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*Yours very truly*  
*C. H. Spurgeon*

THE  
BAPTIST MAGAZINE

FOR

1860.

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

VOLUME LII.

(SERIES V.—VOL IV.)

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“Speaking the truth in love.”—EPIHESIANS iv. 15.

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## P R E F A C E.

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THE Editor, in the few lines which custom requires him to prefix to the completed volume of the BAPTIST MAGAZINE for the present year, has a twofold duty to discharge. *First*: He has to tender his very sincere and cordial thanks to the many friends whose kind words and efficient co-operation have helped to render his labours easy and pleasant. To subscribers and contributors alike it is but due that he should offer his very grateful acknowledgments. He does this with especial emphasis and earnestness, because—*Secondly*: It is for the last time that he addresses the readers of the Magazine as its Editor. Circumstances in which the public would feel no interest, and with which therefore he need not trouble them, have led him to resign the office which he has filled for four years. Let it suffice to say that his predominant motive has been the hope that, in other hands, and under other management, the Magazine may be made more powerful for good, and more influential in promoting the interests of our denomination than he could make it. Though retiring from the Editorship, he will most cheerfully render all the assistance in his power to the gentlemen who are appointed to succeed him. They have his best wishes and his earnest prayers for their success. "*There is a future for us Baptists.*" May the Magazine in their hands become a potent instrument for accomplishing the great work which lies before us.

It only remains for the Editor to bid his successors GOD-SPEED; his readers ADIEU.

SAMUEL MANNING.

*Frome, Decemter, 1860.*

## BAPTIST MAGAZINE.

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 JANUARY, 1860.
 

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## "A HAPPY NEW YEAR."

WHAT a crowd of recollections come trooping up at the mention of this old and hearty blessing! The very sound of the words is suggestive of warm grasps of the hand and kindly looks, on mornings clear and crisp, when the air was cold but not ungenial. Most of us have our own red-letter days on the solemn calendar of life, but surely all of us have a mark at "New Year's Morning." Perhaps few readers of the BAPTIST MAGAZINE are free from the dreamy, childish recollection of getting up somewhat earlier than usual to attend the New Year's prayer-meeting—strange sensations of meeting by fire and candle light so early in the day, and then of the leaden grey of the morning stealing in at the windows, paling the lights, and giving the room a half-chilly air, and of the solemn yet cheerful tone in which the wish for a "Happy New Year" passed from lip to lip. If we have no such recollections as these, yet all of us can remember something strange about the day at home, as if it were half a birthday and half Sunday. Well! whatever are our reminiscences, we should not like to part with them; or to think they were the last we should be permitted to cherish. The day itself, so long as life is given to us, can never pass away from us; and may God forbid that the old and genial wish for a "Happy New Year" should cease to celebrate it. There are some who affect to despise these sorts of things as the formalities of the thoughtless or insincere. They may often be so, but in this poor world there is nothing true and beautiful without its counterfeit. Certain it is that friendship and love flourish not, in earthly soil, without their due expression. It would be dangerous to part with the common courtesies of life, still more with those "household sentences" so expressive of tender regard and good will. Mutual love is not so plentiful in this selfish world that we can afford to snap the slenderest thread that binds the commonwealth of life.

Once more, dear reader, New Year's Day has come round, and before this Magazine reaches you the chiming of the bells will be over, and the greeting of friends almost ended; yet we would fain detain you a few minutes in the "mood of the morning." Come, let us wish together, and let our wish have breadth as well as fervour. Let us remember that this marking of the years is as old as man, and as universal as life. A happy and blessed New Year to the "wide, wide world," where sorrow and sin

still reign. Upon what strange varieties of life breaks this "morning of the year." Thousands it finds at the ordinary routine of work and business, hardly interrupted by the consciousness that they are entering upon a new lease of toil. Thousands more are at stranger, some of them at sadder work. Wanderers by the wayside are budding "under hoop and tilt;" sailors tracking their way upon the high seas, and fishermen throwing their nets in troubled waters; crowds of the famished and forlorn are haunting the lanes and thoroughfares of our great cities; while many in lonely chambers, who "thought to pass away before," are hastening to the world where the years never change. We dare not hope or wish that in this new year the dispensation of sin and sorrow under which the world groans shall cease to be. We must not ask in the wilderness what can only be enjoyed in the music and the beauty of the promised land. Yet we, who firmly believe that there is steady progress making toward the Divine goal, spite of the fitful changes which appear upon the surface of life, may devoutly and earnestly wish that it may be a year of glad tidings to the nations, and witness the stable growth of that kingdom which diffuses both order and gladness. Above all, let us earnestly wish a prosperous year to those earnest workers by whose instrumentality the Almighty Spirit will surely bring these things to pass. Whether at home or on the missionary field, we may bid godspeed to the humblest builder who puts a stone on that temple rising unseen in our midst, and, like the temple of Solomon, without sound of axe or hammer.

But we would fain step into a narrower circle, and offer our good wishes in the homes and at the firesides of our friends. There is some consolation in feeling that there is something of a family air about a Magazine that renders it not an inappropriate medium of conveying "homely words." In our homes, after all, the deepest glances are taken at the history of our lives, and at the possibilities of the future. We must all be familiar with the mental reserve with which we are ever separating our own cases as peculiar, and how unsatisfying are all general descriptions of life, even as embodied in the general thanksgivings and exhortations of the preacher. We can scarcely hope that our new year's wishes can share a better fate; but we would fain ask a few questions, not as strangers altogether, to put us on a more familiar footing. These lines may be read on "New Year's Eve," when your forward glance into the future has not had time to assume a very definite shape. But, such as you know it is, what is its prevailing complexion? You look doubtfully for the answer. Ah, how seldom it is that the eye is kindled with the clear light of a simple, perfect trust! Our confessions of submission to the Divine will, and willingness to leave the disposal of all we have and are in the hands of him who is "too wise to err, too good to be unkind," are frequent and abundant; but in which of the homes to which this Magazine goes can those who have the charge of household or business cares come forward and say, "I can, with unflinching trust, leave all to him for whom I live"? No; in the depths below there is the secret, half-suppressed fear, "the little rift" that mars their music of our New Year's song. No doubt our feelings about the coming year will be much affected by our present circumstances, and receive their colouring from the history of the one just closed. To some, the past year may have been one of uninterrupted prosperity: happiness and health at home, and great success in business. To such it is said to be easy to look hopefully and trustfully at the New Year. It is easy, no doubt, for to-day, and while the tide pours in before the turning; but not more easy to cherish a trust

that will stand when it is tested; and that is the only one worth having. A trust built on no deeper foundation than a year's prosperity will disappear when fortune turns its wheel. A house built on such sands will be scattered among the boulders on the beach by the first angry waves that beat against it. No! better, *better far*, the trust that cannot quite feel its way, tempered by the disappointments of life, than expectations founded only on ephemeral success. But few probably have dangers in this direction. The experiences of last year rather make them tremble at the revelations of the next. Not but that they have many, many mercies they would record with earnest gratitude. Sometimes, when the good Shepherd visited them, the singing of streams was in his voice as he came to lead them to the still waters and the green pastures; but at other times he came all "covered with the storm"—his look was kind but sad; and then he broke the happy fold here, and took away the hope and joy of the house. One of this troubled company asks us, how is it possible to look calmly on the possibilities of the next year? "How can I bear it if another of my flock is taken?" and perhaps he points us to weakly little ones, whose lease of life seems at best uncertain. "Your good wishes may be well for others, they bring no comfort to me." Others may, from misfortune or trouble in different ways, have similar forebodings: some about themselves, some about their kindred. Well, we can only repeat the old and oft-tried promise, "As thy days thy strength shall be." If we could only calmly realise the truth, that *just according to the weight of our trial shall be the extent of our resources*, our glance forward might be less anxious and feverish. Is this a phrase only quoted by preachers to hush trouble, or is it a veritable truth? I believe the most faithless must say it is. How rarely has the severest trial equalled our fears? We often hear it said, "If such and such a thing were to happen, I am sure I should not go through it." Or some lonely pilgrim is pointed out who has lost his only companion, and it is said, "Ah! he will soon follow; it is impossible that, bereft of his only stay, he can remain long."

*Now, these fears are hardly ever realised.* Ah! no, the right hand, whose years are of glad remembrance, has not left the church. That Divine Spirit, fitly called the "Comforter," is busier at his holy and beautiful work than we think. Our vision is dimmed by the grossness of earth, so that we only see the physical and earthly side of suffering; but if our sight were for one hour cleansed, and we could look as do the "throng supernal," we should see a divine ministry busy where mourners weep, and anxious faces bend over dark problems. When we offer you our hearty wish for a "Happy New Year," we mean something beyond the happiness that consists in a smooth, unbroken path. We may wish you that; but in this changing world our wish *must* go deeper, if we would have it realised. Some years ago a controversy blazed up in the newspapers and magazines, and fretted the church for months, which had its rise in the question, whether happiness and blessedness were the same things. Without touching a discussion which must resolve itself simply into a question of the meaning of words, we may assert, that there is a blessedness to be earnestly desired, which is, to a great extent, independent of outward circumstances. It is often fed with sorrow, and nurtured in the midst of outward strife. Calm and deep peace in the still depths of the soul, while the surface of our being frets and fumes with grief. "In the world," said the Saviour, "ye shall have tribulation, but in me ye shall have peace." A year of such happiness, or blessedness if you will, we earnestly wish all our readers. A tempered

expectation of life will rest upon a trust that does not insist upon results. We must not trust that events will *turn out as we wish*, but TRUST. The following little sketch may help you to a truth capable of many applications. The night preceding the dialogue extracted, the mother and father had been anxiously watching a sick child, while they had another anxiety concerning an elder boy, who had gone through a fearful storm to fetch the doctor.

"Husband, I believe I was very wrong last night. I ought to have had more faith."

"Not more faith," said George, "but more submission."

"Why, I mean I ought to have believed that God would have taken care of our dear boy, as you did."

"No," said he, "I had no reason to believe that God would save his life; and I did not, in fact, really think we should ever see him again."

"How could you be so quiet and calm then?"

"I felt willing that God should do as he pleased."

There was a pause. Mary had imagined that it was her duty to have believed all the time that Fergus was in no danger; but George explained to her again, that true submission to the Divine Will will make us easy—not by creating a delusion that the objects we love are certainly *safe*—but making us willing to leave them entirely in God's hands, when *we know they are in danger*.

Do you still find it hard to look calmly at the future and say, "I wish I could know my troubles beforehand, and why they were sent, then I could prepare for them"? Ah, dear reader! better tears than yours have fallen on "the book sealed with the seven seals"—the great book of destiny, the book of time unknown and mystery unsolved. Over the unbroken seals, the beloved disciple wept at Patmos, and what the elders said to him, he says to us: "Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." Look, then, with the "prisoner of the Lord," for surely his tears were dried in the splendour of the vision: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain; and he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood." The future lot of each saint, the future of the universe itself, is in the hands of Him who died to save us.

What more can we want? Shall none of the sweet "odours" from the "golden vials" be our grateful thanksgivings? He has broken the seals; and, though almost every page is still unread by mortals, he has permitted our gladdened sight to rest upon lines gleaming on the everlasting scroll with light and gladness. When we can catch such glimpses as these, can we not trust for all the rest? "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes." "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them,

and they shall be his people, and God himself shall be with them, and be their God. And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

But I have been writing as if there were no other work for New Year's Morning than to hush the forebodings of evil. But let us not forget the *possibilities of good*. Take courage!—there are doubtless many mercies and joys in store for thee, and which will probably far outnumber the troubles. Look back a moment upon the past year. Have you no joyful surprises to record? Some trials came unawares; did no joys appear as suddenly? You had unexpected reverses in business; does your history chronicle no unexpected successes? Come, friend, at least be fair and equal in your anticipations; depend upon it, "new time shall bring new joys." May they come like heavenly visitors, to enrich your homes with the best blessings God's good providence can bring!

But one word concerning a deeper life than any I have been describing: not household life, with its cares and joys, but the life of God within the soul. Dear Friend, how does this New Year's Day find your best and highest interest? I would not intrude on that lonely track that the "eagle's eye hath not seen," but let me whisper quietly, "How goes the solemn battle?" Is your communion close with your Father and your Saviour? Does one commanding, solemn purpose rule your life? Remember, there is only one fitting confession for the day which the hastening years will soon bring. "I HAVE FINISHED MY COURSE." "I HAVE FINISHED THE WORK WHICH THOU HAST GIVEN ME TO DO." This is the day for new consecration and fresh surrender. And now, dear readers, one and all, at home and in the hidden life, "A HAPPY NEW YEAR."

T. E. F.

*Melksham.*

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### ONLY A LOOK.

"DID you see much of 'Clerical Life' in the States?"

"Not very much. My stay was too short to allow me to see many 'interiors' of any kind. I saw enough, however, to satisfy me that there is a seamy side to the life of a minister there as well as here. One thing struck me forcibly as tending to remove the amount of hopeless, helpless poverty in which so many of our English ministers are involved. We 'Britishers' retain very much of the old Romish idea of the sanctity of the priestly office, and the indelibility of orders. Theoretically, indeed, we have thrown away these rags and tatters of a worn-out superstition; but we retain the feeling they have engendered. A pastor who should engage in any secular calling would be looked upon with a measure of disapprobation; and one who, finding that he has no gifts for the ministry, withdraws from it and returns to business, must expect to hear quoted to his disparagement, such texts as 'Looking back after putting his hand to the plough.' In America no such feeling exists. You constantly meet with thriving farmers or traders who have failed in ministerial work, or, indeed, who are still engaged in it."

"Yes, just as you buy candles from a colonel, and send for a major to whitewash your house. I seldom read an American biography without thinking of Dryden's lines,—

"A man so various that he seemed to be,  
Not one, but all mankind's epitome:  
Who, in the course of one revolving moon,  
Was courtier, fiddler, statesman, and buffoon."

Take Dr. Cone's life for instance. He was private tutor, schoolmaster, newspaper editor, theatrical performer, major in the army,—in which capacity he did us the honour of fighting with us during the last American war,—‘something under Government at Washington,’ and at last, after more changes than I can remember, pastor of a church in New York.”

“Of course. I do not say whether this characteristic versatility of the Americans is altogether good or evil; I only point out one way in which it works. Your true Yankee can turn his hand to anything; nothing comes amiss to him. They often reminded me of that amusing passage in the ‘Spectator,’ where, in the inventory of an actor's effects, there occurs, ‘a broadsword with an iron hilt, very convenient to carry milk in.’ This constant change redeems American life from that perpetual sameness and monotony which beset you here. During my short residence in the States I heard authentic autobiographies from grave, reputable citizens, who in England would have known no more serious change than from the blue bed to the brown, which would afford material for half-a-dozen romances, and hearing which, I of course repeated the old saying, prescribed for such occasions, ‘Truth is stranger than fiction.’ I remember one case, which, having appeared in print already, though in a much more melodramatic form, I may repeat without any breach of confidence. It is a sad story.”

“Pray let us hear it.”

“There is nothing in the narrative very remarkable; but it is not without its lesson. I heard it as we were returning from the Five Points—a part of New York somewhat answering to our St. Giles's—where we had witnessed some scenes of fearful destitution. My friend was greatly agitated, and at length told me that, for some months, that abyss of vice and wretchedness had been his home. What followed I will repeat to you as nearly as I can in his own words.

“‘I was a very wild, headstrong boy. My father, who was a physician in extensive practice, was a stern, severe man. He was little at home, and I was mortally afraid of him. My mother was all kindness, but did not know how to manage me. Her very love for me led her into error. My heart aches to this day when I remember my ingratitude to one who would gladly have laid down her life for me. I broke her heart! Early in life, whilst yet a mere lad, I fell in with godless companions. My character afforded a field only too favourable in which to sow the seeds of evil. Soon, alas! those seeds bore fruit a hundredfold, and I became, whilst yet a mere youth, a ringleader among them. My mother soon discovered my evil habits, and pleaded with me to forsake them; but I needed sterner discipline, which she could not exercise herself, and she shrank from letting my father suspect my real character. She feared lest he should adopt some harsh measures which would drive me to desperate courses. Often did she wait till long past midnight for my return home, to screen me from detection. It was the heart of a loving mother which prompted her to this, and perhaps, if she had handed me over to my father's severity, it would but have hardened me yet more.

“‘In the midst of my evil courses, one thing never failed to touch me, filling me with shame, and, to a certain extent, with contrition. Often, as I returned home at an unseasonable hour, would my poor mother come out of her room to meet me, her eyes red with weeping, her cheek pale with weary watching, and taking me by the hand, look into my face with an expression of love and pity and expostulation which pierced my heart. I knew that she had been praying

for me. I knew that I deserved no such kindness. It would have been a relief to me at such times if she had loaded me with upbraiding. Anything would have been better than those mute appeals. I used to remember how the Lord turned and looked on Peter. Sometimes I thought of a saying I once heard, that "When at the day of judgment impenitent sinners meet the eye of Jesus resting upon them, its look of upbraiding will be enough to make them fly into the outer darkness, in order to escape that intolerable gaze." Like Peter, I often went out and wept bitterly. I resolved that I would grieve her so no more. But alas! I feared the taunts and sneers of my companions. I could not bear to hear them call me a milksop, or to lose my pre-eminence among them; though, like that of Satan in Pandemonium, it was merely a pre-eminence in wickedness. I had now entered at the medical school, and my father cherished the hope that I should speedily be associated with him in his profession. But long impunity in vice had emboldened me. I became less fearful of detection, and he gained some knowledge of my habits. The explosion was terrible; my beloved mother did not escape his anger. He charged her with deceiving him, and keeping him in ignorance of what he ought to have known before any one else. He denounced and threatened me in the most terrible terms, and for some weeks kept me a prisoner in the house. This treatment made me reckless, and as soon as I could escape I plunged into yet wilder excesses. Meanwhile my beloved mother sank. My misconduct, my father's upbraiding, and the bitter conviction that she had not pursued the right course toward me, killed her.

"For some weeks my father had not spoken to me. I was allowed to remain at home, but he would not meet me at table, or permit me to sit with him; he insisted that my misconduct was such as to render me unfit to associate with the rest of the family. I know that I deserved all this, and more. I do not reflect upon him; but I think that different treatment might have had a better effect upon me. I went on from bad to worse. At length I was sent for one night to my mother's room. My father was there. She was very near her end. Stretching out her poor thin hand, she said, "Charles, I must very soon leave you. I see my error now it is too late. I allowed you to begin wrong, and did not check you as I ought. It was my love for you which led me astray; and now I ask you to forgive me before I die." I fell upon my knees by the bedside, and covered her hand with tears and kisses, imploring her not to speak so, or my heart would burst. I besought her forgiveness, and heaped curses upon myself for sinning so terribly against the best mother that ever lived. When I grew more calm, she begged me to ask my father's pardon, so that she might see us reconciled before she died. I could not refuse. At such a moment I felt as though I could have gone through fire and water to have gratified her slightest wish. I did as she requested me, and we were reconciled by her deathbed. In a few hours she had passed away where "the wicked cease from troubling, and the weary are at rest." Oh! that I had possessed sufficient courage or humility to tell my father all. What years of agony would it have saved me! What bitter reflections should I have escaped now!

"For some weeks after my mother's death I went on well, at least as far as outward conduct was concerned. At last, on one unhappy day, a demand was made on my father for a large sum of money—I forget how much—for a gambling debt I had incurred. He sent for me to ask an explanation. I was compelled to confess that I did owe this, and several similar sums lost in the same way, and that I had lacked courage to tell him of them before. "Un-

happy youth!" he exclaimed, "you have broken your mother's heart, and now you will bring down my grey hairs in shame and sorrow to the grave." He was not a rich man, and could ill afford to discharge the obligations in which I had involved myself; but he resolved to do so. He had to sell a valuable library—the only luxury in which he indulged himself—and retrenched at every point till he had paid all my debts. He did not reproach me now; but made me feel that I had forfeited his respect and confidence. I could see that what he most keenly felt was not the pecuniary loss, heavily as it bore upon him, but the thought that I had deceived him, and sought his forgiveness in the presence of my dying mother, whilst I kept back part of my misconduct. God knows that I did not intend this, though appearances were against me.

"For some time I did try hard to reform, and not altogether without success. I had an additional motive to impel and sustain me in this endeavour. My uncle had lately come to reside near us. He had an only daughter, who, like myself, had lost her mother. She was a most lovely girl, and as good as she was beautiful. In her presence I felt abashed and humbled. Milton's lines often came into my mind—

"Abashed the devil stood,  
And felt how awful goodness is."

Whilst with her I felt all the loathsomeness of my past life; her angelic purity, her elevated and unaffected piety, filled me with shame:

"Like a devil of the pit I seemed,  
Mid young-eyed cherubim."

Yet her manner toward me was so gentle and confiding, that I was unconsciously elevated and strengthened by it. I was accustomed to be treated as a reprobate; to be distrusted and repelled by all. No one believed in my sincerity, or gave me credit for even good intentions. That one so pure and holy should treat me with confidence and kindness, should greet me with sisterly affection, and help me to rise to something nobler and more worthy of myself, inspired me with hope and energy amidst manifold discouragements. That I loved her passionately and devotedly I now know; but I did not know it then. My feelings were rather those of adoration than of love; she seemed so immensely and unapproachably above me. Proud to all others, I could have crouched in humility before her. And when she would timidly tell me of Jesus, who was and is the friend of sinners, it appeared as though an angel had come to me with words of mercy.

"As hope sprang up within, the load that had weighed me down grew lighter, and the thought flashed upon me that some day I might ask her to be my wife. My heart whispered that she would not refuse. But on one fatal day my uncle overheard some of my old companions in vice jesting about my courting his daughter. He was rich, and she was his only child. They supposed that this explained my change of life, and laughed at the cleverness with which I played the reformed rake. On his return home he found me there, and sternly forbade me his house. He heaped reproaches upon me; called me a scoundrel and hypocrite; asked me how I dared to seek the love of his daughter, and seek to sully her fair name by allying it with mine. What more he would have said I know not, for I abruptly left him in the torrent of his invective. I went home, and sought an interview with my father. I resolved to humble myself to the utmost, entreating him to intercede with his brother for me. I would have promised anything—have borne anything; but I had hardly commenced my plea when he stopped me, saying, "No more of this,

sir. You broke your mother's heart, you have deceived and impoverished me, you have been the bane of my life. I would rather follow you to the grave than that you should involve that innocent girl in the irretrievable misery of union with such an one as you." His stern voice and manner told me that I had nothing to hope from him. One chance only remained—to see my cousin. This I succeeded in doing, but failed to bend her to my will. She confessed that she was not indifferent to me; that she had hoped for me, and for herself; but that she could not act in opposition to her father's commands in the matter. My passionate entreaties were vain. She implored me to be patient, and try the effect of time; assured me that perseverance in the right course could not fail to succeed; but she would not disobey her father. I grew desperate. What I said in my mad passion I do not know; but, terrified at my invectives, she flew from me.

"All was now over. Perhaps it was well. For some time I should have remained steadfast to my purposes; then the absence of any radical change would have been manifested in my sinking down into my old habit, and I might have sent her, too, a broken-hearted victim to the grave.

"The old fiendish spirit was now revived within me. Nay, I found the truth of our Lord's words: seven devils seemed to have replaced one, and my "last state was worse than my first." I left home, resolving to return to it no more, and plunged into a course of terrible vice. For four years I was a vagabond on the face of the earth. I have been an inmate of low groggeries for weeks together. In the frontier States, on the edge of the wilderness, I have plied almost every calling which the wit of man has invented. I could rest nowhere. Only in ceaseless change, or in the stupefaction of drink, could I find even a moment's respite from the mental agony which goaded me almost to madness. At intervals I used to gather some home news, as my wanderings led me into the neighbourhood of my native town. I heard of my father's death, and that a stranger had succeeded him in his practice. This did not move me, so hardened and callous had I become. At length I fell in with a friend of former days, who told me that my cousin was thought to be dangerously ill, for that symptoms of rapid decline had manifested themselves. I hastened homeward without the loss of an hour. Alas! what right had I to call it *home*? My father's house where I was born, and where my mother had died, was occupied by a stranger; and my name, if not forgotten, was only remembered to be execrated.

"As I walked through the streets, few recognised me; of those who did, fewer still would speak, but, with a look of pity or indignation, walked on. I dared not go to my uncle's house to inquire, and was, therefore, dependent for information upon such scraps as I could pick up from servants. At length I mustered courage to accost the physician as he was leaving the door. My worst fears were confirmed. She could not live many days. He did not know me; but, moved by my earnestness, he told me this much, and passed on. The next day he told my uncle of a strange interview he had with a dissipated-looking fellow, who had insisted on knowing how Miss —— was. The poor girl overheard the conversation, and felt that her prayers were now to be answered. In the excited questioner she was quite sure she recognised the returning prodigal. Day by day had she remembered me in her prayers, and had clung to the hope of seeing me once again before she died.

"Scarcely had the physician left the room, when she begged her father to seek me and bring me home. He knew I was in the town, for he had seen me once or twice hanging about the house. Though he would not refuse his

daughter anything she might now wish, he, not unnaturally, shrank from the interview, for he dreaded the effect of excitement upon her exhausted frame. He, therefore, endeavoured to waive her request, and affected to believe that she was mistaken as to the person. But she was not to be deceived; and at length, after consulting the medical man, he consented to send for me. The interview I can never forget. Her bodily frame, refined and attenuated by long illness, looked almost spiritual in its ethereal beauty. Her eye had acquired an unearthly lustre. She could scarcely speak; but speech was needless. It seemed as though the body had become transparent, and that the mind shone through its attenuated tabernacle. As I entered the room she looked upward for one moment, as though to thank God for this answer to prayer, then stretched out her hand to meet mine. She could not utter a word; but she fixed her eyes upon my face with a longing, yearning look, which thrilled me. I felt them searching my heart, and I trembled beneath their gaze. They seemed to pierce to the very darkest depths of my guilty heart. I shrank and trembled before them as I had never done before. Still that mournful, pleading, eloquent gaze remained fixed upon me. I felt their remonstrance and warning and entreaty, and a love stronger than death which shone through all. Terror-stricken, I cried, "For pity's sake don't look at me so!" But the look did not change; it only seemed to grow more mournful, more intense, more beseeching. Her lips moved in prayer, though no sound was audible. I sank upon my knees, and began incoherently to pray God to have mercy on my poor lost soul. Then the look changed into one of ineffable gratitude and joy. A heavenly radiance seemed to float over her pale face, and I saw it "as it had been the face of an angel."

"The excitement had been more than she could bear. She motioned to me to take farewell; and, pressing my lips to hers for the first time, I left the room. A profuse discharge of blood from the lungs came on, and in an hour she was a corpse.

"As I was the only near relative, my uncle wished me to remain with him for some days, and attend the funeral. I did so of course. This led to a yet longer residence with him, till I became his adopted son. Many still doubted my steadfastness or sincerity; but this affected me very little. I felt that I had merited distrust, and my old spirit of proud defiance had passed away. I can hardly describe the change which had passed over me. I wondered at it myself. When I rose from my knees at the bedside of my beloved cousin, I felt a strange calmness and composure, such as I had never known before. When I took my last farewell of her in this world, I was indeed overwhelmed with sorrow; but there was nothing of that mad rebellion against God and man which had hitherto been my bane. The past seemed to me like a frightful dream, from which I had just awoke. I remember once to have recovered from an attack of fever, during which I had been raving in delirium for many days. As I lay on my bed, weak and languid indeed, yet calm and rational, my feelings then were just those which I experienced after my cousin's death. I could not understand it. I spent hours in wondering what strange change had passed over me, and I feared lest the old devilish temper should break out again. Now I know that He, who once said to the stormy winds, "Peace, be still!" and there was a great calm, had spoken to my storm-tost spirit, and given me that "peace which passeth all understanding."

"The rest you know. He who leads his people by "a way that they know not," watched over me through all my wanderings, and at last brought me to

himself when I had resisted all other influences, by an instrumentality apparently so weak as the imploring look of a dying girl.' ”

When this touching narrative was concluded we sat silent for some minutes, no one seeming to be disposed to speak, and then we separated for the night, all finding in it matter for meditation and prayer.

## PRAYER ESSENTIAL TO MINISTERIAL SUCCESS.

AN ADDRESS BY PROFESSOR HARVEY TO THE THEOLOGICAL CLASS OF  
THE MADISON UNIVERSITY.

THE apostles, in defining the distinctive duties of the sacred office, make them consist in “prayer and the ministry of the word.” The one indicates its relation to God; the other, its relation to men. Prayer and preaching—pleading with God and pleading with men—constitute the specific life-work of the Christian ministry.

In the instructions of this institution, you have been taught that ministerial power depends upon something higher than mere intellectual culture or earthly learning; and in these words of parting counsel, I would simply re-utter our profound convictions of this truth. True power in the pulpit has its hidden spring in the closet. Power with God is the primary condition of spiritual power with men.

The ancient ascetics, in demanding for the ministry a life of contemplation and prayer, only gave voice to one of the profoundest utterances of the Christian consciousness. The men who deal with spiritual interests must themselves be spiritual. Our age, in rejecting asceticism, may only be passing to the opposite extreme. It is intensely practical. Action is its watchword. This practicalness often becomes mere narrowness and shallowness. It overlooks the profounder laws of the Christian life. The internal life-forces of Christianity lie deeper than all human action. They are mightier than all the efforts of human reason. They are the Divine energies acting through the human; God working through the man; the Holy Ghost permeating, quickening all the faculties of the preacher, and speaking by his voice to the souls of the people.

Now, prayer is the bond of connection which links the Divine power with the human. It is the channel through which the Divine life pours its fulness into the soul. It is the uplifted hand of man's weakness laying hold upon God's strength.

Suffer me, then, first to remind you: *A life of prayer will have a most vital relation to the whole spirit and aim of your ministry.*

No other position on earth is invested with responsibilities so high and awful as that of the Christian minister. You bear a message from God, of everlasting moment, to every human soul. In them that are saved, you are a savour of life unto life; but in them that perish, a savour of death unto death. If faithful to your high trust, you shall “shine with the brightness of the firmament,” and “as the stars for ever and ever;” if unfaithful, the blood of souls will be found upon you, in the final account before the throne of God.

But, solemn as the responsibilities of the ministry are, no position is envied with greater seductions to a false life. Ministers are a special mark for Satan. Temptations will meet you in every form. The attractions of popular applause, or the honours of mere literary distinction, will be clothed with dazzling power, to tempt your ambition. Nay, even

indolence, or the sordid love of gain, may stand in your path, and breathe over your souls an impure secularised spirit. The wrecks of ministerial character lie sadly strewn over the whole course of ages—wrecks, beneath which the loftiest hopes have perished.

Now, against these seductions to secularisation, prayer is the most effectual safeguard. It elevates the soul above these low, selfish views, to a loftier moral eminence, with a purer atmosphere and a broader horizon. In that higher sphere of life, you will feel the inspiration of nobler principles of action. That love of Christ, that compassion for perishing souls, that zeal for the triumph of the gospel, which forgets self, hesitating at no sacrifice, shrinking from no toil, fearing no danger—these inner life-forces are kindled and fed only amidst the flames of devotion. No mere logical processes can make such principles operative within the soul. They spring only out of the life of God within the man—a life derived from vital union with Christ, the living Fountain. The mount of prayer is the mount of transfiguration, where your souls, by communion with God, will glow with the light and purity of heaven.

O brethren, be sure of this; your own inner spiritual life will transfuse itself through your preaching. The pulpit will always reveal your inward religious self. No boisterous declamation, no arts of rhetoric, no dramatic simulation of emotion, can ever be substituted for deep moral convictions. Moral earnestness can never be assumed; it is the attribute of a soul profoundly feeling the reality and power of Divine truth. If you would rise above a mere place-seeking, selfish ministry, if you would utter the message of your Master with the self-forgetfulness and holy fervour of a Baxter, a Flavel, or a Payson, be men of constant, fervent prayer. Here is the hiding of pulpit-power. The spring of spiritual life opened in your closet will pour forth never-failing streams of life from your pulpit.

Suffer me, also, to remind you: *The gospel will reveal itself to you, in its reality and power, only in the atmosphere of prayer.*

A dry doctrinal system, which has mere logical correctness, may be theology; but it is not the gospel. Men sometimes deal with the high and awful realities of Christianity, as surgeons may move amidst scenes of blood and suffering, in the spirit of a cold, perfunctory professionalism. The glorious doctrines of the gospel may be viewed only through the eye of an impassive logic. Truth, over which angels linger, rapt in wonder and adoration—truth, which concerns the undying interests of souls—you may treat as mere metaphysical abstractions, or subjects for dialectic subtleties. But such a lifeless intellectualism, even when abstractly correct in its teachings, is devoid of all power. It is but a dead orthodoxy—the very galvanised corpse of the gospel.

Never forget, brethren; you, as ministers of Christ, have to do chiefly with man's spiritual being. You deal with the intellect only as it is the avenue to the higher spiritual nature. The gospel is not a mere system of truth; it is a life. It is not a matter only of intellection, but of profound spiritual feeling. You will preach that living gospel only as you look upon its truths through the spirit of prayer. Here alone will those sublime realities rise before you in their true distinctness and magnitude.

You will not understand me, brethren, as depreciating the gifts of intellect and learning in the Christian ministry; or as using that frequent method of speech which seems to regard high intellectual culture as in necessary antagonism with heart-religion. This view is utterly false. In the work of redemption on earth, the leading human agencies have been selected from men of high mental power, and extended. No other posi-

tion affords such scope for the loftiest efforts of genius, or the ripest attainments of scholarship. No, God has not dis severed the intellectual from the devotional. But, in the pulpit, the spirit of prayer lies at the basis of all true mental power. It forms an atmosphere of light around the soul, in which Divine truth stands revealed in its own glorious reality and its true importance. A theology thus vitalised by prayer will make you men of spiritual might in the pulpit, as with burning fervour you utter its great truths, and press them upon the souls of men.

Suffer me also to remind you: *Prayer will essentially affect the spiritual results of your ministry.*

Prayer is not simply reflex in its influence. It is an actual power—the mightiest power God has given the Church on earth—a potential force moving all the agencies of the spiritual world. You, brethren, are soon to be intrusted with the special care of souls. This power of prayer will here constitute an essential part of your effectiveness. The pastor is not a preacher only; he stands also, in an important sense, in the position of an intercessor. As Moses, standing between an offended God and an offending people, cried for mercy, so are your pastoral intercessions to rise to God in behalf of the souls committed to your charge.

The highest success in the pulpit has always been associated with this closet-power. It is said of Martin Luther that he usually spent three hours in the day upon his knees; and who shall say that this had no relation to the vast results of his life? Our Lord himself, that great Pastor—the model for his ministry in all ages—lived on earth a life of prayer. While men slept, his petitions were rising before the throne of his Father.

“Cold mountains and the midnight air  
Witnessed the fervour of his prayer.”

O brethren, if your Lord must needs thus pray, if ceaseless prayer was essential even to his effectiveness in the mission assigned him, what greater necessity must press upon his servants! Consider the fearful magnitude of the interests that gather round the office of the ministry. Life or death, heaven or hell, stand connected with your work. Each of your hearers will soon be either a radiant saint in heaven, or a lost soul in endless despair; and for one of these states your preaching will contribute to fit them. O pray, that you may truly preach! Let your sermons be matured amidst the fervent supplications of the closet. This will bring these everlasting realities vividly present before you, and fit you to utter eternal truth from the pulpit with the burning zeal of apostles.

Brethren, these are our last counsels. You now go forth from this sacred institution to be invested with the office of the ministry, and enter upon its awfully responsible work. We bid you go, strong in faith and prayer. Covet power in your ministry; but let it be spiritual power. Be earnest and faithful. Let that living gospel you are charged to preach ever fall from lips touched by living coals from off the heavenly altar.

Be assured we shall follow you with the warm interest and affection with which years of personal intercourse have inspired us. You separate to widely distant fields. It is not probable that you will all meet again in this life. Your next meeting will be in that greater congregation before the throne of God. When life's work is done, when this earthly course is ended, you will come up from your several posts of duty, and we shall meet in the presence of the Lord. Dear brethren, in that great day of account, may it be yours and ours to hear from the lips of that Master the words of welcome—“Well done, good and faithful servants, enter ye into the joy of your Lord!”

## THE WORLD BEFORE THE FLOOD.

THERE are patches of gravel, sand, and clay, around London and elsewhere, which, for the sake of distinction, may be called *diluvial*. The material is never very deep, rarely exceeding 20 feet; often entirely absent over large districts; most abundant along the borders of the chalk country; always lying above the ancient geological formations, and even above the boulder clay or great northern drift. The ballast pits at the Croydon, Maidenhead, and other stations, will serve as illustrations. There is usually a layer of brick-earth on the top, covering irregular alternations of fine and coarse gravel. In other parts of England accumulations of the same age are found, but composed of different materials from older strata close at hand.

This diluvial bed has long been known as the burial-place of a remarkable group of animals, comprising the mammoth (*elephas primigenius*), rhinoceros, tiger, hippopotamus, bear, and hyæna, of extinct species and large dimensions; together with the red-deer, rein-deer, aurochs, ox, horse, and wolf, of our own times. The bones have been frequently found by cart-loads, and have evidently belonged to successive races of creatures; for in some of the jaws the milk-teeth are still concealed, whilst in others the grinders are well worn: in one instance, in Siberia (the mammoth not having used a tooth-pick), shoots of a young pine-tree were still lodged in the hollow of a capacious molar. The tiny shells which are occasionally found in the finer portions of the deposit belong to species still living in the hedges and ponds around us.

Although nothing is more difficult in our science than to ascertain the age of a gravel bed, yet this diluvium has a well-defined place in the geological scale. It is posterior to all which is called tertiary, and therefore not for a moment to be confounded with the far older beds, usually the subject of popular geological observation. It lies over the great glacial drift, which on the east of England tells of a period of arctic rigour succeeding to the tertiary. On the other hand, it is clearly antecedent to some of the small changes which have moulded the present surface, but which may have been brought about by causes now in operation, and catastrophies known to history. The surface of the land whence its materials were derived was the feeding ground of herds of large animals, like the droves which now roam over the solitudes of Southern Africa. They lived, flourished, and died in untold succession. The climate was not tropical, but somewhat warmer than at present. They inhabited the marshes, uplands, and caverns, until floods came which tore up the soil, rolled the materials together, and spread out the bones, clay, and pebbles where we now find them. The action of flowing water continued—now tranquil, now turbulent—ending with the tranquil sediment forming the brick-earth. After the surface had again become settled other rushes of water occurred, which scooped out much of the gravel, and cut down many of the valleys a stage lower.

Previously to the year 1823, these operations were attributed to the Deluge, just as before the year 1800 the Deluge was commonly supposed to be represented by the whole of the successions of geology; but the latter were soon found to have been too numerous and lengthened to have resulted from one operation, and it was then concluded that the traces of the Flood could not be distinguished. In the year 1836, Dr. Buckland, in his *Bridgewater Treatise*, writes:—

“The large preponderance of extinct species among the animals we find in caves and in superficial deposits of diluvium, and the non-discovery of human bones along with them

afford other strong reason for referring these species to a period anterior to the creation of man. This important point, however, cannot be considered as completely settled, till more detailed investigation of the newest members of the Pliocene, and of the diluvial and alluvial formations, shall have taken place."\*

These careful investigations have now been made by competent impartial observers, and have established the unexpected result that the diluvial gravel, which contains the associated remains of extinct and living animals, also contains undoubted specimens of human art in considerable abundance.

In the year 1847, Monsieur de Perthes, of Abbeville, published an elaborate account of the discovery in the diluvial gravel of numerous flint axes, which he classed with the well-known Celtic implements of a similar form. The flint axes are larger and ruder than those which hitherto had ranked as the first specimens of western human art; but a remarkable similarity is obvious in the fashion of both. It was, however, generally considered that the observer was mistaken, and that the implements came from the superficial layer, which had been disturbed in historic time. In 1855, Dr. Rigollot attempted in vain to call attention to the matter. In 1858, Dr. Falconer commented on the evidence as to some flint implements associated with mammalian bones, in caves near Torquay; lastly, in 1859, our London geologist, Mr. Prestwich (whose industry and skill in collecting facts are only excelled by his caution and wisdom in forming conclusions), paid an Easter visit to the place mentioned by Monsieur Perthes, near Amiens. In the undisturbed diluvial gravel bed there, which bears on its surface the remains of a Roman cemetery, he found, below the brick-earth, elephant-bones, and other usual mammalian remains, together with worked flints of human art. Subsequently a number of distinguished scientific men visited this spot, and other localities displaying the same phenomena, and the facts are now well ascertained. The axes, which the quarrymen call cats' tongues, are so numerous, that there must have been an antediluvian factory of them at St. Acheul, near Amiens, and another at Perigord, whence I saw similar implements in the museum at Le Puy. The evidence is just the same as that which will be afforded to some future explorer, who finds in the rubble of the chalk-pits at Brandon the remains of the gun-flints which, before percussion days, were so largely manufactured there. Mr. Flower's letter in the *Times* of November 19th, gives an excellent account of the French discoveries. A statement of the same facts, characterised by great scientific precision, may be found in Mr. Prestwich's communication in the Proceedings of the Royal Society for May 26, 1859. The latter concludes with the following summary:—

"The author purposely abstains for the present from all theoretical considerations, confining himself to the corroboration of the facts—

- "1. That the flint implements are the work of man.
- "2. That they were found in undisturbed ground.
- "3. That they are associated with the remains of extinct mammalia.
- "4. That the period was a late geological one, and anterior to the surface assuming its present outline, so far as some of its minor features are concerned.

"He does not, however, consider that the facts, as they at present stand, of necessity carry back man in past time more than they bring forward the great extinct mammals towards our own time, the evidence having reference only to relative and not to absolute time; and he is of opinion that many of the later geological changes may have been sudden, or of shorter duration than generally considered. In fact, from the evidence here exhibited, and from all that he knows regarding drift phenomena generally, the author sees no reason against the conclusion that this period of man and the extinct mammals—supposing their

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\* Bridgewater Treatise, vol. I. p. 95.

contemporaneity to be proved—was brought to a sudden end by a temporary inundation of the land; on the contrary, he sees much to support such a view on purely geological considerations.”

The Auvergne evidence points to the same conclusions. The bed in which the remains of man occur there is clearly the latest diluvial deposit in which bones of extinct mammalia are found, and contains traces of vegetation identical with the present. The gravel period was a very long one. A large portion of it was deposited before the age of man, but the latest drift bed of all is of a date subsequent to his epoch.

Having burthened your pages at such length with the facts, I must abstain from all the tempting collateral topics opened up by this discovery; simply reiterating my strong conviction, as intimated in my previous communication, 1st, that the period between the Creation and the Deluge, according to the received chronology of Scripture, is one within which all the geological changes with which man's remains or works are associated could and did occur: 2nd, that although we cannot yet absolutely identify any particular traces on the earth's surface with the Noachian Deluge, yet we are nearer to the attainment of this object than ever before. Doubtless, in the progress of discovery, God's earth will ever be found at all points corroborating God's word, for both “do show forth his praise.”

London.

S. R. PATTISON.

## BISHOP HALL AND HIS TIMES.

BY REV. W. AITCHISON.

MUCH controversy has clustered around that text in the book of Ecclesiastes, “Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.” Those thinkers of a sanguine and progressive stamp—the optimists of our age—regard the passage quoted as a decisive proof from inspired writ, that, as the duration of the human race continues, its amelioration progresses at an ever-increasing ratio. On the other hand, thinkers of a melancholic and pensive temperament colour the past in roseate hues, and invest the present with sadness and gloom; look at all things as tending to something ever worse, and speak to us evermore of these “decadent ages.” In either case, constitutional temperament, more than inductive logic, has to do with the interpretation of the passage.

The passage itself, however, does not appear to affirm the universal proposition, that each successive age of this world's history is, by a fixed law, better in all respects than its predecessor. It simply rebukes the spirit by which men seek to palliate their sins, by affirming that, had their lot been cast on better times, *they* would have been better. It is, perhaps, unwise to attempt to institute a *complete* comparison between any two given ages of our world's history. We can form at best but a rough estimate of the times past, and even *that* will be coloured by our own idiosyncrasy, and also it requires a wider and keener eye to judge even of the present times than is ordinarily, if ever, conferred on mortals. We need not, however, dispute over this matter. As yet, none of the ages of our poor world's history can afford to the reflective student of its ages much cause for congratulation; and were it not for the Atonement of the Cross, and for the light of prophetic glory, that streaks with radiance the dark horizon of time, we should ask, with the Psalmist, of

the Author of all this myterious world, "Wherefore hast thou made all men in vain?"

Nevertheless there are salient points in the characteristics of different ages which we may compare, and on which we may profitably reflect. Bishop Hall flourished during some of the most eventful years of England's history: from the reign of James the First, through the times of the civil war, and died when Cromwell's administration was in its full-blown glory. If (without entering into a minute comparison) we contrast that age with this, it might safely be affirmed that, whilst ours is the age of gigantic advances in art and science, *that* was pre-eminently the age of gigantic minds—of England's loftiest spiritual heroes. In our times we are too much "moulded in the manufactory of custom." Individuality, in any marked and prominent degree, is rare. *We* resemble the pebbles on a shingly beach, rounded by the waves, distinguished only by size and different crystallised streaks; *they* stand out before us as the lofty pillared granite rocks, on whose iron fronts the surges of centuries have wasted their strength in vain. A crowded population is unfavourable to the robust development of spiritual greatness. In the days of Bishop Hall, in England, then but thinly peopled, some of the noblest thoughts were evolved by some of the noblest intellects that time ever produced. Explain it how we will, there are to be found in the history of most nations glorious times of spiritual efflorescence, and these too *not* in the times when the arts and sciences are most cultivated and flourishing. The tendency of the human mind is to make its golden age of the past. The Romans, in their later ages, sighed after the "*prisca fides*"—the old-world simple integrity and faith. And truly it would have been vain to have looked in the Augustan age for a Cincinnatus or a Scipio. So Dr. Wardlaw, in his introductory Essay to Bishop Hall's "Contemplations," thus characterises the age in which he lived. Whilst admitting it were foolish to deny "an exuberance of enthusiasm, cant, hypocrisy, and wickedness, practised under the mask of sanctity, yet there was at the same time, during the Commonwealth, a larger proportion of genuine spiritual godliness in the country than in any other period of England's history. It was then that, amidst many and grievous inconsistencies, the rights of conscience and the principles of religious liberty began to be understood; so that the blasts of that tempestuous period rocked the cradle of British freedom." The age was one of great men. *They* laboured, and "we have entered into their labours"—ay, their "*labours*," wrought out in deep sufferings, agonising thoughts, tears, and blood. Their very works bore the impress of their spiritual grandeur. In their portly folios we see their ideas of what a book should be in an age when quarterly reviews neither pruned nor repressed them. In those days, through the earnest political and religious stress of the times, every man was compelled to think and to act in reference to the greatest subjects that can touch human nature. The men who served under Cromwell were "men whose mind had derived a peculiar character from the daily contemplation of superior beings and eternal interests;" and of the impulse of their earnestness all parties in the state partook. The human mind—like the majestic oak, not stunted in thickets, but growing in an open space, fixing its gigantic roots all the firmer from the tempests that rocked its branches—gave out great and original strength. Of the men of those days we may say, in Carlyle's words, "The great antique heart: how like a child's in its simplicity—like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the

earth; making all the earth a mystic temple to him, the earth's business all a kind of worship." In no better words could Bishop Hall be sketched than by applying to him this quotation. He combined the heart of an innocent child with the imagination of a poet and the magnanimity of a martyr-spirit.

We can often grasp the character of eminent men by the distinctive designations applied to them by their contemporaries. Like "household words" are handed down to us the names of "the Judicious Hooker," "Sweetest Shakespeare," "Rare Ben Johnson," "the lofty Milton," "the profound Barrow," "the witty South," "holy Baxter," and "the eloquent Jeremy Taylor." The designation given by old consent to the subject of this sketch is "*Good Bishop Hall*." Goodness, although, like a pure and holy atmosphere, it bathed, embosomed, and penetrated all his powers, was by no means his only spiritual excellence. His soul was large, benignant, and loving, like *his* whose head rested on that bosom in which throbbed the great heart of Infinite Love. But as we study the portrait prefixed to his "*Contemplations*," as engraved from an original painting in Emmanuel College, Cambridge, whilst it expresses, beyond all other traits, the countenance of a man sorely tried and heavy-laden with sorrows, the moulding of the brow, and the deep repose of the calm and thoughtful eye, indicate unmistakably the man of genius.

The life of the good Bishop was not marked by any very startling changes, such as were common in that age, when the son of the Huntingdon brewer rose to sway the destinies of the British empire, with a wisdom, justice, and splendour, which has no parallel except in the brilliant administration of Alfred the Great. The Bishop's life was one of patient literary labour, carried on with ardent zeal in the midst of much personal and domestic affliction. It was like a calm, clear, deep stream, rippled by unkindly winds, and shaded by umbrageous glooms, with here and there gleams of silvery gladness; and now it has been long ago absorbed in the stillness of the Great Eternal Ocean from whence its waters were first exhaled.

His memoirs tell us that the eminently pious Joseph Hall was born in Bristow Park, in the parish of Ashby-de-la-Zouch, in Leicestershire, July 1st, 1574. Like the majority of England's greatest men, he possessed, as a mother, a woman of strong, clear sense and extraordinary piety. In his "*Observations on some Specialities in the Life of Joseph Hall, Bishop of Norwich, written with his own hand*," he thus erects a grateful memorial to her virtues; and an excellent example it is for all mothers to imitate:—

"How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! What day did she pass without a large task of private devotion? whence she would still come forth with an undissembled countenance of mortification. Never any lips have read to me such feeling lectures of piety; neither have I known any soul that more accurately practised them than her own. Temptations, desertions, and spiritual comforts, were her usual theme. Shortly—for I can hardly take off my pen from so exemplary a subject—her life and death were saint-like."

His piety was not the result of sudden conversion, but was mingled in the soft, low tones of a mother's voice with his earliest thoughts and feelings. His mother (as an instrument) brought him to God. The Holy Spirit sanctified her instructions to one of the most gentle and beautiful souls ever sent into our world. The "anointing from the Holy One" abode in him. The lovely flower of his piety remained bathed in

its morning dews till it softly closed, amidst storm and night, to open in perfect and fadeless bloom in God's garden in heaven, where—

“ No more exposed to burning skies,  
Or winter's piercing cold ;  
What never-dying sweets will rise  
From every opening fold ! ”

His parents, probably induced by his early promise of spiritual and intellectual excellence, devoted him to the work of the ministry ; and after an education in the public school of his native place, he was sent to Emmanuel College, Cambridge, where, in 1592, he took the degree of Bachelor of Arts. Old Thomas Fuller tells us, that whilst here he (most likely as a theme for public disputation) “ maintained (with a flourishing wit) *that the world groweth old.* ” He was six or seven years in the university as a fellow of his college, during which time he was for two years successively lecturer in rhetoric, and associated intense study with fervent piety ; enjoying, as he expresses it, “ such contentment as the rest of my life hath in vain striven to yield. ” About this time he distinguished himself as a satirical writer, publishing his satires under the title of *Virgidemarium*, signifying “ a collection of rods. ” In these he scourged the follies and anomalies of character in his times ; and of these they contain some just and striking pictures. “ The thorns of piercing invective and irony are here intertwined with the flowers of poesy ; and in the estimation of the most competent judges, the compositions entitle him to no mean rank both as a poet and satirist. ” This is the testimony of Dr. Wardlaw ; and in addition, Campbell, the poet, thus speaks of this production :—“ In the point and volubility and vigour of Hall's numbers, we might frequently imagine ourselves perusing Dryden. ” This was the only metrical poetry he ever published, as he now relinquished the more visionary regions of the muses for the bare and stern actualities of real life. It is true he did contemplate other poetical works ; but they were consigned to the vast region of unaccomplished purposes, where we all deposit so many brilliant schemes. Yet Hall was essentially a poet, and his meditative works might well be defined as prose-poetry. Of these works an able writer has said, “ From the pithy and sententious quality of his style he has been called ‘ the English Seneca. ’ Many parts of his prose-writings have the thought, feeling, and melody of the finest poetry. ” Specimens innumerable might be adduced in proof of this assertion, especially from his occasional meditations. He had a keen imaginative eye for those hidden affinities that exist between the seen and the unseen—those mysterious harmonies between the natural and the spiritual worlds—so that he saw earth to be “ but the shadow of heaven. ” He had the desirable faculty of turning all things to a spiritual use, and that too with force, originality, and beauty. He could say,

“ And this my life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything. ”

Thus in mid-spring, when the days grow long, and all nature teems with life, walking in his garden, the good man sees “ a tree in full blossom, ” and thus moralises, in words of deep wisdom :—

“ Here is a tree overladen with blossoms. It is not possible that all these should prosper : one of them must needs rob the other of moisture and growth. ”

“ I do not love to see a state of infuancy over hopeful : in these pregnant beginnings

one faculty starves another, and leaves the mind at last sapless and barren. As, therefore, we usually pull off some of the superfluous blossoms that the rest may thrive, so it is good wisdom to moderate the early excess of the parts or progress of over-forward childhood."

"Neither is it otherwise in our Christian profession. A sudden and lavish ostentation of grace may fill the eye with wonder, and the mouth with talk, but will not at the last fill the lap with fruit. Let me not promise too much, nor raise too high expectations of my undertakings. I would rather men should complain of my small hopes than of my short performances."

Resting in woodland glades, he eyes a lonely, clear, and sparkling spring, bursting from a rocky bank, all clad with glossy ivy and graceful ferns, and he thus immortalises "A spring in a forest:"—

"Here is the true pattern of bounty. What clear crystal streams are here; and how liberally do they gush forth, and hasten down with a pleasing murmur into the valley. Yet you see neither man nor beast that takes part of that wholesome and pure water. It is enough that those may dip who will; the refusal of others no way abates this proffered plenty."

"Thus conscientious preachers pour out the living waters of wholesome doctrine, whether their hearers partake of those blessed means of salvation, or neglect their holy endeavours. Let it be our comfort that we have been no niggards of these celestial streams; let the world give an account of the improvement."

Here is a fragment of a homily on "A heap of stones:"—

"Under such a pile it was that the first martyr was buried. None of all the ancient kings had so glorious a tomb: there were many stones, and every one was precious . . . Stephen gathered up these stones for a monument of eternal glory. Oh, blessed saint! thou didst not so clearly see heaven open as heaven saw thee covered: thou didst not so perfectly see thy Jesus standing as he saw thee lying patiently, courageously, under that fatal heap. Those stones are but diamonds and rubies to set upon thy crown of glory."

That his meditative eye found "good in everything" is shown by the salutary moral he extracts from that very homely plant—"a bur:"—

"Neither the vine, nor the oak, nor the cedar, nor any tree that I know within our climate, yields so large a leaf as this weed; which yet, notwithstanding, brings forth nothing but a bur, unprofitable and troublesome."

"So have I seen none make a greater profession of religion than an ignorant man, whose indiscreet forwardness yields no fruit, except a factious disturbance of the church. Too much show is no better than none at all, and bad fruit is worse than none at all."

But to return to his life-history. From college he was appointed to the rectory of Halsted, near Bury St. Edmunds. The parsonage-house being in a ruinous state, he rebuilt it at his own expense; and, his patron having kept back part of the income from interested motives, he was reduced to the necessity of writing some books, that he might be able to purchase others which he wanted: book-buying being even in those early times the besetting weakness of ministers. Let not our readers of the gentler sex be angry with the good old Bishop, when they find that, after two years' residence at Halsted, he deigned to look down from the serene heights of philosophy on the "honourable estate" of matrimony. Quaintly he tells us that "the uncouth solitariness of his life, and the extreme incommodity of that single housekeeping, drew his thoughts to *descend* to the necessity of a married estate." Accordingly he married a Miss Winniff, of Bretenham, with whom he lived for the unwonted period of forty-nine years. But all alliances of earth, however dear and intimate, must close; and amongst the autumnal blasts that swept away the verdure of his declining life, one of the heaviest was that which removed the long-familiar partner of his joys and sorrows to a better

world. Our space will not permit us minutely to trace out the various changes of Hall's life. His life was one of frequent and sore trial; and well was he fitted by his baptism of sorrows to comfort other suffering souls. When the Puritans began to manifest themselves in the reign of James I., he incurred much obloquy because, from his self-denying godliness, he was suspected and reviled by the court-party as a Puritan, and so incurred the enmity of Laud. On the other hand, when the Presbyterians were in power, during the Commonwealth, he suffered the loss of nearly all his property, because of what was in him a sincere—though we may think it a mistaken—adherence to, and advocacy of, Episcopacy. The office of a bishop was no comfortable or easy condition in those days. Hall's chief troubles arose from the fact that he *was* a bishop. On his translation to the see of Norwich in November, 1641, the popular voice was so loud against Episcopacy, that several of the bishops were beset on their way to the House of Lords, and prevented from taking their usual place in that assembly. Twelve of the bishops signed a protest against the validity of all laws made during their involuntary absence. This was communicated to Charles I., who hastily sent it down to the House of Lords; and on its being laid before the Commons, they immediately impeached the bishops of high treason, for attempting to invade the authority of the legislature. On the 30th of January following, they were all committed to the Tower, and Bishop Hall was taken from his dwelling in all the extremity of a dark frosty evening at eight o'clock. He was liberated on bail in June, 1642, and immediately entered upon his new diocese of Norwich, where he was favourably received, and preached to numerous auditories; not, however, confining his silvery eloquence to the old Norman arches of the cathedral, but preaching often in rural villages, or indeed wherever he could find an auditory. Soon, however, in a mistaken zeal, the agents of the Long Parliament committed sore havoc on the sculptural splendour of Norwich Cathedral. Nor was the good old Bishop left unscathed. The "sequestrators" of the Parliament visited him, stopped his rent, seized his palace, with all his real and personal estate. Reduced from comparative affluence to extreme poverty, he wrote an affecting treatise on his sufferings, entitled "Hard Measure," in which he says, "they left me not so much as a dozen of trenchers, or *my children's pictures*."—"Hard Measure" indeed, when he lost the faint image of the faces of his children—especially of the bright eyes of the lost and loved, all clouded for him, yet gone *now* where they "do always behold the face of their Father who is in heaven."

The good and gentle Bishop, fallen on stormy and evil days, was ultimately ejected from his bishopric, and would have been utterly destitute but for the kindness of a neighbour, who lived in what is still called the Close, near to the cathedral, and who gave up his house for the use of the Bishop and his family.

His whole career is thus summarily set forth by the witty old church historian, Thomas Fuller:—"He was minister at Halsted, in Suffolk, where his little catechism did much good. He became D.D., and was at the Synod of Dort, and was preferred first as Dean of Worcester, then Bishop of Exeter, then of Norwich, then of no place; surviving to see his sacred functions buried before his eyes."

After his expulsion from Norwich he retired to Higham (or Heigham), a village in the vicinity, where he rented a little land; and, notwithstanding his reduced circumstances, he distributed a weekly charity to a certain number of poor widows. True it was with him, "Charity never

faileth." In addition to poverty and neglect, and the dreary winter of a penury-stricken old age, he was the victim of most severe and torturing internal diseases. These sufferings he is recorded to have borne with the most exemplary patience and submission, till death for ever released him from pain and sorrow. On September 8th, 1656, in his 82nd year, he went away from earth to shine for ever in the kingdom of his Father. In his will he deprecated all funereal pomp at his interment, adding, "I do not hold God's house a meet repository for the bodies of the greatest saints:"—this his opinion being founded not on sanitary but on reverential reasons. Contrary, however, to the terms of this monition, he was buried in the chancel of Higham Church, a black marble stone being erected over his tomb, bearing a short and simple inscription, over which are the arms of the see of Norwich impaling those of his family, and surmounted by a mitre.

"His works do follow him." For two hundred years they have constituted a rich mine of mellowed Christian thought, and have soothed the sad earthly experiences of multitudes of shining ones, now freed from all clouds of sin and woe, and for ever safe under the shadow of the eternal throne. His style of composition is, for the most part, pure, nervous, masculine English, and, like that of the age in which he lived contemporaneously with some of England's greatest writers, as remote as possible from that stiff and gorgeous magniloquence which Macaulay has aptly styled the "Johnsonese." Like as in John Bunyan's writings, we have in Hall's "a well of English undefiled."

With the exception of certain quaintnesses, incident to the age in which he lived, his style may be studied as a model of perspicacity, and often of poetic beauty. His matter too is perfectly evangelical, and full of experimental and devotional feeling. Fuller has well said of his works—"He may be said to have died with the pen in his hand. He was commonly called our English Seneca, for his pure, plain, and full style. Not ill at controversies, more happy at comments, very good in his 'Characters,' best of all in his Meditations." Amongst his numerous works, filling as they do ten volumes, one treatise must not be overlooked, especially by sorrowful hearts: his "Balm of Gilead, or the Comforter." There they will find words of consolation for almost every sorrow,—words laden with the ripest experience of the author, and yet all bright with the Christian cheeriness of the devout old man waiting for the summons in calm and lofty serenity, that shall call him home to the untroubled kingdom of his Father in the high and holy heavens. How beautifully he says in its preface, to those struggling with time's sorrows, and wrestling with its sins and fears:—"Hear me, my son. My age hath waded through a world of sorrows. The Angel that hath hitherto redeemed my soul from all evil, and led me within a few paces of the shore, offers to lend me his hand to guide thee in this dangerous ford wherein every error is death."

As we meditate on his blameless life, his heart full of love to God and men, and even inanimate things, his abundant labours in preaching and writing, his fervid communion with Christ and eternal things, we hear as it were a voice from heaven saying, "See that ye be not slothful, but followers of them who through faith and patience inherit the promises."

*Newport, Monmouthshire.*

W. A.

## THE CHINESE SLAVE TRADE.\*

It is a painful fact, that men who are called by the sacred name of Christians, should be the greatest obstacle to the progress of Christianity among the heathen.

It is equally painful to see men endeavouring to bring ruin, misery and degradation on their fellow-men, who are quite as valuable in the sight of God as themselves.

Wide-spread and spreading is the moral, social, and physical evil with which they have degraded themselves and the Chinese, by their unholy traffic in slavery and opium, instead of showing them "a more excellent way." English ships bring opium to impoverish and degrade them, and "English" ships carry them into Cuban and other slavery. Painful have been the scenes I have witnessed during my residence in China. I have heard the widow's wail. I have seen the widowed mother's tears, to behold her (often) only child or children, kidnapped or inveigled away, to a slavery worse than death. Frequently, while walking among the sick and dying on board of the slavers, have I witnessed the cruelties practised on them, and heard of the acts of fraud and violence by which they have been enslaved.

Shall not English Christians raise their voices against this desecration of their flag? Shall a nation so highly favoured and exalted permit a reproach to be brought on them as a people by connection with so unholy a traffic?

I have seen at St. Helena the African slavers captured by the English squadron and then destroyed; and in the same place, the Chinese slaver rides safely at anchor, protected by the British flag.

In the name of our common humanity, let slavery be banished from the earth, and all permitted to enjoy the blessings of that freedom given to all men by God! Let Englishmen show, by example and by precept, that they will do justly, and love mercy.

I went to China five years ago. I have visited different parts of the coast, and different ports, and have been some forty miles inland from these various places, but have resided chiefly at Swatow. The principal ports from which the Chinese are exported are Swatow and Macao. Under the new treaty, British consuls will be stationed there, but there were none when I left, in May 1858. The English consular ports are Amoy, Hong-Kong, Foo-chow-Foo, Ningpo, and Shangae. From these immigration is carried on, but principally from Hong-Kong.

The trade from Swatow is prosecuted through the medium of native Chinese Coolie brokers, who transfer the Coolies to Chinese agents or dealers, who in turn treat with the English, Spanish, or American agents. The Chinese agents receive from the English and Spanish agents, sums for each Chinese shipped, varying from eight dollars to thirty. When the arrangement has been made respecting price, a medical man, appointed by the purchaser, repairs to the junk—usually well guarded—or the barracoon, where the Coolies are, to examine them and report. For this service he receives a fee. *Double Island* is the place at Swatow from which the trade is carried on, as from Swatow itself it would not be permitted. Foreigners are not allowed to land there. Myself, Mr. Taylor, of the *Chinese Evangelisation Society*, and Mr. Burns, another Missionary, are the only foreigners who have been allowed to do so, and to reside there. If any native Chinese are found guilty of carrying on the traffic, they are crucified by the mandarins. I have seen several. *Double Island* is exclusively in the hands of foreigners, and all the slave vessels go to it. Both junks and barracoons are usually crowded. The slaves are all males. Each man is brought forward, perfectly naked, and examined as a horse or any other animal is inspected. They are beaten with a cane to make them run and leap, and to stoop and throw their limbs about.

\* The iniquities of the Opium traffic have been often denounced. Now that public attention is again so forcibly arrested and fixed upon China, we give publicity to the following statement, exposing a kindred abomination.

The rejected Coolies are kept on board the junks or in the barracoons until they have been pronounced absolutely unfit for sale. They are, in the latter case, and also when badly sick, let loose on *Double Island*, where they linger until they die of starvation. No Chinese boat dares to convey them to the mainland. They creep into hovels, brambles, and bushes, and under rocks. Many hundreds die thus miserably every year, the corpses remaining to be devoured by pigs and dogs, which have but little else to feed upon. Very few of the bodies are buried. The numbers in the junks, during the slave season, vary from two hundred upwards, according to the size of the junk, and in the barracoons from thirty to three or four hundred. These barracoons are a kind of cage, like those in which wild beasts are kept, having wooden bars in front, through which the Coolies are fed. After medical inspection, the selected slaves are conveyed on board the vessel which is to carry them to Cuba, Callao, or Lima.

They leave the junk or barracoon perfectly naked, but have a complete suit—consisting of jacket and trousers, shoes, and a head-cloth—given to them on going on board the vessel. The Chinese agents are usually outlawed petty mandarins—men of no character—who speedily amass large fortunes. The brokers are the worst and most depraved of men. They obtain the Coolies by various devices: they have agents everywhere, who are on the look-out for men, and who kidnap and entrap as many as they can. Once in the power of the brokers, they never regain their liberty.

Although kidnapping is carried on to a great extent, as there is no local police in China, it is most difficult to prevent this crime, and yet more so to put the people on their guard against the slave-agents, who, for the most part, entice their victims away. The trade is prosecuted principally to supply “labourers” or “immigrants” for foreign parts, especially Cuba. Foreign ships, conveying slaves away, do not touch at Hong Kong, nor at any other Chinese port where there is a British Consul, but English vessels are obliged to obtain their clearance papers at Hong Kong, and are therefore compelled to put in there. On their arrival, a government immigration agent visits the ship, and, through an interpreter, inquires if the immigrants are willing to go. If they reply in the affirmative, the vessel obtains her papers; if any declare their unwillingness to go, and there are always some, often one-half, they are handed over to the custody of the English or the Spanish agent, who has chartered the ship, to be sent back to the place whence they came. Invariably they are sent back in a lorcha or a steamer, and are then reshipped on board a ship carrying a foreign flag, and therefore not obliged to put in to Hong Kong. Thus, the slaves are never able to regain their liberty when once they are in the power of the coolie agents. It often happens that the Chinese slaves rise upon the crew of the vessel and murder them. I have made repeated inquiries of the natives, to learn whether any of the people who had been taken away had returned, and the reply was invariably in the negative. I am of opinion, that although it is supposed the “immigrants” are aware of the nature of the contract they assent to, very few of them are really cognisant of it. A man stands behind them, with a bamboo in his hand, and the “immigrants” are afraid to object. Every Chinese Coolie is ticketed with a small billet of wood, on which his number is printed in ink, but no name. It is my belief, that owing to the numerous dialects spoken in China, and to the fact of the “immigrants” being obtained from all parts of the country, it is next to impossible for one interpreter to make himself understood, or to understand the dialects spoken by the major proportion of the immigrants; hence deceit is most easily practised under the very eyes of the government agent. Flogging, bambooning, or putting in irons are common punishments in Coolie ships, but beating with a bamboo is the usual mode of inflicting it previously to the slaves being put on board. The rate of mortality is very heavy antecedent to shipment, probably not lower than fifty per cent. during the season, which lasts from September to April. I estimate that from fifteen to twenty thousand leave Swatow every season. Very few females are obtained, so few as really to amount to *nil*. During the four years I was in Swatow, only one mixed cargo was exported. The vessel was a barque of only 168 tons, and she

land from 200 to 300 males and females on board. Free emigration is confined to the free ports. From them the Chinese emigrate in large numbers to Australia, California, or elsewhere, paying their own passage, and on board the vessel conveying them, the mortality is exceedingly small. Numbers of them return and induce their countrymen to follow their example. I believe that were the inducements to emigrate to the West Indies as great as those which attract the Chinese to Australia and elsewhere, there would be soon established a constant stream of emigration to them, and this class of Chinese would defray the cost of their own passage.

WILLIAM DE LA PORTE,

Missionary in connexion with the Free Church of Scotland.

London, 1859.

## ON THE MODE OF ADMINISTERING BAPTISM.

NOT, however, on the question of immersion or sprinkling. There is another point to which the attention of your readers is solicited—one of minor importance, indeed, but perhaps not altogether unworthy of their regard.

So far as my knowledge of the usage of our churches extends, it is usual to baptize the candidates for baptism without anything being *said by them* on the occasion of its administration. It is on this feature of the case that I propose to offer a few remarks.

In the first place, I would ask whether this is *quite* consistent with our view of the nature of the ordination. Baptism is held by us, I suppose, to be an ordinance of profession, and is conceived to be rightly administered on a profession of faith in Christ by the party desiring it. It is, doubtless, regarded by many as sufficiently satisfying this view, if such a profession is made either to the administrator personally, or in the presence of the church. I beg to raise the question, however, whether this ought to be deemed satisfactory, inasmuch as the nature of the case seems to suggest, if not to require, that the profession on which the act of baptism is founded should be made in the presence of the parties—and of all the parties—who witness it. Is it not more natural, more fully explanatory to beholders of the import of the transaction, and more adapted to produce a solemn impression, that the profession, and the act declaratory of it, should be placed in immediate conjunction?

I would ask further, whether the separation of the profession from the act of baptism is not, not only unnatural, but injurious, inasmuch as it is a palpable shortcoming of the spirit and intention of the ordinance itself. The spirit of the ordinance I hold to be publicity, and its intention to be to make manifest to the world the faith of the baptized. On this account it would never be satisfactory to me—and I take it for granted that herein my brethren generally agree with me—to administer baptism privately; but if the baptism be public, should not the profession of which it is a declaration be public also? They to whom it chiefly relates, and for influence upon whom it is chiefly designed—why should they not hear it, instead of being merely told of it?

I would ask also, whether scriptural illustration of a different mode of baptism is entirely wanting. John preached “the baptism of repentance”—that is, as I understand it, baptism on a profession of repentance; and the people, the evangelist tells us, “were baptized of him in Jordan, confessing their sins;” or, in other words, professing repentance. So when

the eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" the evangelist's reply was, "If thou believest with all thine heart, thou mayest:" and upon his profession then made the ordinance was administered to him. It is scarcely needful to adduce the pentecostal and other immediate baptisms, in which cases it is evident that, if any profession was made at all, it must have been simultaneous with the ordinance.

I would ask, lastly, whether a well-known passage of Scripture—Romans x. 3—has not a direct bearing on this subject: "With the heart," says the apostle, "man believeth unto righteousness, and *with the mouth* confession is made unto salvation." Is it unreasonable to understand this passage as relating to baptism—the only act of the Christian life with which a confession "with the mouth" is, by the Author of Christianity, required? And, if so placed by him, ought it to be separated by us?

If, in reference to these questions, I am asked in return, how I would have the ordinance administered, my reply is easy. Instead of informing the congregation (which, I believe, is usual) that the candidates have antecedently professed their faith in Christ, I would address the candidates thus:—"The apostle teaches us, that 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I ask you, therefore, whether you truly profess repentance towards God, and faith towards our Lord Jesus Christ." To this address I should expect from the candidates, simultaneously, the answer, "I do."

I know, in point of fact, that nothing is more easy than this, and nothing so solemn. It is the mode in which the ordinance of baptism has for many years been administered by myself; and, from long experience, I can affirm that it gives to that ordinance, always interesting, a solemnity otherwise unknown. May I be permitted to commend the subject to the candid consideration of my brethren?

J. H. HINTON.

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## THE DYING YEAR.

KNELL of the dying year!

Thy voice is sweet to me;  
It wakes no sad foreboding fears,  
Calls forth no sympathetic tears,  
Time's restless course to see.  
From hallowed ground  
I hear a sound  
Diffusing thro' the air a holy calm around.

Thou art the voice of love!

To chide each doubt away;  
And as thy murmur faintly dies,  
Visions of past enjoyment rise  
In long and bright array.  
I hail the sign  
That love divine  
Will o'er my future path in cloudless mercy  
shine.

Thou art the voice of hope!

The music of the spheres;  
A song of blessings yet to come,  
A herald from my future home,  
My soul delighted hears.  
By sin deceived,  
By nature grieved,  
Still am I nearer rest than when I first  
believed.

Thou art the voice of life!

A sound which seems to say:  
"A prisoner in this gloomy vale,  
Thy flesh shall faint, thy heart shall fail;  
But fairer scenes thy spirit hail,  
That cannot pass away:  
Here grief and pain  
Thy steps detain;  
There, in the image of the Lord, shalt thou  
with Jesus reign."

## AN EXPOSITION OF MATTHEW XVIII. 10—14.

BY SHERIDAN KNOWLES.

THAT Protestants should have remained in doubt of the fact that, in the eighteenth chapter of the Gospel assigned to Matthew, the unconditional salvation of all who die in infancy, or irresponsible childhood, is distinctly and positively affirmed by our blessed Lord, is a circumstance that can only be accounted for by attributing it to the false and seductive influence of Pædobaptist teaching.

That his discourse, from the 10th to the 14th verse inclusive, asserts the universal safety of "*weak believers*" is an alluring view of the passage held by many commentators; but, unfortunately, it is a false one: for the passage does not refer to believers *at all*.

Up to the 10th verse, the address of the Lord concerns, directly, the disciples themselves; but *there* a thorough change of subject manifestly takes place. His discourse thenceforward, till we arrive at the 15th verse, clearly relates to others. Whom?

He says, "Take heed that ye despise not one of these little ones." Hitherto "*little ones*" is a phrase by which he has indicated the disciples themselves. Does he speak of them now? The phrase denotes that those to whom he applies it are present. Only two species of "*little ones*" are present, namely, his disciples, and the class represented by the little child, whom he has placed in the midst of them. To one or the other of these, this portion of his discourse must exclusively relate. To which? It cannot relate to the former. Of them he had spoken already as "*little ones who believe on him.*" It is of little ones, simply, that he is speaking now again; it cannot be of the disciples, for one of the disciples, Judas Iscariot, was lost; and how many myriads of disciples have, in one way or another, followed his example! Whereas the passage proclaims the *universal* salvation of the class to whom it relates. At the 6th verse our blessed Lord says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he

were drowned in the depth of the sea." Now he says, "Take heed that ye despise not one of these little ones." We do not find here the clause, "who believe on me," neither the word "offend," but the term "despise." Infants, or little ones, may be despised, but can scarcely be offended. And why does our blessed Lord caution the disciples from despising the little ones? "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Is it the guardian angels of the little ones of whom the Lord is speaking here? No; but of themselves. It is the beatified spirits of the little ones that always behold the face of the Father. By the term "always," does our blessed Lord mean to indicate the permanency of the privilege? No; but the universal enjoyment of it, in the case of those who quit this life in the state of infancy, or irresponsible childhood.

11th verse. "*For the Son of man is come to save that which was lost.*" Being utterly incapable of availing themselves of any one of the conditions upon complying with which salvation is secured, infants were especially lost, had not Christ granted them the salvation without the conditions. Being under original sin, they cannot enter heaven without his blood; but they cannot ask for the blood, and the Infinitely Merciful waives the request, and gives them the benefit, unconditionally and in full.

The 12th and 13th verses present the parable, or illustration, of the lost sheep. And if it be objected that, as infants cannot go astray of themselves, our Lord's discourse cannot possibly relate to *them*, I answer that it is loss itself, and not the manner in which it occurs, that he contemplates. The lost piece of silver would have served his purpose quite as well. He employs it in the 15th of Luke, with reference to sinners who repent; where, with equal propriety, it might be said to be out of place; as it is of themselves that sinners go astray, whereas the piece of silver could not go astray of itself.

14th verse. "Thus it is not the will of your Heavenly Father that one of these little ones should perish." This, though in other words, is the substance of what is stated in the 10th verse. "In heaven their angels always behold the face of my Father which is in heaven." Heaven is the destination of those who are not lost. "*In the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.*"

I give you now the view which the Pædobaptist commentator, Scott, takes of these verses. He says—

"The same heresies, divisions, and scandals which cause numbers to stumble to their ruin, frequently mislead and ensnare unestablished believers also, and thus tend, as much as anything else, to their destruction."

I simply ask any Pædobaptist to test the soundness of this comment by placing it face to face with our Saviour's words. I ask him if he can find, *throughout the chapter*, the shadow of an authority for concluding that our Saviour ever alludes to unestablished believers, misled and ensnared by heresies, divisions, and scandals? As preposterously out of place is Scott's next remark—

"Such as are strong, or think themselves so, are apt to undervalue and despise weak, wavering, and unconfirmed disciples, when they see them mistaken and perplexed in their judgments."

It is needless to go on. But where does the commentator find those weak, wavering, and unconfirmed disciples? In the phrase, "these little ones," a phrase which, in the preceding portion of the chapter, our blessed Lord applies to the strongest of all believers—his select disciples. Little ones, too, whose angels always behold the face of the Father! Little ones, not one of whom is allowed to perish!

A brief quotation from Matthew Henry will suffice—

"Take heed that ye despise not one of these little ones." This is spoken to his disciples. As Christ will be displeased with the enemies of his church, if they wrong any of the members of it, even the least, so he will be displeased with the great ones of the church, if they despise the little ones of it."

Here Matthew Henry is in doubt whether he rightly understands the Lord or not. He says—

"We may understand it, literally, of little children. Of them Christ was speaking, verses 3, 4."

No doubt of it!

No warrant whatsoever can be found in the New Testament for the practice of infant baptism. It is an ordinance of tradition—an ordinance, the first trace of which is found in Irenæus, A.D. 170; while scarce does the third century begin, when Tertullian brands it with his utter reprobation.

J. S. K.

## MEMOIR OF SIR GEORGE GOODMAN, KNT., LEEDS.

BY THE REV. DR. BREWER.

THERE are some commentators who suppose that when the apostle speaks of people being "baptized for the dead," he means that the living are baptized to fill up the ranks of the dead. They imagine that the writer is comparing the Church of Christ to a regiment of soldiers in a field of battle, with an army of reserve behind them; and that, as in the one case, when the soldier in the front rank falls, one in the rear rank steps forward to fill his place, so in the other case, when one in the front rank of the church dies, some from the rear rank, as it were, that is, the new converts, step forward to fill up the vacancy; and this they regard as baptism for the dead. Now, though we consider such an interpretation as exegetically wrong, we consider it as historically right; for it happily expresses the phenomenon of the church being continually wasted, and yet continually replenished—the bush perpetually burning, and yet unconsumed.

We have been drawn into this train of reflection by the removal from amongst us of a warm-hearted and sincere friend of our denomination, who has died recently at Leeds.

Sir George Goodman was the son of Mr. Benjamin Goodman, a man highly and deservedly esteemed, both in the town of Leeds and throughout the West Riding of Yorkshire, for his stanch adherence to the principles of civil and religious liberty, as well as for his consistent conduct as a Christian. Although a man of the greatest kindness of disposition, there was no mistaking his views

as a Baptist; and he evinced his liberality by supporting the cause with a munificence which proved the sincerity of his principles and the generosity of his heart.

During his father's lifetime Sir George had expressed no intention of uniting himself with the Church of Christ; but scarcely was the father buried before the son began attentively to consider the claims of personal religion, and the duty of confessing Christ. It was the writer's privilege to have frequent conversations with the deceased at this time about eternal things. At length, after a lapse of rather more than two years, namely, on the 31st of October, 1850, he appeared before the little band with which he was associated in Christian worship, and desired the privilege of membership. The statement of his views of divine truth, and of his own experience of the work of grace, was given orally; and none present but were greatly struck with the lucid and simple manner in which the statement was made. Believing that the Church of Christ ought to know no distinction in the admission of its members between rich and poor, great fears were entertained at first, lest their knowledge of the candidate's social position should warp their judgment. But these fears were allayed by the frank and explicit way in which his testimony was given. So that all were convinced that while nothing short of such evidence as would satisfy them on behalf of the poorest ought to satisfy them now, they were not at liberty to reject in a more wealthy brother, simply because of his wealth, a testimony that would have abundantly satisfied them in any other case. Our friend was therefore received in the usual way into the fellowship of the church, and during the following month was both baptized and admitted to the Lord's table.

The character of Sir George Goodman was most conspicuous for its urbanity. By it he won the respect of all, and the lasting attachment of not a few. It seemed, indeed, as if he were incapable of denying any one a favour, or of offending even his direst foe. Amidst the political hostilities to which he was exposed, he never forgot that his opponents were men; nor did he allow, as is so often the case, the violence of party feeling to crush out the claims of friendship.

In early life his diligence in business secured for him such an amount of confidence, that he became a prosperous man; and although, as he advanced in years, his fellow-townsmen placed him in the highest offices at their command, and his time thus became divided between public and private engagements, he never consented to sacrifice the claims of one to those of the other: each service had its appropriate hours, and to those hours he faithfully rendered the service required. So conscientiously was this done, that when urged, in consequence of the severe pain he endured, to relax his attendance in Parliament, he replied, "I have made it a rule through life either to fulfil my engagement, or to die at my post."

It is well known that in 1839 he met with a loss to a very large amount from a firm which possessed his unlimited confidence; and after his claim against it had been considerably increased by a sale he effected with the house, it suspended its payments within a week. Presuming he might be inconvenienced by such an unlooked-for event, offers of accommodation to any amount were instantly made him, every one of which he, with much prudence, declined; deeming it wiser to contract his business than expose himself to embarrassment. This event brought out another feature of his character, namely, his large-heartedness; for shortly after the failure of the house referred to, the gentleman who had transacted the business in Leeds was taken ill; but no sooner did his illness come to Sir George's ears, than he visited the sick man, and providing him with delicacies from his garden. And these attentions he continued unremittingly, until death rendered all such services needless.

With a mind well stored in early life with literature and with works on history and travels, of which he was very fond, he made it his aim in after years to study men; and so effectually did he apply himself to the task, that he seemed to have an almost intuitive perception of character, and never to forget any he had once seen.

When the Municipal Reform Bill came into operation in the town of

Leeds. Sir George Goodman was elected as the first Reformer and Dissenter to hold the office of mayor. As party spirit at that time ran very high, he set himself diligently to work to harmonise all the discordant elements; and he lived to see the fruit of his labours, and to reap, in the universal respect in which he himself was held, the reward of his persevering efforts. Very few could understand the motives of our departed friend in collecting, day after day, so many guests at his bountiful table, where persons of all creeds, and of all political sentiments, were assembled. Those, however, who knew him best, saw in it a motive which reflected honour upon his judgment, as well as upon his heart: that motive was to draw together in the bond of brotherhood the inhabitants of the town, and to induce them to hold out to each other the right hand of fellowship as men, however much they might differ as partisans. It will scarcely be a matter of wonder that such a man should be repeatedly solicited to occupy the office of mayor: this he did in the years 1836, 1847, 1851, and 1852, being elected to that office on the last occasion as a mark of gratitude for the services he had rendered to the borough at the then recent "Great Exhibition." It was in the spring of this year that, at the solicitation of the retiring Ministry, he received from her Majesty the honour of knighthood, and not long after was requested to become a candidate for the representation of his native borough in Parliament. He was returned, in conjunction with his friend and fellow-townsmen, the Right Hon. Matthew Talbot Baines, being placed at the head of the poll. But, having been seized with a stroke of paralysis, he retired from his parliamentary duties to obtain that relaxation which he required; he, nevertheless, became completely prostrate. During the whole of his illness, which lasted upwards of three years, no change took place to affect the calmness of his mind, the clearness of his intellect, or the tenacity of his memory. Even to the last moment his consciousness continued, and his last utterances were words of peace and love, mingled with those of unwavering confidence in his "dear Jesus." He died about noon, October 13th, 1859.

In compliance with his often-expressed desire—a desire to which his nearest relatives offered no objection—a *post-mortem* examination was held, when his body exhibited a remarkable freedom from disease, considering the sedentary life he had led for several years. As his physicians expected, the spinal marrow was softened; thus explaining the peculiar symptoms of paralysis with the perfect possession of mental power.

His funeral took place on the following Wednesday (October 19th), at Whitkirk, a village about six miles from Leeds, in the family grave, in the churchyard. *The Leeds Mercury*, in noticing the event, says, "Few men in their lifetime had the happiness of attracting so large a number of affectionate friends and devoted admirers as had Sir George; and few, on their departure from amongst us, have been followed to the grave with a deeper or more abiding sorrow. The mournful procession consisted of a hearse and six mourning coaches, and upwards of seventy private carriages, including those of Sir Peter Fairbairn (mayor of the borough) and of most of the leading families in the neighbourhood." The spacious church was immediately filled on the arrival of the cortège, and the service was read by the highly esteemed incumbent of Roundhay, the Rev. T. Davis, M.A. On coming again into the ground, the procession had to pass through a dense and sorrowing assembly, and not one present but felt that day he had lost a friend. On Sunday, October 30th, a funeral sermon was preached to a large and attentive congregation by his pastor, from Job xiv. 10,—a sermon which has since been published at the earnest request of his sincerely-attached brother.

Thus, then, has passed away this much-esteemed and greatly beloved man, leaving behind him a memorial fragrant with social and Christian as well as human excellences; and our earnest desire is that his place, both in the social circle and in the church, may speedily be filled up, and filled up by men of a like spirit; and that, as the foremost ranks of the Christian army are being wasted by death, we may be permitted to witness its replenishment by living members; that thus we may witness a continual succession of those who have  
 BEEN BAPTIZED FOR THE DEAD.

## Reviews.

*The Divine Life in Man.* By JAMES BALDWIN BROWN, B.A. Ward & Co.

THE announcement, some weeks ago, that a volume of sermons by Mr. Baldwin Brown was in preparation, and might be speedily looked for, raised great expectations among all who appreciate the highest class of religious literature. It has now appeared, and, unless we are greatly deceived, is all that Mr. Brown's most ardent admirers predicted. It is difficult to adjudge, at once, the place to be held by a new volume of sermons. At the first glance one is liable to mistake tinsel for solid metal; in the gloss of newness, pinchbeck will sometimes pass the critical assay, and be stamped as gold. Whilst we admit that, possibly, a longer acquaintance may somewhat modify our admiration for these discourses, we must express our conviction that they deserve to be ranked among the very noblest productions of pulpit eloquence which have appeared for many years. Scarcely less suggestive than Robertson, Mr. Brown has more glow and artistic finish; with more thought and vigour than Caird, he has equal richness of diction; free from the glitter and pyrotechnic display, which at first dazzle, and at last weary, in Guthrie, he has a power hardly inferior to his of levying contributions on all the realms of history, nature, and art, for the illustration of spiritual truth. In a word, this volume of discourses on the Divine Life presents us with a variety of excellences rarely found in combination.

In a brief preface, addressed to the members of his congregation, Mr. Brown points out that "the Sermons are not formally a series." They, nevertheless, are arranged methodically, to illustrate "the orderly development of God's great purpose in man and mankind." "Paradise Lost" and "The Benignant Sentence of Toil and Suffering" form the subjects of the first two discourses. To these succeed others on various aspects and characteristics of the Gospel; and the volume closes with five or six admirable sermons on the nature, history, and development of the religious life in man. These divisions are not definitely marked. The discourses run into one another, rendering it difficult or impossible to detach any one from the rest so as to deal with it separately. Instead, therefore, of analysing any of them, we will give a few extracts, taken almost at random, in the hope that our readers will speedily acquaint themselves with the volume in its totality. Opening to the first discourse, on "Paradise Lost," we come to the following exquisite description of the memories of Eden which linger in the hearts of man in this sinning, toiling, sorrowing world.

"To Eden, as the first condition of human existence, all hearts bear witness, despite the sceptics. Memories of Eden, exquisite as dreams, weave their threads of light into the poetic traditions of all peoples. Some state of purity, peace, concord with nature, fellowship with God, must be assumed, if universal beliefs are worth anything, as the starting-point of the development of the human race. It is the bright background against which all the stormy skies of life are painted, while it brings out the depth of the shadow in which man has buried so large a portion of his career. Moreover, some such history of the genesis of our race is needful, to explain all that is noblest in human thought and aspiration, and to account for much which would be else inexplicable in the history of the most barbarous and ignorant of men. All students of history are now agreed that the social state, in a high form of development, is the earliest and the natural condition of the human race. Man has not discovered society and his human and divine relations; he was made for them and in them: barbarism is a degradation, a loss of something which can alone explain the constitution of man."

With equal truth and beauty the associated truth is unfolded, that man lives in hope as well as memory,—a memory which Genesis explains,—a hope which the Apocalypse assures. The sermon on “The Power of God in the Gospel” contains many passages with which we should like to enrich our pages. We have space only for one. It is on the elevating and ennobling influence of the incarnation. Though long, we cannot curtail it:—

“The first sentence, which condemned man to toil and anguish, seemed to promise that God would, in his own good time, shave that toil and anguish, and make its meaning and end more plain. No thought has haunted man more constantly than this notion of an incarnation. The Hindu mythology clings to it tenaciously, and works it out in many wonderful and suggestive forms; but always there is an element in the heathen tale which betrays to us that it is a man-made fable, though pointing, steadily as the needle to the magnetic pole, to some real incarnation beyond the range of pagan sight. And when He lived and died on earth, who bore all the credentials,—when men could go forth and declare, with an emphasis which commanded attention, a truth which compelled belief, ‘We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ,’—the world woke up to life, because it understood that thenceforth the interest of God and the interest of humanity, the hope of God and the hope of humanity, the life of God and the life of humanity, were one.

“That world whose air the incarnate God had breathed, whose paths he had trodden, whose load he had borne, whose form he had put on, and borne up with him visibly to the celestial zones, could not be a dying world, could not be a devil’s world; it must be a divine world and a kingdom of heaven. In this belief men took up the burden of life afresh. They felt that there was something better worth living for than pleasure; that this wretched, painful, hopeless life, which drove the masters of the world to mad despair, might be so lived as to link it to the life of angels and saints in resplendent celestial spheres. Who could be crushed by the woes of life? Had not Christ measured their utmost wofulness? Who could shrink from a living martyrdom for truth and righteousness? Had not Christ lived and died an outcast, that he might bear witness to the truth? Who could fear the block, the rack, or the flame? Had not Christ drunk to the very dregs the cup of a martyr’s agony, and been sustained through all by an ineffable sense of his Father’s presence, sympathy, and love? The incarnation gave to every human spirit, in its pangs and toils, what those young men at Babylon had beside them in the burning, fiery furnace,—‘a form like unto the Son of God,’ and that form stood sponsor for all in heaven.”

These extracts will enable such of our readers as may be unacquainted with Mr. Brown’s style and method to form some judgment of it. We cannot close this review, however, without expressing our strong and growing conviction of the defectiveness and insufficiency of that school of theology to which Mr. Brown belongs. We are by no means insensible to the great merits of Mr. Maurice. He has invested the histories of Scripture with new life and power to modern readers. He has traced the connection between the old and the new dispensation most instructively. He has shed light upon much which was dark, and found a key for the opening of much which was mysterious. He has given a breadth and depth and living power to our theology which it had lost. But in the capital articles of justification and the atonement we cannot but think him both defective and dangerous. And upon these, as upon most other points, Mr. Brown holds with him. He repudiates altogether “the forensic theory” of the atonement; he throws the whole stress of the redeeming work upon the sacrifice and obedience of the living will of Christ; disparaging in comparison the shed blood and forfeited life; he suspects or condemns the personal hope of heavenly happiness as selfish and ignoble, and would dispense with the use of motives drawn from considerations of reward or punishment. Our convictions upon these matters have been so often expressed that we need not repeat them here. We are quite sure that Mr. Brown would not wish us to

conceal our differences with him on these points; and we should be wanting in our duty if we did not warn our readers against the presence of some doctrines which we deem erroneous, and the absence of others which we deem vital. But these blemishes are confined to a small part of the volume, leaving us to praise with undiminished admiration all that remains.

We ought not to conclude our notice of this admirable volume without remarking upon the beauty of the typography, and the style in which it is got up, rendering it an elegant as well as an edifying present, worthy of the consideration of those who, at this festive season, are "on charitable thoughts intent."

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*A Grammar of the New Testament Diction.* Intended as an Introduction to the Critical Study of the Greek New Testament. By Dr. GEORGE BENE-DICT WINER. Translated from the Sixth Enlarged and Improved Edition of the Original. By EDWARD MASSON, M.A., formerly Professor in the University of Athens. Two vols. Edinburgh: T. & T. Clark. 1859. Pp. 706.

WE have to announce the completion of this translation; and, with every drawback, we can safely affirm that even the Messrs. Clark have seldom conferred upon English biblical students a greater boon. Winer's New Testament Grammar is not merely at the head of its class of literature; it stands absolutely alone, and is essential therefore, in its original form or in some accessible version, to the completeness of every Christian scholar's library.

On the whole the translation is executed with fidelity and spirit; the errors being mostly of haste, and such as the English reader may correct for himself. Still, a careful revision would remove innumerable slight blemishes, as well as a few glaring blunders. We may cite, for an example of the latter, a sentence on p. 205, where, in defending the translation (in Heb. vi. 2), "baptisms of doctrine" instead of "the doctrine of baptisms," Winer is made to say, "that βαπτισμοὶ διδασκῆς should be translated *baptisms after instruction*, to distinguish them from the legal baptisms (lustrations) of the Jews, as peculiarly Christian, is confirmed by this designation in Matt. xxviii. 19, βαπτίζοντες αὐτοὺς . . . διδάσκοντες αὐτοὺς." Now here in the first place is a blunder of Winer himself. The reading βαπτίζοντες, though found in the Vatican M.S., has never been adopted by critics, and in another part of this very Grammar (Pt. iii. §21, 2) we have the usual βαπτίζοντες. The translator, however, has added error to error. In the first place, the Greek reading he has copied could only imply *instruction after baptism*. He makes Winer interpret it of *baptism after instruction*. And what in the world did Professor Masson understand by the last clause of his sentence? What Winer really says is, that "if we translate βαπτισμοὶ διδασκῆς 'baptisms of doctrine or instruction' (*Lehr oder Unterrichtstaufen*) this designation finds a confirmation in Matt. xxviii. 19." Winer's interpretation may be incorrect; we, ourselves, prefer the usual rendering of Heb. vi. 2, as vindicated in his fourth edition; but at any rate his language is not inconsistent with itself, nor absolute nonsense, as his translator makes it.

It is only just to add, that as the Index of "New Testament passages explained or illustrated" contains probably three thousand references, the occurrence of mistakes, both in the original and in the translation, can scarcely be considered wonderful.

A more serious objection lies against the translator's Prolegomena. Professor Masson had a fine opportunity of saying to his English readers many things concerning the study of Biblical Greek which a German writer may not need, or perhaps does not care to say to his fellow-countrymen. Instead of these, however, we are amazed to find little more than a dissertation on the importance of pronouncing the language according to the accents, and after the fashion of the modern Greeks! A few remarks on Dialectology follow, of no special value or novelty, except indeed in the expression of the very sanguine anticipation that "the pure Hellenic of the Apostolic age will soon become the ordinary speech, not only of the entire Panhellenium, but of

millions who aspire to participate in its culture and its destinies." Debased languages have no second birth; and it only requires the perusal of a page of the Romæic New Testament to show the hopelessness of the philologer's dream of a revived Hellenism. When, more soberly, Mr. Masson hints that the biblical student may be greatly assisted by a knowledge of modern Greek idioms, we are ready to yield a qualified assent; especially as so competent an authority as Professor Blackie emphatically says, "Among other benefits which I have received from the study of the living language of Greece, the more intimate and familiar knowledge of the philology of the New Testament is not the least."\* Still, the possessors of uncommon knowledge are prone to exaggerate its value; and we are jealous lest the old classical road should be unduly depreciated. The accomplished author of the "Bible Handbook," we think, has gone quite far enough in saying that "a merely English reader, with only his English Bible, may understand the New Testament better than the scholar who brings to the investigation of a particular passage only classical acquisitions."† On behalf of such acquisitions we still claim the foremost place wherever a profound and critical knowledge of the New Testament *language* is desired. Next, as the writer just quoted shows, ranks the study of the Hebrew Old Testament, especially as compared with the Septuagint version. In truth we have often wondered that the latter is so little studied in our colleges.‡ Sure we are that a New Testament student, with the LXX. on one side and Plato on the other, need trouble himself but little about Romæic idioms or the modern literature of Athens.

Accordingly, if there is any one thing more characteristic than another of Professor Winer's book, it is the copiousness and variety of its classical citations. The illustrative passages from Plato alone must amount to several hundreds. In fact, to use Winer's own words, "the sacred writers manifestly possessed a great command of Greek": § a truth which, in the abundant talk about "Hellenistic peculiarities," some had almost begun to doubt.

And yet, while for the higher purposes of the biblical critic and interpreter an extensive and exact classical scholarship is required, we have often thought that the ability to read the Greek Testament with intelligence and profit might be much more general than it is. Why should we not have a Greek Grammar of the New Testament alone, commencing with the very rudiments of the language, and adapting all its rules and illustrations exclusively to the sacred text? That such a work might be clear, philosophical, and complete, this book of Winer's abundantly proves. As compared with other grammars, the proposed manual would add several things, omit far more; and, on the whole, would be considerably easier; while for all who desired to advance further it would be a good introduction to classical Greek. The Rev. John Ryland, the elder, once attempted such a work; but his quaint and curious manual has long been forgotten. With all the aids of modern scholarship the task might now be more successfully accomplished, and an inestimable boon conferred, not only upon theological students whose previous acquirements had been few, but upon young people generally; and, in particular, upon intelligent girls, who, having left school, often find time hang heavily on their hands, and for want of congenial guidance, not only debar themselves from a rich enjoyment, but allow the powers of a high Christian intelligence to run comparatively to waste.

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*The Book of Ecclesiastes: its Meaning and its Lessons.* By ROBERT BUCHANAN, D.D. Blackie & Son.

FEW parts of the Bible have engaged the diligence and ingenuity of commentators more than the Book of Ecclesiastes. It would be easy to fill a page with the questions which have been asked respecting it. Who was its writer?

\* Lecture at Edinburgh, 1853.

† Bible Handbook, p. 20.

‡ The Christian Knowledge Society, by their noble edition of the LXX., just published, will doubtless give an impetus to the study of this version, especially in the Universities.

§ P. 377. The section on the Prepositions, where the above remark occurs, is especially valuable throughout.

Was it Solomon, as is generally supposed; or was it Isaiah, as the Rabbi Kimchi affirms; or Hezekiah, as the Talmudists allege? Grotius thinks it could not have been written earlier than the return from the captivity, and with him agree Jahn, and many Germans of the last century. The words, "I the Preacher was king over Israel in Jerusalem" (i. 12), seem to import that the writer was king no longer at the time of writing the book; and it has therefore been ascribed to Manasseh, when "he repented himself" in his prison at Babylon. But, accepting the common view that it was written by Solomon, to what period of his life shall we attribute it? Is it to be regarded as autobiographical, and narrating his own personal experience; or has he simply thrown his reflections and observations on human life into this form, in order the more vividly to paint the vanity of human pursuits? Is it monologue or dialogue? And, if dialogue, are we to understand that we have a conversation between a sceptic, a sensualist, a miser, and a devout sage; or is it, like Tennyson's "Two Voices," and similar compositions, an imaginary dialogue between the differing moods of the same mind? These questions might be multiplied almost indefinitely; but it would be at once useless, perplexing, and wearisome to state them. Let it suffice to say that the conclusion at which we have arrived, after a somewhat protracted investigation, is, that it was written by Solomon toward the close of his life; that it is to a great extent, though not entirely, autobiographical; that he has in many places supplemented his own personal experience by the results of observation, but that, in order to give unity and completeness to his survey of life, he has thrown the whole into an autobiographical form. The subject is proposed in chap. i. 12, 13. The result of his investigation is announced in ver. 14. The remainder of the book narrates the facts which have convinced him that the man who makes any earthly good his end and *summum bonum* will find it to be "vanity and vexation of spirit." The grand conclusion is announced in the closing words:—"Let us hear the conclusion of the whole matter: FEAR GOD, AND KEEP HIS COMMANDMENTS: FOR THIS IS THE WHOLE OF MAN."

The force of these words has been much impaired, and their meaning confused, through the needless introduction of the word "duty" by our translators. What the wise king means is not simply that man will do his "duty" by making the fear of God his rule, and the favour of God his aim, but that thus he will attain the true end of his being, and that "the whole man" will find rest and satisfaction here, and nowhere else. The moralists and satirists of the heathen would have taught the vanity of human wishes, and the vexation, weariness, and disappointment which attend the pursuits of life. But there they have stopped. They discovered where true happiness was *not* to be found, but could go no farther. It was the prerogative of inspired wisdom to lead man to real blessedness, and to give, in these and similar words, a sufficient answer to the piercing cry which rose from many weary hearts—"Who will show us any good?"

Dr. Buchanan agrees in general with the view we have taken. His exposition is, on the whole, sound and good. It is somewhat too prosaic and too prolix. Its chief defect, however, is the want of a due balance and proportion of parts. Whilst pages are occupied with matters of comparatively little importance, the passages on which the real meaning of the book turns are sometimes dismissed in a few sentences. For instance, "the conclusion of the whole matter" (xii. 13), which, as we have seen, gives the key to the book, receives far less attention than many of the single illustrations of human vanity at which "the Preacher" had glanced in passing. After making allowance for these very obvious defects, however, we are glad to give the volume our thorough commendation. Dr. Buchanan deserves our thanks for so ably expounding the very useful lessons of this difficult but most valuable book. They were never more needful than now; and Dr. Buchanan shows in every page how "the wisdom of Solomon" is applicable to the present time. Most heartily do we concur in his wish and prayer, in sending forth this volume, "that in an age of engrossing worldliness, and of multiplied earthly allurements, it may be blessed to promote the cultivation of that wisdom which cometh from above, and of that spirituality of mind which is life and peace."

## Brief Notices.

*Peden: A Tale of the Covenanters.* By the Rev. A. MORTON BROWN, LL.D. JOHN SNOW.—Excellent as Dr. Brown's book is, it hardly fulfils our expectations. The descriptions are often vivid, the incidents touching, the narrative spirit-stirring, and the religious teachings admirable. But our pleasure in reading it is sadly impaired by constant anachronisms. The clansmen of the Highland host could not have used the words or uttered the sentiments ascribed to them. We cannot imagine an Ayrshire Covenanter speaking about "making myself 'master of the situation,' as diplomatists have it;" nor the men who fought at Drumclog and Bothwell Brig approximating so nearly to the doctrines of the Peace party as they are made to do. Leighton could not have talked of his "dear brother Burnet of Salisbury," in the same breath with Laudian persecutions and heresies; for Burnet was only eight years old at the date assigned, and did not become Bishop of Salisbury till 1689, after the Revolution had secured toleration. We think it right to point out these blemishes, that our readers may be prepared for them, and thus not allow them needlessly to interfere with their enjoyment of a really beautiful historical tale.

*Clark's Foreign Theological Library.* *Stier on the Words of the Risen Saviour; and Commentary on the Epistle of St. James.* *Kurtz's History of the Old Covenant.* T. & T. Clark.—These volumes complete the issue of the Foreign Theological Library for 1859, and may be classed among the most acceptable contributions to our theological literature which have been made by this admirable series. The former volumes by Kurtz and Stier having been reviewed at length when they appeared, we need not now return to them. We congratulate the subscribers on the invaluable works which are announced as in progress:—"Dorner on the Person of Christ" (nearly ready for the press); "Tholuck on the Gospel of St. John—and the Sermon on the Mount;" "Lange's Bible Expositor;" "Keil's Manual of Biblical Antiquities." The new series promises to be singularly rich in works of standard value. Uniform with the Library, Messrs. Clark have published the popular "Commentary on the Pentateuch," by Gerlach, which we hope to review next month.

*Studies on Pascal.* By VINET. *Translated, with Notes, by the Rev. T. Smith, M.A.*—T. & T. Clark.—Anything which can help to extend the knowledge and understanding of

Pascal among our countrymen must have our warmest welcome. We give to him a place in the very foremost rank of great thinkers: among Plato, Milton, and their compeers. Yet he is known to us almost exclusively by a bundle of fragments scribbled on scraps of paper and backs of letters. But these scattered fragments have a marvellous power: they are priceless gems. The "Studies on Pascal," by Vinet, are very excellent. They throw much light on the design of Pascal, and afford many useful hints as to the meaning of the detached fragments. This little volume, with *Faugere's* edition of the "Pensees," will put any one in a position to study critically the person and work of the greatest of the great men of Port Royal. The translation is good; but surely it is a great mistake to say in the preface that Chalmers was a Scotch Pascal, Vinet a Swiss Chalmers! Chalmers would have hammered out a single sentence of Pascal's into a quarto volume, or would have diluted it into lectures for a whole session.

*Quiet Hours. A New Series.* By JOHN PULSFORD. Thomas C. Jack. Hamilton, Adams, & Co.—To those who know the former series of "Quiet Hours" we need only say that this volume has all the excellences of its predecessor: it has the same pensive beauty, the same suggestiveness, and the same depth of spiritual feeling and insight. Perhaps there is no single chapter quite equal to that on Jesus Revealing the Heart of God; but the general average is higher. Its defects are certainly less obvious and glaring, and form a less serious abatement from the value of this work than they did from that of the former. There is less of mysticism, less violence offered to current theology, less wilful paradox and affectation of singularity. If disposed to be critical, there are passages on which we should like to ask a few questions; but the tone of the book is so excellent, that we commend it to the thoughtful study of our readers, leaving it to them to discover and reject the evil whilst they accept the good.

*A School and College History of England.* By J. C. CURTIS, B.A. Simpkin and Marshall.—We have seldom seen a better manual of English history than this. The arrangement is very good; the style clear, though somewhat heavy and dull; the information is full and complete, and the historian is thoroughly impartial. It has the rare merit of being exactly adapted for its purpose. For schools and colleges, or for the use of students who have but

little time at their disposal, we do not know a better book.

*The Graduated Series of Reading-Lesson Books.* Longmans.—The fourth book of Messrs. Longman's series of reading lessons contains some of the most pleasant reading in the English language. We took it up for critical judgment simply as an ordinary school-book, but were so delighted with the exquisite taste which has presided over the selection of the passages, that it was a long time before we could lay it down again. Professedly a mere school-book, it is one of the best selections of English prose we have met with for many-a-day.

*The Family Shakespeare.* By THOMAS BOWDLER. *Part I., The Tempest.* Longmans.—We are not very fond of expurgated editions, but there are many passages in Shakespeare which could hardly be read aloud in the family, and the reader coming upon them by surprise must either come to an ugly pause, or blunder over them in a confused and painful way. These difficulties Mr. Bowdler has met in a way which has secured general approval, and Messrs. Longmans are rendering good service to the public by issuing this excellent edition. The text is pure and accurate, the typography good, the price moderate.

*The Natives of India.* By CANON TREVOR. Religious Tract Society.—This is one of the most useful books the Tract Society have published. Canon Trevor writes with a fulness of personal knowledge, and in a clear, vigorous style, which makes this volume both interesting and instructive. In his former volume on the same subject we felt constrained to speak severely of the omission of any notice of our missionaries. That omission is supplied here; and "the three worthies of Serampore" have some measure of justice done them.

*The Christian Chaplet: A Wreath of pure Poetry and Art.* Religious Tract Society.—We have here a New Year's volume prepared as a gift-book for this festive season. It contains eight highly coloured lithographic views, and many very interesting tales and sketches. It is well adapted for its purpose, and would form a very elegant present.

*Macmillan's Magazine.* Edited by DAVID MASSON. No. 2.—The second number of Macmillan's Magazine amply fulfils the promise which the first number gave. Mr. Hughes shows that he has lost nothing of his power. A paper by Alexander Smith, entitled, "In a Skye Bothy," though in the form of prose, is one of the finest poems he has written. There is an able paper by Professor Huxley *appropos* of "Darwin on the Origin of Species," and a good *critique* of Victor Hugo's *Légende des Siècles*. We are a little surprised to find no notice of our lamented friend George Wilson, whose pen enriched the first number, but who no longer survives to welcome the second. And we must confess that, in our judgment, the "Saturday Review" has the best of it in the discussion on "dead wut."

*Six Sunday Afternoon Lectures to Working Men.* By the Rev. Dr. BREWER.—A series of plain, earnest, faithful addresses to working men, which, as we hear, were attentively listened to by large numbers of the class for whom they were designed, and upon many of whom they had the happiest influence.

*God in the Dwelling.* By the Rev. DUDLEY A. TYNG. 1s. Strahan & Co. Sampson Low & Son.—Dr. Tyng has published an admirable little book on the important and much-neglected duty of family religion, under this title. It is thoughtful and devout. The relative duties of husband, wife, parent, and child are clearly stated and vigorously enforced. It cannot be read without profit.

*The Constitution and Government of the Primitive Churches.* A Discourse at the Ordination of the Rev. J. Berry. By J. P. LEWIS. J. Heaton & Son.—We cordially thank Mr. Lewis for this discourse. The lucid exposition it contains of New Testament precepts, principle and example, in reference to the nature and order of the Christian Church, greatly pleases us. We specially commend it to the attention of the young members of our churches. They will find it a useful manual.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

BRISTOL.—On Wednesday, Nov. 23rd, the foundation-stone of a chapel, to be erected in Stoko's Croft by those who now worship

in the Pithay, was laid by Solomon Leonard, Esq.—The Rev. Evan Probert said that he should make a statement, which, however, would be very short. The site on which the Pithay Chapel now stood was once occupied as a soap-house. In the year 1699

a few Baptists purchased the premises and converted them into a place of worship, and, having used them as such for about ninety years, the place was closed in May, 1791. The present chapel was opened in 1792. The church which originally worshipped there was that which now worships in Old King-street. In the year 1804, twenty-eight persons went out from that church, and formed the church now worshipping at Counterslip. The church that now worshipped in the Pithay was formed by forty-two or forty-three persons, who left Counterslip to go back to the old nest in the year 1834. The chapel in the Pithay was purchased at a cost £800, which, with a sum of £400 expended in pewing and repairing, made the whole about £1,200, which sum was paid off in twelve years. The church, which consisted of forty-two members when he (the speaker) had the happiness of being called to it five-and-twenty years ago, had now, under God, increased to about 400 members. At that time their Sabbath school was a mere nothing, but now they had a school consisting of from 250 to 300 children. It might, therefore, be asked why they wished to move from that place to the spot on which they were congregated? He could reply with a host of reasons. One reason he would mention, and that was, that they needed better and more accommodation for the schools, the children, and the congregation. They had in hand, and in promises of money, more than £1,200, which sum would have been more than £1,400, had they not paid £200 toward the ground.—The Rev. N. Haycroft then addressed the assembly, after which Mr. Probert presented to Mr. Leonard a silver trowel, and Mr. Leonard completed the ceremony of laying the stone. Mr. Leonard afterwards addressed the congregation. A tea-meeting was held in the evening at the Pithay Chapel, at which several interesting addresses were delivered.

**CROSS-STREET, ISLINGTON.**—This chapel, which has been closed for some time for alterations and repairs, was re-opened for public worship, when two sermons were preached—by the Rev. John Graham, of Craven Chapel; and the Rev. F. J. Sharr, of Worcester. In the interval between the afternoon and evening sermons there was a *soirée* given in the spacious school-room behind the chapel, at which the Rev. A. C. Thomas, the gentlemen above mentioned, and a numerous gathering of influential members of the congregation and their friends, were present. Collections in aid of the expense of alterations were made at the close of the sermons, and also at the *soirée*. The general effect of the whole alterations and additions is indicative of refined taste,

with every attention to comfort and convenience. The following is a statement of the cost, with amount contributed thereto:—Building outlay, about £950; organ, £300; stained glass windows, £250; total cost, £1,500. Received from W. Sarl, Esq. (special donation), £500; John Burnett, Esq. (special donation, including four windows, stained glass), £180; donations promised by members of the congregation to this date, £400. Total sum received and promised, £1,080; leaving amount still to be collected, £320.

**NORLAND CHAPEL, ROYAL CRESCENT.**—This chapel, of which the memorial-stone was laid on May 30th, has been opened. The first sermon was preached on Sunday morning, Nov. 27th, by the Rev. John Stent, minister of the congregation. In the afternoon the Rev. Dr. Burns preached, and in the evening the Rev. James B. Brown, of Claylands Chapel. On Monday evening a sermon was delivered by the Rev. R. Roberts, of Great Queen-street Chapel.—On Tuesday, the Rev. Samuel Martin, of Westminster, preached in the morning. After a cold collation in the school-rooms, to which about 150 sat down, a public meeting was held, presided over by Lieut-Col. Sir Henry Havelock, Bart. The Revs. R. H. Marten, B.A., R. Macbeth, Dr. Leechman, W. Crowe of Hammersmith, Samuel Bird of Kensington, W. G. Lewis, and H. Johnson, took part in the meeting. Tea was afterwards provided.—On Wednesday, the Rev. Newman Hall, LL.B., preached to a crowded audience. The contributions made in the course of the services amounted to £130. The chapel is erected in a thickly peopled district, after the design of H. Stent, Esq., of Warminster, and was greatly admired for its simple elegance. The entire cost of the building will be about £2,500. This is regarded as an unusually small amount for a building having a marked architectural character, capable of seating on the floor 550 persons, and in the gallery 150, and having school-rooms adapted for 300 children, and a lecture-room, with every convenience of vestries, class-rooms, and closets.

**TIVERTON.**—The services connected with the re-opening of the chapel in this place, and the opening of a new organ, were held on Sunday, Dec. 11th, when the Rev. S. Newman preached. On the following day a tea-meeting was held in the newly erected school-rooms, and a public meeting was held in the chapel. The Rev. E. Webb read a statement, from which it appeared the outlay had exceeded £1,000; but, although on the school-house account there would be a deficiency of perhaps £200, yet the subscriptions to the chapel restoration fund, added to the collections of the

previous Sabbath, and the proceeds of the tea, would be nearly, if not quite, adequate to the outlay. Mr. Samuel Wood then presented to Mr. Webb the grateful thanks of the teachers and scholars for the deep interest he had taken in their welfare, and for his exertions on their behalf, and presented the rev. gentleman with a very valuable time-piece as a memento of their regard for him, and as a recognition of his services. Mr. Wood then alluded to Mr. Webb's labours in effecting the restoration of the chapel, and, in the name of the church and congregation, presented him with a purse of money.—The meeting was afterwards addressed by the Revs. J. Rothery, S. Newnam, &c. The interior arrangement of the chapel is well designed, and the erection of an organ adds much to the internal decoration. The school-house is a substantial building of red and grey brick interspersed, affording a pleasing and ornamental relief.

**BOW, MIDDLESEX.**—A special tea-meeting was held on December 1st, in aid of the Chapel Fund, the building having been recently repaired and painted, at a cost of more than £90. After tea, a large and most interesting meeting was held, when addresses were delivered by the Rev. W. P. Balforn, the Rev. Dr. Leechman, T. Schnadorst, Harper Twelvetrees, and other friends. In the course of the evening the treasurer's financial statement was read, accompanied by an appeal to the liberality of the friends present, which was heartily responded to; and in a few minutes, to the gratification and evident surprise of all present, the chairman announced that the *debt was no more*. The whole of the above amount has been raised within a period of five months.

**BILSTON.**—The first Baptist church in this populous town is now happily settled under the pastoral care of the Rev. Mr. Jackson. A meeting was held on Tuesday, November 22nd, when the Revs. W. Bayliss, R. Davies, J. Candelet, B. C. Young, J. Maurice, C. Morrell, J. P. Carey, J. Bailey, J. Davies, J. Sneath, S. Packer, J. Nightingale, J. Judson, and F. Fanshaw, as the representatives of sections of the Christian Church, gave Mr. Jackson a very cordial welcome to the town and neighbourhood.

**GEORGE STREET, HULL.**—The anniversary services in connection with George Street Baptist Chapel, Hull, were held on Sunday, December 4, when sermons were preached by the Rev. J. Hanson and the Rev. T. Pottenger. On Thursday evening the annual tea-meeting was held in the grand saloon of the Mechanics' Institute. After tea the meeting was presided over by the Rev. J. O'Dell, the pastor, who said

that they had much cause for gratitude in the success with which their labours had been blessed during the past year. The Sunday schools had increased, new teachers had engaged in the work, whilst all had increased in intelligence and zeal. The local Tract Society had received fresh agents, extended its sphere, and enlarged its circulation. The regular congregation had also very much increased, and gave promising indications of permanent consolidation. About sixty members also had united themselves with the church.—The meeting was afterwards addressed by the Revs. W. M'Conkey, T. Pottenger, W. C. Upton, J. Hanson, D. M. N. Thomson, and J. A. Dodgson.

#### PRESENTATIONS AND TESTIMONIALS.

**HATCH, NEAR TAUNTON.**—Mr. Samuel Lawrence, having honourably sustained the office of deacon for thirty years, the church and congregation presented him with a set of hymn-books, handsomely bound, as a token of their esteem, and in grateful commemoration of his long services.

**MANSION-HOUSE CHAPEL, CAMBEEWELL.**—An interesting meeting of the church and congregation was held on Wednesday, Nov. 30. After tea, to the great surprise of the pastor, Mr. W. K. Rowe, a tray was brought in, which, when uncovered, was found to contain a very handsome communion service, and, in the flagon, the remainder of the amount contributed above the cost of the service. The service and surplus sum, together with an affectionate address, were presented by Mr. Knights, as a token of love and esteem to their pastor. The Rev. F. Silver, Rev. J. Edwards, Messrs. West, Dodson, and other friends, took part in the engagements of the evening.

**QUEEN'S-ROAD CHAPEL, DALSTON.**—On the evening of Thursday, November 24, the church and congregation of Queen's-road Chapel met to celebrate the twentieth anniversary of the pastorate of the Rev. William Miall. The senior deacon, in the course of a congratulatory address, presented the pastor, on behalf of the church and congregation, with a handsome silver tea and coffee service. The pastor, in accepting the present, which to him was quite unexpected, expressed his strong affection for his people, and his earnest desire for their increasing exhibition of all Christian excellence.

**SCARBOROUGH.**—On Wednesday evening a tea-meeting took place in the hall of the Mechanics' Institute. Dr. Murray, after tea, presented to the Rev. B. Evans, D.D., a well-executed portrait of himself, painted

by Mr. Crichton. It is an excellent likeness, and is highly creditable to the artist. Several ministers and other gentlemen took part in the proceedings.

#### MINISTERIAL CHANGES.

The Rev. B. JAMES, late of Middlesborough, Yorkshire, has accepted a call from the Baptist church at Nevin, Carnarvonshire, North Wales.—The Rev. R. WEBB, of Liverpool, having accepted the invitation of the Second Baptist Church, Preston, to become their pastor, purposes entering on the pastorate in January.—The Rev. JOSEPHUS BAILEY, of Brettell Lane, has accepted a cordial invitation to become pastor of the church meeting in Hope Chapel, Canton, near Cardiff.—The Rev. THOMAS LEWIS, Llanelly, has accepted a unanimous call from the Baptist church, Rhymney.—The Rev. B. WILLIAMS, of London, has accepted a unanimous invitation from the church meeting in Zion Chapel, St. Clear's, Carmarthenshire.—The Rev. JAMES BURY closed his ministerial labours at Over Darwen, Lancashire, on Sunday, the 6th of November, and is now at liberty to supply any churches. His present address is Holden Vale, Haslingden.—The Rev. B. PRATTEN, late of Boxmoor, having accepted the unanimous invitation of the Baptist church, Guilsborough, to become their pastor, has entered on his new engagements with pleasant prospects of success.

#### RECENT DEATHS.

REV. JOHN HAMILTON.

This excellent man closed his career at Youghall, county of Cork, on the 13th of September last, at an advanced age, and after a season of very severe suffering, which he bore with great patience and submission to the Divine will.

He was a native of Hamilton, in Scotland, and was introduced into the ministry by the late Messrs. Haldane, and usually spoke of himself as one of their students. He was at that time a Padobaptist; but having changed his views—and with him the change could only result from a deep conviction, for he was an eminently conscientious man,—he joined our denomination.

He came over to Ireland, but whether under the auspices of Messrs. Haldane or not, I am not aware. But he was connected with the Baptist Irish Society for many years, until he retired from their service, and settled in Youghall. Here I first knew him, and he was carrying on, with his daughter, a small bookselling business,

chiefly devoted to the sale of tracts, and small useful religious publications.

Various opportunities occurred, in connection with some new arrangements for itineracy in the south of Ireland, for our friend to resume, in part, his active ministerial duties. He was always prepared to fill up any vacancy, and was invariably present at the quarterly meetings of the brethren; and his aid, his counsels, and his experience were always valuable. He entered very warmly into all our plans, and rejoiced greatly when they were, in any measure, successful.

In character and temperament our departed friend was somewhat sad, or, as the brother who apprises me of his removal justly observes, he was rather Cowper-like. But there were times when the clouds dispersed, and no one could be a more pleasant or lively companion; while his speech was ever seasoned with salt.

He was a man of great moral worth, of high principle, very considerable ability, and a very acceptable preacher. He was well informed on most subjects, and a particularly sound theologian. He was most devout and earnest in the pulpit; faithful to the Christian, and very tender to sinners. I well remember the impression I had of these qualities the last time I heard him preach, which was at Waterford, when, after a very admirable and suitable discourse, he gave out the 194th hymn of the Selection, reading with singular earnestness and pathos these beautiful lines:—

“ My God ! I feel the mournful scene;  
My bowels yearn o'er dying men;  
And fain my pity would reclaim,  
And snatch the firebrand from the flame.”

Mr. Hamilton never fairly recovered from the shock of the sudden death of his daughter, who was a young lady of considerable personal attractions, endowed with a temper singularly sweet, benignant, and cheerful. She was the light and joy of the house. Her father had named her “Blessing,” and her name and character were beautifully appropriate. When she died, the good old man bowed his head, and waited for the summons which should call him to rest.

All Mr. Hamilton's contemporaries in Ireland have passed away. The brethren M'Carthy, Thomas, West, Hardcastle, and others, are gone. They had to toil amidst great discouragement. But they did not toil in vain. Brighter days are dawning upon Ireland. I trust the Christian churches in England will support the Irish Society more warmly than ever, and reap a measure of success which would have made these excellent men rejoice. We cannot tell what effect the labours of the past have on present movements.

Our departed friend never lost hope. However his head might droop in regard to himself, he never failed in his faith that the gospel would one day triumph in Ireland. I used to find his steadfastness in this respect a rebuke and an encouragement when I sometimes felt disposed to give way. I regret that I have so few particulars of this good man's history. But I hope these few lines, though but a poor tribute to the character of one so worthy, and whom I deeply respected and sincerely loved, may have a place in your pages. His few remaining friends, should they see them, will thus know that those who knew Mr. Hamilton appreciate his worth, and cherish a very sincere regard for his memory.

F. T.

*Norwood, October 18th, 1859.*

THE REV. W. PAYNE, LITTLE KINGSHILL,  
BUCKS.

Mr. Payne was born at Kelvedon, Essex, Nov. 25th, 1775, where his father was an innkeeper. His parents were not pious, and in consequence he was not brought up in the nurture and admonition of the Lord. As he approached manhood he removed with them to Lesden, where he married the daughter of a farmer, of whom he was always accustomed to speak as remarkable for her intellectual gifts and distinguished piety. After about nine years this happy union was dissolved by death. Before his first marriage he had become decided for God. A Wesleyan minister was his spiritual father, and he first joined that body, and though subsequently he altered his views, he never lost the traces of his connection with them; to some, in after-life, his audible responses were probably annoying. The Rev. Mr. Stephens was then the Baptist minister at Colchester (where he had now commenced business)—an eminently judicious man, a friend of Fuller. He was to him what Aquilla and Priscilla were to Apollon: he expounded to him the way of God more perfectly. The Rev. George Pritchard (afterwards of Koppel Street) succeeded to the pastorate, to whom he always confessed his deep obligations. By this time he had been baptized, and contracted a second marriage—a union for which he had daily reason to bless God. Encouraged by the pastor and the church, he now addicted himself to the ministry of the Word; preaching in the villages, and as an occasional supply. His first pastorate was the Baptist church, Coggeshall, where he laboured, not without tokens of the Divine blessing (struggling all the while with pecuniary difficulties), for about ten years; there his memory is still fragrant. After-

wards he removed to Diss, in many respects a more congenial sphere; here, for a time, things went on prosperously; but, after a few years, disaffection showed itself, and he retreated before the gathering storm. He was, perhaps, too soon cowed by difficulties. The pillar of cloud and of fire now directed his steps to Aldringham, in Suffolk, where he laboured, for a few years, most pleasantly and successfully. His views at this time were somewhat hyper-Calvinistic; but at no period of his ministry was his spirit anything but genial, catholic, Christian. After supplying for a short time at Aldboro', and the Baptist church at Markyate Street, Herts, he was directed, by a gracious Providence, to Little Kingshill, in the county of Bucks. This, his last pastorate, was in many respects his happiest one. Here, for more than sixteen years, he laboured in word and doctrine; teaching publicly, and from house to house, "the unsearchable riches of Christ." It was his privilege here to be near his only and beloved son, the pastor of the church at Chesham, and to enjoy the respect and esteem of all ranks and all denominations. He was so constituted that he could worship God as heartily with his Episcopal as with his Dissenting brethren. He was essentially and pre-eminently unsectarian. If he did not think *too much* of the grand essentials of our holy faith, perhaps he thought *too little* of the great principles of civil and religious liberty. This probably was his failing; but even "his failing leaned to virtue's side." Acting upon the advice of his friends, he resigned the pastorate, after he had attained his eightieth year, and came to spend his last days in the beautiful village of Great Missenden, where his cheerful, happy, catholic piety will be long and gratefully remembered. Now he would be seen at the prayer-meeting of his Dissenting brethren, now with his Episcopal friends; now he is attending a lecture at the Baptist chapel, or at the Primitive Methodists' preaching-room, or at the house of the esteemed clergyman. The service of God was his delight. He never seemed more at home than in the sanctuary; there he realised "the days of heaven upon earth." He might say, "I give myself unto prayer." And now he would be seen, in the evening, stick in hand, calling on this old friend, and the other more recent one; always a welcome visitor, for he spoke of "things touching the King." Even children felt that he was a happy old man. His last illness was short; he was confined to his house scarcely three weeks; at first from influenza; afterwards he had a slight attack of paralysis, which affected his speech. He died as he lived, "rejoicing in hope of the glory of

God." He was quite willing either to die or to live. He knew "in whom he had believed." He was not afraid to die; why should he be? he knew he was "in Christ." He loved wife and children much; but he loved Christ more. He desired "to depart and be with Christ." Heaven was his home. And thither his emancipated spirit was conducted by angel hands, on the evening of Thursday, March 17th, 1859.

On Thursday afternoon, March 24th, his remains were consigned to the grave. The corpse was followed by his widow, his son, his five daughters, his grandson—now a student at Regent's Park College—and numerous other friends from Missenden, to the place of interment, a distance of two miles. On approaching Kingshill, very many to whom he had been accustomed to minister in holy things, including the young people of the Sunday-school, joined in the funeral procession. The service was conducted by the Rev. C. W. Skemp, of Missenden, under whose ministry he had sat for upwards of three years; the Rev. J. Preston read and offered prayer; and the Rev. R. Gay delivered a funeral discourse. On Lord's-day, the Rev. C. W. Skemp improved the sad event, at Missenden, to a very large congregation, from Heb. xiii. 7, 8; and, on the following Lord's-day evening, preached a similar sermon, to a much larger number of persons, in the Rev. W. Payne's chapel, at Chesham.

C. W. S.

—  
MRS. JOHN RUFF.

Our deceased friend was the daughter of Mr. Robert Dearle, of Hampton, in which village she was born, on the 24th of August, 1784. Her father was one of ten persons who separated from the Independent church at Kingston-upon-Thames, and formed the first Baptist church in that town, in the year 1792.

She left her native village in 1804 for the metropolis, being that year united in marriage to Mr. John Ruff, who at that time was a member of the church in Keppel Street.

Very early in life she had mourned over sin; but it does not appear that to any one thing could she especially point as the means of her conversion. Blessed with pious parents, and early and constantly brought under the sound of the gospel, her case was similar to many in like circumstances. As sin was felt Christ was trusted in, and peace and comfort were enjoyed. The *fact* of her conversion, a long life of consistent and devoted Christian conduct fully attested.

In 1812 our deceased sister removed,

with her husband, to Hampton, and both became members of the church at Kingston.

Upon relinquishing their business, in 1844, they left Hampton to reside at Kingston; the sole reason for which was, that they might be nearer to the sanctuary, in which for so many years they had worshipped.

As a *wife*, she, more than many, exemplified the description given of a good one in the last chapter of the Book of Proverbs. As a *mother*, affection and gentleness distinguished her. As a *Christian*, she was retiring and unobtrusive. Her life, rather than her tongue, spoke; although, whenever occasion called for it, suitable words fell from her lips. As a *deacon's wife*, for nearly forty years, she laid herself out for the church's welfare; and, without bearing the name, well sustained, for several years, the office of deaconess. She knew how to speak a word in season to the tried. Her sympathy was *practical*; it did not spend itself in words, but was seen in actions. Her liberality to the cause of God was great. She gave freely; in many cases denying herself in order to give. It was not so much that she had an abundance, as that she had a heart made willing, by love to Christ and his cause. If but all members of churches gave in like manner, according to their means, we should hear no complaints of a want of funds. Our deceased friend was a diligent attendant upon the means of grace. Her seat in God's house was seldom vacant. It must be something more than ordinary that could keep her away from either of the week evening services, while the Lord's-day was hailed with special pleasure. Frequently has the writer seen her on the way to the sanctuary with a packet of handbills and tracts, neatly folded, which she gave to persons she met; occasionally inviting one and another to accompany her to the house of God. Thus silently, yet usefully, she pursued her Christian career through a somewhat lengthened pilgrimage.

But the time of her departure was at hand. Feebleness had increased upon her, yet none thought her so near her end. On Lord's-day, March 21st, 1858, she worshipped as usual in God's house. On the following morning, when dressing, the hand of death smote her. Her servant assisted her to her bed, and left her, as she thought, asleep; but it was the sleep of death that was coming over her, for about noon she breathed her last, in the 75th year of her age.

It occasioned deep regret to mourning relatives that she died alone; and yet was she not alone. *He*, who for many years she had loved and served, was doubtless with her, sustaining and cheering her departing spirit, while ministering angels stood ready to accompany her to the celestial city.

"Absent from the body, she was present with the Lord."

Not to exalt the creature have we thus written, but rather to glorify God's grace in her.

May the great Head of the church arise up many like unto our departed sister, for the encouraging of the hearts of his ministers, for the helping forward of his kingdom, and for the glory of his own name.

Gloucester.

W. COLLINGS.

MRS. ANN LEONARD.

The beloved wife of the Rev. Thomas Leonard, of Redwick, Monmouthshire, died, aged eighty years, October 15th, 1859. Her sufferings were great, but her end was peace. For the first forty years of her life, she was a member of the Established

Church; but by her own confession she had a form of godliness whilst ignorant of its power. Being led by the providence of God to hear the gospel faithfully preached amongst Dissenters, she was brought to understand the difference between a lifeless morality and a living Saviour, and now by faith in Christ she became really "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." She felt it her honour and privilege to follow her Saviour in baptism, and thenceforward lived to his honour and glory. Beloved in her own family and in the Church of God, her loss is felt, but "our loss is her gain." During her last illness, her experience was very joyful, and her end was full of peace in believing, as was testified by her repetition of triumphant hymns and passages of Scripture.

## Correspondence.

### "MANSELL'S LIMITS OF RELIGIOUS THOUGHT."

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Your correspondent, D. W., in criticising my paper on "Mansell's Limits of Religious Thoughts," takes exception to one sentence, and upon this sentence the truth or otherwise of his criticism turns.

The sentence is, "I doubt whether we do believe in that which is incomprehensible. I believe that there are things not comprehended; but this object of faith is comprehensible surely." D. N. says this is self-contradictory.

He will allow—1. "That which is incomprehensible" is an actuality *outside* the mind." 2. "That there are things not comprehended" is an abstraction or conception *within* the mind. A man may not comprehend all that is external to him; but he cannot do other than comprehend what is really a creation of his own.

I am confident that D. W. will see the difference between *what is*, and *what we think to be*, and that this distinction will prove to him that there is no contradiction.

Mansell, as I understand him, teaches, not that we have "no complete knowledge of God," but that we have no knowledge which we can describe as "speculatively true." It is against this that I protest.

Yours very truly,

W.

### THE DEPUTATION TO JAMAICA.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Will you permit me to ask, through the medium of your columns, why no notice is taken in this month's "Herald" of the departure of the Rev. J. T. Brown, one of the deputation to Jamaica? We had, very properly, due intimation of the fact and time of Mr. Underhill's sailing, but not the slightest hint of the departure of his colleague. Mr. Brown, as every one who knows him is aware, is the very last man to desire that any fuss should be made about him; but I think that ordinary Christian courtesy demands that, when a minister quits his home and a large and attached church, to undertake a service such as this for the denomination, some notice should be taken of the fact in the organ of the Society which sends him forth.

I am,

Yours truly,

JAMES MURSELL.

Keettering, December 10, 1859.

### BAPTISM AND CIRCUMCISION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Your correspondent X. Y., if I understand him rightly, draws a marked line of distinction between the rite of circumcision as enjoined by the Mosaic law and that of Abraham. He admits that the

former has no bearing upon the question of baptism; but argues that the latter has—that to Abraham and his seed it was the seal of a covenant of grace similar to that of the Christian dispensation, and that as circumcision was administered to the infant seed of Abraham, so baptism may be administered to the infant seed of believers. To these statements many replies might be made. The following will suffice:—

1. There is no evidence at all of any difference between the Mosaic and the Abrahamic rite. The Mosaic, the prophetic, and the New Testament Scriptures, all speak of one circumcision only. The rite instituted in the days of Abraham is simply continued by Moses, and abolished under Christ. I think that if X. Y. will examine the very few passages which allude to this ordinance in the Mosaic code, he will find reason to alter his opinion that any fresh meaning was attached to it, or that it was anything else than a continuation of what already existed.

2. If he fails in separating the Abrahamic and the Mosaic circumcision, yet more signally does he fail in associating circumcision and baptism. There is not a syllable in Scripture to intimate that there is any connection between the two. In so far as silence can prove anything, the proof is complete that they are totally unconnected. If circumcision had been replaced by baptism, what would have been more obvious than for Paul to have replied to the Judaizers who insisted on circumcision: "You require these Gentiles to be circumcised, do you not see that baptism has taken its

place. The one is substituted for the other." Such an argument would have been inevitable if the two rites had been associated as the corresponding ordinances of the two dispensations. But as no such allusion or argument can be found, we may assume that they are unconnected. Each is to be governed by its own laws; and to argue from one to the other is to assume an analogy which has no existence in fact.

3. Whatever analogy may be supposed to exist is hostile to infant baptism and in favour of our view. Circumcision, whatever may have been its import, was the seal of a covenant between Abraham and his natural seed. Each descendant of Abraham, in virtue of his natural birth, entered into the covenant which belonged to them, and to them only of all the nations of the earth, Gen. xvii. 7—14. It was, therefore, not an unmeaning or inefficient rite, but marked out the seed of Abraham, and was the seal of a national covenant. Natural birth brought the Jewish child into the Abrahamic covenant, and entitled him to receive its seal. A spiritual new birth brings us into the Christian covenant, and entitles us to receive its seal. "*If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.*" Circumcision follows upon the natural birth into the Jewish nation. Baptism follows upon the spiritual birth into the Christian kingdom. Each has its place and meaning; "for as many of you as have been baptized into Christ have put on Christ."

I am, yours truly,  
Z.

\* We publish this letter in reply to "X. Y." because it is one of the shortest, and our space this month is very limited. The question is fully discussed in "Craps on Baptism," and in an admirable tract we believe by Mr. Govett, of Norwich, entitled "Infant Baptism and Circumcision."—Ed.

## Editorial Postscript.

Too late for review we have received a volume of Sermons by the Rev. Charles Stanford, entitled "Central Truths." Our readers have been so often edified and delighted by Mr. Stanford's contributions to the Magazine that his name alone will be sufficient to recommend the volume. We hope next month to review it fully. Meanwhile, this brief notice will, we doubt not, lead many to procure it and judge for themselves.

We have likewise received, too late for insertion in its proper place, a report of the examination of the Shireland Hall School, where the pupils under the charge of the Institution for the Education of the Sons of Ministers are placed. The examination was conducted by Dr. Temple, Head Master of Rugby, and the Rev. S. Manning. The examinations were extended over two days, and were upon a great variety of subjects. The reports of the examiners are very satisfactory as to the educational advantages enjoyed by the youths, and the attainments of the pupils.

# THE MISSIONARY HERALD.

## A WORD IN SEASON.

It is scarcely possible for the most careless person to pass over the boundary which separates one year from another, without some thought and emotion suited to the event. But far more surely will the coming-in of the New Year suggest, to the devout and humble Christian, topics for deep and serious reflection, and awaken desires and resolves in regard to the future, which may, under God, be productive of lasting good. To them time is of such vast importance, when viewed in relation to eternity and the great work to be done in the present life, that they cannot see any portion of it gliding away into the past, without feeling that its disappearance gives a deeper emphasis to the words of holy writ—*Whatsoever thy hand findeth to do, do it with all thy might.*

Perchance, amidst these thoughts and feelings, our beloved and honoured Mission may have a place. The fields of labour are so rapidly widening in all parts of the world, and the calls for more helpers are so loud and incessant, that indifference is not possible to any; while the thoughtful and zealous cannot but be roused to fresh resolve and action. It seems, therefore, seasonable and proper to state a few facts, setting forth some of the claims which press most heavily on the Committee.

The letters which have been recently inserted in the HERALD from the brethren, Smith of Delhi, and Gregson of Agra, have excited much interest. From them we learn that an eager spirit of hearing, which is most remarkable, is manifested by the people inhabiting those parts of India where the mutiny was most formidable, and its atrocities the most revolting and cruel. On those spots where the martyr's blood was shed, the missionary now has his largest and most attentive congregations!

While these brethren gratefully record the blessing which God is graciously bestowing on their labours, they are continually crying, "Send us more help, for we are fainting beneath our burdens." Already Mr. Smith's health has materially suffered; and, unless he be relieved of some of his engagements, the consequences may be serious. Mr. Broadway has been moved up, Mr. Gregson generously and warmly urging his going, though it greatly diminishes the agency at Agra. But this is by no means adequate help. Two more men, at least, are needed; and then Agra needs also fresh accessions of strength; while Chitoura, the centre of a vast number of densely peopled villages within easy reach of the missionary, is yet unoccupied; and not less than two should be sent there at once. The removal of the Government offices to Allahabad opens a station for an English preacher, to take the oversight of our brethren who composed the church at Agra, and who will gladly support a pastor, as

they did formerly, provided the Committee will engage and send one out.

It is very sad to be compelled to state that, at present, the Committee have no prospect of meeting these urgent demands. Mr. J. Williams, who sailed in June, arrived safely in Calcutta on the 25th of October, and is, ere this, settled at Muttra as fellow-helper to Mr. Evans, who has been long labouring there alone. But this is no actual increase of the Mission band in the North-West; for he only just fills the vacancy occasioned by the return of Mr. R. Williams, who is compelled by broken health to abandon missionary toil in India. Mr. Comfort, recently accepted for service, and who will pursue his studies in Regent's Park College until the proper season for his departure arrives, is the only one to whom the Committee can at present look to occupy any of these inviting and important spheres of labour.

But let it be remembered that we have not yet said a word about the wants of Bengal. Mr. Anderson is alone in Jessore, a large district where ten active men might find ample work; and very soon the responsibilities of Backergunge will wholly fall on Mr. Martin, as Mr. Page is obliged to seek repose and strength by a voyage to England. The great metropolis of India has not, as yet, any missionaries devoted to labour among the native population, and four or six would not be too many. Chittagong, Comillah, and Mymensing, Cutwa and Dinagepore, also in Bengal, the first sphere of our Mission, and almost exclusively assigned to it in the course of Divine Providence, are not in any sense occupied; and if much be done in them, it can only be done by detaching labour from the important district of Dacca. To this immense field of labour the yet vaster one of China is added. Most solemnly do we assure our readers, that if the Committee had, at this moment, twenty efficient preachers, and an income larger by one-half than they have had to expend for some years past, they could only then just fill up the stations already so long occupied, without touching any new sphere whatever.

If we turn for a moment to the West Indies, the cry for more labourers is beginning to be heard there likewise. Mr. Underhill has visited Trinidad and Hayti. He strongly urges increased expenditure in both these missions, especially in Jacmel, where Mr. Webley has too long worked alone, and where the revival of the school, once so ably conducted by Miss Harris, is imperatively called for. It may, therefore, be expected that, as the brethren of the deputation advance in their journey, further augmented demands will be made on the Committee for the enlargement of the Society's operations in the West.

The conclusion is plain. The Society needs many more faithful men to go forth to preach the Gospel to the heathen, and greatly augmented funds. What, then, is to be done? This question must become a truly *personal* one—one which the individual consciences of the members of the Society must seriously weigh, if any lasting benefit is to arise out of its discussion. Our Auxiliary Societies are admirable organisations for uniting the scattered energies of the people, and directing them to one grand object. But they need both revival and extension. By the zealous co-operation of pastors with the District Agents, this work will be done. The results, however, cannot be seen very soon, though we believe they will be gathered in due time. But it is to be feared that a mere subscription to an auxiliary, which often bears no proportion to the means of the party giving it, or the claims of the cause upon his

property, and which is too often the same in amount from year to year, takes the place of personal effort; and silences too effectually the inquiry, "*Am I doing what I can, and what I ought?*"

It cannot be denied that the material wealth of the country has marvellously increased of late years. Christians have had their share of this temporal prosperity. Home claims and efforts have doubtless greatly increased also, and, for the most part, they have been generously met. It is, however, not equally true that the funds of the Mission have proportionably increased. Now, we want its friends to ask *why?* Not to ask others the question, but to ask themselves. The inquiry could never be put more opportunely. The revival of religion which has taken place in some parts of the kingdom; the large number of recent conversions in Ireland, Wales, and Scotland; the spirit of prayer which is silently, but rapidly, spreading through the Church of God; indicate the coming of better days. It is therefore a duty, obviously suggested by the movements of the Divine Hand, to press the wants of the Mission. Let the need of men and of funds be but generally *felt*, and those whose consciences have been again impressed with a sense of their individual responsibility, and whose hearts are moved with pity for the countless myriads of perishing heathen, will carry this burden to a throne of grace. It will become their own; and they will not be relieved of it till, in answer to believing prayer, a spirit of enlarged liberality has been poured out on each sincere suppliant, and a quenchless desire kindled in the hearts of many pastors of our churches, and students in our colleges, to obey the Saviour's command, *Go into all the world and preach the Gospel to every creature.*

Not many days since, we received a circular, signed "H.," entitled "THE REV. J. A. JAMES: AN APPEAL TO ALL." The purport of it will be gathered from the following sentence:—"It is usual, upon the death of a great man, to erect a public monument to his memory; cannot the same be done in the present instance? I do not refer to a monument of stone or other perishable material; but a monument that will live for ever in glory, when this world and the fashion of it passeth away." The monument proposed to be raised is, for each society to augment its agents and its funds, especially in regard to China.

Now, we have no sympathy with the spirit which would glorify man. Christianity has no place for hero-worship. But we may hold up the virtues of distinguished Christian men for imitation. Mr. James was eminent for his liberality and zeal in the cause of missions. In him were combined an enlargement of feeling and purpose which embraced the world, and a considerate thoughtfulness for objects of lesser magnitude near at hand, and particularly for his brethren in the ministry, many of whom he knew were maintaining their position at the cost of a severe and prolonged struggle. This combination is only seen in those who are largely imbued with the Spirit of the Gospel. His last work was a stirring appeal on behalf of China. His last act, almost, was a contribution to the memoirs of the devoted missionary, KNILL! His service in the cause of missions is closed. But let not the vacancy in the ranks be left open. Rather let us seek to be imbued with his spirit, that we may more than supply what has thus been withdrawn from the church below. In this manner let the memory of the just be blessed; and earth, as well as heaven, will be enriched by the removal of this eminent servant of God from his place of service among us.

## FOREIGN INTELLIGENCE.

## INDIA.

## CALCUTTA.

With great pleasure we communicate the tidings of the safe arrival of the Rev. J. Williams on the shores of his future home. His letter expresses his feelings during his long voyage—and on board he was the only passenger—as well as his views in relation to his work. There is something very interesting in looking on any one just entering on an important work. Much more ought we to be interested in a missionary's spirit and principles, when about to engage in the most solemn of all undertakings. We trust Mr. Williams will be able to maintain the determination and patience which he so modestly avows. By this time Mr. Evans will have had the great pleasure of welcoming his future colleague at Muttra.

"I have the pleasure to inform you in this letter of my safe arrival at Calcutta on the 25th inst.

"I have been troubled for about five or six weeks by sea-sickness, yet, by the mercy of God, I have been thoroughly recovered, and I feel my health now as strong as ever. Thanks be unto God for his loving-kindness and protection. We have met with two or three storms, which at the time greatly alarmed me, but I tried to console myself with the idea that Christ Jesus, the Lord, had all power in his hands, and that he could calm the storms of the Atlantic and Indian Oceans as easily as he did calm the storm on the sea of Galilee. I am very happy to inform you that Capt. Grant has treated me kindly, and did his best to make me comfortable. We have had many divine services on board, and I have had the pleasure to preach Christ to them nine times, and the crew seemed to relish the truths proclaimed. May the Lord bless his word to do their souls good, by disposing them to love and receive the Saviour. Mr.

Lewis, of Calcutta, came to meet me, and, having reached his home, gave me a kind accommodation. I have received your letter at the *Baptist Mission Press*, and felt myself satisfied with the arrangement made respecting my future destination. I will go up to Muttra as soon as possible, and I hope God will come with me.

"My principal work now is to acquire the language, and all my mental energies should be confined to that. The only pity now is, that I did not commence learning the *Hindi* instead of the *Hindustani*, which I am now able to read, and to a certain degree able also to translate. While on sea I bestowed much labour on this language. I have paid a visit to three or four of the brethren here, and they are very kind to me. There is an active and laborious life before me. I hope the Spirit of the Almighty will bless my labours, and that I shall prove to be a faithful missionary of the 'Cross.' May the grace of God be with you all."

## MONGHYR.

Among other letters one has been received from the Rev. J. Gelson Gregson, who left England for India last year. He is stationed at Monghyr, where he has been learning the language, and in other ways giving himself to initiatory work. Under the date of October 3rd he writes:—

## FIRST PREACHING TOUR.

"I hope to go out next month with one of our native preachers on my first missionary tour, and trust that, by God's blessing, I shall be able to acquire more Hindi in one month than in three by remaining in the station. I feel like one who has been reading how to swim, and who has made an attempt, and longs to plunge out of his depth and try his skill; it is just so with me. I long to get away and hear nothing but Hindi, and speak nothing but Hindi. I always speak Hindi every morning with

Ludeen, my teacher; but there is a great difference between speaking a few broken sentences and being able to preach. I begin this week with Urdu; a moonshee will instruct me in the early morning, before I begin with Ludeen. The language which is spoken here is half Urdu and half Hindi, so that, though I don't know the Arabic or Persian characters, I know several Urdu words. How thankful I shall be when I have thoroughly mastered both languages, and able to speak as fluently as in my own tongue."

## NORTHERN INDIA.

AGRA.

Mr. Gregson's letters, received during the last month, contain, besides encouraging information respecting the European part of his own station, a very interesting report of his visit to Delhi. While our readers will sympathise in the holy-joy and thankfulness of our missionaries, they cannot hear without real concern that the unremitting labours of Mr. Smith have begun to tell seriously on his health.

Of Agra Mr. Gregson writes, under the date of Sept. 15th :—

## BIBLE-CLASS—HOSPITAL VISITS.

"My Fort Bible-class affords me much encouragement. One man belonging to it, I hope, will shortly be baptized, and in the city we are always encouraged by large and attentive audiences.

"But at present I am most encouraged by the results of my visits to the hospitals, and our labours among the soldiers. Four are to be baptized this month, and, unless appearances deceive me, these will quickly be followed by others. Only this week, six more men of the 89th Regt. have been to me to request me to write to their commanding officer for permission to attend our chapel. The numbers at the Bible-class, at the daily prayer-meetings, and at my house on Monday evenings, are steadily increasing; and there is an earnestness and depth of feeling about many of them that give me much hope. We have an united meeting for prayer every Friday evening, conducted alternately by a Church missionary and myself. Its special object is prayer for a revival of religion. All this English work cannot but interfere with native work, but what are we to do? My

heart is in native work. I love to stand in the public thoroughfares, and, gathering a crowd around me, to tell them the source of all their misery is sin, and that the only medium of peace and pardon is a crucified Redeemer; and seldom does a day pass in which I am not able to do this—often twice in a day. Still, I could do more among the natives by neglecting the hospitals and Europeans. But, in the first place, the former is so dreary—one talks to such senseless, unfeeling souls, and meets with so little to cheer, that really it is a pleasing change to dwell upon these same themes to other and more susceptible audiences; and I do feel intensely grateful for the encouragement furnished in hospital and by the soldiers. But further, this English work is not all lost, even upon our native work. It does our own hearts good, and so fits us to speak more feelingly to them; and, by improving Europeans, we increase the amount of Christian influence brought to bear upon the natives, and remove some of the most powerful stumbling-blocks out of their way."

A month later Mr. Gregson makes the following communication :—

"I was at Delhi when your last, of Sept. 2nd, arrived, and I returned just two days after the English mail had left. I spent a very pleasant week in Delhi, and was delighted and amazed at what I witnessed. But, before giving an account of that visit, two or three little items are to be despatched."

## THE CHURCH INCREASED.

"First, the evening before I left for Delhi, viz., Sunday, Sept. 25th, I had the pleasure of baptizing three soldiers; one other, who should have been baptized with them, was on duty, and prevented from being present; but on the following Wednesday evening, Sept. 28th, he, with two natives, was baptized by Mr. Broadway. These make a total of fourteen natives, and six Europeans, baptized by us in Agra this year, i.e., since January last. One other, a young lady, is waiting for baptism, and many others, both Europeans and natives, give us hope that before long we shall have to baptize again. These

additions give us devout and unfeigned cause for gratitude to the Father of all mercies, and humbly yet sincerely do I trust, that in the abounding riches of his mercy he has still greater blessings for us in reserve.

"In reference to Delhi, I think it is desirable the Committee should be fully informed as to the state of matters there; and, in the hope of increasing their interest in Delhi in particular, and the north-west generally, I state my own impressions."

## THINGS TO BE NOTED.

"The first thing that struck me was the largeness of the congregations, which can at any time and any where be gathered together to listen to the missionary. In the city, night after night, the people assemble at the end of the Chandae Choule. I was at some pains to ascertain the numbers present, and when I was present they never fell short of 200, and never exceeded 300, and this is the number which, with

very trifling variations, continues present from the commencement of the service to the end. In the city our morning congregations were nearly, if not quite, as large, whilst outside the city, at Pahor Gunge, and another place, the name of which I forget, an equal number was present. Again, in our visits to more private localities, we could usually gather from 50 to 100 men, women, and children, who would quietly sit around us and listen to what we had to say.

"The next thing that appeared remarkable was the steadiness of these assemblages: that is to say, those who came at the beginning staid till the close—large numbers certainly remaining present during the entire service.

"A third marked feature is found in Mr. Smith's so-called inquirers' or prayer-meetings; every evening one of these meetings is held—the attendance ranges from 50 to 100. The place of meeting is a house or room rented by Mr. Smith, and the service consists of reading the Scriptures, singing, exhortation, and prayers, the congregation remaining throughout the entire service. Now, these three features are very striking and hopeful, and present boundless scope for labour and encouragement. The great difficulty here is to get a settled congregation, to whom we can, time after time, expound the words of eternal life. This Mr. Smith has in Delhi on a very large scale, and our utmost efforts should be put forth to turn this advantage to good account. A considerable number of educated young natives have had their attention called to the Christian religion, and appear to be hopeful inquirers; whilst considerable numbers have become well known to Mr. Smith by repeated visits or conversations on religious subjects. As to actual results, Mr. S. has baptized twelve, and formed a church of twenty-three members.

"At present, Delhi appears to me in a most hopeful, but, at the same time, critical state. The facilities for preaching the gospel can scarcely ever have been surpassed in the history of missions, and multitudes appear to be halting betwixt two opinions. But a reaction has taken place. Many who once visited Mr. Smith do so no longer, and vigorous efforts are being put forth by the gurus, or teachers

of the people, to check the missionary influence. Still, many appear to me like a flock of sheep waiting one for another. Let the way once be shown—let a number come boldly forward and declare for Christianity, and hundreds and thousands might perhaps follow. Hitherto Mr. Smith's labours and success have been almost confined to the lowest caste and the poorest people. On Mr. Broadway's going, I hope they may be able to bring more of the educated and better class of natives under their influence.

"Mr. Broadway and family left yesterday, the 18th, for Delhi. I sincerely trust he may be largely useful. He does possess some very superior qualifications for missionary usefulness: a perfect command of language, both Hindi and Urdu; a good knowledge of the native character, and considerable tact in dealing with natives. In these respects he will admirably supplement Mr. Smith.

"Mr. Smith has secured a large amount of respect from both Europeans and natives. He has, it appears to me, most wisely adapted his efforts to the field around; and especially in the selection of a dwelling, and the choice of localities for meetings, etc., has displayed great judgment. His house is commodious, and, I should think, for Delhi, healthy; whilst, at the same time, it is the very centre of his labours, every corner of the city being accessible from it on foot. This single circumstance enables him to double his labours. He is accessible to all who may wish to see him, and has only to walk out of his own door, and is in the centre of his work."

#### A CRY FOR HELP.

"One other point, and I must close. I think the Committee would do well to send another man to Delhi without delay. In the first place, there is ample scope—may, need—for more missionaries there; and a young missionary might at once raise an interesting and important Bible class for educated natives in English, and, whilst studying the language, find an inviting field for usefulness. In the second place, I very much fear Mr. Smith may not hold out much longer. His old complaint is troubling him much, and he fears another hot season may be more than he can endure."

## A F R I C A.

### VICTORIA.

A letter from Mr. Diboll, of the date of July 18th, gives us some insight into the obstructions of missionary work during the rainy season, and of the anxieties to which our missionaries are subject owing to the uncertainty of their

daily supplies. Almost every thing in the way of provision has to be sent out from England.

#### WORK STOPPED.

"I am glad to receive a letter from you. It is like seeing the face of a friend who has been long absent. You say you would like to drop in upon us all, and see how we practically exhibit the truth of the text, that 'Godliness is profitable for the life that now is, and for that which is to come.' Of all the times in the calendar, I should least like you to 'drop in' just now. It has been raining almost a deluge most of the day. The depth of water that has fallen within the last week is about three feet. It fell seventeen inches in one night; and this kind of thing has been going on, with more or less of energy, for more than three months, and there are yet more than two months of rainy season before us. Of course there will be some intervals, and we do not expect to see it as violent as it is now, except in the tornado month. I need not tell you that all our low ground is under water.

"Such has been the state of the weather that there have been no communications with Cameroons since the last mail, till last Saturday a canoe was sent with materials to thatch with. In this we thought we saw the hand of the Lord, as we received some articles of provision which we much needed. Mr. Saker sent us five Kroo men, and a promise of four more; these will be a great help to us, at least I hope so; as at every 'furl in the storm' we all try to do something.

"Yesterday was a good day to us; we were able to get the usual religious services of the day. There was no rain! But during the past week we were obliged to forego the daily services, and to relinquish the school; these will be resumed as soon as the rain abates.

"You will see by what I have written how very little of real missionary work I am able to do at present; I have not yet been able to visit any of the natives; I earnestly wish to do so, and shall embrace the first opportunity; I pray that God will glorify his Son in the salvation of the heathen around us."

#### FREE PASSAGE A NULLITY.

"I am glad that you speak of the benefit the church at Clarence will derive from the 'offer of free passage.' Of course the knowledge of our having such an offer satisfies the friends at home. But here it is a mockery of our fondest hopes. A vessel goes into Clarence Cove, and the captain sends word on shore that in four hours he shall start for Victoria. A free passage is offered to all who are ready.

This intelligence is not fairly circulated before, true to his promise, the captain and his vessel are gone, and the dear people are weeping over the cruelty of such an 'offer.'

"The commodore goes in on Sunday afternoon, and informs the consul that he leaves that place for Victoria the next morning at six. A free passage is offered to all who are ready to go. The consul uses his own leisure in communicating the intelligence. The 'by-law' is always acted on, which forbids the removal of goods from the shore to the sea between the hours of six at night and six in the morning. The commodore was punctual, and was gone at six o'clock. These are the only two instances in which the people of Clarence have had the gracious offer. I doubt if the offer will ever be again repeated. The dear people are still hoping that, in the good providence of God, a way will be opened for them. The number of soldiers and convicts is rapidly increasing, and our people are ill at ease in their vicinity.

"Many of the residents, as well as our own people, are inquiring if her Britannic Majesty accepts the sovereignty of the place, imagining that, should her Majesty decline, the Spaniards would show themselves more prominently than is desirable."

#### PROGRESS.

"Aug. 6.—Unable to send by last mail. Mr. Saker has come to us, and we are glad to see him. But my stores are not come, and I wonder why? How much we need them!

"Aug. 16.—When Mr. Saker came last he brought me other four Kroo men, who, with the five who came before, are to be engaged in the bush. We have already begun to cut heavy timber. But, oh! the rain! We rejoice, however, to say that our worship on *Lord's days* has never been interrupted. They are mostly *sunny days*.

"We have had one native head man at our worship two *Lord's days*, and he appears interested.

"Sept. 5.—This day the Lord was pleased to use me instrumentally in saving five persons from being drowned. This afforded us an opportunity to speak to them of the mercy of God, in sending his people to live in their neighbourhood. We have had some other opportunities of speaking to small companies of Jesus and his salvation.

"A man is here who some time since

had his mind impressed under the ministry of Brother Fuller at Bimbia. He has been living here twelve months, and, I hope, growing in grace; his life is consistent; I have seen his readiness to speak of Christ to those around us. Him I think to take with me as an interpreter as soon as I can get among the natives.

"Sept. 20.—Our religious services are increasing in interest. Our week evening services are resumed, and next week we purpose (D.V.) to recommence the school. In the bush we are cutting down the heaviest timber I ever saw. Near my house we are constructing a road up an abrupt incline; this is a work of great

labour, involving the necessity of conveying a great many tons of stone by hand; and on the beach we are constructing a boat-house—which is to serve other purposes as well—fifty-three feet by nineteen; and I have no doubt that before you receive this, the two last-named works will be finished.

"Sept. 21.—Yesterday our good Brother Saker came. He made the passage in less than fourteen hours. We never heard of so short a passage. He brought with him a few pounds of flour. Judge of our thankfulness; our last handful of flour had been baked the day before."

#### CAMEROONS.

That the dark places of the earth are full of the habitations of cruelty, has become almost a trite observation to the reader of missionary journals, and yet every now and then facts come before our observation, calling to mind that truth with the vividness and pertinency of a novel illustration. We have heard so much of heathen cruelty in old times, that it almost seems to our minds to belong to the past. Mr. Fuller's letter, as given below, is the old story; but it is enacted *now*.

#### CRUEL SUPERSTITIONS.

"It happened that a few months ago some of the poor creatures living up that branch of the river called *Yaporna*, were taken in cold blood, and slaughtered as sacrifice for the late King Bell. This is one of the horrors of heathenism, a scene of wickedness which, from the influence of the gospel, had for many years ceased in this river. The perpetrator of this wicked deed tells his tale thus:—"I dreamed a dream, that my late father appeared to me, and spoke to me very sharply, that I was not worthy the name of a man, because I did not offer any human sacrifice for him; so, in order to please my dead father, as well as I have tried to do for other people, I went and did as my father wished me." This the poor man uttered without thinking for a moment of the responsibility of the immortal soul. Oh! how my heart did pity him as he said the words. This act of cruelty on the part of the murderer, and other matters, led Mr. Saker to take this journey.

"You would have pitied the poor creatures, if you had seen how timid they were when they heard the sound of our boat's oars. We found the river to be a beautiful wide one, edged on the borders with beautiful green; but this act of brutality has left it quite dead as to human life, for we travelled quite thirty miles up without seeing a single soul. When we had gone up about sixty miles, we came to a town settled on the edge of the water; but as soon as they heard the rowing of the boat, every man, woman, and child started off

into the bush, leaving their houses and every little thing they had to the mercy of their supposed enemies.

"We went quietly after them, and endeavoured to make them know that we were their friends. After much persuasion, one man came out with his gun, but meeting me standing before his door with no weapons whatever but my pocket handkerchief in my hand, and umbrella, he willingly gave me his hand, upon which I told him that we were the servants of God. On hearing this, he began calling all his neighbours, who came out one by one, all armed. I then followed them to one of their chief men's places; I endeavoured, to the best of my knowledge, to show unto them, in a few words, that God had made of one blood all the nations of the earth, to serve him. After which, I told them that Mr. Saker was in the boat on the beach, so they all went off to see the white man. Before we left them we had great cause to be thankful to God for having enabled us so to acquit ourselves as to make them feel we were their friends indeed."

#### DISCOURAGEMENTS.

"The church at Bimbia has suffered much from the conduct of one who was once a member, the very first male that had entered it; the poor man has relapsed into his entire former state, while death is sweeping off his few. We have lost two since my stay up here, who have given us to hope that they are safe in the arms of Christ. We are not, too, without encouragement that the little leaven is work-

ing, and, with God's blessing, will leaven the whole lump. Since my last baptism, I have been greatly encouraged in the present inquirers. May it be our happiness to see poor Isubu's remnant hear the word of life and live. The lad there, thank God I can say, in the strength of Christ, is doing well, and I have no doubt

God will honour his labours. One thing I wish to beg for him, and that is a few books—he wants them very much, and I have none I can give him—especially some comment on the Scriptures; I must specially request you to get for me 'Carson's Life and Works,' and 'Livingstone's Missionary Labours.'"

## WEST INDIES.

### TRINIDAD.

Mr. Gamble, in a short letter of the date June the 22nd, enclosing a copy of a report read by him at a missionary meeting in Trinidad, expresses great satisfaction at the prospect of a visit from Mr. Underhill. It appears that the mission in that island is conducted amidst much that is calculated to damp the energies of the missionaries. The nature of the discouragement will be seen in the following extracts from the letter and report:—

"I long to see the deputation. No one knows but a missionary what joy swells up in his heart when he anticipates the happiness of seeing some one direct from Moor-gate-street, who is endowed with authority to direct, and wisdom and love to counsel and comfort.

"I have had, since we left home for a short time, no fever, I am thankful to say; so that I am, at present, strong to labour in the Lord's vineyard. The wet season has commenced, and since it set in it has not ceased raining but for one day.

"Of course our roads are terrible. There is water above and mud and water below, so that travelling some twenty miles on Sabbath is not agreeable to the flesh. I am, however, happy in my work, and, though many obstacles oppose, I trust that good is being done, if not so much as I desire or expect."

#### REPORT READ AT A MISSIONARY MEETING.

"The church meeting in this place holds the first position. There are forty members in full fellowship; there is a Sabbath-school, with an average attendance of forty children, who are instructed by five teachers.

"There is also a day-school kept here, of which Mr. Webb is the teacher. Since the beginning of last year your children have had the advantage of a secular education, which is no small boon. The school being in the village, many children can attend who could not go so far as the mission; not to say that that school is over-crowded already. And another advantage of this school is, that children are taught from the Bible—God's own Book—every day, so that the day-school helps the Sabbath-school.

"The attendance at the day-school averages about twenty-five; some days there

are thirty children present, other days less than twenty-five. The parents pay a trifle—five cents per week for each child, but, of course, this is altogether insufficient to support the teacher. Money has, therefore, to be found to pay his salary. This is done through the kindness of the friends in the Quarter and in Port of Spain.

"The members of the church do something for the support of their pastor. There are the gatherings at the Communion-table upon the first Lord's-day in every month. Some few of the members pay also a quarterly subscription, which goes towards the same object.

"At New Grant, where our brother, Mr. Jackson, labours, there is a small church. I pray that God's blessing may rest upon it. The few who are there are steadfast, but the greater number of the members seem to be cold and indifferent, and many have withdrawn themselves. I trust that though they may leave our chapel that they have not left the Church of Christ, for that is the only ark of safety. There is no other name given under heaven whereby man can be saved but Jesus Christ. Last year there were twenty members, but since then one is deceased, and several have ceased to attend. The number of members at New Grant being so small, they cannot be supposed to do much for their pastor. I am sorry to say that the Sabbath-school has dwindled down to nothing at this place.

"At Matilda Boundary there is a small place in which Divine service is held once on the Sabbath; but those who at one time attended have withdrawn themselves, and attend elsewhere, so that very little can be said with regard to this place.

"Trinidad is a dark land; there is much ignorance, superstition, and error; and the most lamentable feature in the condition of the people is, that they are satisfied to have it so."

## HAITI.

A letter from Mr. Underhill, dated Jacmel, Oct. 29th, will be read with much pleasure.

## A PLEASANT EXCURSION.

"I have returned from Port-au-Prince just in time to write you a few lines by the homeward mail.

"Port-au-Prince is, as you know, the capital of Haiti, or the eastern portion of this magnificent island. It is about sixty or sixty-five miles from Jacmel. The road thither, over lofty mountains, if the most perilous of the journeys I have ever undertaken, is certainly among the most magnificent—exhibiting scenery of surpassing grandeur and beauty.

"Mr. Webley accompanied me, and a guide. Our home at Port-au-Prince was with the Wesleyan missionary, Mr. Bishop, from whom, and his excellent wife, we received the warmest and most Christian hospitality. I was very glad to see and learn their missionary labours, on which God's blessing largely rests. The station was formed in 1816, and two or three excellent men still live who were the first converts. After a few years, persecution set in, and the English brethren were obliged to leave the country. On their return in five or six years, they found some faithful converts, who, in secret places, and in prison, had borne testimony to the truth. The mission was revived, and now numbers some 120 members, while the chapel, a good-sized structure, is often filled with hearers. At the two Sabbath services which were held during my stay, the morning congregation probably numbered 120, the evening, 180. A large proportion of both consisted of men. The work is extending to other places, and I was gladdened to find how extensive the influence of missionary instruction is continually becoming. Mr. Bishop obtained for us an audience with President Geffard. He is a very agreeable and intelligent man, and I propose to send to Sir Morton by next mail the substance of our conversation.

"I shall omit now all remarks on our own mission here, as I will send you (D.V.) a full report for the Committee. We ought, however, to take immediate measures for strengthening or extending it. Webley is in very poor health, and his wife is still

worse. It is a fine field that he occupies, but he ought not to be alone in it. The country is certainly improving; though the jealousies between the coloured and black people, and those of both against the white, are very destructive to its advancement in civilisation and prosperity. It was a sad sight to see magnificent plains, fine plantations, all forsaken, the culture abandoned, and the people content with the natural growth of the staples of trade, as coffee or cocoa, and the fruit of the few trees they cultivate for food. But freedom found them barbarians, and the struggle out of barbarism has been checked by many untoward events. Still the tendency is upwards, and some considerable advance has been made. No nation can rise by its own unaided efforts. It must receive assistance from without. But the fear that if white men again secure a footing in the country, they will re-introduce slavery, keeps out the only elevating influence, and retards the growth of sound policy and good government."

## PREPARATION FOR COMING WORK.

"I am very thankful to have had the preliminary insight into the condition of the black population, which my visits to Trinidad and Haiti have afforded me. I shall not feel, as otherwise I might have done, so wholly unprepared to understand the state of things in Jamaica. Here, for example, is one principle clearly present to every mind, 'that the black people will not enter into any engagement with others which has the aspect of the servile condition from which they have been freed.' Even the condition of a *servant* in many islands seems to them to approach too nearly the condition of a *slave* to be undertaken, or if undertaken, it is accompanied by so much pride, independence, or indifference, as to make the so-called servant to be of little value to the employer. It is with the greatest difficulty domestic servants can be obtained, and they usually serve very ungraciously. This, it is true, is the effect of slavery; but we cannot, in forming a practical judgment of the state of things, overlook its influence."

## CHINA.

## SHANGHAI.

In presenting to our readers the *first* letter received from a missionary of our own in China, very little introduction is needed. Mr. Hall's tone of quiet perseverance and subdued expectation, at this time of temporary discouragement, cannot fail to inspire hope and confidence. If the man who stands *alone* there, surrounded by bloodshed and tumult, condemned to forced inaction, yet,

"bating not a jot of heart or hope," can quietly bide his time, and summon others over to wait with him in unremitting preparation, with girded loins, and lamps in hand, looking for the signal to go forward, can we refrain from heaping up contributions, that they may pour forth in rich abundance when our Lord calls for them! If the missionary on the spot is not disheartened by the recent events, which have really been disastrous to him, we must not be discouraged. Those events were under the control of the Lord of the church. He has permitted this check to the progress of his kingdom. *Wherefore?* his people may ask. It may be to rebuke their half-heartedness. It may be to say to them, "I gave you my blessing on the day of small things in India. Now that you see what that blessing can grow unto, let your new commencement be somewhat commensurate with your expectations from me. Scarcely another commencement remains to the church. Let this be earnest and large-hearted, as becomes men who are hearing one of the last calls of their Master. Are there no more tithes that ought to be brought into my storehouse? are there no more offerings of first fruits? are there no thank-offerings for special mercies? *Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

"Your welcome favour, of July 22nd, was received by me at this port on the 15th. Our position at present is much affected (as you know, ere this) by the events which have recently transpired at the North. I personally had intended to go to Ching-keang-fu, on the Yiang-tsze, and had broken up housekeeping at Ningpo ere the news of the defeat reached me. I was thus brought to a stand-still. My furniture was sold; my position with relation to home undecided; my wife and self suffering from the combined effects of climate, uncertainty, and isolation from foreigners in a Chinese house (which experience has taught me cannot be adapted to foreigners but at an expense which would suffice to build a new one). On consideration, I deemed it best to leave Ningpo, and to come to this place, until I shall have had something which will point out my future course.

"I have seen no reason to repent the change as yet. Since we left, most of the missionaries have been constrained to leave the city for a time (they have since returned), owing to the excited state of the public mind. On our arrival at Shanghai we were kindly permitted to occupy for a time a house belonging to the English Episcopal Mission. Owing to the arrival of the new missionaries from the London Mission, we were obliged to seek a dwelling, as an Episcopal missionary, who had hitherto lived in Dr. Lockhart's house (which is now required by the mission), required to come into our lodging."

#### HINDRANCES TO THE WORK.

"I am not, by far, the only one whose plans have been overthrown for a season by political affairs; and disease, also, I am sorry to say, combined with the excitement among the people, has prevented much mission work being done these last few months. In Ningpo, cholera has carried off Mrs.

Parker, a Sister of Mercy, and two infants, and almost all foreigners have suffered more or less from dysentery, &c. The season is also considered by the Chinese as peculiarly unhealthful. At Shanghai, I am sorry to say, I cannot do much mission work. I shall, however, endeavour to talk a little to the Ningpo men, who dwell here in such numbers that it is said one-half of Shanghai is peopled by Ningpo men. My time, however, will principally be given to Mandarin dialect, till I hear further from you, as this dialect (with some provincialisms) is spoken everywhere north of the Yiang-tsze—to which quarter I hope you are looking. I have engaged a Pekin man as my teacher, and I believe his pronunciation is pretty pure. We here feel somewhat anxious as to the feeling which will be produced at home by the news of the defeat at Ta-Ku, and also to know what steps our Government will take. The opinion here prevails that nothing but the most decided measures will be of any avail, and that if such measures be pursued they will certainly secure for foreigners a much more desirable position than could have been hoped for had the treaty been ratified. There are those, of course, who blame unsparingly the British policy."

#### TEMPER OF THE PEOPLE.

"The Chinese are most insolent, and, though now it is much quieter than a few weeks since, it would not yet be safe to venture into the country. Though it appears somewhat unpropitious that the new missionaries will be confined to the old ports for awhile, yet I do not think that it is really so much so as it seems. There can be but little doubt that within two years China will be *really* opened, and that probably under more favourable circumstances than we had hoped for. Those brethren in the five ports will have plenty

to do during that period in studying the language and the people, and then they will be enabled at once to go in and possess the land. The expense of living will probably be the chief difficulty. I had the pleasure of meeting Mr. Kloekers when we first arrived at Shanghai. Should he still be in England, please to present my cordial brotherly love.

"And, now, what shall I say? I have told you our present position—and a poor one it is, viewed in a missionary aspect. China is more closed now than she was last year. The powers seem to have bestirred themselves to keep out the foreigners, and it is manifest that a strong feeling exists against the religion of Jesus, whether Protestant or Romanist. You doubtless know that the native Christians were threatened a few weeks ago, and exhorted to return to the religion of their fathers while their heads were on their bodies."

#### CONDITION OF THE PEOPLE.

"The Baptist Missionary Society is too old to need any instruction with regard to missionary work, what it is, and what may be expected to be the result. It has passed the period of vivid imaginings, and has long ere this given up the day-dream that the work of bringing the world to Christ is either easy or romantic: and its hard-working labourers testify that, discarding these pretty ideas, it has found beneath them a true field of missionary labour, and has learned to enter upon this work, not simply as a recreation or pastime, but because its duty to the Master constrains it. I rejoice that this is the case, because I

believe the work in China to be peculiarly dispiriting and uninteresting to those who feed upon excitement and pleasing narrative. The Chinese, as a people, are not so pleasant to live with and to deal with as some other Asiatics. Their manners and customs (much as they have been praised) are generally filthy and unclean; they seem almost incapable of the finer feelings of the human breast; and missionaries will find, as they have found, that those of whom they have hoped the most at last give great occasion for grief. With such a people nothing but a right estimation of the missionary work will sustain in patient well-doing either the missionary or the Christian Church. What the Chinese are capable of becoming, we may see in one or two cases. What they want is the religion of Jesus.

"If prudential reasons would prevent a large number of missionaries being sent just at present to China (on account of expenses here), I do not see any reason why they should not be prepared in England to start at the first news of a brighter day. God will soon, most assuredly, open China fully to the messengers of peace. It is for us to be found ready to hear his voice, and occupy that which he gives us. I have been much pleased and cheered by the kind congratulations of members of other missions, the London Mission especially. We are not interlopers in China; and I feel convinced that, send as many men as you may, they will be received as brethren by all here. We have no 'Evangelical Alliance,' but we are 'Fraternally Allied.'"

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## NOTES AND INCIDENTS.

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**THE NATIVE PASTORATE IN BENGAL.**—Although a native pastorate is not yet extensively employed in Bengal, it exists and is in operation, especially in the Baptist mission. Its churches to the south of Calcutta, as well as nearly all those in the Jessore and Backergunge districts, are presided over by native pastors, probably as independent in their action as those who labour among the Karens; and, although they are not yet supported by their flocks, they live amongst them pretty nearly on terms of equality, and, being largely dependent on them for their comfort, are closely identified with them. The same kind of agency is largely employed in the rural districts of Bengal as among the Karens of Burmah; and, on a smaller scale, there have been remarkable awakenings here as well as there.—*Calcutta Christian Observer.*

**IDOLATRY IN CEYLON.**—During the Dutch domination, not a single idol temple was allowed to be built within its bounds; not a single native was allowed to enter Jaffna with the marks of idolatry on his person. The relaxation of this rigid and unjust interference with the religious rights of the population, in the conquest of Ceylon by the British, led to a sudden revival of idolatry, the more extensive and vigorous for the unwise oppression it had endured under the Dutch rule. In the first year of British occupation, not less than 300 temples were built in the province of Jaffna alone; and out of every ten natives, nine were to be seen with the mark of heathenism visibly stamped on the forehead.

## HOME PROCEEDINGS.

THIR meetings of the past month have been numerous. The Secretary has visited Newport, Niton, and Wellow, in the Isle of Wight, and, with the Rev. W. G. Lewis, Watford. The latter, on behalf of the China Mission, has also been to Nottingham, Wallingford, Luton, Dunstable, Houghton; also at Windsor, where the Rev. T. Hands, of Luton, formed a part of the deputation, and who, during the following days, attended meetings at Staines, Datchet, and the vicinity.

The Rev. W. Teall has taken the district around Coate, and subsequently joined the Rev. C. Short, of Swansea, in attending meetings at Abingdon, Oxford, and Farringdon. In most of these places it is stated that the receipts have been in excess of the past year.

Dr. Hoby has been to Brenchley, in Kent; and Dr. Leechman, with Mr. Teall, to Chipping Norton. The friends in the Eastern District of Gloucester, viz., Stow, Guiting, Naunton, Cutsdean, and Brockhampton have, with the aid of the Rev. J. Wassall, of Blockley, and R. Hill, of Cheltenham, made their own arrangements and collections this year, without a deputation from a distance, hoping thereby to save some expense.

The Rev. T. E. Fuller has formed new Auxiliaries in

Cheddar . . . . .	Mr. Fowler, Secretary.
Bradford . . . . .	Mr. James Kempton, Secretary.

The meeting at Cheddar was most interesting—the chapel full, and the contributions £10 16s.—good omens of a revival of mission spirit in this place. Mr. Fuller gave a lecture on the “Progress of Discovery in relation to Missionary Work.” We may add, that this plan of lecturing on a subject suitable to the purpose has proved very successful wherever it has been tried.

By the last mail from the West we received a letter from Mr. Brown, announcing his safe arrival in Jamaica, November 23rd. The first part of the voyage was very boisterous; the rest, calm and pleasant. Mr. and Mrs. Underhill, at time of writing, November 25th, were both in good health. The deputation intended leaving for Spanish Town on the 26th, and then at once commence their work on the south side; taking the north on the week following, hoping to reach Calabar in time for the examination of the students, which is fixed for the 19th inst.

## “JUVENILE MISSIONARY HERALD.”

The number for the present month appears in a new form and dress. The contents seem to us appropriate and interesting; and, if it does not meet the wishes of our friends now, it will be hard indeed to know what will. If the general feeling be one of approval,—and this is confidently anticipated,—then let a united effort be made on its behalf, and its circulation will soon rise to the proper amount.

## FINANCES.

The 31st of March will soon be here; therefore do we earnestly request the treasurers and secretaries of Auxiliaries, who may have funds in their hands, to send them up as soon as they can. The China Mission will shortly begin to draw heavily on the treasurer. Mr. Lewis has given anxious attention to the thorough canvassing of the larger congregations for increased and new subscriptions. He has arranged to visit Manchester and Birmingham, and the kindness of friends in these localities awakens the hope of success. He will be both glad and grateful for invitations to visit those parts of the country from which there has been no response to the Society's appeal for China.

## FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Innes, A., Oct. 25 ; Saker, A., Oct. 21 and 29 ; Prince, D., and others, Oct. 25</p> <p>GRAHAM'S TOWN, Hay, A., Oct. 15.</p> <p>VICTORIA, Diboll, J., Oct. 19.</p> <p>ASIA—AGRA, Gregson, J., Oct. 19, Nov. 2.</p> <p>BENARES, Parsons, J., Oct. 17.</p> <p>CALCUTTA, Beeby, T. G. O., Oct 21 ; Lewis, C. B., Oct. 22, Nov. 8 ; Williams, J., Oct. 27.</p> <p>JESSORE, Anderson, J. H., Oct. 20.</p> <p>MADRAS, Steevens, G., Oct. 19, Nov. 12.</p> <p>MUTTRA, Evans, T., Nov. 2.</p> <p>SERAMPORE, Sampson, W., Oct. 20.</p> <p>AMERICA—NEW YORK, Brown, N., Oct. 21.</p> <p>BAHAMAS—GRAND CAY, W. K. Ryecroft, Sept. 10, Nov. 17.</p>	<p>HAITI—JACMEL, Underhill, E. B., Oct. 8, Nov. 1 ; Webley, W. H., Nov. 8.</p> <p>JAMAICA—ANNOTTO BAY, Jones, S., Nov. 25.</p> <p>BROWN'S TOWN, Clark, J., Nov. 24.</p> <p>CALABAR, East, D. J., Nov. 8.</p> <p>FALMOUTH, Gould, T., Nov. 25.</p> <p>KINGSTON, Brown, J. T., Nov. 25 ; Underhill, E. B., Nov. 9 and 25.</p> <p>MONTEGO BAY, Hewett, E., Nov. 23.</p> <p>MOUNT CAREY, Hewett, E., Oct. 17.</p> <p>PORT MARIA, Day, D., Oct. 25.</p> <p>RIO BUENO, East, D. J., Nov. 25.</p> <p>SPANISH TOWN, Clark, J., Nov. 7.</p> <p>ST. ANN'S BAY, Millard, B., Oct. 24.</p> <p>STEWARTON, Knibb, M., Oct. 10.</p> <p>STEWART TOWN, Lea, T., Oct. 8.</p> <p>TRINIDAD—SAVANNA GRANDE, Gamble, W. H., Nov. 6.</p>
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## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends :—  
The British and Foreign School Society, Borough Road, for a grant of school materials,  
for *the Rev. W. K. Ryecroft, Turk Island.*  
Mrs. Blight, sen., for a parcel of Magazines.  
A Friend, for ten Magazines.  
Mr. J. E. Goodchild, for two Volumes of "The Baptist Magazine."  
Miss Short, for a parcel of Magazines, for *the Rev. J. Trafford.*

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from November 21  
to December 20, 1859.*

*W. & O.* denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*;  
and *I. S. F.* for *India Special Fund.*

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
	£ s. d.				
Barnes, Mr. R. Y. ....	1 0 0	A Friend, Shaftesbury, for <i>I. S. F.</i> .....	0 10 0	Leonard, Solomon, Esq., Clifton, by Rev. Dr.	
Dallas, Mrs. (1858-9) ...	2 2 0	Do., for <i>China</i> .....	0 10 0	Stearns, for <i>China</i> .....	5 0 0
Farrington, Mr. B., Cork	1 1 0	A Lover of Missions, for <i>I. S. F., Delhi</i> .....	1 0 0	Nash, Mrs. W. W., by W. L. Smith, Esq. ...	20 0 0
		Bible Translation Soci- ety, for <i>Translations</i>	300 0 0	"Psalm liv. 6." .....	2 0 0
		Evans, J., Esq., by "Re- cord" .....	2 0 0	Sherriff, Mrs., Rothesay, by Rev. A. Macleod, for <i>China</i> .....	1 0 0
		Hoby, Rev. Dr., for <i>China</i> .....	10 10 0	Woolley, G. B., Esq., for <i>Angers</i> .....	2 0 0
DONATIONS.					
A Friend, by Rev. T. Winter, for <i>China</i> .....	100 0 0				





# IRISH CHRONICLE.

JANUARY, 1860.

## THE SPECIAL EFFORT.

THE REV. FRANCIS WILLS, of Kingsgate Chapel, London, has furnished the following report of a visit undertaken by him at the request of the Committee. It is given *entire*, because it presents an interesting view of scenes of labour now presented in Ireland.

### IRELAND'S WELCOME TO THE MINISTERS IN CONNECTION WITH THE SPECIAL EFFORT.

2, *Caroline Villas, Kentish Town,*  
*December 19th, 1859.*

MY DEAR BROTHER,—At the request of the Committee of the Baptist Irish Society, I have spent a month in the North of Ireland in evangelistic labour; and under the kind providential care of God safely returned, I herewith forward you a brief report of my visit. In the first place allow me to say, that when it was suggested I should go to Ireland I felt some reluctance, inasmuch as I feared whether it would not seem like presumption to go forth to engage in such a work, unless specially called to do so; seeing that the Lord had so marvelously been accomplishing his own work, in a measure, without employing any human instrumentality. But when I heard the cry from our brethren there, so earnestly asking for help, and the Committee had unanimously requested me to take part in the work, and my own church, *though somewhat reluctantly*, concurring, I resolved fully to carry out the design contemplated by the Committee, to *labour* for a month, wherever they might consider it necessary.

After much earnest prayer I went forth under the deep and solemn conscientious conviction of the truthfulness of the sacred declaration—"Not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

Arrived at Coleraine, I was kindly received and heartily welcomed by our esteemed friends Dr. and Mrs. Carson; under whose hospitable roof I was domiciled, and in whose family circle I was generously entertained: indeed, the cordial welcome and kind attentions shown me by this family will not soon be forgotten.

The religious awakening, so far as the extraordinary and outward visible manifestations were concerned, has passed away; but there is a silent and extensive work

going on, which gives the observer a clearer view of the effects which the Revival has produced. As to the Irish people, I have never met with a more noble, generous, warm-hearted people in my life, and a more attentive, quick, intelligent people I never saw. There is a public united meeting held in the Town Hall, in Coleraine, every morning, at 10.30, for prayer and an address, presided over by the different ministers of the various denominations in the town, each taking it in turn. I attended this meeting every morning; and took part, both in giving the address, and leading the prayers of the assembly. At the close of each meeting I spent some hours in domiciliary visitation, when I had many opportunities of reading the Scriptures, prayer, and conversing with many of the new converts,—some who had been suddenly stricken down, others who had seen visions, and some who had been silently awakened to see their true state and condition as sinners. Very many, I have reason to believe, are savingly converted to God. The details of all the cases were most interesting, and would fill a good-sized volume.

After my second day's visit, and attending the meetings, I formed a class of young women in one of the most careless districts in the town; here we met every day at two o'clock, for reading and expounding the Scriptures, and prayer; this class increased every day. It was an interesting sight to see a number of young women, without shoe or stocking, cap or bonnet, each one with Bible in hand; their full bright eyes often suffused with tears; listening with intense interest to the tale of the cross, and of Him who was crucified; and, then in prayer, to hear the subdued sigh and heart-felt response, it was deeply touching. I had a public service generally every evening in

the week, and on each Lord's-day I had four services. After my first day's preaching, the people gathered in large numbers everywhere, to hear the truths preached. I give you one Lord's-day's engagements as a specimen of the whole. In the morning I preached in the Baptist chapel, after which I administered the Lord's Supper; this is a protracted service from twelve at noon, generally, until a quarter before three; in the afternoon, another public service from half-past three till five o'clock; in the evening, I again preached, service from half-past six till eight o'clock; then we had a large gathering, hundreds upon hundreds were assembled in a large factory fitted up and lighted with gas; here I preached and continued our service till nearly ten o'clock; at times we were crammed almost to suffocation, while the listening multitude seemed to hang upon one's lips, eagerly catching the words as they were uttered; indeed it appeared as though the whole body of people were combined and consolidated into one living mass, listening with breathless attention to the simple preaching of the gospel. Thus, for full seven hours in succession, the Lord enabled his servant to continue to address the multitudes. I was privileged to administer the ordinance of believer's baptism three times to nine persons, some of them recent converts who had been convinced of this duty by reading the Scriptures for themselves. They have no settled pastor over the Baptist church at Coleraine, still thirty-nine persons have been baptized within the past three months, including the nine mentioned above.

I visited Londonderry, and had an interview and conference with some friends who are anxious to form an interest in that city, under the auspices of the Baptist Irish Society. There are many warm-hearted zealous friends there, and a population of 25,000 souls. I felt more than I can possibly describe as I walked round the walls of that city, and looked upon that lofty pillar rising from a bastion on the walls, on the summit of which is a statue of the renowned Walker, who, in the last and most terrible emergency, by his eloquence, roused the fainting courage of his brethren. In one hand he grasps the Bible, the other pointing down the river seems to direct the eyes of the famished audience to the English topmasts in the distant bay. I saw the ancient cathedral, and read and heard the tales of the siege of Derry, with the noble army of heroic martyrs, and that solemn protest against the Popish marauders and the Man of Sin, with *no surrender!* May the Lord enable the Baptist friends in that noble city to act worthy of their heroic ancestors!

I also visited and preached at Port-Stewart, Ballysally, Roselich, and Kiltinney; and after my first day's preaching, whether in chapel or school-house, store or factory, barn or granary, as the case might be, every place was crowded, and at times almost to suffocation, with a most attentive and listening multitude, whose tears, deep sighs, and solemn responses in prayer, testified how much they felt the Divine presence. There is a great spirit of hearing. May that beautiful country and its generous people know "the time of their visitation." I firmly believe that if the friends in England will only just now aid the Baptist Irish Society, by increasing its funds, and the Committee should have wisdom given from above in the selection of right men, more will be done to evangelise Ireland than has ever yet been accomplished: and the system of Antichrist, with its superstition and blind slavery, will be overthrown by the power of gospel truth.

I made inquiries in every direction as to the moral and spiritual effects of the revival; and I heard that the people were sober, quiet, and orderly. My own observation corroborated these statements. I was out early and late, week-days and Lord's-days, in town and country, and during the whole month I was in Ireland I never saw one individual intoxicated. I heard no improper, indecent, or blasphemous language all the time. In three months there were 2,124 copies of the Scriptures sold at a reduced price, from the depôt of the Bible Society, to the poor in Coleraine, for which a sum of £112 was paid.

The individual whose case is reported in the "Chronicle" for December, I conversed with frequently, and heard him lead the prayers of the congregation several times; and most earnestly did he plead for the conversion of sinners, and for a large measure of the Holy Spirit still to be poured out upon the people. His case is correctly reported in that number of the "Chronicle."

I met with many striking cases, some of the most abandoned, even a murderer, and others whose characters were notoriously vile. I heard them pray most fervently, and saw their conduct: it is now becoming the gospel they profess. If I had time, and you could spare room in the "Chronicle," I could have detailed some exceedingly striking and interesting cases.

Suffice it to say, that numbers are savingly converted to God, and multitudes flock to hear the gospel, anxiously listening to be taught the way of God more perfectly. I should just like to give you one specimen of the hearty welcome you meet with in every place, as a minister of Jesus

Christ. They take you by the hand, "Welcome, Sir, to Ballysally," or wherever the place may be; then a second hearty shake of the hand, with "I say welcome, Sir, to Ballysally;" then taking you, with both hands, "Thrice welcome, Sir, to Ballysally." In some of the barns where I preached we were so crowded that many of the lads and young men were positively hanging by the rafters, looking down with their bright intelligent eyes, listening with intense anxiety; and all down that

long granary, as far as the eye could reach, you would see the listening multitude eagerly feeding on the word. "The harvest truly is plenteous, but [in Ireland] the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

I am, my dear Brother,

Yours faithfully to serve in Jesus,

FRANCIS WILLS.

Rev. C. J. Middleditch.

The following testimony to the usefulness of the Special Agency now being employed is greatly encouraging to the Committee, and will suffice to commend it to the heartiest support of the Christian public. Dr. CARSON is so thoroughly competent and faithful a witness, that the statement forwarded by him for publication will be read with much satisfaction:—

To the Editor.

Coleraine, Ireland, Dec. 12th, 1859.

SIR,—At the request of the Baptist Irish Society, the Rev. Francis Wills, of London, came over to Ireland, and spent one month at Coleraine in Evangelistic labour. Your readers will, no doubt, be anxious to hear what he was about. I can safely testify that, to the very utmost of his ability, he has done his duty. He laboured so much that we were surprised he was able to stand it out. He preached nearly every day during the week, besides attending prayer-meetings, and he had four services every Sabbath. Part of his time, also, was spent in visiting from house to house; and he had a large class of young women, in one of the most careless districts in the town, at the dinner hour every day. Although these poor working girls had neither cap nor bonnet, they had Bibles in their hands, and listened with deep attention and fervent devotion to Mr. Wills's exposition of the Scriptures. In addition to his duties in Coleraine, Mr. Wills preached at Portstewart, Ballysally, Roselich, and Kiltinney. The services were held in chapel, factory, granary, school-house, barn, or store, as the case might be; but go where he would, *after the first day's preaching*, the places were crammed almost to suffocation. The people seemed determined that no word should be lost which would escape his lips. The services during the Sabbath occupied, on the whole, fully seven hours; but, notwithstanding this, the people invariably felt sorry when he finished. He has left an impression behind him which will not easily be effaced; and I think he will not soon forget the wofully misrepresented people of the North of Ireland. He was no little surprised to be assured by me, that the district about Coleraine was as safe for

life and property as any part of her Majesty's dominions, and very much safer than most parts of England. I could go to bed any night of the year without locking my door, and still be in safety.

The people were so much pleased with Mr. Wills, that they absolutely hung with breathless attention upon the words which he uttered. The whole congregation seemed to be combined, as if they had been only one individual. They were chained together by the power which he exercised over them. Some professed infidels, even, never missed an opportunity of hearing him. Now, what was the secret of all this? I can tell it. His whole heart was in the work; he used all the energy he was possessed of; he satisfied his hearers that he depended not on himself, but on the power of the Holy Spirit; and in a familiar, easy, simple, and graphic style, he declared the whole counsel of God, in relation to the Gospel, as he traced it throughout both the Old and New Testament. He kept no part back, and he frittered nothing down, but allowed it to shine forth in all its glorious fulness and brightness. If the Baptist Society could find half-a-dozen men like Mr. Wills for *permanent* labour in Ireland, they would see results which would astonish them. Middling men would be of little use in establishing the cause. They must also be decidedly Evangelical in their principles. . . . Although we are without a pastor, which is an incalculable loss in Coleraine, the cause has prospered. There have been thirty-nine baptized this summer: nine of them by Mr. Wills, and the remainder by Mr. Nelson and the Rev. Wm. Jeffrey, of Torrington.

I am, sir, yours truly,

JAMES C. L. CARSON, M.D.

## CONFLIG.

MY DEAR BROTHER,—In a former communication I intimated the hope of soon being able to report result, and I am happy to say that that hope is now realised. During the last three months, sixteen have been added to our fellowship, viz. :—thirteen by baptism, and three by restoration. Besides these, I have five applications, and expect that several others will soon be made. All these save one, whose conversion is dated about a year back, have been brought to a saving acquaintance with Christ, within the last six months. Most of them were utterly careless before, and the change in their conduct is consequently the more remarkable. Perhaps a few particulars about some of them may not be uninteresting.

J. M., the first baptized since the commencement of the Revivals, was very careless, and his wife was equally so. The Lord, however, opened his heart, and I have reason to believe she has been partly instrumental in his conversion. About six months ago she was baptized, and he was so much affected on the occasion, that he was obliged to leave the chapel before the administration of the ordinance, so that he did not witness her baptism. He himself was the next candidate; and I am happy to say that he is now one of the most steady and consistent Christians in the village.

The next case is a very extraordinary one, and has attracted much attention. W. B. was excluded from the church, about seven years ago, for an immoral act, and his wife, taking part with him, was included in the censure. He fell a victim to intemperance, and from the day of his exclusion, to the day of his restoration, he had not entered the chapel door. He however, and his wife and three children, were among the first in this neighbourhood who came under the Revival influence, the whole five being prostrated *at once*. The first Sabbath after, the two grown children, a son and a daughter, came to the chapel and requested baptism. It was the first time the young man had heard me preach. Having given a satisfactory account of their faith, experience, and intentions, they were approved of, and baptized on that day fortnight. On the same day the father appeared, and, in accordance with his own desire, publicly confessed his sin before the church and congregation, as well as the sin of "setting the discipline of the church at defiance"—his wife assenting. His acknowledgment was unanimously received, and the whole four were admitted on the same day. Their residence, which is about three miles from the village, I have

made a preaching station, where I have a congregation varying from one hundred to three hundred.

One evening, while expounding Isa. xliii. in their house, J. D. was convinced of sin, and fell into a swoon. I remained several hours, but left her speechless. She has since found peace, and been baptized in the name of Jesus.

A. L., the daughter of one of our members, is a peculiar case; she was one of the first that was "struck down" in the village. She afterwards professed to enjoy great consolation, and became an object of general interest. She was, however, attracted to another place of worship, and, though believing the sentiments of the Baptists, submitted to be privately *sprinkled*. Some time after, Mr. Dawson of Liverpool preached for me, when she was induced to attend—she was "convicted" again, and carried out of the chapel. Mr. Dawson was ignorant of her case at the time, but, being informed by her sister, he addressed himself faithfully to her conscience. She could find no solid place until she had observed the *baptism of the New Testament*.

In connection with this, I may mention the case of G. C., a young man belonging to the congregation where A. L. was sprinkled. He also came under the physical influence, but had been deeply concerned about his sins for some time previous. While I prayed at his bed-side, he suddenly experienced the peace of the Gospel. He afterwards saw that Christ required him to be baptized, and informed his pastor. When questioned how he came to change his views, he replied in the presence of other three ministers, that the sprinkling of A. L. had set him a thinking, and, having asked the Lord to teach him the right way, he had learned from the Word of God, that believers ought to be immersed—that Mr. Brown had never spoken to him on the subject, but that he intended immediately to apply. He accordingly applied next day, and has since been baptized. He is a very intelligent lad, and promises to be useful.

J. S., who has hitherto been a thoughtless youth, has recently given evidence of conversion. He is far gone in consumption, but having been very desirous of baptism, and the doctor having assured me that there was no danger in the case, he has been *baptized for the dead*. The last two Sabbaths he was unable to meet with the church; nor is it likely he will meet with us again; but we contemplate a happy meeting in *heaven*.

J. G., the last person who was baptized, has been for many years a Presbyterian,

and has sustained the character of a pious man. He has lately discovered, however, that he had been deceiving himself, and, as he says, has now received the gospel for the first time. He held the principles of the Baptists before, but now felt he must act upon them; and, having procured a satisfactory certificate from the minister, he has been baptized and added to the church.

The other cases are as decided instances of conversion as these; but not so remarkable.

We have experienced a measure of *Revival* as well as awakening. As a church we have always lived in peace; but latterly there has been an increase in *love*. I am glad to say we enjoy a measure of sympathy

and fellowship with Christians beyond the pale of our church. Occasionally I occupy the pulpits of Presbyterian brethren, and the Rev. Dr. Binney, the minister of the parish, as well as his curate, who are both excellent men, always call upon me to take part in the services when I attend their meetings, which I often do. Dr. Binney has always manifested the most kindly feelings, both to me and my people. He visits them in common with his other parishioners, and I have reason to know that his intercourse with them is of a most Christian and disinterested character.

Yours in Christian love,

JOHN BROWN.

Rev. C. J. Middleditch.

### ATHLONE.

November 4th, 1859.

MY DEAR BROTHER,

I am most happy to have to inform you that the work of the Lord is greatly prospering in this town. Some two months ago a weekly prayer-meeting was commenced, held in rotation in the Wesleyan, Presbyterian, and Baptist chapels, at eight o'clock every Thursday night. The houses are well filled on these occasions, and most earnest and solemn prayers are offered at the throne of grace. The attendance and solemnity of these meetings exceed anything I have ever witnessed here before; but this is not all: the Presbyterian ministers and myself were deputed to wait upon the Church-of-England ministers to solicit their co-operation in the good work. The four Church-of-England ministers received us with frank cordiality, and the result is the establishment of a united weekly prayer-meeting at one o'clock on Mondays. We met for the first time last week: the large central place selected for the meeting was well filled. People from the country left their work, and came to pray for God to revive his work. I saw one farmer and his family, distant three miles, at the meeting. Three Church-of-England ministers (the fourth was sick), one Presbyterian, and one Wesleyan minister, attended. I was appointed to open the meeting with reading and prayer. I lifted up my heart to God, I felt the responsibility, I went on my knees before God, believing that was to be the beginning of glorious work in Athlone. I was followed by the Wesleyan and Presbyterian

ministers in devout, earnest, appropriate prayers; and most solemn and heaven-like was that meeting. We met again this week, and although the day was very stormy and wet, so much so that a poor neighbour of mine died from the intensity of the cold that night, still the house was well filled. The devoted clergyman, whose name I mentioned when you were here, opened the meeting; he was followed by his curate and the Methodist minister. Oh! such fervent, such beautifully simple, such affecting prayers, made every one feel that God was answering, and that He had prepared his servants to approach him with humble, lowly, trusting, expecting hearts. Truly God was with us; blessed and praised be his holy name.

The weather is tempestuous and intensely cold, the poor and destitute are great sufferers. If you could kindly send us large packages of clothing, and if some rich friends would send a few pounds, or even shillings, to enable me to relieve the destitute, you and the donors would receive much blessing from God, and it would cheer me to have even a trifle to give where I know it is so much needed. Often do I grieve when I get up from prayer beside a sick-bed, that I cannot relieve, and often the case is so extreme that I must give, and deny myself of some necessary. I cannot conclude without congratulating you on the great, and now almost general, prosperity of our mission. God bless you.

Affectionately and respectfully,

THOS. BERRY.

The Rev. C. J. Middleditch.

### BANBRIDGE.

Dec. 13th, 1859.

MY DEAR BROTHER,

We have now succeeded not only in getting up our gallery, but in hav-

ing it seated comfortably, and the whole house nicely furnished with gas-fittings. The pulpit has been moved back and raised, so as to suit the sitters on the gallery. A

singers' pew has been built. A baptistry, sadly wanted, is being hastened forward. The plasterer and painter are also hard at work; and you will probably hardly recognise our beautiful chapel when you are again in this way.

*I have done more than I originally intended*, but the kindness of my friends—the Lord requite them!—has obviated every difficulty; and it was most important that, at this season, our place of worship should be ordinarily comfortable.

Among the poor whom I know to be industrious and deserving I have expended some £29, partly in fuel, partly in clothing, and partly in food. Of the wretchedness in the town and neighbourhood, many of the better classes in Banbridge knew formerly very little. A ladies' clothing society has been recently formed. With some of those who manage it I have the pleasure of an intimate acquaintance. They give blankets, &c., at *half-price*. This I pay, for such as I personally know to be in need, or for such as these ladies may bring under my notice; but in no case without thorough investigation. I have thus un-

expected facilities of doing good to an extent that, a little time ago, I had hardly dared to hope.

Permit me here to acknowledge a valuable truss of warm clothing from H. Kellsall, Esq., another from Dr. Evans, and a hamper from a lady in Scott-street, Glasgow.

I also subjoin a list of contributions to *the gallery, &c., and the poor* at Banbridge:

	£	s.	d.
Aked, T., Esq.	5	0	0
Clarke, R. Esq.	5	0	0
Coats, T., Esq.	5	0	0
Cozens, Mrs.	7	0	0
Evans, Rev. Dr.	5	0	0
Foster, George, Esq.	5	0	0
Fyson, J., Esq.	5	0	0
Haldane, R., Esq.	2	0	0
Kellsall, H., Esq.	10	0	0
Noel, Ernest, Esq.	2	10	0
<i>    Ditto, 2nd donation</i>	5	0	0
One who knew Banbridge some years ago	1	0	0
Peto, Sir S. M., Bart., M.P.	20	0	0
Rev. C. M. Birrell's Church	10	0	0
Salter, Mrs.	6	12	6
<i>    Ditto, 2nd donation</i>	5	0	0
Tritton, Joseph, Esq.	2	2	0
Williamson, J., Esq.	4	0	0

Yours sincerely,

W. S. ECCLES.

### CLOTHING FOR THE POOR.

The thanks of the Committee are presented to Friends at CALNE, CANTERBURY, SCARBOROUGH, and STROUD, for valuable packages of CLOTHING. *Such gifts are at this time of great value. Several letters have been received during the last few days urgently asking for help of this kind.* The Secretary will be glad to forward such contributions to places where they are greatly needed. The letters headed BANBRIDGE and ATHLONE will show how greatly these are needed there. Nor are they less required in many other places. Mr. HAMILTON at Ballina, Mr. WILLET at Sligo, and Mr. BROWN of Conlig, all need such means of alleviating the bodily sufferings of people among whom they are labouring for the higher spiritual purposes of the Christian ministry. Packages addressed to the Mission House will be at once forwarded to Ireland.

### CONTRIBUTIONS

*Received in behalf of the Baptist Irish Society, from October 21st to Nov. 20th, 1859.*

\* \* \* The particulars are omitted for want of room; they will be given in the Annual Report.

	£	s.	d.		£	s.	d.
London—				Long Buckby, by Rev. J. M. Thorpe	3	5	0
Anon	0	2	6	Luton Union Chapel, by Rev. J. Makepeace, moiety	5	8	5
Bowler, A. T., Esq.	5	0	0	Newcastle-on-Tyne; Bewick Street, by H. Angus, Esq.	4	0	0
Chandler, Mr. J.	1	1	0	Pershore, by Mrs. Risdon, Friends at, for Mr. Eccles' Gallery	2	18	6
Hepburn, Mr. A. P.	1	1	0	Plymouth, for Rathmines; John Newton Coffin, Esq.	2	0	0
J. G.	1	0	0	Ragley, by Mrs. Risdon, for Mr. Eccles' Gallery, Mr. Brown	0	2	6
Renard, S., Esq.	1	1	0	Taunton, by T. Horsey, Esq.	3	14	9
Clapton (Upper), Cozens, Mrs., and Friends, for Schools at Conlig	5	0	0	Yarmouth, by Rev. J. Green; S. Burton, Esq.	1	1	0
Salter's Hall, by Rev. J. Hobson	2	17	6				
Bideford; Angus, Miss	1	0	0				
Bristol; Broadmead, by Mr. E. H. Phillips	10	11	1				
Devonport, by Rev. J. Stock	4	4	0				
Edinburgh; Wemyss, Mrs., by Rev. J. Watson	2	0	0				
Faversham, by Rev. W. B. Davies	2	8	0				
Hull, by Mr. W. Beaumont	2	10	0				
Leicester, for Mr. Eccles' Gallery, C. B. Robinson, Esq.	5	0	0				

#### LEGACY.

Otridge, Miss Elizabeth, Hammersmith, by Rev. J. Leechman, LL.D., less legacy duty

45 0 0

Received from November 21st to December 20th.

£ s. d.		£ s. d.	
London—		Ingham	9 2 0
Hacon, Mr. J. P.	1 1 0	Lynn; Stepney Chapel	4 6 2
Barnes, Mr. R. Y.	0 10 6	Neatishead	2 2 10
J. M., by Rev. J. Merriman, for Mr. Eccles	1 0 0	Swaffham	1 13 6
Saxon, A.	0 5 0	Worstead	3 6 0
Aberchirder, by Mr. John Alexander, jun.	2 0 0	Ileham, Cambs.	1 0 0
Ditto for Mr. Eccles' Gallery	1 0 0	Northampton, by Mr. W. Gray	18 6 8
Aberdeen, by Rev. A. Anderson	1 4 6	Nottingham—J. Heard, Esq.	20 0 0
Amersham, West; Mr. E. (don.)	1 1 0	Sevenoaks, by C. Palmer, Esq.	6 13 4
Attleborough, Norfolk	1 0 0	Shields, South	0 3 5
Becles, by Rev. G. Wright	3 19 0	Stirling, by Rev. J. Culross, M.A.	2 0 0
Birmingham, by J. H. Hopkins, Esq.	2 11 0	Sunderland, by Mr. John Hills	1 0 0
Bishop Burton, by Rev. Dr. Evans	0 15 0	Yarmouth, by S. Burton, Esq.	3 0 0
Ditto, by Mr. James Wm. Clarke	3 0 0	Fembrokeshire, collected by Rev. John Rees—	
Brill—Mr. E. Dodwell	1 0 0	Mertletwy	1 12 0
Kenninghall, by Rev. J. Sage	2 10 6	Fembroke Dock, Bethel	2 15 6
Kingsthorpe, by Mr. John Wood	2 0 0	Saundersfoot and Lantegue	1 0 7
Leamington, by Rev. J. Clark	2 2 0	Tenby	1 0 6
Lewes, by Mr. W. Button	4 10 0	Scotland, by Rev. D. Wallace. Additional.	
Lockwood, by Mr. Crowther	2 4 0	See "Chronicle" for November—	
Milton—Mrs. Dent, for Mr. Eccles' Gallery	1 0 0	Bridge of Allan	£5 0 0
Newcastle-on-Tyne	1 10 6	Berwick-on-Tweed	5 6 10
Norwich, by Rev. T. A. Wheeler	7 9 6	Eymouth	2 3 7
Ditto, by Rev. B. Govett	3 13 0	Greenock	4 4 6
Norfolk, by Rev. S. Green—		Millport	0 17 0
Aylesham	1 15 8	Rothsay	2 4 6
East Dereham	3 14 11		
Fakenham	2 4 6	"For Clothing the Poor Irish"	19 18 5
Foulsham	1 10 8	Ditto, Calne	0 5 0
			0 1 0

CONTRIBUTIONS

In aid of the SPECIAL EFFORT IN IRELAND.

Received since the publication of List in "Chronicle" for December.

Angas, Miss, Bideford	10 0 0	Wagon, Mr., Tunbridge Wells	0 5 0
Windeatt, Mrs., ditto	5 0 0	Austen, Mrs., ditto	0 1 6
Hanson, Joseph, Esq.	10 0 0	Wilson, Rev. W. J., Middleton, Teesdale	0 5 0
Rippon, Mrs.	10 0 0	X. Y., Frome	0 5 0
Friend, A.	5 0 0	Calne, Thank-offering	0 2 6
Ditto (2nd don.)	5 0 0	Anon.	0 1 0
Hollyer, John, Esq., Champion Hill, by Rev. C. Stanford	5 0 0	Amlwch, by Mr. John Palmer—	
Jackson, Mrs., St. Albans, by Rev. W. Upton	5 0 0	Williams, Rev. H.	0 10 0
Jupe, C., Esq., Mere, Wilts	5 0 0	Baptist Church	1 0 0
Kelsey, Thomas, Esq., Hackney, by Mrs. Cox	5 0 0	Ballina, by Rev. W. Hamilton—	
Stewart, J., Esq., Ramsgate, by Rev. B. C. Etheridge	5 0 0	Orme, W., Esq.	0 5 0
Scotland, a Thank-offering from	2 10 0	Paget, Thomas, Esq.	0 10 0
Adams, Miss, Exeter	2 0 0	Petigrew, R., Esq.	1 0 0
Burdett, Rev. A., Warwick	2 0 0	Berwick-on-Tweed, by Rev. D. Wallace—	
Cotton, F., Sen., Esq., Hackney	2 0 0	Cruise, Mr. Alexander	0 5 0
Cotton, F., Jun., Esq.	1 0 0	Dodds, Mr. R.	1 0 0
Ditto (2nd don.)	1 0 0	Lillico, Mr. R.	0 2 6
Friend, by Rev. C. W. Vernon, Broughton, Hants	2 0 0	Marshall, Margaret	0 1 0
J. H., of W.	2 0 0	Paxton, Mr. William	1 0 0
Morley, Miss F., Tuxford	2 0 0	Paxton, Mr. Edward	0 5 0
Woolley, G. B., Esq., Hackney	2 0 0	Robson, Mr. C.	0 10 0
Foster, M. Esq., Huntingdon	1 1 0	Rutherford, Mrs.	0 5 0
Appleton, H., Esq., M. D., Hackney	1 0 0	W. B.	0 2 0
Beales, R., Esq., M. D., Congleton	1 0 0	Well-wisher	0 2 6
Dent, Miss Caroline, Milton	1 0 0	Borough Road, London, by Rev. J. Harcourt	5 0 0
Dowson, Mr. Joseph, Writtle	1 0 0	Bridgnorth, by Mr. C. E. Macmichael—	
Edminson, Mr. John, Doncaster	1 0 0	Collection	4 4 6
Nicholson, Mrs., Plymouth	1 0 0	Brixton Hill, by Rev. J. Hiron—	
Shoolbridge, Mr. Samuel, Instow	1 0 0	Dunt, J. E., Esq.	1 0 0
Barnes, Mr. R. Y.	0 10 0	Feunings, J., Esq.	2 2 0
Brook, Mrs., Attleborough	0 10 0	Hill, Miss	0 5 0
Cymro	0 10 0	Hiron, Rev. J.	0 10 0
Friend, Waterford	0 10 0	Hunter, Mrs.	0 10 0
Ditto, Shaftesbury, by Mr. R. Soul	0 10 0	Rali, Mrs. A. J.	1 1 0
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 THE ONENESS OF GOD IN REVELATION AND IN  
 NATURE.\*

BY AUSTIN PHELPS, PROFESSOR AT ANDOVER.

"Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."—*Isaiah* xlii. 5, 6.

It was one of the querulous objections of Voltaire to Christianity, that the "priesthood," as he loved to call even the Protestant clergy of his day, persisted in selecting brief and isolated passages from an obsolete volume, as the texts of their discourses. It argued, he said, their own poverty of thought, and the puerility of the superstition by which they would enslave the minds of men. But the Bible, aside from its inspired dignity, is more affluent in thought than any other volume in any literature. Although, for the most part, it is a plain book, written by plain men, composed of plain histories and biographies, of familiar letters, and of stories for children, yet it is dense with principles, which the philosophy of the ages has struggled for in vain, until it has condescended to inquire of these plain Scriptures. A single paragraph of the Scriptures often contains a truth, which, had it been a discovery of human science, would have made the name of the discoverer immortal. Such is the character of the text.

The first of the two verses is a description of God; the second is a declaration of his purposes. "Thus saith God the Lord, He that created the heavens and stretched them out"—that is, "thus saith that Being whose power and wisdom are displayed in the stellar universe." "He that spread forth the earth, and that which cometh out of it"—that is, "thus saith that Being who formed the terrestrial continents and oceans, and has given life to the processes of vegetation." "He that giveth breath unto the people upon it"—that is, "thus saith that Being who has called into existence the sentient creation upon the earth." "He

\* A Discourse delivered before the Convention of Congregational Ministers of Massachusetts.

that giveth spirit to them that walk therein"—that is, "thus saith that Being, who is the God of mind, and the Disposer of its laws of action." Thus the prophet describes God as the God of nature. What then is the declaration which is introduced so impressively? It is often an idiom of prophetic speech, and especially of the style of Isaiah, when a declaration is to be made respecting the work of redemption, to give it the form of a direct address to the Messiah; and to declare to *him* the thing which God was about to perform. Such is the idiom now before us. "I," that is "the God of nature," who had just been described,—“I, the Lord, have called thee in righteousness”—that is, “I, who created the heavens, have summoned thee as the Redeemer of men, in execution of my righteous purpose.” “I will hold thine hand and will keep thee”—that is, “I, the Former of the earth, will be faithful unto thee.” “I will give thee for a covenant of the people, and for a light of the Gentiles”—that is, “I, the Author of the souls of men, will give thee as a pledge of my love, and the nations shall be redeemed.”

The sentiment, then, which I understand to be imbedded in this language is, that the God of nature is the God also of redemption. The God of nature and the God of grace are one. All that we see of God in the one department of his working, is an indication of the same perfections which he exercises in the other. We may look through all that science teaches us of nature, and all that revelation teaches us of grace, as through a single avenue, by which we approach a truthful conception of God. Taking our position at either end, we see through an unbroken perspective to the other, and discern one plan, one character, one will, one perfect Being in all.

In the present discourse, I wish to assume the truth of the identity of the Author of nature with the God of revelation, and to consider certain lessons which follow as corollaries from it.

In the *first* place, from the fact that the Author of nature and the God of revelation are one, we may infer that religious investigation should be characterised by the spirit of docile inquiry.

If there be one thing which more than another vitiates the methods by which men form their religious opinions, it is the want of the humility of *inquirers* after truth; and yet, if there be one thing more firmly settled than another in the methods of science, it is that the docility of inquiry after truth is the only spirit becoming to scientific discovery. How often are we compelled to note the distinction, that in religion men feel at liberty to *create* their opinions; while in natural science, and in all that domain of truth which lies outside of the realm of conscience, they feel bound to *seek* for their opinions. In the one case we assume that we know, in the other we consent to be taught. Especially is the faith which men think they derive from revelation often formed arrogantly. We are apt to fashion our theology, by dictation to the words of God, as to what they ought to teach, not by inquiry into the facts they do teach. We are prone to come to the whole question of a revealed religion, with preconceived assumptions of what we will believe—not with the upturned eye of faith, asking simply what we may believe. We bring to the subject a bundle of habits of mind, of purposes in life, of usages in society, of the demands of science, of the necessities of philosophy, and of authorities in theology; and then our strange vocation is to *make up* a religious faith out of such fragments of truth or error as can be wedged into the vacancy which has been left for its accommodation. Pursuing our researches in this mood, we do not discover our facts; we make

them. We do not search for our proofs; we create them. We do not ask for a revelation from heaven; we impose one on our convictions, by declaring what it ought to teach, and that nothing else will we believe.

But what would the world say to a man who should approach in this spirit any other department of knowledge? What *is* the spirit which the world commends in science and philosophy? The name of Bacon has become immortal, for the humility with which he announced the spirit of all knowledge to be the spirit of inquiry. The modesty of Newton, as expressed in his simile of the pebbles and the shells on the seashore, has become one of the common-places of the world's thought. That prince of modern scholars (Humboldt), whose incredible learning made him the counsellor of kings, illustrated as well the humility of science, by a spirit which made him the companion, to the last, of youthful inquirers who have just followed him by thousands to his burial. The spirit of docility in any search for truth is so well established in civilised science, that now to raise a question concerning it is to answer that question. What judgment is now pronounced upon the ancient belief which Lord Bacon did not venture to deny, that a birch-tree might grow from the root of an oak; or of the faith that a flint-stone might be transmuted into gold; that a star ascendant at the hour of a man's birth controlled his destiny; and that somewhere, in some unknown clime, was a stream whose waters could confer upon old age the vigour of undecaying youth? What verdict would now be pronounced upon an astronomer, who should shut himself up at noon-day, to evolve from his own mind a theory of the heavens, and should form his diagrams, and locate his systems of stellar worlds, and describe their laws of motion, and predict their eclipses, and mark the procession of their equinoxes; and then at nightfall should go out, not to study the heavens as they are, but to fit them to his diagrams, and to label the planets by the names which he has given them, and should announce *that* work as *the* science of astronomy? What *is* the reception which the civilised world now gives to the old astronomy of the Ptolemies, which mapped out the heavens like a Chinese atlas? Do not our children smile at the grotesque figures which mythological astronomy has transmitted to our geography of the heavens, and which metes out the jewelry of our skies, among bears, and lions, and dogs, and dragons, and scorpions? Yet this is a fit emblem of the map of theology, as men define and paint it, when they come to the Scriptures, not as inquirers, but as dictators. The truth which we infer as indisputable from the fact of the oneness of the God of nature with the God of revelation, is that the disclosures of God in the one should be received in the same spirit as the disclosures of God in the other. We should come to the recorded oracles of God in the Scriptures as we go to the pictured oracles of the same God in the earth and the heavens. The same docility, the same sense of ignorance, the same freedom from preconceived theories, the same calm, trustful, fearless disposition to interpret God truthfully, should bring us to the doctrines of the gospel, as that with which we go out, on a clear evening, to look upon the skies and ask, "What are those orbs of light, and what are the laws of their movement?"

This teachable spirit in the search of inspired truth will not be fruitless. It is a spirit which will not in the result be thrown back upon itself, as finding, in the humility of inquiry, its own reward; for, from the identity of the God of nature with the God of revelation, we may infer, *secondly*, the presumption that in a revealed theology will be found a definite and positive system of truth.

This remark suggests one of the most singular inconsistencies of opinion with which the Christian Scriptures have been received by a class of cultivated minds. That philosophy which approaches the Word of God arrogantly, and dictates the interpretation of the record, is the same, with a difference of mood only, with that philosophy which falls back upon the assumption that the record contains little which is susceptible of definite interpretation, and little, therefore, which can be positively affirmed. Side by side with Christian dogmatism there grows up a Christianised scepticism, within the range of scriptural thought. On the one hand, it is claimed that a revelation *shall teach this*; and on the other hand, that this revelation, properly speaking, can *teach* nothing. We come to it indeed in the spirit of inquirers after truth, but in the result we have our inquiry for our pains. We begin with inquiry, we end with inquiry. A point of interrogation marks every step of our progress, if that can be called progress which is no advance into the realm of faith. This theory of the aims and achievements of inspiration leaves it questionable whether Christianity has added any light to the gloom which hung over the Greek and the Roman mind at their point of highest culture. An inquirer after the God of the Bible can only grope his way among Sybilline leaves, darkened by the same incertitude which lay like a nightmare upon the ancient systems of philosophy, when they cleared themselves from mythology.

Our modern literature often gravitates towards this effeminacy in its relation to the Scriptures, when it is yet too thoroughly imbued with Christian culture to yield itself to a more truculent scepticism. An illustration of this tendency is seen in the advice of Robert Southey to a young friend whose mind had been aroused to religious inquiry. "I think," says the poet-laureate, "that you might derive more good from Epictetus than from studying yourself. There is a proud independence in the Stoic philosophy which always pleased me. I could, indeed, send you to a better system than that of Epictetus, where you would find a better model on which to form your *conduct*. But the mind should have arrived at a certain stage, to profit properly by *that* book. It should be cool and confirmed." It is no marvel that one who could thus advise an inquirer after the way of life, should have been incompetent to compose other than a heartless biography of such a man as William Cowper.

What lesson, then, is taught to this spirit of dubious and distant politeness to the Scriptures, by the doctrine of the oneness of God in revelation and in nature? It is refreshing to turn to the confidence which men feel, and with which they express their convictions, in the natural sciences. That very word "science," how courageous is its etymology! What a lordly dignity it claims! It teaches as one having authority. It affirms its facts with the calm consciousness that they are indisputable. It starts with axioms which it is proof of insanity to deny, and then it deduces its laws with a power of command which is obeyed because what it speaks it knows. It *is* power because it is knowledge. It pursues inquiry in the spirit of knowing. It advances with the expectation of knowing that which it seeks for. Its conjectures germinate into truths. Its hypotheses ripen into principles. Thrown out as tentatives here and there into the darkness of the unknown, they spring up radiant with revelations, so that the very "night unto night showeth *knowledge*." Even in those departments of nature which cover the world of mind philosophy assumes to *know* something. It believes that it knows things which are not demonstrable. It refuses to be restricted in its

knowledge to the theorems of Euclid. It claims the right to assume first principles, to read intuitions, to test even imaginings and longings as hints reaching up, like tendrils, to lay hold of hidden realities. The great embodiments of thought in the world to-day, in systems of belief, in governments, in arts, and in all forms of social life, and of unorganised usage, exist upon the assumption that *science* of the worlds both of matter and of mind is a verity. It is the expression of things and of beings, of operations and powers, which are realities. Some of these are believed to be so far beyond the reach of respectable scepticism that if sciolism denies them in the name of philosophy the world instantly detects the cheat, and greets it as an ass in the lion's skin, with the broad laugh of common sense. All honour, then, to the sciences of nature! We bow to them as authorities, because we respect them as knowledges.

But our God is one God. When, therefore, we turn from his handiwork in nature, to his word in revelation, we must presume that we shall find there also a similar definiteness and positiveness of truth. We must expect to find there a theology which shall be at least *as* strongly marked in its outline and *as* boldly affirmative in its claims upon the human mind as astronomy, or mineralogy, or chemistry. We must look for a theology which is a system, not of inquiries but of answers. We must anticipate the discovery of a theology which, in a word, is a science—is knowledge—is something which we can believe because we know it, and can preach because we thus believe it. Why should it not be so?

We must presume, especially, that when we open this revelation of God in language we shall come upon certain verities which shall be patent on the face of the record to unperverted inquiry. We do not so much find them here as that they find us. They are verities which unbiassed readers in all ages will read here and will believe; verities which infidelity will always read here; and verities which it is as unphilosophical for a believer in the inspiration of the Bible to deny, as it is for any sane mind to refuse credence to the elementary facts of geology or of anatomy. What philosophic wisdom can prove *a priori* that this should not be so? We must expect to find in the Scriptures a theology distinguished by grand peculiarities which shall mark it as a novel revelation. For, no two disclosures of God elsewhere merge themselves confusedly into each other. No single blade of grass is a duplicate of another. We must anticipate a theology whose towering material shall *command* the eye of faith like Alps and Himalayas. We must look for a theology whose breadth of suggestion beyond all that it can express to finite thought shall awe a believing spirit like astronomic orbits and geologic ages. Yet we must find a theology which, in its immensity of range, shall still lie open to philosophy and faith alike. It must come home to the heart of a child as a verity and a power, as readily as to that of a sage, just as the facts of nature do on the face of the earth and in the heavens. What authority of the schools can decree that this should not be so?

Moreover, we must presume that these Scriptures contain a theology, not only of robust material and of graphic outline, but of such firmness of construction that it can be positively preached. As a working instrument we must expect to find it so welded that it will not come to pieces by handling. It must be free from self-contradictions, as other sciences are, so that an athletic faith can use it. It must be a power which will not shatter itself by the rebound of its own blow, or fall asunder by the

friction of its own machinery. We must no more antieipate that James has contradicted Paul, or that John has belied David, than we believe the telescope to give the lie to the microscope. We must look for a theology so compact in its self-consistency, so far free from anomaly in its structure, and so balanced in its combination of forces, that it can be preached with singleness of aim and with no more misgivings of its working than we feel respecting gravitation or light. And we must look for a theology which, when it is thus preached, shall prove itself to be a power in the earth. We must presume that it will show its great strength in its methods of working. It will penetrate and agitate and instrumentally regenerate individual souls. It will change the beliefs of men. It will probe the wounds of diseased social life. It will upheave to the light organised systems of wrong. It will make venerable impositions obsolete. It will reform abuses of usage which no law can reach. It will breathe its great soul into the organs of the world's life by revivals of religious vitality which shall seem to come as the wind that bloweth where it listeth, and to go, no man can tell whither, and yet shall come because the world needs them, and when the world needs them, and shall meet emergencies in history which could be met in no other way. The normal development of this theology as a working power, we must expect to be a development of inquiry, of agitation, of change, of revolution, of creation, at least not *less* palpable (and how feebly does this language express the truth before us!) than the development of other sciences, in the changes they have wrought all over and all through the structure of modern civilisation. We must find in the Bible a theology of this positive, formative, creative character; or we must concede, as infidelity affirms, that the Bible is incongruous with all other revelations which God has made of himself to men.

The view here presented, I must believe, suggests a caution which we shall do well to heed, respecting the concessions often made by the friends of the Bible in their expressions of sympathy with doubt as to its authority or its teachings. From the earnestness of those expressions, regarded as a fraternal gentleness towards weakness of faith, I would not abate one jot. On the contrary the acidity of our theological polemics, it must be confessed, needs a much larger infusion than it has of such alkaline correctives. But sympathies with doubt often express more than this. The argument with unbelief I cannot but think is sometimes altogether too apologetic for the regal character of a revealed theology. We are apt to yield at the outset one and another and a third of our strongholds to the diplomacy or the courtesy of an antagonist as if for the pleasure of retaking them by dint of hard fighting. The difficulties of revelation are allowed to be thrust so confidently in advance of its evidences; its seeming inconsistencies are paraded so ostentatiously in the foreground of its congruities; such lugubrious confessions are made of mental struggle against unbelief; and such admiration is insinuated towards a downright infidelity which needs no sympathy, and which scorns the credulity that offers it; that in the result many a looker-on infers from the policy which Belief adopts that Unbelief is the more probable and respectable of the two. By implication doubt comes to be regarded as the normal state, at least of cultivated minds, respecting the teachings of the Bible. Scepticism and mental strength become synonyms. The prince of the apostles is not Peter, nor James, nor John—the chosen friends of our Lord—but the sceptical Thomas rather. They are deemed a “feeble folk,” whose faith in God's word has grown

up spontaneously, calmly, and has worked with the steadiness of gravitation. A scholarly faith must bear signs of convulsive agonies, buried in their mental history like the prints of geologic cataclysms.

I must think that it is time for us, as *believers* in the Word of God, to have done with a policy which so recoils upon the faith we cherish. We have no right to concede to infidelity within the court of scriptural inquiry what we never dare to concede to it and it never dares to claim in the court of natural science. The world should understand that we find in the Scriptures the materials of a *faith*—of an *undoubting* faith. We find a theology which is a science. In a truthful sense we know it, and we preach it because we know it. Our sympathies with unbelief are not with the strength of its logic, not with the intrinsic formidableness of its difficulties, but with the misfortune of its mental disease. We hold that faith in revelation as in nature is the normal state of a full-grown mind. It is the only legitimate state of an educated mind. We think that the most symmetrical and vigorous intellects of the race have been the most profound and capacious believers. There is a wisdom whose soundings go infinitely below the bottom of scepticism in those words, "Blessed are they that have *not seen*, and yet have believed." We expect to commend to the world this Word of God successfully, because it gives full assurance of hope. We cannot but speak the things which we *have seen*. I repeat, fathers and brethren, we must *find* in the Scriptures a faith which can be thus preached; or we must *let them go* as unworthy to rank even by the side of the revelations of God, which men read in the heavens, and in forests, and in oceans. We can never preach successfully any other than such a gospel. Men will not hear it. They will turn away, and say with the revolutionary orator of France, "It is not the gospel I invoke, it is Plato." A doom fixed as fate awaits anything that is doubtful in this world, if it must make its way side by side with anything that is certain. The sure thing will crowd out that which is not so. An affirmative is stronger than a negative. Assurance will beat down suspense. Faith will sap unbelief. And it is *knowledge* which will run to and fro in the earth. Men will turn from the preacher of an apologetic faith as from a bewildered guide whose own distrust creates disbelief. He seems to them as one "that lieth on the top of a mast." Men will turn to the material sciences and to the arts that grow out of them, and will say, "These be our gods—we know these—as for this Moses we wot not what has become of him." Such preaching must die out of the world. Prelections upon it may yet be read in music-halls of a Sunday as on one of the "lost arts."

From the unity of God in nature and in revelation we may infer, *thirdly*, the certainty that the facts of these two departments of God's working will never contradict each other.

The well-known trial which Christianity has undergone from its imagined conflict with the discoveries of science is one of the most instructive phases of its history. It is much for our faith in Christianity that now this trial itself *has* a history. It may perplex us to explain why assaults upon the Bible have been characteristic of every period of scientific awakening in the learned world. There is something formidable, indeed, at the first, in the apparent conspiracy of the sciences against any recognition of a revealed theology. Now by astronomy, and then by geology; on the one side by archæology, and on the other by ethnography; here by philology, and there by comparative anatomy—the Scriptures have been summoned to surrender this chapter and that of

their histories, this narrative and that of their biographies, and this one and that of their doctrines, till scarcely a page remains across which the wisdom of the ages has not drawn its mark of erasure.

The contrast is remarkable between the pertinacity with which the Oriental nations cling to their sacred books, and the ease with which the wise men of the West are induced to abandon our Christian oracles. An unnatural value is often attached to a discovery that seems to clash with the Word of God, though that discovery may have been worn out of the archives of a fabulous history, or numbed by a science that is scarcely out of its embryo. "I believe," says a living writer, "had the books of Moses not been preserved by Christianity, but discovered for the first time among the Jews of China, or by Dr. Buchanan among those of Malabar, they would have been received as a treasure of historical knowledge by the very men who have slighted and blasphemed them."

But what answer may we give to these wise blasphemies? The history of science, in its relations to the Scriptures, confirms the faith which we should presume to cherish from the oneness of God in revelation and in nature. If anything may be regarded as fixed in the laws which govern the progress of beliefs in the world, we may rest assured of this—that science will never destroy the faith of the world in the Christian Scriptures. The world is too old for that. The time when this might have seemed possible has gone by. Science itself has established it as an axiom, that there are no insulated departments of inquiry. Every science plays into the hands of every other. There may be occasion for suspense of opinion, but for belief in a contradiction to the Scriptures, never. Sciences are all tributaries to a consentient system. It is, therefore, as unphilosophical for natural science to discard the claims of sacred philology, as for philology to attempt to dislodge geology or astronomy from the beliefs of the world. The history of the conflicts of secular science with the Bible demonstrates the unreal character of those conflicts. So sturdy is its significance, that we are not arrogant in challenging the future in this controversy. When men think they discover in nature something antagonistic to revelation, we may safely reply, as did the three men at the mouth of the furnace, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us, and he *will* deliver us." Our God is one God. His word does not contradict his works, and his works will never be found to contradict his word. The most unlearned faith may rest in this assurance; and the most accomplished faith comes back to this position, after travelling the circuit of the sciences, and brings with it those very sciences as tributaries, to take their place by the side of this lowly trust in God's Word. "We are never alarmed," says a Christian scholar, "when we see an infidel philosopher of real talents commence an investigation into the works of nature. We hail his labours as destined to be auxiliary to the cause of truth. We have learned that here Christianity has nothing to fear; and men of science, we believe, are beginning to understand that here infidelity has nothing to hope for."

It is no arrogance to take this ground of the impregnability of the Scriptures, as *proved* by the history of scientific discovery. It is a fact, which no candid friend of science will deny, that "no man has yet investigated the works of nature for the purpose of assailing revelation, who did not rather in the end evolve facts in its confirmation." Does geology affirm that he who made this globe, and revealed the order of its creation to Moses, did not know its age? Be it so. We are not anxious to deny

the facts of geology. Let geology alone, till it has run through the circuit of the eighty anti-Mosaic theories, which the French Institute once reckoned among its trophies of progress, and the result is, that this noble science spurns from itself, like cobwebs, on this side and on that, one after another of its eighty theories, till not one of them clings to it, and it comes forth in the freshness of its strength to sit at the feet of Moses, and pay its tribute to the cosmogony of the first chapter of Genesis. Does astronomy affirm that he who made the heavens with his fingers, taught David a falsehood by inspiring him to praise God "from the rising of the sun unto the going down of the same,"—or indeed that God never made the sidereal universe; for by the gravitation of stardust it has created itself? Be it so. We need not refuse to look through the telescope of Galileo, nor take thought for the morrow, by reconstructing our architecture of the heavens. Let astronomy alone, and it shall disclose to interpreters of the Bible a most beautiful evidence of God's condescension in inspiring the prophets to speak in the language of unlearned men—saying "sunrise" and "sunset" as we all do—thus revealing unto babes things which are hidden from the wise. And the wise men themselves shall construct for us new instruments of science, like Lord Rosse's telescope, which shall refute many of their reasonings, and they shall come back to the believer, and shall say, "We knew not that whereof we affirmed." Do ethnography, and physiology, and comparative philology, come to us arm in arm, and staggering under the burden of their parchments and their anatomic specimens, to tell us that he who made man did not create him of one stock, so that in Adam *all* die. Be it so. We are not careful to answer the wise men. We cannot read the parchments, and, in our ignorance we must confess it, the dry bones are very dry to us. As theologians we do not care whether they prove five races or ten. Let the wise men see to that. Let them decipher the hieroglyphics and the analogies. They are fellow-labourers with us, though they think not so. We will counsel our princes to give them gold for their libraries and their cabinets, and, by-and-by, when the world is a little older, and the wise men are a little wiser, and come to agreement among themselves, the libraries and the cabinets will read to them an advanced lesson, and they, too, will go and sit down with certain other wise men of Athens, and hear Paul discourse of that unknown God who hath made of one blood *all* nations on *all* the face of the earth.

So, too, if possibly—for more marvellous things than this have happened in our times, and that is a cowardly goodness which shrinks from contemplating the possibilities of science—if, possibly, the vagaries of spiritualism should assume the dignity and the honesty of a science, and should come to us, affirming that miracles are no proof of a divine message, for, behold! the Egyptians do so with their enchantments; or, that if miracles *are* evidences of a message from God, behold! here is given to us another gospel by angels from heaven—be it so. We will not believe the angel from heaven, nor are we careful to answer the angel in this matter. *Let spiritualism alone*, till science shall explore this region of strange sights and voices, and reduce to order its conflicting phenomena, and by-and-by science will return from this foray also, bending under the weight of the spoils it has taken, in tribute to something in the Word of God. Perhaps it will illustrate the ancient witchcraft—a fact in the world's history which neither science nor theology has explained. Perhaps it will illustrate the personality of Satan—a fact which the world always forgets when it can. Perhaps it will confirm the

record of demoniacal possessions—a fact which the Scriptures nowhere assert to have been either of miraculous occurrence or of temporary duration. Perhaps it will fulfil the prediction of false Christs and false prophets, who should show great signs and wonders; insomuch that, if it were possible, they should deceive the very elect. Our God is one God. The Bible and the sciences of nature are not enemies to each other. That is a needless and unsafe concession to atheism which has been made by a brilliant writer of New England, that “the two great modes of thought—that of Christianity in the supernatural department of God’s plan, and that of science in the natural—are so different, that a collision is inevitable, and a struggle necessary to the final liquidation of the account between them.” We do not so read either nature or the supernatural. We do not lodge our faith in a supernatural Bible as in a citadel that is beleaguered by the sciences. It never stands on the defensive against them. Its gates are all open, and always open. The portcullis is always up. It invites the sciences to enter with their treasures. “Come,” is the message it sends forth, “if ye will inquire, inquire ye.”

*(To be continued.)*

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## BLIND JONES.

For many years the name of Blind Jones was a “household word” among the students of the Bristol College. Few days passed without the quick tap of his stick being heard along the arcades as he came feeling his way to one or other of the studies. Wonderful were the promptitude and certainty with which he stopped at the right door; and vain were all the attempts to deceive him, though often they might have succeeded with one possessed of eyesight. His knowledge of persons and places seemed like an instinct. Still more wonderful was his spiritual power. Poor, blind, and illiterate, he yet accomplished a work which many a man endowed with large gifts might envy. Years before ragged schools or ragged churches were thought of, he was hard at work in the backslums of Bristol, and as the result mainly of his efforts multitudes of the vilest of mankind have been reclaimed, and it is believed that more than two hundred have been savingly converted. A sketch of his history can hardly be read without interest and profit. The principal facts of the following narrative are taken from a most interesting obituary, published by the Rev. T. S. Crisp, the esteemed President of the Bristol College.

Thomas Jones was born in the year 1781. His parents were poor. He was the youngest of six children. Though he became eminent for holiness and devotion, it is to be feared that he owed nothing to parental influence or example.

When a mere child, about two years and a-half old, a lad passing with a load of quicklime threw a handful at him; a portion entered one eye, and entirely destroyed the sight of it. Eight years afterwards in the same street, and close to the same spot, he was passed by a man with a little boy on horseback. He called out, “There’s a little boy to be on a horse.” “What’s

that to thee?" replied the man gruffly; "I'll reward thee." His manner was so savage that Jones feared to meet him on his return, and endeavoured to hide himself as he perceived the man waiting for him. It was in vain. The man saw him, threw some lime at him which entered the other eye, and after intense suffering, the sight of that was destroyed likewise, and he became totally blind at the age of ten years and a-half. That this extraordinary visitation was meant for good, that it greatly determined his subsequent history, and largely influenced his character, we may be quite sure. But it does not appear to have affected him at the time. He had frequent convictions of sin, and these were at times very strong, but he stifled them and continued blind in spirit as in body. Being admitted into the Asylum for the Blind, he found the influence of his companions very injurious to his highest interests. They jeered at him when he manifested any seriousness, and he could not find a single friend to whom he could open his mind. At length he heard Mr. Hall, then a student in the college, subsequently of Rugby, preach in a little chapel called Dolman's. He was effectually awakened and brought to repentance. His distress of mind was very great. Hundreds of times did he hide himself in some cellar or other lonely place, that he might pour out his prayers without interruption. Yet he found no comfort for a long time. "One day," he said, "I felt suddenly the power of the Lord come upon me; it came over me like a gleam of light, and peace, and joy." From this, the period of his conversion, he entered upon a course of holy devoted service which has seldom been surpassed. In the year 1806 he was baptized and joined the church in Broadmead, of which he remained a member for fifty-three years, till his death in August 1859.

He began his efforts to do good by accompanying the students of the college and others as they went to preach in the most depraved parts of the city, chiefly for the purpose of helping them by leading the singing. In one locality he was to become "a burning and a shining light." In the year 1822 Thomas Knibb, who preceded his brother William Knibb to Jamaica, together with a student from the college named Aveline, began to preach in the open-air in St. Philips. On the following Lord's-day they were joined at the top of Brick-street by Mr. Nicholls, for many years one of the most useful of our West Indian missionaries, Jones accompanying them as usual. As winter was coming on, they became desirous of preaching indoors during bad weather, and inquired if any of their hearers would lend them a room. A well-disposed woman offered "her hovel, if they would not be ashamed of it." They gratefully accepted the offer, and Mr. Nicholls preached standing on a heap of coals, with a coal measure for his seat. It is gratifying to learn that the good woman who received them was the first convert; and that her son, a poor consumptive youth, who died soon afterwards, gave the most satisfactory evidence of a change of heart as the result of their visits, and departed this life thanking God that he had sent them to him, for that he had "found Christ to be all in all."

About a year afterwards Thomas Knibb sailed for Jamaica. Mr. Nicholls likewise left. But William Knibb came forward to take his brother's place in Brick-street, as afterwards in the West Indies; and soon Chamberlain, so illustrious among our first Indian missionaries, the Chaters, and other men of similar character, associated themselves in the work. Of William Knibb, Jones was always pleased to talk. He used to say, "What he gave us then was as from a babe, but there was a germ of future greatness."

As the congregation continued to increase, a large room was fitted up as a place of worship, and it was regularly supplied by students from the college, Mr. Jones acting as pastor, though without the name. The little chapel was by degrees enlarged and improved until about seventeen years ago, when the present very commodious place was erected to accommodate about one hundred and fifty persons.

In our day it used to be densely crowded at the afternoon service by a very motley audience—chimney-sweeps, tramps, professional beggars, pedlars, and travelling tinkers. At the close of the service, Mr. Jones would station himself at the door and shake hands with all as they passed out. The instant recognition of each person was marvellous. He needed but to feel the hand or hear the voice in order to address each one by his name. Sometimes he would be in doubt for a moment, as when an attendant had been absent for a long time. He would in such cases lay his hand lightly upon the face or person, and rarely if ever failed to recognise them immediately. So soon as he felt the hand of a stranger, he would ask the name, where they lived, and who brought them there, that he might visit them. And to each some kind word of exhortation, or warning, or commendation was spoken. The respect in which he was held by these poor people was very remarkable. Not seldom would he speak to them in language of very severe rebuke and reproof, but it was never resented. Without the name of pastor, he was their spiritual guide, counsellor, and shepherd. Always a poor man, he yet always conducted himself as one who, though truly humble, felt his high standing among them, and was careful to maintain it. But in this there was no assumption. He considered himself as doing the work of the Lord, and he did it conscientiously and faithfully. His love to the poor people about him was that of a father, and not a few of them looked up to him as children. "I bear them on my heart," he said, one day, to Mr. Crisp, "and they entwine themselves about my heart, poor things." It is blessed to live in the affections of a praying people. They pray for me, and I pray for them. I esteem this above all the riches of the world." They loved him for his gentleness, and revered him for his wisdom and goodness. It was his daily business to visit them from house to house, inquiring after the absentees, reclaiming the wanderers, advising the perplexed, and standing by the tempted to strengthen them in their weak resolves.

His intimate knowledge of the people was strikingly displayed during these visits, and his quick perception of what was passing seemed like the action of an additional sense. He never entered any room, even the poorest, without first knocking at the door—a piece of politeness which all who visit the poor would do well to imitate; and on being admitted, he speedily discovered what was passing, and how many persons it contained. Sometimes he would say, "Who's that at the other end of the room?" or "You dirty creatures, why don't you clean your house up, and make it a bit tidy by this time of day?" Often on returning from Brick-street, on a dark night in winter, has the writer smiled at the blind old man saying to him, "My dear, it's a bad night; you'd better stop a minute or two, and let me show the way." And a better guide through the intricacies of that wilderness of dirty streets and blind alleys could not be found. Each dead wall, each open space, each range of palisades, every house, lamp-post, and turning he knew with infallible accuracy. This was partly due to a most retentive memory, and partly to a sensation which he [could hardly define, which enabled him to distinguish

between one spot and another. He used to say that he "could feel a difference in the air."

\* "Some months ago, speaking of as many as seventy persons, whom he considered as having died in the Lord, he said, 'I can recall all of them; where they lived and where they died; I reckon them sometimes in my mind, and I pray for those on the road, that He would make *them* faithful.' 'I sometimes think,' he said, 'that lately I have loved Christ and his cause; but if I had given half the affection to God I have given to my fellow-creatures, it would have been a great blessing. But it seems as if I should not have done what I did among the people without this love.' He added, 'This is an evidence, and a great one, I suppose.' He meant an evidence of the reality of his own faith. And this accords with the rule of judging of ourselves laid down by the apostle John: 'By this we know that we have passed from death unto life, because we love the brethren.' He might truly speak thus of himself; for hundreds of days, he told me, he had laboured for eight hours a-day among the people, and such was his fatigue, that in returning he often held the palisades from weariness. 'Yet,' he said, 'I sometimes have come home stronger in body and mind than when I went out, when I have met with encouragement.' It is a matter of astonishment that a man totally blind should have gone through such an amount of walking labour; traversing the streets, as he did, so constantly without a guide. The providence of God over him, in this respect, was very striking. No less than twenty times did he meet with serious falls, particularly into cellars and other places; and, though often much hurt, yet he was never materially injured. Nor did he ever lose his fearless trust in God. It was surprising to observe the confidence with which he moved along, guided only by a slender stick. He was well known, and when he was seen coming along in streets which he frequented, persons would kindly place anything likely to injure him out of the way; and profaneness has been known to have been checked, by its being said to the parties, 'The blind man is coming.'"

Mr. Hinton, in his "Life of Knibb," describes a visit paid by the illustrious missionary and our blind friend to a place called the Beggars' Opera, the home of mendicants, where they used to assemble for revelry and profligacy after their day's rambles and operations in the streets of the city. From the scenes of riot and confusion enacted there, it had acquired the name of the Beggars' Uproars. Yet they ventured into this place, and were commonly received with respect and heard with attention. Mr. Jones gave the following account of one of these visits:—

"They were almost afraid to go in; they entered, however, and found twenty persons at tea. As they went in, they said, 'Excuse the liberty we take.' 'Oh, no liberty at all; come in, and let us see what you look like.' Something was said about their souls. 'Oh, we don't think much about our souls.' 'We are trying to do a little good in the neighbourhood, and we should be glad to say something to you.' 'Do so, by all means. Put away the tea.' Mr. Nicholls then preached to them from the narrative respecting Zaccheus, 'This day is salvation come to this house.' They attended to what was said, and two of them came to the chapel, but we lost sight of them afterwards. They then went to another place of the same kind, but were not well received. The people were very rough. But a woman said,

\* The passages marked with inverted commas are from Mr. Crisp's narrative.

'There is a sick man up-stairs, if you would like to see him.' He was a poor youth, nearly dying. We talked to him about Christ, but he knew nothing. He soon died. In the same court in which the poor young man died was an old woman, seventy-eight years of age. A good deal was said to her. At last she said, 'Well, I think I am wrong;' and promised to come to chapel. She came that night, and was there converted. Her daughter, forty years old, was as ignorant as a heathen, and was living with a man unmarried; but she, too, was brought to God.

"It is a remarkable circumstance, that the labours in Brick-street were especially blessed to a class of persons among whom we usually look for little success—those who were old in years and at the same time deplorably ignorant. During the first twenty years scarcely any young persons were brought to Christ. But of a hundred aged converts, all were more than fifty years old; some had lived eighty years; and more than one was above that age. One man was converted who had been married thirty-three years, and had never gone to the house of God during that time. He and his wife were so ignorant, that they did not know that there was a Saviour. They were both brought to a knowledge of the truth, and the wife's mother likewise became a believer at the age of eighty-five. Another striking case occurred; that of a poor woman who was brought to repentance at the age of eighty-two. Her case excited much interest, as she possessed considerable powers of mind, and became eminently pious. At first the enmity of her heart against the truth was such, that she would shut the door against the tract-distributor; and she took a chair to sit at the door and make fun of the preaching. Her poor old husband did the same. After her own conversion, she became most anxious for his salvation. This, too, the Lord was pleased to bring about through her endeavours and those of other friends. He was then ninety years of age. Of another old man our deceased friend gave the following account:—'His neighbours used to go to him, but he had no heart to come. He at last attended. He became a lamb. His wife followed four years afterwards.' This aged man had never heard the gospel for forty years. His case affords encouragement to leave no means untried for bringing the ignorant to the house of God. During four years Mr. Jones and others entreated him to come and hear the gospel. He resolutely refused, and at last pretended that he could not come up the stairs. 'Come and try,' was the answer, 'and if you can't get up, I'll never tease you again. Now you have no excuse.' He was thus prevailed on to attend, and the word came to his heart. He joined the church at sixty-five, and his wife at sixty-three years of age. It is a gratifying addition to this account, that a young student, who was then in the college, and died of consumption in the early part of his course, was the instrument of softening the heart of this hardened sinner. Another case ought not to be omitted. An aged couple were both of them extremely ignorant. The husband stated, at a meeting of the church in Broadmead, that he had never in his life gone to a place of worship, and that he never heard the gospel but once, when, he said, 'he could not help it.' He was getting supper in a room, when a number of persons came in; he knew not for what purpose, till they began to sing and pray. 'The room was so filled, that,' he added, 'I would have gone out at the door if I could, but I could not get away unless I climbed up the chimney.' The woman kept her shop open on the Sunday. She resolved to shut it up. 'I will leave it to the Lord,' she said; 'He will send me more in the week. The curse of the Lord

has been on my habitation; what I received on the Sunday never did me any good.' When applied to on the Sunday by her neighbours, she told them she would not sell, but she was ready to give, or do anything as an act of mercy. She and her husband prospered after this, and gathered comforts around them, which they never had before; for they earned much more than when they broke the Sabbath. Other facts might be added to these. There is one which I cannot withhold. When any were converted, 'we used,' said our friend Jones, 'to inquire who were their friends, and so brought *them* to the place.' In the case of one female, who, after her conversion, became very zealous and active, no less than fourteen of her unconverted relatives became true believers, and one of these was then eighty years old.

"Our beloved friend received no remuneration for his labours of love. Rendering such services to others, he was himself poor and dependent, enjoying the moderate comforts of life through the kindness of his friends in Broadmead, and from the benevolent aid of others, especially from some members of the Society of Friends. He did what he could for his own livelihood—by the sale of brushes, by taking lodgers, but principally by collecting for societies. His blindness might have seemed to incapacitate him for this latter occupation, but he discharged it with the utmost punctuality and correctness. He had also an annual sum from Merlot's Charity. Mr. Merlot was an alderman of Bristol, who married the daughter of a poor Baptist minister, named Foot. He lost his sight, and bequeathed by will the interest of ten thousand pounds to his wife and his two sisters during their lives, to be distributed afterwards among blind persons. The annual sum was ten pounds. It was required that any party receiving the donation should not be less than sixty-five years of age; but the celebrated Richard Reynolds, one of the first assignees of this property, had the sole power of giving it to persons of any age; and, from his respect for Thomas Jones, immediately on his becoming assignee, he bestowed the ten pounds on him. He was among the first who received the charity. Mr. Reynolds died the following year. Through the kindness thus promptly exercised, our blind brother Jones enjoyed the benefit of this charity for about thirty years before the usual age for receiving it. With his small resources, he went about administering to the temporal wants of the poor, while seeking their spiritual good. From the little that he possessed, he gave beyond the limits which prudence would have prescribed; and when the sacrifice was required, he deprived himself of comforts which he actually needed."

Thus did Blind Jones labour on year after year, "poor, yet making many rich;" sightless, yet giving sight to multitudes who could and did say, "One thing I know, whereas I was blind, now I see." In him were realised the magnificent words of our blind poet, "I do not regard my lot either with weariness or compunction; I continue in the same sentiment fixed and immovable. I do not think my God displeased with me, neither is he displeased; on the contrary, I acknowledge his paternal benignity and clemency towards me in everything that is of greatest moment; specially in this, that he himself encouraging and consoling my spirit, I acquiesce without a murmur in his mysterious dispensations. Nor is it an occasion of anguish to me, though you count it miserable, that I am fallen into the class of the blind, since my hope is that I am thus brought nearer to the mercy of the universal Father. There is a path, as the apostle teaches me, through weakness to consummate strength; let me, therefore, be helpless if that in my feebleness

the better and immortal vigour of my nature may be displayed the more effectually. so that amidst my darkness the light of the Divine countenance may shine forth more brightly; then shall I at once be helpless and of giant strength: blind, yet of vision most penetrating; thus may I in this helplessness be carried on to fulness of joy, and in this darkness be surrounded with the light of eternal day.\* As respects spiritual qualities, we feel that there is no incongruity or harsh contrast in thus classing together the intellectual giant who lost his eyesight in the defence of the people of England, and the blind evangelist and missionary of St. Philips, Bristol.

In the picturesque cemetery of Baden-Baden, there is an epitaph on the grave of a blind nun who died at a very advanced age. Her death is recorded in these words:—"She was restored to light in her eightieth year." These words might be applied without the change of a syllable to our departed friend. In his eightieth year he terminated a life of wonderful devotion and signal usefulness; blind for seventy years, he then opened his eyes upon the glories of the eternal day.

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### GOD THE HEARER OF PRAYER.

THERE is no character in which God has made himself known to us so interesting and important as this. We may think of him as our Creator, Preserver, Benefactor, as infinitely wise, powerful, and good—and all are suitable; but none is so tender, touching, and endearing to us as the Hearer of prayer.

God's revealing himself to us in his Word as the Hearer of prayer is our warrant to approach him. As criminals, we should have no right to come to him and call upon him for mercy, and to hope that our prayers will be heard, if God himself had not bid us draw nigh to him. We could regard him only as our Judge, ready to condemn and punish us. Adam is a striking proof of this. His guilty conscience made him afraid of God, so that he fled away from him, and vainly tried to hide himself and conceal his shame among the trees of the garden. Love and confidence were gone, and Adam showed no desire to seek God and confess his sin till God sought *him* and re-awakened his confidence with the first promise. And so it would be with us if God had not made himself known to us as merciful and gracious. Guilt would break down all confidence, would cover us with darkness, and fill us with fear and dread. We should be shut out from God, and the divine throne would be fenced and guarded by the thunders and lightnings of his wrath. But throughout his Word, God has mercifully revealed himself as the Hearer of prayer, and invites and encourages us to call upon him. This is our warrant and authority for prayer, and gives us confidence towards him. It is exactly the character in which we as sinners require to see God.

How thankful should we be that God has made known to us a *medium* of approach to him. Man in his unfallen state held communion immediately with God, and needed no one to come between; but man as a sinner can come to him only through a Mediator. God can have no friendship or intercourse with a sinner in any other way. Hence his

\* -Defensio Secunda pro Populo Anglicano.

promise of Christ as "the seed of the woman." Hence, likewise, the appointment and continuance of sacrifice to prefigure his death, and in connection with which prayer and worship were presented. The old way of access was closed up by sin, and "the new and living way" is opened through the rent veil of the Redeemer's flesh. It is not through the mediation and intercession of angels, or of the Virgin Mary, or of glorified saints, that we have access to God, but only through the mediation of his beloved Son, through the blood and intercession of Jesus. "I am the way, and the truth, and the life," said the Saviour. "No man cometh unto the Father but by me." There is no approach to God but by way of the cross. "There is one Mediator between God and man, the man Christ Jesus." God can hold fellowship with sinners, and sinners can be heard and obtain mercy of God, only through the merits of Christ. Our Saviour told his disciples to ask of the Father in his name. This, then, is our only way of access. We must come to God by Christ, offer up our prayers in his name, and make his atoning work our sole plea for pardon and acceptance; and if we thus come, renouncing our own righteousness, and depending only upon Jesus, we are sure to be heard.

But let us be careful not to mistake as to *what* is real prayer to God. It is not the posture of the body, whether standing or kneeling, nor the casting of the eyes downward or upward, to the east or the west. It is not a mere form of words, however correct or excellent. There may be prayer without any set form, and there may be the best forms without prayer. It is not the mere utterance of the lips. This was God's charge against the Jews of old. "This people draw nigh to me with their lips, and honour me with the mouth, but their heart is far from me." But real prayer is the feeling and desire of the heart, whether uttered in words or not; the wrestling of the spirit with God; the soul going out to him in confession of sin and earnest petition for his mercy and blessing. "God is a Spirit, and they that worship him must worship him in spirit and in truth." "Man looketh on the outward appearance, but God looketh on the heart." If this be not engaged, all professed prayer is but veiled hypocrisy or splendid formality.

Real prayer is *penitential and humble*. We can never approach God but as sinners, and sin demands humiliation, self-abasement, and penitential confession. It is an infinite evil against God, and is infinitely hateful and loathsome to him. The Israelites ate the passover with bitter herbs, to signify that they should be filled with bitterness of soul for their sins. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The groans and sighs of penitence are not less acceptable to God than the harps of heaven or the songs of cherubim. Humility becomes us in all our religious services, but more especially in prayer. It is the creature coming to the great Creator; the criminal coming to implore pardon and commune with Divine Majesty; the worm of the earth creeping into the presence of the Eternal to shelter itself beneath the covering wing of infinite mercy. Sincere prayer, as Scripture abundantly shows us, is always humble prayer, which lays the sinner in the dust. Abraham was humble when he pleaded for Sodom. Job was humble when he said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Daniel was humble when he confessed his own sins and the sins of his nation. Isaiah was humble when he saw the glory of Christ, and exclaimed, "Woe is me!

for I am undone : because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the Lord of hosts." David was eminently humble when he confessed his sin in the language of the 51st Psalm. The publican was humble when he could not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." "He that humbleth himself shall be exalted."

True prayer is also *believing* prayer, the prayer of faith. "Without faith it is impossible to please God ; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There must be faith in the real personal existence of God ; faith in Christ as the medium of approach to him ; faith in the character of God as the hearer of prayer ; and faith in the declarations and promises of the Bible, a full belief that God means what he says, and that the blessings promised will be granted. Without such a faith how can we ask expecting to receive ?

Successful prayer is likewise *fervent* and *persevering*. It lays hold on God and wrestles with him in right earnest, as Jacob laid hold of and wrestled with the angel ; it will take no denial, will not go without the blessing. "The effectual *fervent* prayer of a righteous man availeth much." This honours God, opens the windows of heaven, and brings down showers of blessings. In answer to such prayer God pours out his Holy Spirit for the conversion of souls and the comfort and joy of his people. Cold, formal, and heartless prayer will not avail ; we must be sincere and earnest with God if we would obtain his blessing. Would you believe a minister in earnest with souls were he to stand like a stock while speaking of eternal things ? Would you believe an advocate to be in earnest were he to plead the cause of his client with indifference ? And will God, think you, regard us as sincere and in earnest, if we pray coldly or lukewarmly, if we are not fervent and persevering ? "Men ought *always* to pray, and *not to faint*." It is only sincere, earnest, and persevering prayer that carries away the blessing.

Such prayer, then, is of the greatest importance. It is of the utmost importance to ourselves as individuals. It is thus we are to seek and find the blessings of salvation. Other means, however needful, are less direct, but this brings us immediately to God. "Whosoever calleth on the name of the Lord shall be saved." We are to ask, to seek, to knock, to agonise ; but there can be no asking, no seeking, no knocking, no agonising, without prayer. We can never get back to God without prayer. Moreover, prayer is an appointed means of obtaining our daily supplies, both providential and gracious. "Give us this day our daily bread." "Lead us not into temptation, but deliver us from evil." We are daily and hourly the creatures of weakness and want, and therefore ought to be persons of constant prayer. "Pray without ceasing." "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Prayer is essential to maintain the life and power of religion. It not only shows the commencement, but also marks the progress of the spiritual life ; it is the dial of the soul. There cannot be much soul-prosperity without much prayer. Where there is but little prayer, especially in the closet, religion soon gets to a low ebb. The spirit of prayer is a true test of our state, and the measure of our spiritual stature.

Let us be thankful that God has given us the greatest encouragements to prayer. What an unspeakable *privilege* is prayer. It is not merely a

solemn duty, but also a privilege of the most delightful and exalted character. There is a holy dignity and a real happiness in it. A human spirit in communion with her God and Father is one of the holiest and most interesting sights on which the eyes of angels can rest in this fallen world, and one on which angels delight to gaze. It is human weakness taking hold of almighty strength, and engaging it on its side; human poverty laying its hand upon God's boundless treasures of grace and mercy; human wretchedness and meanness entering into the friendship and glory of the Infinite; a guilty and earth-bound creature bursting its fetters, and rising to the liberty and dignity of the sons of God, and making the Eternal its sanctuary and resting-place. What a happiness for a poor frail child of the dust to pour his complaints and sorrows into the Divine ear, to disburden his heart of its cares and woes, and roll them upon Omnipotence! Whatever may be our temptations, trials, and griefs, we can carry them all to our heavenly Father, assured that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

How wonderful is God's *condescension* as the hearer of prayer. He needs not our services. There is an infinite distance betwixt him and us. He is "the high and lofty One, who inhabits eternity." He is surrounded with the bright armies of heaven, and adored in sinless songs. What is there in our prayers, that he should regard them? Will he bend from his lofty throne and bow his ear to listen to the sighs and groans and imperfect prayers of such poor, feeble, and sinful creatures as we are? Yes, he will, because he is the hearer of prayer. How astonishing are his condescension and compassion! "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Draw nigh to me, and I will draw nigh to you." "Before they call I will answer, and while they are yet speaking I will hear."

Then think of God's *ability* and *willingness* to answer prayer. Our calling upon him would be of no use if he could not answer. But he is an Infinite Spirit, and has all resources in himself. He is Omnipresent, in every place at the same moment, to hear our prayers. He is Omniscient, knows all things, what we think, and feel, and desire, what blessings we need, and how and when to supply them. He is Omnipotent, and "able to do exceeding abundantly above all that we ask or think." We can ask much, and think more, but he is able to do far more than either. He is *all-merciful*, and therefore willing to do for us all that we need. Look at the special promises of his word; at facts as answers given to prayer; at Jacob, Moses, Elijah, Hannah, Nehemiah, Daniel, Samuel, David, Paul, as examples of the successful power of prayer; at the experience and testimony of his people in general; all testify that God is the hearer of prayer, and ever faithful to his promises. "He never said to the seed of Jacob, Seek ye me in vain." "O Thou that hearest prayer!" Thou hast never refused the prayer of the penitent suppliant, the cries of the broken heart and contrite spirit. We are not straitened in thee, but only in ourselves. "Thine ear is not heavy that it cannot hear; nor thine arm shortened that it cannot save." "We receive not because we ask not, or because we ask amiss."

What must be said or thought of those who live without prayer?

Their closets testify against them. Where there is no prayer there is no penitence, no religion. If you are living without prayer you are living without God, without Christ, and without hope; you are without spiritual life, dead in trespasses and sins, in the gall of bitterness and the bonds of iniquity. How can you endure the thought of living this prayerless and ungodly life? Have you no mercies to thank God for, no temptations to resist, no evils to overcome, no sins to be confessed and pardoned, no hell to escape, no heaven to obtain, no soul to be saved? Then why turn your back on God? why trifle? why delay? why neglect? Do you mean to be lost? Know you not that death is on his way and eternal destruction is near? Yet you need not be lost if you will but call upon God, and sincerely and earnestly seek mercy through the blood of Jesus. "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon you, that you perish not."

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

*Hammersmith.*

"Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice,  
And cry, 'Behold, he prays!'

"O thou by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer thyself hast trod:  
Lord, teach us how to pray!"

W. CROWE.

## THE CROCUS.

BENEATH the sunny autumn sky,  
With gold leaves dropping round,  
We sought, my little child and I,  
The consecrated ground,  
Where calm beneath the holy cross,  
O'ershadowed by sweet skies,  
Sleeps tranquilly that youthful form,  
Those blue unclouded eyes.

Around the soft green swelling mound  
We scooped the earth away,  
And buried deep the crocus bulbs  
Against a coming day.

"These roots are dry, and brown, and  
sere,

Why plant them here?" he said,

"To leave them all the winter long,  
So desolate and dead."

"Dear child, within each sere dead form  
There sleeps a living flower,  
And angel-like it shall arise  
In spring's returning hour."  
Ah, deeper down—cold, dark, and chill—  
We buried our heart's flower,  
But angel-like shall he arise  
In spring's immortal hour.

In blue and yellow from its grave,  
Springs up the crocus fair,  
And God shall raise those bright blue  
eyes,

Those sunny waves of hair.

Not for a fading summer's morn,

Not for a fleeting hour,

But for an endless age of bliss,  
Shall rise our heart's dear flower.

H. B. S.

## KING ARTHUR, AND THE KNIGHTS OF THE ROUND TABLE.

“ Men whose delight is where their duty leads,  
And fills them . . . . . may ne'er  
. . . . .  
That true succession fail of English hearts.”—WORDSWORTH.

KING ARTHUR! into what a wonder-world does the name charm us. Let it flash upon the fancy, or meet the eye on some chosen page, and memories come trooping into the mind which make us forgetful of the sober present, and carry us back to the dim dream-land of the past, to those far-away forgotten times that seem so enchanting in the golden haze of mystery that hangs about them. King Arthur! with the word, a hand of gentlest touch is laid upon our arm, and gladly are we led away into the years of long ago, into the “Merrie England” of ballad and of legendary lore; the nineteenth century fashions fade upon the closing eye, the roar of the peopled streets, and the rush of the railway-train, cease upon the failing ear, and, borne on pinions swifter inconceivably than speed of steam, our fancy wakens, in another realm, and we, “Sole sitting by the shores of old romance,” see shows of bewildering beauty moving in the lovely land, grand kings and stately queens, while deeds of daring chivalry are done by mailed knights, and wondrous miracles are wrought by fair enchantresses and hoary old magicians. There, in the gloomy wood behind us, in armour of proof, rides the gallant Gawain. Down yon sunny glade, carelessly trampling the starry flowers and the dewy moss into the daisied turf, with a train of lovely maidens and of fearless knights, comes Queen Guinever; her deep blue eyes are soft as summer skies, and large and bright as the star of eve; they set us thinking of meadows of the azure hyacinth; her golden curls, tossed loose on each round shoulder, are wooed by the weak west winds, and her voice is like a brook of spring dancing among boulders. By her side rides Lancelot of the Lake, mightiest of all the fellowship of the Table Round, foremost in the fight, first in all difficult adventure, perfect in courtesy; he moves among his brethren a peerless knight, whose fame has filled the world. Far off, up the misty mountain passes, into the glittering towers that crown the cloudy crag, beats the flutter of unseen wings, as angel-hands bear through the air the jewelled chalice—the eagerly desired Saint Greal; for it many a knight is vainly striving through perilous haunts and hair-breadth ’scapes in the dark glen below, now beset by glamourie, by uncouth and ghostly shapes, worn never yet by one of woman born; now hurling with clang and clash of arms upon his mortal foe. Nor are the marvels bounded by the shore; adown that silent stream, sending a tiny tide among its cresses, parting the sweet river-buds, glides the slow barge that bears on velvet pall the lifeless form of her, “the lily maid of Astolat.”

Into that deep water plunges the weird white nymph, who presses to her breast the infant hero himself, afterward so great in song, so terrible to the heathen—Lancelot of the Lake! And from the parted billows of the wintry sea flashes the shining arm to seize Excalibur, the dead king’s sword, and bear it down to the unfathomed depths. Excalibur! that in our Arthur’s hands had struck so well through Danish steel and skull, and driven the pagan so often before his shouting hosts. Now, alas! for the last time,

for this day-long fierce battle in the west the great king has gained by loss of his own life; and now the brand that he no more may wield, Sir Bediver has swung far out beneath the large moon and keen stars, over the foamy waste, to be caught, ere yet its lightning falls have touched the waves, by that strange hand, and darkened there for ever. Hither and thither, mingling evermore with the splendid pageant, moves the old magician Merlin, in his hand the wonder-working rod, in his bosom the unearthly page,

“Charactered over with the ineffable spell”

that splits the mountain pine and cleaves the mountain, makes a slave of the stupendous ocean, or charges with the message of a mortal the glorious thunder.

It is a wondrous world, in truth, whither the fascination draws us that hangs for ever round the name of Arthur; perpetual sunshine fills the shining glades, and there are no wet washing-days; what an Eden is it of imagined glory to the school-boy whose blood bounds at the lay of Marmion, where he meets dark hints of these realms of remote romance, dim whispers of the ancient days, what time

“ . . . . . the Champion of the Lake  
Enters Morgana's fatal house,  
Or in the chapel perilous,  
Despising spells and demon's force,  
Holds converse with the unburied corse ;  
Or when, Dame Gamore's grace to move  
(Alas ! that lawless was their love),  
He sought proud Tarquin in his den,  
And freed full sixty knights ; or when,  
A sinful man, and unconfessed,  
He took the Sangreal's holy quest,  
And slumbering saw the vision high  
He might not view with waking eye.”

Well do I remember, when first I chanced upon these lines, how I thrilled with “wonder and sensation high,” panted for a fuller history, and, stirred with the delicious excitement of unsatisfied inquiry, made eager search through every book whereon I could set hands, in hope of learning more about it, of finding the substance whereof I had seen the shadow; and how did I then dream, night through and the live-long day, of Arthur and his knights; for the boy's imagination delights to be deceived; to him the forms which, by-and-by he must give up as shadowy unrealities, are living, acting, suffering men and women, with large claim upon his sympathy and place in his affections, so that now he is in ecstasy of fear and hope, while yet the fight is doubtful, now moved to tenderest tears for some unhappy maiden, anon throbbing with wild joy at the daring deed, or in a quiver of terrible suspense for the issue of the perilous emprise. Nor less power have these favourite tales, and tales of kindred sort, on the young man who pores over Chaucer's page, or wanders with Spenser through the fields of Faërie, or gets glimpses in Milton's “lofty line” of

“ . . . . . tilting furniture, emblazoned shields,  
Impresses quaint, caparisons and steeds,  
Bases and tinsel trappings, gorgeous knights  
At joust and tournament; then marshalled feast  
Served up in hall with sewers and seneschals.”

Nor is the witchery spent when round the fireside meet the household forms,

and rather than endure the conversational curse of scandal on his neighbours and his friends, the white-haired sire pours into eager ears some old romance, and spares the shame and sin—hear him!

“I am not one who much or oft delight  
To season my fireside with personal talk,—  
Of friends, who live within an easy walk,  
Or neighbours, daily, weekly, in my sight;  
And, for my chance acquaintance, ladies bright,  
Sons, mothers, maidens, withering on the stalk.”

We are not, he says, tied and bound to themes like these when we relax discussions more severe,

“Wings have we—and as far as we can go  
We may find pleasure, wilderness and wood,  
Blank ocean and mere sky, support that mood  
Which with the lofty sanctifies the low:  
Dreams, books, are each a world; and books, we know,  
Are a substantial world both pure and good;  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow.  
There do I find a never-failing store  
Of personal themes, and such as I love best;  
Matter wherein right voluble I am:  
Two will I mention, dearer than the rest;  
The gentle lady married to the Moor,  
And heavenly Una with her milk-white lamb.”

And when we remember how the social evil, which everybody deprecates, but to which every one is too indulgent, is denounced by the Bible; and that the smile of God is on him “who backbiteth not with his tongue,” we feel that the poet is right, more deeply even than his verse expresses, when he adds—

“Nor can I not believe but that hereby  
Great gains are mine; for thus I live remote  
From evil-speaking; rancour never sought,  
Comes to me not; malignant truth, or lie:  
Hence have I genial seasons, hence have I  
Smooth passions, smooth discourse and joyous thought.”

Little lips! Keep strict watch upon your gates, and never let a slander pass—not one. I am one who love this well, who am greatly glad of the ever fresh charm of these quaint and grave romances, and before I ask for further heed to them, it is fitting that I should mention some considerations which urge me to a brief rehearsal.

It is not simply for the pleasure of it—not only that they do so beguile the mind and cheat us of our care, and lead us away from the worldly work whereof we sometimes are so tired, though those there are who find that it is now and then a blessed thing to be drawn gently for a little while into this forgetfulness of toil and trouble—but this refreshment must be only now and then, and always for a little while, lest we dream away these lives which are meant to be most earnest and most serious, and become unfitted for our daily part. No little head should be busy with these tales when it ought to be hard at work upon the Latin grammar, or deep in the rule of three, or mounting careful guard upon the batsman at his wicket; no small fingers should pause for thoughts of these on the unmended glove, while the vacant eye is dimmed with queenly visions—that would be serving these fine old

stories badly, and doing both to them and to ourselves much wrong—for we ought heartily to

“Work while we work, play while we play.”

And, indeed, it is not because they are accurate histories; I fear me that the most of them are fictions, and that if we were to institute strict search for Arthur, he would perhaps disappear altogether, and vanish in the mists of the mythical; still there is faithful portraiture of the then state of society, and of the national mind, in many

“A knightly tale of Albion’s elder day.”

It is because they may be put to such noble use, because they may be made so helpful to us in the doing of our duty, because we may learn life-lessons from them; and be they true or false it matters not so they may serve us thus. No battle with shield and spear falls to us in these times; no monsters whereof we may rid the world; and “few and far between” are the distressed damsels whom our arm may succour;—these all have vanished, they are matters of a far, far distant past; prisons and police attend to these things now. But we have yet, and shall have life through, a harder fight to do than any olden knight; we have more hateful evils to subdue, and round us everywhere are constant crowds in need of our good help. We have to force our way to heaven, and “the world, the flesh, and the devil,” must all be overcome with the shield of faith and with the sword of the Spirit; we have our giant sins to slay; aye, and our dwarf ones too; there are poor to be relieved, ignorant to be taught, weak ones to be strengthened, mourners to be comforted, and this work God has given to us—“Bear ye one another’s burdens, and so fulfil the law of Christ.” Further, in the coming years, the years, may be, of the prime and age of us who now are children, I think that our human spirits will have need of all the courage and confidence that they can gather: the opinion that times of hard trial—whether of action or of suffering I would not wish to know—are not very far distant from this world of ours, seems to be widening and deepening among the dwellers upon earth; there appears the apprehension of some sharp conflict; and in my own mind this impression has the force almost of a conviction. Indeed, it is not well defined, it takes no certain shape, it is but vague and indistinct, with the nature more of a sensation than of an idea, but it is not the less real for this; and if it should be true, we shall want all that we can gain of holy heroism for our right acting in the events that then will be; and whether it be true or not, we have already a great work to do, and dare not lightly turn aside from any source of strength. In our life-battle there is difficulty and danger beyond any enterprise chanted in ballad; no legend tells of half the snares that beset the path we have to tread; and we have sore need not only of teachers who will tell us how to set about our work and how get through it, but of those who will show us actually how the thing is to be done, whom we may see before us in temptation and in trial, and mark plainly how they fought and conquered. The knights of yore are teachers such as these: we shall see how earnestly they laboured in that whereto they set themselves, they did it with their might; we shall see that no danger daunted them, when once their hands were at the plough they turned not back; we shall see that, grandly, at the risk of their own lives, with utter self-forgetfulness, each strove for other’s good; and that, with no mean hope of guerdon or of gain, each looked not “every man upon his own things, but every man also upon the things of others;” we shall learn from their stories lessons of courage, and of

endurance, and of love ; we shall find that sin makes the best of us powerless, so far as it prevails, for any saintly service, and that if we would be strong for God we must " worship him in the beauty of holiness," with clean hands and with pure heart ; we shall note here characters that it will be our glory to imitate, and that, in some respects, at least, we must copy if our lives are to be of any nobleness at all, and ourselves worthy of the name of men.

Well do I know that " the man Christ Jesus," is our only perfect pattern, and that the Bible is our best counsellor and guide through the life-travel—the only true one, too, and the test whereby our estimate of the value of all others must be regulated ; and better far that all the old romances were perished beyond the possibility of recovery, than that one leaf of that blest book were lost. " Search the Scriptures," said the merciful Master, " for in them ye think ye have eternal life, and they are they which testify of me." But he did not mean that we should study nothing else ; and I know that narrative and fiction often hold us, when truth and dogma fail, else why did the heaven-descended Teacher speak to the folk in parables ? It may be that God has preserved these ancient stories for our use ; let us ponder them wisely. The Bible is " the power of God unto salvation ;" I am quite clear about that, but I understand it to be spoken of the eternal and invariable truths which the book contains, — truths which we must come to the book to see in their fulness and thoroughly to learn, but which may be presented imperfectly elsewhere, and towards — I will not say to — which the mind may be directed by other means. The Bible *is* " the power of God unto salvation." Perhaps it is his usual, and, so to speak, his chosen power, but if I were to say that it is his only power I should claim more for the book than it claims for itself. I should dishonour the Omnipotent by limiting his resources. I should state what I do not believe. The stars of light, the superb sun, the sounding thunder, the strength of the sea, the majesty of the mountains, the beauty of the flower, the dim dew, the roaming mist, the loveliness of leaves, the babble of the brook, are all ministers of his to make us think of him, to teach us somewhat of his excellent greatness and of his wondrous love ; and when God wrote the gospel of his grace, he never tore away this pictured preface. So is it with every act of his providence, with every manifestation of himself in the creation which his word has made and which his hand sustains. How often does he call to us in the voice of storms ? how often force from us the cry, " Save, Lord, or we perish," either by some sudden trouble, some swift unapprehended danger, or in the dreams of sleep ? how often lead us to the cross by agencies unthought of by ourselves ? " My thoughts are not as your thoughts, neither are your ways my ways, saith Jehovah"—they are as high above the comprehension of our sublimest intellects as the sapphire dome of sky is above the topmost snows of Himaleh. I remember that a dear friend of the sweet poet Cowper was set on the path of life by means of a picture by one of the old masters—an artist who had seen in vision, and after, when the dream was gone, had set upon his canvas the form of the Crucified One—and as the man of fashion gazed upon the anguish of that face, brow-bound with pointed thorns, and dwelt upon the torture of the broken frame, and saw the pierced feet, the torn hands, the opened side, " the agony and bloody sweat, the cross and passion," the question wakened in his breast, " Why all this woe ? was there indeed a needs be ?" and the thought sunk deep into his heart, " He suffers thus for me ! that cruel cross ! I have done all I can to make it necessary, I will no more work

to make it useless." The mind that had often read unmoved of the "visage marred more than any man's," of the body "wounded for our transgressions, bruised for our iniquities," was wrought by the painting into pity and repentance, and he who stood before it was thereby led to "love Him who first loved us." Of kindred aim, and with hope almost as high as that result, is my purpose in holding up to view the pictures of knight-errantry, of roughly sketching for *your* study (for the longest moral I shall read you is nearly done) King Arthur and his Table Round, and in this work I have the aid of this belief, that God never allows any honest labour to be wasted, no strength in a good cause to be spent for naught, and I hold to the trust that we shall find profit, and not pleasure merely, in the meditation on these antique chronicles.

Let no one misunderstand a word that I have said; let no one who may deem the Bible a dry book, who turns from it with distaste, if any such unhappy one there be; let none such think to find shelter for neglect of it in any thought of mine. It must be often read, it must be daily studied by every one who hopes to be a Christian, it alone must be made the rule of life, the counsellor of the heart, the lamp to the feet and the guide to the path. All that I intended to convey is, the belief that the Bible is not *always* the first means that makes a mind serious and studious of the eternal verities; not seldom God makes use of other agencies for this, and these we will not overlook. While, then, we hold the Bible first and foremost, and ever insist upon its having chiefest place, and maintain that in all circumstances it must be deeply considered by any one who would be instructed at all, much more become learned in the things of righteousness, we will look for awhile at other pages which may stimulate this desire. They may help us to become "good soldiers of Jesus Christ, capable of enduring hardness," they may urge us so to bear ourselves in our battle of life, that our Captain's gracious promise may be ours,—“To him that overcometh, will I give to sit with me upon my throne, even as I also overcame, and am set down with my Father on his throne.”

Not for amusement only, not only for refreshing then, but for sober use, yield we to the facile fascination for a time, and turn with enamoured eyes to

“The fair fields of old romance,

Shield, lance, and brand, and plume, and scarf,  
Fay, giant, dragon, squire, and dwarf,  
And wizard with his wand of might,  
And errant maid on palfrey white.”

(*To be continued.*)

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## A PLEA FOR PLAGIARISM; ITS PLACE AND POWER.

DEAR MR. EDITOR,—I do not choose to put my name to this communication, because it might lay me open to misconstruction. You know that I am not altogether an idler in our Lord's vineyard, and can testify that if I plead for plagiarism it is not because I wish to excuse or conceal indolence.

It is said that, during the late war in Italy, the French generally pushed the Foreign Legion on in advance, so as to be cut to pieces first. Upon the same principle I preface this letter by an extract from a very

ingenious article in defence of Dr. Cumming, which appeared in the *United Presbyterian Magazine*, a year or two ago.

“ He is generally accused of plagiarism ; nor do we suppose he would be forward to deny the charge. We are able to testify, from personal examination, that he has plundered largely from Barnes’ Practical Discourses. His ordinary method of preparation for the pulpit we guess to be this :—He consults all the books within his reach on the subject or text, or series of subjects or texts, on which he intends to preach ; he culls from them such trains of thought and such lines of illustration as strike his own mind, or may be expected to strike the mind of his hearers ; and if his end may be served by appropriating phrases and sentences, paragraphs and particulars, or even the substance of whole sermons, no morbid feeling of squeamishness will restrain him from such appropriation. Were any minister of the United Presbyterian Church known to adopt habitually this method of preparation for the pulpit, he would be sent to Coventry by his brethren ; he would lose caste among them ; he would receive so many friendly hints in the reported, and not always reported, jokes of the wits of his neighbourhood, as to show him that his credit is gone, and that he is considered as a dealer in accommodation-paper or wind-bills. Yet, what is the true function of the preacher ? Is he not a middle man, between the original thinkers in theology and the people,—meaning here by the people all who, whatever may be their art, or trade, or profession, are not divines ? It will be a bad omen indeed of the condition of the Christian Church, and of any religious denomination, when it ceases to have in the ranks of its ministry some who can stand side by side as acknowledged peers with the first thinkers of their age : but to suppose that it is possible, or even desirable, that all the ministers of the gospel should be able to preach all their life from their own resources, is a sheer absurdity. Most of them are men who, if they would continue to preach usefully, must read as much as they can, and make as free use of their reading. Not the least difficulty in addressing the same congregation from Sabbath to Sabbath, during a long course of years, is the supply of due variety. The evils arising from this source might be lessened by more frequent translations from one sphere of labour to another. There is too great fixity of tenure in our Scottish ministry. All minds are not worth the same number of years’ purchase. Some are wrought out in a year or two ; some last five years ; some ten ; some fifteen ; very few more than twenty. It would be like life from the dead to most ministers who have laboured twenty years in the same locality, if they were removed to another ; and it would be like life from the dead to the congregation also, even although the successor should be the inferior in every respect except novelty. But these evils would be lessened far more, if there was a more general acquiescence in Dr. Cumming’s theory of the function of the preacher. We do not hesitate to say, that we know not a few who are the victims of an over-scrupulous honesty, which restrains them from enriching their discourses with the produce of other men’s thinking. Such abstinence, we hold, is not for edification. We offer no encouragement to those persons whose mental calibre is so small, and their mental furniture so scant, that they would need to transcribe or mandate printed discourses from week to week. These persons should not aspire to be ministers of the gospel in any church, and in our own we can promise them neither respect nor toleration ; for all our ministers are expected to be self-sustaining. The process we advocate is far different from this, and has no attractions either for the indolent or the imbecile, since it saves neither time nor labour. Its chief attraction is its utility. If a minister is ambitious of the praise of originality, let him write all his sermons as if no other had ever preached on any of his texts before : if he is ambitious of continued usefulness, let him consult every discourse to which he has access, and borrow from them whatever promises to do more good than what he is capable of producing. Even Robert Hall did not scruple to indulge these studies after the great masters, by translating into modern English the Platonic contemplations of John Howe, and the Aristotelian ratiocinations of Jonathan Edwards.”

Now, in my Plea for Plagiarism, I should consider Dr. Cumming *et hoc omne genus* as put out of court by the fact of publication. A man has no right to print for sale what he knows to have been printed for sale already. He is guilty of a two-fold fraud ; he defrauds the original writer and the deluded buyer, and, unlike mercy, “ is twice *cursed*, defrauding him that gives and him that takes.” Yet, here we must blame and condemn with a difference. Some plagiarists mangle and spoil the original in the process of transference ; of this Lord Macaulay has

given some striking examples in his review of Montgomery's (Satan Montgomery's) poems; but there are other cases in which the writer takes some little-known passage, works it up into new forms, and gives it an extended currency. I will give you an instance or two of my meaning. Who does not know Bishop Kenn's Evening Hymn—the Evening Hymn *par excellence*? How few know that the general sentiment and many of its lines are contained in a poem to be found in that strange medley, the "Religio Medici" of Sir Thos. Browne? Yet, that it was derived from this source will be evident from a comparison of the two. We give the poem in its original form, simply modernising the spelling:—

"The night is come, like to the day;  
Depart not thou, great God, away.  
Let my sins, black as the night,  
Eclipse the lustre of thy light.  
Keep still in my horizon; for to me  
The sun makes not the day, but Thee.  
Thou, whose nature cannot sleep,  
On my temples sentry keep.  
Guard me 'gainst those watchful foes  
Whose eyes are open while mine close.  
Let no dreams my head infest  
But such as Jacob's temples blest.  
While I do sleep, my soul, advance:  
Make my sleep a holy trance,  
That I may, my rest being wrought,  
Awake into some holy thought,

And with as active vigour run  
My course as doth the nimble sun.  
Sleep is a death—oh, make me try  
By sleeping what it is to die!  
And as gently lay my head  
On my grave as now my bed.  
Howe'er I rest, great God, let me  
Awake again at last with thee;  
And thus assured, behold, I lie  
Securely or to wake or die.  
These are my drowsy days; in vain  
I do now wake to sleep again:  
Oh, come that hour when I shall never  
Sleep again, but wake for ever!"

It will be seen that many of the finest thoughts in the Evening Hymn are forestalled here. Yet, who would charge the good bishop with dishonesty in this appropriation?

Many readers will remember Blanco White's magnificent sonnet, which Coleridge pronounced the finest in our language, beginning "Mysterious Night!" The thought it contains is likewise due to Sir Thomas Browne, and is found in that whimsical treatise, entitled the "Garden of Cyrus."

"Light, that makes some things seen, makes some things invisible; were it not for darkness, the noblest part of the creation had remained unseen, and the stars in heaven as invisible as on the fourth day. The greatest mystery of religion is expressed by adumbration, and in the noblest part of Jewish types we find the cherubim overshadowing the mercy-seat. Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark *simulacrum*, and light but the shadow of God."

It would be easy to multiply indefinitely such illustrations, and to show that some of our greatest writers have been largely indebted for their finest passages to the suggestions of those who have preceded them. Shakspeare took most of his plots and many of his scenes from old English chronicles and plays. Milton freely availed himself of his vast stores of learning, and some of his noblest passages are but echoes of the Greek dramatists. Were they right or wrong in doing so? I submit that they did good service in improving or popularising the crude material of writers who were either obscure or inaccessible. They not merely worked a mine whose riches were hidden, but they minted the ore into current coin of the realm, passing freely from hand to hand.

My object, however, is not to discuss the question of *literary* plagiarism, but rather to inquire whether the punctiliousness and scrupulosity of our ministers in the matter is not to be regretted. For myself, I am disposed to think that a freer use of the stores accumulated by others would be beneficial. And I think so for several reasons.

1. It would secure greater variety. The "good steward," who "rightly divides the world of life," is to "give to every man his portion of meat in due season." Now, that any single individual should be able, out of his own stores and resources, thus to provide for the manifold wants of a single congregation, is simply impossible. He who should attempt to do this would find some of his flock starving whilst others were fed to the full. If he would in any measure succeed in meeting the wants of all, he must avail himself of the supplies offered by other minds, and must be willing to "bring forth things *old* and new." And when a ministry to the same people is extended over a long term of years, none, save the most fertile and versatile minds, can expect to keep up any measure of variety, unless they levy contributions on others.

2. It would impart greater richness and fulness. Probably our ministers preach on an average four times in the week, and need to prepare at least three new sermons. Now, this is an amount of production which must exhaust any mind save those of the highest order, and a preacher must of necessity either plagiarise or frequently put off his hearers with meagre fare. If the design of ministerial labour were that the preacher should exhibit his native power, then I would say, Rigidly confine yourself to your own productions. To do otherwise would be fraudulent. But if the object of the ministry be the edification of the hearers, does it not seem fit and right that the preacher should endeavour to enrich his own productions by importing into them whatever is appropriate and excellent in the writings of other men? The rule, I think, should be, Make your sermons as good as you possibly can; put your own heart and soul into them; whilst doing your uttermost and best, the help of other men may enable you to do better still; and, therefore, spoil the Egyptians, as the Jews did at the Exodus, that, like them, you may enrich and adorn the tabernacle with the proceeds. Whatever will give greater fulness to your exposition, or greater cogency to your appeal, take it, use it; never mind whence it comes; only keeping this rule in mind, that, in those appropriations, the end aimed at must not be a display of your own powers, or a resource for your own indolence, but edification of your flock.

3. It would save the preacher and the hearer from many a crude, ill-digested, profitless sermon. The four sermons a-week are the smallest part of the Dissenting minister's duties. His time is at everybody's disposal. He has just sat down to preparation for the pulpit when Deacon Jones calls to consult about two or three little matters; before he has left, a deputation from the singing-gallery comes to complain that only three verses of a hymn are given out, instead of five; then Betty Smith wants a letter written to her son in India; and Miss Brown, who has no one else to consult, wishes a little advice about opening a school for little boys; and Mr. Smug looks in to tell a bit of his mind about the doctrines preached last Sunday morning. And so the days pass by, and Saturday finds the preacher unprepared. The whole week has been frittered away in engagements which seemed unavoidable, but which have left no tangible result behind them. Or he may have been subject to languor of body or of mind. The human organisation is delicately framed and adjusted; and when a process so refined as original thought is required, it often refuses to perform its task. Hours run into days, and no progress has been made. The mind is sluggish, or the thoughts refuse to yield to the authority of the will, and, like a swarm of flies, will not settle upon any given spot, preferring to buzz and dance to and fro anywhere,

everywhere, rather than where they are required. What shall be done? To-morrow is Sunday. Shall the congregation have inflicted upon them an unedifying discourse, with vague, meaningless divisions and indefinite aim? Would it not be much better for all parties concerned, if the preacher might avail himself of the rich stores of pulpit literature which stand on his shelves, and, without concealment or disguise, give forth, not his own incondite crudities, but the well-digested thoughts of some one else?

To guard against misconstruction or mistake, it may be necessary to add a few limiting and cautionary sentences. 1. Let all be done fairly, honestly, and above-board. At present there is a sort of tacit understanding that whatever a minister says in the pulpit is absolutely original and drawn *ab intra*. If, as must be the case sometimes, he does help himself to a few of the crumbs which fall from rich men's tables, it is furtively, with a half-consciousness of dishonesty, and a mortal fear of being found out. If he is detected, his congregation regard it as a grievous offence, and I know cases in which ministers have had to leave their pastorates from unpleasantness thus occasioned. Now it is very evident that what cannot be done with a clear conscience had better not be done at all; and to pass off as one's own what belongs to other people is what no honest man can contemplate for a moment. But this honourable scruple is perfectly compatible with such a free and undisguised use of the stores amassed by others as would enrich us without impoverishing them. 2. There should be the utmost care lest this habit degenerate into a resource for indolence and a substitute for personal effort. Better the most meagre discourse, at which a man has fairly and honestly worked, than one culled without labour from the writings of others. I would lay it down as a rule, that only he who strives vigorously to help himself has any right to seek the help of others. 3. Whatever is borrowed should be worked up and passed through the mental crucible, so as to come out fresh. This should be done, *not for the purpose of concealment and disguise*, but in order to assimilate it to the general mass of thought. It will not then stand detached and isolated from the surrounded matter, but will form part of it. It will not be like a diamond in a mud wall, or new cloth on an old garment. The sermon will not be a thing of shreds and patches, but a complete homogeneous whole. The contributions levied upon others will be to the preacher's original, self-derived matter, what gold was to the Corinthian brass, or what silver is to bell-metal—a richer element fused into and combined with the inferior matter, giving greater richness to the whole.

With these cautions, I venture to offer a Plea for Plagiarism, and to define its place and power.

I am, dear Mr. Editor, yours respectfully,

AGRIPPA.

## THE FUNERAL OF LORD MACAULAY.

BY A SPECTATOR.

"IN that temple of silence and reconciliation where the enmities of twenty generations lie buried,—in the Great Abbey,"—now rests all that was mortal of Lord Macaulay. The loss to letters by the death of this great man is immense; how great we can only guess as we turn over the brilliant fragment of his history, and remember what rich stores of knowledge have gone down with him to silence and oblivion. Such were our feelings as we stood at the open sepulchre, waiting to pay our last homage to his memory. We mused, too, on his milder virtues, on those acts which endeared him to all with whom he held daily converse, his love for his family, his kind thoughtfulness of his household, his deep attachment to his friends, his courtesy to strangers, and his unbounded charity to poor men of letters.

He was a regular attendant at a place of worship; every Sunday his well-known form occupied the pew at Kensington Church. In earlier life we are informed he attended, with his father, the ministry of the Rev. Baptist Noel.

He has been thought proud, but we have in our remembrance acts which indicate a very different temper: we note one. It was at the proudest moment of his life, his sovereign had called him to the House of Peers, he was receiving the congratulations of the nobles of the land, when observing a literary man standing near, he instantly turned to cordially greet him. This, if pride, was pride of the noblest kind. It was an acknowledgment of the peerage of intellect in the presence of peerage of rank.

Towards the close of his life he was compelled to be very careful of his health, always retiring to rest at half-past ten; and even when out at an evening party, his carriage would be ordered at that hour. The fogs of London, we have reason to know, tried him severely; and it was from this cause he was suffering at the time of his decease, which took friends and public alike by surprise. At the

beginning of the week he had entertained his family at a Christmas party. He was the same as usual, perhaps a little quieter: they said "farewell," little dreaming it was for the last time. On the Wednesday, not being so well, he had his dinner served in the library. He had just finished, and had fallen asleep in his chair, when an attendant, hearing a noise in his throat, went to him, spoke to him; but the spirit of the great Macaulay had passed away from earth.

A few days later we stood among some of the noblest of the land in our British Valhalla, where England has laid to rest some of her worthiest sons. The delay, as we waited the arrival of the funeral, seemed wearisomely long, so slowly did the time pass. But hark! the bell tolls, the procession has entered the Abbey; and, as it advances up the nave, Dr. Croft's thrilling anthem, "I am the resurrection and the life," is sung. On its arrival at the choir, the body is deposited inside the screen, the solemn and beautiful burial service is read; then, as the coffin is again removed, to be borne to its last resting-place, "Blessed are the dead that die in the Lord" sounds forth, with its pathetic tones of comfort and consolation. Arrived at Poets' Corner, the coffin is uncovered, and for a moment deposited by the side of the grave; then raised, and amid solemn silence, consigned to the tomb. Again the anthem sounds, "Man that is born of woman hath but a short time to live;" then the prayer, "Forasmuch as it has pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed;" the gravel rattles on the coffin, and Croft's anthem, "I heard a voice from heaven," is sung; then bursts forth the song of triumph—"His body is buried in peace, but his name liveth evermore." These words, so appropriate to the departed, created visible emotion, and the response might be heard murmured by many lips, "His name liveth evermore." The benediction is pronounced, and the organ rolls

out the "Dead March in Saul," as we pass round the grave to take one last fond look. How strange to think that in that narrow cell rests, for all time, the orator who shook the senate—the historian who wrote of England's great struggle for freedom—the poet who sang of ancient Rome! The name of Macaulay stares at us from the coffin, through the darkness, and we hurry away, too sure of the truth, that, "a great man has fallen this day in Israel." We can pronounce no higher eulogium than he himself has done on William Pitt, Earl of Chatham, "That among the eminent men whose bones lies near his, scarcely one has left a more stainless, and none a more splendid, name."

## EVENING PRAYER.

I COME to thee to-night,  
In my lone closet where no eye can see,  
And dare to crave an interview with thee,  
Father of love and light!

Softly the moonbeams shine  
On the still branches of the shadowy trees,  
While all sweet sounds of evening on the breeze  
Steal through the slumbering vine.

Thou gavest the calm repose  
That rests on all—the air, the birds, the flowers,  
The human spirit in its weary hour,  
Now at the bright day's close.

'Tis Nature's time for prayer:  
The silent praises of the glorious sky,  
And the earth's orisons profound and high,  
To heaven their breathings bear.

With them my soul would bend  
In humble reverence at thy holy throne,  
Trusting the merits of thy Son alone  
Thy sceptre to extend.

If I this day have striven  
With thy blest Spirit, or have bow'd the knee  
To aught of earth in weak idolatry,  
I pray to be forgiven.

If in my heart has been  
An unforgiving thought, or word, or look,  
Though deep the malice which I scarce  
could brook,  
Wash me from the dark sin.

If I have turn'd away  
From grief or suffering which I might  
relieve,  
Careless the cup of water e'en to give,  
Forgive me, Lord, I pray.

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart,  
My sinfulness to heal.

Father! my soul would be  
Pure as the drops of eve's unsullied dew,  
And as the stars whose nightly course is true,  
So would I be to thee.

Not for myself alone  
Would I these blessings of thy love implore,  
But for each penitent the wide earth o'er,  
Whom thou hast call'd thine own.

And for my heart's best friends,  
Whose steadfast kindness o'er my painful  
years  
Has watch'd to soothe afflictions, griefs,  
and tears,  
My warmest prayer ascends.

Should o'er their path decline  
The light of gladness, or of hope, or health,  
Be thou their solace, and their joy and  
wealth,  
As they have long been mine.

And now, O Father, take  
The heart I cast with humble faith on thee,  
And cleanse its depths from each impurity,  
For my Redeemer's sake.

*Hymns of the Ages.*

## Reviews.

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*Central Truths.* By the REV. C. STANFORD. Jackson & Walford.

IT is a curious and suggestive circumstance, that whilst witlings are sneering and sciolists declaiming about "the decline and fall" of the pulpit, there should be so marked a revival of pulpit literature. Publishers, as a body, have a keen eye to their own interests. They know pretty correctly the tastes of the reading public, and take good care to produce only what they are tolerably assured they can dispose of. That "the Row" should have entered into a conspiracy to issue successive editions of discourses which could only be sold for waste paper, is an absurdity. Even if a single firm should be seized with a mania for publishing sermons at a loss, we cannot suspect that the lunacy should be so virulently contagious as to infect the whole "Worshipful Company of Stationers." The increased supply, then, must be regarded as indicative of an increased demand. Whereas a few years ago a volume of sermons was proverbially a drug in the market—only to be published at the risk of the unhappy writer, who lost his money in order to see himself in print, and be cut up mercilessly by the critics,—such a volume, if the writer has really anything to say worth saying, and knows how to say it, is now eagerly sought for and readily sold. The anti-pulpiteers would do well to suspend their windy declamation till they have considered and digested this indubitable fact.

The causes of this change and the tendencies it indicates form a very interesting subject of inquiry, but one far too extensive to be entered upon with our present purpose, which is simply to recall the attention of our readers to a volume briefly alluded to in our last number—"Central Truths," by the Rev. Charles Stanford. To our readers Mr. Stanford needs no introduction; his contributions to our pages have been among the most acceptable which they have contained. His discourse on "Friendship with God," having passed through four editions, has just appeared in a new and more permanent form. His memoir of Mr. Rhodes, of Damerham, reprinted from this Magazine, has been the instrument of "giving power to the weak" in not a few cases. These discourses will, we are persuaded, extend his reputation and his usefulness. We have rarely read a volume of sermons with such unmixed pleasure. Graceful in style, orthodox in doctrinal sentiment, pure and elevated in thought, rich in illustration and imagery, yet free from excessive ornament, and pervaded by a deep-toned spirituality and a profound appreciation of scriptural truth, we are quite sure that they will be read with delight and edification.

It is impossible to read a page of this volume without being struck by the intimate—we were about to say microscopic—acquaintance with Scripture which it displays. Passages of inspired teaching and revealed truth are constantly quoted in senses which, though perfectly obvious when pointed out, have been unnoticed before, and a feeling of pleased surprise is thus constantly produced in the reader's mind. Those who knew the late Mr. Jay, or are familiar with his writings, will remember how much additional interest his conversation and his preaching derived from this source. The following quotations may illustrate our meaning. Mr. Stanford, in pointing out how the most illustrious saints have sinned in the very points which constituted their characteristic excellence—Abraham, the true, equivocates; Job, the patient, is submissive; Moses, the meek, strikes the rock in anger; Elijah, the fearless, hides in the desert from his foe,—proceeds to adduce our Lord's thrice-repeated

address to Peter by the lake of Galilee. "Simon, called Peter, 'a rock,' for his strong and stern decision, has to be reminded that he might rather be called Jonas, 'a dove,' for the weak, scared, fluttering spirit he displayed in the storm of temptation (John xxi. 15)." Again, in speaking of the man who regards prayer as a task, and feels it to be an inconvenience, it is added: "While he remains in the attitude of supplication, he is only like Doeg the Edomite, 'detained before the Lord.'" A few pages onward we read of those who pray doubtfully, and who would be more surprised at the success than at the failure of their prayers. "If we had been in the house where many were gathered together, praying for Peter's deliverance from prison, at the time when Rhoda ran in to say, 'Peter is at the gate!' we should have been amongst those who replied, 'Thou art mad; it is his angel.'" Here the unexpectedness of the illustration adds to its interest. Very beautiful is the following passage, in which Mr. Stanford is arguing the true and proper humanity of our Lord. As will be perceived, it is characterised by the same peculiarity.

"It was no mere 'likeness of the appearance of a man,' like that Ezekiel saw; no unsubstantial shape; no vision touching the earth for a time, sometimes floating into sight, sometimes sinking into shade, on which the apostles lavished their affections, and for which they gave their lives. The pastor of Ephesus put forth all his powers of thought and love to check this most injurious speculation, and to show its strange absurdity. We can imagine the old man 'leaning upon the top of his staff' amidst a circle of these doubters; giving forth, with tones and looks of unwonted animation, his recollections of the Saviour's story, and his witness to the reality of His human life. 'Little children,' he might have said, 'you think my faculties have deceived me; but though they are failing now, they were vigorous once. In the time of my strength I could outrun Peter. Though you can scarcely hear me, I was called "a Son of Thunder." These eyes, so dim to-day, were then so keen, that once after a night upon the lake, I pointed to a figure upon the shore, faintly seen in the mist of distance, and the ghastly twilight of the morning; and said, "It is the Lord!" before the eyes of my companions could distinguish Him. In those days when these grey locks were bright with youth, my head sometimes rested on His breast; hour after hour I saw His face—I saw the tears upon it. I felt the warm clasp of His hand; I heard His voice; I seem to hear it sounding still. Well do I remember, ah, how can I forget it! that one day after "the Beauty of Israel had been slain upon the high places," and we almost thought that we should see his face no more, Jesus Himself stood in the midst of us, and said, "Peace be unto you." But we were terrified and affrighted, and supposed that we had seen a spirit; and he said to us, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have!" O ye of little faith, be assured that "we have not followed cunningly devised fables." "That which we have heard, which we have seen with our eyes, which we have looked upon, which our hands have handled of the Word of Life . . . that which we have seen and heard, declare we unto you.""

Those of our readers who heard the sermon preached by Mr. Stanford on behalf of the Irish Society, will not readily forget the effect which this passage produced when orally delivered. The cold, dim, half-lighted chapel, obscured by a London fog, the scanty audience, and all other depressing influences, were forgotten; and they were borne away to sunny Ephesus, with its white-haired apostle and his tearful listeners.

We had marked many other passages for quotation. Those given, however, will suffice to show the general character of the volume, which, if it become as popular as it deserves, will be known and prized among all sections of the church, and be most highly esteemed by the most refined and devout. It would be hypercriticism to complain that beauty characterises the volume rather than strength, and that grace and tenderness and refined poetic feeling are in excess of energy and vigour. The oak with its rugged hide and gnarled

trunk and giant arms claims its place in the garden of the Lord, but must not overshadow it, to the exclusion of the Rose of Sharon, or the Lily of the Valley. Unless we are greatly mistaken, "Central Truths" is a book which the church "will not willingly let die."

*The Song of Christ's Flock in the Twenty-third Psalm.* By JOHN STOUGHTON.

EVERY reader of "The Confessions of Augustine" will remember his exclamations of grateful enthusiasm as often as he has occasion to mention the Book of Psalms. "Oh, in what accents spake I unto thee, my God, when I read the Psalms of David—those faithful songs and sounds of devotion which allowed of no swelling of pride in the reader! In what accents did I sing unto thee in those Psalms! How was I by them kindled toward thee, and on fire to rehearse them, if possible, through the whole world! I trembled with fear, and again kindled with hope and with rejoicing in thy mercy, oh Father!" (ix. 8, 9). Luther, who in so many points resembled Augustine, shared in his profound admiration for and delight in this marvellous book. "What do you find in the Psalms? Earnest speech in all manner of tempests. Where can you find more appropriate expressions of joy than in the Psalms of thanksgiving and praise? You look right into the hearts of saints, as into fair and pleasant gardens, or heaven itself, and behold beautiful, laughing, delicate flowers of all manner of joyous thoughts toward God, and his love springing lustily into life. Again, where can you find more profound, plaintive, and wretched words of grief than in the penitential Psalms? You there look into the hearts of saints as into death or hell. How gloomy and dark their mournful visions! And when they speak of fear or hope, they abound in words so significant that no painter could portray, no orator describe them." "Neither Cicero, nor Virgil, nor Demosthenes are to be compared with David in point of eloquence." Calvin, who differed so widely from Augustine and Luther in natural temperament and in religious experience, was not one whit behind them in his profound love for this book. The preface to his "Exposition of the Psalms" is one of the most eloquent and touching pieces he ever wrote. The cold, reserved, unimpassioned Reformer of Geneva lays bare his heart as it throbbed, and glowed, and melted into tenderness or contrition beneath the words of the Psalmist, who played upon it as, when on earth, he was wont to play "upon the psaltery, and upon the harp with a solemn sound." It would be easy to multiply indefinitely such testimonies to the value of the Book of Psalms. But it is needless. Every "soldier of Jesus Christ" shares in these sentiments of the standard-bearers in our host. Or, if it were needful, we would go back to "the Captain of our salvation" himself. "It appears," says good Bishop Horne, "to have been the manual of the Son of God in the days of his flesh, who, at the conclusion of the Last Supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who pronounced, on the cross, the beginning of Psalm xxii., and expired with a part of Psalm xxxi. in his mouth. Thus He who had not the spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man or angel can convey a higher idea of any book, and of their felicity who use it aright."

And if the whole book be thus unutterably precious, the twenty-third Psalm is one of its richest and most priceless gems. How many troubled hearts has it comforted! How many fears dispelled! We may make some distant approximation to its value by endeavouring to estimate how much we should lose by losing it. One can scarcely conceive the blank which its obliteration would leave. In the words of Mr. Stoughton:—

"What associations gather round these ancient Hebrew words. . . . I fancy what true and touching tales of thought, and sentiment, and feeling might be read, if we could have revealed to us the experience of individual souls in connection with this text. For how many centuries it has been present to thoughtful minds, and yet they have felt how inexhaustible is the story of their Shepherd's care, especially, as seen in the life and death of Jesus, so full of love and wonder. Books have been written, sermons preached, hymns sung, upon this one subject; yet what floods of living water there are welling up in the depths of the fountain undrawn! At present only the surface has been broken of the ever virgin soil."

Of this last remark Mr. Stoughton affords us an admirable illustration in the volume before us. Often as this psalm has been commented upon, he has yet found much to say upon it which is at once new, striking, and instructive. He comes afresh "to draw water out of" this "well of salvation," and finds that it is not exhausted by the multitudes who have preceded him. Nor has it lost its freshness in the lapse of ages. It is still full to the brim with "living water."

Numerous as have been Mr. Stoughton's publications, we believe that this is the first piece of Biblical exposition which has issued from his pen. He has made the department of Christian Biography peculiarly his own. He has most graphically portrayed the "Spiritual Heroes" of the Puritan age. "The Lights of the World," "the Stars of the East," have been made to shine again for our guidance. Tyndal, Hooper, Whitfield, Doddridge, and a host of other worthies, have lived again in his "pictured page." In "The Ages of Christendom," he has set before us the grand outlines of church history with accuracy and with picturesque beauty. It was, we confess, with a measure of doubt that we turned to a publication so dissimilar in subject and character to those by which he had previously instructed us. A few pages, however, sufficed to show that in exposition his hand had not lost its cunning. We scarcely know where to look for a more edifying and suggestive piece of Scriptural exegesis than this. Vivid descriptions, thrilling narratives, apt quotations, imagery singularly appropriate and expressive, are employed in rich profusion to illustrate the meaning of this Psalm. Though he wanders so widely in search of material, he yet always keeps close to his text. Indeed, few things have struck us more, in a careful perusal of this volume, than the fact that it is throughout a *bonâ fide* commentary upon the passage, to elicit and illustrate the meaning of which everything else is subordinated. In this respect it differs from those expositions in which the text supplies nothing but the string on which the writer threads diamonds or pebbles, as it may happen. On the other hand, Mr. Stoughton is at the farthest possible distance from those German and Germanising commentators, who expend their whole strength upon critical and grammatical niceties, leaving the spirit and meaning of the passage to evaporate. We have commentaries in our eye at this moment, every page of which bristles with quotations in almost every language spoken at the Tower of Babel, and which have about as much unction and edification as the *Propriæ Maribus* or the *As in Præsenti* of our school-boy days.

We had marked many passages for quotation to confirm and illustrate these remarks. We have not room for all. The following, perhaps, will suffice. It occurs in the discourse entitled "The Valley of Trouble." Mr. Stoughton has been speaking of the deaths of the child of Bathsheba and of Absalom. To David these bereavements were as the Valley of the Shadow of Death. He adds:—

"And bereavement always is so. Not only when the fell stroke takes away those we love under circumstances that aggravate their loss—when some accident cuts short their days, carries them away as with a flood; or when they have died in sin, like Aaron's sons; or when they have perished by their own hand; but even when under circumstances of the most desired mitigation their heavenly Father has removed them to himself quickly, with little pain, and in the presence of their friends, in hope of the resurrection to eternal life. Even that was the shadow of a great grief which rested over the house of Bethany, when MARY and Martha sent the message to Jesus, saying, 'Lazarus is dead.' And ever most mysterious and saddening to the heart is the gloom which pervades the chamber where, on the bed surrounded a few hours before by ministries of skill, and care, and love, lies in loneliness the wasted form, under the awful winding-sheet which you reverently lift up from the calm face, as if fearful of disturbing these slumbers which you know will last till

the heavens be no more. And the shadow of that solemn loss follows you from room to room—walks with you by the way—meets you in the public place of concourse—is with you in the morning as soon as you wake, and never leaves you in the silent night. It makes the brightest places round your dwelling dark, while it renders the dark ones darker. O death, death! there are no smoky shadows so blinding and stifling to us who live, as fall upon us when we see others die! The loneliness which comes upon our spirits as we part from others at the gateway of the grave can be cheered by one presence only. I never feel my need of God and of Christ more than when I have bid goodnight to some dear pilgrim, who has started on his wondrous journey to the spirit-land, and has left me standing on this side the door which has closed on him for ever, and will soon open upon me.”

Unless we are mistaken our readers will share our admiration of the picturesque beauty of this passage. We cannot deny ourselves the pleasure of quoting likewise the concluding sentences of the volume, which are devoted to an exposition of the closing words of the Psalm:—

“In that temple every true Christian will at length appear. It sometimes happened, during the pilgrimage in ancient days, that one of the party sickened and drooped and died by the way—he never reached Jerusalem—his family looked for him there in vain—his ashes were resting in some distant burial-place by the road-side; and his companions, as they went home would pause to weep over the new-made grave. But no true Christian will miss seeing the Holy City. Each believer shall reach the Mount of God. The great Leader of souls will conduct us safely there. Nothing will prevent his saying, ‘Of all that thou hast given me, I have lost nothing.’ And—oh joyful thought!—whilst the Jews assembled in Jerusalem only for a season, and worshipped in the temple but for a few short hours, and then went home, retracing their steps to their humble dwellings, there to resume their toils and cares, Christians are as pillars in the house of God, to go out no more for ever.

“For ever with the Lord!  
Amen—so let it be,  
Life from the dead is in that word,  
‘Tis immortality.”

I SHALL DWELL IN THE HOUSE OF THE LORD FOR EVER.

*John Angell James: a Review of his History, Character, Eloquence, and Literary Labours; with Dissertations on the Pulpit and the Press, Academic Preaching, College Reform, &c.* By JOHN CAMPBELL, D.D.  
John Snow.

In matters of taste every man must be a law to himself. There are, indeed, certain conventional principles which are generally recognised, but which are frequently neglected or set at defiance. There is no department of literature which calls for the exercise of this quality more fully than biography; and we regret to say that we rarely have met with a book which exhibits so little as the work at the head of this notice. We will not undertake to say that this book is the very worst in point of taste that ever was written, but we do undertake to say that we have seldom read a volume which reflects so little honour upon the judgment of the writer. We regret that Dr. Campbell has written it.

The entire spirit and design of the work are embodied in the preface and in the address to the professors in, and supporters of, our colleges. The object is to prove that the ministry is defective in gospel truth and in preaching power, and that the present constitution of our colleges, and, above all, their affiliation with the London University, and the consequent struggles for the attainment of literary degrees, have tended to produce this state of things, and will inevitably extend and perpetuate it. In proof of the soundness of this opinion, Spring Hill College, Birmingham, is selected as conclusive evidence. It has a larger number of graduates than any other Independent college; and Dr. Campbell attempts to prove that, as far as the purposes of the ministry are concerned, they have miserably failed. They have either forsaken the object for which they entered the college, or have failed to secure pastoral charges. From an analysis of the Congregational Year Book, Dr. Campbell has arrived at the conclusion, that of fifty-eight graduates of this college only eighteen remain in the ministry! It may not be reasonable to expect Dr. Campbell to know how degrees are earned; but when he

undertakes to condemn a great public institution, and a large body of Christian ministers, he ought at least to make himself acquainted with the facts of the case. He actually seems to be ignorant that the lower degrees are included in the higher; that lay students are numbered among the graduates of the college; and that five B.A.'s are at this moment in the house, their college course not being yet completed.

It forms no part of our duty to vindicate the course of study pursued at Spring Hill. We only advert to the matter in so far as it touches upon Mr. James. We are in no danger of misleading our readers when we say that, next to the church of which he was pastor, and the London Missionary Society, of which he was so ardent a supporter, Spring Hill College lay nearest to his heart. We know with what earnestness and pathos he pleaded its interests—what labours he undertook on its behalf—and with what tender and paternal solicitude he watched over its welfare. Moreover, from the very commencement of the college, Mr. James occupied that post in its management which was most congenial to his taste, and for which he was so well qualified; he was chairman of the Board of Education, and in this capacity his experience and judgment would naturally exercise the greatest influence over his colleagues. Yet in this book, professing to honour the memory and labours of Mr. James, this college, and the course of education pursued in it, are singled out as signal illustrations of failure!

Let us not be misunderstood in these remarks. Dr. Campbell has a perfect right to entertain and promulgate any views he pleases on the conduct and influence of our colleges; on the inefficiency of the ministry which is thus provided for the churches; and on the reforms which these institutions may require. In some of these views we have no hesitation in expressing our concurrence. But let this be done fairly and openly. Let the object be avowed, and let Dr. Campbell speak in his own name, and the public will have no great difficulty in attaching to his opinions their due weight. But we protest against the occasion and manner in which Dr. Campbell has thought proper to give these views to the world. They derive a weight from the very association with the name of Mr. James to which they are in no degree entitled. Indeed, Mr. James is made sponsor for Dr. Campbell's views. In the address on Academic Reform we are told,—

“In this volume the voice of John Angell James, although dead, is still heard; and it may be that the pleadings which have heretofore been ineffectual, will at length obtain a hearing. The testimony of that great master in our British Israel on this subject is finished; having delivered his judgment, his lips are sealed, and he will remain silent for ever!”

Against the assumption involved in this sentence we do most earnestly protest. It is difficult to say whether it be more unjust to the dead than it is to the living.

It may be supposed that we have devoted our attention exclusively to a few pages of introductory matter, and have left the greatest portion of the work unnoticed. This will not be found to be the case. The leading idea of the book is the defect of our colleges and ministers. This vein runs through it from beginning to end. So far as it has an object at all, this is its object. If it have any influence, that influence will be to scatter broadcast the seed of suspicion and distrust.

We take leave of this volume more in sorrow than in anger. We think it unjust to a name we honour and revere. The spirit which pervades the whole book is the very reverse of that which marked its subject. We trust we shall soon be favoured with a biography of Mr. James, which will exhibit not the opinions and prejudices of the writer, but a faithful portrait of one who is loved and revered by the whole Christian world.

B.

## Brief Notices.

*Commentary on the Pentateuch.* Translated from the German of OTTO VON GERLACH. T. & T. Clark.—We hastily mentioned the publication of this volume of Von Gerlach's "Commentary" in our last number. We then hoped to review it at length this month. We regret that we are unable to do so from want of space. It is the production of a studious and laborious pastor for popular use, and is plain, practical, and devotional. It makes no parade of learning, yet the results of ripe scholarship are discernible in every page. The annotations on the text are always brief and pertinent. They are marked by a directness and a compactness which are much more English than German in their character. As a proof of the estimation in which the work is held in Germany, the translator says that it was recommended to him by no less an authority than Professor Ranke as a Bible commentary which deserved to be better known by all educated Englishmen. Those who cannot afford time or money for the magnificent commentaries on the Old Testament by Kurtz and Kiel, now appearing in Messrs. Clark's "Theological Library," will find this a useful and handy substitute.

¶ *The Hart and the Water Brooks: a Practical Exposition of the Forty-second Psalm.* By the Rev. J. R. MACDUFF. Nisbet & Co.—"The portion of God's word that is specially precious to me more so than I am able to express is Psalm xlii," said the devout Harington Evans. In thus speaking he expressed the experience of thousands of believers in every age of the Church. Whatever helps to develop the meaning, to explain the allusions, or to apply the lessons of this most precious portion of God's Word, must ever meet with a cordial welcome. And all this is done in the interesting volume before us. The writer is evidently in deep sympathy with the sentiment of the Psalm. He speaks like one who had needed and received its consolations. The scenery amid which the Psalm is laid is well described, and many of its references receive much valuable elucidation from this circumstance. The travels of Van der Velde, Stanley, and other recent tourists, have been laid under contribution to good purpose. The style, tender and devotional, is in exquisite harmony with the Psalm to the illustration of which it is devoted.

*The Higher Christian Life.* By the Rev. W. E. BOARDMAN. Edited, with a Preface, by the Author of "English Hearts and English Hands," &c. Nisbet.—"The Higher Christian Life" has been before the public for some time in low-priced editions.

In our own and other periodicals very favourable notices of it have been given. It well deserves to appear in this very admirable form. Of the work itself we need say no more than has been said already. Of this edition we can speak very highly. The Preface, by Miss Marsh, contains some striking notices of the great Revival movement in various parts of the world, and some characteristic reflections upon it. The portrait of Dr. Marsh is one of the most beautiful and life-like we have ever seen, and the volume, altogether, is a very attractive one. It is decidedly the best edition which has appeared either in England or America.

*The Prophet of Nazareth; or, One Story of the Four Gospels.* With Preface. By Rev. J. C. MILLER, D.D. Knight & Son.—To construct a single narrative, in the words of Scripture, from the four Gospels is a difficult task. It has seldom been attempted more successfully than in the volume before us. The gospel history is thrown into paragraphs under appropriate headings; an occasional alteration in the turn of a sentence or style of the phraseology suffices to make the narrative run on smoothly; and the reader seldom stumbles at any of those harshnesses or violations of the text which deface most similar attempts to harmonise the gospel history. There are two good maps and some fair illustrations.

*The End not Yet: a reply to Dr. Cumming.* By W. E. TAYLOR. Wertheim & Macintosh.—Our readers will hardly expect us to enter upon the discussion whether "the potato disease and vine blight, cholera and diphtheria, the Continental revolutions of 1848, the earthquake at Naples, the commercial panic of 1857," &c., are to be ascribed to the pouring out of the seventh vial. If they be, the Apocalypse is a far less serious book than we supposed. We cannot say that Mr. Taylor has satisfied us that he is right; but he has proved Dr. Cumming to be wrong. This little pamphlet is a calm and sensible discussion of some of the most debated questions in regard to unfulfilled prophecy.

*Macmillan's Magazine.*—If the report be true that Mr. Tennyson received £250 for his short poem in the present number, the least we can say is, that it is very dear at the money. It contains some fine lines, which he only could have written, but the plot is unpoetical and its treatment obscure. We are constrained to ask why Mr. Tennyson is so careful to make the clerk and his wife Dissenters, and to send them to chapel to hear a furious anti-papal sermon? Is he aware that for one such sermon

preached in a chapel there are fifty preached in churches? We are too far removed from Papal absurdities to trouble ourselves very much about them. The only reason we can imagine why Mr. Tennyson thus went out of the way was to produce an impression that the oily fraudulent hypocrite was a Dissenter too. If this were the motive, it was unworthy of the Laureate's reputation. We have our revenge, however, in the fact, that this has very materially helped to spoil the poem. The other parts of the magazine are admirable, and it will float more lightly, now that it is relieved from the dead-weight of "wut" at the end.

*David, King of Israel: Readings for the Young.* By JOSIAH WRIGHT, M.A. With Six Illustrations. 5s. Macmillan.—These lectures, though written for and admirably adapted to the young, are full of instruction and edification for all. The eventful life of the warrior, king, and poet of the Hebrew commonwealth has rarely been more graphically described, or its lessons more impressively enforced. There are points, indeed, on which we differ from Mr. Wright, as, for instance, in his favourable judgment of David's conduct toward Michal, or of his charge to Solomon respecting Shimei; but the volume is so suggestive, and, as a whole, so true to Scripture, that we are glad to introduce it to our readers with our warm commendations. The illustrations are taken, with due acknowledgment, from Schnorr's "Bible Pictures," published in this country by Williams & Norgate.

*Little Estella, and other Fairy Tales for the Young.* 5s. Macmillan.—These tales are gracefully written; the descriptions of natural scenery are picturesque, and the tone of sentiment is high and pure. They do not teach very much ethical truth, nor do we suppose that this was the purpose of their writer. What moral lessons they do contain, however, are good and true; and, as far as such tales can do so, they inculcate the duties of kindness, self-denial, patience, and moderation.

*The Morning and Evening Portion.* By Dr. HAWKES. 6s. Collingridge & Co.—Dr. Hawker's "Morning and Evening Portion" is so well known, that we do not need to say a word respecting its merits. We have simply to speak of this edition, which is one of the best which has appeared for some years. The text is printed in its integrity without emasculation or abridgment, the typography is clear and good, and the volume altogether very well got up. The price is moderate for a handsome book of 600 pages.

*Daily Bible Teachings.* By THULLA S. HENDERSON. In Monthly Parts, 2d.; complete in 1 Vol., 2s. 6d. Knight & Son.—Miss Henderson has prepared a series of very plain, simple, but effective lessons for

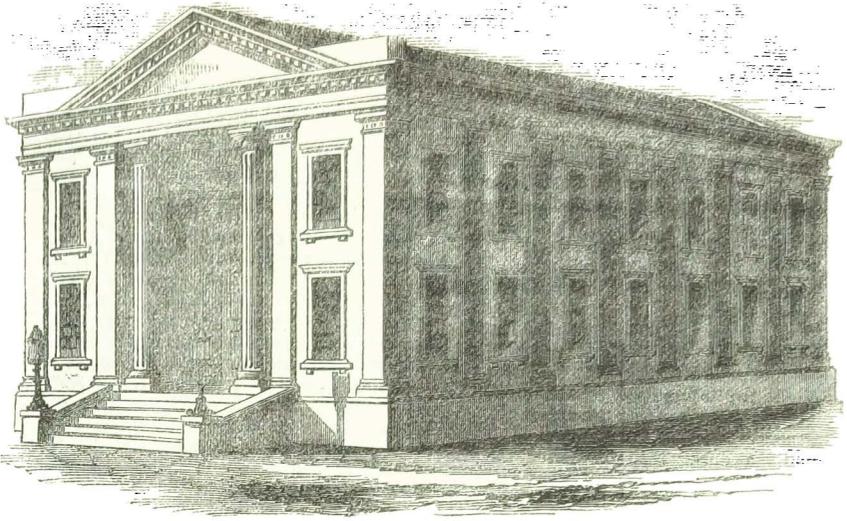
the young. A text is taken for each day in the year, and a brief comment is given upon it in children's words and adapted to children's thoughts. For the young nothing could be better. It will be a boon in many a school and nursery.

*The Children's Harp: Select Poetry for the Young.* Knight & Son.—A fair selection of poetry for the young who may be supposed to have passed beyond the rhyme-books of the nursery, and are yet hardly mature enough for more advanced compositions. The price is low, and some of the illustrations pleasing.

*Rills from the Fountain.* By the Rev. R. NEWTON, D.D. Knight & Son.—Children ought to grow up very wise and good, if wise, good books can make them so. Here is another volume for the young,—a course of seven addresses full of telling anecdotes, Scripture examples, and affectionate appeals. Some of these sermons to children are models of what such addresses should be.

*Irish Revivals: The Ulster Awakening.* By the Rev. JOHN WEIR, D.D. With Preface by the Hon. and Rev. B. W. NOEL.—*Prevailing Prayer: An Account of the Boston Revivals.* With Introduction, by the Rev. N. MACLEOD, D.D.—We find ourselves quite unable to keep pace with the amount of Revival literature pouring in upon us. Out of about half-a-dozen volumes which have come to hand during the month, we give the title of two, which will repay perusal by any person wishing to acquaint himself with the facts.—Both narratives are very remarkable. The preface to the last is all we might expect from the stalwart minister of the Barony Church.

*The Bible, Teetotalism, and Dr. Lees.* By D. WILLIAMS. 2s. Hall & Virtue.—As far as we can understand the controversy carried on in this book, Mr. Williams, an esteemed Independent minister of Great Harwood, is practically, and in the main, a total abstainer, but is unable to go the whole length of the ultra party. Dr. Lees having procured the use of the school-room attached to his chapel, announced a lecture entitled "Teetotalism the plain teaching of Scripture." Hereupon Mr. Williams, declining to have the Bible dragged into the controversy, refused to allow the school-room to be used for this purpose. He seems to have been thereupon assailed very violently by Dr. Lees and his friends. In this volume he defends himself, lays down the principles upon which, in his judgment, total abstinence may be defended, and effectually demolishes Dr. Lees's monstrous dogma, that the wine of Scripture was non-intoxicating. One regrets to see a movement like that of total abstinence so constantly damaged by the violence of its advocates.



## Intelligence.

### NEW BAPTIST CHAPEL, PARK-ROAD, PECKHAM.

THE above engraving represents the elevation of the chapel about to be erected in the Park Rd., Peckham, London, for the use of the Baptist church meeting at Hill Street.

The following short history of the movement is published in the hope that the readers of this Magazine may be induced to aid our brethren in their laudable effort to raise a commodious sanctuary in the south-eastern suburbs of the metropolis.

In 1856, a small Baptist church fitted up a building in Hill Street, Peckham, as a place of worship, with sittings for about eighty persons. In December of that year, the Rev. Thomas J. Cole (who succeeded the late respected editor of this Magazine as pastor of the Baptist church at Chelsea) undertook to supply the pulpit; and early in the following year the building was enlarged so as to seat 250 persons, and in the autumn of 1858 a gallery was added to accommodate eighty more; but the congregation still increasing, this space is found much too small to accommodate those who desire to attend, and as there is no means of enlarging the present chapel, the church have purchased an eligible plot of freehold land in one of the leading thoroughfares of this improving neighbourhood, upon which they propose to erect a neat edifice, capable of seating 700 persons in the area, with provision for the erection of galleries when required, and having vestries and school-rooms at the back. The chapel is estimated to cost about £2,000; for the larger part of this amount the church must be dependent upon the generous aid of the

Christian public, hence the present appeal. As indicating the growth of this cause, the following facts are worthy of consideration.

In June 1856 the church numbered thirteen members; there are now ninety-four in fellowship, more than half of this increase being from the world. During the same period the congregation has risen from forty persons to upwards of 300, and would be larger but for want of accommodation. A Sabbath-school and Bible-classes are in efficient operation. Two mission-stations have been established, and at one of them a ragged school is in successful working, with about 100 scholars; an open-air mission and district visiting society are also effectively employed, and circulated last year nearly 30,000 tracts, besides arranging for addresses in the streets and fields, at which hundreds more listened to the glorious gospel.

Believing that with a more commodious sanctuary and greater means at their command, they shall be able wisely to extend these operations and aid in counteracting the efforts made to spread the influence of Popery in this neighbourhood; the church most earnestly appeals to the lovers of Jesus for help in their most important undertaking. As confirmatory of the necessity for this movement, it may be as well to state that the Revs. Dr. Angus, Dr. Steane, and W. Brock, cordially commend the case to the sympathy of the Christian church.

Contributions of money, or articles for a bazaar, will be thankfully received by the pastor, Rev. T. J. Cole, Grove Terrace, Peckham, London, S.E.; or the treasurer, Mr. H. Potter, 65, Farringdon Street, City.

### ANNIVERSARY AND OPENING SERVICES.

**BALA, NEAR CORWEN.**—The opening services were held Jan. 3rd and 4th, when the following ministers officiated, viz.: Revs. A. J. Parry, R. Roberts, H. Morgans, J. Robinson, J. G. Owen, and J. Pritchard. The services were good throughout.

**GREENFIELD CHAPEL, LLANELLY.**—At the first annual congregational meeting connected with this place, the Rev. D. M. Evans occupied the chair. From a brief report it appeared that, since the formation of the church, in August, last year, there had been a clear increase of fifty-seven members; a promising Sunday-school had been formed; the institutions of the place generally were in a prosperous condition; and that during the same period the congregation had raised, for various purposes, £1,342. Addresses were delivered by several friends, all recognising with gratitude the measure of prosperity which had attended the labours of this young church.

**NEWPORT, MONMOUTHSHIRE.**—On Tuesday, January 3rd, the teachers and scholars of the Sunday-school held their annual *soirée*. The pastor, the Rev. W. Aitchison, and Messrs. Slade, Salter, Richards, Rowe, Thomas, and Jenkins, contributed largely to the enjoyment and instruction of the young people.

**DERBY-ROAD, NOTTINGHAM.**—The new Sunday-schools erected in connection with Derby-road Chapel were opened on Monday evening, Jan. 2nd. The total cost will be between £1,200 and £1,300. A pleasant gathering took place. Tea was served to about 300 persons; afterwards a public meeting was held, Mr. Alderman Vickers taking the chair. After the chairman and the Rev. J. Stephenson had addressed the meeting, Mr. Alderman Birkin, the Rev. Messrs. Matheson, Stubbins, Hugh Hunter, and J. Martin, spoke. Last Sunday, sermons were preached in the Derby-road Chapel; in the morning by the Rev. J. Martin, B.A., and in the evening the Rev. S. McAll.

**YORK-STREET, MANCHESTER.**—A tea-meeting was held on January 2nd, at York-street Chapel, when a splendid timepiece, accompanied by an address, was presented to the beloved pastor, the Rev. Richard Chenery, by the members of the church and congregation, as an expression of their high appreciation of his unwearied labours during a period of ten years. Addresses were delivered by the Revs. J. George and A. Mursell, and other friends. The proceedings were altogether deeply interesting.

**HOPE STREET BAPTIST CHURCH, GLASGOW.**—On Monday evening, Dec. 26th, a *soirée* was held in the Merchants' Hall, Glasgow, on the occasion of the thirtieth

anniversary of this church. The hall was quite filled in every part by the members of the church and congregation, and a few friends from sister churches in the city. The Rev. Dr. Paterson occupied the chair, and was supported by the deacons and others. The chairman referred to a number of incidents in the early history of the church, showing the difficulties and discouragements with which he and those associated with him had to contend, and how they had been upheld, guided, and prospered by God in the midst of them all. The meeting was also addressed by several of the deacons and members. Mr. Muir, of Stirling, gave some reminiscences of early days, and stated his conviction that the prosperity of the church was mainly due, under God, to the eminently faithful preaching and manly Christian character of their honoured pastor.

**BERWICK-UPON-TWEED.**—A tea-meeting was held in Southgate Chapel, on Tuesday evening, the 27th December, to commemorate the fiftieth anniversary of the pastorate of Mr. C. Robson. After tea the meeting adjourned to the chapel; a short devotional service having been engaged in, an address from the church was read by Mr. Wm. Paxton, acknowledging the long and valuable services of Mr. Robson. This address was signed, on behalf of the church, by the Rev. W. Burton, junior pastor, and the deacons. The aged servant of Christ acknowledged in appropriate terms the expressions of Christian gratitude and love. After several addresses by some of the brethren, the meeting was concluded.

**KINGSTON-ON-THAMES, SURREY.**—During the last three years 170 persons have been added to this church. The chapel has been enlarged at a cost of £150, but it is still crowded, and persons are often unable to obtain admission. A committee was formed for the erection of a larger building. On Wednesday, Jan. 11, a meeting was held to report progress, and urge the necessity for commencing the work. A large number of friends partook of tea. The Rev. T. W. Medhurst presided. The secretary, T. Steele, Esq., stated that over £400 had been contributed. About £600 more would be required. Kingston is a large and prosperous town; it was, therefore, important that the Baptists should be more adequately represented. The friends had done nobly for a poor people, and he hoped that other Christians would now assist by donations. Caleb Higgs, Esq., one of the deacons, next addressed the meeting. It is hoped that others will rally round them, and will come to their help.

**CONISTON, NEAR AMBLESIDE.**—On Monday, January 2, the friends of this place

held their annual tea-meeting, when nearly 300 persons partook of tea; after which a public meeting was convened. Mr. John Myers, the pastor, presided, and the following gentlemen delivered addresses to the assembly:—Messrs. J. Gregg, J. Dawson, J. Walker, W. Fox, J. Christofferson, E. Luddard, Rev. T. Taylor, T. Gregg, W. Robinson, and M. Taylor. The speakers were listened to with great attention.

#### MINISTERIAL CHANGES.

The Rev. E. Elliot has resigned his charge at Lydney, Gloucestershire, after a pastorate of twenty-four years.—The Rev. H. H. Bourn, late of Wednesbury, has accepted the invitation to the church, Buckingham.—The Rev. W. Hawkins has given notice of his resignation at Bradford-on-Avon, after labouring there over eighteen years.—The Rev. B. Williams wishes us to mention, that his address now is, Oatrey Villa, St. Clear's, Carmarthenshire.

#### RECENT DEATHS.

##### MR. EYRES.

Mr. R. Eyres, sen., of Westbury Leigh, Wilts, departed this life, Nov. 5th., 1859, aged 87. It was his privilege to have a wife pre-eminent for faith and holiness, and to her he was indebted under God for the first "rising beams" of the knowledge of Christ Jesus: but the chief thing the Supreme Being blessed to his religious decision was, a sermon by the late Rev. J. Dymott, of Hilperton, from Isaiah xlix. 15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." These words especially followed him, "yet will I not forget thee," and, attended by Almighty power, influenced him to make a solemn surrender of his heart and life to the Redeemer. He did not wait as many do, for years in a state of hesitancy, about declaring himself to be on the Lord's side, but after a seasonable period for solemn prayer and examination, he publicly confessed the name of Jesus in whom alone he depended for salvation, and was baptized, and united with the church at Westbury Leigh, and for nearly fifty years continued a useful and honourable member of that church. After a few years from the time of his membership, he was called to the deacon's office, and for nearly forty years he filled that office with honour to himself, and to the great satisfaction of the church. To promote its peace and the happiness of its pastor was his ardent and constant desire. He was truly a peace-maker, and a minister's friend. As a father, from the time he first knew the Lord, he was most assiduous in seeing that his children attended with

him in God's house; and it is not often we see a family more regular and punctual in attending the public means of grace, nor did he leave the world till he saw them all followers of the Redeemer—united to his people in Christian communion. As his age and infirmities at length unfitted him for the proper discharge of the duties connected with his office in the church, he retired, to a certain extent, for others in their vigour and youth to take his place, but was never backward in giving advice to them when he deemed it needful; indeed he has been known, when he anticipated any commotion in the church, to call one of them aside and give quiet and seasonable counsel, and thereby maintained the peace of the community.

On the Sabbath morning on which he died, he rose as usual with assistance, for the purpose of meeting the family in worship, and before leaving his room talked delightfully with his younger son of the communion he had been holding with God, and of the prayers he had offered for different members of his family, and repeated the following verse:—

"Father, I long, I faint to see  
The place of thine abode;  
I'd leave thine earthly courts, and flee  
Up to thy seat, my God."

After a few moments had elapsed, he exclaimed,

"Happy songsters,—happy songsters,  
When shall I your chorus join?"

He then attempted to go down stairs, assisted with his son and servant, but in the act he sunk down and expired. His pastor, the Rev. J. Sprigg, M.A., to whom he was greatly attached, preached on the following Sabbath an impressive funeral sermon from the above text which had been the means of his conversion. And on the next Sabbath his death was improved by his eldest son at Midhurst, from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

##### MRS. J. BIGGS.

Mrs. Janetta Biggs, of Notting Hill, formerly of Windsor, the daughter of the Rev. Dr. Perrey, of Wakefield. She was born in Lincolnshire, December 13, 1832, and was from her earliest childhood weakly in her constitution, suffering often in the chest. She was brought under the fostering care of her aunt, the wife of the Rev. S. Lillycrop, of Windsor, at five years of age, and enjoyed all the privileges of a scriptural education and sanctuary services, blended with the Sabbath-school opportunities, and relative advice and example. Under these she became thoughtful and prayerful, as well as tractable and amiable, obedient and obliging. And while religion formed the first thing in the train-

ing of the tender mind, the usual accomplishments of female life were not forgotten; so that she attained such a proficiency in some of the fine arts, &c., as to qualify her for the important engagements of communicating to private pupils the knowledge she possessed.

She was very attentive to the means of grace, the Sabbath, private prayer, and reading the Scriptures; but, for several years, there were no signs of that *decided* change of heart without which no one can enter the kingdom of heaven. At the age of fifteen years there were strong indications of a tendency to consumption in her constitution. The best medical advice was sought, and change of air resorted to. Her father being a physician, she went to him, and there, by the blessing of God, health was restored, and she returned to Windsor greatly improved; but after a while a relapse occurred, and she had to resort to the same means, which were again crowned with the happiest results.

About this time she went on a visit to her kind friends, Mr. and Mrs. Oliver and family, of the Borough, with whom she attended the ministry of the Rev. H. J. Betts, at Trinity Chapel, Southwark, who is now pastor of Trinity Chapel, Bradford. There it pleased the Lord to send the word with grace to her heart, and to "make her willing in the day of his power," so that from that time her face was set Zionward; and such were the evidences of the regeneration, that she was proposed for membership to her uncle's church at Windsor, where she was received with pleasure by the whole community, baptized into the faith of Christ, and enjoyed the privileges of full communion, being also, long before this, a teacher in the Sunday-school, and identified in all the interests of Zion.

Some time after, a union with Mr. Walter Biggs, chemist, of Notting Hill, was formed; and, the residence being both high and airy, it was hoped her life might be spared for many years; but the birth of a child was too great a draw upon her weakly frame; and last winter she caught a severe cold, which was renewed, and from that time she sank lower and lower, till all hopes of her recovery to health and usefulness were entirely gone.

Yet, in the same ratio as her outward frame decayed, her spiritual strength was renewed day by day; and, "her light affliction, which was but for a moment, worked for her a far more exceeding and eternal weight of glory." So that, when her uncle visited her some weeks before her demise, he was delighted at the growth in grace which was manifested on that occasion. A holy serenity of mind, a pleasing and heavenly smile, a sweet resignation in the prospect before her, cha-

racterised the deep-toned piety of her soul. For when her aunt was grieving at seeing her in such a reduced state, she said, "Why do you grieve? there is nothing to grieve about. I know there will be a great change; but God cannot do but what is right." And when it was asked, "Can you leave all? your husband, children, and friends?" "Yes," she said, "if it be God's will; and I hope my faith will not fail me at last." And when confined to her chamber, and the *mind* had received a severe shock from the peculiar nature of her disease, when reason took the balance again in her own hand Christ and his salvation were as near and dear as ever; so that when a friend read to her that most interesting passage in the 8th of Romans, "Who shall separate us from the love of Christ? shall tribulation," &c., she said, "Ah! that has been a comfort to me during my affliction, that even this cannot separate me from Him."

And when the same near relative was reading to her the 23rd Psalm, and she scarcely had power to speak, and that passage was sounding in her ears—"When I pass through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me," she placed her finger on that text, and kept it there some time, implying that that was her happy experience.

The night previous to her departure, her kind husband watched, read, and prayed by her side till three o'clock in the morning, and she appeared very calm and composed, and enjoyed Swain's Hymns especially. He left for repose, which she comfortably enjoyed, and appeared not worse than usual in the morning. But, about one o'clock p.m., he was suddenly summoned to her dying-pillow, when he asked her if she knew him; she nodded assent. He asked again, "Are you happy?" She, with a smile on her countenance, nodded again, and breathed out her spirit into the hands of Him who gave it; which smile never left the countenance, even when the coffin-lid covered it from the ken of all mortal vision. Happy Christian!

May young people see the importance of remembering their Creator in the days of their youth, and of seeking Christ and his salvation while they may be found; for

"How vain are all things here below,  
How false and yet how fair."

But in the gospel of the grace of God there is solid foundation on which we may build our hopes for time and eternity; so that when death comes, whether it be early or late in life, he is not viewed as an enemy, but a friend, that is to bear the soul away to the Land of Promise, where to be "absent from the body is to be present with the Lord."

S. L.

# THE MISSIONARY HERALD.

## PREPARATION.

IN glancing over the world, and noting its moral aspects, one cannot fail to see how, in two forms, the great work of preparation is going on: the outward preparatory work in which the hand of the "God of history" is distinctly to be traced, and the inner workings of the same Lord the Spirit in the consciences of men. In the former instances, to which we now chiefly advert, ancient national customs and traditional notions, which were in themselves proof against every attack from without, are loosening. Through the opening crevices external influences are creeping in, which must penetrate the spell-bound nations, and lay them open to the light of heaven. The people who have most emphatically built themselves in against this light are the Chinese, Japanese, and Mohammedan nations. The insurmountable barriers which the laws of China and Japan have, from time immemorial, presented to the entrance of the gospel, are known to every one. To the Mohammedan, in all countries where he has rule, it was death to embrace a new faith. The beginning of a change is now distinctly to be seen. Of the openings in China it would be superfluous to write, were it not for the sake of assembling the facts together. Take the following from a speech recently delivered by one of the American missionaries:—

"Mr. Johnson was happy to tell the Union of the success of the gospel in China. In proportion to the difficulties encountered, the obstacles surmounted, the prejudices overcome, missions have been as successful in China as anywhere on the globe. When Marshman began to translate the Bible, no foreigner was allowed to reside in China; it was death to any native to embrace Christianity, or to propagate the Christian religion, and missionaries were hunted from village to village. Now the Government has consented that foreigners shall reside anywhere, missionaries are to enjoy legal protection in their work, and no native is to suffer punishment for embracing the Christian faith. Four churches\* have been formed; native preachers have been trained, who bear about in their bodies the marks of the Lord Jesus. The native converts are devoted Christians, and he doubted if any in this country were more liberal or earnest. Two of the native preachers went to the north-eastern part of the province of Canton to preach the Gospel. They were imprisoned and beaten, but with humble boldness preached Christ before the court. After a long imprisonment they were released, and when the new treaty gave permission to preach the gospel, they returned gladly to the same field to renew their labours. We have good, steadfast Christians there. A little girl of twelve was baptized, and when returning to her friends said—'*If they put me to death, I will not worship idols. If I am persecuted, I will go and tell Jesus.*'"

\* American Baptist churches.

Still more effectually, if possible, in Japan, was all intercourse with foreigners prohibited. The change that is coming over that people also is clearly indicated in the following communication from the Rev. A. B. Cabaniss, a missionary of the Southern Baptist Board. He thus refers to brightening prospects in Japan:—"It is truly wonderful to see what rapid strides they are making in foreign knowledge in Japan also. They have employed foreign teachers in almost every department of science, and seem determined to let us excel them in nothing. If they continue to advance at this rate, their dread of Christianity will soon vanish, and we shall be enabled to introduce the Gospel even among this cross-trampling people. Some fifteen or twenty years ago, the Rev. Dr. Bridgman, of the American Board of Foreign Missions, published, at Canton, a history of the United States, in Chinese, hoping it would enlighten and liberalise the views of this people with regard to us. When some of Commodore Perry's squadron returned from Japan to Shanghai, a few years ago, all the officers spoke with admiration and surprise of the correct and intimate knowledge the Japanese had of the United States. Dr. Macgowan, a medical missionary of the Northern Baptist Board, has just returned from a visit to Nagasaki, where he staid nearly two months. As the intelligent Japanese all read Chinese, and many of their books are written in this language, the Doctor found it easy to communicate with them. But imagine his agreeable surprise, in looking through their book-stores, to find that 'Dr. Bridgman's History of the United States' had been re-published in Japan years ago, and also to learn that it had produced a very favourable impression on the minds of the Japanese towards us. But this was not all the Doctor met with. A few years ago he published a little work in Chinese, at Ningpo, on 'The Law of Storms'; and also 'An Account of the Electric Telegraph.' Both these works, he found, had been re-published in Japan; and also nearly every other work of a scientific or general character which the missionaries have published in China. All who visit Japan now say that the people, especially the officials, are thirsting for foreign knowledge, and 'bore you to death' with questions."

In various parts of the Turkish empire the removal of the penalty of death for the renunciation of Islamism, is followed by the springing up of the native mind in earnest inquiry. A German missionary at Constantinople (W. G. Schaufler) speaks of twenty-one visits paid in one day, at the house of a brother missionary, by Mohammedans. "The house," he says, "is now notorious, and the fact that Mussalmans go there for religious conversation is one which cannot be hid and need not be hid, and the propriety of which no one feels inclined to question. The calls are made in open daylight, without any reserve or management; the guests sit there in the open windows and look down upon the Bosphorus; and they are not embarrassed on being found there. All this shows that the emancipation of Mussalmans from their prophet is a thing fast being realised."

This state of things is not confined to the capital, but is gradually extending to the provinces. An interesting fact lately occurred in the interior of Asia Minor. A difficulty arose between the Protestants and Armenians, and their pleas and evidences being made out, came before the pasha in his full session of council. After examining the statements of both parties, and finding them about equally valid, the pasha arose and made a speech, in which he advanced the following sentiments, among other more specific remarks:—"There is entire freedom of conscience and religion

now prevailing in the empire, and extending its blessings over all the population. The Mohammedan can even become a Christian if he pleases. If my son wants to become a Christian, I have no power to hinder him. Is it not so, gentlemen?" he said, addressing the members of his council.

They replied, "So it is, effendi!"

"Well, then," he resumed, "I give you the advice to live in peace side by side quietly. There is no compulsion practicable now, and you might settle this matter now in hand amicably, and I advise you to do so."

When they were dismissed, and the pasha had an interview with the head man of the Protestants, he said to him: "Expound and promote your doctrines, but don't work with the hammer and saw; it makes too much noise and jarring. Take a brace and auger, and bore away quietly and you will soon get through to the other side before any one is aware of it."

In one of the principal cities of Turkey, in which British Christians are more than commonly interested, the missionaries have frequent visits from Turkish students in a higher institution, and among these are *six young men* who come regularly for religious instruction, and nothing is said, or probably will be. The missionaries make no display, and practise no concealment.

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## FOREIGN INTELLIGENCE.

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### INDIA.

#### SERAMPORE.

Mr. Robinson's communication of October 7th, is almost wholly taken up with accounts of the last days of several Christian friends connected with the church and the district in and around Serampore. All the servants of Christ rejoice when they hear of converts flocking to his standard. It should be a matter of even greater joy, if possible, to hear of a happy end to a life of profession. No one can be sure of the fidelity and perseverance of those who recently join the ranks of the redeemed. But when such have by Divine grace maintained a consistent walk, and have fallen asleep in Christ, we can exult over them as saved and happy evermore. Such were those of whom Mr. Robinson speaks. It is pleasant to read, with such statements, tidings of peace restored and wounds healed. May the result be what our honoured brother anticipates and desires!

#### JOYFUL DEATHS.

"I have mentioned the death of Ramnarayan's youngest sister, and his niece. The former was for many years a member with us, and maintained her profession to the last without reproach. She suffered much during her last illness, with much resignation, and her hope in Christ remained firm and unshaken. Her niece, Gunga Narayan's daughter, was a noble young woman. She was very young, about twenty years of age, and was never mar-

ried. Her piety was beautiful. She loved the Bible, and delighted in prayer, and sought to improve every opportunity for doing good. She spent some time at Baraset, and was much esteemed and beloved by the native women there, to whose houses she used to go to read the Scriptures to them, and to teach them needle and fancy-work. She was hoping soon to commence a school for girls there; but she took ill, and was removed to Calcutta, when, after much suffering, she died in the

Medical College Hospital, rejoicing in the Lord.

PEACE RESTORED.

"You will be glad to hear that all those dissensions in the church which last year occasioned one so much pain, have ceased. All those who separated from us have returned again, and there is now much unity and love among us. Our brother, Gunga Narayan, was chosen deacon early in the year, and the arrangement gave much satisfaction. I trust the Lord smiles upon us again. Our church-meetings are seasons of much comfort and delight, and the ordi-

nance of the Lord's Supper has been particularly a season of much pleasure. We have lately commenced a series of prayer-meetings, which are held at six o'clock every morning, and have hitherto been well attended. I hope we may be able to continue them; and may the Lord graciously smile on us, as he has done in the churches in Philadelphia and Ireland. These meetings for prayer will, I hope, give rise to much heart-searching self-examination. I hope the result will be much holiness of heart, and more entire devotedness to Christ."

DINAGEPORE.

The Rev. A. Mc'Kenna has just visited the first station occupied by Dr. Carey, recently brought before us again in the graphic descriptions of the early years of the mission, contained in Mr. Marshman's "Life and Times of Carey, Marshman, and Ward." To the many readers of that work, and to the few who remember the publication of the "Periodical Accounts," the name of Mudnabatty will be familiar, and Mr. Mc'Kenna's letter very interesting. "The good die not;" or rather, "The righteous shall be held in everlasting remembrance."

GLIMPSES OF FORMER DAYS.

"By the goodness of God, I am enabled to report my safe arrival at this station, with my wife and child, on the 21st ult., after a not unpleasant passage from Calcutta of three weeks. In Zillahs Moorshedabad, Rajshahge, Malda, and Dinagepore, through parts of which we passed on our journey it was our privilege to give away to such as could make a use of them 185 portions of the Word of God, besides tracts. Among other places, I visited Mudnabatty, the cradle of the missionary life of the great Carey. Short as his stay here was—extending I believe not over four years, and long as the interval has been since he left—his name is still remembered with respect among the natives, not only here, indeed, but at a considerable distance off. The factory vats are still in existence, and the little tomb of Peter Carey, though both are fast hastening to decay; but almost every trace of the missionary's dwelling-house has disappeared. The people of Mudnabatty are still in the condition in which Dr. Carey found them. They 'loved darkness rather than light,' and the darkness continues to this day. Grosser ignorance, or less inclination to profit by the truth, I have never seen surpassed in any other part of the country that I have visited."

NATIVE PREACHERS.

"At this station things continue nearly as they were. Among the native Chris-

tians, I cannot report much progress, nor can I say that there has been any apparent declension. *Progression*, both as regards numbers and individual advancement in grace, is what we long and pray for. The Brahmin referred to in a former letter as having professed Christ by baptism, has since become a native preacher, and promises to be of use in that capacity, in spreading the truth amongst his heathen countrymen. On the other hand, Paul Rutton has engaged in secular employment, under Government, and, though still in all other respects the same as before, his services are lost to the mission. Indeed native Christians of worth and moderate intelligence find no difficulty in getting work in this zillah, far more remunerative in a pecuniary point of view, than they can ever hope to attain in the mission. This difficulty might be obviated, by giving native preachers of *tried* character a substation to themselves, with a moderate increase of salary, which would at once advance the cause of truth, and retain to us our efficient agents. I see no other way, as native preachers have considerable advantages for increasing knowledge, which, when turned to account, act as strong incentives for them to engage in more lucrative employment. It is true, each who thus leaves is another fraction towards the improvement of the social status of native Christians in the country; and if he conducts himself well, a witness to the truth, read and understood of all men; but thoroughly quali-

sed preachers are of such vast importance to THE work, that the other, so far, is decidedly a matter for regret.

“About the 21st of this month, when there will be no fear from the malaria, we intend (D.V.) proceeding on a preaching tour through Zillah Malda and the south-western part of this district. Afterwards,

we hope to do the like through Zillah Rungpore, and the north part of Dinagepore; and after that again, to the south-east of Dinagepore. Such are our arrangements as yet; and we hope that the Lord will so order all things, as that we shall be enabled to carry them out.”

#### JESSORE.

In this part of Bengal it appears, from the Rev. J. H. Anderson's letter, that the Romish church is making strong efforts, through her priests, to gain over our people. Perhaps we ought rather to be surprised, from the well-known practices of the Papacy, that our missionaries have not experienced more of this discouragement than that they are in some instances subject to it.

#### HELP IN GOOD TIME.

“I am very glad to learn that Mr. and Mrs. Hobbs are to be associated with us in the work. We greatly need helpers, for the mission here is a very exposed one; there are a great many brethren to direct and look after, and much opposition to encounter. I came home last night, but must start again either to-night or to-morrow, and journey to the south churches, where my presence is very much needed. I have had so much to do at the outlying stations, that I have been scarcely able to do anything in person myself, though it is my great wish to do so. Just now we are severely tried. We have two Roman Catholic priests here. They have a few native Christians under their care—mostly renegades from the Church of England, but a few of them were formerly connected with our body of Christians. They are worthless people, and it is a good thing,

in one sense, that we are rid of them, though we cannot but pity them, considering the errors into which they have fallen. The priest has spent money liberally. His agents have been to almost all our stations, and by secular, in some cases pecuniary, inducements have sought to lead them astray. In some cases, they have unsettled the minds of the unstable, and of those who have been Christians; but in a short time we hope that God will second our efforts to save the people from the soul-destroying errors of that corrupt Church. We will labour and strive, and pray to do so, that he may see it to be necessary to weed the churches of this district. There are many merely nominal Christians among them; so the conduct of many would lead us to conclude. It was my desire to have sent home an account of the different churches, but I cannot at present find time to do so.”

#### BENARES.

The accounts from this station present, in some respects, a mournful contrast to the animating intelligence that is continually reaching us from Delhi. The indifference of the natives to the gospel is most discouraging to the missionary. Still, as will be seen from the letter of the Rev. J. Parsons, he steadily perseveres in the various branches of his work, making ready the highway against the time when our God shall come in with the fulness of his blessing.

“The even course of my labours of late has not afforded much incident to form the subject of a letter to you; but as it is some time since I wrote, and my last was not exactly on a missionary subject, I must give you some information about our proceedings here. And, indeed, I would bespeak your prayers on our efforts in this field, which, interesting from its magnitude and other features, is one of great difficulty, and one that, I grieve to say, at present, gives not much promise of success. Were there only present appearances or past fruit for us to judge from in this station, we should be sorely discouraged; but, blessed be the Lord that we have the faithful declarations of his word, the assurance of

his presence, and the certainty of his favour towards all sincere and scriptural efforts on behalf of his cause, and, therefore, whatever present appearances may be, we know well that the incorruptible seed, if sown in faith and watered by prayer, cannot be wholly lost.

“I have continued to take my regular times in the bazaar, but not without interruptions. In the rains, the weather often prevents us, because our hearers have to stand without shelter in the street, and we cannot, of course, prevail on them to stand when rain is falling. And my station on Saturday mornings was such, that long before we had done preaching the sun shone fiercely on our faces; and when I had once

suffered from this exposure a severe attack of headache, I deemed it prudent to omit that opportunity during the hot weather. I have been the less anxious to increase my engagements in the bazaar lately, because I have hastened on the revision of the Acts, in order to have it ready to submit to Mr. Christian's criticism this cold weather. And I am thankful that I have completed this book with the exception of the last chapter, having accomplished it in less time than either of the Gospels, if I remember rightly. But I shall yet have some work to do at it, before sending it to the press.

#### PATIENT LABOUR.

"It has often grieved me when at the bazaar to view the inattention of the people. Our congregations are seldom large, except there be a warm discussion going on, and then it is frequently the case that as soon as the objections which have been brought forward are disposed of, the crowd disperses without waiting for the quiet declaration of the gospel, with which it would be our wish to follow up the discussion. And often it is not for a considerable time, and not without a great deal of difficulty, that we gather a congregation at all. Still we continue to go forth, bearing precious seed, oft, if not weeping, certainly with sorrowful hearts at the obduracy of the people. May the Lord grant the time when we may come again rejoicing, bringing our sheaves with us! Several times I have complied with the invitations of particular individuals, chiefly religious mendicants, to visit them at their houses. There we have usually had quiet and sustained conversation. At one place, there had been meetings several days between persons of different sects, to compare their several tenets; and a pundit and poet, who has rendered the Gospel by Luke into native poetry, invited us to go and state our views.

Brother Heinig and myself went. The result of the conversation afforded a most striking illustration to our minds of the truth of 1 Cor. i. 21—"The world by wisdom knew not God"; and at the same time of Romans i. 20. We allowed them to follow their own course of reasoning, and they could infer from the works of God enough to leave them 'without excuse' in worshipping idols; but when they pushed their inquiries further as to the nature of God and our relations to him, they confessed that they came to a bound, beyond which their speculations could not carry them, and therefore they were without satisfaction of mind. It seemed to give us a great insight into the kind of disquisitions, and doubts, and reasonings, which occupy so many thousands of eager minds among the heathen, and the imperative need of a revelation from God to satisfy their spiritual wants.

"Besides the Hindi hymn-book, I have some hope of being able to publish a small volume containing about fifty of the tunes to which the hymns in native metres are sung. These are all that I have as yet noted down in the European way of musical notation. The natives have no method of writing music. A second part, containing fully as many more, at least, will be necessary in order to form a complete tune-book for the hymns. But I do not know when it may be practicable for me to prepare that, being now at a distance from Monghyr and Mr. Christian; and my present visit will be fully occupied in other matters. Such a tune-book will be a novelty, but I hope it will be useful, and make the hymn-book much more useful to those congregations in which the hymn-book is used, but where, at present, only a few of the tunes are known, which have been learnt by hearing."

## WESTERN INDIA.

### BOMBAY.

The following letter from the Rev. W. P. Cassidy, giving information of the baptism of one of the Free Church missionaries, and also of a native who had been "sprinkled in childhood," will be read with interest.

"My last note, with enclosures, will have informed you of the baptism of the Rev. Adam White, Free Kirk missionary, at Nagpore, and of his desire to give himself to the salvation of the natives of this country. Thus a faithful missionary has been provided, holding Baptist principles. "Will he be provided for?" is a question which lies heavily on my mind. It lies in the bosom of Him who has manifested himself as Jehovah-jireh."

#### HOPEFUL ADDITIONS.

"I have now to inform you of the baptism of Suddoha, of whom I wrote previously, as having heard a call from some who said, 'Come over and help us.' He is still at Tullegaom, on the Nuggur road, and without any other means of support than the food he may receive from those about him. As one congregation contributes to another in England, I have for the last and this month sent him a mite

towards his support, and lent him books by which he may learn to observe all things whatsoever the Lord hath commanded him—books expository of Scripture, that his attention may be more deeply fixed on that safe record of love.

“The ordinance was performed in the chapel at the morning service, and seemed

by its solemn simplicity to affect those who witnessed it. Suddoba had been “christened” at the baptism of his father, and has, I believe, been converted since.

“The moral effect of these events has been manifest in causing some to reconsider their faith; their results may yet be seen in “doing His will.”

## NORTHERN INDIA.

### DELHI.

Letters continue to be received from the Rev. J. Smith, full of animation and encouragement, and, we may add, of earnest appeals for help. Delhi presents at this moment the most remarkable opening for our mission that it has known. The call for help is peculiar, not only from the urgency, but also from the unprecedented circumstances of the case. The spirits of the people have been stirred; they are moved towards Christianity; and these poor heathen souls, awakened out of their dark dream, now cry out for the word of life. They have begun to feel they are perishing, and they flock in numbers too great for our little band of missionaries, to learn how they may be saved. Almost agonising may the cry of our missionaries for help be called: shall it be in vain? By mail after mail does Mr. Smith write home, entreating more aid. In his last letter he asks for an appeal to be made for native preachers and Scripture-readers. Cannot our friends who knew him and sympathised with him when in England, and who, by their warm sympathy, cheered and taught him to look to them for co-operation—those whose very prayers may have been instrumental in bringing down this blessing on his labours—can they not enable us to meet his request? The Annual Income of the Society will only meet its customary expenditure. It cannot supply the unexpected

“The cause of Christ is spreading rapidly in the villages, as well as in Delhi. At a place three miles distant, on the Muttra road, called Purana Killa, we have 300 inquirers. I shall probably baptize some of them on Sunday next; in Delhi, also I have a number for baptism on the first Sabbath in next month. I hope before the year is out to form two native churches with native pastors, one at Shahdra, and the other at Purana Killa.”

### THE WORK.

“On Sabbath evening, the 18th September, we formed ourselves into a church at Delhi. The members are fifteen natives and eight Europeans. As a temporary measure I was chosen pastor; we shall, however, shortly separate the natives, and let them have their own pastor. We have now six inquirers’ schools, where we also hold evening services; as the number of these increase our labours are vastly increased. I have managed to place a native Christian over each school, and they all act as Scripture-readers in their districts. I have also two very respectable native preachers, who work hard. Still I usually attend two stated services every evening in the week, and in my state of health it is very hard. I fear my stay in India will be short; my

old complaint is so bad that writing even a letter is difficult, my breathing being affected by leaning over my chest for a short time; added to this, my old eruption has broken out worse than ever, rendering every move painful. I can assure you it is really the work that keeps me here. I would not face another hot season for any amount of the world’s gold; but I cannot leave thousands of hopeful inquirers after salvation. Mr. Broadway I expect to-day, and then he will share my labours, and I must try to get a little rest. The cold weather is gradually coming, and I hope with it I shall improve.”

### NEW CHURCHES.

“I must just drop you a line, though there is scarcely time before the mail closes. I am thankful to say the gospel is spreading rapidly in the district, and I expect we shall be able to form a number of village churches. At Shahdra we have eight members, and Solomon, a native preacher, is to be their pastor. At Purana Killa, Old Delhi, we have thirty-five members. Bhagwan has charge of them, and is going to live there immediately. We are getting as many native agents as possible, and already twelve are at work in schools, and preaching among inquirers

chiefly. On the 23rd October I baptized two; on the 24th, ten; on the 30th, nine; 3rd November, Mr. Broadway baptized two; and on the 13th I baptized eighteen more. Besides the baptized there are hundreds of inquirers and many village people sending for us to visit them, and praying for native preachers to be placed among them.

"I have repaired and opened the chapel; got six schools going, and twelve native assistants. My own house is a most convenient property for the mission, and Mr. Broadway will, I hope, soon be settled in another good place."

#### A CRY FOR HELP.

"Do make an appeal for me for native preachers and Scripture-readers, and remember now is our opportunity. I can raise large sums in India, but our friends in England must supplement it. There are

several more native preachers I want to employ, but I cannot undertake more without some aid from home; and with that aid I hope soon to see a complete network of native churches all around Delhi. I cannot give you large particulars now, but our report next month shall be as full as possible.

"The congregations in the city are still large, and many are inquiring about Christianity. I think I told you Fatima, widow of Walayat Ali, who was martyred during the insurrection, had joined us here, and I am glad to say she is very useful in going about among the women, who receive her kindly. Our chapel is likely to be pulled down, but we shall get compensation and build a much larger, for the congregation cannot get into it. Would there be any use in appealing for help to build a good place worthy the sainted names of our martyred brethren?"

#### AGRA.

The Rev. J. Gregson's letters continue to be very encouraging, especially with regard to the work, supplementary to the ordinary mission labour, among the Europeans at this station. Under the date of November 2nd Mr. Gregson writes:—

"Muttra, it seems, is provided for by the arrival of Mr. Williams in Calcutta; and as for Agra, we will get on as we can till you can send us help. Delhi should have the most anxious attention of the Committee, and every nerve should be strained to strengthen and encourage our efforts there. I very much fear Mr. Smith cannot hold on much longer, and there must, if possible, be some one ready to take his place."

"If you could send out some one from England of good education, of some ministerial experience, and of large and liberal views—such a man would have great influence in the movements of the missionaries there, and would find a good influential sphere for usefulness in English. Should the work go on as it begins to promise to do in Delhi, a new era will be opened in the history of missions in the north-west, and we may hope a wide-spread impetus will be given the progress of Divine truth."

#### LOSSES AND GAINS.

"In Agra I have little additional to re-

cord. My absence from home has—and will for a fortnight to come—prevented the reception of members into the church. Six hopeful native candidates must wait my return for instruction and examination, and some soldiers also must wait for the same reason. The 89th regiment has, I am sorry to say, just left. Two men had been baptized out of this regiment, and several others were on the eve of joining us, whilst from twelve to twenty attended the chapel. All these are gone. But the very day they left, six men of the Rifle Brigade joined us, and I hope their places will soon be filled up by fresh men. At the cantonments our congregations are most encouraging, and never since the division in Mr. Jackson's time has the congregation been so good. Last Sunday night there were not half-a-dozen empty seats. We have been much cheered and interested by accounts we have received of the wonderful Revivals in Wales, and Ireland, and Scotland, and now apparently reaching England, and some of us are hoping and praying to be similarly visited and blessed here."

#### MUTTRA.

To the remarks made by the Rev. T. Evans, we beg to call the attention of our friends. Now that the demands for new men are urgent in so many stations, it is important that the qualifications for missionary work be distinctly known.

"I have just returned home from Agra, having gone with Mr. Gregson to the Buteswar Mela to preach. We spent seven

days there, and had very large congregations to preach to. Many of the poor people heard the gospel gladly. May the

rich blessing of Heaven rest on our feeble efforts. As I suspect that Mr. G. will furnish you with an account of our work at the Mela, I need not say more."

## WELCOME ARRIVAL.

"Mr. Williams has arrived in Agra, and is to come over here in a few days. From what I saw of him, I am much pleased with him. He has, I think, the one great thing, above all others, needed to fit him for his labours—*his heart is in the work*. I believe he will soon pick up the language also; he seems to be wholly given to study Hindi already, and I shall be most happy to help him on. He has also, I should think, a *good voice*, which is of the last importance to a *preaching* missionary, and which the Committee at home should always think of in selecting men to go forth to *preach*. In a crowded and noisy bazaar, or mela, it matters not what a man's

abilities be, if he has no *voice* to make the people hear him. I would strongly advise you, dear brother, to keep this in mind, when young men come before the Committee as applicants for the mission-field. If they have not a good voice, do not send them to *preach*, for in India they *cannot* do it. Let them, if needs be, be chosen to teach, or print, or translate; but for *preaching* missionaries do not engage them.

"Excuse me for this remark: I have made it because I believe it to be well worth attention.

"I must now at once set to and build up the old mission-house. Mr. W. can, in the meanwhile, put up with us here. But as this house has so little accommodation, it would be impossible to make it do for us, with any comfort, during the hot season. The old mission-house, when done up, can accommodate us both, and that will be an advantage."

## THE WEST INDIES.

## JAMAICA.

The Rev. J. T. Brown's letter, dated Kingston, Nov. 25th, came to hand only just in time to allow of the insertion of a line announcing his safe arrival, in our last number. It will be seen how striking and new those scenes, through which he has passed are to him. But while sympathising with the feelings he so well expresses, we are anxious to call attention to the testimony he had in regard to the Emancipation Act, from all parties on board the crowded ship, during the voyage. Their varied tongues, all speaking at the same time, made a perfect Babel in our ears, as we and two other friends stepped on board with Mr. Brown, prior to his departure; which event, by some most unaccountable accident, sincerely regretted, was not duly recorded. This testimony, so exactly tallying with what Mr. Underhill also heard during his passage, is very important, and will serve to show that the negro is something better than a very "funny animal," and that England's generous purchase of his freedom, and her combined philanthropic efforts for the elevation of the whole race, have neither been mistaken nor useless.

"It is not often that I have written of my safety and well-being, with a deeper feeling of gratitude to the God of sea and land. For the first part of the journey our way was very troubled. Those boisterous south-western gales blew hard directly ahead of us for about half our passage to St. Thomas, and at times vexed old ocean till it stormed and raged in giant fury. One or two days and nights were to me, an inexperienced landsman, sublimely terrific. As much as I could, I enjoyed the magnificence around me.

"But in due time quiet and favourable winds came; then pleasant sailing over smoother waters, gorgeously blue, under skies filled with the glory of their light, and the climate, delicious beyond anything I have ever breathed—pure and exquisite as 'the wine of Lebanon,' whatever that

might be; and in about three days after date we arrived at St. Thomas. The mail was gone, and hence it was you did not hear from me sooner. There we rested on Sunday night, November 20th, and went on shore for service; right glad once more to set foot on land, and to pay our vows to 'God in his house and in the midst of his people.' Upon the whole I very much enjoyed the voyage. I was not more ill than was necessary to establish my fellowship with all about me, and soon recovered sufficiently to take an interest in the outspread prospect of grandeur and beauty. As we sighted the different islands—those children of the sea—one after another, and sailed along by them—some of them rearing their high heads far up skyward, some opening their breasts to all the light and wind of heaven, others again lying with

bare, rugged backs, like some huge sleeping creature in the midst of the deep, and others timidly lifting themselves just above the waves—the charm greatly increased; it was all new.”

#### TO BE NOTED.

“The talk by the way, too, added to the interest. Men were with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instrument of cruelty. I cannot tell you how glad it made me to hear from one and all the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. ‘Not for the world,’ said one of them, ‘would I go back into slavery.’ The truth is, that while it has benefited the negro, it has been, if possible, a greater blessing to the planters. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice for their sakes that

Britain was magnanimous enough to do that great immortal deed of justice.

“You can readily imagine how thankful I was to see this marvellous land—land of such excelling glory in a material point of view, and of such stirring memories. We reached here yesterday (Thursday, three o’clock p.m.), after having had our foremast struck by lightning in the night. Mr. and Mrs. Underhill were at the vessel to welcome me; and it was in no small degree pleasant to see familiar faces again, and to be greeted by known friends—and this, too, far away from home. Afterwards Mr. Oughton came with kindly welcome; and in the evening there was a social friendly meeting of his Sabbath-school teachers to greet Mr. Underhill and myself. We were pleased with this expression of goodwill, and spent two or three hours very pleasantly with these people—fine specimens of the African race, and, as far as one can judge, worthy working Christians.”

#### ST. THOMAS IN THE VALE.

From the subjoined extracts from Mr. Underhill’s letter of December 7th, it will be seen that the deputation have commenced their labours. We have called particular attention to that part of Mr. Brown’s letter which relates to the results of the Act of Emancipation; and we now ask a similar attention to what Mr. Underhill states in regard to the labour question in Jamaica. In Trinidad he deemed the immigration scheme a success. The same sort of thing is loudly called for in Jamaica. Many of our brethren have opposed it. So have the Anti-Slavery Society at home. For this they have been much blamed. If Mr. Underhill has got hold of the real facts of the case, these parties have acted rightly; the more especially, as all Jamaica immigration schemes sought to throw the main burden of the expense on the negro. The planters wanted to get foreign labourers to reduce the cost of native labour, and to make the native pay the expenses of the scheme. Surely this is unjust! And now it appears that labourers can be had *if they are paid*; but they wont work unless they are paid. Well, who can blame them for that!

#### THE WORK BEGUN.

“We left Kingston on the 26th ult., and next day Mr. Brown and I preached at Spanish Town for Mr. Philippo. The congregations were good. The Monday we drove to Old Harbour Bay, and inspected the chapel which Mr. Dawson occupies in conjunction with his own place in Spanish Town. Mr. D. is now in England. The Old Harbour Chapel is much out of repair, and so is the mission-house; but the senior deacon told us that the congregations were good, and that an effort was now being made to repair the place of worship. On Wednesday we visited Sligoville, a station of brother Philippo’s, when we examined the school and addressed the people who had assembled. The chapel is undergoing repair; the people having gone into the woods, brought the timbers and

shingles on their heads some six miles, evincing a most commendable liberality and zeal. We returned the next day, having passed the night at Orange Grove, a small property belonging to Mr. Philippo, a little more than half-way. It is a lovely spot, surrounded with mountains, where serenity and quiet seemed to have found their dwelling place.”

#### A PLEASANT RIDE.

“The situation of Sligoville is magnificent; on the top of a lofty mountain, and commanding views of the sea on both sides of the island. The spot is remarkably salubrious, and to a missionary at Spanish Town must be a very pleasant and useful sanatorium. On Friday, the 2nd December, we started for Jericho. On our way we passed through a most enchanting and noble gorge, through which the Rio Cobre

runs, guarded on either side by lofty precipices, and mountains thickly covered with forest. We reached Jericho in time for breakfast, Mr. Hume having kindly prepared all requisite accommodation. His residence is at Mount Hermon, nine miles from Jericho, and to the eastward, in the mountains which encompass on every side the fine valley of St. Thomas in the Vale. Mr. Brown remained at Jericho for the Sunday services, but my wife and I rode over to Mount Hermon. On Sunday (the 4th) I preached to a full house of coloured people. The chapel, a neat, substantial stone structure, with brick facings to the windows and doors, will hold 600 persons. Before the service, I was present at Mr. Hume's inquirers' class, which numbers about thirty individuals, and at the Sunday-school. After preaching, Mr. Hume administered the ordinance to nearly 250 members. The membership of Jericho church numbers 1,012. Yesterday, we had a meeting of about 400 of the people, before which we met the deacons and leaders. Mr. Brown and I addressed the people at considerable length, and enjoyed—what indeed has been the case everywhere among the Jamaica people—the most profound attention. To-morrow, we have a similar meeting at Jericho, and the next day (D.V.) we proceed to Moneague, in order to preach on Sunday at Mount Nebo, Mr. Gordon's church, and Coulart's Grove, Mr. O'Meally's. We hope to reach Calabar by the end of that week, in order to be present at the examination, which begins on the 19th inst."

#### THE PEASANTRY.

"Our impression of the people has been a very gratifying one. They have advanced beyond my expectations in the adoption of civilised habits. They are well-dressed, and in person have a manly bearing and a stalwart frame, which indicate strength and independence. There is a general complaint among the deacons and leaders, as well as the ministers, that the attention to religion, so marked in former days, is not so steady as it should be,—that the young people especially are less desirous to unite themselves to the church of Christ.

"Yet it is not improbable, that the number joining the churches is, on the whole, a fair proportion of the people, and, under

the circumstances, quite as large as may fairly be expected."

#### AN IMPORTANT SUBJECT.

"With respect to the question now so seriously agitated—the introduction of new labourers into the island—it is true that labour is abundant enough here without it, and may be secured by proper management on the part of the planters, to any extent which the present area of sugar or coffee cultivation may require. Yet it is also true that, in the sense of the planters, labour is not to be had in that regular quantity which they often need. But the fault of this is not with the labourer. It was the planter who drove the labourer from his estates, and forced him to purchase and cultivate land for his subsistence. And it is owing to the present conduct of many a planter that the labourer is unwilling to render the services which are required. It is no fault of the labourer that he should cling to his little freehold which affords him a certain livelihood, and prefer to labour on his land which pays him better, than to receive the often inadequate wages offered to him by the manufacturer of sugar. Some planters have no difficulty in obtaining all the labour they need; but then they pay honestly and regularly the wages of the people. The majority, I fear, not only endeavour to obtain labour at a price less than its worth, but withhold the hard-earned wages of their workmen, and make all manner of unfair deductions. I have spoken to scores, if not hundreds of negroes, who all affirm that their wages are seldom regularly paid, are often deferred for weeks or months, and are subjected to deductions on pretences altogether unfounded. Planters have confirmed this statement to me, and I think there can be no doubt of its general accuracy."

#### RECEPTION.

"Hitherto we have enjoyed a most cordial welcome from all whom we have seen, and have received many letters of kind welcome from those we have not seen. I am not more sanguine than I was of meeting satisfactorily the wishes of the brethren; but I think, with God's blessing, that the deputation may be able to inform the Committee, and to elicit facts sufficient to guide them to the formation of plans for the future."

### FRANCE.

#### MORLAIX.

We would beg to direct the attention of such of our readers as are interested in the advancement of gospel truth on the Continent, to the following communication from Mr. Jenkins.

"I left home on the 21st October, to attend a meeting at Rennes. It was one of those meetings which we established many years ago in Brittany, and which are held

in rotation, in the few evangelical churches formed in this country, for the purpose of preaching the gospel and fostering Christian union and fraternal co-operation, as regards the work of Scripture distribution, &c.

"The attendance was fair, considering this old town of 50,000 inhabitants, a stronghold of Popery, is thought to contain only about 150 Protestants.

"On Monday we had a conference of ministers, in which each gave some account of his labours, and it was resolved the next meeting should be held at Morlaix, in March."

#### A NEW CHURCH.

"I left Rennes for Angers, where I arrived after a journey of above 100 miles. At the coach-office I found my friend, Mr. Robineau, who was pastor of the Established Reformed Church, until his views on baptism underwent a thorough change, and he considered it his duty to carry his views into practice; on account of which the Consistory of Nantes ejected this faithful servant of Christ from the ministry, and the church to which he ministered. It was thought he would be obliged to leave Angers, and seek a field of labour elsewhere, but the Lord ordained things otherwise, for his ministry had been blessed to the congregation, so that when he was ejected the people went out with him, and prevailed with him to remain with them as their pastor. Despite zealous efforts, only a few Protestants, and those of dubious Christian character, remained in the Established Church.' The pastor and those who went out have formed themselves into a Free or Congregational Baptist Church. On the Lord's-day, 2nd of October last, nine Protestants and three Catholics were baptized on a profession of their faith, and the Lord's Supper was administered in the newly-formed church. It was principally to pay a fraternal visit to this pastor and church, that I thus travelled above 200 miles from home.

"The room where the meetings are held will contain about 120 persons: it is on the second floor, in an unfrequented lane, but is well filled. The congregation was very attentive, and we felt that the Lord was in the midst of us, according to his promise.

I was desired to give, in the afternoon meeting, more account of our mission in Brittany, on which the friends evinced a lively interest.

"The need of a place of worship is much felt, and it is fully intended to make renewed efforts to realise the project of building one. The church has been encouraged by the sympathies and liberality of Baptist friends in England. It would answer but little purpose for them to look to Pædobaptists for support. Angers and the surrounding country present a vast field for labour and usefulness."

#### IMPORTANT PROJECTS.

"I will now mention two things which were under our consideration. One of these things is a French Baptist periodical. We had already touched on this subject in our correspondence, as it had been mooted by Mr. Robineau. The result of our conversation is, that Mr. Robineau would willingly be a principal editor, and try to secure the co-operation of French ministers who are Baptists, such as Mr. Pozzy, M. Lenoir, &c. Mr. Robineau has some experience in editorship, as he has been for some time an assistant editor of the 'Archives du Christianism,' with his uncle, M. Frederick Monod. The other subject we had under consideration was a fraternal visit to churches in France embracing Baptist views; including the idea of going to Alsace, to see the state of the old *Anabaptists* there, of whom I have heard speaking different times, and respecting whom an interesting article appeared not long ago in the *Siècle*. The object of such a visit would be to gather information as to the state of Baptist principles and practice in France; aim at edification, brotherly union, and mutual encouragement among the pastors and churches who hold these views; and also see what could be done to establish a periodical, having for its object the defence and propagation of Baptist Evangelical doctrine and principles. It was resolved between Mr. Robineau and myself, that I should make these things known to your Committee, with an appeal for aid to carry them into effect, in the course of next year, if approved by the Committee."

## HOME PROCEEDINGS.

We have no meetings to report this month except those of the Pembroke-shire Auxiliary, which have been attended by the Rev. T. C. Page, late of Madras.

By letters just received, tidings have come to hand of the safe arrival in Calcutta, on the 12th of December, of our venerable friend the Rev. J. Williamson, of Sewry, accompanied by Mr. Craig and Mr. and Mrs. Hobbs, in safety and good health. Mr. Craig will go on to Sewry, to labour in that



	£	s.	d.
Bloomsbury Chapel—			
Collection, for <i>W. &amp; O.</i>	14	14	0
Contributions.....	2	3	6
Do., for <i>India</i> .....	4	7	6
Do., for <i>China</i> .....	1	11	0
Do., for <i>Serampore</i> .....	1	5	0
Brentford, Park Chapel—			
Collection, for <i>W. &amp; O.</i>	1	10	6
Brixton Hill, Salem—			
Collection (part) .....	11	11	1
Do., for <i>W. &amp; O.</i> .....	5	0	0
Brompton, Onslow Chapel—			
Collection, &c. ....	6	13	6
Camberwell—			
Collection, for <i>W. &amp; O.</i>	13	18	1
Camden Road—			
Collections .....	27	12	6
Do., for <i>W. &amp; O.</i> .....	7	14	11
Contributions.....	41	18	7
Hackney—			
Contributions.....	3	12	1
Do., for <i>India</i> .....	1	0	0
Do., for <i>China</i> .....	81	9	10
Do., Juvenile .....	8	15	8
Do., Sunday School	16	5	6
Hampstead, Holly Bush Hill—			
Collection, for <i>W. &amp; O.</i>	1	6	0
Harrow-on-the-Hill—			
Collection, for <i>W. &amp; O.</i>	0	16	2
Hawley Road—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Contribs. by <i>Y. M. M. A.</i> , for <i>China</i> .....	6	15	6
Higgate—			
Collection, for <i>W. &amp; O.</i>	1	8	0
Contributions, by Miss Hatch .....	2	12	0
Islington, Cross Street—			
Collection, for <i>W. &amp; O.</i>	5	0	0
Regent's Park Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Muttra School</i> .....	10	5	2
Salters' Hall—			
Collection, for <i>W. &amp; O.</i>	4	6	9
Shacklewell—			
Collection, for <i>W. &amp; O.</i>	3	12	3
Soho Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Kottaville School, Ceylon</i> .....	10	10	0
Staines—			
Collection .....	2	8	0
Contributions.....	4	13	0
Do., for <i>China</i> .....	2	4	2
Less expenses ...	9	5	2
	9	0	0
Tottenham—			
Collection, for <i>W. &amp; O.</i>	2	12	0
Vernon Chapel—			
Collection, for <i>W. &amp; O.</i>	1	1	0
Walworth, Arthur Street—			
Contributions by Miss Nettleton .....	1	0	4
Do., Sunday School, for <i>Kaluvagoda School, Ceylon</i> .....	2	14	0
Westbourne Grove—			
Collection, for <i>W. &amp; O.</i>	11	10	0
<b>BEDFORDSHIRE.</b>			
Blunham—			
Collection, for <i>W. &amp; O.</i>	0	5	0
Dunstable—			
Contribs., for <i>N. P.</i> .....	0	11	2
Do., for <i>China</i> .....	6	3	9
Houghton Regis—			
Contribs., for <i>China</i> ...	1	1	0
Luton, Old Meeting—			
Collection, for <i>W. &amp; O.</i>	1	10	0

	£	s.	d.
Luton, Wellington Street—			
Collection, for <i>W. &amp; O.</i>	1	19	6
Wilden—			
Collection .....	2	17	6
<b>BREKSHIRE.</b>			
Reading—			
Collection, for <i>W. &amp; O.</i>	5	0	0
<b>BUCKINGHAMSHIRE.</b>			
Aston Clinton—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Buckingham—			
Collection, for <i>W. &amp; O.</i>	0	12	0
Fenny Stratford—			
Collection .....	0	16	4
Do., for <i>W. &amp; O.</i> .....	1	2	0
Contributions.....	2	11	10
Do., Sunday School	2	17	4
Swanbourne—			
Collection, for <i>W. &amp; O.</i>	0	8	3
Wraysbury—			
Collection .....	2	0	0
Contribs., Juvenile ...	1	15	9
<b>CAMBRIDGESHIRE.</b>			
Gamlingay—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Haddenham—			
Collection, for <i>W. &amp; O.</i>	0	16	0
Waterbeach—			
Sunday School, for <i>N. P.</i> .....	0	11	1
<b>CHESHIRE.</b>			
Birkenhead—			
Collection, for <i>W. &amp; O.</i>	6	4	2
Stockport—			
Collection, for <i>W. &amp; O.</i>	0	15	0
<b>CORNWALL.</b>			
Camborne—			
Anon.....	1	0	0
Penzance—			
Collection, for <i>W. &amp; O.</i>	1	2	0
Redruth—			
Anon. ....	1	19	0
Saltash—			
Collection .....	3	7	4
Do., for <i>W. &amp; O.</i> .....	1	3	0
Contributions.....	3	2	0
Do., for <i>N. P.</i> .....	1	2	7
Do., Sunday School	0	6	0
Less expenses ...	9	0	11
	8	15	8
<b>DEVONSHIRE.</b>			
Appledore—			
Collection, for <i>W. &amp; O.</i>	0	17	8
Dartmouth—			
Collection .....	1	18	3
Contributions.....	2	3	3
Less expenses ...	4	1	6
	0	16	6
	3	5	0
Honiton—			
Collection, for <i>W. &amp; O.</i>	0	18	0
Instow—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Contribs., for <i>N. P.</i> ...	0	10	0
Kilminster—			
Collection, for <i>W. &amp; O.</i>	0	5	9
Lifton—			
Collection, for <i>W. &amp; O.</i>	0	3	6

	£	s.	d.
<b>DORSETSHIRE.</b>			
Poole—			
Collection, for <i>W. &amp; O.</i>	1	7	4
Contributions, for <i>N. P.</i>	3	0	0
Weymouth—			
Collection, for <i>W. &amp; O.</i>	1	10	0
<b>ESSEX.</b>			
Ashdon—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Harlow—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Loughton—			
Collection, for <i>W. &amp; O.</i>	4	15	0
Romford, Salem—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Waltham Abbey—			
Collection, for <i>W. &amp; O.</i>	1	14	10
<b>GLOUCESTERSHIRE.</b>			
Arlington—			
Collections .....	2	1	6
Contributions.....	1	6	0
Avening—			
Proceeds of Lecture, by Rev. T. E. Fuller, for <i>China</i> .....	0	11	0
Bourton-on-the-Water—			
Contributions, on account .....	10	0	0
Chipping Campden—			
Collection, &c. ....	1	7	4
Coleford—			
Collection, for <i>W. &amp; O.</i>	2	1	4
Kingsstanley—			
Collection, for <i>W. &amp; O.</i>	1	18	0
Wotton-under-Edge—			
Collections .....	7	4	0
Do., for <i>W. &amp; O.</i> .....	0	15	0
Contributions.....	9	0	0
Do., Sunday School	0	9	7
Less expenses ...	1	5	9
	16	2	10
<b>HAMPSHIRE.</b>			
Niton, I. W.—			
Collection, for <i>W. &amp; O.</i>	0	10	0
<b>HEREFORDSHIRE.</b>			
Hereford—			
Collection, for <i>W. &amp; O.</i>	1	5	0
Leominster—			
Collection, for <i>W. &amp; O.</i>	1	0	3
<b>HERTFORDSHIRE.</b>			
Hemel Hempstead—			
Collection, for <i>W. &amp; O.</i>	3	0	0
Hitchin—			
Collection, for <i>W. &amp; O.</i>	5	4	3
Contribution .....	5	0	0
Markyate Street—			
Collection, for <i>W. &amp; O.</i>	0	12	0
St. Alban's—			
Collection, for <i>W. &amp; O.</i>	4	5	6
<b>HUNTINGDONSHIRE.</b>			
Great Gidding—			
Collection, for <i>W. &amp; O.</i>	0	17	3
<b>KENT.</b>			
Cox Heath—			
Sunday School .....	0	7	6
Crayford—			
Collection, for <i>W. &amp; O.</i>	2	5	0
Deal—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Dover, Salem—			
Collection, for <i>W. &amp; O.</i>	1	0	0

	£	s.	d.
Folkestone—			
Collection, for <i>W. &amp; O.</i>	3	0	0
Foots Cray .....	3	0	0
<b>Lee—</b>			
Collection, for <i>W. &amp; O.</i>	5	8	7
Contributions .....	9	7	10
Do., for <i>China</i> .....	4	16	3
Do., Sunday School, by <i>Y. M. M. A.</i> , for <i>China</i> .....	0	10	4
Lewisham Road—			
Collection, for <i>W. &amp; O.</i>	4	4	1
Sevenoaks—			
Collection, for <i>W. &amp; O.</i>	2	2	0
Tenterden—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Sunday School, for <i>N.P.</i> .....	0	16	6
Tonbridge—			
Contributions, by <i>Miss</i> <i>Baker</i> .....	1	15	0
Woolwich, Parson's Hill—			
Collection, for <i>W. &amp; O.</i>	2	6	3
<b>LANCASHIRE.</b>			
Bacup, Ebenezer—			
Contributions, for <i>India</i>	5	0	0
Bacup, Zion—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Contributions, for do.	2	0	0
Blackpool—			
Contribution .....	1	0	0
Boole—			
Collection, for <i>W. &amp; O.</i>	2	8	3
Chadderton, Mills Hill—			
Collection, for <i>W. &amp; O.</i>	0	16	0
Haslingden, Ebenezer—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Contribution, for <i>China</i>	5	0	0
Liverpool—			
Myrtle Street—			
Col., for <i>W. &amp; O.</i> ...	20	1	6
Fembroke Chapel—			
Col., for <i>W. &amp; O.</i> ...	18	10	5
Soho Street—			
Col., for <i>W. &amp; O.</i> ...	1	5	6
<b>NORTH LANCASHIRE</b>			
Auxiliary, by <i>Mr. L.</i> <i>Whitaker, jun.</i> , on account .....	24	0	0
Rochdale, West Street—			
Collection, for <i>W. &amp; O.</i>	4	0	0
Tottlebank—			
Collection, for <i>W. &amp; O.</i>	0	19	8
Contributions .....	5	5	2
Proceeds of Tea-meet- ing (part), for <i>N.P.</i>	0	8	6
Wigan, Scarisbrook Street—			
Collection, for <i>W. &amp; O.</i>	1	10	0
<b>LEICESTERSHIRE.</b>			
Blaby—			
Collection, for <i>W. &amp; O.</i>	0	18	0
Leicester, Charles Street—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Oadby—			
Collection, for <i>W. &amp; O.</i>	1	0	0
<b>LINCOLNSHIRE.</b>			
Alford—			
Contributions .....	1	7	6
Great Grimsby—			
Collection, for <i>W. &amp; O.</i>	1	6	0
Hornosastle—			
Collection, for <i>W. &amp; O.</i>	0	12	0
Kirmington—			
Contributions .....	3	13	0

	£	s.	d.
Lincoln—			
Contribs. for <i>W. &amp; O.</i> ...	2	0	6
<b>NORFOLK.</b>			
Great Ellingham—			
Collection, for <i>W. &amp; O.</i>	0	18	0
Lynn, Union Chapel—			
Collection, for <i>W. &amp; O.</i>	5	7	6
Worstead—			
Collection, for <i>W. &amp; O.</i>	2	0	0
Yarmouth—			
Collection, for <i>W. &amp; O.</i>	1	8	6
Contributions, by <i>Y. M. M. A.</i> , for <i>China</i>	3	0	0
<b>NORTHAMPTONSHIRE.</b>			
Blisworth—			
Collection, for <i>W. &amp; O.</i>	0	18	0
Brayfield .....	1	18	9
Buokby, Long—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Culworth .....	3	8	0
Gretton—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Hackleton—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Harpole—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Kislingbury—			
Collection, for <i>W. &amp; O.</i>	0	6	0
Northampton—			
College Street—			
Col., for <i>W. &amp; O.</i> ...	4	10	0
Princes Street—			
Col., for <i>W. &amp; O.</i> ...	0	15	0
Ringstead—			
Collection, for <i>W. &amp; O.</i>	1	2	6
Roads—			
Collection, for <i>W. &amp; O.</i>	1	2	6
West Haddon—			
Sunday School, for <i>N.P.</i> .....	0	9	2
<b>NORTHUMBERLAND.</b>			
Bedlington—			
Collection, for <i>W. &amp; O.</i>	0	11	3
<b>NOTTINGHAMSHIRE.</b>			
Carlton-le-Moorland—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Collingham—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Newark—			
Wagstaff, Mrs. A. ...	1	0	0
Southwell—			
Collection, for <i>W. &amp; O.</i>	0	7	6
<b>OXFORDSHIRE.</b>			
Chadlington .....	1	18	0
Coate, &c.—			
Collections—			
Coate .....	5	10	0
Do., Juvenile .....	0	18	1
Do., for <i>W. &amp; O.</i> ...	1	0	0
Aston .....	0	12	8
Bampton .....	0	9	1
Buckland .....	0	15	1
Duokington .....	0	8	6
Hardwick .....	0	5	4
Lew .....	1	3	2
Contributions .....	17	16	9
Do., Sunday School, Aston .....	0	14	2
Do., do., Standlake	0	9	6
Less expenses ...	30	2	4
	0	11	6
	29	10	10

	£	s.	d.
Milton—			
Collection .....	5	4	0
Contributions .....	2	11	2
	7	15	2
Less expenses ...	0	1	8
	7	13	6
Rollright, Great, by <i>Miss Webb</i> .....	2	15	3
<b>SHROPSHIRE.</b>			
Dawley Bank—			
Collection .....	1	10	0
Contributions .....	2	12	6
Do., for <i>China</i> .....	0	7	6
Donnington Wood—			
Collection .....	0	14	0
Contribution .....	1	0	0
Madeley .....	1	2	2
Maesbrook—			
Contributions .....	0	12	6
Pontesbury—			
Collection .....	2	2	3
Contribution .....	0	10	0
Shrewsbury—			
Collections, &c. ....	12	19	0
Less expenses ...	0	18	0
	12	3	0
Wellington—			
Collections .....	8	13	1
Contributions .....	10	12	3
	19	5	4
Less expenses ...	0	15	0
	18	10	4
Wem—			
Collection .....	1	9	7
Contributions .....	0	15	0
	2	4	7
Less expenses ...	0	9	0
	1	15	7
Whitchurch and Ightfield—			
Col. Whitchurch .....	4	4	10
Do., for <i>W. &amp; O.</i> ...	1	12	8
Do., <i>Free's Heath</i> and <i>Ightfield</i> .....	2	5	0
Contributions .....	11	10	2
<b>SOMERSETSHIRE.</b>			
Bath—			
Proceeds of Lecture by <i>Rev. T. E. Fuller</i> , for <i>China</i> .....	0	19	0
Bristol, Pithay—			
Collection, for <i>W. &amp; O.</i>	2	2	0
Burnham—			
Collection, for <i>W. &amp; O.</i>	0	7	0
Chard—			
Collection, for <i>China</i>	8	1	10
Do., for <i>W. &amp; O.</i> ...	2	5	0
Cheddar—			
Proceeds of Lecture by <i>Rev. T. E. Fuller</i>	5	0	0
Do., by do., for <i>China</i>	5	16	0
Frome, Sheppard's Barton—			
Collection, for <i>W. &amp; O.</i>	2	8	0
Hatch—			
Collection, for <i>W. &amp; O.</i>	0	9	0
Keynsham—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Montacute—			
Collection, for <i>W. &amp; O.</i>	0	15	0
Wellington—			
Contributions, by <i>Miss</i> <i>Baynes</i> .....	1	4	0



# IRISH CHRONICLE.

FEBRUARY, 1860.

## NOTES OF A SECOND VISIT TO DUBLIN AND THE NORTH OF IRELAND, SIX MONTHS AFTER THE GREAT AWAKENING.

MY DEAR BROTHER,—On the 8th and 15th of January, I preached in the Rathgar Road Chapel. During the whole of the first two Sundays the rain poured down incessantly, but the congregations were good. The second was a wild, uninviting day, but rather more favourable, and the place was crowded, both morning and evening. After the latter service, the congregation were invited to stay half-an-hour to a prayer-meeting. Not more than twenty or thirty retired. This infant cause is in a very promising state. Already it possesses the elements of a strong and enduring interest. A chaste and elegant place of worship is now being erected on one of the most eligible sites in a respectable and rapidly increasing suburb of Dublin; and should it be favoured with a wise, holy, and efficient ministry, it will be speedily filled with an influential congregation.

My visit to the North had three objects in view: preaching the Word to the unconverted; giving Christian counsel to such of the young disciples as I might meet with; and ascertaining, by extended personal inquiry, what are the *present results* of the recent spiritual awakening.

I preached every evening to very attentive and interesting congregations, and spent so much of each day as was not occupied by journeying, in visiting clergymen, Nonconformist and Methodist ministers, lay officers of churches, Sunday-school teachers, booksellers, converts, constabulary, and all other persons who might be likely to afford me authentic information relative to this great work. Facts and figures were carefully committed to writing, and, with very few exceptions, in the presence of those by whom they were furnished.

The two extreme points of my inquiry, Banbridge and Coleraine, were 100 English miles apart; and your readers may form an idea of the magnitude of the awakening from the fact, that in these towns, and in all the intermediate places to which my inquiries were directed, namely, Belfast, Ballymena, Ballymoney, Magherafelt, Castledawson, the Grange, in Toome dis-

trict, Tubbermore, &c., &c., there had been, to a greater or less extent, the same intense excitement, the same deep and spirit-crushing conviction for sin, the same earnest and agonising prayer for pardon and holiness; together with those mysterious physical manifestations of which so much has been written. The excitement spread over vast regions with almost lightning-like rapidity. It penetrated the mansion and the cabin, the shop and the mill; it appeared in markets and streets, in fields and in high roads; it traversed quiet glens and swept over lofty mountains, leaving comparatively few places untouched, until nearly the whole of the North of Ireland groaned beneath an intolerable burden, and sent up to the throne of grace a loud and thrilling cry for deliverance. In some places, business was partially if not entirely suspended for a time. In one mill, not a long distance from Ballymena, 150 individuals were struck down, so that the works had to be stopped. Convicted persons paced the streets with their Bibles open before them. During three, six, and even eight nights, many never went to bed. A clergyman told me that he was not in bed for four successive nights; and as he was retiring to rest on the fifth, he was sent for to visit some persons who had been "smitten" in the road just above his house. A professional man assured me that for three days he was never out of the sound of singing or prayer, whenever he was in the streets. An indescribable terror rested on the people. Then were the days of vast assemblies to hear the word of God and the voice of prayer. Wherever a preacher stood up, hundreds, and even thousands, gathered round him. Services were prolonged through the night till day-break. The simple prayer of a plain Christian often melted a whole congregation to tears, till his own voice was drowned by their sobs.

From this awakening we had a right to expect great results. Such a mighty wave of living waters could not pass over a country without quickening multitudes who were dead in trespasses and sins; and a

calm and persevering inquiry into the effects of the movement will not disappoint reasonable expectation. Let me mention a few of the most prominent.

1. *Increased attendance on the public means of grace, and on Sabbath-school instruction.*—Under this head I cannot do better than make a few brief quotations from the testimonies which I received from ministers and others. "Congregation permanently increased. So with regard to the Sunday school. Twelve months ago the average attendance was 100, now it is above 200." "Large permanent addition to congregation; so that another place of worship is necessary. Formerly, the Sunday schools were but thinly attended; at present, all round the country they are thronged both with teachers and scholars. In one of our Sunday schools the number has risen from 120 to 230." "Since July, the congregation has been increased one-third. Before the Revival, we could have put the people in a corner of the chapel; now, it is crowded to excess. Twelve months ago, we had on our Sunday-school register 20 children and 2 teachers; now, the average attendance is from 70 to 80 children and 16 teachers." "Large increase in attendance on public means of grace and Sunday schools." "Present increase in Sunday school, 200." "Before Revival, we had a *monthly* prayer-meeting—average attendance, 50; now, we have one *weekly*, with an average attendance of 200. (This refers to a remote district where the people have to come several Irish miles to worship.) "Fifteen months ago, we had a congregation of 20 persons; now, the Sunday-morning attendance numbers above 200, while in the evening it is often nearly 400. Sunday school formed twelve months since, 150 children now in attendance." Did your space permit, I could furnish additional illustrations of the influence of the Revival as seen in the growth of congregations and Sunday schools.

2. *Increase to the Churches, and stability of Converts.*—Of the vast multitudes who became the subjects of deep religious anxiety during the awakening, many have grown careless, and have broken through the restraint which was imposed on them for a time; still there has been a large and solid gain to the cause of true religion, and to the Church of Christ. One minister told me that the number of members in his church had been more than doubled in six months, and all remained steadfast. Another gave me the following figures:—During the ten years previous to the Revival the average annual increase was about 35. Since July he had received 280. Six months ago the number in communion was 400; now 680. He knew of no in-

stance in which a convert had returned to his old habits. This gentleman has been fully identified with the movement, and is regarded as a very judicious and sober-minded man. A third minister said that there had been an increase of eighty, including those on trial; and, in addition to these, about fifty nominal members and backsliders had been brought back by the Revival. Not ten of those on trial have relapsed, and of these there was reason to conclude that only *one* was converted, and he is now a penitent. Another church, which has been in a languishing state for years, has received a gracious quickening, and an addition of twenty-six to its communion since July. These all remain steadfast. In another the average additions in former years have been from five to ten. Since July seventy-five have been received into fellowship. No cases of falling away. From another minister I had the satisfaction of hearing that a church had been formed about two months since, and that seventy-five now break bread together. From personal intercourse with the converts it appeared to me that their religion was of a superior type to that which is found in the majority of those who are brought into the Church under ordinary circumstances. There was such a clear perception of the way of salvation, such a full reliance on the one sacrifice of Christ, such a vivid realisation of their own acceptance, such exalted views of the Christian character, such intense earnestness, and, in many instances, such peace and joy, that my lips were sealed, and I seemed to shrink into very small dimensions in the presence of these babes in Christ. A gentleman who occupies a very prominent position in connection with the press of Belfast gave me the following statement:—"In May last I made a tour through the counties of Antrim, Derry, and Tyrone, and attended day and night meetings up to the end of June. During that time I spoke to, prayed with, and directed, at least, 1,000 persons. I have since been over the same ground a second time, and out of 1,000 persons whom I saw stricken down, about twelve gave room for doubt. A minister in Tyrone told me that he did not know of one person out of a circle embracing eight or ten miles who had backslidden." Of course the proportion varies in different localities, but in every district that I visited I found the number of defections very small.

3. *New Interests have been created by the Revival.*—In one place that I visited, a congregation has been gathered by a devoted minister of Christ, who lately seceded from the Covenanters, and was baptized, though he is not at present identified with our denomination. In August last, a church

was formed, which now numbers fifty, of whom quite thirty are the fruits of the Revival. Only one has fallen away. The Sabbath congregation numbers from 300 to 400. I preached here on the night of the 10th inst. to a large and deeply attentive congregation, twenty or thirty of whom had come four or five Irish miles on a miserable night to hear the gospel. In several other places similar congregations have sprung up. There were no traces of these before the Awakening. I preached at the opening of a large room for public worship in a village not far from Tubbermore. The place was densely packed, the passage was full, and about a dozen stood on the outside unable to get in. In another town, a minister told me that a new mission congregation (distinct from the regular congregation), composed of reprobates from the worst parts of the town, had been gathered together. The place is crowded at every service. New converts stand well. Not more than 10 out of 140 who professed a saving change have gone back. Indeed, the whole country is open to the reception of the gospel. Earnest ministers are welcomed wherever they go.

4. *Prayer-meetings have been greatly multiplied.*—In Belfast alone there are not fewer than 100 meetings held weekly in different parts of the town for prayer and exhortation. These are conducted chiefly by young men belonging to the various churches. Besides these, there is a daily prayer-meeting in the Victoria-rooms, and on every Saturday afternoon from 800 to 1,000 persons attend. I saw at this prayer-meeting the reformed drunkard and the reclaimed infidel. There is also at the Music Hall a weekly prayer-meeting on Wednesday afternoons; average attendance, 800. In the Town-hall at Coleraine there is a daily prayer-meeting, at which 250 may be seen any morning in the week. A Presbyterian minister told me that at each meeting he hears a voice in prayer that he had not heard before.

5. *Public Morals have been remarkably improved by the Revival.*—In support of this assertion, I have the testimonies of the Rev. R. M. Henry,—Dunlop, Esq.;

Messrs. Arnold and Hamilton, of Belfast; Revs. Moore, Mooney, Ballard, and Mr. Pickering, of Ballymena; Rev. Mr. Crook, of Ballymoney; Revs. Ritchie, O'Hara, Canning, Vance, and Dr. Carson, of Coleraine; Rev. Mr. Montgomery and Mr. Graham, of Magherafelt; Rev. Mr. Gamble, of Castledawson; Rev. R. Carson, of Tubbermore; and Rev. Mr. Eccles, of Banbridge; besides those of working-men, and members of the constabulary force. A policeman in one of the worst parts of Belfast assured me that he had not one-third of the work to do that he had twelve months since. A serjeant at Castledawson said, "There are now few cases of drunkenness and crime, compared with former times." And at Magherafelt, head constable F—— said that drunkenness and crime had greatly decreased; where they apprehended five persons twelve months ago, they did not take up more than one now. So far as my own observation went, I can safely say that, throughout the whole of my journey, I saw only three persons who were under the influence of drink; I heard only one profane expression, and not one obscene remark. I have seen hundreds of persons returning from market, but there was no appearance of intoxication. Twelve months since this could not have been said. I might say much respecting the increased religious life and activity among Christians, and the anxiety which they manifest for the conversion of their neighbours, but want of space forbids me.

As soon as the spring sets in, earnest and devoted men should be sent to preach and teach in these revived districts. As a denomination, we find great favour among the new converts. If left to themselves, they are almost sure, from simply reading the Scriptures, to arrive at the conviction that they ought to be immersed on a profession of faith. It is unjust towards the Baptists to accuse them of having shown great earnestness in making proselytes. They have done no such thing. There is no occasion for it. Brother, "the fields are white unto the harvest." Who will go and reap them?

C. KIRTLAND.

## BANBRIDGE.

*Banbridge, Jan. 10, 1860.*

MY DEAR BROTHER,—The time is come when I ought to put you in possession of some additional particulars respecting the progress of the gospel in these parts.

It seemed good to some friends that we should close the year with a congregational tea-meeting. Tickets were issued, and about two hundred sat down to a plain but comfortable tea. Our great object was

eminently realised, namely, more intimate acquaintanceship, opportunity of free and pleasant intercourse, and consequent mutual edification. On the following evening I treated the children of the Sabbath school to tea, and delivered addresses of a nature corresponding with the solemnity of the season. *One hundred and fifty* children—the number in actual attendance on the Sabbath school—had at least one hearty

meal, a happy evening—an evening, I trust, that many will long remember with profit.

The passing away of the ever-to-be-remembered old year had furnished me with topics for many a profitable address, both in my chapel and my sub-stations. I accordingly hailed the advent of the new year as a peculiar opportunity for presenting its claims and responsibilities to my numerous congregations. Had you, my brother, been present at these—had you witnessed the scenes no less affecting than those in midsummer—had you previously known how much my physical power was inferior to the continuous draft upon it—you would have seen the propriety of those who, spontaneously falling on their knees, with uplifted hands and streaming eyes, implored the Lord that the minister might be enabled to hold out.

At Tanvalley, after a service which in England you would consider *unprofitably long*, I pronounced the benediction. If people will not go till it is delivered, they ordinarily will not remain after it. The large school-room became, by-and-by, cleared of the dense throng within—such a throng that, on my arrival at the beginning of the meeting, a number had to come out to give me means of getting in. But, presently, as if thinking better of it, while I was exchanging a word or two with a friend, they began, as with one consent, to return. Though my back was to them, I soon became conscious that the room was filling again. I turned, when one, as spokesman for the others, addressed me:—"Mr. Eccles, it seems the people would like another address, if you are able." I need not assure you I made the effort. Again I dismissed them, wishing them a kind "good night." Again the place was cleared *for the moment*, and almost as suddenly filled once more. *Another address* followed, adapted especially to those under conviction (there had been several "prostrations"), till at length nature could no more. I became absolutely enfeebled, and was *drawn out* by friends who felt it a duty to interpose in the way of wise restraint.

At Derrydrummuck, an intense interest. As soon as I enter I become conscious of being regarded, on every hand, before and behind, by eyes that seem to look into one,

to pierce to the heart's core, to search you through and through. But there are others whose glance you easily perceive is of another kind. It is plainly a sneer, denoting, "What will this babbler say?" But the word, in the hand of the Spirit, is quick and powerful. The topic I am engaged upon is, "The *claims* of God in the peculiarly interesting circumstances of the present time." Scarcely five minutes have elapsed, and the sneer exists no longer. The heart is pierced, the fountain of feeling reached, and a blanched, terrified expression succeeds. By-and-by, a cry for mercy follows. It is the daughter of a respectable farmer, young, strong, and by no means hysterically disposed. A few friends pay her suitable attention, and she is quietly removed. From every part of that great barn, head and shoulders bend forward in token of interest. Some, at the extremities, rise a little, then more, and forthwith are on their feet, stooping towards you, lest even a fragment of sound should be lost. Oh, how those eyes transfix you! Oh, what meaning there is in that half-open mouth! Oh, that hand grasping the other, or twitching nervously! Would not this scene, as it did once before, bind you in the spell of its own excitement, and carry you you hardly know whither? Verily the *unimpassioned* preacher, in such circumstances, must be "twice dead." You may well believe that my every power of mind and body was laid under contribution. God was with me. It was given me in that hour what I should speak. The sobs of the women, and the tear-dimmed eyes of strong men, testified that the word was with power. Every heart seemed sensible of the Divine presence. The place seemed holy ground. When heart and flesh failed me, we knelt in silent prayer. What an agony of seeking was then manifest? I summed up their petitions, and pronounced the blessing. But not one moved forth till after giving me that peculiar clasp of the hand which, among us, is such an exponent of the heart. When I reached the door, some fifty or sixty were still waiting to *shake hands again*, and to add a few more kind words, such as, perhaps, I ought not to repeat.

W. S. ECCLES.

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THE

# BAPTIST MAGAZINE.

MARCH, 1860.

STRICTURES ON SOME PASSAGES IN THE REV. J. B.  
BROWN'S "DIVINE LIFE IN MAN."

BY JOHN HOWARD HINTON, M.A.

INTRODUCTION.

I AM not going to write a critique on Mr. Brown's Sermons; I excuse myself, therefore, from all general remarks upon them, eulogistic or otherwise. My object is simple and well defined. Upon some passages in these Sermons I propose to offer a few strictures. The passages are these:—

I.

"The attempt to establish a fundamental distinction between a father's method of government and a ruler's has done much mischief, and for a century and a half has exercised a most debasing influence on theology. The idea that, as a father, God sustains one set of relations to men, and as the ruler of the universe another—that the key to certain manifestations is to be found in his love, while others can only be explained by his justice—could only satisfy an age in which the real foundations both of divine and human order were obscured."—P. 26.

II.

"Now this loss of power, which is life, is what befell Adam by his own act at the fall. . . . Spiritually, the manifold faculties broke loose from the will, which in the spiritual man is the organ of power. Sense, fancy, intellect, desire, affections, assumed an independent activity. The will struggled for mastery in vain. Passion broke loose from its powerless hand and paraded itself in murder, desire in impious lust, intellect in godless arts and inventions, force in the tyranny of the sword. The will, born to rule, like a poor crownless king, became the sport of factions. Tossed upon the rebellious surges of its disordered state, weak, weary, and desperate, it fought a losing battle during all the dreary ages till the advent of the Redeemer; then, gathering all its strength for one last outcry, it flung itself at the foot of the cross."—P. 78.

III.

"But, in the name of all that is vital and holy, let us get rid of the notion that justification, be it what it may, is a kind of legal fiction, an agreement of God with himself to regard and treat a human being as something other than what he is really and substantially in his sight."—P. 117.

IV.

On Romans xii. 1—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"—which is the text of his sixth sermon, Mr. Brown says:—

"This text presents to us the central claim and appeal of Christianity" (p. 143). "I have shown you that it is the first step into life. Life for MAN begins when he presents himself a living sacrifice to God."—P. 170.

In noticing these passages, I shall, of course, have occasion to refer to other portions of Mr. Brown's volume; I shall strictly confine myself, however, to the subjects here indicated. I beg it to be understood only, that I must not be held to agree with everything on which I am silent.

## CHAPTER I.

*On the Moral Government of God.*

"The attempt to establish a fundamental distinction between a father's government and a ruler's," says Mr. Brown, "has done much mischief, and for a century and a half has exercised a most debasing influence on theology. The idea that, as a father, God sustains one set of relations to men, and as the ruler of the universe another—that the key to certain manifestations is to be found in his love, while others can only be explained by his justice—could only satisfy an age in which the real foundations both of divine and human order were obscured."—P. 26.

From this passage it appears that Mr. Brown is displeased with two things; first, with the distinction which has been drawn "between a father's government and a ruler's;" and secondly, with the application of this distinction to theology. To take these in their order.

With respect to the first, the question, of course, is, Is the distinction which has been drawn "between a father's government and a ruler's" founded in fact? Do, or can, a parent and a magistrate act on the same principles, and adopt the same measures? The question is one of common life, and the answer must be supplied by observation of what is continually taking place around us. Look, first, at any well-ordered family, and watch both the principles and the methods of fatherly rule; then go into a police court, and pursue a similar course of observation. The two scenes are assuredly very far from being identical. The father possesses an unlimited discretion, the magistrate is bound to the administration of law; the father is restricted to disciplinary chastisement, the magistrate may have to inflict destructive punishment; the father must always consider the good of the child, the magistrate has to regard the well-being of the community; the father may yield much to pity, the magistrate must inflexibly administer the law. Here are surely obvious differences between paternal and magisterial rule, and differences of sufficient magnitude to warrant the assertion of a fundamental distinction. Or if this be not evident, let the experiment be made. Let a few fathers begin to act on the principles and rules of the magistracy, and a few magistrates on the principles and rules of parents; and then we shall soon see the fruits of abolishing a distinction which is so pleasantly said to be without a difference.

From the last phrase in the paragraph on which I am commenting—that in which Mr. Brown intimates his opinion that, in the present age, "the foundations of both divine and human order" are obscurely understood—it may seem that magistracy, as it now exists among men, is in a condition not satisfactory to him. He expects that all human governments will hereafter become paternal, and that the magistrate and the father *will be* actually one; a cheering indication of which consummation he seems to see in the multiplication of penitentiaries, and the extension of the reformatory system. As he merely hints his opinion on this subject, without either investigation of principles or adduction of evidence, it is sufficient for me to express an opinion of a contrary kind. Without assuming the perfection of human legislation as it now exists, I do not believe that such a consummation will ever arrive. The anticipation of it is, in my view, a piece of palpable Utopianism.

Mr. Brown objects, however, to the application of this distinction to theology, on which he says it has "exercised a most debasing influence." Postponing the consideration of this charge for the present, let the theological question be adverted to. Now I readily admit that the distinction between paternal and magisterial rule should not be applied to theology without cause shown; and I take upon myself at once the responsibility of showing the cause required.

Of course, the paternal relation is far more agreeable than the magisterial, and the inclination on all hands will be to make it the exclusive basis of the Divine administration towards man, if, upon trial, it be found adequate to sustain such a burden. The question, then, takes the following form—Can the administration of God towards mankind—the whole and every part of it—be explained on the supposition that he sustains to them the paternal relation only?

I am willing to answer this question in the first instance, by drawing illustrations from what is admitted by Mr. Brown himself.

1. Mr. Brown acknowledges the federal relation of Adam to his posterity. "We recognise," says he, "the law of headship which God has established in humanity, whereby Adam, by his own act, has placed his race in new and sadder relations to nature and to the Lord. This fact of the headship of Adam," he adds, "must be recognised by any honest observer;" and then he cites, as illustrative of its influence, the well-known language of the apostle (Romans v. 18), "By the offence of one, judgment came upon all men to condemnation" (p. 13). Let me be allowed reverently to ask whether this transaction can be explained on the exclusively parental hypothesis? Was it like a father to frame such an arrangement? Or could any father now honourably do a similar thing? I think not.

2. Mr. Brown acknowledges the exposure of mankind as sinners to the wrath to come. He thus writes:—

"The consideration of our personal character, tendency, and destiny, is a most fundamental consideration with all of us; and to persons of strongly marked character and experience there will be a crisis in which this question will assume the form of an escape from deadly peril, from eternal and intolerable pains. Hell is a reality, and his spiritual life has no very deep springs who has not felt himself, with agony of spirit, in danger of the judgment, and that his first and most pressing need was that of a deliverer from the wrath to come."—P. 134.

Is this, then, I again ask, like a father? To place before his children a course of prescribed action, their failure in which should subject them to "eternal and intolerable pains"? Again I say, I think not.

3. Mr. Brown teaches that mankind have not sinned voluntarily, but against their will, and in spite of its most strenuous efforts. "The true history of heathendom," says he, "is not, as we are too ready to believe, the history of man's struggle to be as sensual and devilish as possible; it is rather the history of a struggle not to be so, an energetic resolution not to be so, ending, for want of that power of God which man has forfeited, in a dark night of despair and death" (p. 81). He regards fallen man as a being "manifestly godlike in the scheme and composure of his being; knowing it, and struggling to live up to it, yet falling back into the slime and gloom of the nether abyss,—the strong swimmer, swept from the shore which is still in sight, and borne by the resistless currents to the whelming sea. It is a sight of unspeakable piteousness."—P. 84.

Verily, I think so. And is this, too, chargeable on a father's love? And

is it still a father who ordains that sin so nobly striven against should be productive of "eternal and intolerable pains" ? I think not.

4. Mr. Brown admits that there has been an "atonement offered for the sins of the world" (p. 114), by "the awful expenditure of the agony of Christ," in order that God might be "righteous" in forgiving it (p. 118). Again, then, I ask, whether this is like a father? Can we conceive with approbation of any father pursuing a similar course? I think not.

I could be well content to let the argument rest here, but it would not be fair to the Bible, or to the subject, that I should do so. I therefore select from the holy oracles some other aspects of the Divine ways towards men, in order to inquire whether these also can be ascribed to parental love.

1. I begin with the following citation. God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory, honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Romans ii. 6, 8). Is this like a father? Can we conceive of a parent bringing up a family on such a principle?

2. Let the reader accept another quotation. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Corinthians v. 10). Is this likewise an arrangement of fatherly love? In the next verse the apostle who wrote it calls it "the terror of the Lord."

3. Take a third passage. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians i. 6—9). Is this also like a father? and can such an infliction as this be brought within the scope of the household discipline?

4. Permit one more citation. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall put the sheep on his right hand, and the goats on the left. . . . Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew xxv. 31—33, 45).

Once more I ask, is this like a father? And will the supposition that God holds to mankind an exclusively parental relation serve to account for, or to explain, the portions of his administration which I have here adduced? The question supplies its own answer. No man who is a father could do such things as these, or anything approaching to them, without atrociously violating all parental obligations, or without incurring the abhorrence of the whole human race, and his own.

I hold it to be a matter of necessity, therefore, that, for the satisfactory understanding of God's ways towards man, we should seek for some additional analogy, or, in other words, that we should look for some other human relation which may be assigned to God, and according to the rules of which his conduct may be more satisfactorily interpreted. Under these circumstances, none presents itself more naturally, or seems more likely to be at once just and useful, than the magisterial relation. Perhaps

God may have been pleased to found on the basis of his fatherly sovereignty a system of moral government—of government, that is to say, by precept, motive, and reward; to constitute himself a king, and to govern men, as his subjects, by holy laws and righteous retribution. For the present, and for the purpose now before me, I may suppose this has been done; and then I may ask the question, whether the problems which are insoluble on the parental hypothesis can be solved on the magisterial.

For the most part, it is obvious that this can readily be done; there being, I think, but one exception—that, namely, arising from Mr. Brown's supposition that men do not sin voluntarily; a case in which one hardly sees how even a righteous governor could inflict any punishment at all. I shall find hereafter, however, an opportunity of inquiring whether such a case really exists.

An habitual regard to this distinction would not only be useful in the understanding of Scripture; it would also be an important aid in theological controversy. In opposition to what I believe to be the scriptural doctrine of atonement for sin, no argument is more promptly or more confidently adduced than the incongruity of such a fact with God's parental relation to mankind. Now, for my own part, I entirely admit this alleged incongruity, and, if I believed that God held to mankind no other than a paternal relation, I would at once abandon my present views of the atonement; I have, however, no such belief. I affirm, on the contrary, that, besides being a father, God is also a moral governor; and on this relation I base the doctrine of the atonement. To me, consequently, it is no argument at all to say that such a doctrine is incongruous with the fatherhood; the real question to be discussed with me is, whether God is, or is not, a moral governor—a question, let me be permitted to say, which would be more convincingly treated by a little sound reasoning, than by a curt denunciation.

It were a pity if the process of ascribing to God a twofold relation towards mankind, the one parental and the other magisterial, necessary as it is to help our more satisfactory interpretation of his ways, should be productive of "a debasing," or any other injurious influence upon theology. As Mr. Brown has not opened his mind further on this subject, I am unable to conjecture what illustrations of this alleged infelicitous influence he would adduce; I can only say, therefore, that, for my own part, I hold the distinction between the parental and magisterial relations to be deeply founded in nature as well as in fact, and the joint ascription of these two relations to God to be at once just to him and invaluable to us; throwing an important light on aspects of his ways towards man otherwise awfully dark, and materially reducing the insoluble element of mystery still doubtless to be found in his sovereign and inscrutable arrangements. In my judgment, it is for want of the distinction between the parental and magisterial, or, in other words, between the personal and official character of God, that so much of the New Testament is to many persons perplexed and obscure; and I cannot but wish that it may be more fully understood, and more extensively applied, by all students of theology.

## CHAPTER II.

### *On Man's Need of Salvation.*

"The loss of power, which is life," says Mr. Brown, "is what befell Adam, by his own act, at the fall. . . . Spiritually, the manifold faculties broke loose from the will, which in the spiritual man is the organ of power. Sense, fancy, intellect, desire,

affection, assumed an independent activity. The will struggled for mastery in vain. Passion broke loose from its powerless hand and paraded itself in murder, desire in impious lust, intellect in godless arts and inventions, force in the tyranny of the sword. The will, born to rule, like a poor crownless king, became the sport of factions. Tossed upon the rebellious surges of its disordered state, weak, weary, and desperate, it fought a losing battle during all the dreary ages till the advent of the Redeemer; and then, gathering all its strength for one last outcry, it flung itself at the foot of the cross.—P. 78.

That which I first notice in this passage is the assertion that what “befell Adam at the fall” was “the loss of power.”

I am far from calling in question the more general proposition, that from the fall there resulted to the moral condition of man a grievous deterioration; I raise a question only as to the nature of this deterioration. Mr. Brown says it was “the loss of power.” My objections to this view are these:—

1. The loss of power is also the cessation of responsibility. Power and responsibility are, as I understand them, correlative terms, the use made of power being precisely that for which a party is held responsible, and the possession of power, consequently, being necessary to the existence of responsibility. The one is, as I suppose, precisely proportionate to the other:—“To whom men have committed much, of him they will ask the more” (Luke xii. 48). Whether Mr. Brown holds that the responsibility of man ceased with the fall, I do not pretend to say; but it is to me quite clear that God has held men responsible from that time to this, and that he holds them so still. If not, “how shall God judge the world?” I cannot, therefore, think that what befell man at the fall was “the loss of power.”

2. The loss of power involves, further, the impossibility of sin. Sin, in the most general conception of it, is wrong-doing; but no one can be held to do wrong who has not the power of doing otherwise than he does. If he have no such power, but acts under constraining or over-mastering influences of any kind, his action may be mischievous, and he may be unfortunate, but he cannot be wrong. Unless there be power, therefore, there can be no sin; and, however much the conduct of man may be to be deplored, if he be, as Mr. Brown represents him, powerless—the victim of influences which he cannot control—to charge him with sin is unjust and absurd. Yet Mr. Brown holds man to be a sinner; and so, assuredly, does his Maker.

If, then, I refuse the notion that what befell man at the fall was “the loss of power,” and yet admit that a grievous moral deterioration did accrue to him, it is now my turn to answer the question, What was it? To this I answer, It was the alienation of his heart, or his affections, from God. He no longer loved supremely his Maker, but himself. The chief engagement of his affections towards God I conceive to be man’s original spiritual life, or state of holiness; and the extinction of this state of the affections, or the generation of a dominant self-love, I hold to be his spiritual death. Into this state Adam fell, and in this state his posterity are found.

This view assuredly assigns a sufficient mischief to the fall; but it involves no loss of power. The regulation of his affections is man’s great business, and he is put in possession of an apt and adequate machinery for the purpose, in the structure and relations of his rational faculties. If he does not effect this, it is because he neglects the processes and exercises of thought to which the affections both naturally and inevitably yield. Man’s power in this respect consists in the divinely-

established relation between his understanding and his heart, which relation certainly is not broken by the fall, and which obviously exists in every man, until the dreadful calamity of insanity destroys entirely the rational existence.

A second point which I notice in the passage now under consideration is the view which Mr. Brown takes of human iniquity as involuntary—and, indeed, more than involuntary. Man, it seems, has in all ages sinned against his will. So far as the will is concerned, he has "struggled for mastery," and, strange to say, struggled "in vain." Nay, so weary was a rebellious race of its "losing battle," and so eager for a holy deliverance, that, on "the advent of the Redeemer, gathering all its strength for one last outcry, it flung itself at the foot of the cross."

I must confess that I have read this passage with profound astonishment. Making all allowance for the stilted character of the phraseology, it seems to me a most unscriptural account of the world's iniquity. Let it be confronted with a few declarations of holy writ:—

Job xv. 14—16. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?"

Psalms xii. 3, 4. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail: who is lord over us?"

Psalms xiv. 2, 3. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Luke xix. 12, 14. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

Romans i. 18—21. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Romans i. 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Romans iii. 10—18. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes."

Romans viii. 7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Col. i. 21. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."

Such is the testimony of holy writ, and similar passages might be greatly multiplied; but these may be safely left to produce their own impression. They are obviously far from sustaining the metaphor of the strenuous but baffled swimmer; on the contrary, they clearly indicate the case of one who swims with the stream. How, with such language before him, Mr. Brown could pen his description, is to me a mystery. As to his poetical conception of a weary world flinging itself at the foot of the cross, I would simply ask, Who was it that erected the cross, and nailed the victim upon it? During the whole of his ministry on earth, it was the touching lamentation of Jesus, "Ye will not come unto me, that ye

might have life" (John v. 40); and the characteristic aversion of mankind to the gospel for more than eighteen hundred years has continuously demonstrated the prevalence of a similar spirit. Who has believed it, but those whose hearts Divine power has brought into captivity to the obedience of faith?

It is true, indeed, that, in confirmation of his view, Mr. Brown cites Scriptural authority. He refers to the latter part of the seventh chapter of the Epistle to the Romans, quoting it at length as "the deepest piece of moral philosophy which the world's literature contains," and quietly assuming, as though the point had never been doubted, that it relates to human nature at large. Mr. Brown, however, must know that his view of this striking and important passage is far from being generally held, at least among evangelical divines. For my own part, I agree with those who conceive the apostle to be describing, not the nature of man, but the experience of a Christian. It is somewhat too hard, in the face of all other Scriptures, to suppose all mankind to be saying with truth, "I delight in the law of God after the inward man." "This," says Doddridge, "is so sure a trace of real piety, and is represented in Scripture as, in this view, so decisive, that, if it be supposed a true representation of the character, we must surely allow it to be that of a truly good man, whatever lamented imperfections might attend it."\* Mr. Scott also uses on the whole passage the following language:—"Such things are spoken as are true of none but real Christians, and the whole is actually verified in their experience."†

I now go on to observe, that, if Mr. Brown's representation of the moral condition of man were true, it would be suicidal and destructive of his own position.

If, as according to him, sin is involuntary, wherein can it be culpable? An involuntary offence can be no just occasion of displeasure, either to a father or to any one else; and if displeasure may at the moment have been excited, on this explanation it invariably passes away. The whole element of culpability in any action lies in its having been wilfully done; otherwise it is an accident or a misfortune, to which no blame is to be attached. And the reason of this is obvious. It is the will which, in every action, expresses and represents the man; what he does not do willingly, he cannot be said morally to do at all. Now by this principle, assuredly, our conduct towards God must be estimated. If we sin wilfully, we are, of course, blameworthy; but if we sin involuntarily, what fault can justly be found with us?

Yet Mr. Brown speaks in the usual strong terms of sin as deserving both blame and punishment, telling us that "hell is a reality," and that an "atonement for the sins of the world" is necessary. Both these things we verily believe; but we do not see how Mr. Brown can believe them. Are men, then, to be sent to hell for involuntary acts? And is it in atonement for involuntary acts that the world has witnessed "the awful expenditure of the agony of Christ"?

The force of the argument, however, is not yet exhausted. According to Mr. Brown, men sin not only involuntarily, but against their will. "The will," says he—that is, of course, the man—has "struggled for mastery," and that nobly too. "Knowing that he is godlike," he has been "struggling to live up to it." He has, indeed, struggled "in vain," so that his efforts have not been crowned with success; yet they have been in themselves truly admirable. They have been directed to the

\* Family Expositor, *in loc.*

† Scott's Commentary, *in loc.*

highest end, namely, "to live up to" the "godlike scheme and composure of his being;" and they have been both strenuously made, and resolutely sustained, like those of a "strong swimmer," who, if he is ultimately "swept from the shore" which he would fain have reached into "the whelming sea," has at least the satisfaction of reflecting that it was "by resistless currents" that his efforts have been overcome. Such is the picture drawn by Mr. Brown in page 84, and not at all overcharged by me.

And yet Mr. Brown tells us that the Heavenly Father, instead of approving and applauding this noble effort, is displeased with his children's conduct, allots a hell for its punishment, and appoints the agony of his Son to be borne in expiation of it! If any of my readers should exclaim, Is this credible? I reply only, Read for yourselves. I wish to my heart it were untrue. Assuredly, however, if Mr. Brown will have sin to be the punishable thing which he makes it to be in one page, it cannot be the involuntary thing he makes it to be in another.

But Mr. Brown's representation of sin, I further observe, not only ought not to be true—it cannot be true. His philosophy of human nature is at fault. As the consequence of the fall, he tells us, "the manifold faculties broke loose from the will, which, in the spiritual man, is the organ of power. Sense, fancy, intellect, desire, affection, assumed an independent activity." I cannot accept this as a correct statement of the fact.

"In man," says Mr. Brown, "the will is the organ of power." I do not think so. As far as I understand human nature, the seat of power is in the feelings, including the affections on the one hand, and the moral sentiments on the other—or, in fewer words, in the heart and the conscience. The affections are liable to irregular excitements, and require to be kept in order; which purpose is served by the conscience—a faculty gifted with supremacy, and always faithful to its light. It is, in my view, therefore, quite a mistake to say that the will is "the organ of power," and that it is "born to rule." The will, or the faculty of volition, simply stands between the heart, in which impulses are generated, and the active powers, on which they are expended; and it acts only as it is acted upon—a mere vehicle of communication.

If this be the philosophy of the case, it must be wholly incorrect to say that "the manifold faculties broke loose from the will." They never were under the custody of the will, but of the conscience; and the true statement of the matter is, that the affections have broken loose from the conscience, and deviated into irregular action, in defiance of its appointed control. In permitting this, man is wrong; the government of his affections being his great duty in this world, and a duty for the effective discharge of which he is provided with sufficient instruments.

It is quite true that man's impulses to sin are resisted by something within his own bosom; this, however, is not the will, but the conscience, which, by its moral judgments, condemns the actions towards which the ill-excited passions impel us. Thus the will is simultaneously acted upon by two forces, and urged in opposite directions; whence arises a conflict—not, however, in the will, but either in the heart, as when opposing passions contend with one another, or between the passions and the conscience, which contradicts and claims to control them. Then, we too often do things which we do not approve, and may do sometimes things which we really "would not;" the settled and ruling purpose of our minds

(which is indicated by this phrase) being occasionally frustrated by the transiently prevalent influence of passion or of temptation.

Mr. Brown's conception of "the manifold faculties," "sense, fancy, intellect, affection," assuming "an independent activity"—an activity, that is to say, independent of the will—is a pure fiction. Passion, he tells us, brings forth its fruit in murder, desire in lust, intellect in arts, and force in tyranny, without any concurrence of the will, and in defiance of its resistance. Strange and wonderful spectacle! there is a whole life acted out without the aid, and in opposition to the struggles, of one of the principal faculties of man, and of that which, according to Mr. Brown, is "the organ of power"! It is a wicked life, to be sure; but I do not see why the same thing might not happen to a holy one, or why we should not have deeds of benevolence, purity, devoutness, and generosity, on the same principle as is here assigned to murder, lust, ~~and~~ godliness, and tyranny.

The truth is, doubtless, that every human act involves volition, or the operation of the will, none being possible without it. Among the various, and often conflicting impulses generated within the breast, the will obeys that which is strongest at the moment, and so fulfils its appointed and appropriate function.

If, therefore, it were true that "power unto salvation is the cardinal need of man" (p. 84), it would not consist in any reinforcement of the will, but in a change of the affections. It is the heart that wants setting right. Man loves his sins, and therefore practises them; what he needs is to be taught and made to hate them.

I object, however, to the sentiment itself, and deny the proposition that "power is the cardinal need of man."

It cannot be so, first, because he already possesses power in every sense in which it is requisite, whether to keep the law, or to obey the gospel. Neither of these requires anything but a right government of the affections; and this is man's proper province. Both of these are commanded by a just and holy God, who would never call for an obedience which it was beyond his creatures' power to render. To deny such power to man is to place the Divine administration out of the pale, not only of the benignity of fatherhood, but of the equity of magistracy.

It cannot be so, secondly, because, if more power were given to man, it would be of no advantage to him. Mr. Brown evidently thinks that man, if he could, would return to God; and that giving him power, therefore, would secure this end. The true statement of the fact, however, is, that man will not return to God, though he can. He is now voluntarily, and of his own preference, far from God; and if more power be given him, he will only go farther away. He may be compared to a criminal who is flying from justice. Already he runs fast; what does he want to bring him back? More power? Well, give it him; and now he only runs the faster. He really wants to be made to love the law he has broken, the community he has wronged, and the government he has disobeyed. When he does this, he will return.

It cannot be so, thirdly, because there is an antecedent and more obvious need. As a sinner, man is exposed to wrath, and his first need is to be delivered from it. This, in his more lucid moments, Mr. Brown himself sees and admits. Thus he says, "Hell is a reality, and his spiritual life has no very deep springs who has not felt himself, with agony of spirit, in danger of the judgment, and that *his first and most pressing need was that of a deliverer from the wrath to come*" (p. 134). I have placed

the italics by which the concluding phrase of this sentence is marked, because I wish to direct the reader's especial attention to them. Whether Mr. Brown would draw any distinction between man's "first and most pressing need" and his "cardinal need," I do not know; I am content, however, with his phraseology. "A deliverer from the wrath to come is man's first and most pressing need." Yes, assuredly so; not only because the danger is imminent, but because deliverance from it stands first in the order of evangelical benefits. If power were given to man, and he were to employ it in the cultivation of holiness (I make the supposition for the sake of argument), even this could avail him nothing so long as he remained under condemnation.

After such an admission, it may fairly be reckoned surprising that Mr. Brown should say, as he does, emphatically, at the commencement of his fourth sermon, "Power is the broadest characteristic of the gospel" (p. 76). Surely it ought not to be so. If man's "first and most pressing need" is "a deliverer from the wrath to come," the first and "broadest characteristic of the gospel" ought to be—must be—the announcement of such a deliverer. And, blessed be God, it is so. It tells us how God sent his Son into the world, "even Jesus, who delivered us from the wrath to come" (1 Thess. i. 10). That in the gospel there is also power, is undoubted: but of this hereafter.

(To be concluded in our next.)

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## DR. GIFFORD AND THE GIFFORD MUSEUM.

IN a very quiet part of the old town of Bristol stands a large respectable-looking edifice known to many as *the Baptist College*. It is not, however, so well known, except to bibliographical students, that the college possesses a very valuable library, especially rich in old versions of the Bible; an interesting collection of the portraits of Nonconformist ministers; and a museum of antiquities. For the possession of these treasures, the college is indebted to the Rev. A. Gifford, D.D., whose name, though seldom heard in these days, was a tower of strength to our forefathers of the last century, and whose mind, endowed naturally with abilities of a high order, and overflowing with Christian love, endeared him to men of all classes and creeds.

It is proposed in the following remarks to lay before the reader a few little-known particulars of his life and labours, with a brief account of one or two of the book-treasures which he valued so highly, and collected so judiciously.

The grandfather of Andrew Gifford was the minister of Pithay Chapel, Bristol, and lived through the persecuting age of our first Charles. The story of his many trials, escapes, and imprisonments may be read in "*Crosby's History of the Baptists*," and is full of interest and instruction.\* His father, the Rev. Emanuel Gifford, was also for many years a Baptist minister at the same place; and Andrew Gifford, the subject of this memoir, was born to him in the year 1700. At the age of twenty, having completed his studies, he made profession of his Christian belief, and was baptized by his father. In 1723, he began his ministerial duties in Devonshire Square Chapel, London. In 1730 commenced his intimacy with Sir Richard Ellys, Bart., whose warmest

\* He is thought to have been the original of Evangelist, in the "*Pilgrim's Progress*;" John Bunyan having derived great profit from his ministry in the earlier stages of his religious life.

friendship he retained till death. In the following year, Sir Richard received Mr. Gifford into his household to conduct the morning and evening family worship, making him an annual present of £42. To the close connection thus established is to be traced the taste which Mr. Gifford soon displayed for all archæological pursuits, Sir Richard's favourite study being that of antiquities. In 1754, Mr. Gifford received from Marischal Collogo, Aberdeen, the degree of D.D. In 1757, he was, through the friendly influence of Lord Chancellor Hardwicke, appointed Assistant Librarian to M. Planta at the British Museum. Here his extensive knowledge of books, and the urbanity with which he communicated it, gained him the friendship of many noblemen and gentlemen; and thus by greatly increasing the circle of his acquaintance, enabled him to add many curiosities to his growing collection. But these pursuits did not lead him away from his duties as a minister. In the pulpit he was very popular; his preaching being most earnest and convincing, drawing out the tribute of admiration and respect even from his opponents. These powers he retained till death; and he was one of the few orators of whom it can be said, "He died popular." His favourite theme was "Charity," and his last sermon was from the text, "Let brotherly love continue." He departed this world in his eighty-fifth year, but nevertheless in full harness, having baptized several persons and officiated at the Lord's table within a few days of his death. In the last year of his life, when persuaded by a friend to resign officiating at an approaching baptism, he declared that all through his ministerial life he could not call to mind a single instance where he had received any harm from administering that ordinance. His last illness was accompanied with acute pain, but the characteristic exclamation, "*Though I groan, I do not grumble,*" showed his recognition of the hand of love even in his affliction.

On his death it was found that he had left directions for the hour at which his funeral should take place, where he should be buried, the text for the funeral discourse, and even the wording of his epitaph. His request about his funeral has something peculiarly characteristic about it, and was carried out to the letter. On a June morning in the year 1784, just as the sun surmounting the horizon was lighting up the quiet streets—while as yet no smoke curling from the chimneys showed the commencement of another day's toil—while deep repose rested on all around—at that hour the body of the good man was conveyed to its long resting-place in Bunhill Fields. There was no funeral pomp, no nodding plumes nor stately ceremonial; but a sorrowful procession, consisting of two hundred ministers, and what an eye-witness describes as "an immense concourse of people," testified to the hold he had gained on the affections of his people. The body was lowered into the earth, and the Rev. John Ryland delivered a touching oration over the grave from the chosen text, "Thou hast, in love to my soul, delivered it from the pit of corruption: for thou hast cast all my sins behind my back." On the tombstone was engraved the simple epitaph written by himself—

H. S. E.

AND. GIFFORD, D.D.P.F.

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Dr. Gifford was married twice, and lost his only two children; his family line dying out with him. His portrait and those of his wives, Martha and Grace, are to be seen in his own museum. Twenty portraits in oil of eminent men were presented by him to the British Museum, and hang there now with

his name attached. In the welfare of the Baptist Academy, Bristol, he took a special interest; and at one time his favourite project was to procure for it an endowment and Royal Charter. This he only resigned on finding his endeavours in no way seconded by the tutors, by whom it was thought to be too bold a flight. To this seminary he bequeathed all his collections of antiquities, together with his library, where they now remain in comparative obscurity.

His only published works were—

The Storm Sermon, preached on November 27th, 1731, at Wyld Street, in commemoration of the fearful hurricane which desolated London in 1703.

A Discourse on the Song of Solomon, with a practical version. Hebrew and English. 8vo. 1751.

A Work on English Silver Coins. 4to. 1745.

The same enlarged. 4to. 1753.

These can all be seen in the library of the British Museum.

We will now make a few remarks on two or three of the noteworthy books in his curious and valuable library.

The chief treasures here are the numerous and rare copies of the Bible and Testament, some of which are unique, and which amount to the surprising number of thirty-five different editions,\* issued in the reigns of Henry VIII. and Edward VI., besides many others of later date. It may have been that the riches of his collection in this branch formed a cogent reason in the doctor's mind for presenting them to an institution devoted especially to Biblical studies.

The copy of Tyndal's New Testament in this museum, printed at Worms in 1525, is the *only perfect one known*, and was long considered by Dr. Gifford himself and every one else as the *first* edition; but the discovery, a few years ago, of a fragment of a quarto edition (now in the Grenville Library, British Museum), by Mr. Rodd, has removed it to the rank of the *second* edition, though the dates of their issue were so near one another that Anderson, in his "Annals of the English Bible" (Vol. I., p. 66), remarks that "it is difficult, if not impossible, to say which was actually the first that reached the shores of Britain. To this volume there is a curious history attached. It was formerly in that wonderful collection, the Harleian Library, and was obtained for the Earl of Oxford by one of the numerous agents he employed in hunting for old books. The earl was so pleased at the acquisition of a treasure he had long wished for, that he immediately gave the fortunate agent an annuity of £20 per annum. This continuing for fourteen years, made his lordship to pay for the volume £280. When Osborne, the bookseller, purchased the Harleian Library for a sum less than the earl had spent on the bindings, he catalogued all the books at a very low price, to ensure a speedy sale: and not recognising its value, this very volume appeared marked at only 15s. J. Ames, the antiquary, soon picked it up; and at his death, it was sold for £14 14s. to Mr. White, who parted with it to his friend, Dr. Gifford, for twenty guineas.

Very appropriate is the resting-place in which this precious volume has become settled. William Tyndal preached frequently in Bristol, as well as in the neighbourhood; and in the vicinity of Bristol, at the house of Sir John Walsh, of Little Sodbury, he had many disputes with the abbots and clergy frequenting the house. Here in all probability was formed his great design

\* For a tabular view of these, see the Chronological List at the end of Vol. II. of "The Annals of the English Bible." 8vo. London, 1845.

of bringing into the homes of the people the Word of God in the language of the people.

Not only is the Gifford Museum richly endowed by the possession of this unique copy of the New Testament, but it can boast also of a copy of the very first English Bible printed by Miles Coverdale in 1535, besides many other interesting copies of Holy Scripture which might be mentioned. But we pass on to a ponderous folio volume called the Nuremberg Chronicle. This was printed in 1493, and is chiefly noticeable as showing the first instance of an attempt at cross-lines in the art of wood-engraving, previous attempts being all in simple outline. Here, too, we have the first notice of the invention of the art of printing. This naturally leads us to the introduction of that art to our own country by William Caxton; and of this printer's productions the Gifford Library possesses some curious specimens. These are, without a metaphor, worth their weight in gold, and, next to the early Bibles, the objects of greatest interest in the museum.

The earliest in date is the "Polychronicon," or the History of many Ages, printed in 1482, from a translation made in 1387. It is curious to notice how many changes, in the course of that hundred years, had taken place in the English language; for Caxton tells us in his preface, that he thought it needful "to embellish it from the old making." For these "embellishments" he seems to have been severely handled by the critics of his day. The old school (the Tories of the age) blamed him for being *over-curious* in his choice of language, and desired him to use none but old and homely terms, such as their fathers did use. (See Prologue to Eneydos.) On the other hand, the gentles of the Court (the Young England of that time) would only read *ornate* and courtly writings. Whereupon our worthy typographer most naively admits: "Thus between rude, plain, and curious, I stand abashed." So he chose the wise man's *via media*, using terms not "over-rude nor over-curious." The Polychronicon is a general history of the world, more particularly of England, and is full of the most extravagant accounts of men and animals existing in strange countries; equal, indeed, to anything discovered by the celebrated traveller, Gulliver. All this is incorporated with a good deal of correct biblical and general history, and is interesting as a sample of the mental food dealt out to our forefathers of the fourteenth and fifteenth centuries.

The next folio is called "The Golden Legend," than which no book was more prized by the clergy of the middle ages. It might have been styled the priest's *vade mecum*, for it not only supplied the incapable priest with sermons, just as the Homilies did after the Reformation, but beginning the Christian year with Advent, it has long discourses on the meaning of, and the lessons taught by, the principal events in our Saviour's life. These, which in many parts are very good, are followed by the legends and miraculous lives of various saints, the wonders of which must have drawn very deep indeed on the credulity of the hearers. Before leaving this volume, the reader may perhaps feel some interest in comparing Caxton's rendering of the first three verses of the first chapter of Genesis with our modern version. It is extracted from one of the discourses. "Jn the begynning god made and created heven and erthe / The erthe was ydle and voyde, and covered with darknes / And the spiryte of god was borne on the watres. And god said / Be made lyght / and anon lyght was."

We may also just notice here, that the early translation of the Bible, known to collectors as the "Breeches" Bible, from the use of that word instead of

"aprons," in Gen. iii. 7, probably owes the peculiarity to the translation of the same passage many years before in the Golden Legend. Caxton thus renders it: "And they toke figge levis and sowed them togyder in maner of brechis."

The next book we will notice is Caxton's "Mirror of the World." This compilation was long a great favourite with our forefathers, for it told them, true or false, something about everything. Here were the laws, as far as were then believed, of astronomy, geography, music, arsmetric (arithmetic), philosophy, &c., and all explained by diagrams. Caxton evidently esteemed the work very highly, for after humbly beseeching God (as was his wont on beginning to translate a new work) to grant him science, cunning, and health to translate truly and correctly, he begs the honest reader, "as a reasonable man and not a beast, to suffre nothyng to passe before he understand it ryght well;" ending with the pious prayer, "that he may learn—that learned he may retain—that retained he may teach—and that so he may have perfect science of god, and be made partner of his glory permanent and without end in heaven. Amen."

Honest old Caxton, as all his writings prove, was a God-fearing and hard-working man, and was, under Providence, the means of introducing to our country that art without which the great Reformation itself would scarcely have been possible.

Bristol, therefore, and the Baptist College in particular, may well be proud of possessing such interesting specimens of our first typographer's labours—being richer in this respect (excepting only the British Museum and the two Universities) than any town or city in all England; and doubly interesting are they at Bristol as having been favourite books with that good old divine, the Rev. Andrew Gifford, D.D.

The foregoing are a few, and but a few, of the many interesting objects in the Gifford Museum; and the writer sincerely hopes that some abler pen may be induced to follow up the subject by remarks on the articles connected with the famous names of Oliver Cromwell, John Bunyan, John Milton, Sir R. Cotton, and others.

London.

WILLIAM BLADES.

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## THE ONENESS OF GOD IN REVELATION AND IN NATURE.\*

BY AUSTIN PHELPS, PROFESSOR AT ANDOVER.\*

(Concluded.)

"Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."—*Isaiah* xlii. 5, 6.

From the identity of the God of nature with the God of revelation, we may infer, *fourthly*, that we should expect to find the revealed government of God to be a system characterised by sacredness and uniformity of law.

In the natural world we find no such thing as caprice. Everything there goes on by the guidance of laws, known or unknown. The mechanism and movement of the most accurate chronometer are but a feeble emblem of the ramifications of law in the material universe.

\* A Discourse delivered before the Convention of Congregational Ministers of Massachusetts.

Natural science is but the record of natural laws. The growth of the forests, the flowing of the rivers, the currents of the ocean, the falling of the dews, the gathering of twilight, all proceed by the operation of laws, not one of which is more flexible than the laws which governed the primal work of creation. Physicians tell us that disease has laws which are as beautiful in their operation as the laws of health. Where can you find in the material world evidence of the working of a capricious mind? In a whirlwind? In autumnal leaves? In snow-flakes? In a summer shower? In the shifting clouds at sunset? Yet not one of these could be other than they are. The whirlwind could not reverse its rotation; the autumnal leaf fitting hither could not flit thither instead; the snow-flake, falling southward, could not fall south-eastward, rather; the summer shower could not descend by one moment sooner, or by one moment later, or by one moment more rapidly; the sun could not gather its drapery of clouds otherwise, by so much as the tracing of one golden fringe more or less,—without giving a shock to the universe, such as it has never felt since it came from the Creator's hand. So mighty are the forces of this enginery of law in God's works, that astronomers tell us they can calculate the day, the hour, the minute, the second, when it will roll back planets to the precise conjunction in the heavens where they are now; and that they can point out the spot where an unknown planet ought to be, must be, will be discovered; and the clockwork of sidereal movement will not deceive them. Yet so feminine is the touch of this finger of law in God's works, that the smallest groove of a muscle in the limb of an antelope will disclose to a naturalist the disposition of the antelope; and there is a certain fragile bone in the frame of a humming-bird which will tell him the species and the habits of the humming-bird.

Why then should we not expect to find, in a revelation respecting the moral world, a similar omnipresence and omnipotence of law? So close is the relationship between the two, and analogy so interweaves each with the other, that it has been the faith of many wise men, that a shock given to either, on a large scale, awakens the sympathy of the other. The ancient Persians, the Egyptians, Thucydides, Niebuhr, Dr. Arnold, believed that there was often a concurrence of moral with physical convulsions in this world—revolutions of nations and earthquakes breaking out together, as if at the breath of the same destroying angel. Be this as it may, our God is one God; and that system of laws which interpenetrates the material universe is an emblem of that by which he governs the world of mind, and which, with life and immortality, are brought to light by a revelation. If there be one feature of religion in practice, which a believer in the works of God ought to welcome more cordially than another, it is that of the Decalogue and the Sermon on the Mount. And if there be one doctrine of religion in theory, which a natural philosopher should embrace more generously than another, it is the doctrine of decrees. Law in nature,—decree in religion. The two revolve around each other like twin stars. Both are developments of one truth—that God acts by plan, and not by caprice.

Science has here paid a tribute to religion, the sublimity of which is unsurpassed in our literature. We may not inaptly regard it as the dying testimony of Hugh Miller, to a theology which to him was the product of two revelations. "In looking abroad on that great history of life," he writes, "of which the latter portions are recorded in the pages of revelation, and the earlier in the rocks, I feel the grasp of a doctrine first taught me by our Calvinistic catechism at my mother's knee, tight-

oning instead of relaxing. 'The decrees of God,' I was told, 'are his eternal purposes, according to the counsels of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.' And what I was told early I still believe."

Why should he not believe it? What would this universe be, if it were the expression of the mind of a Creator who knew no law? Can you reverently venture for a moment upon the conception of an infinite mind, putting forth its infinite energy in the construction of a universe with infinite caprice? Infinite forces, acting with infinite diversity of invention, grooving out for themselves infinite channels of movement, yet with no order, no harmony with each other, no unity in diversity, nothing but infinite chances to rule them,—can you conceive of him who should sit upon the circle of such a universe, and take pleasure in such an expression of himself? What then must be the God of a universe of lawless mind? Our minds sink back from the effort to form that conception. It cannot enter into the heart of man. But do we not drink in with new refreshment those words that come over to us from Galilee: "Are not two sparrows sold for a farthing? and one of *them* shall not fall on the ground without your Father. The very hairs of your head are all numbered. Fear ye not therefore."

It would be instructive, if we had time, to pursue this analogy between law in the natural world and law in God's moral government, to certain other results. We might see, first, how accordant with *nature* it is that the laws of religion cannot be violated with impunity. We might observe, secondly, how *natural* it is that fatal consequences in respect of religion should follow from apparently trifling disobedience of God's commands. We might remark, thirdly, the foundation which is laid in the *nature* of things for that law of God's government by which sin often reaches over from the time when it is committed, and strikes its penalty in a remote experience of the sinner. Hence we might infer, fourthly, from the course of *nature* here, the credibility and the probability that the sins of one brief life on earth should pass on, beyond the *grave*, to reap their reward in eternity. And we could not but discern, fifthly, the *naturalness* of the faith, that, if God has devised any remedial scheme to meet the emergency of sin, it must be one that shall honour, delicately and rigidly, the sacredness of law. These doctrines of revealed religion are the doctrines of *nature* also. They are taught by the elements. They spring up at our feet. They look out from our skies. They burden our atmosphere. If we obtain any relief from them, it must be from another revelation of God than that which these articulate.

But let us pass to observe, in the *fifth* place, that, from the unity of God in nature and in revelation, we have reason to expect the occurrence of mysteries in a revealed theology.

The mysteries of theology always meet us before we have travelled far on any track of religious inquiry. A finite mind, in any coherent religious thought, is like a dweller on an island, who cannot walk far towards any point of the compass, without finding his steps arrested by the ocean. But this is no anomaly peculiar to religious thought. The analogy between the mysteries of religion and the mysteries of nature has become a trite theme. Yet it is illustrated so affluently, just in the proportion to which modern science extends the boundaries of our knowledge, that, to any well-informed mind, the chief anomaly conceivable in the case should be that of a religion without a mystery, or even of a religion not made up of mysteries. Science, in the world of matter, is

thwarted in all its investigations, sooner or later, by insolvable mysteries. It comes, on all sides, upon powers whose methods it cannot discover, and whose products it cannot imitate. If it seems to pass beyond the boundary, and to discern that which it is not given to man to know, it is only for a little time that it sits, like the Danish monarch on the shore at low tide, and amuses itself with its childish mandates to the sea. The tide rolls in, as it did aforetime, and the monarch retreats. Certain problems in mathematics, and in the physical sciences, have thus baffled the wisdom of the ages; and just so, and no otherwise, is it with certain problems in religion. Nor is it any more marvellous that revealed theology does not solve such problems, in the one realm of thought, than that natural science does not solve them in the other. Is the permission of sin in the universe of a holy God a mystery which revelation leaves untouched? Not less so is that structure of things in nature which permits brute suffering in the universe of a benevolent God. "The whole subject of brute suffering," says Dr. Arnold, "is to me one of such painful mystery, that I dare not approach it." Is regeneration a mystery, an inconceivable work of divine power, lying back of the laws of mind? But do we know any more of that work of omnipotence which is going on back of the laws of matter, in the rosebud or the orange blossom at our window? Is the entire subject of prayer left by revelation in such darkness, that we take no pleasure in the impenetrable privilege? But what more do we know of electricity or of photography? In certain moods of mind, do the decrees of God, as taught in the Epistle to the Romans, appear like brazen heavens over our heads when we *would* look up? But do we find any more comforting repose in that operation of physical laws by which a purpose of God is revealed, that a young man, the only son of his mother, and she a widow, shall be dashed from the summit of a building to the ground; or in that combination of physical laws, by which purposes of God come to light, that the son of a dying clergyman shall fall from a precipice, and the father, bending under disease, shall have so little strength to embark for his home, where he hopes to die among his kindred, that he brings his own coffin by the side of his son's remains? Is the connection of the race with Adam one of the hard sayings of a revealed theology? But is the problem more facile of solution, that the vices of a father, by a law latent as fire in flint, in every man's frame, become a poison in the veins of his children and his children's children, by which often the degenerate stock is burned hollow and crushed in? Is the triunity of the Godhead such an absurdity that we cannot away with it? But are we any wiser in our faith respecting the structure of a man; man, at the same time a body and a soul; man, on the one hand a *thing*, ponderable, measurable, visible, palpable, mortal, corruptible, incapable of thought; a *thing* such that an atheistic physiologist, recently deceased, said that he "could reduce all that he knew about man to a gas;" and, on the other hand, man, a *being* who is *all* thought, who sustains no relation, that we know of, to weight, to form, to sight, to feeling, to death, to decay; and yet a being who can use the earthen organism that encloses him, looking out at *its* eyes, hearing with *its* ears, speaking with *its* lips, moving with *its* limbs, and feeling with *its* nerves; and yet again a being who is reacted upon by this dull organism in which he is imprisoned, and is so sensitive to the state of it, that Pascal says truly: "Do not wonder that he reasons ill now; a fly is buzzing by his ear;"—I repeat, "do our physiological and psychological probes make us any wiser respecting the humanity of this *man*, than revelation has made us respecting the on-

tology of the mind of *God*? One of the most eminent statesmen of our own country could not credit the triunity of the Godhead; yet he could say of Milton, "His genius is beyond my conception. I can only gaze at him in astonishment, without comprehending the compass of his capacity." Why should not this coincidence of mysteries in religion with mysteries in nature lead us to a similar self-distrust in the study of a revealed theology? Why may we not gaze with astonishment at the trinity of God, while we do not comprehend the compass of *its* capacity? "Knowledge," says an old writer, "has two extremities, which touch each other. The one is that pure ignorance in which we are born; the other is that point to which great minds attain, who, having gone the whole round of possible human knowledge, find that they know nothing." Can we fail to perceive how close is the sympathy between this modesty of greatness amidst the mystery of science and the childlikeness of faith in the mysteries of religion? Our God is one God; and therefore it is that the teachings of nature, obeyed by a great mind, lead to a state so analogous to that to which the teachings of the Bible lead, when obeyed by a pious mind.

The subject before us is prolific of other suggestions, which the time will not allow me more than to name. Thus, certain developments of God's working in nature lead us reasonably to infer the probability that a revealed theology will contain some remedial scheme to meet the emergency of sin. Certain other disclosures of God's methods in nature lead us to presume that the theology of revelation will have a history of progressive development; a history worked out in its own construction, and a history also of its development as a science comprehensible by men. Still further peculiarities of God's wisdom in nature prepare us to find, in the structure of a written revelation, the expedient of prophetic types and symbols.

I pass by these and other similar topics, within the limits of this theme, to observe, in the *last* place, that, from the oneness of God in nature and in revelation, we may infer a confirmation of our faith in the certainty of this world's conversion to Christianity.

We are too often unmindful that the creation of this world, and the redemption of this world, are, in a truthful sense, parallel acts of omnipotence. It is as certain that the one will occur as that the other has occurred; for the revelation of that which God will do in the one case is as worthy of trust as the history of that which he has done in the other. The energies of the mind of God have been pledged to both events. History and prophecy are to his mind as one. The government of the natural world, by the forces of natural law, is no more fixed in the purposes of God, no more invariable in its operation, no more certain in its results, than that government of the moral world, by the forces of moral law, which is working out the plan of salvation. Our God is one God. The necessity of law in nature,—the certainty of law in redemption. You may reason from the rising of the sun to-day, from the spring, which has decked our fields, from the tides in your harbour, from the flowing of rivers to the valleys, from the respiration of your own lungs, or the beating of your heart, or the rise and fall of your eyelids—with the Scriptures in your hand, you may reason—to the *assurance* that this world will be converted to Christianity. The heart is in the hand of the Lord, *as the rivers of water*; he turneth it whithersoever he will.

Who has not observed the profusion with which the natural world is made emblematic, in the prophetic Scriptures, of the final triumphs of the

gospel? Listen for a moment to the manner in which the exuberance of omnipotence in the elements of nature is made tributary to an expression of the certainty of omnipotence in redemption. "As the *rain* cometh down and the *snow* from heaven . . . shall my word be; . . . it shall accomplish that which I please." They shall be a "*branch of my planting*." "The fruit thereof shall shake like *Lebanon*." "The glory of *Lebanon* shall come unto thee." "The *mountain* of the Lord's house shall be established in the top of the mountains." "I will extend peace to her like a *river*." "The earth shall be filled with the knowledge of the Lord, as the waters cover the *sea*." "His name shall endure as long as the *sun*;" there shall be "abundance of peace so long as the *moon* endureth." The *animal* creation come at the bidding of Noah to the ark, to minister to the visions of the world's conversion. "The multitudes of camels, . . . the dromedaries of Midian, . . . the flocks of Kedar, . . . the rams of Nebaioth shall minister unto thee." Even the wild beasts leave their savage nature in their dens to come forth and symbolise the change which this world shall undergo. "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf, and the young lion, and the fating together; the cow and the bear shall feed, the child shall play on the holk of the asp, and put his hand on the cockatrice's den." This luxuriance of metaphor, which the kingdom of nature yields up to the portraiture of the kingdom of grace, springs from no fortuitous resemblances. Our God is one God; and therefore it is, that a mind inspired to foresee the success of omnipotence in redemption, carries over into the moral kingdom its conceptions of the working of omnipotence in nature. The two kingdoms are separated by an imaginary line; the mind crosses and recrosses at its pleasure. The mountains, rivers, seas, flocks of Kedar, sun, moon, in which God *has* wrought, become, not only the emblems, but the pledges of the mighty works which he *will* do for man's recovery.

The analogy between these two departments of God's working discloses some striking resemblances of *method* in the details of his work. These I had purposed to illustrate more fully, but they must now be named with brief remark.

A resemblance between the Divine methods of working in nature and in grace is seen in the law common to both kingdoms, that great results ensue from feeble beginnings. The certainty of this world's conversion seems chimerical, when we regard only the weakness of the instruments employed, and the insignificance of their first efforts. When William Carey entered upon the modern missionary movements of Great Britain, it was no marvel that almost all the literary, and political, and commercial mind of the kingdom was arrayed against the poor cobbler as a monomaniac. It is not singular that the sarcasm of Sidney Smith upon a band of English missionaries to India, as a little detachment of lunatics going to make conquest of one hundred millions of men, should have gone the round of the press, as a more flippant wit is now performing similar gyrations on this side of the Atlantic. But what reply does nature give to such aspersions upon the work of missions to the heathen? Is it a lunatic who paints the first flush of light in the east at daybreak? Who is the lunatic that commenced the Amazon and the Mississippi with a trickling rivulet which you can dam up with your hand? What lunacy planned the infantile beginning of the life of Sir Isaac Newton, and Napoleon? Our God is one God.

It is also a law of the two kingdoms of God's working, that results are often for a long time suppressed from human view. The work of this world's conversion *is* a discouraging work; so long a period intervenes between the labour and its reward; so many ages must elapse often, in which preachers seem like miners underground, who scarcely see broad daylight. But Kepler said, when he published his system of astronomy, that the world had waited six thousand years for some one to read the heavens aright. The coal mines of Pennsylvania, and the quarries of Quincy, were forming before the garden of Eden existed. Who can tell us why this western continent lay for fifty-four centuries unknown to the dominant races of men? Our God is one God.

It is furthermore a law in the two kingdoms of God's working, that results often come to human view suddenly and by seeming accident. This work of the world's conversion does not always disclose its epochs of success in accordance with the forecast of men. The radiant points in the line of its progress are not always luminous with the importance of the human instrument in effecting that progress. Revivals of religion often surprise an unprepared church. The chosen instruments of them are not always those of our choice. The mighty wind, we cannot tell whence it cometh. The kingdom of God cometh not with observation. But have we not told our children of the falling apple, which was so instructive to the mind of Newton; and of the invention of the mariner's compass by an unknown genius; and of the gold mines of California, which a labourer accidentally discovered in building a sawmill? Our God is one God.

It is, finally, a law of the two kingdoms of God's working that his work proceeds with great apparent waste. This work of the world's conversion *is* a costly labour; though, who can speak of other cost, after that price with which we have been bought! But it *is* a labour, sometimes, of apparently wasteful cost. It costs much to support one preacher of the gospel. It costs a large sum to support the ministry of the two denominations of Christians in Massachusetts, which are represented here to-day. Three hundred and eighty thousand dollars annually, more or less, must be expended upon our six hundred and thirty-three pulpits. Yes, for six hundred and thirty-three years of ministerial labour must be paid—am I wrong?—from one-third to one-half as much as would be expended upon the erection and the machinery of a single cotton mill!

It costs much to support our organisations for the religious instruction of the young, our societies for the rescue of the tempted, our refuges for homeless children, our homes for sailors, our asylums for the fallen, and our retreats for the inebriate;—that golden cluster of benevolences which are shedding such radiance upon the history of our time. It costs a large gift of gold to sustain them. I dare not estimate the amount with confidence; but probably a half-million of dollars, thus expended, is required to secure efforts equal to the continuous labours of five hundred men. Yes, for five hundred years of Christ-like toil, we pay—will you believe it?—one-half as much as is about to be expended in one of our Atlantic cities on a single metropolitan hotel!

It costs much to send one preacher to the heathen. It costs a vast amount of money to support, for a single year, the operations of the two Foreign Missionary Boards, represented in this Convention. Four hundred thousand dollars, more or less! With a great sum do we obtain this freedom for three hundred and ninety-three missionaries to preach Christ to the nations. Yes, for three hundred and ninety-three years of

missionary labour, you pay—is it possible?—almost one-third as much as has been expended upon the building and equipment of a single ship of war! To what purpose is this waste? Might not this alabaster box of very precious ointment have been given to the poor? But still this *is* a costly work. It costs hard-earned dollars. It costs labour; it costs weariness, and watching, and cold, and hunger, and sometimes stripes and imprisonments. It costs lives, the lives of men and women of whom the world is not worthy. That should be a great cause for which strong men and women, of refined culture, give their lives. Who of us did not feel, when we heard of the fall of that—I had almost said youthful—missionary; for when I last saw him he was so light of heart, so full of a sense of the privilege of his work, and so hopeful of the future, that the memory of his words, and of the gladness of his eye, has since been like a song in the night;—yes, I will say, that youthful missionary,\* who, a little more than two years ago, fell asleep, and was borne by devout men to his burial on Mount Seir,—who of us did not feel that this work of preaching Christ to the heathen *is* a costly work? Who of us has not felt, in listening to the appeals which are annually made in this house in behalf of that—shall I call it charity?†—which has no plea to urge upon your beneficence but the remembrance of ministerial services, which have often been brought, as *we* have said in our thoughtlessness, to an *untimely* end,—who of us has not felt that there is constantly going on, within our own fraternity, a sacrifice, a loss, a prodigality in expenditure of power and life, the worth of which only God appreciates? Precious in the sight of the Lord is the death of his saints!

But this is the method of God's working. His plans have this evidence of their greatness, that they go on with that which to us appears like waste. The earth every year produces food sufficient for three times its burden of inhabitants. The sun wastes two-thirds of its beams on trackless waters and deserts. The stars are not put out like your street lamps, when the traveller has no further need of them. Poets have sung of flowers that waste their sweetness. God works on a generous scale. Even of suffering he is not sparing in the laws of his providence. How much of apparently useless suffering is endured under the laws of disease! What a waste of life do we see everywhere in the death of the young! In this seeming prodigality of the Divine procedure, we see evidence that God has plans too deep for us to fathom. And these plans run under the two systems of nature and of grace alike. Our God is one God; and therefore it is, that we believe he *will* do his pleasure in the conversion of this world, as he *has* done his pleasure in its creation and its government. It is fixed—in the purposes of him who said, "Let there be light, and there was light"—it is fixed that this world is to be converted to Jesus Christ.

\* Rev. David Tappan Stoddard died at Oromiah, Jan. 22, 1857.

† The Convention of Congregational Ministers of Massachusetts are the almoners of a fund for the aid of the families of deceased clergymen.

## KING ARTHUR AND THE KNIGHTS OF THE ROUND TABLE.

## No. II.

“He that good thenketh good may do,  
 And God wille helpene him ther-to,  
 For ther was never good werke i-wrought  
 Withouthe begynnyng of good thowght,  
 We never ther was wrowght none evyl thing  
 But evyl thowght wes begynnyng.”

*Bishop Grosseteste's "Castle of Love."*

Caxton, to whom of men the glory of England is due, whom all time will honour with grateful veneration, and whose soul had a native affinity with whatever is noble, was possessed of a speciality for tales of chivalry, and of an unmitigated belief in Arthur—he could not have borne with our modern scepticism. He gives us the exact date of Arthur's coronation without a shadow of suspicion, A.D. 516; and with a confidence perfectly delightful, calculated to inspire recent chroniclers with envy, he writes down the duration of his reign at sixteen years; this is, at all events, somewhere near the era indicated by the gesteurs, and it is enough for our purpose to take the statement for fact. To understand the relation of the Round Table to the society of that time, it will be necessary to survey, as rapidly as may be, the history of the preceding years.

The people over whom King Arthur ruled were the descendants of those high-spirited heathens whom, not without barbaric pomp and ritual rudely grand, the Roman had found five hundred years before. Then it was that the British coracle rushed through the reeds of Severn, Tamar, Thames, and Dee, and roofed at night from the pestilential dews the head of him who paddled it; then, under their chosen chiefs, the savage tribes wasted in civil war this unknown land, and hooked chariot and misshapen spear made havoc of the woad-stained warriors, scantily shielded by the hide of the bear and wolf; it was then that from the mud-huts of the towns, and from the fens of the forests, the long-haired women, wanting even the slender mid-girdle of wool, were forced to the hideous rites, when between sunset and moonrise, as the first gleam of the dog-star twinkled through the boughs, the Druid gathered with left hand the mystic vervain; or, in the vestments of purity, climbed on the New Year's day\* the holy oak (beneath whose spring-time flutter of tender leaves were bound the milk-white bulls), there to shear away with golden scythe the hallowed mistletoe; then were the mothers of England brought to hear fiery denunciations of their foes thundered in the sacred groves from the lips of the awful priest; or a wild prophecy of ruin flung from the height of the craggy tor, where his white hair streamed in the wind that fanned the beacon-flame, while the huge rock-idol loomed through the mist in the glen below, and from the summer valley, under the sweet May-day sky, through the din of the hoarse drums, above the discordant trumpet-blare, came up the cry of the children and the shrieks of the condemned, who, pent within that colossal shape twisted of osier twigs, perished in the baptism of fire. Such was our England in the days of yore; *how gloriously changed to-day!* It is not the worst way when our cold hearts need to be kindled into warmer love to our Father, God, and we want (alas! that with our continual manifold mercies we ever should want) a stimulus to gratitude, to consider what great things He hath done for us; and there are few who have not in their individual experience something akin to this great national mercy, some considerable improvement in circumstances,

\* 10th of March.

temporal or spiritual, for which to be thankful. Is it not as though his voice were in *our ears*, thus :—

“Hearken unto me, O my people, and give ear unto me, O my nation; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto him, your father, and unto her that bore you, for I called him alone and blessed him and increased him. Jehovah has comforted England. He has comforted all her waste places; he has made her wilderness like Eden, her desert like the garden of the Lord; let joy and gladness be found therein, thanksgiving and the voice of moly. And let all the people say, Amen!”

But while we are about it let us not be forgetful of the holy alliance between advantage and obligation; hand in hand these go ever; it is an unalterable principle of the government of God, “to whom much is given of him shall be much required;” “freely ye have received,” what then? “freely give;” “when thou art converted, strengthen thy brethren.” Even so, God does not give to us his salvation that our own small souls may creep up selfishly into heaven alone: it is for us to “hold forth the word of life,” to win the praise accorded to them of whom it is written, “From you sounded out the word of God.” It was the occasion of this commendation, and no trances, or visions, or persuasions, of their own, that made St. Paul to write with this unshaken confidence of the Thessalonian converts, “Knowing, brethren, beloved, your election of God.” To be foremost in Christianising all nations is England’s bounden duty, it is the best form in which her thankfulness for her distinguished blessings can find expression; and the way wherein this duty is discharged is as good a measure as can be had of the spirituality of our churches and of their several members.

Again to the history. Into the savage darkness of our island the Roman came to fulfil, here as elsewhere, as Robertson finely says, his “destiny,” “to stamp upon our undisciplined mind” what the imprint of the iron claws had been wherever his eagles had flown—“the ideas of law, government, order.” He was well withstood, but in a hundred years he triumphed; and, finding that the Druids were the heart and soul of the opposition with which he met, he hunted them through tribe and tribe far away into the deep glooms of the oak groves of Mona, where the fires of his vengeance consumed the sacred trees, and his red sword poured out blood like water, until not one of the bardic seers remained, and there stood not one stately son of green summer to serve the people in their fierce false faith. He drained the swamps, felled the forests, cleared the stubble and brushwood, filled the fields with harvests, advanced in every way the social condition of the nation, and cut the roads which to this day endure;—would that, in this one thing at least, our Indian Government would copy Rome—the very expression of irresistible will, stern, undeviating, straight to its end; no waverings, or turns, or corners; it mattered not how wearisome the working, how distant the goal, straight away to its end. But the Roman crushed all the war out of his conquered, while he gave to them, in comparison with their neighbours at least, “the fatal gift of beauty;” and when, at last, after inconstant absences, he withdrew for ever to keep his own imperial city, soon to be desolated by the terrible Goth, the northern foe burst through the guarding wall, and rolled in like wasting waves on the weakened nation, ruining everywhere. Amidst fearful alternations of famine and pestilence, these unendurable ravages harassed the Britons for some fifty years, until in utter despair the miserable people sought help over-sea of the strong Saxon, who beat out the Pict and Scot only to become in turn the spoiler. *We* cannot say that the remedy was as bad as the disease; for to the

thorough Saxon sturdiness which was worked into our life we owe much that has contributed to our pre-eminence among the nations; it was the very element the broken-hearted people needed; but to our wretched fathers it was but an exchange of evils, and the tide of England's life was ebbing fast away, through the disruption of laws and the upturning of all civilised institutions, into its first barbarism, when Arthur and his chivalry arose to turn back the rushing flood.

Here must be noticed one bequest of the Roman, and that the most important to the abandoned islanders—Christianity. Not, of course, the Christianity of England in this year of grace, but the defective and corrupted Christianity of the early Roman Church, wherein, faulty as it was, dwelt a principle of truth strong enough to permeate the mass of superincumbent rubbish, and to become a power in the life of the people. Of its influence upon their mind, we may form an opinion from the statement of St. Jerome, that, as early as the third century, pilgrims from Britain were wearing with their wearied knees the pavement of the Holy Sepulchre; from the witness of Theodoret, that wandering feet, even in those days of perils by the way, brought English eyes to gaze on Simeon the Stylite, where, on pillared height, he stood through tedious years, unshadowed, unsheltered, unrepined, his lean limbs half frozen by the winds that came over the snows of Al Lucan, or scorched and shrivelled by the fire in his brain from the sun-glare of a Syrian summer. It is conjectured that the votes of English bishops influenced the decrees of the famous Council of Nice, A.D. 325; it is certain that they had a voice in the synod of Arimium, thirty-five years after; and we may perhaps conclude that doctrinal study had received no inconsiderable share of public thoughtfulness, when we remember that at home the heresies of Arius and Pelagius were forcefully refuted. In these days, a theological controversy does indeed by no means argue any close acquaintance on the part of the debaters with the points at issue; but surely it was otherwise in those simple, hearty times. To the empire of Christianity in English hearts, the black-bordered, gold-lettered pages of the Book of Martyrs bear abounding testimony; and of its lingering power over character a good illustration is afforded by our subject.

To the legends of this institution, and of its mighty founder, we will listen on another occasion. It is enough at this time to remark that the fair fellowship of this ungenial little island, far off amid the misty main, glorious as any which on the summer seas of the shining south lent lustre to an after-time, was ordained not for pomp or pleasure, not for the honour and glory of the brethren or of their master, not from any extreme view of what the church militant should be, but for this glorious purpose—"to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke." Here was a foreign foe ruining the land, crushing out the spirit of the people; here, worse than the pagan horde, were those at home whose power was used in like atrocious wise. Might was right; and the strong earl with his armed retainers would sweep from his castle down on the country round, gather the ripe harvests, drive the frightened herds, give homesteads to the flames, and leave the weak monks moaning misereres in the desolated churches, and women foully wronged, wasting woe upon the unconscious bodies of their murdered lords. Strong in its simplicity is the picture of the international affairs of this period roughly sketched by one of the old singers:—

“ Ther was nigh all this land  
 To the devil gove in hand !  
 Feasts hi made, great and folc,  
 And hadden all worldes weal,  
 And held no better law  
 Than the hound with his felawe.”

It was to maintain his authority amidst all this lawlessness, to make an end of this unlicensed rapine, to overturn this evil of giant power and of proportions most monstrous, that Arthur set himself, undaunted by its vastness, unbiudored by all its difficulties; from his coronation day he toiled “to build the old waste places, to raise up the foundations of a great generation,” to free his poor people from unsufferable misery, “to break in picces the oppressor.” More kingly work has monarch never wrought. However Arthur may have held the divine right of kings—and he had better reason for belief therein than most; for, as we shall find by and by—

“ — he by miracle was approven king,”—

it is plain that, the miracle notwithstanding, he expected no security of his right, apart from his own labour to gain and to maintain it; and herein does he not shame some of us who trust we have a kingdom not of this world. Every Christian knows that he is “made a king and a priest unto God;” and there are some who think or who act as if they think that these solemn offices take care of themselves; that once dignified with the sceptre, once hallowed by the mitre, these honours become to them inalienable privileges, assured by the word of the Eternal. I do not understand how it should be otherwise; but if this be, how came it that from Saul the anointed, Saul the elect of God, the kingdom was rent away? how happened it that the sons of Eli, to whom was the promise of perpetual priesthood, were cut off from the altar? Verily here is a mystery not to be unfolded, here is the thick darkness where Jehovah dwelleth in secret, clouds are his pavilion. It *seems* as if his chosen ones *might* fail, as though it were possible for the very elect to fall; and this seeming is strong enough at least to keep dread emphasis within that word, “Hold that fast which thou hast, that no man take thy crown;” still is the “white raiment,” and the honour of distinguished service in the temple of the New Jerusalem, promised only “to him that overcometh.” “Be not high-minded, but fear:” is there no meaning in the earnest caution; is the stern condition matter of form merely? Do they not bear one witness to the fearful possibility? do they not both inculcate watchfulness without pause and unceasing energy, “lest a promise being given of entering into his rest, any of us should seem to come short of it?” We are kings and priests over all that we can influence, over a nature that has already suffered too much from subjection to a tyrant power, and we hold our dignity as a trust for God. Still is the adversary powerful who objects, “Shall the prey be taken from the mighty, and the lawful captive delivered?” Still are the foes active who would spoil us of the crown, and soil the holy robes: there is yet need ever to take “the whole armour of God,” to make life a sleepless vigil, while ever we burn before our God censers of odorous prayer.

For the furtherance of his high designs, King Arthur appointed the Round Table, devised to draw out the valour and the honour of the land, and to organise a body of warriors who, by all manner of knightly exercise, by courtesy and obedience, should become practised to help in the defence and protection of their country, and in the amendment of its manners. The king

was well endowed to guide this noble enterprise; at fifteen years of age he was, says the Brut, and almost all the chronicles agree, unrivalled by any within the knowledge of the realm "in lively wit, in courage, and in generosity." He gathered a hundred and fifty knights, who ate with him in hall, of whom both old and young swore, upon every anniversary of his coronation, "Never to do outrage nor murder, and alway to flee treason; also by no means to be cruel, but to give mercy unto him that asked mercy, upon paine of forfeiture of their worship and lordship of King Arthur for evermore; and alway to doe ladies, damosels, and gentlewomen succour upon paine of death. Also that no man take no battaile in a wrong quarell for no law, nor for worldly goods." Every year high festival was held at Easter, Whitsuntide, and Christmas, and open Court for all who were in need, for the afflicted to appeal for rescue; whereupon some champion of undoubted prowess among the knightly revellers would claim the "adventure," and ride straightway out of hall, leaving behind the festal mirth and the light of Queen Guenever's smile, and of her ladies fair, to do stern work of war in far-off unknown tracts, through glooms of haunted woods, and over wintry moors, to fight for the right at risk of life and limb. It was a goodly fellowship, a "consecration of valour" unto noble ends; and before our sand is run, let us haste to hear the king speak his purpose—

"In that fair order of the Table Round,"

by the lips of Mr. Tennyson, and honest Caxton shall cap it with a moral—

"I was the first of all the kings who drew  
The knighthood errant of this realm; and all  
The realms together under me, their head.  
I made them lay their hands in mine, and swear  
To reverence the king, as if he were  
Their conscience, and their conscience as their king;  
To break the heathen, and uphold the Christ,  
To ride abroad redressing human wrongs,  
To speak no slander, no, nor listen to it,  
To lead sweet lives in purest chastity;  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds  
Until they won her —"

"And though the times are now more acute and sharp-witted, using a more eloquent and ornated stile and phrase in speech and writing than they did who lived so many yeares past: as we are refined in words, I wish we were reformed in deeds; and as we can talke better, it were well if wee would not doe worse. Wee perceive their darknesse through our light; let not our light blind us, that we may not see our owne ignorance."

### THE DOOM OF THE WORLD.

WHAT this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose materials at the solar furnace, the volcanic eruption in our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation.—  
*North British Review.*

## VIEWS OF HEAVEN, DERIVED FROM SCRIPTURE AND ANALOGY.

WHAT Christian is there who does not desire—especially when age or disease brings him near the verge of the celestial country—to know more of that blissful land where he will spend, not a few short years, but an eternity? The primary elements of future felicity are, indeed, clearly revealed; but in this case, as in so many others, it has pleased our heavenly Father, that while all the essential doctrines are revealed so plainly that “he who runs may read,” some less important truths are left to be drawn from the golden mine by the patient exercise of the faculties with which he has endowed us. Satisfied, therefore, that it is a legitimate employment of our imagination and reason to form more full and definite views of the heavenly state, we propose to present to our readers some thoughts on this deeply interesting subject.

We commence with the lowest element of eternal happiness—heaven as an abode. The references in Peter and in the Revelations to the *new heaven* and *new earth*, after the final judgment, have led to the natural supposition that our present world, purified by fire, and restored to more than its original paradisaical beauty, will be the future home of the glorified saints; but, however this may be, the figures employed in the splendid vision of John, in the book of Revelations, clearly indicate material elements in the *new Jerusalem*. Analogy also leads us to infer that as the “*spiritual body*” is a *body* still, its future habitation will be in accordance with that change. We may therefore conceive of it as having some resemblance to our earth, but rescued from all that is gross and corruptible,—a paradise, whose dust is gems, whose streams of crystal flow over diamond sands, and upon whose banks trees of immortal verdure flourish amidst amaranthine flowers—whose harmony is the harpings of angels, and whose radiant light beams from the throne of the Eternal. Without supposing that the magnificent description of the *new Jerusalem* in Rev. xxi. is to be understood literally, we conceive that it is designed—by thus combining in one scene of unparalleled splendour all that is most precious and admired on earth—to present as correct an image of our heavenly dwelling as the nature of language permits: just as a state of perfect freedom from sorrow is represented by the exquisite figure—“*God shall wipe away all tears from their eyes.*” Since man, formed in the Divine image, possesses faculties which delight in beauty here, we must infer that those faculties when perfected will find corresponding gratification. Each individual may form his own ideal of scenes of perfect beauty, magnificence, and sublimity, assured that all his conceptions will be infinitely surpassed by the glories which “eye hath not seen, nor the ear heard, and which have not entered into the heart of man to conceive.” In the words of Cowper:—

“If God hath made this work so fair,  
Where sin and death abound,  
How beautiful beyond compare  
Will paradise be found.”

Our present life is not merely a state of probation, but of preparation for future bliss; and we cannot doubt that the exertion of all our mental powers, which has afforded us so much enjoyment here, will continue to do so in the heavenly state, when directed to infinitely higher objects. How vast the field of knowledge there open to our survey—the range of “planets, suns, and adamantine spheres”—the nature of the laws which guide their revolutions, the purposes they subserve in the economy of

universal creation. Then, the elevated curiosity which now vainly inquires, "Are these radiant orbs peopled with intelligent beings, are they still in a state of probation, or dwelling already in a province of heaven, perfect and immutable?" will be fully gratified. That the planets closely resemble our globe in many respects, astronomy demonstrates; but here our limited science ends. We may, however, infer that there is difference as well as similarity, and as there is so much variety in the productions of our own planet, what new displays of the power, wisdom, and goodness of the Creator shall we not discover, when the universe opens to our enraptured gaze! Here, the philosopher exults over *one* discovery of the mysteries of creation; there, such discoveries will be numerous as the days of heaven, and boundless as infinite space: and what histories may we learn in heaven, of all the revolutions and changes that have taken place in our own and other worlds; while, endowed perhaps with prophetic vision, we may perceive how the events of the past and the future are promoting the happiness of the creation and the glory of the Creator. Let us conceive of the unveiling of those mysteries in God's providential government, which we have here longed to penetrate; and especially of its crowning mystery and glory, the Divine scheme of redemption, in which "justice and mercy have met together, righteousness and peace have embraced each other." Higher, and still higher, we may be permitted to rise, and, as we do so, may learn more fully the perfections and attributes of Deity. Nor will knowledge then be gained by wearisome or painful research, but being attained by either intuition or through elevated communion with saints and angels, will be not less delightful in its acquisition than in its possession. The emotions also, rendered pure and sinless, will there find appropriate exercise. In proportion as knowledge increases, wonder, praise, and adoration will be continually called forth. How will our gratitude to *Him* who has redeemed us at such a price be intensified, when we realise the ecstatic felicity which it has procured for us, and look forward to its eternal duration; and how will praise and adoration increase, as we become more and more able to comprehend the Divine character and attributes!

We shall also entertain a pure and exalted affection towards our heavenly companions. Their perfections will excite our admiration, esteem, and love; and their happiness, through an elevated sympathy, will increase our own. Intercourse will there flow on, with calm serenity, unruffled by no sinful feeling: no cloud will pass across our friendship, no imperfection cool its fervour, no change lead to its decay; and there no order of intellect, even if reaching angelic height, will fail to find congeniality. Here, it is one of our highest enjoyments to hold intercourse with sanctified genius; there, we may be permitted to have communion with cherubim and seraphim, whose exalted ministers appear to be nearest the celestial throne.

But we must not suppose that our happiness will be solely passive in its nature, whether derived from the enlargement of knowledge or the gratification of feeling. "His servants shall serve Him" there. Successful service in the Redeemer's cause on earth produces the most exquisite delight we know; and in heaven no cross stands in the way of duty. no opposition to selfish passions is required, in fulfilling the dictates of holy benevolence. That angels are employed in accomplishing the Divine behests, we learn from Scripture; and one of these honoured messengers, when declining the homage of the apostle John, does so in language which implies that he was of the same race:—"See thou do it

not : for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book : worship God." We are assured by our Lord himself, that we shall be "made like unto the angels;" and it is not probable that the resemblance will be confined to the case then in question. The services rendered by angels under the patriarchal and Mosaic dispensations lead us to infer that they fulfil important offices in the providential government of the world, both as the ministers of justice and mercy. Redeemed spirits, now angelic beings, may be our special guardians, ever ready to do their Lord's will, in answer to our prayers, when we are exposed to temporal or spiritual danger. They may also be appointed to watch the evil designs of men, whether small or great, and so control their purposes that the ultimate ends of Deity shall not be contravened.

The chosen ministers of earthly potentates are honoured by their position; but how does the lustre of their inferior rank and power grow dim, when compared with the glory of serving the Sovereign of the universe! Ignorant as we are of the nature of other intelligent beings in the vast creation, we can form no conception of the service which the spirits of the just may render to them in obedience to the Divine commands; but this we know, that it must be in accordance with his exalted attributes, and tending to increase our bliss, in connection with his glory. We cannot suppose that, after the triumphs of our Redeemer are complete on earth, and his mediatorial kingdom terminated, the Deity will no more put forth his creative power. If man, formed after his Maker's image, rejoices in the works of his own hands, we may infer that the Creator delights in manifesting his power, his wisdom, and his infinite love, by increasing the number of happy intelligences under his paternal sway. We know that, in the past, he has created angels and men, and placed them in a state of probation, in which some stood, while, alas! others fell. An eminent theologian has remarked that, \* if our race had been preserved from lapse, earth, through the natural increase of numbers, not thinned by death, would have been "in time so over-peopled as not to contain its inhabitants." He proceeds to argue that, the period of probation being finished, man would have been translated to some higher state. That such a procedure, involving the creation of new worlds, would be in harmony with the Divine character is obvious; and the supposition presents an ever-widening sphere for the holy and benevolent activity of those glorified ones, who are settled *for ever* in their blissful immortality.

It will be observed that the foregoing observations are confined to the period after the resurrection. With regard to the separate state, the immediate abode of the liberated spirits, Scripture gives us only two facts, but these embody the essence of heavenly bliss. Our Lord's promise to the malefactor is, "This day shalt thou be with me in paradise;" and we have the assurance, "Absent from the body, present with the Lord." Special details of this state will appear unnecessary, if we infer, as reason dictates, that as it will be a state of perfect happiness, it will not differ materially from the resurrection period. During the continuance of the separate state, the subjects of the mediatorial kingdom will be gathered home, under (apparently) their Lord's distinct reign; in this *first* heaven their spirits may be gradually prepared to bear the overwhelming brightness and surpassing glories of the resurrection morn.

There is another aspect of the heavenly state, in which we may, perhaps, trace some analogies to the enjoyments of the church on earth;

\* Howe's Discourse relating to the Expectation of Future Blessedness.

and these are of a nature deeply interesting to all Christians, whatever may be their present intellectual character. Many humble believers, whose ideas of heaven do not extend beyond freedom from care, sin, and sorrow, will be able to sympathise with the description we have given of several sources of exalted felicity; but they can fully enter into one we are now about to introduce, from their own experience of sacred delight in the worship of God. We conceive, then, that as the church here has its especial festivals, so will it be above. On the Sabbaths and sacramental feasts of believers here, they draw nearer to their Lord, and realise more fully their union with him. Our Saviour, when taking leave of his beloved disciples, cheered their drooping hearts with the prospect of a more blissful communion, when they would again be gathered around him, and participate in the exalted privileges typified by new (or the richest) wine of his kingdom. We may conceive of certain occasions, when the redeemed are favoured with a nearer approach to the throne of Deity, as described by the apostle John (Rev. vii. 9—12), and all the glorious hosts, of every order, are gathered unitedly to worship and adore the great I Am. At such periods, those who have recently attained their heavenly citizenship may be publicly acknowledged by their gracious Sovereign, and receive the full assurance that they shall go no more out for ever. Then, what blissful recognitions and congratulations, when the elder denizens of the celestial country welcome the newly arrived on their immortal birthday! We can imagine another festival—when angels who have been employed in their various departments of service, present themselves before the throne. Such a scene is represented (Ezekiel ix. 11), when the angel “reported the matter, saying, I have done as Thou hast commanded me.” On such occasions, probably, these messengers receive unspeakable additions to their bliss, from the Divine approval; while with enraptured voices the assembled hosts of heaven unite in the celestial chorus, “*Alleluia; for the Lord God Omnipotent reigneth!*”

E. S. P.

## THE CALL FROM LOODIANA.

On distant plains of Hindostan  
A loving word was said,  
And swift o'er many a waste it ran,  
Through many a forest sped.  
It left the giant hills behind,  
And rivers rolling free;  
'Twas speeded by the grateful wind,  
And borne upon the sea.  
From lips once used to idol vow  
And heathen chant, it fell;  
Where breathes a Saviour's blessing now,  
And holy yearnings swell.  
Church of the West! not vainly there,  
In eastern climes, have wrought  
Thy messengers, with wrestling prayer,  
And toil of living thought.  
The Christian heart of England heard,  
And Christian hearts at large;  
Faith caught the spirit of that word,  
And gave her children charge,  
Their common centres to surround,  
To cross and throne to seek;  
And with each day devotion-crowned  
To sanctify the week.

Norwood.

For wealth of influence from on high  
The gather'd hosts contend,  
That God would all their wants supply,  
And his good Spirit send.  
I see no fire upon their heads,  
No cloven tongues I trace;  
But noiselessly his gift he sends—  
A Saviour's gift of grace.  
Oh, World! there is new hope for thee;  
For as the sowers toil,  
The Church, upon her bended knee,  
Is suppliant the while.  
So, on the living seeds they cast,  
In God's own time shall fall  
The sunbeam and the shower, at last  
To give them joy of all.  
No *mystic* word was that they spoke,  
Those strangers, yet beloved,  
Which thus upon our silence broke,  
And prayerless hearts reproved.  
A word for Zion's mournful night,  
And herald of her day—  
Behold! the scattered ones unite,  
And joyous answer—"Pray."

J. TRITTON.

## Review.

*The Intuitions of the Mind inductively investigated.* By the REV. JAMES McCOSH, LL.D., Professor of Logic and Metaphysics in Queen's College, Belfast. John Murray.

THE name of Dr. McCosh on the title-page of this volume will prove a sufficient introduction and recommendation to many of our readers. His former works, on "The Method of Divine Government," and on "Typical Forms and Special Ends in Creation," established his position as an acute metaphysician and a profound theologian. His well-earned reputation will suffer nothing by the appearance of this very able treatise, in which he addresses himself to the discussion of some of the profoundest and most difficult questions in the whole range of philosophical investigation. He brings to the task the same acute analysis, robust and vigorous logic, and shrewd sense, which have characterised his former productions. The subject does not allow of that glow of colouring or richness of imagery and illustration which made many very unphilosophical persons read his treatise on the "Divine Government" for the beauty of its style alone, but the present work is at the farthest possible remove from the proverbial barrenness and aridity of metaphysical books. The style is so clear and pellucid, that a reader, with ordinary attention, need never remain in doubt as to the writer's meaning; sedulously avoiding that excessive ornamentation which, instead of illustrating, obscured the analyses and arguments of Dr. Thomas Brown, he only uses imagery when it is needful for the elucidation of his subject. When his theme brings him into the presence of the Divine agency in nature or in revelation, in matter or in mind, he never fails to glow into fervour, and rise to strains of lofty eloquence. Whilst we have no desire to bring back the reign of scholastic subtleties, but are quite content to leave them where Milton consigned them, when he described fallen angels, as

"Reasoning high  
Of providence, fore-knowledge, will and fate :  
Fixed fate, free-will, fore-knowledge, absolute,  
And found no end in wandering mazes lost,"

we are, nevertheless, sure that metaphysical studies have fallen into an unmerited and injurious desuetude. Our theology has lost precision and depth. Our science has become materialistic. Our mental discipline has lacked that element which such studies can best supply. Wishing to see a revival of interest in metaphysical investigations, we welcome this interesting and admirable volume, which is so well adapted at once to stimulate and to instruct the student of mental science.

It would be difficult to exaggerate the importance of the subjects here discussed. They lie at the basis of all philosophy and of all theology. Are our intuitions absolutely trustworthy? May we accept with unflinching confidence the instinctive judgments of our intellectual and moral nature? How are we to distinguish between those judgments which are intuitive, and those which only seem so? By what processes do we arrive at a knowledge of axiomatic truths? Are they innate or acquired, and if acquired—how? Those who are conversant with the history of philosophical speculations, or of theological opinions, will at once perceive the grave importance and the critical character of these inquiries. In dealing with them, we steer between Scylla and Charybdis—between the old-fashioned Pyrrhonism on one hand, and the new-fashioned intuitional religionism on the other. We bear grateful testimony

to the admirable skill with which Dr. McCosh has conducted the argument. That he has been equally successful in every part of it was not to be expected. We have marked several passages for criticism. This, however, our space will not allow, for it is impossible to compress a metaphysical controversy into a page or two. It must, therefore, suffice to say, that he has most ably accomplished his task of investigating the nature, vindicating the trustworthiness, and pointing out the applications of our intuitions.

We have no doubt that many of our readers will turn first to the concluding chapter on Theology. All who read it will find themselves well repaid. It contains passages of remarkable eloquence and power. Among the questions treated of, is that which was briefly discussed in our pages a few months ago—the relationship of reason and faith. His views coincide with those of our correspondent. The following remarks have great practical value. The quotation, though long, will well repay a careful perusal:—

“As a practical rule, we are to yield to what has *prima facie* evidence in its favour, without waiting till every objection is removed. Those who act thus will find, as they advance, that difficulties are removed, and further light furnished. This is easily explained. It arises from the knowledge of the subject, and of its relations, which is being acquired, and from the suggestions flowing in upon a mind whose intellectual senses are open to receive knowledge. Thus children confiding in the information conveyed by parents, whose veracity they have reason to trust; and pupils, believing, on the testimony of a judicious master, in the utility of branches of knowledge, which are at present felt to be unknown, will find, as they make progress, that confirmations ever come in to strengthen their primary trust. In like manner those who follow such light as they have in religious matters will find further light, as they grow in acquaintance with the truths to which they are thus brought into closer propinquity. Those who allow the star set up in the sky to guide them, will fall in with more formal testimonies to direct them as they go on, and will at last reach the very spot where truth—it may be in humble guise—is waiting to gratify their vision and to receive their homage. On the other hand, those who refuse or decline to act on the evidence supplied, may find themselves ‘landed in hopeless darkness.’ The rationale of this also can be given. They have refused to follow light, and in the very act they have given offence to the conscience, which will fill the soul with reproaches whenever the attention is forced upon the object, from which, therefore, the mind will be tempted to turn away, as from a personal enemy whose presence reminds us of ill-usage in the past and possible mischief for the future. Hence I suspect the unwillingness of many to consider even the claims of a religion, whose initiatory evidence they have refused to look at, and the further evidence of which is, therefore, denied them. They have turned away from the object, and to look at it only produces irritation, and so they cannot see it as they might have done under its pleasant aspect, and at length it is associated in their minds with humiliation and bitterness. There is but one way of delivering themselves from this unbelief and its ever widening shadows, and this too many of them are unwilling to submit to; they must come, like the apostle Thomas, to the very place of intercourse they originally avoided, and there a gracious invitation will be given them to search the object round and round, and in every part, till, as they find unmistakable marks, every doubt vanishes, and they exclaim, ‘*My Lord and my God.*’ We see the difference between the two classes. The one class, under the influence of pride, have turned their back on the light; they have the shadow caused by their obstruction of it before them, and they go out into darkness and are lost. Whereas the other and the wiser class keep the light before them, and they leave their shadows behind them, and they go towards the light; and as they approach nearer and nearer, the shadow lessens, till, as they stand immediately under it, and look up to it, all blackness and darkness are dispelled.”

The discussion of pantheistic doctrine, a few pages farther on, is very able and suggestive. It is the more satisfactory from its recognition of the truth which pantheism recognises and embodies, but which is often omitted from systems which are, on the whole, far more true and orthodox. It connects God with his works as a constant vital presence, pervading and energising them—

a truth left out or rejected in those mechanical theories of nature in which, to use the language of Carlyle, "God is represented as sitting apart from the universe, and guiding it and seeing it go." This, we are persuaded, forms a great element of power, and supplies one great cause of attraction to that most fascinating, most dangerous, and most fatal system. We warmly commend Dr. McCosh's chapter upon it. Very admirable, too, are his remarks on that new form of semi-infidelity which professes profound reverence for the teachings of Scripture, whilst it would dispense with all objective or historical facts, all definite doctrines, all positive theology, which, despising the solid earth, aspires to walk on clouds and scorning realities, delights in a nebulous halo or a doubtful haze. We must make one more extract from this part of the volume, in which he is showing man's need of some definite revelation from God, and the disastrous consequences which must follow upon its rejection.

"There were persons in the last century who thought they could dispense with the Scriptures, and yet retain among the people a high morality. The generation which had been piously educated did in many cases keep up to the high standard of morality, but the generation which succeeded, educated in mere morality, thought they had out-grown the rigid morality of their fathers, as these fathers had out-lived the rigid orthodoxy of *their* fathers; and the race which was trained to be moral, turned out to be fearfully immoral. Men had cut down the tree on which the flowers grew, expecting they would still flourish, and were astonished when they faded. In the day which has now reached its noon, the corresponding class of thinkers are under a deep impression that there is need of feeling in order to incite to a living morality, and so must have sentiment, by all means and above all things a warm and glowing sentiment. But still they would rise above the inspired Word, and leave it behind, foolishly imagining that they may have a continuance of the diffused fervour, without the body from which the heart radiates. The issue of such an experiment is certain, and is already beginning to show itself. The race reared under such influences will go a step further in the direction in which they have been led, and will have no difficulty in discarding the feelings which are left without a basis, till we have a generation without creed, and without any semblance of piety, real or pretended. The evening sky, immediately after the sun has sunk, may be as lovely and gorgeous as when he was above the horizon; but it is only the child who will cherish the imagination, that after the illuminating body has gone, the glow will not soon fade into gloom."

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*The Works of John Angell James*, onewhile minister of the church assembling in Carrs Lane, Birmingham. Vol. I.—Sermons. London: Hamilton, Adams, and Co.

THE passion for posthumous fame is deeply seated in the human mind. It is, no doubt, divinely implanted, is an impulse to noble deeds, and is one of the forms in which man's instinctive longing for immortality finds utterance. It may be traced in every age, and among the most barbarous as well as among the most civilized communities.

"Fame is the spur that the clear spirit doth raise  
(That last infirmity of noble minds),  
To scorn delights and live laborious days."

The desire for posthumous usefulness is the higher and Christian form of this passion. The apostle, who was prompted to renewed diligence in his office by "knowing that shortly he must put off this tabernacle," was also stirred to commit to writing his testimony to the gospel, that his converts might be "able after his decease to have these things always in remembrance." If there be any form of fame which a Christian may ardently desire, or which he may envy in others, it is this. The work to which he devoted life and heart is not suspended by death. Though absent in body from the sphere of his usefulness, he is present in spirit. Though dead, he yet speaks and acts among the living. And if there be any form of earthly fame which harmonises with the life and character of the late John Angell James, it is that which perpetuates and extends his usefulness.

This volume is the first contribution to such a memorial of a departed Christian minister, who was universally honoured and beloved. It is raised by the affection of a son for a revered parent, and we are persuaded it will be welcomed by the religious public with hearty gratitude. We honour the feeling in which it has originated, and we hail the prospect of a complete edition of the works of the late minister of Carrs Lane as a valuable addition to the practical and spiritual literature of the Christian church. Those who knew the man will probably miss much in the writer. The play of that countenance, which expressed feelings so varied, and the tones of that voice, which combined such sweetness and softness with such marvellous compass, cannot be committed to paper. But the vigorous, clear, Saxon intellect, the touches of fancy and imagination, the gush of feeling, and the direct appeals to the conscience and the heart, which distinguished the orator in the pulpit and on the platform, will be found to pervade the writer.

The volume before us contains ten sermons, which were preached and published between the years 1810 and 1824. It will be impossible for us to do more than just to indicate its general contents. The first is addressed to parents, and was the earliest production which Mr. James committed to the press; four were delivered on behalf of public institutions; one was preached at the ordination of his brother, the Rev. T. James; another on the death of an Independent minister; one was occasioned by the commercial and social state of the country in 1819; one is addressed to young men; and the last to scoffers at religion.

It is impossible to look at this volume without being deeply affected. To what a long-past period it carries our thoughts! The first of these discourses was preached fifty years ago, and the last nearly forty years! How long God preserved his servant to glorify him and to minister to our race! It was but yesterday that he was among us ripe in Christian experience and wisdom, rich in eloquence and spiritual power; and yet for half a century had these gifts been exercised for the benefit of the church and the world. Within the life of the author of this volume, it is delightful to think what progress the gospel has made, and how many noble institutions have arisen for the spread of the truth, and to which he ministered in no small degree. It is striking to observe that those qualities which so eminently distinguished Mr. James in later life were developed in the very earliest part of his ministry. He was as practical and pointed at twenty-five as he was at seventy years of his age. His aim seems to have been as direct at usefulness in the dawn of his ministry as when the shadows of evening were falling fast around him. We could select from this volume passages of such eloquence and power, of such pathos and tenderness, that if they were delivered from the pulpit at this day, they would thrill the hearts and consciences of the audience, and would bathe it in tears.

It is quite unnecessary to recommend the works of Mr. James. The editions through which they have passed sufficiently attest the value which the Christian church attaches to them. But we are anxious to draw attention to the edition of which this is the first volume. It is intended to include all his printed works, and possibly a selection from his manuscript sermons, and will extend to twelve or thirteen volumes. It will be the only collected and uniform edition of his writings. It was due to the memory of the departed, it was due to the Christian church, that such an edition should be published. By the wealthier members of the denomination of which he was a distinguished ornament, it will be hailed with satisfaction. It will be no less welcome to the wealthier members of the Baptist body. But we would put in an earnest plea for a class which belong to both communions. There are many of our ministerial brethren who would highly prize the works of Mr. James, but whose limited means are insufficient to enable them to purchase this edition. Many of them may have heard him preach on great occasions; many more are familiar with his name, but have never heard his voice; to both classes these volumes would come with a refreshing and invigorating power. In our country towns, where there is so little ministerial intercourse, and so much to stagnate the intellect and the heart, these practical, vigorous, gospel volumes would be refreshing and animating in a very high degree. In the present day, too, when

the attention of the Christian church is especially awakened to preaching, these volumes will be of peculiar interest. It is intended to publish a volume every other month. We would appeal to the deacons of the Congregational churches generally, and of our own section of that body in particular, to aid our brethren in procuring them. There are few deacons who could not with ease carry out this kind suggestion, and very few ministerial libraries to which this edition of the works of Mr. James will not be a most valuable edition; thus the light which shone with such steady brilliancy at Carrs Lane will be diffused through our beloved land, and will be reflected from the pulpit of many a village and town.

B.

*Roots and Fruits of the Christian Life; or, Illustrations of Faith and Obedience.*  
By the Rev. W. ARNOT, author of "Illustrations of the Book of Proverbs."  
T. Nelson & Sons.

WE owe an apology to Mr. Arnot for the delay in noticing this volume, which has lain upon our table for some weeks awaiting review. He achieved so signal a success in his Expositions of the Book of Proverbs that it was a perilous undertaking to appear so soon again before the public. Excellent as are the sermons contained in this volume we cannot say that they equal his former productions. In the wise sayings of the wise king he found a theme exactly adapted to his powers. Shrewd, practical, common sense, keen observation, and clear judgment of men and things, a vein of mother-wit and quiet humour, and homely fancy, constitute the chief natural qualifications for an expounder of the Book of Proverbs. Those qualities Mr. Arnot possesses in a remarkable degree, and in the exercise of them he has produced an admirable work which stands almost alone in religious literature. Seldom has any book issued from the press with a better title to the popularity it has enjoyed. But in a volume on "the deep things of God," other qualifications are needed. If Mr. Arnot be not altogether defective in the requisite abilities for this task, he yet does not possess them in such remarkable measure as to enable him to produce a book of signal excellence. Whilst we fully and cordially acknowledge the many merits of this volume of sermons, we cannot augur for it a success equal to that which was so deservedly attained by the "Laws from Heaven for Life on Earth."

It will be easily inferred from what we have said, that of the twenty-eight sermons which compose this volume, we prefer those the subject of which approaches most nearly to that of the Book of Proverbs—that the discourse on *Good cheer for sad hearts* is better than that on the *Place of the law in the salvation of Sinners*, or *All things yours when you are Christ's*. We are, therefore, glad to observe that so many of them are of this practical character. One of the most striking and suggestive of the whole is on the words, "*And Moses so spake unto the children of Israel: but they hearkened not unto him, for anguish of spirit and cruel bondage.*" The topic of the discourse is *Physical destitution stifling spiritual life*. The following extract will show the bearing of the sermon. He has been describing the message of deliverance which Moses had brought and uttered in their ears.

"The promise, although it was exceedingly rich and precious, stirred not the sluggish mass. It was a spark of fire, but it fell on wetted wood, and kindled therefore no flame. 'They hearkened not unto Moses.' Why? No people could be in deeper affliction; to no afflicted people could a kinder message come; no message could be better authenticated; and yet they heeded not. They neither denied the truth of the message nor assailed the messenger who bore it. When God's great salvation was offered and provided, the people neglected it. They said nothing against it, but they let it alone. . . . Here is a paradox: the slavery is excessively severe, and therefore the slave does not care for freedom. We would say that the force of reason goes all the other way. Had their condition been the reverse of what it was; had the Pharaoh of that generation continued to lavish kindness on Joseph's kindred; had the Hebrews been nursed in luxury and sated with the wealth of Egypt,—all this might have been given as the reason why they treated with indifference the proffered method of escape. Such prosperity might and would have made them deaf to the emancipator's call. But because the extreme of prosperity makes a people

callous to the voice of freedom, it does not follow that the extreme of adversity will put courage into their hearts and vigour into their limbs. It is a widely spread and well-known fact, that extremes meet. In this case two opposite experiences issue in the same result. Both great prosperity and great distress are weights that often crush in the dust every aspiration for freedom. Plenty extinguishes the desire, and oppression the hope, of liberty. He who has all earthly good does not want a change, and he who has none does not expect to get one; therefore both sit still."

These words teach an important truth, and the deductions from and applications of it which follow are equally valuable. Mr. Arnot proceeds to inculcate—I. The Christian duty of seeking to ameliorate the physical condition of the poor. Abject poverty imposes a heavier burden, and exacts harder tasks in our favoured land, than did Pharaoh in Egypt. Under its crushing load men become desperate and reckless, neither dreading a worse fate than that which has already befallen them, nor expecting a better. This is said not in order to palliate their sin or to find excuses for it. It is simply the statement of a very obvious fact. What follows? Not that we should give less attention to spiritual teaching, but that, like our Master, we should seek to relieve men's bodies, that thus we may reach their souls. II. It may serve to correct our expectations of deriving good from affliction. The time of affliction is often the time of spiritual awakening; but anguish of spirit may, and often does, have the opposite effect. *Sorrow is not seed.* It may have the effect of breaking up the soil so as to make the seed grow better, but itself bears no fruit; and not unfrequently it hardens the heart and makes it callous, instead of softening it. Let us beware of letting the present time, with its opportunities and possibilities, slip past us unimproved in the vain, delusive hope that sorrow when it comes will make us religious. If you repel the Spirit till affliction come, affliction may come without the Spirit.

Though we cannot consider this volume as equal to those which have preceded it from Mr. Arnot's pen, yet the foregoing analysis of a single discourse will show that it is no common-place production. The freshness and vigour of its style, the shrewdness of its remarks on human nature, its orthodoxy of doctrinal sentiment, the ingenuity displayed in its treatment of texts, and its vigorous application of divine truth to daily life, make it a very acceptable addition to our pulpit literature.

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## Brief Notices.

*The Missionary Martyr of Delhi: a Memoir of the Rev. John Mackay.* By JAMES CULROSS, M.A. Heaton & Son. Short as was the life of Mr. Mackay, his name "smells sweet and blossoms from the dust." Few missionaries have left our shores of late years from whom greater things were expected. "Those who knew him best agree in testifying that they have seldom seen in any one a finer combination of intelligence, modesty, and worth." The fulfilment of the hopes thus raised was but just commencing when his "sun went down whilst it was yet day." Of all who perished in the mutiny it may be doubted whether a nobler and more heroic spirit passed away from earth than his. It is to be greatly regretted that the materials for a biography should be so scanty. Mr. Culross has made good use of such as were attainable. If he has only been able to give us an outline instead of a

finished portrait, yet that outline is true to the life; if homely, it is vigorous; if plain and simple, it is, at least, free from all pretentiousness. We thank Mr. Culross for this memorial of Mr. Mackay: To those who knew him personally it will recall the lineaments of one whom they loved, for none who knew could refrain from loving him. To those who only knew him by name and reputation it will afford a faint portraiture of one of the noblest in that band of martyrs whose blood shall yet prove to be the "seed of the church" on the plains of India. May "the mantle of Elijah rest upon Elisba;" may many at home and abroad drink into his spirit, imitate his example, and be like him, ready either to live or to die for Christ, as the Master shall appoint!

*Yes and No; or, Glimpses of the Great Conflict.* Three vols. Macmillan & Co.—We have tried hard to feel interested in

these volumes with very indifferent success. The intention of the writer is excellent, but the plot is so clumsy, its treatment so defective, and its development so obscure, that it is a difficult task to reach the end of the third volume. The tale opens pretty well, but the writer soon gets confused among his characters, and loses all control over them, leaving them to ramble about in the most perplexed and helpless way. Everybody is somebody else. Ralph and Frederic Esdaile are constantly mistaken for each other, and Ralph is at the same time Jules Baylière, a French *litterateur*, editing a Lyons newspaper. Both fall in love with the same lady, who is at once Clara and Effie. The villain of the piece is an ex-Chartist leader, a French spy, the dupe of a pretender to alchemy and the art magic, turning up at Lyons, Florence, London, No town, and wherever he is not expected, and a scoundrel in general. These, and a host of characters besides, cross each other's paths, in all directions, producing a general mystification. If this were all we had to say about the tale, we could easily have pitched it into a corner, and "there an end." But it contains bits of vigorous writing, graphic descriptions, scenes of humour and of pathos, and passages instinct with high Christian feeling, which make us greatly regret our inability to speak in more favourable terms of the whole. We should judge the writer to be a person of considerable mental power, but who has not sufficient experience in the management of a plot to be able to construct and manage a three volume novel. He is aspiring to drive ten-in-hand instead of being contented to practice with a modest pair for awhile till he has gained experience.

*An Exposition to the Second Epistle to the Corinthians.* BY CHARLES HODGE, D.D. Nisbet & Co.—Few transatlantic theologians hold a higher position than Dr. Hodge, and his reputation is well deserved. His published works are few, but they are weighty, and worthy of one who holds the responsible post of theological professor at Princeton. We are inclined to prefer this volume to any other which we have seen from his pen. We still hold to the opinion we expressed in a review of his *Exposition of the First Epistle to the Corinthians*, that he has made a mistake in dealing with each separate verse, instead of arranging the text in paragraphs. By the method he has adopted, it becomes exceedingly difficult to trace the line of thought which runs through the whole. The compact unity of the apostle's writings is broken up into little bits and isolated fragments, each of which comes under examination separately. It

has, however, this advantage, that the text is submitted to a more minute and microscopic investigation; each word and phrase comes in for a larger share of attention than it would receive by the other method, and for this we are thankful. The verbal criticisms, though numerous, are brief and to the point, never wearisome, or pedantic, or needless. Dr. Hodge, whilst maintaining an independent judgment and a steadfast orthodoxy, has freely availed himself of the Expositions of Rückert, Meyer, Billroth, Flatt, and other German commentators, and has produced a volume of great interest and value. We are glad to observe that on some of the more difficult passages in the epistle (as, for instance, iii. 17—18; v. 1), he extends his remarks into a short essay. We have much pleasure in introducing this volume to the notice of our readers, believing that it will help them in their study of one of the richest and most precious portions of God's holy word.

*True Womanhood: Memorials of Eliza Hessel.* By JOSHUA PRIESTLEY. Second edition. Hamilton, Adams, & Co. John Mason.—A work, of which an edition of 1,500 copies has been sold in a few months, has almost risen above the reach of these brief critical notices. Its remarkable success is to be accounted for by the fact that it answers to its title in giving an account of the life of a true woman—not "some faultless monster which the world ne'er saw"—not some fancy sketch of imaginary perfection, but "a creature not too bright or good for human nature's daily food"—a Christian lady of refined mind, cultivated tastes, and true devotion. Some specimens of her poetry are given, which are pleasing both in sentiment and rhythm; but it is the picture of her daily life which constitutes the great charm of the memoir. It is one of the very best books of its class, and cannot fail to exercise an admirable influence on the mind and heart of the reader.

*The Sin of Conformity: an appeal to the Episcopalians of the Town and University of Cambridge.* By W. ROBINSON. Judd & Glass.—It is to be regretted that one who can write so well as Mr. Robinson should write so seldom. For rigorous and vigorous logic, pungent, yet not unkind, sarcasm, a keen perception of the weak points in the case of his opponent, and a singularly clear and convincing mode of stating his own, he is unsurpassed. The little volume before us is an admirable specimen of his style. Not content with a defensive argument on behalf of Dissent, he carries the war into the enemy's camp, boldly charging the Establishment with schism, with giving sanction to Popery,

substituting human for divine authority, promoting the habit of falsehood, being guilty of injustice to Nonconformists, and in manifold ways injuring those who belong to her own communion. The argument is so compact that it will not admit of quotation without injury; but it is written in a style so interesting and full of historical illustration, that he who begins it is sure to read to the end. We very strongly recommend it to the study of our readers.

*The Position and Tendencies of English Unitarianism.* By the Rev. THOS. M'CRIE, LL.D. 6d. Nisbet.—A vigorous, though over-declamatory, address on the position of the Unitarians. Dr. M'Crue evidently feels the decision on the matter of Lady Hewley's Charity yet rankling in his breast.

*Words to the Winners of Souls.* 5th Edition. 11th Thousand. Price 6d. Nisbet.—A pungent, searching appeal to ministers by one of themselves. The writer is evidently in earnest, and his earnestness is contagious. It is a pamphlet to be read in an hour, and remembered for a lifetime.

*Modern Europe: a School History.* By JOHN LORD, A.M. Ninth thousand. 5s. Simpkin & Marshall.—Mr. Lord's History of Modern Europe has secured for itself a deserved reputation, as one of the best summaries of European history in existence. The narrative is clear, vigorous, spirited, and impartial. Commencing with the fifteenth century, it continues down to the present day, and thus includes those great events which it is most important for us to know. If it were to be estimated simply as a history of Europe, some exception might be taken to the undue predominance given to English affairs. This, however, if a fault, is, in a book chiefly designed for the use of schools, a very pardonable one, and errs on the right side. Three new chapters have been added to the present edition, containing the history down to the peace of Villafranca, whilst the price remains unchanged.

*The History of Moses and his Times.* By the Rev. THORNLEY SMITH. 4s. Oliphant & Co. Hamilton, Adams, & Co.—This is a very good book. We even prefer it to the admirable History of Joseph by the same author. The best works on ancient and modern Egypt have been freely consulted, and much light is thrown on the inspired narrative by the researches of Egyptologists. Robinson, Stanley, and Van de Velde have been principally relied upon in questions of topography. For monumental remains and hieroglyphics, Sir J. G. Wilkinson (to whom the work is dedicated). Osburn, Lepsius, and Bunsen, are largely quoted. Havornick, Hengsten-

berg, Kurtz, and Kitto likewise, contribute much admirable material. It will form a useful compendium, saving much time and trouble to those who have access to these larger volumes; whilst to the great majority of our readers, whose libraries do not contain such costly and ponderous tomes, this book of 300 pages will prove a useful substitute, and, indeed, will be almost indispensable if they desire to know how much modern historical investigation has done to elucidate this most important portion of Scripture. We find that Mr. Smith has it in contemplation to prepare a Life of Joshua in the same manner, paying special attention to the early topography of Palestine. Such a work *well done* would be of great value.

*Beecher's Sermons.* Vol. 1. 2s. Heaton & Son.—A transatlantic critic has described Henry Ward Beecher as "an American Spurgeon, with rather more genius, and a good deal less gospel." There is, we think, more truth in this than in most similar epigrams. We cannot read the sermons of the two without being struck by a certain similarity of style and method. They both are entirely free from the restraints of conventionalism. It is impossible to detect in either of them the slightest "pulpit twang." They delight in saying strong and startling things. They levy contributions for their sermons on all things in creation, from the greatest to the meanest; "from the cedar of Lebanon to the hyssop that groweth out of the wall." There may be differences of opinion as to which of the two possesses the most genius, but none as to which has most gospel. The twelve sermons in the volume before us contain many eloquent and many suggestive passages which will well repay perusal.

*A Revival Sermon.* By the Rev. C. H. SPURGEON. 1d. Alabaster & Passmore.—It is very seldom that we notice single sermons, but we gladly comply with the request that we would diverge from our ordinary rule in behalf of this one. It is a very ingenious and interesting discourse on Amos ix. 13, often rising to true eloquence, and being throughout earnest, impressive, and spirit-stirring. It will, doubtless, be circulated by thousands. We cannot but think that its general acceptableness will be somewhat diminished by one or two gratuitous attacks on ministerial indolence. Apart from these, every sentence has our warmest commendation.

*Vital Religion: or, what does the Bible say of the Personality and Work of the Spirit.* By JOHN BLOOMFIELD. 1s. Banks & Co.—We entirely agree with Mr. Bloomfield that "the Holy Spirit's personality, Godhead, and work, are too much lost sight of."

Any attempt to set these important truths in a clearer light, to state them with greater precision and fulness, and display them in something of their transcendent importance, must have our approval. This Mr. Bloomfield has done very successfully. Confining himself to the teachings of Scripture, he has written convincingly on the personality and Godhead of the Spirit, regeneration, spiritual education, sanctification, and work of the Spirit in comforting and healing. These capital articles of theology are discussed in a manner which must give satisfaction to every orthodox believer, and will afford valuable instruction to the learner in the school of Christ.

*The Family Shakspeare.* Edited by THOMAS BOWDLER. Parts vi. vii. viii. ix. 1s. each. Longmans.—With the character of Bowdler's Shakspeare our readers are familiar, it having been already noticed in our pages; "nothing is added to the text, but those words and expressions are omitted which cannot with propriety be read in a family." The parts recently issued are, "Much Ado about Nothing;" "Midsummer Night's Dream;" "Love's Labour's Lost;" and the "Merchant of Venice."

*Passing Thoughts on Religion.* By the Author of "Amy Herbert." Longman, Green, & Co.—Those who know the other works of Miss Sewell will know what to expect here—a calm, sober, rather pensive strain of thought; a style marked by gentle beauty, pervaded by deep-toned spirituality, with frequent suggestiveness of remark, tinged throughout, though not offensively or obtrusively, with high church sentiment. This volume consists of a series of medita-

tions on the twenty-third and twenty-fourth chapters of the gospel by St. Luke. The tenderness and delicacy of feeling are all that could be wished in the treatment of such a subject, albeit we sometimes desire more depth and strength. For the educated and refined of her own sex, Miss Sewell has here produced a book which will be highly prized and read with pleasure and profit.

*Men who have Made Themselves: Whence they Started, how they Journeyed, what they Reached.* With Illustrations. Jas. Blackwood.—This is a capital book for boys and young men. The course of some of the foremost men of the world is traced from its humble origin to its grand results; and we see how industry, energy, integrity, and thrift, make their way in every walk of life. The editor, in his preface, points out the error of attempting "to write down" to children. That this is an error we are sure. He writes, not in a childish, but in a simple, manly, natural style, and has given a series of biographies of great interest and value.

*Our Home Islands: their Public Works.* By the Rev. THOS. MILNER. Religious Tract Society.—This is the third, and, as we suppose, the concluding volume of the series on the British Islands. Each volume is distinct from the other, yet they form a connected whole. The gigantic public works of modern times are well described, traced from their obscure commencement to their magnificent issues. It narrates a succession of enterprises of which an Englishman may well be proud, and it narrates them very clearly and well.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

**FISHPONDS, NEAR BRISTOL.**—The above chapel was originally projected by the late Dr. Bompas, about fourteen years ago. The sudden death of the excellent projector, and other unforeseen circumstances, have prevented the place being completed. At the commencement of 1859, at the unanimous request of the church assembling in the unfinished building, Mr. Hall, of Hay, Breconshire, became their pastor. It being deemed necessary that the building should be finished, the work was forthwith commenced, and the sum of £400 expended. It was re-opened on the 9th of January, when the Rev. Thomas Winter preached in

the morning, and the Rev. E. J. Hartland in the afternoon. A public meeting was held in the evening, the chair being filled G. H. Leonard, Esq.; and addresses delivered by the Revs. E. Probert, W. Cuttle, J. A. Pratt, E. J. Hartland, and H. O. Wills, Esq. It was shown from the report read by the chairman that about £300 was forthcoming, leaving £100 to be raised. The fence, wall, and entrance-gates not having been completed, £100 more will be required, and also £400 to clear away the amount of mortgage. A day-school of 300 to 400 children may be conducted in the spacious rooms.

**PORTLAND CHAPEL, SOUTHAMPTON.**—This place of worship was re-opened on Sunday, January 22nd, when the Rev. J.

Angus, D.D., preached. On Monday a bazaar was held in the Victoria Rooms, in aid of the Chapel Building Fund, followed by a tea-meeting, at which about 700 persons were present. At seven o'clock in the evening a public meeting was held, when the Rev. Thomas Adkins took the chair. Prayer was offered by Mr. Little. Addresses were delivered by the respected chairman, and by the Rev. — Turner, Messrs. Roberts, Wright, Williams, Carlisle, Caven, and Alderman Palk, J.P. The pastor, the Rev. J. A. Spurgeon, laid before the meeting the financial statement, showing that the cost of the enlargement and improvements amounted to £1,609, towards which the committee had received, in collections, donations, and promises, £1,047. The proceeds of the bazaar and opening services amounted to £100, leaving a balance of £462. The prospects here are very bright, and it is hoped that the increased space, affording accommodation for 400 persons, may be speedily filled with regular and attentive hearers.

**OAKLANDS CHAPEL, SHEPHERD'S BUSH.**—A social tea-meeting of this church and congregation was held on Tuesday, Feb. 7th. Upwards of eighty friends sat down to tea. Over the public meeting, subsequently held, Peter Broad, Esq., was called to preside. Prayer was offered by the Rev. Dr. Leechman; after which the chairman stated that their objects were twofold. The first was that of cultivating a spirit of social and friendly interest amongst those who love our Lord Jesus Christ. The second and more especial object was to commence an effort in earnest for the removal of the debt. At present this debt amounts to £1,710. Of this, £700 has been lent, *without interest*, by four friends, who have most generously, in addition to previous large donations, offered not only to relinquish their claim for this sum, but to give a further donation of £150 each, provided the balance of £410 could be entirely paid within three months from this time. Two resolutions, one acknowledging the goodness of God in relation to the cause at Oaklands Chapel, and the other pledging the meeting to the removal of the debt, were spoken to by the Rev. W. Giles, the Rev. Dr. Leechman, the Rev. J. H. Rutherford, and the Rev. J. De Kewer Williams. Several donations were given; and the chairman announced that five members of the church had agreed to contribute or collect £120 during the next three months.

**BRISTOL.**—On Tuesday evening the anniversary of the formation of the church meeting at the Victoria Rooms, Clifton, was held. The room was filled with a deeply-interested audience. The Rev. R.

Morris referred to the remarkable success and blessing with which they had been favoured during the past year. They were in a position to thank God and take courage. He announced that he was in a position to secure the use of the rooms for twelve months longer. If their conduct was earnest and faithful to God and those around them, the same God that helped in the past would guide and bless in the future, and open other means of usefulness and success. The Rev. W. Evans and the Rev. Mr. James subsequently addressed the meeting.

**HULL.**—The 102nd anniversary of the opening of Salthouse Lane Chapel was held on Sunday, Monday, and Tuesday, the 15th, 16th, and 17th inst. On Sunday, sermons were preached by Dr. Evans and the Rev. T. Greenbury. On Monday, by the Rev. H. J. Betts. On Tuesday, a tea-meeting was held, which was presided over by the Worshipful the Mayor, and addresses delivered by Messrs. Dalton, Watson, and Carlill, the Revs. Dr. Evans, H. J. Betts, E. Jukes, J. Sibree, J. Medlicraft, A. Dodgson, W. McConkey, J. O'Dell, R. Bell, W. C. Upton, of Beverley, and the pastor, the Rev. D. M. N. Thomson. In the course of the evening it was stated, that the debt on the chapel had been reduced by upwards of £100, through the kind offer of the Mayor to give £20 if the friends would raise £80. And, still further to reduce the debt of £500, the Mayor made a handsome conditional offer of £40, which was followed by an offer of a like amount from Mr. Watson, his brother-in-law. Mr. Carlill promised £20 in the name of the church in George Street, and £20 was promised by the deacons of Salthouse Lane. Several took cards for £10 and under; so that it is hoped, by a combined and vigorous effort during the year, the whole of the debt may be nearly swept off by another anniversary.

**WESTGATE BAPTIST CHAPEL, BRADFORD.**—This place of worship, after having undergone important alterations and improvements, was re-opened last Sunday, when sermons were preached to large congregations by the Rev. H. Dowson, minister of the place. Collections were made after each service towards the expenses of the recent improvements. Pew-rents are entirely discontinued; and it has been announced that the funds necessary for the support of divine worship will be contributed by weekly offerings. On Monday evening the members of the congregation assembled at a tea-party, and after tea were addressed by various ministers and friends.

**SALEM CHAPEL, FOLKESTONE.**—On Wednesday evening, Feb. 8th, a large and

interesting meeting was held for the entire removal of a debt on the above chapel. When it was opened in December, 1845, upwards of £1,000 remained to be paid; but by extraordinary perseverance in the modern method of liquidating chapel debts by tea-meetings, this heavy pecuniary burden was at last reduced to the comparatively trifling amount of £86. A special effort recently made to discharge this balance succeeded beyond expectation, ending as it did in the raising of £112; thus leaving in the treasurer's hands £26 in excess. The announcement of this result occasioned much joy and gratification to the meeting; a gratification which will be shared by friends in different parts of the country. Among these it is felt that special mention should be made of Sir S. M. Peto, Bart., whose generous donations to this object have amounted to about £450.

WOKINGHAM, BERKS.—The Rev. P. G. Scorey, of Kingstanley, has accepted the invitation of the Baptist church in this town to become their pastor. The circumstances of this connection are additionally interesting from the fact that the grandfather of Mr. Scorey was for many years the successful and beloved pastor of this church; and in this instance we have the fulfilment of the promise, "Instead of the fathers shall come up the children." The church is, to a considerable degree, constituted of the children and grandchildren of those who wrestled together in earnest prayer that their offspring may be the Lord's.

#### PRESENTATIONS AND TESTIMONIALS.

BRIEFLEY-HILL.—The Rev. J. Bailey being about to leave Brettel-lane Chapel for Cardiff, his congregation, friends, and ministerial brethren, decided on presenting him with a testimonial, consisting of fifteen volumes of the "Congregational Lectures." To the books were added a purse of gold. Mr. Bailey was also presented, on Thursday, with a large copy of "Cruden's Concordance" from the Sunday-school teachers.

USEK.—The members of this congregation held their annual tea-meeting on Tuesday evening, the 3rd inst. After tea, the senior deacon, H. Phillips, Esq., went over the history of the church, and showed that God's favour ought to excite in every member hope and confidence as to the future. At the close of his address, he, on behalf of the church, presented the Rev. T. Rhys Evans, the pastor, with a purse, containing five sovereigns, as a small token of the high

esteem in which he was held by the church and congregation.

SEVENOAKS, KENT.—On Tuesday, Feb. 7, the Sabbath-school teachers, with a few friends, met to tea. After which, Charles Palmer, Esq., took the chair; having offered a few remarks, Mr. Briggs, the superintendent, on behalf of himself and the teachers, presented to their pastor, the Rev. J. Mountford, a very handsomely bound copy of Bagster's Comprehensive Bible, accompanied with expressions of cordial esteem and gratitude. The Rev. R. Shindler having delivered an address to the teachers, Mr. Mountford, in very affecting terms, then gave expression to his feelings and desires in behalf of the teachers and the school. F. Slaughter, Esq., of Sandhurst, and other friends, followed with appropriate remarks.

STOCKPORT.—At a tea-party of the friends connected with the church in Greek Street, recently held, Mr. R. Howard read a financial statement, showing that during the year not only had the debt been cleared off, but a surplus remained in hand. He then addressed the pastor, the Rev. J. Pywell, who presided, and presented to him a purse of £30, and a handsome gold watch, acknowledging in grateful terms the usefulness and success of Mr. Pywell's labours. Many friends belonging to other congregations likewise addressed the meeting. Mr. Pywell, who was deeply moved at this expression of feeling, acknowledged it in grateful terms.

#### MINISTERIAL CHANGES.

The Rev. W. H. Cornish, of the Mission Church, Greenwich, has accepted the invitation of the church, Hook Norton, Oxfordshire.—The Rev. T. C. Page, late of Madras, has accepted a cordial and unanimous invitation to undertake the pastoral oversight of the church assembling in George-street Chapel, Plymouth.—The Rev. James Owen, of Bristol College, has accepted the cordial and unanimous invitation of the English Baptist church in Aberdare. He intends to commence his labours there the first Sunday in March.—The Rev. D. Jennings, of Newport, Isle of Wight, has accepted an invitation from the church at Bridgnorth, Salop.—The Rev. John Gibbs, late of Millwall, Poplar, has accepted an invitation to the church in Salem Chapel, Romford.—The Rev. J. B. Little has resigned the pastorate at South Molton, and has accepted that at Ryde, Isle of Wight.—The Rev. R. Hall, B.A., of Olney, has signified his intention of leaving his present charge at the end of March.

## RECENT DEATH.

MRS. JONES, OF CHEPSTOW.

Died, August the 19th ult., Mary Alice, the beloved wife of the Rev. T. Jones, Chepstow. Mrs. Jones was born at the Hotwells, Bristol. Her parents, Mr. and Mrs. Powell, were in comfortable circumstances. After their death she went first on a visit into Glamorganshire, and afterwards to reside there. It was there she became a member, and was baptized at Llanrivan, December 6th, 1821, by the Rev. T. Thomas, Peterstone, and joined the Home Mission Church recently formed in that village. It was while there that, in the kind providence of God, her now bereaved husband became acquainted with her; and they were married in the year 1825, he having previously removed to Peterchurch. For the last thirty-four years she has sustained the character of a minister's wife; and it may be truly said of her, that, as a Christian and a minister's wife, and in all the other relations of life which she sustained, she was exemplary, adorned her profession, and came as near as any to the gospel standard, being "grave, no slanderer, and faithful in all things." For sincerity, transparency of character, contentment, cheerfulness, and gratitude, she could not easily be excelled.

Until disabled by affliction, her place in the house of God was never empty; and when unable to be there in person, she was

there in spirit. She loved the Lord's people, poor as well as rich, and especially his ministers, whom she always very cordially welcomed to her house. She wished her spare bedchamber to be called "the prophet's room;" and she was much pleased when it was so occupied. Her views of the gospel were very clear. Feeling herself a sinner, she rested for salvation on the finished work of Christ alone. During the last twelve years of her life she was much afflicted. First, her sight became defective, then she had severe epileptic attacks, which, during the last two or three years of her life, considerably impaired her memory. But though many beloved friends were forgotten, she never lost sight of Him whom her soul loved, mostly calling him "her everlasting Friend." His praise was continually in her mouth "in psalms, and hymns, and spiritual songs." She had no raptures, but an unshaken confidence in Christ; and if she thought that in expressing the state of her health and feelings any degree of impatience was indicated, she mostly added, "It is a mercy that it is not worse." Through the grace and faithfulness of our great High Priest, the enemy of souls was seldom permitted to distress her, and as her life had been, so was her death, calm and peaceful, even without "one gentle sigh," so that the exact moment when she ceased to breathe was not known, even to those who were by her bedside.

## Correspondence.

## A PLEA FOR PLAGIARISM.

To the Editor of the Baptist Magazine.

DEAR MR. EDITOR,—Will you allow me (anonymously) a few words on "A Plea for Plagiarism," which appeared in your number for February. Most readers would, I should hope, acknowledge the justice of the remarks in the main. New metal must be put into the crucible if new casts are to be made; and no one but an *ignoramus* would cry out against the goldsmith who made and chased the vessel after his own design, because the material was obtained by breaking up other vessels, not less precious, but not equally adapted for his purpose. It is the exclusive privilege of *genius*, according to John Foster, to light its own

fire; this, therefore, is reserved for the few.

To those who really work for their sermons it seems almost like uttering a truism to say that they have a perfect right to avail themselves of the labours of Howe or Owen, Hall or Foster, Trench or Robertson. It is but another application of what all grant, the right to use a commentary. Writers such as these do not so much supply material as set the mind to work for itself. They give you seeds of thought, and teach you how to grow them in your own mind. They set you on the right track, and it is your own fault if you afterwards lose your way, or fail to make a profitable journey.

But there seems to me somewhat of contradiction between Agrippa's advice and

part of his defence. "It (that is the plagiarism he recommends) would," he says, "save the preacher and the hearer from many a crude, ill-digested, profitless sermon." So it would if the preacher knew how to read, and had time to make use of his reading; but if, as the paragraph goes on to say, his time is at the mercy of everybody all the week, it will be as utterly impossible for him to avail himself of "the rich stores on his shelves" as it would be to make his sermon all out of his own head. Agrippa deprecates the adoption of the whole of other men's sermons, and says, most justly, "There should be the utmost care lest this habit degenerates into a resource for indolence and a substitute for personal effort." My own experience tells me that the sort of use of other men's labours which he suggests is likely to have quite the other effect. So far from saving time or labour, a man must give much more time to pulpit preparation who avails himself of these stores, than one who is content with a sermon made up of "vague, meaningless divisions," and with "no definite aim." Nothing will save a faithful preacher time and labour. No resources can be available to those who either cannot or will not work. The use of others' labours is to stimulate a man's own, to set his own mind to work, to suggest new lines of thought; but in order to do this he must, whatever helps he has, study not less, but more. If he is able to follow Agrippa's advice, he will not be able to adopt Agrippa's defence. If plagiarism is to be justified under the third article of the defence, it must be plagiarism of a kind which Agrippa deprecates. Agrippa amusingly describes the way in which a minister's time is taken up.

In reading his description, two things strike me: First, that it is lamentably true that a minister's time is so much engrossed by other than his pulpit work; secondly, that if it is engrossed in the way Agrippa represents, it is no justification for wholesale plagiarism. Sometimes, as we all know, Mr. Editor, the week does pass, and Saturday does come and find us unprepared; but when this arises from sickness or domestic affliction, either a substitute may be found, or a sympathising people will make all due allowance, or the preacher will receive *special help*. If "languor" is the cause (I hope Agrippa does not plead for an interesting delicacy), a good brisk walk or some other manly exercise will probably relieve it, and be a profitable expenditure of time. If mental namby-pambyism is growing upon him, let him take a turn at mathematics. But there are other causes of this pressure which need to be removed. *The pulpit has the first claim. A minister's time ought not to be at everybody's disposal,*

*and it is his own fault if it is.* Some engagements may be avoided, but many claims upon his time cannot be easily shaken off. One is the multiplicity of public engagements. A minister is expected to go to every public meeting, and frequently has, between these and his own services, four or five nights a week engaged thus:—He is on every committee, and committees have got a way of meeting at ten, eleven, twelve, in the day, utterly regardless of the torment it is to the minister, who, while the *talking* is going on, is thinking of the *work* he might be doing at home. Lastly, he is expected to visit everybody every week.

If our churches will help us out of these difficulties, they will greatly relieve their ministers, and get better sermons. Shame on us at least, if they do not. The minister may do much to overcome the difficulty, if he says to himself, "The pulpit has the first claim upon me;" and if on suitable occasions, *verb. sap.*, he lets it be known among his people that he thinks so, they will soon learn to appreciate his opinion.

In conclusion, let me commend to those wealthy members of our churches, who agree with Agrippa, a paragraph in the *Spectator*, No. 106. They can do as they like about adopting the good old knight's recommendation.

"At his first settling with me," says Sir Roger of his chaplain, "*I made him a present of all the good sermons which have been printed in English, and only begged him that every Sunday he would pronounce one of them from the pulpit.*"

Thanking Agrippa for opening the question,

I am, Mr. Editor,

Yours faithfully,

A COUNTRY BROTHER.

#### ON THE MODE OF ADMINISTERING BAPTISM.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—When a person expresses a wish to be baptized, it is the rule for a church-meeting to be held, and a deputation to be appointed to wait upon the candidate, in order to ascertain his, or her, *fitness* for the ordinance. Is this right? Have we to do with anything more than the *profession of faith*? Does the Bible enjoin any such examination? Did the apostles practice such? Did Paul and Silas call a church-meeting to examine the gaoler? or Philip the eunucli?

Gloucester.

N.

# THE MISSIONARY HERALD.

## HUMAN SACRIFICE BY THE KHONDS.

THE tenacity with which man clings to ancient and prevalent superstitions is a remarkable fact. It has puzzled the philosopher and baffled the philanthropist. Even when faith in the authority which enjoins their observance has almost been lost, it has scarcely received a check. If it be suppressed in one place, it will spring up in another; or, to avoid conflict with the hand of power, it will change its form, and appear as a new thing. No matter how gross, revolting, and cruel the ceremony which marks the observance of these superstitions may be, there is always present a vast crowd of devotees.

The shrine of Moloch has never wanted victims. Moses testified to the children of Israel of the heathen, that *even their sons and their daughters they have burnt in the fire to their Gods*. The Greeks appeased Nature's wrath by the immolation of a damsel. The Druids, in the name of religion, filled Europe with gratuitous slaughter. All over the isles of the Pacific, human sacrifice, followed by cannibalism, was universal. The Red Indian, inspired by a mingled sentiment of patriotism and superstition, gathered his string of scalps; and throughout Central Asia this revolting practice has prevailed in the form of infanticide, sutteeism, thuggism, suicide in the Ganges or the Nerbudda, or self-immolation beneath the car of Juggernath.

We learn from Bombay journals of a recent date, and from the remarks of a well-informed writer in the *Daily Telegraph*, of whose observations we have made a free use, that among the Khonds, an Indian tribe, in spite of the presence of a British regiment, the custom of offering up human sacrifice prevails to this day. Whilst a single soldier can be seen, it is carefully avoided; but the moment he has quitted the village where it is intended to observe the rite, it is at once celebrated. It is of very primitive origin, and the legend respecting it is in the following terms:—"The earth was a crude and unstable mass unfit for cultivation and the habitation of man. The earth goddess exclaimed, 'Let human blood be spilt before me,' and immediately the soil became firm and fruitful."

In the progress of time this rite was extended to other objects. What was deemed to be a remedy for the barrenness of the soil was regarded as a shield against the evils of life. The sacrifice was therefore divided into public and private. The *former* was an antidote for bad harvests, pestilence, epidemics among cattle, and the attacks of wild beasts. In the sowing season a victim is sacrificed on every estate, and it is deemed essential that the ceremony should be repeated between the spring and autumn. The *latter* was incumbent when any extraordinary calamity fell on a family, such as the death of a son or a daughter by lightning, the bite of a serpent, from drowning, or the jaws of a tiger, or if stolen, or captured in war. Then the sacred grove is at once decorated, the victim bound to the stake, and the viands of the feast prepared.

The victims, however, are not native Khonds, but are provided by Hindoo procurers, called *Panwas*, who buy them without difficulty from the poorer classes in the low countries, either to the order of the *Abbayas*, or priests, or upon speculation! They are of all ages and of both sexes, and are kept in the village which has purchased them until the necessity for using them arrives. If young, they run about as other children. If grown up, they are so fettered as to render escape impossible. The *Meria* is regarded as a consecrated being, and is welcomed into every house. He sometimes marries, and then both land and stock are presented to him; but his offspring are heirs to the terrible doom of the parent. This doom cannot be averted. Sooner or later the life which has been bought for sacrifice is required. The orgies are frightful, and continue over three days; and the helpless victim is a spectator of the cruel ceremonies performed to celebrate his own death.

During the first night there are feasting and obscene riot, and persons are sent out to discover a suitable place for the sacrifice. They thrust long sticks into the ground, and the first opening pierced is regarded as the spot selected by the goddess—generally a dense copse, or some gloomy recess in the depths of the forest—ever afterwards regarded as sacred. The axe is never lifted against its trees, and the Khonds will not venture near its precincts.

On the morrow the *Meria*, carefully washed, arrayed in a new garment, adorned with ribbons and flowers, is led forth to the stake by the priest, who anoints him with oil, turmeric, and ghee. The assembled multitude kneel before him, and entreat him to turn away the calamity which has befallen them. As he must not suffer bound, his fetters are taken off; but, to prevent escape, and any sign of resistance, his limbs are broken, and his neck inserted in the rift of a branch which has been partially cleft. These preparations concluded, the *Abbaya*, at high noon, gives the signal for execution by wounding the victim with an axe. The crowd instantly rush on him, shouting, "*We have bought you with a price, and no sin rests on us.*" They tear his flesh peacemeal from his body. Each man bears away a shred to his farm, and considers that he has, by this act, propitiated the deity who has visited him or his village with calamity.

Some of our readers may exclaim, Why present such horrible and disgusting scenes to us? To show you how low sin can drag your fellow-men, and to what a depth of degradation and woe it can plunge them. Nor for that purpose alone; but also to awaken within you feelings of pity, more tender and vehement than you can, perhaps, cherish without knowing them.

Say not, either, that if such atrocities prevail in our Indian empire, why does not a Christian government put them down? Christian government! There is no such a thing; and we are persuaded that the phrase, and the feeling it expresses, have done great mischief. Waiving this, however, for the present, the facts previously stated should not be forgotten by those who would invoke regal power to suppress these crimes. Our Indian possessions are vast, the population enormous, the antiquity claimed for their sacred books very high, and the pride and faith which have signalized their adherence to the superstitions of their ancestors indomitable. Language and religion are the last things which a people will surrender. We must not, therefore, be surprised that, in the remoter provinces of that vast empire, the foulest and most cruel customs still prevail. Consider how feeble, compared with the magnitude of the evil to be removed, has been the effort put forth for that purpose, and how

attenuated has been the light thrown in upon these scenes of darkness. We fear, too, that our Government hesitates, far beyond what sound policy and justice to all parties require, to interfere in treating these cruel customs as *crimes*.

We are not indifferent to the advantage which the firm and decisive action of an enlightened government can supply; but it alone is not adequate to do the work which we contemplate. We rejoice, therefore, that a power has appeared on the scenes of these atrocities which has proved itself to be equal to their suppression. The gospel has never failed wherever it has had a fair opportunity of grappling with them. Our political power existed in India for nearly two centuries before any attempt was made to put them down. There was rather a disposition to indulge and protect them than a desire to see them abolished. Christianity, as displayed in missions, called into existence that public opinion which made it impossible for Government any longer to wink at the perpetuation of these crimes. In Polynesia the triumph has been even more signal and complete. There the governments were the grand supporters of these ceremonies. Kings feasted on human sacrifices with evident enjoyment. They sometimes tried to secure fame by the number of human victims which they had eaten! Yet even here human sacrifice ceases wherever the gospel of Christ is made known. The struggle has been long; missionaries have had to endure much; called to witness, almost daily, these dreadful rites; but they nobly triumphed at last.

God be praised that he has put such an instrument of power into our hands. Let us wield it in faith and prayer. Its success is *sure*; for it makes these vices, once so cherished and loved, to be *hateful* to their votaries. Men do not practice what they hate. And this is what no mere *force* can accomplish. It may suppress, but it cannot convince. May every fresh token of the Divine blessing move our arm with new force, and inspire our prayers with new energy, for the achievement of fresh victories. Survey the field, which is widening every day; and, while rejoicing over the triumphs already won, give glory to God for them, and expect yet greater.

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## FOREIGN INTELLIGENCE.

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### INDIA.

#### THE CALCUTTA SOUTH VILLAGE STATION.

The Rev. George Pearce has forwarded a most interesting sketch of the origin and subsequent progress of this branch of the mission. For thirty years it has been the scene of his continuous toil. He has now, as will be seen from his letter, resigned this charge to Mr. Kerry, that the villages may have the advantage of the energies of a younger man. Mr. Pearce will continue to reside at Alipore, attending to the duties which have devolved upon him since his occupancy of that station.

THE Calcutta South Village Stations are situated in the Government zillah, or district, called the Twenty-four Pergunnahs. This is a tract of country extending south from Calcutta to the sea, and from the eastern bank of the Hooghly to the Sunderbuns. It is about equal in size to the county of Kent, but contains more than twice its population, which is upwards of twelve hundred thousand, according to the last census. For the most part the district is very low, and is consequently under water from six to nine months in the year. Its staple produce is rice, which it yields in great abundance, and fish also. These, besides supplying the wants of the inhabitants, in both cases afford a large surplus for exportation.

The villages, in the rainy season, and for months longer, are in fact so many islands, and can be approached at such times in canoes only. For the greater part the population is very poor, being kept so from the extortions of the zemindars, and the frequent damage suffered by the crops from the inundations to which the country is subject. Formerly a considerable quantity of salt was made, on the account of Government, in the eastern parts of the district; but its manufacture has now ceased, which is another cause of poverty to the people.

#### THE BEGINNING.

The gospel, by the agency of the Baptist Mission, in Serampore, was first received among this people at Narsiderchoke in 1827. The late Mr. Robinson took charge of this station, and held it till his removal to Dacca, in 1833.

In 1828, two persons, inhabitants of the villages of Luchyantipore and Dhan Kata, villages situated about thirty-five miles directly south of Calcutta, professed their belief in Christ Jesus, as the only Lord and Saviour; and it required, under the circumstances of the case, great courage and decision, as I do not find that they had any connection with the converts at Narsiderchoke or elsewhere. This event caused the greatest sensation among their relatives and neighbours; and one of them had soon to flee from his village to save his life. He found his way to Chitpore, where I then resided; and with his coming commenced my connection with this South Village work. Soon after this a man, by the name of Gaugoram Mondol, of the village of Khari, fifteen miles south-east from Luchyantipore, hearing of the new religion that had been embraced by the above-mentioned persons, came over to see them and inquire about it. This man, it would appear, had for some time been dissatisfied with his religious condition, and had, in consequence, made a pilgrimage to Gya and other reputed holy places in the north-west provinces, but with little advantage, for his dissatisfaction remained. He entered therefore upon this inquiry with much zeal; and the result was, that the gospel won his heart, and he returned to his village with the determination to declare himself a Christian. He did so, and within a short time he had wrought so effectually among his neighbours, that eight or ten families followed his example. Thus the fire was kindled, and quietly it spread to other villages; and so, by degrees, continued to increase, until at length two hundred families at least had abandoned caste and idolatry; and among them upwards of two hundred persons had

been baptized and united with the Christian church. In 1832 a movement also commenced in a village called Bonstollah, in the vicinity of Calcutta, three miles only distant east from the city; from this three or four persons only, residents of the place, were gathered into the church. The work here, however, was not permanent; the converts, from some cause or other, left their village, in consequence of which the brother in charge relinquished the place likewise.

#### PROGRESS.

These events naturally excited among the brethren in Calcutta the deepest interest, the liveliest joy and hope. Hitherto they had laboured in that city with the smallest degree of visible success. Up to this period they had been permitted to gather of native converts into the church only about ten or twelve, and over some of these they rejoiced with trembling. But the work in these village stations was quite a new order of things, and they gave it their best attention. To me therefore was assigned the charge of the Luchyantipore people; to Mr. Aratoon, Bonstollah; and to Mr. W. H. Pearce, the people at Khari; but as he found afterwards that from his duties at the printing-office it was impossible for him to visit them as often as was desirable, he resigned charge in 1833, when that station also came under my care. Mr. Pearce's interest in these new converts was very deep. Much did he do for them in assisting them in their necessities, and, when he had the opportunity, in instructing them; and it may be said with truth that he revelled with delight when he visited them in the cold season; and well do many of the people still remember his visits. The due instruction of these converts, their protection from their enemies, together with the duty of endeavouring to propagate the gospel where the people seemed so ready to receive it, involved the necessity for frequent visits to their districts. I will here therefore introduce some circumstances attending our earlier intercourse with them, which will illustrate some of the peculiarities of travelling in these parts, as well as the difficulties which missionaries have to contend with in their work of planting the gospel in this land.

#### MODE OF TRAVELLING.

My first visit to Luchyantipore was in August, 1829. It was in company with the late Mr. Aratoon. He, good man, undertook to provide the means of conveyance. He had been told that at that season there was plenty of water, and therefore he had provided a budgerow for our transit. A budgerow is a large kind of barge, which Europeans at that time used

to use in their voyages up and down the Ganges. On seeing it, I had my suspicions that this was not quite the kind of boat we needed for the occasion, but we set out. However, we had not proceeded far on our way before we found, to our dismay, that, abundant as the water might be in the rice-fields, it was not deep enough, nor the channel wide enough, for our stately budgerow, and therefore that we must relinquish our journey and return, or find some other more eligible means of conveyance. Fortunately we had not much difficulty in accomplishing the latter; for two of the country canoes coming along at the crisis, we succeeded in hiring them at a small cost, and having transferred our persons and traps into them, dismissed the budgerow and proceeded. These canoes are worth describing; they are made from the sal tree (*Shorea robusta*), hollowed out; their length is generally from thirty to forty feet, by two feet in width, and fifteen inches high. They are perfectly flat-bottomed, to slide the easier over the mud; and they are wider at the bottom than at the top, as their sides, which are straight, incline inwards as they ascend. In fact they resemble exactly long boxes without a lid. Those intended for the conveyance of passengers—and such ours were—are furnished with a moveable top, wretchedly constructed of reedy mats, that but ill defend one from the heat of the sun and rain. Native passengers manage in them pretty well, as they sit cross-legged on the bottom of the canoe; but to a European, not accustomed to such a posture, the accommodation is sufficiently inconvenient and uncomfortable. The change, therefore, from the budgerow to these canoes was not the most agreeable. However, we went on in good spirits, in the hope of meeting the new converts at their village. From the delay we had suffered, however, we did not reach Luchyantipore till late at night. Here we hoped to leave the canoes, and obtain lodgings at the houses of the people; but in this we were entirely disappointed, for we found them so miserably poor, and their huts so out of repair, that not one of them, glad as they were to see us, could take us in. There was not a floor in any of the houses sufficiently dry to allow us to spread our mat upon it for the night, but at the risk of rheumatism or fever. Such was my first introduction to Luchyantipore. Most discouraging, truly, in every point of view. However, it was all balanced by the consideration that here were four families, poor as they were, who had abandoned idolatry and now professed the faith that is in Christ Jesus. It was the grain of mustard-seed.

## PUBLIC EXCITEMENT.

My first visit to Khari was three or four months after, in December of the same year. Mrs. Pearce accompanied me. Our route this time was a different one, namely, by the channels in the Sunderbunds. Khari, although only fifteen miles south-east from Luchyantipore, is most difficult of access at all times of the year. This will account for the comparative infrequency of our visits in subsequent years to this station. On the above occasion, we went thither in a small budgerow, canoes not being adapted to the dangerous rivers and jungles of this route. We had a Khari man for our guide; otherwise, it would have been impossible to find the way. As it was, I remember that we felt that we had set out on rather a perilous voyage. It took three days to reach the place, two of which were spent amidst interminable forests, where no human habitation was to be seen; the domains only of the fearful Bengal tiger and other wild beasts. Here the channels are innumerable, and some of them as wide and deep as the Hooghly at Calcutta, and their currents often very strong and dangerous. Like the land, these rivers abound with fearful animals; as the crocodile and shark, the former often to be seen of from twelve to fifteen feet in length, with bodies in dimensions resembling the trunk of a tree. Should any accident happen to the boat in these Sunderbunds, the position of its boatmen and passengers is very critical; for the shore, if you can reach it, can promise you no safety. Besides the above dangers, there is that of malaria, which is generated here in a fearful degree,—like to that in the serai skirting the base of the Himalayan range. We must, therefore, avoid passing through them during the rainy season. In this route is to be found the “perils of the (Indian) wilderness.” A kind Providence at length brought us safely to Khari. Our arrival produced a great sensation. It was market-day: and as Mrs. Pearce was the first European female that had visited these jungly districts, the curiosity of the people was so great, that on our taking a walk on shore near the market, all business for the time was suspended—the whole market rose at once and followed us in our perambulations, to get a sight, especially of Mrs. Pearce.

## GRATEFUL REMEMBRANCE.

Such then, are the modes and some of the incidents of travel in superintending these south stations. They differ somewhat from the experience of our native land. Here are no railroads, no stage-coaches, no gigs or chaise-carts, no pleasant footpaths,—nay, no paths at all leading to any determinate place—no dry ground often, over

which one might travel on horse-back. For three months you may indeed, at a great expense, pick your way in a palkee over arable ground without a road. Moreover, here are no inns, no lodging-houses, no food such as Europeans are accustomed to, to be obtained; generally, not even water which might be considered wholesome. Hence, bed and bedding, food, cooking utensils, &c., &c., accompany one in his travels on every occasion when the villages are visited. All this might be avoided, perhaps, if we could turn natives; but no one has done that yet, nor is it likely to be done in future. Things are better now than at the first. We have improved upon the native canoe. Three cottages await the missionary at three of the stations; and at the others, chapels and school-rooms will be found to serve his accommodation. By one route or the other, I have visited these stations more than a hundred-and-fifty times during the thirty years that I have had charge of them, and I have to record it to the praise of God that his providence has ever sustained me and guarded me in all my journeys; and that in so remarkable a manner, that the review of his goodness ought indeed to fill me with admiration and thankfulness. Although the whole is so marshy and swampy a district, and Khari lies on the very border of the jungle, yet never but once have I taken a fever, and that only for a short time. He has not suffered the sun to smite me by day nor the moon by night; nor have the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, been permitted to come nigh unto me.

#### FAITHFUL DISCIPLES.

But to return to the converts, their early experience was one of great opposition and persecution at all the stations, and withal of great providential afflictions, so that their adherence to the gospel was severely tested. Truly the entrance of Christianity into these villages was to the heathen inhabitants as the turning of the world upside down. That so many of their countrymen and neighbours should, without any worldly equivalent, voluntarily abandon caste and idolatry, and their ancestral faith, to embrace a foreign religion, and ally themselves to foreigners—the eaters of cows' flesh and all impure things—filled all classes with amazement, alarm, and indignation. All therefore immediately combined against them. Zemindars, Brahmins, police-officers, barbers, washermen, relatives, and neighbours, became at once their enemies. The barbers refused to shave; midwives would not render their services; neighbours would no longer take employment from

our people or employ them themselves, nor hire of them their cattle to plough their fields as the custom is; while the Zemindars, who had all power over their rights, did not fail to use it, in beating and imprisoning them, and in harassing them with false suits in the courts of law.

#### A CURIOUS AFFAIR.

Such was the state in which I found things on my first visit to Khari; and the converts were, as may be imagined, in the greatest alarm and distress. It is probable that previously they had not counted the cost of the step they had taken, at least not adequately; hence they were on the brink of despair. My visit, however, somewhat raised their hopes, but it brought me at once into collision with their enemies. It may awake a smile to learn that, at the time of my visit, the refusal of the barber of the village to render his accustomed service was the matter which pressed most heavily upon them, and which required first attention. The barber is everywhere in India, one of the most important personages of the place he may reside in. He alone is the lord of the razor, and to a great extent the arbiter of caste dignity. Whoever he refuses to shave is put under the ban. The converts were feeling the effect of his enmity in all its extent of injury. I was therefore earnestly pressed to compel him to do his duty; otherwise, said they, all will be lost here. Seeing their distress, after telling them with no avail to care nothing about it, but to become their own barbers, I yielded so far as to send for the man, and try what words would effect upon him. He came, heard all that I had to say in expostulation, &c., &c., but not an inch would he yield. "I will never serve these people again," said he. One whole day was spent in this parley. Nothing remained now, therefore, but to send the case up to the magistrate, which I did through the darogah of the district. No answer came, however, while I remained, and we had little hope of a successful one. But so it happened the magistrate took a favourable view of the case, and sent down immediately to the darogah stringent orders to proceed at once to Khari and put a stop to all this nonsense of the barber, and generally to give the converts protection. In those days magistrates had power, and they used it, too. So, to the great dismay of the heathen people of Khari, the terrible darogah, accompanied with a large body of constables, made his appearance one morning at the village, called for the barber and the head people of the surrounding villages; and having

learnt from the affrighted barber that he had acted only under the orders of those above him, he commanded those head men to stand out, and administered to each of them ten strokes of the cane, and warned them not to persecute the Christians any more, and especially to take care not to give him the trouble of coming so far again upon such business. The barber he dismissed, only with orders to shave the Christians in future without demur; and the poor man was only too glad to get off so easily, and never gave any trouble afterwards. This result of the matter, it will be imagined, settled the barber question all over the country, and to a great extent for a time the persecution from the common people, which was rising on every hand against the converts. It was evident now to all that they had friends to protect them, and in the person of the magistrate and darogah, such as it was not safe to trifle with. I cannot but confess that I, as well as the people, rejoiced at this sudden and effectual termination of the struggle; but the mode by which it was effected was as unexpected as the result.

#### A FOE OF A HIGHER CLASS.

Our chief struggle henceforward, but particularly at Luchyantipore, was with the Zemindars. This continued for at least ten years, with most harassing pertinacity. It cost us great anxiety, trouble, and some expense. Often has the property of our people been attacked; frequently were they dragged off to the gomusta's (or steward's) cutchery, and there beaten and imprisoned. More frequently were they arrested for debt on false charges, and lodged in the zillah-jail—a thing which up to the present year a Zemindar could do everywhere with impunity. On one occasion, indeed, they had nearly succeeded, by a false charge, of being accessories to a murder, in getting three of our people transported; but their wicked efforts were thwarted, and our people pronounced innocent by the judges of the highest court. In such cases, our people have been saved only by the personal application of the missionary to the magistrate or judge, when a fair trial has been obtained for them; otherwise they could never have stood against the power of their enemies. At length, after repeated failures, the Zemindars found that they could prevail nothing against them, and therefore have had the wisdom to desist from these persecutions; and this trouble may be considered at an end so far as these stations are concerned. But the above represents the normal state of things wherever new ground is broken up. In some years past our brethren at Barisaul have been involved in these struggles, but they will

conquer at last. But these were not the only afflictions which befell these poor converts at the early stage of their history. It seems as though they must be tried to the utmost before we might consider them established in the faith. For the first three or four years after our acquaintance with them, the seasons were most unpropitious to their crops; and year after year they lost them either by floods or by drought. In this way they were reduced to extreme poverty. The last of these years, 1833, was such that, but for the help which Christian people in Calcutta afforded the converts, they must all have fled these parts, or perished if they remained.

#### A GREAT DISASTER.

In consequence of a terrific hurricane from the south-east in the Bay of Bengal, the water at spring-tides rose so high that it rolled in one mighty wave over the whole country between Calcutta and the sea, sweeping everything before it; and besides the immediate damage done in the destruction of their houses and crops, &c., it rendered the country unproductive for two years after. All this seemed a most mysterious providence; but it had this result—it brought most conspicuously into view, both of Christian and heathen, the sympathy and love which European Christians felt towards these afflicted native brethren; a matter at that crisis of great value to the character of the new religion; for when the heathen saw what supplies were sent down, well might they exclaim, "See how these Christians love."

Notwithstanding all, the cause of the Redeemer maintained its ground and prospered. Through the means of grace brought into operation by the missionary, and the native brethren assisting him, the people grew in knowledge and in character, while accessions from the heathen were continually made. The importance of these stations there grew much in the estimation of the missionary, so that at length he felt it to be his duty to leave Calcutta and take up a permanent residence among the people. The brethren in Calcutta gave their sanction to this step, and voted the necessary money for the purchase of land and the erection of a house; but at this crisis Providence interposed, and instead of my going to reside at Luchyantipore, sudden and severe illness overtook me, which compelled me, after all remedies here had proved unavailing, to seek recovery by a return to my native land.

(To be continued.)

## NORTHERN INDIA.

AGRA.

It is often a matter of surprise to the thoughtful Christian, that men who profess themselves simply philanthropists, and ignore the moral aspect of the world from the gospel point of view, awake only to the physical and intellectual wants of their fellow-creatures, should not be roused to action by the folly of heathenism. The waste of human thought, feeling, and action—the pitiable absurdity to which our nature is reduced, must, one would think, move their compassion and call forth their benevolent enterprise. How strange it is that no mission has gone forth to heathendom from the homes of philanthropy! that it has been left to the so-called “narrow-minded” Christian, while aiming at the salvation of his soul, to lift the idolater out of his mental degradation. One exemplification of the intellectual level of the heathen, even when engaged in the highest exercise of the human spirit, may be seen in a letter from the Rev. J. Gregson, dated December 3rd:—

“Our recent visits to the Goverdhan and Buteswar melas were interesting and encouraging. We preached to, and conversed with, large numbers, and sold, at nominal prices, nearly 1,000 tracts and Scriptures, realising at the former place 5 or 6, and at the latter [upwards of 15 rupees. One inquirer has already found his way into the Church Mission, Agra, whose attention was first directed to Christianity by a book he got from us at Buteswar. These and similar melas are so often visited and written about by missionaries, that it is difficult and unnecessary to say much about them. The strange scenes presented to our view are very difficult to lithograph for distant eyes. There was, however, one scene at Buteswar to me so new and striking, that I will attempt to describe it.

Buteswar is situated on the bank of the Jumna, about forty miles from Agra, in a south-easterly direction. There is there a considerable number of small temples devoted to Mahadeo, which are visited by immense crowds of worshippers on the occasion of the annual mela. This year the great day of the mela fell on Thursday, Nov. 10th, at the full moon; but from an early hour on the preceding Wednesday the temples were crowded with worshippers. The chief point of attraction, and where nearly all the offerings were presented, was a small temple, about twelve or sixteen feet square, having in the centre the usual symbol of Mahadeo, which is like a little pillar, and about two feet high, and perhaps two feet in circumference. The worshippers entered by a door on the west and left by a door on the east, these being the only apertures in the building. On entering they make the complete circuit of the idol, and deposit on the summit their offerings, consisting of fruit, flowers, leaves, and pice (a small copper coin, worth  $1\frac{1}{2}$  farthings), with a very sparse sprinkling of small silver coins, accompanied by very

plentiful libations of water. The number of worshippers was immense, and the Brahmins, or priests, in charge of the temple urged on the crowd to hasten with all speed through their formal offering. After squeezing his way on through a large crowd, the poor offerer finds himself in the presence of his idol; but he has barely time to bend his head and raise his hands in token of adoration, before he is jostled and pushed, and has scarcely time to deposit his offering, ere, without a moment's delay, he is again hurried out. At a moderate computation, one person must have been squeezed out of the temple every second, which would give 3,600 an hour; and as this was kept up from an early hour in the morning till three or four in the afternoon, and then again after sunset, when the temple was illuminated until daylight, the crowds of worshippers must have been immense, and probably on Wednesday alone not less than 50,000 people passed through this small temple. But on Thursday the crowd was still denser, and on other days for about a fortnight the temple was visited by large numbers.

## A SOLEMN FACT.

To suppose a quarter of a million of adults presented their offerings in this small temple during the continuance of the mela would be a moderate computation. Now all these worshippers presented their offerings, not one came empty-handed; and as all these offerings were thrown on the top of the little idol, and then deluged with libations of water, the internal state of the temple may be imagined. I have already stated that the only mode of entrance or exit was by two doors, one east the other west. At each of these doors was a little barrier three or four inches high, which prevented the egress of any fluid or other substance that might be deposited on the floor beneath. Imagine, then, the scene presented. In the course of a short time the idol was completely buried

and soaked beneath a huge collection of fruit, and flowers, and leaves, and pice. As wave after wave of worshippers passed by, the deposits increased, they stretched further and further. The bail fruit, very hard, and like a large pear, were rolling all over the floor in hundreds. Fruit, and flowers, and leaves, and money, were being kicked about in every direction. The water had already risen ankle deep, and here and there, rising above the desolations of the flood, might be seen large cocoa-nuts, appearing, 'to compare small things with great,' something like stranded whales on a shoal of porpoises. Amidst this troubled sea the excited crowd were pushing, and splashing, and rolling, and slipping, and shouting, and scolding, and trembling, until a scene of tumult and disorder was presented the most

ludicrous, yet pitiable, calculated to produce in the mind of both actor and spectator feelings the most removed from that reverence and awe which ought to be an ingredient in the worship of all, whether barbarous or civilised, Christian or heathen. Later on in the day, and especially on Thursday, the scene became more exciting and tumultuous still. The offerings surmounted every barrier. Water came pouring out of the temple in a little torrent, and deluged the ground for a considerable distance. Fruit, and flowers, and even money, came rolling out of the door; and up to the time of our leaving, for a considerable distance all round the temple, were to be seen pools of water, and flowers, and fruit, in copious abundance."

## WESTERN INDIA.

### BOMBAY.

The papers sent by Mr. Cassidy respecting Suddoba are very interesting. We regret that want of space prevents their insertion. His own letter, that of the church at Ahmednugger, accompanying his dismissal, and the testimonials of the Revs. George Bowen, of Bombay, and Horace Camchunder, pastor of the above church, are such as no committee would hesitate about. They have, therefore, accepted this offer of mission service, and thus have added another qualified *native* brother to the staff of missionaries labouring in India.

"There seems to be a moving on the tops of the trees here, as if the Spirit of the Lord were going forth. A meeting for prayer, held in the Baptist chapel here on Wednesday evenings, has been attended by about forty Europeans, whose prayers have been very earnest that the 'Revival' may reach us. Some have sought these prayers for themselves and their families, and with good results. Fruits have yet to appear.

"A convert from heathenism was baptized by me Sabbath before last. He has since returned to his own village. Our prayers are for him, that he may be steadfast, immovable, and abound in the work of the Lord.

"Enclosed are several papers regarding Suddoba. From the translation of his letter to me you will see his desire to join the mission, and be ordained in connection with it. Should you be inclined to support him, his expenses are fairly stated. One or two

Sabbath schools could unite in supporting him.

"I did not think it right that he should be subjected to the extreme poverty of the villages among whom he labours, and have shared with him the blessing of the Lord to me. But, now, should you take him under your wing, I think you will not have any cause to repent the step. Should you decline the support necessary, I think funds could be raised here; but you know that I am alone here, and have, therefore, a claim, from my distress, on your consideration and judgment, whether Suddoba should be attached to the mission, or be supported in preaching, irrespective of the arrangements comprised in the word mission.

"Of the necessity of the mission being so increased, I fear to say much. But I often feel the evils consequent on unavoidable exertion in this great work, and long for some one 'to help us.'"

## CHINA.

If the folly of heathenism was shown in the letter from Agra, its wickedness is exhibited in the following communication from the Rev. J. C. Hall, Shanghai, October 20th:—

"One Sabbath evening at Ningpo I was startled by a great outcry. The servant and myself ran to our gate, and I found the

noise proceeded from a *bag* which a woman (apparently much excited) was dragging to a canal at the back of our house. The

neighbours were looking on. On seeing me, they remarked, 'Mr. Hall is going to perform a work of merit,' in the colloquial, 'O-seen-sang-lae-tso-hao-z.' I made the woman put down the bag, and, untying it, liberated a boy about eight years of age, who escaped as fast as he could run. I spoke to the woman, who was *his mother*, and found that he had been gambling, and that she had intended to drown him. I spoke to her of the evil of such an action, and asked her what the mandarins would say if they knew of it? At this I observed my teacher (who had come up) smile. I afterward asked him concerning the case as to what he thought the woman's real intentions were? He replied, 'She possibly merely meant to frighten the child;' he thought, however, she really would have destroyed him had I not interfered. He further informed me that *no mandarin dare interfere between parent and child*. Parents have absolute power over their children. He went on to cite one or two cases in which *grown-up sons* were put to death by their parents. 'What, then,' asked I, 'is the meaning of the pictures which the mandarins cause to be placed about, in which the miseries and sufferings in store in the next world for those women who destroy their female children are depicted?' He replied, 'The mandarins may *exhort* the people not to do such things; they have no power to inflict punishment on any who may do so.' This I believe is the true state of the case. Destruction of female infants is common; with regard to boys and grown-up children, parents have

the power of life and death, though such cases as those to which I have alluded are not so common.

#### THE FUTURE OF CHINA.

"The Tien-tsin treaty opened up several more ports in which to dwell, and gave permission to travel everywhere. Another war will, in all human probability, have to be waged; another treaty will have to be made; and if the God of battles gives our countrymen the victory, what will the next treaty be? We may be hindered in our work for awhile. The issue will call for all the energy and piety not only of our own branch, but of the whole Christian Church. We may confidently expect that by the next treaty CHINA, not a few ports, but CHINA, with its eighteen provinces of sinful myriads, will be open to missionary enterprise. If China is opened, Japan will not continue to refuse Christian books. Truly this is an awful time. Will the heathen *soon* be given to Jesus? Or will he delay his coming? With such promises as are to be found in God's word, with the words of Jesus, when he said, 'After this manner pray ye,' 'Thy kingdom come,' we must believe that for this God will be inquired of to do it. Are we equal in our piety to the demands of the times upon us? Are we ready for this blessing? Surely now, if ever, Jesus demands that his disciples shall be more Christian than anything else, more Christian than merchant, more Christian than man of business."

## WEST INDIES.

### BAHAMAS.

#### NASSAU.

Two short letters have been received from Rev. J. Davey, of an encouraging nature. One old servant of the Lord and his church has died in the faith, and entered on her rest; and others are coming forward to take the places of those who have fallen asleep.

"The Lord still grants a blessing to my labours. I expect to baptize about twenty persons on the first Sunday in August. While we have to mourn over the dullness of some, we can rejoice in the zeal and activity of others. Though all are working people, yet some are very attentive in visiting the sick, and in this I set them an example. Indeed, some tell me that I expose myself to the sun too much. We have had seven deaths in our church within as many weeks. One of the deceased was an aged person by the name of Phebe Mackay. This person, who belonged to the old Baptists, united herself to the Mission Churches soon after Mr. Burton's arrival, and was employed by him, as she

has been by others since, in selling and gratuitously distributing the publications of the Religious Tract Society. The number of tracts she has distributed, and the good that may have come from their perusal, I have no means of ascertaining.

"You will be pleased to hear that the churches are in a tolerably healthy condition. On the first Sunday in August I baptized fifteen persons, and I find from my out island correspondence that there have been baptisms at Exuma, and Grand Bahamas.

"I am now looking for a convenient vessel to visit Andros Island; and if such should not present itself, I must take what I can get."

## INAGUA.

The Rev. W. Littlewood, in a letter dated November 14, gives an interesting description of a baptismal service held a short time previously. His account of the hurricane which blew the succeeding night is a mournful sequel to the Sabbath narrative:—

“Since writing you, we have had a small addition to our church, both by baptism and examination; and at the ordinance, I hope that a good impression was made on the minds of many present. The treacherous sea looked lovely and inviting as we stood on the rocks, sang our songs of praise, invoked Heaven’s blessing on the candidates, and, in imitation of our Lord, immersed each in the cold flood.

“The sight was exciting. A young mechanic, a husband and a father, who had on a former occasion passed his examination, but, doubts and fears prevailing, he hesitated, and finally deferred his baptism; but finding no rest to his conscience, he again took up his cross, and sung, ‘Hinder me not, ye much-loved saints, for I must go with you.’ And there, too, stood his partner (a spectator), the mother of four little ones, though young herself. She had attended class, and looked forward to the ordinance of baptism as a duty and privilege to be sought. The change in her husband, she says, is great, and I hope ere long, like him, she will say, ‘See, here is water, what doth hinder me to be baptized?’

“Another candidate, a married man, also one of Ham’s stolen sons, but now made spiritually free by the power of the cross, in humble gratitude and adoring love, joined in the hymn, ‘Through floods and flames if Jesus lead, I’ll follow where he goes.’ A young mother, without marriage, I am sorry to say, was also of the happy number; her repentance I hope is deep and sincere. She has had much forgiven, and therefore should love much. The two youngest were sons, one by an erring woman, and the other of pious parents; both had been brought up in our Sabbath school, and of which one of them is now a teacher.

“It was a thrilling, interesting season. The time, Sabbath morn; the place, the flowing sea; the candidates, young sinners and hopeful; the spectators, companions in frolic and sin; old backsliders, young, timid disciples, the doubtful, the bold, the earnest, and the pious were there. Tears of joy, sparkling eyes, brightened countenances, told of feelings that prevailed within. At a distance lay three or four vessels riding at their moorings. Another is speeding her way to the place of destruction. What trials attend the mariners’ trackless path in these hurricane, tempest-tossed

seas. Many a thoughtless one is unexpectedly summoned to his long home amid the whirling storm. And why may it not be so with some on board those very vessels, although they seem ‘secure from harm.’

## THE HURRICANE.

“The service over, all hastened to their homes. It was time they should, for a storm was gathering—a hurricane coming on. Before I reached the mission-house it began to rain very hard, so it continued all day; the usual chapel services were suspended. At nine in the evening we retired, not to rest, for a gale had commenced, rain fell heavily, and, by the violence of the wind, was forced through the sides and roof of the house, rendering it wet and uncomfortable in many parts; several of the poor sought shelter with us, their own huts being in danger of falling. In the meantime, the vessels at anchor had either to put to sea or were driven from their moorings, and great fears were entertained of their safety. Above twenty boats were destroyed. A large American vessel, with many passengers, and laden with a rich cargo, was stranded on the rocks; the captain and others were badly mutilated by terrible falls received when the vessel struck. In the morning, various reports were in circulation respecting the small vessels before referred to. Although a part of the crew from one of them was seen coming down the street, a crowd gathered around them; they were as dead men come to life again. Captain Johnson we had often voyaged with, and I thanked God when I saw his vessel make the harbour in the evening, believing, as I then did, that they had escaped a terrible night of suffering—but was it the captain? Many said, ‘No, poor fellow, he with many others is drowned.’ So said a part of his men who preceded him to town, but knew nothing further of him than having seen him struggling with the wild waves, after his vessel went down, just as they struck out for land; but the captain was safe, for he, too, had reached land safely, and was soon seen on the street; and what a meeting between master and men. Six in all, by a special providence of God, had been rescued from a watery grave, but five precious souls had gone to their long home, leaving many mourners to lament their sad end.”

## HOME PROCEEDINGS.

WE have only to report meetings held at Lion Street, Walworth, and Kingston, attended by the Secretary and Dr. Leechman; and Hitchin, attended by the Revs. W. Robinson and J. Cornford.

With great pleasure we announce that the Annual Sermons on behalf of the Society will be preached by the Rev. John Stoughton, of Kensington, and the Rev. F. Bosworth, of Bristol; and that the chair will be taken at the Annual Meeting by G. T. Kemp, Esq., of Rochdale.

In consequence of the bad state of Mr. Smith's health, the Committee have directed him to leave Delhi at the beginning of the hot season, and take a journey into the Himalayas. Though this journey is mainly with the view of renewing his constitution, and affording a season of relaxation after his recent most arduous labours, he has received instructions to institute such inquiries as may conduce to the extension of the gospel in the more northerly regions of Asia, and thence into China.

### 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 Secretary on or before the 31st of March. No list can be received after that day.

### ANNOTTO BAY.

Mr. Jones again writes in earnest words for more help. It appears that in answer to the previous appeal, and by the aid of the Revs. W. Lloyd, of Eye, and John Clark, of Brown's Town, only recently returned to Jamaica, £115 were raised in England. The Society of Friends have voted £20 towards the erection of the school-rooms, and about £230 have been raised on the spot. The chapel and schools destroyed cost, fourteen years ago, between three and four thousand pounds to build them. Only the bare walls are left standing. Not less than £1,800 will be required to enable the people to resume worship in them, and re-open the schools. Very gladly will we take charge of any sums which may be sent to help Mr. Jones and his friends. They deserve all the sympathy and aid which can be afforded. Friends on the spot have urged him to visit England to raise the needed amount. He is most reluctant to leave his church, and will not, unless compelled by sheer necessity. We trust he may be spared the cost and toil of such a journey.

### TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

### ACKNOWLEDGMENTS.

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

Miss Peake, for a parcel of Books.

Miss Hopper, for a parcel of Magazines.

Mr. Hepburn, for a parcel of Magazines.

A Friend (unknown) for a parcel of Magazines.

The Rev. J. Jenkins, of Morlaix, returns thanks to a Christian Lady at Bath, for a donation from her friend, Miss A., received in November last, towards Colportage and Scripture Reading.

FOREIGN LETTERS RECEIVED.

AFRICA—ABO, Pinnock, F., Nov. 25.  
 BIMBIA, Fuller, J. J., Dec. 26.  
 CAMEROONS, Fuller, J. J., Dec. 1; Fuller, and others, Dec. 1; Innes, A., Dec. 1; Johnson, T. H., Nov. 30; Sakor, A., Nov. 28, Dec. 1, 30, 31, and one letter no date. [Dec. 3.]  
 PORT ELIZABETH, Hutchinson, F. T., VICTORIA, Diboll, J., Nov. 22, Dec. 19.  
 AMERICA—NEW YORK, Brown, N., Jan. 24.  
 ASIA—AGRA, Gregson, J., Nov. 18, Dec. 3, Jan. 3; Harris, J., Nov. 18.  
 ALIPORE, Pearce, G., Nov. 7, 8.  
 BENARES, Parsons, J., Aug. 9.  
 CALCUTTA, Craig, T. R., Dec. 14; Lewis, C. B., Nov. 22, Dec. 14, 17, 23, and Jan. 10; Wenger, J., Nov. 17, 22; Martin, T., Dec. 24; Page, J. C., Nov. 30. [Dec. 30.]  
 COLOMBO, Allen, J., Nov. 25; Carter, C., DELHI, Broadway, D. P., Dec. 3.  
 DINAGEPORE, McKenna, A., Nov. 1.  
 GYA, Greiffe, E., Dec. 19.  
 HOWDAH, Kerry, G., Dec. 29.  
 JESSORE, Anderson, J. H., Nov. 5. [13.]  
 MADRAS, Claxton, W. A., Nov. 12, Dec. MOHRADABAD, Parsons, J., Nov. 1.  
 MONGHIB, Parsons, J., Dec. 16.  
 MUTTRA, Evans, T., Nov. 19, Dec. 4, 30, 31; Williams, J., Dec. 17.

POONA, Cassidy, H. P., Nov. 25.  
 SERAMPORRE, Penney, L., Nov. 24; Trafford, J., Dec. 24.  
 SEWBY, Williamson, J., Dec. 19.  
 SHANGHAI, Hall, C. J., Oct. 20, Nov. 4.  
 BAHAMAS—GRAND CAY, Rycroft, W. K., Dec. 13, and Jan. 2.  
 INAGUA, Littlewood, W., Nov. 14.  
 NASSAU, Davey, J., Jan. 20.  
 FRANCE—MORLAIX, Jenkins, J., Dec. 19.  
 HAITI—JACMEL, Webley, W. H., Jan. 12 and 25. [Dec. 10.]  
 JAMAICA—BROWN'S TOWN, Clark, J., BARRIFFE HALL, Underhill, E. B., Jan. 6; Brown, J. T., Jan. 6.  
 BUFF BAY, Parker, J. J., Dec. 9.  
 CALABAR, East, D. J., Dec. 8, Jan. 9; Underhill, E. B., Dec. 24.  
 FALMOUTH, Underhill, E. B., Jan. 23.  
 KINGSTON, Oughton, S., Dec. 10, 28.  
 MONTEGO BAY, Dendy, W., Jan. 7.  
 MOUNT HERMON, Underhill, E. B., Dec. 7.  
 SPANISH TOWN, Phillippo, J. M., Jan. 8.  
 ST. ANN'S BAY, Millard, B., Jan. 9.  
 TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.  
 SAVANNA GRANDE, Gamble W. H., Dec. 5.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

LIFE SUBSCRIPTION.		£ s. d.		Page, Mrs., Croydon ...		£ 7 0 0		Hackney, Mare Street—		£ s. d.			
Jenkins, F., Esq., Maidstone.....	20	0	0	Wilson, Mr. Jno., Shrewsbury, by Rev. C. H. Spurgeon.....	2	0	0	Collection, for W. & O.	10	3	6		
ANNUAL SUBSCRIPTIONS.				Wood, Mr., Chelsea ...	40	0	0	Contribution, for do....	0	10	0		
Allen, J. H., Esq. ....	2	2	0	LONDON AND MIDDLESEX				Harlington—	Collection, for W. & O.	1	0	0	
Do., for China .....	2	2	0	AUXILIARIES.				Trinity Chapel—	Collection, for W. & O.	0	14	10	
C. R. ....	1	1	0	Bloomsbury Chapel—				Walworth, Lion Street—	S. Schi, by Y.M.M.A.,				
Chandler, Jno., Esq. ....	2	10	0	Sunday Schools, for				for China.....	11	10	0		
Cowley, Mr. A. ....	0	10	0	Mrs. Martin's Schools,				Westbourne Grove—	Juvenile Association,				
Henwood, Mr. Edw. ....	0	10	6	Parisian .....				for China.....	5	0	0		
Martin, Marcus, Esq., for China.....	2	0	0	Bow—			Do, for Africa .....	20	0	0			
Noel, Hon. and Rev. B. W., M.A., for do.....	1	0	0	Collection, for W. & O.	2	10	0	Do, for Delhi .....	5	0	0		
Winter, T. B., Esq.....	2	0	0	Camberwell New Road—			BEDFORDSHIRE.						
DONATIONS.				Camden Road—			Luton—						
A Friend, proceeds of sale of House, for India.....	62	3	4	Church Street—			Anon., by Rev. P. H. Cornford, for China	5	0	0			
A Sincere Friend to the Cause, for China .....	50	0	0	Commercial Street—			Wellington Street—						
Bible Translation Society, for Translations.....	250	0	0	Collection, for W. & O.	4	12	6	Sunday School, for N.P.					
Broad & Co., Messrs. ....	4	10	0	Collection, for W. & O.	4	10	0	Ridgmont—					
Jarvis, Miss, Steeple Bumpstead, by Mr. Towell, for China .....	5	0	0	Dalston, Queen's Road—			Collection, for W. & O.	1	2	0			
Keen, Mr. Henry, by Y.M.M.A., for do.....	5	0	0	Sunday School boys, by Y.M.M.A., for China .....	1	4	7	Contribs., for N.P.....	2	5	6		
Morley, Messrs. J. & R., Young Men at .....	4	01	6	Devonshire Square—			Sandy—	Collection, for W. & O.	0	8	6		
				Collection, for W. & O.	3	0	0	Sharnbrook—					
				Drayton, West—			Contributions.....	1	8	9			
				Contribs., for N.P. ...	1	10	9	Do., for N.P.....	0	16	0		
				Edmonton, Lower—			Thurleigh—						
				Collection, for W. & O.	1	3	2	Contributions, for N.P.	1	0	0		



	£	s.	d.		£	s.	d.		£	s.	d.
<b>KENT.</b>				<b>Sabden—</b>				<b>OXFORDSHIRE.</b>			
Cantorbury—				Collection, for <i>W. &amp; O.</i>	2	0	0	Banbury—			
Collection, for <i>W. &amp; O.</i>	2	0	0	Contribs., for <i>N.P.</i>	1	13	3	Collection, for <i>W. &amp; O.</i>	1	0	9
Lee—				Salford, Great George Street—				Contributions	1	9	3
Sunday School, by				Collection, for <i>W. &amp; O.</i>	1	10	0	Burford—			
Y. M. M. A., for				Waterbarn—				Sunday School, for			
China	1	13	1	Collection, for <i>W. &amp; O.</i>	1	0	0	<i>N.P.</i>	0	7	6
Malling, Town—				Contribs., for <i>N.P.</i>	0	5	0	Milton—			
Contributions	7	10	0	<b>LINCOLNSHIRE.</b>				Collection, for <i>W. &amp; O.</i>	0	11	2
Margate—				<b>Burgh—</b>				Contribs., for <i>N.P.</i>	1	2	2
Collection, for <i>W. &amp; O.</i>	2	10	0	Sunday School, for				<b>RUTLANDSHIRE.</b>			
Contribs., for <i>N.P.</i>	2	18	0	<i>N.P.</i>	1	1	6	Oakham—			
Staplehurst—				Liucolin—				Collection, for <i>W. &amp; O.</i>	1	0	0
Contribs., by W. Jull,				▲ Friend, by J. G. Doughty,				Contribs., for <i>N.P.</i>	0	16	6
Esq.	5	10	6	Esq.	5	0	0	<b>SHROPSHIRE.</b>			
Sutton-at-Hone—				<b>NORFOLK.</b>				Bridgnorth—			
Contribution	0	10	6	Diss—				Collection, for <i>W. &amp; O.</i>	1	10	0
Do., Sunday School	0	13	6	Collection, for <i>W. &amp; O.</i>	1	0	0	Wem—			
Tunbridge Wells—				Contribs., for <i>N.P.</i>	0	14	6	Contribs., for <i>N.P.</i>	0	4	10
Collection, for <i>W. &amp; O.</i>	1	1	0	Foulsham—				<b>SOMERSETSHIRE.</b>			
Sunday School, for				Contribs., for <i>N.P.</i>	0	7	0	Beckington—			
<i>N.P.</i>	1	1	9	Norfolk, on account, by	100	0	0	Collection, for <i>W. &amp; O.</i>	0	10	0
Woolrich, Queen Street,				Mr. J. D. Smith	100	0	0	Do., for China	1	12	0
by Y. M. M. A.	1	13	6	Norwich, St. Mary's—				Contributions, for do.	0	9	6
<b>LANCASHIRE.</b>				Collection, for <i>W. &amp; O.</i>	15	15	0	Do., Sunday School,			
Bootle—				Upwell—				for <i>N.P.</i>	2	9	6
Contributions	2	10	0	Collection, for <i>W. &amp; O.</i>	0	9	0	Bridgewater—			
Do., Juvenile, for				Worstead—				Collection, for <i>W. &amp; O.</i>	3	6	3
<i>Africa</i>	3	0	0	Contribs., for <i>N.P.</i>	2	7	7	Contribs., for <i>N.P.</i>	1	11	9
Briercliffe—				<b>NORTHAMPTONSHIRE.</b>				Bristol—			
Contribs., for <i>N.P.</i>	1	4	0	Blisworth—				On account, by G. H.			
Chowbent—				Contribs., by Master				Leonard, Esq.	146	0	0
Contribs., Juvenile	2	18	4	S. Westley, for <i>N.P.</i>	0	10	6	Clifton, Buckingham Chapel—			
Colne—				Braunstone—				Collection, for <i>W. &amp; O.</i>	2	12	9
Contribs., for <i>N.P.</i>	1	3	0	Collection, for <i>W. &amp; O.</i>	0	10	0	Paulton—			
Liverpool—				Contributions	0	15	0	Collection, for <i>W. &amp; O.</i>	1	0	0
Contributions	2	10	0	Do., for <i>N.P.</i>	0	19	1	Taunton, Silver Street—			
Do., for China	1	0	0	Bugbrook—				Collection, for <i>W. &amp; O.</i>	1	15	0
Myrtle Street—				Collection, for <i>W. &amp; O.</i>	1	0	0	Watches—			
Col., for <i>W. &amp; O.</i>	3	0	0	Guisborough—				Contribs., for <i>N.P.</i>	0	15	6
Contributions	108	2	8	Collection, for <i>W. &amp; O.</i>	0	15	0	Wellington—			
Do., for <i>Africa</i>	1	0	0	Contribs., for <i>N.P.</i>	1	2	0	Collection, five years	30	9	2
Do., for <i>India</i>	2	10	0	Harpole—				Do., for <i>I.S.P.</i>	9	16	0
Do., for China	1	2	6	Collection, for <i>W. &amp; O.</i>	0	10	0	Contributions	10	9	6
Do., Juvenile, for				Helmdon & Culworth—				Do., for <i>Africa</i>	1	0	0
<i>Rev. W. K. Ry-</i>				Collection, for <i>W. &amp; O.</i>	0	6	0	Wells—			
<i>croft's School,</i>				Kettering—				Collection, for <i>W. &amp; O.</i>	1	0	0
<i>Bahamas</i>	7	10	0	Collection, for <i>W. &amp; O.</i>	1	10	0	Do., Juvenile	0	7	1
Do., do., for <i>Rev. J.</i>				King's Sutton—				Contributions, do.	1	9	3
<i>Clarke's School,</i>				Contribs., for <i>N.P.</i>	1	10	3	Wincanton—			
<i>Sutcliff Mount,</i>				Kingsthorpe—				Contribs., for <i>N.P.</i>	1	1	0
<i>Jamaica</i>	5	0	0	Collection, for <i>W. &amp; O.</i>	0	7	3	<b>STAFFORDSHIRE.</b>			
Do., do., for <i>Maka-</i>				Milton—				Burslem—			
<i>witta School, Cey-</i>				Collection, for <i>W. &amp; O.</i>	1	6	3	Collection, for <i>W. &amp; O.</i>	0	10	0
<i>lon</i>	5	0	0	Pattishall—				Coseley, Providence—			
Do., do., for <i>N.P.</i>				Collection, for <i>W. &amp; O.</i>	0	10	0	Collection, for <i>W. &amp; O.</i>	0	18	4
<i>Delhi</i>	6	5	0	Ravensthorpe—				Hanley—			
embroke Chapel—				Collection, for <i>W. &amp; O.</i>	1	1	0	Collection, for <i>W. &amp; O.</i>	2	16	9
Contributions	61	0	8	Weston by Weedon—				Stafford—			
Do., Sunday School,				Collection, for <i>W. &amp; O.</i>	0	19	0	Corfield, Mrs. S., for			
for <i>Italy</i>	3	14	2	<b>NORTHUMBERLAND.</b>				<i>N.P.</i>	0	10	6
Less expenses	207	15	0	Bedlington—				<b>SUFFOLK.</b>			
	12	11	0	Contributions, by Miss				Bardwell—			
	195	4	0	Briggs, for <i>N.P.</i>	0	16	2	Contribs., for <i>N.P.</i>	0	16	7
Manchester, on acct., by				Newcastle-on-Tyne, New				Bildeston—			
Thos. Bickham, Esq.	150	0	0	Court—				Collection, for <i>W. &amp; O.</i>	0	13	0
Oldham—				Contribs., for <i>N.P.</i>	1	4	1	Contribs., for <i>N.P.</i>	1	11	6
Collections	24	8	8	<b>NOTTINGHAMSHIRE.</b>				Bury St. Edmunds—			
Do., Juvenile	13	4	5	Nottingham—				Collection, additional,			
Do., for <i>W. &amp; O.</i>	3	7	1	Contribs., for China	5	16	0	for <i>W. &amp; O.</i>	0	4	0
	41	0	2	Derby Road—				Eye—			
Less expenses	1	10	6	Contributions	10	0	0	Collection, for <i>W. &amp; O.</i>	1	6	2
	39	9	8	George Street—				Contribs., for <i>N.P.</i>	2	5	4
Padiham—				Colln., for <i>W. &amp; O.</i>	3	0	0	Oley—			
Collection, for <i>W. &amp; O.</i>	1	0	9					Contribs., for <i>N.P.</i>	3	4	6

		£	s.	d.			£	s.	d.			£	s.	d.
<b>SURREY.</b>														
Dorman's Land—														
Collection	3	15	3											
Contributions	0	16	9											
Limpfield—														
Proceeds of Lecture (part)	0	4	0											
<b>SUSSEX.</b>														
Hastings, Wellington Sq.—														
Sunday School, for N.P.	2	3	6											
<b>WARWICKSHIRE.</b>														
Alcester—														
Collection, for W. & O.	0	19	7											
Contribution	1	0	0											
Lemington—														
Contri., by Rev. Jas. Clark	5	5	0											
Rugby—														
Collection, for W. & O.	1	7	9											
Stratford-on-Avon—														
Collection, for W. & O.	1	5	6											
<b>WILTSHIRE.</b>														
Bratton—														
Collection, for W. & O.	1	14	0											
Calne—														
Collection, for W. & O.	0	15	0											
Penknapp—														
Collection, for W. & O.	0	5	0											
Westbury—														
Collection	3	0	0											
<b>WORCESTERSHIRE.</b>														
Aitch Lench—														
Collection	3	19	0											
Do., for W. & O.	0	11	6											
Contributions	2	8	10											
Shipston-on-Stour—														
Collection, for W. & O.	0	10	0											
Contributions	2	7	9											
Do., for N.P.	1	4	3											
Stourbridge—														
Collection, for W. & O.	0	10	0											
Tenbury—														
Collection, for W. & O.	1	0	0											
<b>YORKSHIRE.</b>														
Beverley—														
Collection, for W. & O.	1	19	4											
Contribs., for N.P.	1	1	6											
Bramley—														
Collections	8	3	10											
Do., for China	5	3	8											
Do., for W. & O.	1	11	6											
Contributions	12	7	10											
Do., for China	1	19	8											
Do., Juvenile	6	14	2											
Do., Sunday School, Kirkstall	0	4	0											
Acknowledged before and expenses	18	4	10											
	17	19	10											
<b>NORTH WALES.</b>														
<b>ANGLESEA.</b>														
Bodelern—														
Contribs., for N.P.	0	14	4											
<b>MONTGOMERYSHIRE.</b>														
Newtown—														
Collection, for W. & O.	1	10	0											
<b>SOUTH WALES.</b>														
By Rev. Jno. Jones, balance, for <i>Brittany Chapel</i>														
	4	15	0											
<b>BRECKNOCKSHIRE.</b>														
Brecon, Kensington—														
Contribs., for N.P.	3	12	8											
<b>CARMARTHENSHIRE.</b>														
Legin—														
Contribs., for N.P.	1	9	0											
<b>GLAMORGANSHIRE.</b>														
Aberavon—														
Contribs., for N.P.	2	15	8											
Bridgend, Hope Chapel—														
Sunday School, for N.P.	0	8	0											
Croesypparc—														
Collection, for <i>Brittany Chapel</i>	0	10	0											
Wauntdrau—														
Collection, for W. & O.	1	7	0											
<b>MONMOUTHSHIRE.</b>														
Abergavenny, Frogmore St.—														
Collection, for W. & O.	2	5	0											
Contribs., for N.P.	0	10	8											
Blaenafon, Ebenezer—														
Contributions	0	12	6											
Do., for China	0	4	0											
Goitre—														
Contribs., for N.P.	0	13	6											
Newport, Commercial Street—														
Collections	16	4	1											
Contributions	15	17	7											
Do., Sunday School	4	3	7											
Less local and district expenses	2	18	0											
	33	7	3											
<b>Pembrokeshire.</b>														
Blaenconin														
Collections	14	13	10											
Ffynnon—														
Collections	3	17	8											
Contributions	11	17	6											
Harmony—														
Collection	0	14	2											
Contributions	4	8	0											
Manorbier—														
Collection	1	11	0											
Pembroke—														
Collection	1	0	0											
Contributions	1	2	6											
Do., Juvenile	0	16	6											
Pembroke Dock, Bush St.—														
Collections	6	12	7											
Contributions	5	4	5											
Do., Juvenile, for N.P., <i>Barisaul</i>														
	6	0	0											
Do., for <i>Orphan Girl, Jessore</i>														
	4	0	0											
	21	17	0											
Less expenses	0	15	0											
	21	2	0											
Pisgah														
	4	4	2											
Saundersfoot—														
Collection	0	16	2											
Tabor—														
Collection, for W. & O.	0	10	0											
Contribs., for N.P.	2	11	6											
Tenby—														
Collection	1	3	3											
Contributions	1	15	2											
<b>RADNORSHIRE.</b>														
Bwlchysarnau—														
Contribs., for N.P.	0	18	0											
<b>SCOTLAND.</b>														
Aberdeen—														
Contribs., by Messrs. A. M. & W. H. Perkins, for N.P.														
	7	0	4											
Dunfermline—														
Contribs., for N.P.	1	7	8											
Glasgow, Blackfriars' St.—														
Collection, for W. & O.	3	0	0											
Greenock, West Burn St.—														
Collection, for W. & O.	1	7	6											
Perth—														
Collection, for W. & O.	1	0	0											
Contribn., for China	5	0	0											
Stirling—														
Contribs., for N.P.	3	12	6											

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, Esq., Secretaries, at the Mission House, 33, Moorgate 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, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

MARCH, 1860.

Our present Number will be issued within a month of the close of the Society's year. In financial matters, so far as may be judged from present appearances, the year will close with the Society in a better and more encouraging position than in some former years. But a large outlay will be required in the ensuing spring to meet the increasing demands which the recent work of God, especially in Ulster, occasions. Our friends have kindly provided, to a considerable extent, the means of meeting this requirement. The Society wants men to go over and sustain and comfort the labourers who are bearing the burden and heat of the day. If God revives his own cause in any direction, we should regard the revival as a stimulus for further exertion. We cannot urge this thought more pertinently than in the racy words of the Rev. C. H. Spurgeon, in a sermon preached after he had visited Ireland recently, and when he was giving his impressions of what we ought to learn from the fact, that God is bestowing so largely of his blessing upon his church.

"The duty of the church," Mr. S. said, "is not to be measured by her success. It is as much the minister's duty to preach the gospel in adverse times as in propitious seasons. We are not to think, if God withholds the dew, that we are to withhold the plough. We are not to imagine that, if unfruitful seasons come, we are therefore to cease from sowing our seed. Our business is with act, not with result. The church has to do her duty, even though that duty shall bring her no present reward. 'If they hear thee not, son of man, if they perish, they *shall* perish; but their blood will I not require at thine hands.' If we sow the seed, and the birds of the air devour it, we have done what we were commanded to do, and the duty is accepted, even though the birds devour the seed. We may expect to see a blessed result; but even if it did not come, we must not cease from duty.

But while this is true so far, it must nevertheless be a divine and holy stimulant to a gospel labourer, to know that God is making him successful. And in the present day we have a better prospect of success than we ever had, and we should consequently work the harder. When a tradesman begins business with a little shop at the corner, he waits awhile to see whether he will have any customers. By-and-by his little shop is crowded; he has a name; he finds he is making money. What does he do? He enlarges his premises; the back yard is taken in and covered over; there are extra men employed; still the business increases, but he will not invest all his capital in it till he sees to what extent it will pay. It still increases, and the next house is taken,

and perhaps the next: he says 'This is a paying concern, and therefore I will increase it.' My dear friends, I am using commercial maxims, but they are common-sense rules, and I like to talk so. There are, in these days, happy opportunities. There is a noble business to be done for Christ. Where you used to invest a little capital, a little effort, and a little donation, invest more. There never was such heavy interest to be made as now. It shall be paid back in the results cent. per cent.; nay, beyond all that you expected you shall see God's work prospering. If a farmer knew that a bad year was coming, he would perhaps only sow an acre or two; but if some prophet could tell him, 'Farmer, there will be such a harvest next year as there never was,' he would say, 'I will plough up my grass lands, I will stub up those hedges: every inch of ground I will sow.' So do you. There is a wondrous harvest coming. Plough up your headlands; root up your hedges; break up your fallow ground, and sow, even amongst the thorns. Ye know not which shall prosper, this or that; but ye may hope that they shall be alike good. Enlarged effort should always follow an increased hope of success.

And let me give you another encouragement. Recollect that even when this revival comes, an instrumentality will still be wanted. The ploughman is wanted, even after the harvest; and the treader of grapes is wanted, however plentiful the vintage. The greater the success, the more need of instrumentality. They began at first to think in the North of Ireland that they could do without ministers; but now that the gospel is spread, never was there such

a demand for the preachers of the gospel as now. Proudly men said in their hearts, 'God has done this without the intervention of man.' I say, they said it proudly, for there is such a thing as proud humility; but God made them stoop. He made them see that after all he would bless the Word through his servants—that he would make the ministers of God 'mighty to the pulling down of strongholds.' Brothers and sisters, you need not think that, if better times should come, the world will do without you. You will be wanted. 'A man shall be precious as the gold of Ophir.'

They shall take hold of your skirts, and they shall say, 'Tell us what we must do to be saved.' They shall come to your house; they shall ask your prayers; they shall demand your instructions; and you shall find the meanest of the flock become precious as a wedge of gold. The ploughman shall never be so much esteemed as when he follows after the reaper, and the sower of seed never so much valued as when he comes at the heels of those that tread the grapes. The glory which God puts upon instrumentality should encourage you to use it.

\*.\* It will gratify our friends to learn that, at the approaching annual meetings, the Hon. and Rev. B. W. Noel is engaged to preach on behalf of the Society; and Edward Ball, Esq., M.P., has promised to preside at the general meeting. Particulars will be given in our next Number.

Friends who have money to remit—subscriptions, donations, and collections—which should appear in the next Report, will oblige the Committee by sending the same as early as may be in the month of March.

From BALLINA, Mr. Hamilton writes, under date of Feb. 6:—

"We had prayer-meetings here every day during the second week in January. Mr. Storey, the Wesleyan minister, united with us, and we held the meetings alternately in their place of worship and ours. As the Lord blessed the meetings for the first week, we continued them for two weeks longer, and I have no doubt many felt it good to be there. Mr. Gallagher assisted us most

of the time. Nothing remarkable followed except their reviving influence upon professors; and great seriousness appears among the children, and some young people in our little Sunday School. It is reviving even to write about those delightful meetings. Some regretted not being able to attend them on account of the coldness of the weather."

From ATHLONE, Michael Walsh reports his visits, as Scripture reader, to seventy-one families during the month of December, and to eighty-seven families during the month of January. He describes himself as having in this way brought the gospel of the grace of God to 190 persons during the latter of these two months, with what result "the day" will declare. Opposition to efforts such as his among the Roman Catholic population of that town is occasionally very fierce. He speaks of a Roman Catholic curate who went to some houses where, as he had learned, Scripture readers had gone, threatening the people with severe vengeance if they continued to admit such persons within their habitations.

In one case Mr. Walsh has reason to believe that his humble labours are not in vain.

From BANBRIDGE, whither Mr. Lynn, an evangelist, has been sent, for the purpose of helping Mr. Eccles in the very arduous work laid on him by the recent revival which God has granted there, the following communication, of January 6th, has been received:—

"I have now been about four months in this place. When I came, there were open-air meetings held on Daisy Hill, to which the people flocked, many from a great distance. It has been computed that sometimes there were four thousand people assembled. I was privileged to take a part in these meetings, and often do I look back with joy and thankfulness that the Spirit manifested himself there in the conviction and conversion of sinners, so that it was often the middle of the night when the stricken ones were got removed to their

homes, or, as in the case of those from a distance, to some place where they would not be exposed to the night air; and then we were employed on the following days in visiting them, and pointing those who had not found peace in believing to the Lamb of God who taketh away sin. Often do I think with pleasure on those visits, when I remember how warmly we were received, even by those who before the Revival had been very careless about their immortal souls. Frequently, when we were reading some comforting portion of God's Word to

those who had been stricken, the people who lived near would come into the house and listen with the greatest attention to the offers of pardon which God's Word holds out to sinners. I believe, in this way much good has been done. I could give several examples, but one will suffice. One day, a little after I came here, I was sent for to visit a young woman who had been stricken. She lived in her father's house. When I arrived, I found her ill in bed. I spoke to her about the Saviour, telling of his love to sinners, and of his willingness to receive and cleanse them in his blood. She listened with attention. These truths were as water to a thirsty soul, and she afterwards found peace. While I was speaking to her, there were several persons present. I thought it would be a good opportunity to state the truth to them, and read the third chapter of John, and spoke to them of the need we have for the new birth, and also of God's love to sinners, manifested in the gift of his dear Son, that they might have eternal life. While I was speaking, they became much affected, and some were in tears. I prayed with them and came away. Since that, three of them told me that they never got rid of the impressions then received. They had been brought to the feet of Jesus to seek pardon and peace through his precious blood, and now they are regular in their attendance on public worship. When winter set in, the weather became so severe that we could not hold our meetings any longer in the open air, so we removed them to the chapel, and there also the Lord was pleased to bless his word in convincing sinners.

We also held a good many meetings in the country, these being more convenient for those who, from the severity of the weather and other causes, could not attend the chapel. These meetings are all well attended, and a good many have been stricken at them, and as far as man can see have been converted. I have also been in the habit of visiting every day in the streets and lanes of the town, and for two or three miles out in the surrounding country I read and pray and leave tracts with the people, and am always well received. In these visits I have often found persons who were anxious about their souls, to some of whom I hope I have been the means, in the hand of the Holy Spirit, of pointing to the Saviour. Several instances of this kind might be given, but I will only state two. I heard one morning of a woman who was anxious, and went to see her. She told me that she had been to hear the Rev. B. Noel, who had preached in the town the day before, and was much impressed with his sermon. She said that a Christian young man had since visited her, but that she had not found peace. I began to show her the ground on

which she could approach a holy God—even the blood and righteousness of our Lord Jesus Christ. I showed her that God was satisfied with his atonement, and that he could now receive the returning sinner through him. I also repeated some of his invitations, dwelling particularly on Matt. xi. 28. After asking his blessing on the the word, I left. The next day I called, when she came and caught me with both her hands, saying, 'Oh, sir, I am happy now!' I said, 'When did you become so?' 'After you left me yesterday,' she said, 'I began to think on the words of Christ which you mentioned, and was enabled to come to him and to take the proffered rest. She attends chapel, and is, I believe, a real Christian. The other instance is that of a girl who was also anxious. I called several times and read and prayed with her, but without any apparent result. One day I called and read to her the fifty-third of Isaiah. I told her of Him who had been wounded for us, and through whose stripes we can be healed. I prayed with her, and left. She found peace soon after, and told me since that that chapter was blessed to her; and now she is, I believe, a humble follower of the Saviour.

At present I hold a meeting on Sabbath morning in town, in a place called Carson's Row, from half-past eight o'clock a. m. until ten. It is well attended. We read a portion of Scripture and speak upon it for some time, and open and close with praise and prayer. I hope God has blessed this engagement. Often have I seen many of the people melted into tears under God's Word. Then we have a prayer-meeting at half-past ten, in the chapel; it is attended chiefly by young men, most of whom are, I hope, converted. I open it with prayer and praise, and then some of the others take a part in the remaining exercises. In the afternoon we have our Sabbath school, and when it closes we have a prayer-meeting for the teachers. The school is getting on well; I teach a class of young women, some of whom are converted, and it has increased lately almost one-half. On the other days of the week I visit in the fore-part of the day, sometimes until dark; and then in the evening I go to meetings, one of which I have every night except Saturday; and on Monday and Wednesday evening meetings, one from seven to eight, and then a class for teaching boys to read and write. These last few weeks, I have been out at meetings about four miles in the country. Mr. Eccles goes often out on a week-night; but as on Lord's day evenings he cannot leave town, I go. The people are very anxious to hear the gospel. I was at one place on the Sabbath evening before last, where a young man came to me while I was in the

school, and asked me to go. I went with him, and when we arrived we found a great many people gathered together in a large barn, although the weather was very severe. Our subject was the first chapter of Isaiah; and as we compared ancient Israel, who had left the Lord, though he had nourished and brought them up, with sinners who ungratefully rebel, many were greatly affected, and one young woman had to be taken out of the meeting. That place had been a very careless one previously to the Revival, but now the people flock wherever they hear of a meeting. Last Sabbath evening I was out in another place called

Tanvalley. Here the people are also anxious to hear the word. The meeting was large, we had several cases of conviction, and it was a late hour when the congregation separated.

So now, dear sir, I have given you an account of things as they are here. I believe the people are as willing as ever to come out, and if summer was come again I believe the meetings would be as large as ever they were. Oh that the Lord would pour out his Spirit more and more upon his own people, and stir them up to greater activity in his service; for the fields are indeed white unto the harvest."

Mr. Willett, of Sligo, desires us to acknowledge a box of clothes received at the close of January. "The contents," he says, "will be of great service at this season." Mr. Willett adds, "Also I tender my sincere thanks to the Rev. Jabez Burns, D.D., for the small parcel of books that he has been pleased to present to me."

Mr. Brown, of Conlig, also "begs to acknowledge with thanks the unsolicited favour of £3 from the Rev. Dr. Evans, of Scarborough, to be distributed among the poor of his congregation. It is an acceptable offering at this ineludent season, and where so much destitution prevails."

We have also to acknowledge a very acceptable parcel of garments, kindly made by the pupils in Mrs. Baynes's school, Camberwell, for some of the most destitute children of our Irish schools, with similar gifts from Pershore and Thrapstone.

## CONTRIBUTIONS

*Received for the Baptist Irish Society, from Dec. 20, 1859, to Feb. 17, 1860.*

*Particulars in the next Report.*

	£	s.	d.		£	s.	d.
Arnsby and Countesthorpe, by C. Bassett,				Hackney—Mrs. Dr. Cox . . . . .	2	0	0
Esq.—Collection . . . . .	7	0	0	Lee Chapel Auxiliary—Rev. R. H.			
Athlone, by Rev. T. Berry . . . . .		2	10	Marten, Esq. . . . .	1	10	6
Berkshire, Collection, by Rev. S. Green .	12	0	0	Peckham—Mr. Rogers, donation .	0	10	0
Biggleswade, Collection . . . . .	4	12	6	By T. Pewtress, Esq.—			
Broomley, Northumberland, by Mr. H.				Miss Elmes, Annual Subscription .	1	0	0
Angus . . . . .	4	11	3	Heath, Mr. Job . . . . .		0	15
Bristol, Subscriptions, by the late Mr.				Friend, by Mr. Heath . . . . .		0	5
J. L. Harwood . . . . .	11	2	0	Low, James, Esq., for Mr. Eccles .	2	0	0
Cheltenham, by Mrs. Beetham . . . . .	1	15	0	Millar, Mr. . . . .	2	0	0
Clipstone, by Rev. T. Gough . . . . .	8	7	6	Payne, Mr. . . . .		1	1
Devonport, by Rev. J. Stock . . . . .	1	5	0	Loughton—Collection . . . . .		6	11
Dunstable, by Mr. M. Gutteridge . . . .	0	9	0	George Gould, Esq., donation . .		5	0
Gamlinglay—Collection . . . . .	3	11	9	Maidstone, Collection by Miss Watts		0	10
Ipswich, Stoke Green . . . . .	15	13	4	Markyate Street, by Rev. T. W. Wake		1	0
Lancashire, by Rev. T. Berry . . . . .	1	10	0	Newcastle Subscription—Mr. J. Fenwick		0	10
Liverpool, Pembroke Chapel—Weekly				Mr. Robert Wiley . . . . .		0	5
Contributions, by Jno. Coward,				St. Albans, by Rev. W. Upton . . .	12	9	10
Esq. . . . .	50	0	0	Taunton, by Rev. R. Green . . . .		1	13
Mr. Henry Greenwood . . . . .	1	0	0	Watford, by Rev. C. Bailhache . .		5	10
London—				Wootton-under-Edge—			
Blandford Street, Mr. Bywaters . . . .	5	0	0	Miss Eley, by Rev. T. Francis . .	1	0	0

*Received in aid of the Special Effort in Ireland.*

	£	s.	d.		£	s.	d.
Baker, J., Esq., Andover . . . . .	1	0	0	Ballina, by Rev. W. Hamilton . . .	1	15	0
Clarke, Rev. James, Leamington . . . .	1	1	0	Battersen, by Rev. Mr. Soule . . .	13	4	6
Elmes, Mrs., Brixton . . . . .	0	10	0	Darlington Baptist Church . . . .	3	0	0
Engall, T., Esq., by Rev. W. Landells .	1	0	0	Fairford, Friends at . . . . .	1	5	0
Friend at Bristol, by Rev. N. Haycraft .	2	0	0	Frome, by Mr. J. Biggs . . . . .	1	12	6
Hainworth, Mrs., Hitchin . . . . .	1	1	0	Ipswich, Stoke Green, by Rev. J. Webb	0	13	6
Hainworth, Miss . . . . .	1	0	0	Roads, Sabbath School Teacher & Class	0	2	6
Heaton, W., Esq., London . . . . .	3	3	0	Romsey, by W. B. George, Esq. . .	3	0	0
Jull, Mr. W., Staplehurst . . . . .	1	1	0	Semley, by Rev. T. King . . . . .	1	2	0
Middleitch, Rev. C. J. . . . .	5	0	0	Tarporley General Baptist Church .	5	0	0
Psalm lxxxiv. 11 . . . . .	1	6	0	Trowbridge, by Rev. W. Barnes . .	5	15	6
Whitechurch, Mrs., Camberwell . . . .	1	0	0	Tiverton, by Rev. E. Webb . . . .	2	0	0

## BAPTIST MAGAZINE

APRIL, 1860.

## JEHOVAH-JIREH: THE MEMORIAL AND THE PROVERB.

"And Abraham called the name of that place Jehovah-Jireh: as it is said to this day, In the mount of the Lord it shall be seen."—*Gen. xxii. 14.*

THERE is something very striking in this passage, very instructive. It puts before us a memorial and a proverb.

There is the *memorial*. Abraham has been tried, tested of God. The son of his old age, Isaac, whom he loved, has, in the obedience and purpose of faith, been offered up: "in a figure" Abraham has "received him again from the dead." The patriarch has lived a devout life; he has known personally most of the larger experiences of joy and sorrow; he has been initiated into many mysteries of judgment and love. But this is his culminating experience, his crowning lesson. On the mount he has trodden depths of amazement and sorrow, has been lifted to sudden heights of joy, has gained prophetic insights into the day of Christ,\* such as hitherto he had not known. And so he gives the Mount of Moriah a new name—calls it Jehovah-Jireh. For him and his children that mountain shall commemorate the trial and victory of which it had been the scene. So often as they see its summit rising into heaven it shall speak to them of a diviner life than they are living on the plain; shall bear witness to the presence of a Lord who provides, and points their hearts upward to him.

The text tells us, too, of a *proverb*—a proverb having its origin in this passage of Abraham's history: "It is said to this day," *i.e.* nearly five hundred years afterwards, "in the mount of the Lord it shall be seen." The memorial suggests a proverb; an universal truth is inferred from a single fact, and that fact the sacrifice of a son stayed by the interposition of God! Now you will find no fact exactly corresponding to that in the history of the world, and very few which at all resemble it. Even the sacrifice of Christ, which it symbolised and foretold, differs from it. Isaac did not really suffer death, but Jesus did verily die. And yet this solitary unrepeatable fact is drawn into a precedent; from this quite

\* It is assumed here and elsewhere in the discourse that our Saviour's words, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56), refer to the patriarch's intercourse with the angel of the Lord on Mount Moriah: that in the sacrifice of Isaac he was taught to see a foreshadowing of the sacrifice by which the world was to be redeemed. The proofs which justify this assumption cannot be given in the compass of a note; most of them may be found in Stier's Commentary on the Words of the Lord Jesus.

singular and unparalleled deliverance, other deliverances come to be proverbially expected! How? Why? By what law? are questions which naturally spring to one's lips. To these questions I hope to give some reply.

1. *The Memorial.* Abraham consecrates Mount Moriah with a new commemorative name: commissions it to bear witness to the truth, that the Lord sees and will provide.

To a discerning eye, perhaps—noting how the mountains crumble into soil, how the soil is transmuted into grass and herb, how the herb and grass are the food of beasts, and how beast and herb are God's *provision* for man—every mountain has some such message as this; says in some more or less articulate way, "The Lord will provide." But that was not a reflective scientific age: the message of the mountains, unless spoken in plainer language than that of nature, would never have been heard. Hence Moriah is dedicated, anointed, named afresh: the hoary old mountain becomes an apostle and prophet, commissioned to speak for God through storm and calm, to us as well as to the Hebrews, to all kindreds and in all times. What, then, has it to say? Among other things these:

(1.) That "*the Lord will provide.*" A very simple saying, a very elementary truth. And yet there is a sort of rhythm, a majestic mountaintone in it: one can fancy that if a mountain *did* speak it would use some such grandly simple words as these. For it is these simple sentences which sink into the deep places of the heart. "There is one Lord"; "God is light"; "God is love"; "The Lord will provide"; who does not feel the weight and grandeur of words like these? Who does not feel that, simple as they sound, they are the profoundest and most inexhaustible of utterances; so profound and vast, capable of such an infinite variety of application, that one almost fears to touch them?

In this case, however, we have the aid of an historic clue; taking that for our guide we may feel our way to the light. As they ascend the mountain Isaac asks, "Here is fire, and here wood; but where is the lamb?" Abraham replies, "My son, *the Lord will provide* himself a lamb." Isaac's question is put in the most artless, unsuspecting way. The answer sounds calmly enough, but it must have wrung tears of blood from the father's heart. No word Abraham ever spake cost him so much, expressed such a passion and agony of spirit, or so divine a control over the inward agony. And when the agony is overpast, he recalls the word and makes *that* the commemorative name. He had believed that the Lord would provide. The Lord has provided. And so he bids the mountain proclaim, "*The Lord will provide,*" to all men through all time.

Now if we take this historic clue, and limit the application of the general truth to the human experiences to which it points, we shall even then find the utterance of the mountain rich in guidance and consolation. Abraham comes before us in the moment of his deepest want, of his most poignant sorrow, of his most heroic obedience; the Lord provides for all: for his want, there is the ram; for his sorrow, joy; for his obedience, reward and benediction.

Are we then in want; ashamed to look up because that we have sinned; bowed to the earth by the consciousness of utter and deserved destitution? Let us hearken to the mountain, and bring our want unto God. He has provided, *and he will.* The sacrifice once made, made once for all, will be applied to us; its power will deliver us from the

haunting consciousness of guilt; the benediction of the hungry will come upon us, we shall be filled; the benediction of the poor, we shall be made rich. "*The Lord will provide.*"

Are you in trouble and brought very low; mourning over friends that have been taken away, or affrighted at the mere prospect of loss? Is the cross heavier than you supposed it would have been; and its *daily* pressure more toilsome and afflictive? Has what is dear to you, dear as the lad to his father, gone or is it about to go? Well, bring your sorrow to God, "your every burden bring": he cares for you and will comfort you. If you do not have "joy for mourning," you shall at least have joy *in it and with it.* "*The Lord will provide.*"

Has a voice of command, enjoining difficult and perilous duty, been heard in your heart; calling you as to mountain solitudes, summoning you to heights of faith and obedience which were hidden in the clouds when you commenced your Christian course, which, even when you saw them, you never thought that you should have to climb? Rest assured that "the Lord will provide." He will give you strength for obedience; nay, he asks obedience that he may give strength. Follow the voice and strength will come—reward and benediction will come. The higher you climb the farther you will see; the more you leave beneath your feet the nearer are you to heaven. From Jehovah-Jireh Abraham saw the day of Christ—saw across nineteen centuries, and dimly, in the far distance, descried the day of joy. Jehovah-Jireh, if you will but climb it, you also will find a mount of vision; and standing there on the heights of duty discern afar the eternal recompense of reward. "*The Lord will provide.*"

And if for so great things as these, surely also for the common times and lesser wants of life. Paul argues, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And we may argue, He that provides for Abraham on the mount, will he not also provide for Abraham in the tent? He that provides for us in the critical emergencies and profoundest spiritual necessities of life, shall he not also provide all things for us? "*The Lord will provide.*" The word of the mountain is a word of God.

(2.) The memorial teaches us, *That God's provision, though it tarry, will come.* Even to the faithful and obedient heart the providence of God has many mysteries: and few of its mysteries are so painful as its delays. We who dwell within the limits of time fret at the slow stately march of the "Inhabitant of Eternity." After we have acquired a general trust in his providential goodness, we have still to learn that he delays, not because his sympathies are slow to move or because he is loth to help, but that we may be prepared for his appearing and benediction. We find this lesson very hard to learn. There is therefore the more need for us to mark whatever illustrations of it may come in our way.

You remember then that Abraham received the command to offer up his son Isaac four days before he reached Moriah, three of which were spent in travel. You can in part conceive what those days were to him, how his heart was torn with grievous temptations. What would the bereaved mother say? What would his kinsmen and dependents say? How would the heathen exult if this man of God outdid their cruellest deed? How should he endure to strike the artless child who went with him in such beautiful simplicity of trust? "Here is wood, and here fire; but where is the lamb?"—if Isaac were to ask any more questions like *that* how could he answer them? Could this terrible command have

come from God, or had an evil spirit usurped his seat and voice? If God had spoken, how could he reconcile the command with his previous conceptions; and should he any more care to worship a God whose altars were polluted with human blood? What would become of the word of promise; and if that went where were his hopes of the future? You can understand how this under-current of thought flowed on beneath his high resolve, rushing and swaying to and fro, smiting his resolve as with waves of flame.

Now God *saw* what you can only dimly conceive. *You* pity Abraham; do you think the loving God did not? And yet no word is spoken. Abraham toils up the mountain, builds the altar, binds his son, lifts the sacrificial knife. And not till then, not till there is but a moment between the lad and death, does the angel interpose. And why? Ah! why did God tempt Abraham at all, save to purify and strengthen him? Were not the sorrow and suspense of those three days a discipline preparing him for the vision of joy? Did he not rise on the wings of his great joy to the topmost eminence of faith, and thence discern "the day" that was to come? The trial had taken that form because through that he could learn more of his promised "seed," more of Christ's sacrifice unto death and resurrection from the dead. It was to give him this prophetic insight and joy, to prepare him for it, that the pitiful Lord had come, and had tarried before he came. God might have spoken in vain, and in vain have withdrawn the veil, had he not first prepared in Abraham the seeing eye, the sensitive and understanding heart. The reason of his delay was not that he was slow to sympathise or loth to help; but that only those who have been prepared by his discipline can "abide the day of his coming," or profit by his appearing.

The delay, then, seems to be with him, but is with us. Our earthliness, our lack of spiritual apprehension and susceptibility and power—these are responsible for the tarryings of his providence. He has to make us meet for the blessing before he can give the blessing: he has to prepare us for the answers to our prayers before he can answer them. If only we were wiser and better, if only we were ready for him, he would not tarry: if only we were quick to learn and firm to hold, he would not tarry so long. But it is a slow process—this of making us meet; we need manifold preparations of the grace of God. We have to be drawn from the tent; we have to climb the mountain: all the fountains of feeling have to be broken up, all the resources of our renewed nature called forth. And then, the moment we can see, the vision comes; the moment we are ready the angel interposes and interprets. Listen, brethren, to the words of the mountain:—"The Lord will provide": "Though he tarry, he will come."

But if we listen we shall find that the mountain has yet another word to speak—a word about sacrifice. It says not simply "The Lord will provide," but—

(3.) "*The Lord will provide himself a lamb.*" Abraham takes the name of the mountain from the word he had spoken to Isaac. What Abraham said to Isaac, therefore, that the mountain says to us: "God will provide himself a lamb." This is its final, fullest utterance. And it teaches us that only through a sacrifice, provided for us by God, can even the best of us see the kingdom of heaven. Abraham was the noblest man then on earth; no man was so good, no man so great as he. Yet even he cannot see the day of Christ—the hidden things of good, the cryptic secrets of joy—till he stands by the altar on the mountain.

He must give up his best before he can so much as see God's best even afar off. Isaac's father but God's son, he must show that he loves his Father in heaven more than the son of his old age before he is accounted worthy to behold "the mystery" shadowed forth by altar and sacrifice. It is when the eye of sense is closed against the dearest and most familiar shows of time, that the eye of faith is opened on the glorious and abiding realities of eternity. And so Abraham must give up Isaac, whom he loves, to see Jesus, whom, unseen, he loves still more. He must sacrifice the son of the promise, that through this sacrifice of faith he may behold the one only perfect sacrifice which taketh away the sin of the world. So, too, we must crucify self if we would see and know the Crucified One. Only as we "fill up that which is behind of his affliction" can we "enter into the joy of our Lord."

Nor is this all that the mountain-memorial has to tell us. This great preacher goes to the very heart of his theme, teaching us that the true meaning and value of sacrifice lie in obedience. "How shall I come before the Lord and bow myself before the Most High God? shall I come with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" is a question in which a heathen king embodied the heathen theory of sacrifice. Not death, but the obedience which is stronger than death, is what *our* God requires. Abraham does not kill his son; Isaac does not die: but Abraham *obeys* unto death; his will, with whatever inward agonies of reluctance, is subordinated to the will of God. He fears disobedience more than death, more than that nameless crime—happily we have no one word for it—the killing of a son. And, as the knife is poised, his hand is stayed. God did not desire blood; *that* were no acceptable offering to him. What he desired, first producing and then accepting it, was that utter and unreserved obedience, that entire harmony of the human will with the Divine, before which even the terrors of death fell powerless. The apostles teach us that even the cross is the symbol not merely of death, but of an "obedience unto death." In dying Christ said, with a fulness and emphasis transcending all utterance, "*Thy* will, not mine, be done."

II. We have now to glance at *the proverb* of my text: "It is said to this day, In the mount of the Lord it shall be seen." "To this day," *i.e.*, to the day when Moses wrote. It seems not a little singular that this passage of Abraham's history should have passed into a proverb. Proverbs are wise sayings about common things, sayings that may be thrown from lip to lip, applying themselves to an infinite variety of cases. Now, no man ever stood in circumstances like those of Abraham. Yet the whole pith and point of the proverb depend on this quite singular fact. "In the mount of the Lord it shall be seen." *What* shall be seen, if not a provision—a deliverance like that of the patriarch's? So that the proverb takes this unprecedented and unrepeatable fact as a *precedent*; from this strange unparalleled deliverance, it infers a prophecy of other deliverances! God speaks a word the like of which had never been spoken before, and, straightway, it becomes a proverb! How shall we account for it? In stating the difficulty, I have hinted at the solution. Observe what the proverb does.

(1.) *It infers an universal truth from a singular fact.* You ask why? and the briefest answer perhaps will be: The larger covers the less. It is just because the fact is so unparalleled, so vast, that it includes so much; a narrow limited fact could not do that. It is just these critical

passages in history which suggest proverbs. At such times of exaltation a general law is revealed in the most emphatic way, and forthwith men feel that the law covers much, explains much—that this expression of it may be applied to an endless variety of cases. For example: Cæsar crosses the Rubicon, a brook of no special worth, having nothing memorable about it; but he crosses it to commence a tragic agony of conflict which will sweep through the fairest lands of Asia and Europe. Straightway “To cross the Rubicon” becomes a proverb applicable to every decisive opening of conflict or toil. The proverb has outlived the Roman empire by a thousand years. “*It is said unto this day.*”

In like manner, Abraham, when about to slay his son on Mount Moriah, is arrested by an angel out of heaven: there is a visible interposition; God sees, God provides. And, straightway, that mountain becomes a memorial, that fact passes into a Hebrew proverb. Every case of extreme danger or suffering is drawn up under Abraham’s larger case. In the sense of the proverb, a man might be on the plain, in his tent, anywhere, and yet on this mount of peril; his deliverance might be wrought out in the most natural way, and yet be wrought by an angel.

A child falls into the Jordan, a pilgrim passing by that way plucks him out: and his parents, when they can speak, say, “Jehovah-Jireh; in the mount it shall be seen.” A son goes forth to war against the Philistines; does not return; his comrades report him among the fallen. Months pass, and hope itself sickens to death. But, one day, one happy day, he comes to tell his tale of perils overgot. The voices of thanksgiving are heard in that Hebrew home; and, if you listen, you will hear, “Jehovah-Jireh; in the mount it shall be seen.” And so in a thousand cases, which you can imagine for yourselves, this proverb would become the natural expression of gratitude and joy. Teaching us, I think, what use *we* should make of history; teaching us to take our stand on the larger facts of memory and experience, and argue from these to the trivial cares and perils of the passing day. Abraham turned his experience on the mountain to good spiritual account. If we have been there, if we have risen through great sorrows to great joys, let us use these spiritual experiences as spiritual aids. If, in one critical time, in some great grief or peril, we have trusted God and found that he sees and provides, let us trust his providence amid the obscurations and anxieties and perils which come to us day by day. Let us make proverbs out of our experiences, and with these do battle against incoming doubts and fears.

(2.) *It also prophesies the future from the past.* In the mount it was seen that the Lord would provide. But the bold proverb is not content with stating that; it grows prophetic; it runs—“In the mount it *shall* be seen.” Nor is it difficult to see why.

God’s words bear repetition: What he is, he is eternally and immutably. His words are without change, as his gifts are without repentance. He is changeless, the same yesterday, to-day, and for ever. Hence his words do not vary; he does not fail to keep them; a word once spoken is true for ever. And thus the Hebrews might well make their proverb prophetic, make it speak of the future instead of the past. They knew that what he had said to Abraham, he would say to all in the like perplexity. They knew that as he had once seen and once provided on the mount, so all who were called to go up the mount would stand in his sight, be blessed with his provision.

The future of man, too, is infinite; and as he looks toward it his heart

conceives an infinite hope or an infinite fear. He is not content to *have been* blessed; he strains to see a benediction in the future. He is not content to *have been* delivered; he is fain to know that a series of deliverances await his coming needs. And so, as they had warrant for it in the unchangableness of God, we need not be surprised to see Abraham's seed stretching the past mercy into a golden ladder of light whose rounds were mercies yet to come. It was quite natural, quite right that their proverb should be a prophecy; not "In the mount it *was* seen," but "In the mount it *shall be* seen."

And we shall be quite right if, of the innumerable favours we have received, we make a pathway into our future. The memory of God's mercies should be as precious to us as the possession. The gift which has satisfied one need, and which to the unseeing eye has nothing more that it can do; why should it not swell and break into a prophecy, as Aaron's dry rod sprang into flower? Ah, if we had but the seeing eye and the believing heart, it would, *it would*. It was given for that, to feed hope as well as slake desire, to gladden us in the future as well as to help us in the present or the past. These memorials of ours, like Abraham's mountain, all point to heaven as well as beautify the earth. We could hardly look thoughtfully at any one of them and not find it bearing our heart upward and still upward to the Father's presence. We should not be so unspiritual if we were less ungrateful. We should be more heavenly if we treasured in memory and heart the heavenly gifts and visions which God has sent us.

Finally: observe *where* the sight promised by the proverb is to be seen, where its teaching is of dearest value. It is "in the mount." And where is that? Brethren, trial will show you where. When deep grief comes, sorrow of a godly sort, you will find the heart *rise* as well as sink; rise in passionate prevailing appeal, rise through strong cryings and tears, rise beyond what now seems the circle of the heavens, and there wrapped in cloud and storm, shrouded from the eye of man, you will meet God's eye, and find that the Lord sees and provides. The mount *is* steep and hard to climb: yet who, when God calls him, would not be there, and there be searched through and through by God's sanctifying eye, that, being sanctified, he may see the day of Christ, and grow exceeding glad?

"In the mount it shall be seen." This was Abraham's proverb, this his prophecy. Has it not been fulfilled? fulfilled in an infinitely deeper way than by any of the sons of men? Did not Jehovah-Jireh point to Mount Calvary? And there, in that mount of the Lord, *was* it not seen, *did* not God provide himself a Lamb? Was ever sacrifice like that? Was ever human sorrow like Christ's, or was there ever such heavenly interposition? Not in figure, but in sacred reality, God received his Son again from the dead. If you have no other fact worthy of commemoration, Have you not that? And is not that worth all other facts? Do not its redeeming influences, starting from the past, stretch out into the future, making a pathway and way of holiness over the abyss, along which you can travel without fear? And yet, Are you walking on it? Do you commemorate that fact? Have you seen the day which dawned out of the darkness of the Crucifixion? From the dawn can you infer the glories of the meridian? Or are you still in darkness, seeing nothing memorable, no proverb, no portent, no prophecy, in the mountain and the cross?

Ah, brethren, if you have often refused Him that spake to you through man, will you not listen to Him who now speaks through the mountain?

Will you not ponder, ponder till you discern the meaning and feel the sacred power of its song—its song for thirty centuries? "*The Lord will provide:*" "*Though he tarry, he will come:*" "*The Lord will provide himself a Lamb:*" "*In the Mount of the Lord it shall be seen.*"

S. Cox.

### LIFE AMONG THE CHINESE IN AUSTRALIA.

DURING the year 185—, the shifting current of events led me to fix my residence for some months on the banks of the river Loddon. Here I found, to its fullest extent, that isolation which the Australian settler must expect, and enjoyed that freedom from all artificial restraints, which, for a time at least, is so agreeable to a mind overburdened with the anxieties of this feverish world.

The spot was one which combined many charms, and displayed much that was characteristic of Australian scenery. This is seldom grand or sublime, but generally picturesque and beautiful, and exhibits that still life which soothes rather than rouses or excites. Our dwelling was on the slope of a hill, in a spot where the gradual descent ceased for a few yards, and gave place to a level terrace of sufficient size for our requirements, but which left little room to spare. Further on, the hill continued its descent easily, saving where in two or three other places natural terraces, similar to the one where our dwelling was placed, varied the scene, and formed a succession of slopes and level green sward, which would have graced a residence of far greater pretensions than mine.

Looking from the window of our sitting-room, or in a southerly direction, we beheld the hill sinking until it terminated on the brink of a pretty rivulet, called in Australia, somewhat incorrectly, a creek. This, clear as crystal, ran over a rocky bed, whose rugged, unhewn masses sometimes towered up directly in the water course, causing it to diverge from its direct line and make a wide circuit to avoid the obstruction. Some of my happiest moments have been spent in tracing this simple brook up to its source, and in admiring the wildly beautiful scenes its banks presented. To the east of our house, at two or three hundred yards distance, was a hill, steep but not lofty, thickly timbered to its summit with the stringy bark tree, while huge masses of slate cropped out here and there, the ground being so strewn with fragments and scales of the same, as to make its ascent a difficult task. To the north, after rising to the summit of the hill on the declivity of which we were located, a landscape unfolded itself, the beauty of which I have seldom seen equalled, never surpassed. At about a quarter of a mile to the westward flowed the Loddon, but at this point so hemmed in by almost perpendicular rocky banks as entirely to escape the eye until immediately above it. There, far below upon the jutting angles and ledges of the rocks, were seen the wattle, acacia, and tea tree, which here found barely sufficient depth of soil to take root, while numberless flowering creepers hung their graceful festoons to the water's edge. At the bottom, on the margin of the river, were crowded exquisitely painted flowers and plants of innumerable kinds, which I had not sufficient botanical knowledge to classify, but could both admire and love.

Looking around from our lofty standing-point, the eye took in a range of country of singular beauty and of immense extent. Tier after tier of low hills, usually clothed with dense forest timber, with occasionally a deep, far-reaching valley, or a hill more lofty than its fellows, bald and bare to its summit, with

here and there the waters of the winding river or its tributary creeks, just visible through the trees, filled up the picture, till the far distant ranges of Mount Franklin and Daylesford closed the scene.

The summit of the hill, from which we obtained this view, extended in a circular form, for perhaps half a mile in circumference. This space was level as a bowling-green, interspersed with white gum, peppermint, and box trees, of the largest growth and most majestic foliage. These and the surrounding woods were, in the early dawn, vocal with countless birds. The noisy, chattering magpie, the screeching parrot, whose gorgeous plumage scarcely reconciled one to its harsh voice; swarms of pretty little green parroquets and love birds; the Australian robin, whose brilliant scarlet breast as far outvies his English namesake as he sinks below him in homely affections and loving associations; the rook, the blue pigeon, the wattle bird, and innumerable others, strove in harmless rivalry. As the sun arose, the concert of the woods became more subdued; and when the intense heat of the day approached, scarcely a wing was seen to flutter, nor a chirrup heard; and at high noon, little save the shrill voice of the grasshopper and locust broke the dead silence as all nature lay prostrate beneath the hot glare of the sun.

I soon became anxious to know who were my nearest neighbours. These I found to be principally Italians and Chinese. There were English people living some distance further up the river, but of these I saw little. Along the banks of the stream, and at intervals for miles along its course, were scattered the tents of parties of Chinese diggers, with whom I held considerable intercourse. The feeling of aversion entertained for these strangers among the digging population of Victoria is exceedingly strong, but, perhaps, without just reason. Persevering, industrious, and economical, even to niggardliness, their gains are considerable, and often excite the envy of their improvident European neighbours. Their mode of working, in companies of twenty, thirty, or even more, gives them many advantages, principally that it enables them to adopt a systematic division of labour, which makes ground highly remunerative to them from which an Englishman would turn away in disgust.

I soon sought opportunities of visiting these people in their tents, and found them always courteous, and pleased rather than otherwise to satisfy my curiosity respecting their domestic arrangements and manner of life. Their own curiosity is immoderate, and in their researches into the economy of their neighbours they do not always keep the bounds of decent propriety. They are rather more prone to forget the difference between *meum* and *tuum* than is pleasant in a visitor, otherwise they are inoffensive, obedient to law, and, when not unjustly used by their neighbours, orderly and peaceful.

The prevalent opinion, that they are dirty and offensive in their habits and modes of life, is very possibly true, when they are judged as found in China; books of travel in that country best inform us on this point; but where plenty, comfort, and cleanliness are within their reach, as in Victoria, they seem to appreciate and value it. I have visited hundreds of Chinese tents, in different parts of the diggings, but never found them dirtier or more offensive than those of the Europeans. It is a common thing, on entering their encampments after the conclusion of their day's labour, to find the whole company stripped, and performing their ablutions with a strictness and nicety by no means common among English diggers.

They usually appropriate a large tent solely for eating, where, at meal times,

the whole company assemble; one of their number filling the office of cook and purveyor-general to the party. In these apartments, long tables, roughly hewn from the woods, and benches of similar construction, firmly fixed in the ground, comprise the furniture. Their viands consist principally of rice, and such vegetables as they can purchase cheaply, or produce in ground of their own cultivation. Of animal food they consume but little, though particularly partial to poultry; at their periodical feasts they will procure these regardless of cost, and exorbitant prices are at such times frequently exacted from them. Their old traditional fondness for roast pig is still passionately strong.

In the Chinese stores, which are to be found wherever there are any number of residents, many things are exhibited which somewhat puzzle an English inquirer. Commodities, to discover the component parts of which would mystify the most skilful analyst, confections, "herbs, and other country messes," resembling nothing which ever entered the brain of Soyer in its most inventive moments, surround one on every side. Sometimes I was induced by the extravagant praises and gestures of extreme relish expressed by the vendors to taste some of these abominations, and a hasty exit was the usual result. A pot full of cold, highly flavoured tea generally stands on the counter of the store, and by it a small cup for the use of all who choose to partake.

At the rear of the shop there is frequently attached a room appropriated to the debasing practice of opium smoking, and here may be seen numbers of poor wretches in every stage of intoxication. The fumes of the drug fill the whole building and impart a very peculiar, but not unpleasant, odour.

Intoxicating liquors are but little used among them, and the vice of drunkenness scarcely known. I remember but one instance of intoxication in all my acquaintance with the Victorian Chinese. On this occasion I had some business of rather a pressing kind to transact with a large party residing about a quarter of a mile from our house. It was the feast held at the full of the moon, a peculiarly festive season, when the Queen of Heaven, as she slowly rises above the horizon into the deep blue of the Australian sky, is greeted by the clashing of cymbals, the beating of gongs, wild chants and songs, flights of sky-rockets, and as unearthly a rout as ever bacchanalian raised. On entering the encampment of the party I went to visit, I found from twenty to twenty-five men seated in a large tent. Others were in an outer apartment preparing or partaking of food, but those sitting around the inner-room appeared to be taking part in some ceremony. Two of their principal men sat at a table at the top of the room, on which stood two rude lamps filled with oil giving a dim light. Most were smoking tobacco, a few opium, but on my entering and stating my business all crowded tumultuously around me, and bade me come forward to the seats of their chief men.

I soon perceived that all had been partaking too freely of some beverage more exhilarating than their innocuous tea. My position was rather uncomfortable; far away from any European habitation, with these wild, excited men crowded around me, two or three times I thought how easily robbery or murder could be perpetrated, and with what small chance of detection. But knowing the general character of the people, I felt little alarm, and showed no symptoms of distrust; though it was not altogether without a feeling of relief that I saw their head man rise to accompany me back to my residence in order to the completion of our business.

As we emerged from that reeking tent, how different a scene greeted us. The moon shedding so brilliant a light that the smallest wild flower was dis-

tinctly visible, the myriads of dew drops glancing from the leaves of the overhanging woods, the sound of the flowing river, then swelled by recent rains, the far-off hills dimly seen, and looking in their lofty stillness more of the sky than the earth, all combined to form one of those airy, unearthly scenes, which, like a midsummer night's dream, live imperishably in the memory.

As we walked along, I questioned my half oblivious companion as well as the difficulty of making myself understood permitted me, what was the occasion of their wild orgies. He pointed to the moon, and gave me to understand it was in her honour that this tumult was raised. Methought in her purity she seemed to spurn the vile homage. "It was brandy," he said, "they had been drinking, but he would never drink any more." I much regretted then, as I often did at other times, that I could not speak their language, so that thus I might tell these poor creatures something of Him whose glorious works seemed then so loudly to proclaim their divine original. All I could do was to give him a number of Chinese tracts on his departure, which he received gladly, and said he would distribute them among his fellows. Of these tracts I possessed a large number. The dark heathenism of these poor fellows had prompted me to communicate with the excellent secretary of the Bible and Tract Societies in Melbourne (whose decease, since that time, the colony of Victoria has had to deplore). He soon forwarded to me a large supply of tracts and portions of the Scriptures, printed at Canton in the Chinese language. These books, some of them of considerable dimensions, I distributed far and wide, and found everywhere the utmost willingness, and even eagerness, to receive them. It was beyond my power to accompany the gift with any verbal exhortation, for though the Chinese here very quickly learnt any words relating to buying or selling, or such others as their commercial intercourse with the English required, yet to anything beyond this they invariably reply, with an amused grin, "No sayey,"

I had several times occasion to go to Castlemaine, and for some miles my way lay through a district thickly inhabited by Chinese. After leaving the ranges around the Loddon, the country becomes more open. The hills are of that peculiar formation which denotes a rich auriferous deposit. Immense flats and gullies, for miles around, had been turned over to a depth of many feet, and huge hills had been almost disembowelled and rifled of their precious treasure. This region was almost entirely deserted by Europeans, who, in its earlier and better days had secured the richer portion of the gold, and abandoned the less productive ground to the more easily satisfied Celestials. By means of machines worked by horse power, and sluices to convey water, cut sometimes with much labour for a considerable distance, a strong party of men can wash from twenty to forty tons of earth per day, and the result is often very gratifying. When passing through this district I usually took with me a good bundle of Chinese books and visited the men at their work. On my approach, all would gather round me too see what I had to offer. Some refused the books, imagining they had to be paid for, but when it was understood that they were to be had for nothing, all were most eager to obtain one. After distributing so long as my stock lasted, I took my departure, and often, on looking behind, was pleased to observe many reading their contents.

The men in this neighbourhood were the more eager to obtain books as they were not entirely without Christian instruction. During my residence amongst them, two converted Chinese preached one Sabbath in a small Wesleyan chapel in the neighbourhood and had drawn hundreds to hear them. By

whom these men were employed I know not, or whether without pay the love of souls brought them, but I believe they preached the pure Gospel, and much good was done by thus spreading abroad in this uncultivated soil the blessed seeds of divine truth.

Without doubt, the readiness with which the Chinese in Victoria receive and read Christian tracts may not spring from any leaning towards our holy religion, it may arise from disregard to any system of religion. Like other Asiatic races, they are willing and pleased to reason concerning doctrines and tenets; and so long as these do not obtrude themselves into actual every-day life, and demand that belief become practice, they are tolerant of all creeds. Yet we must not forget how wide a door is here opened for the admission of the truth; and when we find over thirty thousand heathen men, in one of our own colonies, willing and gratified to receive books of Christian instruction written in their own tongue, and thronging, as on the occasion referred to, to hear that religion taught from a Christian pulpit, in such numbers that the building would not contain half who came, it is a call to the faithfulness of Christians to do something for their evangelization. Especially should it be remembered that 99 out of every 100 of these men return in a few years to their own land with the proceeds of their toil. How rich a boon should we bestow on that imperfectly known, but singular people, if, through their returning brethren, we could convey into the heart of their country the knowledge of that truth which would exalt them from their present state into one truly great, prosperous, and free, make them partakers of Christ's salvation, and the recipients of his great and precious promises?

H. M.

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#### THE INDIRECT WORK OF THE HOLY SPIRIT.

I READ with much interest the article of Mr. Hinton, headed "Our Tract Literature," inserted in your December Number. With part of his criticism I fully sympathised, thinking that some of the statements of the tract referred to quite justified the somewhat severe censure they received. I was not, however, prepared to admit the doctrines laid down by Mr. Hinton, on the office and work of the Holy Spirit, as the complete and correct teaching of Scripture on the subject. Yet I felt reluctant to call it in question without some little time to think over, and more closely examine the matter. And even now I write with much diffidence, because Mr. Hinton's abilities, knowledge, and experience, give great weight to his opinions; and because those opinions would not be expressed without due consideration on his part. The subject is confessedly one of great importance; the views which we, as ministers, hold upon it, must greatly affect the character of our ministry; hence it is of the utmost consequence that we should have correct scriptural ideas concerning it. This must be my apology, if any is needed, for writing this paper. I wish to write, not in a dogmatic spirit, but in one of inquiry, and for the purpose of eliciting from Mr. Hinton a fuller exposition and defence of his views, which I think they require.

The portions of the article to which I especially refer are the following:—"The office of the Holy Spirit . . . is to exercise a direct influence on man's heart; an influence . . . almighty and effectual." "We have an insuperable objection to its being said that the HOLY SPIRIT thus speaks to men," *i.e.*, "through the holy Scriptures," as one instrumentality. "The work of the Spirit in redemption is . . . totally separate

from, and elevated far above, all such operations. It is in no respect instrumental, but direct and efficient. It is . . . 'effectual calling.'" "We return to our position, therefore, that there is no scriptural evidence that the influence of the Spirit of God is enjoyed by any but the children of God."

These quotations evidently contain two different propositions. They affirm, 1st, a direct and efficient work of the Holy Spirit upon the heart of God's children; and they also seem to me to affirm, 2nd, that no influence, direct or indirect, is exerted by the Holy Spirit upon the mind or heart of the sinner, unless such influence is intended to be, and actually becomes, effectual in the sinner's salvation.

Now, I have no objection whatever to make to the first proposition. I distinctly and gratefully recognise it as a most merciful and clearly-revealed doctrine of the word of God. I believe that none ever do, or ever will, turn to God through Jesus Christ, but as they are inclined to do so by the direct and efficient influence of the Spirit of God in connection with the truth of God. It is to the 2nd proposition, if I have fairly deduced it, and which is, I think, unscriptural, that I must take exception; the truth of which Mr. Hinton appears to me to take for granted, instead of proving it, as I think it necessary he should do.

In noticing the passage, Gen. vi. 3, "My Spirit shall not always strive with man," Mr. Hinton says, "This passage relates not to any operation of the Spirit on the heart, but to the inspired ministry of Noah." It seems, however, obvious to reply, that that ministry was inspired by the Spirit, and is called "My Spirit" striving, and appears to me to imply that God was striving by his Spirit with man through the ministry of Noah. I am willing to grant that the expression refers not to any *direct* operation of the Spirit on the heart; still the inquiry remains as to what is fairly involved in that inspired ministry "striving with man." Peter tells us that Noah was "a preacher of righteousness;" and, in the various modes in which that preaching of righteousness would be presented, it would, doubtless, judge, warn, and plead with men; and might be regarded in the same light as is the goodness of God by Paul in Rom. ii. 4; and a like appeal, founded on it, to the sinner, "Knowest thou not that it leadeth thee to repentance?" The preaching of Noah did not indeed have this effect, but it was calculated and adapted to produce it, and had it been properly received, would have done so; while its rejection only served to increase and complete their guilt. But admitting the inspiration of the ministry of Noah, I do not see how the Holy Spirit is to be entirely excluded from the "striving;" and if he is not, then I think the passage affirms the existence of a work on his part that may fairly be termed indirect and instrumental; though it were only that every mouth might be stopped, and all the world become guilty before God.

I may quote, as confirmatory of the view here taken, the following passages from the Old Testament:—Nehemiah ix. 30, "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet they would not give ear: therefore gavest thou them into the hand of the people of the lands." Isa. lxiii. 10, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Zecl. vii. 11, 12, "But they refused to hearken, and pulled away the shoulder, and stopped the ears, lest they should hear . . . the words which the Lord of hosts hath sent in his Spirit by the former prophets." These passages, I think, indicate a work of the Holy Spirit different to that "gracious and effectual" one which

Mr. Hinton says is exclusively his; they indicate a work which implies teaching, warning, exhorting, and pleading with the ungodly and rebellious, else what can be the meaning of the terms refusing to hear, pulling away the shoulder, rebelling, vexing, &c.? And it does not seem to me a satisfactory answer to them to say they refer, not to any operation of the Spirit on the heart, but only to an inspired ministry; for the great point of an inspired ministry, as I understand it, is the Spirit of God speaking in and by a human ministry; so that it becomes, in fact, the voice of the Spirit of God to man, as well as of God the Father himself, and is co-extensive with that ministry whatever its results may be.

Previously to referring to New Testament examples, it is important to observe that the inspired ministry of the apostles is essentially that of the Holy Spirit, even as the gospel dispensation itself is pre-eminently the ministration of the Holy Spirit. Our Saviour expressly promised the presence and aid of the Holy Spirit to his apostles in the fulfilment of their ministry; and so complete was that promise, that they were bidden when they should stand before kings and governors for his sake, not to take thought how or what they should speak, because it should be given them in that same hour what they should say; and they were so bidden on this very ground—"for it is not ye that speak, but the Spirit of your Father which speaketh in you." And if the various recorded addresses which were delivered before kings and governors, and mixed assemblies of priests, rulers, and people be examined, they will be found to embody exhibitions of the truth, warnings against sin, testimonies against the people, exhortations to repentance, and the expression of earnest desires for their salvation. In multitudes of instances the results were, doubtless, the complete conversion of the soul to God; and these we ascribe to the direct and effectual working of the Holy Spirit with the word: but there were also other instances in which good results were produced, though only partial and temporary; but still they were produced by the same ministry; and it seems to me, therefore, not unscriptural to ascribe them, in that sense, to the Holy Spirit; not as intimating for a moment the exercise of a direct influence, which, in these cases, fails to produce an intended result; but as indicating a mercifully restraining and persuasive influence, without which man would have been much more actually wicked than he really was; but which, if improved, would have tended to make him wise to salvation. And still farther it is affirmed with reference to those who contradict, blaspheme, and reject this inspired ministry, that they (thereby) resist the Holy Ghost.

In answer to this expression, in Acts vii. 51, "Ye do always resist the Holy Ghost," Mr. Hinton says, the connection shows that the reference is to an inspired ministry. Granted: but then, if I have correctly indicated what an inspired ministry is, this admission is fatal to Mr. Hinton's position, that none but the children of God enjoy (or are favoured with) the influences of the Spirit of God; for I conclude that, if resistance to an inspired ministry is designated as resistance to the Holy Ghost, these are evidently convertible terms; and if this be a sound conclusion, the doctrine is not correct that the office and work of the Holy Spirit are exclusively direct and effectual.

But Mr. Hinton says he has an insuperable objection to its being said "that the Holy Spirit speaks to man through the Scriptures;" *i.e.*, in those cases in which he does not exert a direct and effectual influence, although he says that he has no objection to its being said that God does so. But here the argument from an inspired ministry appears to me to

apply with equal, if not with greater force. Are not the Scriptures given by inspiration of the Spirit of God? Did not holy men of God write them as they were moved by the Holy Ghost? They are the truths which "the Spirit of truth" has uttered, or taught and dictated; and in this sense they seem to be as truly the word of the Holy Spirit as they are the Word of God, or the word of Christ. If this be denied, and it be said they are only to be looked upon as the words of God, then I think this is to reduce the inspiration of the Holy Spirit to a mere kind of mechanical influence; or, at all events, one in which he has *now* no *personal* part; and this is not to honour, but to dishonour and degrade him. But if the Scriptures are the words taught and inspired by the Holy Ghost, then—unless we place them in a lower position than an inspired ministry, and deprive a portion of them of the presence and influence of the Spirit which attached to them as the words of an inspired ministry—he undoubtedly speaks to men through them, as well in those cases where the influence is indirect and instrumental, as in those in which it is designedly direct and effectual.

It may also be fairly asked whether we can altogether and absolutely separate the words of an author, written or spoken, and their effects, from the author himself. If my words do good, though indirectly, and beyond the direct good I sought to accomplish by them, are they not mine still, and is it not legitimate to say that I produced the indirect as well as the direct results? Take as a Scripture illustration the parable of the sower. Out of four classes mentioned, only one are the truly saved. In two other classes good effects are produced, though but partial. In the one case we ascribe the result to the direct influence of the Holy Spirit in bringing the seed to perfection. But if the seed be in all cases the same, and that the *inspired* word of God, how can we deny (and why should we) that the partial good effects in those instances are, in so far as they are produced by that Word, the result of the influence of the Holy Spirit, although we may term it indirect and instrumental to distinguish it from that which is direct and effectual?

I fully admit that, in some parts of the work of redemption, we cannot ascribe to one Divine person that which is specially predicated of another; yet, as some portions of the work which seem peculiar to the Holy Spirit are predicated of the Father, and also of the Son—*e. g.* (amongst others), Matt. xi. 25, "Revealing;" John v. 21, "Quickening"—so I think we may, by the same rule, and without any violence to the peculiar and direct work of the Holy Spirit, argue that when the Father and the Son "call" men, "stand at the door and knock," "beseech men" by the ministry of the Word, the Holy Spirit, at least indirectly, does so too. For, bearing in mind that there must be perfect union of purpose and sympathy between the three Divine persons of the Godhead respecting all the work of redemption, in all its parts and issues, though not the same direct action, and that you cannot exclude from even the direct work of the Holy Spirit *all* operation or influence (at least that which is indirect) on the part of the Father and the Son, for some of these operations are directly ascribed to them, so I cannot see on what principle we are warranted in going to so great a length as entirely to exclude the third but equal person of the Trinity from all influence, even the most indirect, which is exerted by God and Christ upon the minds and hearts of unconverted persons through the voice of the Scriptures, which he himself has inspired. I should greatly hesitate to receive such a conclusion unless I had very clear and strong reasons for it indeed.

I beg also to suggest that the following passages, amongst others that might be named, confirm the general principle for which I have contended:—John xv. 26, 27: “The spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning;”—which is, I think, a promise that the Spirit would testify of Christ, not only to the disciples, but through their ministry to all to whom they preached, although all would not be saved thereby. To this promise Acts v. 32 directly corresponds: “And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him,”—referring to his *indirect* work in the general testimony of the gospel to Christ, and also to his *direct* operation on the hearts of believers.

John xvi. 8—11: “And when He is come, he will reprove [convince] the world of sin, of righteousness, and of judgment,” &c.,—a promise indicative of a work and influence which I think can hardly be limited to the effectual calling of such as are saved.

Acts iv. 5—12. An address delivered by Peter to the rulers, elders, scribes, &c., not only testifying against the sinner, but proclaiming salvation by Christ only, and prefaced by the direct assertion that “Then Peter, filled with the Holy Ghost, said unto them,” &c.

Heb. vi. 4—6: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away,” &c. As I do not regard these words as containing a mere supposition, which has no corresponding reality, but as stating the fearful case of some who come near to the kingdom of heaven, but do not actually become partakers of it, so I think they intimate that there are operations or influences of the Holy Spirit upon the minds or hearts of men, different from that which Mr. Hinton states to be exclusively exercised by him.

And, lastly, Rev. xxii. 17: “And the Spirit and the Bride say, Come,” &c. Taken in connection with the remaining clauses of the verse, these words appear to me to be a direct and unlimited invitation of the Holy Spirit to all to come and partake freely of the waters of life, or the blessings of salvation by Christ. If it be correct to regard them in this light, then in this, and (may we not also say) other invitations of the word of God—see Isaiah lv. 1: “Ho! every one that thirsteth, come ye to the waters”—the manifestation of the Spirit’s love is as unlimited as the manifestation of the love of the Father and the Son in their invitations to men. If this be indeed the invitation of the Holy Spirit to all to partake of the waters of life, then the Holy Spirit does speak to men in general by or through the Scriptures, even in those cases where no conversion takes place.

If this principle be established, I do not think it in any way derogates from the dignity and glory of the Holy Spirit, any more than the fact that the means which God the Father and the Son use for the conversion of sinners do not always secure their conversion lessens the dignity or glory of God, or of his Son; but it does tend to show the aggravated sin and guilt of the rejectors of the word of God and divine mercy in this, that their sin is committed against the Holy Ghost, as well as against the Father and the Son; and it is not, therefore, without its use, as it must constitute a very important element in the “terrors of the Lord,” whereby we may persuade men to flee to Christ, and so escape from the wrath to come.

Stratford.

GEO. W. FISHBOURNE.

## SUNSET.

THE long toil of climbing the mountain had been amply rewarded by the glorious views on every side. The valley, already, lay in deep shadow, whilst we and the high peaks around us were yet in the full glow of the sunshine. The cheery tinkling of the cattle bells came floating upwards, as the kine went home. All our epithets of admiration were exhausted, and we sat silently watching the roseate hue upon the snowy heights which girdled our horizon. Higher and higher glided the darkness, leaving now only the summits bright in the last rosy rays.

Such a scene awakens the religious sentiment in every human soul, and for a long time no one had broken the awful silence.

"Amy," said I, in a whisper, "before we go down again to Courmayeur, tell us what you can remember of poor Mary's last days."

We all crept close together, to listen to the story, yet every eye intently gazing on the glorious sunset.

Amy spoke in that low gentle voice which a woman seems naturally to use when relating such matters as have deeply moved her heart; yet the pure air and the deep silence rendered every word easily audible.

"We had never thought of Mary as being otherwise than strong; indeed, I had always secretly in my heart thought of her as being mother's companion after my earthly journey was ended. Neither had we realised the intensity of her love for Rachel. You knew her strong will, her clear mind and quick temper; how she saw through anything having a shadow of dishonesty, and in what severe terms she denounced it; always to one's face, and every whit as severely in herself as in others. But in a world so full of error, this did not make her the more lovely. Perhaps we all feel so much wrong within us, that we are not pleased to find what we had deemed the 'smaller matters' unsparingly rebuked. Perhaps the many troubles and disappointments of life had made her a little cynical. But the clouds were not constant. Her drollery was inimitable; she and Rachel would make dear mother laugh till she must needs beseech them to leave her.

"None ever knew, to the full, with what ceaseless devotion she laboured for Rachel during her long, long illness. A burden of ceaseless care came upon her, too, in money matters and household duties. In her absorbing love for her sister, rest, food, self, were forgotten. Then came the blank when the pressing object of life was gone, and there seemed nothing left in the world but care and duty.

"So time rolled on; and she grew weaker and less able to get through her daily duties. Then alarming symptoms appeared, and then Torquay must be tried. She seemed better for awhile, and the desire for life became tenfold stronger. Thus some months passed away. At length mother wrote, saying, if I could go to her, she should be thankful, as Mary was sinking.

"There was the old strong will resolutely fighting with the disease—the intense longing for life, if it were but for one summer more. But even in that point there was now complete submission to the will of God.

"One day she drew me close to her, and with many interruptions from the racking cough and oppressed breathing, whispered—

"'Early in that terrible winter I felt very unhappy at the worldliness that was creeping over me. So I went into a room, safe from observation, and

kneel down and prayed that God would bring me closely to himself, *at whatever cost and by whatever means he deemed necessary*. I was sincere, and God accepted the prayer. Well, first came the dark dreariness of that winter, with its heavy care, and many daily crosses, all to be taken up and borne. That proved insufficient. Then came the death of Rachel. That nearly killed me. But even that, the great trial of my life, did not free me from the ever-pressing solicitations of worldly thoughts and desires; and last of all has come this long, weary, wearing, uncertain illness. Now I think I can say this has accomplished the purpose for which all my heart's trials have been sent. My prayer is answered.'

"Do you think Mary," said I, 'that if you had known what your prayer involved you would have offered it?'

"Oh yes," she replied, 'I don't grudge what I have suffered; for I have gained Christ.'

"The Rev. Dr. Arley who kindly visited her, spoke, on one occasion, of the world being but a wilderness.

"No! No! dear sir," she exclaimed; 'a very beautiful, pleasant world—a delightful world. Oh! if I might see just one summer more of its lovely flowers and fields!

"Sweet fields beyond the swelling flood  
Stand dress'd in living green."

And Christ himself there to welcome his saved children.'

"Oh, yes," she said; 'still one summer more with you; but I am willing; yes, I feel I can say I am content.'

As Amy paused in her story, we seemed to connect the words with the scene around us. The deep rose, almost lake tint, upon the snow in the distance, the still, calm, deep sky beyond, the carpet of Alpine flowers at our feet, the cheery tinkling cattle bells, with the cowherds' *ranz des vaches* coming floating along the mountain side, called up a sweet echo in our hearts. It is a very beautiful world! Does it follow that because the soul ceases to tenant a material body, it should cease to enjoy the beauty and glory of material nature? Could our dear friend, so present to our thoughts, be actually present though imperceptible by any bodily sense? No one asked the question aloud; and perhaps feeling the possibility of the fact, Amy resumed her account.

"We read much for her, especially hymns; but now she asked me to put all the books away, except one, 'Favourite Hymns,' sent her by a friend. One evening we had just read 'Oh for a closer walk with God,' when, looking up into my face, she begged me to sing it for her. You know I never had much voice, and then surely it was choking and uncertain; but with a great effort I got through it. When I finished, she was weeping bitterly. It had done more harm than good, I feared. 'Oh no! they are sweet tears; thank you, thank you,' she said. 'I know the trial it has been, but you have no conception of the enjoyment.'

"So every night I sat for an hour, gently warbling over our most loved hymns. It was refrained from all the other twenty-three hours, to come as a delicious morsel at eventide. About a fortnight before the end, I was thus sitting at her bedside, singing, 'Jesus, lover of my soul,' when, to our astonishment, she joined in the second verse, and sang throughout a sweet alto to my wavering melody. She was greatly surprised herself; so we spoke of her happy meeting with the three sisters who had reached our Father's house before her. It was charming to anticipate the consummation of affection without any earthly

drawback ; and we revelled in the delight. Mary recalled us by saying, with an expression as if we had omitted the chief joy, 'And Christ will be there !'

"The end drew nigh. When our dear, devout physician came, she, being fearful of becoming impatient, asked, 'How long, doctor?'

" 'It may be forty-eight hours.'

" 'So long?'

" 'The Lord lays his borders with stones of fair colours, and you are not quite ready !'

"Then she gratefully thanked the doctor for his kind care of her, for his prayers and aid to her soul, as well as to her body ; the one having accomplished his desire, the other having only mitigated suffering."

A noble vocation has a Christian physician ! Very nearly, if not quite, the most honourable on earth ; and yet how rare the combination. Skill, kindness, self-denial, faithfulness, magnanimity, are wonderfully the rule with medical men ; but to be truly Christian in addition, and to let it be seen and felt everywhere, alas ! how sadly the exception !

"Then the good doctor kneeled down, and prayed as one asking a favour from a loving friend. Leaving, he said, 'Good bye, Mary ; you are getting home first, but I shall not be long after you. Fear not, your hope is on the right foundation.'

"Mother was sitting at her side whilst I was seeing after the little ones in the nursery, one of whom was ill. Mary laid her head on that faithful bosom whose love had never wavered from the first time it had laid there until now. 'Oh, mother dear, your love to us was born in heaven, and can only be repaid there ! Call Amy,' she whispered. As I entered, she took my hand.—

" 'Dear, dear Amy, I believe I am dying !'

" 'Is Christ with you, dear Mary?'

" 'Oh, yes ! dear Jesus, precious Saviour !'

" 'Is he sustaining you?'

" Humbly she murmured,—

' I lay my sins on Jesus,  
The spotless Lamb of God.'

" You will soon sing in your white robes, and with your harp of gold !

\* \* \* \* \*

" 'George, Will, Annie—love.' The voice ceased, but the end was not yet.

"About an hour before her death, she said to me,—

" 'This is no *dark* valley. I thought it was to be ; but it is not dark.'

" 'The Saviour is with you ; his arm is around you ; and it cannot be dark where he is.'

"As we looked upon her face, the expression grew bright with loving expectation, and her look as though it would penetrate the skies, as seeing afar off.

" 'Come, come quickly,' she whispered.

"And so she went, singing, over the river ; for the last words that came floating to us from the distance were

' Jesus, lover of my soul,  
Let me—'

and before the remainder of the prayer could be uttered, it had been answered."

The last ruddy glow of the sunset faded from the topmost peak. In silence we wended our way down into the now dark and hushed valley of the Dora.

STRICTURES ON SOME PASSAGES IN THE REV. J. B.  
BROWN'S "DIVINE LIFE IN MAN."

BY JOHN HOWARD HINTON, M.A.

(Continued from Page 143.)

CHAPTER III.

*On Justification by Imputed Righteousness.*

"In the name of all that is vital and holy," says Mr. Brown, "let us get rid of the notion that justification, be it what it may, is a kind of legal fiction, an agreement of God with himself to regard and treat a human being as something other than what he is really and substantially in his right."—P. 117.

It is, of course, of the doctrine of justification by imputed righteousness that Mr. Brown speaks in these terms. His language, undoubtedly, is expressive of strong dislike to it, a feeling not the most favourable to a satisfactory discussion of it; but I will endeavour to weigh in just balances the argument which he evidently thinks so decisive.

It is with Mr. Brown a fatal objection to the doctrine of justification by imputed righteousness, that it supposes "a kind of legal fiction, an agreement of God with himself to regard and treat a human being as something other than what he is;" a conception in his view too monstrous to be argued against, and fit only to be cried down indignantly "in the name of all that is vital and holy." Will Mr. Brown permit me to tell him, that an equal amount of energy expended on clear and cogent reasoning might have done more good than all this virtuous indignation, which, upon me at least, is only thrown away?

Mr. Brown knows very well that the doctrine he impugns is part of what he calls the "forensic notion of justification;" and that this (to use his own language) "rests upon the conception of the character of God as a ruler." That it should be unacceptable to him, therefore, since he repudiates this conception of the character of God, is no matter of surprise; rejecting the one, he, of course, rejects the other. If, however, he wishes to say anything argumentative about it, it is clearly necessary that he should for the moment forget his own position, and assume that of his opponent's. He does not believe that God is other than a father—very well, let that pass. I, however, do believe that God is also a moral governor; and Mr. Brown, if he will argue with me concerning anything that belongs to this system, must begin by supposing, for the sake of argument, that it is true.

Let it, then, for the sake of argument, be supposed that God does hold to man the twofold relation of father and moral governor; is it *then* any matter of complaint that, in his capacity of moral governor, he should employ "a kind of legal fiction," and "regard and treat a human being as something other than what he is"? I readily admit, and hold as strongly as Mr. Brown, that this would be altogether improper in God as a father; but is it improper in him on the supposition of his being a ruler and a judge?

Is there any essential enormity in a "legal fiction"? Scarcely so. Legal fictions, I believe, are far from being unknown in legal proceedings, and are sometimes found useful, if not necessary, to the proper conduct of them; and if not objectionable in human proceedings, why so in the

divine? If it be said, "O, but God is not a judge," I reply that this is not pertinent, since it has just been agreed, for the purpose of the argument, to suppose that he is so.

And if there is nothing objectionable in a legal fiction generally, is there anything objectionable in that particular kind of legal fiction which consists in regarding and treating a man as other than he is? Suppose, for example, the case of one person arrested and imprisoned for debt, and another proposing to liquidate the demand in his stead: does not a judge readily allow of the intended kindness? Or suppose the case of one person mulcted to a certain amount for a certain offence, and another proposing to pay this penalty: is not this also allowed? And are not these cases in which the innocent is treated as if he were guilty—that is to say, as other than he is?

Would it be improper if the principle here undeniably acted on were to be extended to other—say, to more serious criminal cases? In a case, for example, in which the penalty of an offence was not fine, but imprisonment; if the fine might be paid by another, why not also the imprisonment borne by another? And if the principle might be unobjectionably acted on where the penalty of crime is imprisonment, why not when it is banishment, and even death? It may be said, "But this would not be expedient;" and I admit the importance of this consideration, of which I will treat presently: but as yet I am speaking only of the principle involved, which is in all the cases one and the same, and which, if not objectionable in some of them, can scarcely be held to be so in others.

In coming to the consideration of expediency, it may be observed that it is a great thing to have succeeded in reducing the question to this form. The question of principle, then, is determined in my favour, and nothing but a question of expediency remains; in other words, the judicial treatment of a man as other than he is, is not improper in itself, only it requires to be carried out in an expedient manner—in a manner, that is to say, which shall be consistent with judicial righteousness, and conducive to the true ends of government. Unless it can be so done, undoubtedly it ought not to be done; but if it can, all ground of objection to it vanishes.

It seems to be the opinion of Mr. Brown that, in the judicial proceedings which are supposed to be pending in relation to mankind, the legal fiction by which Jesus Christ shall be regarded and treated as if he had committed their iniquities cannot be so arranged as to be consistent with the vital character of Christianity, or conducive to the interest of holiness. "In the name of all that is vital and holy," says he, "let us get rid of this notion." Now I say at once, that, if I had the same opinion, I would oppose the doctrine of justification by imputed righteousness as strenuously as he; I think, however, that he entirely misunderstands its bearing, and so hates it without cause.

It is quite true that a legal process by which the punishment of an innocent person instead of the guilty should be permitted, may, in its details, be so arranged as to fail of the objects which require to be kept in view; so, for example, as to allow the offence committed to be thought lightly of, to foster an expectation of repeated criminality with similar impunity, and to restore the offender to society in a spirit ready to avail himself of such a license. Such would, doubtless, be the result, if the person suffering the penalty were destitute of social dignity, if he suffered less than the full penalty of the law, or if the condition on which the availableness of his sufferings was made to depend did not involve an

effectual reformation of the offender. But these are by no means the necessary elements of the case. The details *may* be very differently arranged, and, by the exercise of legislative wisdom, in such a manner as to obviate all contingent evils, and to secure the utmost possible good. If, for example, the person who suffers be of high social position, so that his voluntary submission to the operation of the law shall do it distinguished honour; if, innocent though he be, he drinks the full cup of judgment due to the transgressor; and if the condition prescribed to the transgressor be one which involves an entire and radical change of his feeling towards the government, it would seem that the transaction might be safely effected.

Now it cannot be necessary to say that these and other similar conditions characterise in the most distinct and striking manner the supposed substitution of Christ for mankind, and the justification of those who believe in him by the imputation of his righteousness to them. By reason of his infinite dignity as the Son of God, his voluntary subjection to its penal action highly "magnifies the law, and makes it honourable;" in dealing with him for sinners, God "spared not his own Son," but fully "made his soul an offering for sin;" and the terms on which the release of the transgressor depends being faith in the name of Jesus, or a heartfelt submission to God's method of dealing with him in Christ, a vital germ is thus created of future love and obedience. To me, therefore, it seems that the legal process of justifying a sinner, or of regarding and treating him as righteous though he is not, by imputing to him as though it were his own the righteousness of another, even of Christ Jesus, upon his acceptance of this act of grace, is at once as expedient in practice as it is unobjectionable in principle. It is a case in which, to use the words of an apostle, God "hath abounded towards us in all wisdom and prudence" (Ephes. i. 8).

I know it is commonly objected to the doctrine of justification by imputed righteousness, although Mr. Brown, probably through necessary brevity, has not expressly adduced the objection, that actions and character cannot be transferred. The objection is true, but irrelevant. It is true that actions and character cannot be transferred; but it is true also that the doctrine of justification by imputed righteousness does not suppose the transfer of either actions or character. Actions and character cannot be transferred; but *their consequences may*, without any violation of the nature of things, and under a system adapted to such a process. Under a legal and judicial system, for example, one man may commit an offence, and his punishment may be transferred to another. This is all that the doctrine of justification by imputed righteousness supposes; not a transfer of actions or character, which cannot be, but a transfer of their consequences, which both can be and *is* before our eyes. The complete idea of such a transfer as a judicial process, involves the conception of substitution, or of a change of places as before the law, between the offender and the person who bears the punishment due to him. The righteous must be regarded as occupying the place of the sinner, in order that he may be treated as the sinner; and the sinner must be regarded as occupying the place of the righteous, in order that he may be treated as righteous. This, as I understand it, is the whole mystery of the imputation of our sins to Christ, and the imputation of his righteousness to us.

Mr. Brown objects to this statement that it destroys "the vital meaning" (p. 137) of the passage of Scripture which he has taken for his

text, from Romans i. 17: "The just shall live by faith." That is the basis," says he, "on which the doctrinal structure rests" (p. 138). I cannot but think that Mr. Brown has made a mistake in taking this quotation from the Old Testament as "the basis" on which the "doctrinal structure" of the way of salvation rests. The words had originally no such reference, nor does it appear that the apostle used them for any other purpose than that of remote collateral illustration. They are to be found in Habakkuk ii. 4, and the following is Doddridge's note upon them:—"The prophet Habakkuk, speaking of the destruction to come upon Jerusalem by the Chaldeans, observes how different the behaviour and states of good and bad men would be. *The sinner's heart would be vainly lifted up to his destruction, while trusting to his own wisdom and power (and accordingly princes and people became the sacrifices of this foolish self-confidence), whereas the righteous, the truly good man, would preserve his life by believing the divine declarations, and acting according to them. And thus, under the gospel, he that believes shall live.*"\* The point here illustrated is simply the instrumentality of faith; not at all, either the antecedent condition of guilt, or the subsequent condition of deliverance. Mr. Brown is earnestly and justly jealous, lest the faith by which we are justified should be found inoperative for the practical purposes of the Christian life. He objects to the statement "that God agrees, on account of the righteousness of Christ, to treat as righteous those who choose to submit to a condition which he imposes," as expressing a doctrine which has no vitality in it (p. 137); forgetting, as it would seem, that the condition imposed—faith—is one which necessarily involves the reconciliation of the rebel to the government, and the restoration of the traitor to his lost loyalty. "With the heart," says the apostle, "man believeth unto righteousness," or justification (Romans x. 4); and he speaks of faith as that "which worketh by love" (Galatians v. 6).

I cannot agree, however, in Mr. Brown's representation, that faith, regarded "as a vital apprehension of the work of Christ, and the establishment of a spiritual union with him as the Redeemer," constitutes a ground "in virtue of which God sees us and deals with us as we are in him," and so regards us as righteous because we are righteous (p. 137). This seems to be his idea of justification, but I must confess it is not mine. It seems to me to be confounding justification and sanctification together, and so obliterating a distinction which ought to be strongly maintained. Doubtless, when spiritually united to Christ, we are in a sense holy, and so, no doubt, God sees us—this is our sanctification: we were, however, not merely unholy, but also under condemnation; and if we are not so now, it is not because our faith has made us holy, but because it has given us an interest in that arrangement of Divine mercy by which the righteousness of Christ is imputed to us—this is our justification. Here are clearly two things: a change of state, and a change of character.

Even with the view just stated, however, Mr. Brown is not satisfied. He only believes that, with this conception, we are "on the right track" for understanding "the writings of St. Paul." And how long and how hopeless this "track," in his view of it, is, appears from the following language, which he uses in p. 115, immediately after quoting Romans iii. 19—26: "The true nature of this atonement, that is, the way in which

\* Family Expositor, *in loc.*

it is to be conceived of as laying the basis of the sinner's justification before God, is likely to have much light shed upon it by the discussions of the next few years." This icy passage chilled my very heart when I read it, and it makes a still more painful impression now I write it. During the eighteen hundred years that the New Testament has been in our hands, "it seems the true nature of the atonement" has never yet been understood, and neither Mr. Brown nor any one else knows when it will be so; our brightest hope is that, "during the discussions of the next few years," this all-important subject "is likely to have much light shed upon it." Alas! for the generations which have walked in darkness! Alas! for ourselves, to whom not only the oracles of God are so unserviceable, but to whom even "the discussions of the next few years" are likely to be of so little advantage! Death, judgment, and eternity! where, in the meantime, are ye?

Most fervently do I thank God that, to my mind, no such obscurity hangs over the glad tidings of salvation; to me the declarations of prophets and apostles are at least as plain as the disquisitions of theologians, and much plainer than many of them; nor, whatever may be their real value, can I regard these as indispensable, in the case of truths of which it is characteristic to be hidden from the wise and prudent, and to be revealed unto babes. With unwavering confidence I hold the doctrine of justification by imputed righteousness, and I hold it both as an essential part of the gospel, and as vitally connected with salvation.

That this doctrine is adapted to awaken man's deepest impulses, and to command his active powers, cannot, I think, be doubted by any one who fairly considers its bearing. It presents an aspect of grace unparalleled, an aspect to which love of the most devoted ardour is, on a believer's part, the natural, and the only possible response; and all the world knows that love is the master passion of mankind.

If, however, according to Mr. Brown, it be held that this is a powerless gospel, let us see what resources are to be found in that by which it is to be superseded.

"Salvation," says Mr. Brown, "*is* [*sic*] a deliverance—an escape from death and hell. Salvation *is* [*sic*] the possession of a complete and imperishable bliss. But there is that in it which underlies both these conditions, and through which alone they can be completely realised; and that is the complete unfolding of the divine life in the soul, the recovery by the soul of that vital force which in its rudiment man lost in Eden, and which in its maturity man regains in Christ."—P. 136.

I merely advert in passing, to the inverted order (as it seems to me) in which Mr. Brown here places our "deliverance from death and hell," and "the unfolding of the divine life in the soul"—in other words, our justification and our sanctification. According to him, we are to be first sanctified, then justified. I judge rather that we are to be first justified, then sanctified; and that the faith which has first justified afterwards purifies us. But chiefly I take occasion from this passage to inquire how Mr. Brown's gospel is to generate in man's heart the "vital force," or power, which is his great desideratum. There is power in the gospel, he affirms; and he indicates four sources of it. Let me examine them.

"The first element of the power of the gospel," says he, "is the gospel doctrine of sin." He then quotes, as "the gospel doctrine of sin," Rom. vii. 12—21, repeating the quiet misapplication of the passage on which I have before remarked. Allowing this misapplication, however,

where is the power? In its teaching two things: first, that sin "is not of God," but "the independent, self-originated act of the free will of the creature;" and, secondly, that "sin is an alien thing in man," and "is not the necessary outgrowth of [his] freedom." So men learnt that sin "might be conquered, and that it ought to be conquered;" and "when they read Romans vii." they "aroused themselves to defy the devil." Delightful! But did they? Who did? Does Mr. Brown actually know this for a fact?

"The second element of the power of the gospel," says Mr. Brown, "lies in the atonement offered for the sins of the world, which it proclaims." Then, after quoting Romans iii. 19—26, he thus opens this "mighty element of power." "Man," says he, "strange and incredible as it may seem, is jealous of the honour of the Divine law. He has that within him which bears witness to God, and which cannot rest on that which is not also sufficient in God's sight. In vain had the gospel—'God forgives'—been preached, if man had not been able to see that it is righteous and godlike in God to forgive."

My reader pauses, as I have done, on this wonderful passage. "Man is jealous for the honour of the Divine law." Why, then, does he violate it so incessantly, and trample it under his feet? He could never have believed that God would forgive, "if he had not been able to see that it is righteous in God to forgive." Why, then, have so many men, and enlightened men, too, advocated the efficacy of repentance without atonement? And why should not all men do it, if they believe, with Mr. Brown, in God's absolute and exclusive fatherhood? Has a *father* anything to do with law, or with righteousness, or atonement? Man, however, is so commendably "jealous of the honour of the Divine law," that the moment he sees it provided for, he finds "a mighty element of power." He may be conceived of, without extravagance, as leaping for joy. As for the apostolic notion of "casting down imaginations," and "bringing into captivity every thought to the obedience of Christ," it is, according to this, a pure fiction, if not a libel.

"The third element of the power of the gospel," says Mr. Brown, "is the doctrine of the incarnation." And he immediately explains—"I speak not here of the incarnation as giving effect to the atonement, as attaching an infinite meaning to the obedience and sacrifice of Our Lord. I mean, under this head, to speak of the incarnation as casting a flood of light on man's condition and destiny." He then quotes John i. 1—12, and adds, "That word was power. Man was pining for the fulfilment of the promise. . . . And when He lived and died on earth who bore all the credentials . . . the world woke up to life, because it understood that thenceforth the interest of God and the interest of humanity, the hope of God and the hope of humanity, the life of God and the life of humanity, were one." And again—"Wonder not that the worn-out world rose up with a glow of immortal strength and youth on its brow, when the Lord of life, the Victor of hell and death, came down to dwell with it, and to link it on, by his incarnation, to the zones of eternal glory." "The zones of eternal glory," where are these? And "The glow of immortal strength and youth" on the brow of "the worn-out world," who saw it? As for Jesus of Nazareth, we know that when he came to live in it, the world rose up in unappeasable hatred, and hung him on a tree.

"The gospel," says Mr. Brown once more, "was a power unto salvation, because it opened heaven to man's spirit."\* This dark world "was

lit up for man, by Him who 'abolished death, and brought life and immortality to light by his gospel.'" And men so readily availed themselves of the celestial illumination, that they "battled against dishonesty, paganism, tyranny, or lust," "with a divine heroic force." "Noble 'heroism!'" Only, if this were really the case, why did the last of the apostles testify, "We know that the whole world lieth in the wicked one"? 1 John v. 19.

And these, according to Mr. Brown, are the elements which constitute the gospel a power, "the power of God unto salvation"! It teaches, first, that sin is not at all of God, and not necessarily of ourselves; secondly, that God can righteously forgive; thirdly, that this world "cannot be a devil's world;" and, fourthly, that there is a future life. And these are the teachings which are to renovate mankind! Rather a thousand times give me the discarded and hated doctrine of justification by imputed righteousness! Rather a thousand times let me proclaim the grace of the incarnate God, who "bore our sins in his own body on the tree," and testify of that perfect righteousness which, signally approved by the Judge of the whole earth, "is unto all, and upon all, them that believe"!

#### CHAPTER IV.

##### *On Self-sacrifice.*

"This text," says Mr. Brown, "presents to us the most central claim and appeal of Christianity" (p. 143). "'And now I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.' I have shown you that it is the first step in life. Life for MAN begins when he presents himself a living sacrifice to God."—P. 170.

The text quoted in this passage is the first verse of the twelfth chapter of the epistle to the Romans, and is the subject of the sixth discourse.

Of this discourse I make in the outset this direct complaint, that throughout it the text is misapplied. I do not speak now of the meaning of it—let this remain for future consideration; but, whatever be its meaning, it is misapplied. In other words, Mr. Brown represents it as addressed to persons to whom the apostle did not address it, and who were not in his contemplation when he wrote it. Mr. Brown says, it presents to us "the most central claim and appeal of Christianity." He regards it, consequently, as an appeal to mankind at large, and to every man in virtue of his manhood; and as such he treats it throughout. In the lips of the apostle, however, it was an appeal to "brethren," that is to say, to brethren in Christ, or fellow-believers in his name. That this was the case in point of fact can admit of no question, since the entire letter of which it is a part was written, not to an indiscriminate company of people, but to those who were "beloved of God, called to be saints" (Romans i. 7). And it can scarcely be needful to insist on the importance of observing this distinction in relation to all the matters which the letter contains. If the precepts be taken to apply to mankind universally, so must the privileges be; and if one of either, then the whole.

Mr. Brown, then, has misapplied his text; a serious fault in a preacher on any occasion, and a very serious one on this; for a grave error either results from it, or is countenanced by it,—namely, the conception of self-sacrifice as the first duty of man, and the "central claim of Christianity." What may be exactly intended by the word "central" in the last phrase I do not know, but I presume I shall not err in substituting

the word *first* for it; since that which constitutes man's first duty must constitute also the gospel's first claim. "The presenting ourselves a living sacrifice is the first act of a true man's life" (p. 152). Now, admitting that self-sacrifice is both the duty of man, and a claim of the gospel, I hold explicitly that it is neither the first duty of man as a sinner, nor the first claim of the gospel. The first call of the gospel to mankind is, "Be ye reconciled to God" (2 Cor. v. 20), and to obey this is man's first duty. It is not until he is "justified by faith," and has "peace with God through our Lord Jesus Christ," and so has "access into the grace wherein [believers] stand" (Rom. v. 1, 2), that he hears anything about presenting himself a living sacrifice, or, indeed, any other form of moral duty.

The ill effect of this inversion of things which have a natural and necessary order is very considerable, and may be noticed in several particulars.

In the first place, it presents the claim of Christianity to self-sacrifice in a manner which distorts the aspect of the gospel itself. This is declared to be "good tidings of great joy," and to bring to wretched victims of sin and heirs of wrath news of a blessed deliverance. It is its primary glory that it answers the question which man has the first and most urgent need to put—"What must I do to be saved?" And its prompt and characteristic answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 30). According to Mr. Brown, however, "the central claim and appeal of Christianity" is a demand for immediate and total self-sacrifice! Is not this "another gospel, which is not another"?

In the second place, it presents the claim of Christianity to self-sacrifice at a time when no motives are in operation which can lead to a compliance with it. If the claim were made a secondary instead of the primary one, and presented to a heart not only reconciled to God, but filled with gratitude for his delivering mercy, it would be in the nature of things that it should prevail; but what can its success be when presented to a heart as yet under the dominant influence of self-love, and not awakened to the value of that salvation, the experience of which is to be the grand, and, in comparison, almost the only, spring of its consecration?

In the third place, it presents the claim of Christianity to self-sacrifice in a manner which renders every attempt to comply with it an effort of self-righteousness. I here quote at length the following passage:—

"Now, mark you, our highest and holiest relations begin when we make the sacrifice of the whole heart of selfishness to God. As the man who dares to enter the shrine of sacrifice, in the relationships of life, finds new springs of joy of which the selfish worldling is ignorant and destitute, so he who will enter this field of Christian experience, and sacrifice his self-will in its very root to God's, opens up a fountain of perennial bliss and glory, at which a man may drink and be satisfied for evermore."

"There is no hearty good cheer for a man, and no assurance that it shall be well with him, till he has laid self bound on the altar, and has taken up meekly and patiently a new idea of life, though it be represented by a cross. 'I will try by grace to be a partaker, not of a selfish human, but of a Divine nature. I will pray that I may become like Christ.'"—Pp. 154, 157.

And this altogether antecedent to, and irrespective of, any act of submission at the cross of Christ, or of acceptance of his atoning blood and justifying righteousness. Self-sacrifice in such an attitude would be nothing short of the construction of our own righteousness. Totally different was the temper of Paul, when he said, "What

things were gain to me, those have I counted loss for Christ. Yea, verily, and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians iii. 7—9).

In the fourth place, it presents the claim of Christianity to self-sacrifice at a period when, if it were accomplished, it could not be accepted. Man, as a sinner, is under condemnation and wrath, so that nothing that he does can be accepted of God until his person is first accepted; and this can be only through the mediation and righteousness of Christ, accepted and submitted to by him. This being wanting, even on the supposition of any real devotedness being manifested towards God, it could find no gracious acceptance with him, who, although approachable by the guiltiest, is approachable only through a Mediator.

As Mr. Brown has misapplied his text, and thus, to its no small injury, misrepresented the gospel, so, in my opinion, he has misunderstood its principal phrase, "a living sacrifice."

"Let us avail ourselves," says he, "of the light which is shed on the nature of sacrifice by the term which is here employed, 'a living sacrifice'" (p. 149). "The truth of the gospel suffers much confusion through interpretations which are borrowed from the law. Christ is the expositor of Moses. The Jewish system can only be understood by the light of the redemption which is by Christ Jesus. But we are prone to believe that we can understand Judaism by itself, and must use its conceptions to unlock the mysteries of the gospel" (p. 150).

This, if I mistake not, is another instance of the inversion by Mr. Brown of the natural and scriptural order of things. He would admit, I suppose, that the Hebrew ritual is typical. Now it surely is the business of the type to explain the antitype, not of the antitype to elucidate the type. Of two mysteries, also, it would seem natural to use the less to throw light upon the greater, and not the greater to aid the interpretation of the less. If, indeed, "Christ is the expositor of Moses," and "the Jewish system can only be understood by the light of the redemption which is by Christ Jesus," then "the Jewish system" must have been unintelligible, not only for a very long period, but for the whole of that period of the world's history which it was mercifully intended to enlighten. If the first light that ever broke upon it emanated from the cross of Christ, then it became intelligible exactly when its usefulness was exhausted, and itself was on the eve of extinction. This, I think, is hardly to be supposed.

As to making "Moses the expositor of Christ," and using "the conceptions of Judaism to unlock the mysteries of the gospel," this was the method of the Lord's forerunner, when he exclaimed to his Jewish auditors, "Behold the Lamb of God, which taketh away the sin of the world," John i. 29; and it was also the method of the apostle, in the Epistle to the Hebrews—examples which I am constrained to suppose Mr. Brown must have forgotten when he denounced our present proneness to imitate it. As to making "Christ the expositor of Moses," it is a thing entirely without precedent, I believe, among inspired writers, and without example, I also believe, among uninspired interpreters, until now. If we are to have a school of theologians of this class, Mr. Brown is, so far as I know, the first light of his school.

But let us see what comes of making Christ the expositor of Moses. "Let Christ explain sacrifice," says Mr. Brown. "Is it related most closely to death, or to life? Ask him who was a living sacrifice" (p. 151).

Now, in the first place, this is an unscriptural view of Christ, who is nowhere in the Bible said to have been "a living sacrifice." That he exercised a spirit of intense and absolute devotion to his Father's will, and so may be said metaphorically to have made himself a living sacrifice, is doubtless true; but this is not the scriptural use of the term sacrifice as applied to Christ. Here are examples: "Even Christ our passover is sacrificed for us" (1 Cor. v. 7). "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God" (Hebrews x. 12). The fact in our Lord's history here denoted by the term sacrifice is clearly his agony and death, and only these.

And, in the second place, even if Christ had been a sacrifice in any other sense than that of his agony and death, there is nothing in the circumstances of the Hebrew sacrifices for sin of which this fact could have afforded any illustration. In these was the death of the victim, nothing more; nothing to which the devoted life of Christ could be taken to bear even the remotest analogy. The taking away of the life, or the shedding of the blood, constituted the whole of the expiatory fact; "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Leviticus xvii. 11).

"I have no criticism to offer on Jewish sacrifices," Mr. Brown goes on to say, "but this: God loves not, and cannot love, the blood of bulls and of goats." Yet God appointed the blood of bulls and of goats to be shed; and for the purpose for which he appointed it—namely, a typical act of expiation—must be supposed to have regarded the shedding of it with complacency. "Death," says Mr. Brown, "pleases him not, but life." Why, then, did he require the death of so many victims, unless there was a purpose which life could not answer, and for the attaining of which death did please him more than life? Or, if death did not please him, what was the life which did so? It could not be the life of the victim, for this was taken away: but, according to Mr. Brown, it was the life of the offerer. "The life which was busy about the sacrifice was the element in which he took pleasure, the will which had become submissive, the spirit which had become penitent, before the altar stained with blood" (p. 151). On this I remark, that this quiet substitution of the offerer for the victim is entirely unwarranted, and out of keeping with the institution of sacrifice. I remark, also, that the law of sacrifice took no notice of, and the acceptance of sacrifice did not depend upon, the penitential feeling of the offerer. And I remark further, that in the principal sacrifices for sin, as the daily lamb, for example, there was no offerer whose feelings could be called into exercise,—the officiating priest only being concerned. Here, then, was no "life" for God to be pleased with—death was the whole fact; and with this, if with anything, God must have been pleased.

"Sacrifice," says Mr. Brown, "is not the casting away of anything—the extinction of a life. God gains not by such expenditure." I submit on this assertion, that whether "God gains" or not, by any "expenditure" which he requires, is scarcely a question to be entertained by us; but that sacrifice was "the extinction of a life," is to me plain from the Old Testament; not, indeed, "the casting away" of life, but the putting it to

its most precious purpose of expiation for sin. Instead of saying with him, "the true sacrifice must be a living one," I must maintain rather that "the true sacrifice" is a life taken away; and that when a life spared is called a sacrifice because it is devoted, it is simply a metaphor, the meaning of which is, that the life in question is as entirely devoted to God as if it had been presented on the altar of expiation. Such a sacrifice is called "a living sacrifice," just because it is not a true sacrifice, and in order to make it more evident that the word is figuratively employed.

"Christ," says Mr. Brown, "brings out the meaning of sacrifice: Abraham bound Isaac on the altar—Christ bound himself. He took the very core, the spinal cord of humanity, and offered it a living sacrifice; and then, having made himself obedient unto death, entered into life for ever more" (p. 151). "Christ took the spinal cord of humanity, and offered it a living sacrifice." Forgive me, dear Mr. Brown, but what *is* the meaning of this? I have pondered it till my inability to understand it distresses me; and I turn for relief to the New Testament, where I read as follows:—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh [availed to the expiation of ceremonial offences]; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" (Hebrews ix. 13, 14.)

With the writer of this epistle, I make "Moses the expositor of Christ," and hold it to be his "precious blood" that "cleanseth from all sin." I hold also, that "the first step in man's true life"—the first required by God, and the first to be taken by man—is to accept the salvation of God by the exercise of faith in his Son; and when this step is taken, let him be besought, "by the mercies of God," to present himself a living sacrifice, holy, acceptable to God, which is his "reasonable service."

#### CONCLUSION.

I offer no apology for these strictures, since the matter on which they are made is before the public. I have written them with a feeling of perfect respect towards Mr. Brown; and I trust nothing inconsistent with that feeling has escaped from me. I submit them respectfully to my brethren in the ministry, and in "the kingdom and patience of Christ," deeply feeling the importance of the subjects to which they relate, and not without hope that they may be deemed worthy of serious consideration. To my own conviction, I am pleading for vital evangelical truth—for the truth of God, and for the souls of men. I speak because I would fain contribute somewhat, however little, to withstand what I take to be the first open inroad into English Evangelical Nonconformist churches of a theology fatally deficient in the truth and power of the gospel. Whether this, or any similar system may have privately diffused itself to any considerable extent, I neither know, insinuate, nor conjecture; but assuredly I should regard the prevalence of it as a mischief of the gravest character, and whether I am heard or not, I cannot but lift up my voice against it.

It is true I am now an old minister, and perhaps I ought, as is said to have been pleasantly suggested by some fast spirit of the rising generation of divines concerning old ministers in general, to be "hung up in God's armoury," as the armour of ancient heroes is in the Tower; but

words of truth and soberness may find a response, if breathed low from the verge of the grave. The aspect of the times emboldens me. It is not now, dear brethren, above all times it is not now, when "the end" must be so near, and when so many cheering tokens of revival enkindle our hopes, that a perversion, or even a dilution, of the truth as it is in Jesus should find welcome or entrance among us; and I trust in God it will be given to us to "contend earnestly for the faith once delivered to the saints"

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### IMMERSION AND ARCHÆOLOGY.

IMMERSION has given trouble to other persons besides philologists. In the year 1855, the Scientific Congress of France (answering to our British Association) was held in the picturesque city of Le Puy. One of the first days of the session was devoted to local antiquities. The first object visited was a small, ancient, elegant structure in the suburbs, at the foot of the rock of St. Michael, called the Temple of Diana. The architecture of this building, its columns, capitals, frieze, and ornamentation, show it to have been the work of the tenth or eleventh century, whilst the apse attached to one of its sides pronounces it to have been designed for altar service. Its diminutive size, however, sorely puzzled the assembled philosophers, for it could not contain more than fifty people, and yet is evidently intended to stand alone. The first supposition as to its destination was founded on its name; it was maintained that the huntress Diana was actually worshipped here, in a building, of which all but the foundations had been removed, and that a Christian superstructure of similar proportions had been raised in its stead. Examination of the base showed the impossibility of this hypothesis. The second proposition was, that it had been an oratory of the Knight-Templars; much learning was brought to show analogous structures of these long-lost warriors in other lands. Others held that it was a mortuary chapel, and that all this grace and elegance were associated not with the living but the dead. Others more romantic argued that it was a pilgrim church where the penitents made their first devotions on the road to Notre-Dame above. None of the hypotheses satisfied the assembly; but Monsieur Le Blanc, an official of Brioude, put them all aside, and proved to demonstration that the so-called Temple of Diana is an ancient baptistry, constructed for the practice of baptism by immersion. Fragments of the central bath—traces of the channels for water—similar structures elsewhere in France, Italy, and England, left no doubt on the matter. It was affirmed and uncontradicted, that baptism by *immersion* prevailed at Le Puy down to the fourteenth century, when the bath was superseded by a degenerate font.

After visiting the building I obtained its photogram, which is very much at the service of any of your architectural readers who may desire by a trifling enlargement, and the conversion of the apse into dressing-rooms, to reproduce, in useful form, a structure which may serve for the antepenultimate truth itself—the immersion, not of children, but of response-giving and responsible creatures.

S. R. PATTISON.

## THE OFFERING.

"My son, give me thine heart."—Prov. xxiii. 25.

<p>HERE is my heart!—my God, I give it thee; I heard thee call and say, "Not to the world, my child, but unto me;" I heard, and will obey. Here is love's offering to my King, Which, a glad sacrifice, I bring— Here is my heart!</p> <p>Here is my heart!—surely the gift, though poor, My God will not despise; Vainly and long I sought to make it pure, To meet thy searching eyes; Corrupted first in Adam's fall, The stains of sins pollute it all— My guilty heart!</p> <p>Here is my heart!—my heart so hard before, Now by thy grace made meet; Yet bruised and wearied, it can only pour Its anguish at thy feet; It groans beneath the weight of sin, It sighs, salvation's joy to win— My mourning heart!</p> <p>Here is my heart!—in Christ its longings end, Near to his cross it draws; It says, "Thou art my portion, O my Friend, Thy blood my ransom was." And in the Saviour it has found What blessedness and peace abound— My trusting heart!</p>	<p>Here is my heart!—ah! Holy Spirit, come, Its nature to renew; And consecrate it wholly as thy home, A temple fair and true. Teach it to love and serve thee more, To fear thee, trust thee, and adore— My cleansed heart!</p> <p>Here is my heart!—it trembles to draw near The Glory of thy throne; Give it the shining robe thy servants wear, Of righteousness thine own; Its pride and folly chaso away, And all its vanity, I pray— My humbled heart!</p> <p>Here is my heart!—teach it, O Lord, to cling In gladness, unto thee; And in the day of sorrow still to sing, "Welcome, my God's decree." Believing, all its journey through, That thou art wise, and just, and true— My waiting heart!</p> <p>Here is my heart!—O Friend of friends, be near, To make each tempter fly, And when my latest foe I wait with fear, Give me the victory! Gladly on thy love reposing, Let me stay, when life is closing— Here is my heart!</p>
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## ONLY GOING.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

<p>THEY are going—only going— Jesus called them long ago! All the wintry time they're passing, Softly as the falling snow; When the violets, in the spring-time, Catch the azure of the sky, They are carried out to slumber Sweetly where the violets lie.</p> <p>They are going—only going— When with summer earth is dress'd; In their cold hands, holding roses, Folded to each silent breast; When the autumn sun is glowing, Out above the harvest sheaves, They are going—ever going— Thick and fast, like falling leaves.</p> <p>All along the mighty ages, All adown the solemn time, They have taken up their homeward March, to that serenest clime,</p>	<p>Where the watching, waiting angels, Lead them from the shadows dim, To the brightness of His presence Who has called them unto him.</p> <p>They are going—only going— Out of pain, and into bliss; Out of sad and sinful weakness, Into perfect holiness.</p> <p>Snowy brows, no cares shall shadethem; Bright eyes, tears shall never dim; Rosy lips, no time shall fade them— Jesus called them unto him.</p> <p>Little hearts, for ever stainless— Little hands as pure as they— Little feet by angels guided— Never a forbidden way!</p> <p>They are going—ever going! Leaving many a lonely spot; But 'tis Jesus who has called them— "Suffer, and forbid them not."</p>
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H. W.

## Reviews.

*The Life of the Right Rev. D. Wilson, D.D., late Lord Bishop of Calcutta, and Metropolitan of India.* By the Rev. J. BATEMAN, M.A. In two volumes. With portraits, maps, and illustrations. John Murray.

DANIEL WILSON held, for fifty years, so prominent and influential a position in the evangelical section of the Anglican church, that an ample biography was due to his memory. Whether a memoir extending to nine hundred closely-printed octavo pages does not err on side of excess, may be seriously questioned. That must be a very eventful life which affords sufficient material to be advantageously woven into so large a fabric. We are, however, bound to say that we have read the two volumes through, and our interest has rarely flagged. Bishop Wilson was no common man. Whatever he did, he did earnestly. Whatever he was, he was most intensely and thoroughly. This intensity of purpose and thoroughness of character stood him in the stead of great genius or profound learning. It secured his success in life, and it saves his biography from tediousness now that he is dead. His history is one well calculated to rouse the torpid, to stimulate the indolent, and to inspire the timid with energy and decision. These volumes have an additional interest to Nonconformist readers from the curious glimpses they give us of the state of parties in the Establishment. Mr. Bateman, like a good son of the Church, has done his best to conceal or palliate the intestine strifes and disorders he could not altogether pass by. But some of the scenes to which he adverts are neither attractive nor edifying. The meeting of the venerable Society for Promoting Christian Knowledge, alluded to in the first volume, bears a very ugly likeness to an assembly, described by the evangelist Luke, held in the theatre at Ephesus eighteen hundred years ago. The broils and squabbles in which the Incumbent of Islington found himself involved, almost from the day on which he entered upon the living to that on which he quitted it, must often have made him sigh for the freedom and tranquillity he had enjoyed as the minister of St. John's Chapel, Bedford Row, where, though nominally a clergyman of the Established Church, he was really a Congregationalist minister, working upon the voluntary principle.

Daniel Wilson was born in Church Street, Spitalfields, on 2nd July, 1778. He was sent to school to a Mr. Eyre, who had been for many years curate to the Rev. R. Cecil, and was himself a man of eminent piety. The indomitable energy and determination which were subsequently to raise the lad to such high dignities were already apparent; but it was by no means clear what direction they would take. Mr. Eyre used to say of him, "There is no milk-and-water in that boy; he will be something either very bad or very good." One day, when a fit of laziness and perversity had seized him, his master said, "Daniel, you are not worth flogging, or I would flog you." This touched his pride. He set himself to work with indefatigable industry, and was never in disgrace again so long as he remained at school. Once, finding himself unable to complete his appointed task, he refused to join the family at dinner, saying, "No, if my head will not work, my body shall not eat."

Leaving school at the age of fourteen, he was bound apprentice to his uncle, a silk manufacturer, in Spitalfields, for seven years. During this period he seems to have plunged into a good deal of dissipation and vice; but, before its termination, had become truly converted. The history of the great change in him is one of very deep interest. A desire to devote himself to the ministry

soon arose, but was opposed by his friends. This led to interviews with Rowland Hill, John Newton, and Cecil, which are interestingly narrated. At length, the obstacles being removed, he went to Oxford, and entered at St. Edmund's Hall, in the year 1798. Here the same energy and industry which he had displayed at school secured for him the honours of the University. Among other prizes, he carried off that for the English Prose Essay. It is a singular coincidence, that Heber, his predecessor in the See of Calcutta, gained, at the same, the prize for poetry; and they recited, the one his poem on Palestine, the other his essay on Common Sense, from the same rostrum, in immediate succession.

Mr. Cecil's health was now failing, and his friend, Mr. Thornton, had given him the living of Chobham, that he might find some respite there from the oppressive labours of St. John's Chapel. Here he used to spend the summer months, retaining a curate in charge of the parish throughout the year. To this curacy Mr. Wilson was appointed, and retained it for two or three years, until he was made tutor of his own college, St. Edmund's Hall. From Oxford he removed to London, succeeding Mr. Cecil at St. John's. In May, 1824, he received the living of Islington, and was succeeded in Bedford Row by the Hon. and Rev. Baptist Noel. The lamented death of Reginald Heber having vacated the Bishopric of Calcutta, he was appointed to it in March, 1832, and sailed for India a few weeks afterwards. With the exception of a short visit to England, rendered necessary by his state of health, he remained there till his death, on the 2nd January, 1858. The closing scene is thus described:—

“Through the night it appeared the Bishop had been somewhat restless. At half-past five in the morning he had his usual cup of tea; and the bearer, at his wish, combed the few thin white hairs, which were to him ‘a crown of glory.’ He then lay down again, and seemed to fall into a doze. His old and faithful Sirdar, the man who had assisted him when fallen in the verandah the year before, sat with other servants just inside the door, waiting and watching. As time passed on, they were all struck with the unusual stillness; not a sound was heard, not a movement made; all was silent and motionless. At length, they became frightened, and one ran for help. The Archdeacon hurried to the room, and found the Bishop lying calm and apparently unconscious. Doubtful whether what he saw was life or death, and unwilling to utter a disturbing word, he instantly knelt down and offered up the prayer appointed for a departing soul: ‘Wash it in the blood of that immaculate Lamb that was slain to take away the sins of the world, that whatever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan being purged away, it may be presented pure and without spot before Thee.’ Then rising from his knees, he kissed the pale cold cheek, and sought for any signs of lingering life. But none appeared. Without a struggle or sigh, the soul had left its earthly tenement; and in that hour the Master had fulfilled the oft-repeated prayer that his servant might ‘END WELL.’”

We have often wondered at the very various opinions expressed, and the entirely opposite estimates formed of Bishop Wilson. We have heard him spoken of in terms of unbounded eulogium as having approached perfection as nearly as human infirmities would admit; and we have heard him charged with arrogance, tyranny, and chicanery. This memoir goes far to explain these contradictions. His energy and force of character were such that he could hardly fail to be regarded either with warm attachment or keen aversion. His faults were upon the surface, and were of a kind peculiarly liable to give offence to those who differed from him. His biographer, who speaks of him in language of enthusiastic commendation, yet admits the presence of defects which “lay upon the side of hasty impulse, quick action, sharp words, want of consideration for

others, a sanguine temperament, something of egotism, and occasional inaccuracy of statement." We are convinced that much of the opprobrium with which he was often visited arose from his possession of one very rare and admirable quality—having opposed a measure most vehemently and to the last point of resistance, if it were carried against him, he would not only submit to the inevitable necessity, but would set himself to work out as successfully as he could that very decision which he had opposed as long as it was possible. This, as in the case of Sir Robert Peel, often involved him in a charge of treachery and tergiversation from those who did not know how to yield when resistance became hopeless. They seemed to be deserted by their leader, who had gone over to the winning side.

So large a portion of his public life was spent in India, that we must look thither if we would estimate the amount and value of his labours. About one-third of the first volume, and the whole of the second, are devoted to narrating the ceaseless activities of his Indian Bishopric. As Christians, we cannot but rejoice in the spectacle of his abundant labours in the cause of our common Lord. It was mainly due to his energy and zeal that the Episcopal Church in India was aroused from its sloth and worldliness, and made to feel its solemn responsibilities before God and man. Our missions there are all so wofully underhanded, the field is so vast and the labourers are so few, that sectarian jealousy can hardly exist. We can therefore thank God for clergymen and chaplains stirred up to preach Christ in augmented numbers, and with an earnest devotion never surpassed in these days. But there is another side to his Episcopal labours which we cannot contemplate with equal satisfaction. Of late years the relationships between the clergy of India and the missionaries of other denominations have been changing for the worse. The spirit of brotherhood and paternal regard which used to prevail between them is giving place to that arrogant exclusiveness and sectarian bigotry which are so offensive in our English Churchman. And for this we believe Daniel Wilson to be mainly responsible. Whilst still professing ultra-evangelical tenets, he was not one whit behind the extremest Tractarian in his assertion of ecclesiastical supremacy and clerical exclusiveness. We find him reprimanding an Episcopalian chaplain who was about to read prayers when a Presbyterian chaplain was to preach; in answer to an inquiry as to how regimental prayer-meetings should be conducted, he orders that "no laymen shall be permitted to engage in any part of the service," that "the chaplain shall in every case be present, and conduct the service," and "the prayers shall consist of selections from the Liturgy, to be read by him." Writing to a chaplain at Lucknow, he lays down the law that where there is no resident chaplain, a layman may, so long as the necessity lasts, be allowed to read a portion of the Liturgy and such a sermon as the Bishop may approve; but this permission is to cease with the necessity that elicits it; and where a single full service in the week is given, "no layman can have the least right to perform any service." In stations where there is no Episcopalian chaplain, but only a Presbyterian minister, members of the Established Church are not to attend the service of the latter, but a layman is to read the Liturgy and a sermon, so as to secure "our union as Churchmen in our own sacramental offices." And in the case of cemeteries, he insisted that the whole of the consecrated ground belonged of right to the clergy and members of the English Church, and that a piece of unconsecrated ground was to be added for the use of Roman Catholics and Dissenters. The spirit displayed in these regulations was manifest in all his Episcopal government. For a quarter of a century he was engaged, with rare skill and energy, in carrying out these principles. The

result is that the union of all true believers which exists in other parts of the mission field, and which used to exist in India, has passed away in that vast continent. The Episcopalians have assumed the title of *the Church*, holding themselves aloof from their fellow-Christians, whom they contemn as sectarians and schismatics. This change is to a very great extent due to the late Bishop, and forms a serious deduction from his usefulness.

Upon the nobler side of his character much might be said, but for which we have not space. It is vividly set forth in these pages. We cannot wonder at the enthusiastic admiration and deep love felt for him by members of his own church. Multitudes say, with Allan Webb, apostrophising his lifeless body, "*A brave and noble soldier! A wise, bold leader! I esteem it the greatest privilege of my life to have known and loved him!*"

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*The Liturgy and the Dissenters.* By the REV. ISAAC TAYLOR, M.A., of Trinity College, Cambridge, curate of Trotterscliffe. London; Hatchard & Co.: pp. 40.

LONG has the name of Isaac Taylor been popular. "Elements of Thought," "The History of the Transmission of Ancient Books," and, above all, "Ancient Christianity," have given to the name a substantial value in the estimation of intelligent men. Unfortunately the accomplished author left the region of fact for that of sentiment, and involved both himself and his readers in a haze; an assertion which will apply to the whole series of works of which "The Natural History of Enthusiasm" was the first. Treading in his father's footsteps, and reproducing his father's peculiarities, both of excellence and defect, the son now appears on the scene, with a pamphlet on "The Liturgy and the Dissenters;" a pamphlet which discovers great research and unquestionable ability; with a large amount of that indefiniteness which is the defect of the father's writings: for example, at page 33, the curate of Trotterscliffe, anticipating a Reformed Liturgy, says:—

"The Political Dissenters—the uncompromising Anti-State-Church agitators—would, no doubt, continue to maintain a position which they find not altogether uncongenial. The Religious Dissenters—the calm, moderate, sensible men—would mostly join the Church."

Mr. Taylor adopts the notion, which clergymen are very fond of assuming, that the vigorous opponents of a state church are political, and other Dissenters religious; and yet the former are the very men whose one distinction is this, that they cannot bear the admixture of politics with ecclesiastical affairs; whereas the latter, according to Mr. Taylor's opinion, are willing that the mixture of religion with politics should be retained. If he had reversed his epithets, the sentence would have been objectionable indeed, but certainly much nearer the truth than it is now. Try it.

The Religious Dissenters—the uncompromising Anti-State-Church agitators—would, no doubt, continue to maintain a position which they find not altogether uncongenial. The Political Dissenters—the calm, moderate, sensible men—would mostly join the Church.

Could we reach the ear of this clergyman, we would earnestly advise him, as the one thing more important than all others to his healthy mental growth, and to his future position in the literary world, to be very watchful against the tendency which his pamphlet discovers, to confound sonorous sentences with accurate thought.

Judging of Mr. Taylor's religious opinions from this pamphlet, we imagine him to belong to the moderate school, as it is called; that is, to the party which, having no very decided opinions, hopes to be pretty well received by all. Full-blown Puseyism is, by many, decried; thorough Evangelicalism, not less so. The Gorham decision, and the difficulties which beset a man of very definite sentiments, are creating a new party. The demand is producing the supply; and young men are pouring from the universities whose creed is—

miserable to say!—an ever fluctuating admixture of the two incongruous elements, Puseyism and Evangelicalism: to which class Mr. Taylor makes too near an approach; for at page 35, he says:—

“The presentation of theologic truth, when made from the so-called *Evangelic* or *Puritanic* point of view, appears to be more in accordance with the intellectual tendencies of Englishmen than is the same fundamental truth when viewed from the position of the *Anglo-Catholic* divines.”

Tractarianism is outspoken and logical; the Bible equally so; for “circumcision availeth nothing, nor uncircumcision, but a new creature;” but Mr. Taylor tells us “that calm-minded men of all parties are willing to admit that the baptismal controversy is a dispute about words, rather than about things.” With him “*æsthetic religionism*” and *Evangelicalism*, are branches of the same root. He reminds us of an Irish witness, who, having first said “*Yes*,” and then “*No*,” in answer to the same question, on being sternly asked by the judge which he meant, replied, “Which you please, my lord.” It is with unfeigned grief that we perceive a fine mind like his bewildered by the doctrinal and ecclesiastical errors of the *Prayer-book*.

It is due to Mr. Taylor to say, that he writes with fearless frankness. The state of the Establishment, and the rights of Nonconformists, are unhesitatingly proclaimed. He affirms that “half, or perhaps more than half, of the worshipping population is alienated from the Church” through “the fatal sluggishness of her gigantic organism in providing for the spiritual destitution of the masses;” that Dissenters labour under “vast disadvantages, social and pecuniary;” that it is by them, and not by Episcopalians, that the wants of the increasing population have been provided for; that if they continue as they have begun, “the next generation will see the revenues of the Church secularised, and her edifices appropriated to the alternate use of claimants of every sect;” that while “the Church of England enjoys the prerogatives of her connection with the state, she must submit to the bondage thence ensuing;” that the sovereign of this country “has an ecclesiastical supremacy unexampled, save in Utah or in the Papal States;” that “her revenues, for the most part, are national property, and are, and have been, controlled by Parliament, in a manner which would be utterly inappropriate and unjustifiable in the case of the revenues of any body of Dissenters whatsoever;” that, “in any scheme of liturgical revision, the wishes and claims of the Dissenters have a title to consideration equally valid with those either of the clergy or of conforming laity;” nay, more, “that while the interests of the laity of the Church are entitled to more deference than the wishes of the clergy, the conscientious convictions of the Dissenters claim a still higher measure of regard,” because of the manner in which they have heretofore been treated. Indeed, from the true and bold testimony Mr. Taylor bears to the past conduct of Nonconformists, and to the sluggishness, corruption, and cruelty of Conformists, we might have expected him to reach the obvious conclusion, that the most patriotic and religious course the state could adopt would be, to countenance Dissenters in every mode, and to put away that system, the inefficiency of which, according to his own showing, is attested by the loud voice of centuries. But, in Mr. Taylor’s opinion, “the Dissenters are already dangerously numerous and powerful;” and the two things to be aimed at are, the weakening of those who have been, as he proves, the light and salt of the land; and the strengthening of that establishment, the plethoric laziness and guilt of which he demonstrates.

And how does this sanguine writer hope to promote a design so completely at variance with the facts with which his own pages abound? By “paving the way for a comprehension of all moderate Dissenters, and so turning rivals into allies.” And what sort of pavement would he lay down to tempt the footsteps of Nonconformists? A slight reform in the *Prayer-book*! He writes in ignorance.

*The Life of John Hunt, Missionary to the Cannibals.* By GEORGE STRINGER ROWE. Hamilton, Adams, & Co.

The title of this book is more forcible and plain than elegant ; but, perhaps, for that very reason, is the more in keeping with the character of the man whose life it contains, and of the mission which absorbed his whole energy, and in a short time utterly consumed his strength. The name of John Hunt deserves to be better known than it is by the Christian families of England. It would prove an inspiring watchword to the working members of our churches, and would present, especially to the young, a model of humble, earnest piety, of unflinching industry, untiring perseverance, and Christian heroism. He was a Lincolnshire ploughboy, whose "school-days were passed under the auspices of the parish pedagogue," and soon ended. "At the age of ten years he began to work on a farm," but was so unskilful in handling the implements of husbandry, that his workfellows held him in contempt, nicknamed him after a poor idiot in the village, and recommended him to be a tailor. His only point of excellence was, that he could remember the clergyman's text better than his companions. "At sixteen he fell ill of brain fever, which seemed likely to prove fatal," but which really proved an important crisis in his life. It made the thought of death dreadful to him, and on his recovery he gave himself to prayer and the company of the pious. After the lapse of another twelve months, he sought and found the salvation of God by penitence and faith in Jesus Christ our Lord. From this time, too, his intellectual life began to grow and develop itself. He gave himself to reading, and thoughtfulness, and prayer. Once his mind was so abstracted by meditation, that being ordered to take a load of corn to the market, he harnessed the horses, and set off with an empty wagon. Some friends encouraged him to attempt to preach. He did so, and the approval of God and man cheered him and bade him go on and prosper. At length he became a candidate for the Wesleyan ministry, and was sent to the Hoxton Theological Institution.

With a strong inclination to the mission work, Hunt had always looked to Africa as the scene of his future life and labours. So much did he consider this a settled thing, that when summoned to the Mission House, and asked if he would go to Fiji, he was quite startled, and returned to the Institution under strong emotion. A fellow-student sympathised with him, and spoke of "the perils and hardships of a mission to those cannibals." "Oh, that's not it!" exclaimed the other. "What is it then?" Hunt's strong form was almost convulsed by some intense feeling ; at last he said, "I'll tell you what it is. That poor girl in Lincolnshire will never go with me to Fiji ; her mother will never consent." It was for her he felt much more than for himself. He wrote to that "poor girl," and was in an agony of suspense till the arrival of her answer. When it came, he hastened to the friend to whom he had confided his fears, and with a bright face and cheery voice cried out, "It's all right ! She'll go with me anywhere !"

On the 29th of April, 1838, Mr. and Mrs. Hunt, with Messrs. Jaggar and Calvert, sailed for Sydney, and, after tarrying there awhile, embarked for Fiji. They left Sydney the same day as the lamented John Williams sailed for the fatal Erromanga. We must not attempt to trace the history of Mr. Hunt's life, and toil, and suffering, among the Fijian cannibals. This would be to do what Mr. Rowe has so ably done for us. It occupies a space of scarce ten years. But they were years of immense toil, intense anxiety, and sometimes of exquisite and heart-rending sorrow. In that space John Hunt lived. "in abundance of labours and extraordinary successes, a long life." We have been tempted to present extracts, but the limits assigned us will not allow of this, and we must therefore refer those interested to the volume itself. Mr. Hunt's motto was, "Holiness and usefulness," and his life was worthy of it. In addition to his many other labours, this once illiterate Lincolnshire ploughboy translated the whole of the New Testament into Fijian, from the original Greek, and had begun the translation of the Old Testament when death cut short his life and career of usefulness. The esteem in which he was held by the natives may be learnt from the prayer offered during his last illness by Elijah Verani, once a most diabolical heathen, but now converted,

"clothed, and in his right mind" :—"O Lord! we know we are very bad; but spare thy servant. If we must die, take me! Take ten of us! But spare thy servant to preach Christ to the people."

We commend this volume as one of thrilling interest and suggestiveness. Its style and execution entitle it to be respected for its literary merit. And it forms a very congenial and useful appendix to the work on "Fiji and the Fijians," edited by the same author.

## Brief Notices.

*Christianity in the First Century.* By CHH. HOFFMAN. Translated from the German. T. & T. Clark.—The first century of the Christian era was one of deep, inexhaustible, and universal interest. It formed the turning point in the destinies of humanity. It was the boundary line between ancient and modern history, concluding the old, and beginning the new. The secular and the ecclesiastical historian alike look back to it as the most eventful period with which they can deal. Theology and scriptural exegesis are impossible without some acquaintance with its events. Every attempt to elucidate this critical period of the world's history must, therefore, command our thoughtful attention. We cannot say that Hoffman has added much to our knowledge of it. He has been contented to follow in the steps of Neander, Gieseler, and Guericke. But he has presented the results of their researches in a very agreeable and compact form. There was room in Messrs. Clark's list of ecclesiastical histories for this convenient manual. It contains many things indeed from which we dissent. We do not believe the church at Rome was either founded or taught by the Apostle Peter; or that John Mark left Paul and Barnabas, on their mission tour, on account of differences respecting the reception of the Gentiles into Christian fellowship; or that Paul's theory of the church was, that the Gentiles were to be grafted in upon the Jewish stock. These errors, however, are but incidental, and need not prevent our general commendation of the volume. The translation is very unequal. For the most part it is clear and good; sometimes rising to picturesque beauty and idiomatic force; but there are passages sadly disfigured by German idioms, and some sentences are barely intelligible from the same cause.

*The True Idea of the Church.* By the Rev. Dr. HODGE. With Prefatory Note by Dr. Hanna. 1s. 6d. Constable & Co.—The justly-esteemed professor of Biblical literature at Princeton has published in the "Princeton Review" three articles

under this title, which are here reprinted in a pamphlet form, with a few lines of preface by Dr. Hanna. The great value of this contribution to our ecclesiastical literature consists in the fact that it submits to a thorough searching scrutiny all the passages in the New Testament which throw light upon the *internal* structure of the church. We say *internal* structure, meaning thereby to distinguish between the constituent elements of the church and its external form, whether Episcopalian, Presbyterian, or Congregational. Dr. Hodge proves to demonstration that "it consists of saints or true Christians, and that the essential bond of their union is not external organization, but the indwelling of the Holy Ghost." Some of our readers will be ready to say, "Surely there needs no long argument to prove this." Such an objection may be true as far as we are concerned. Our doctrine of baptism saves us from all difficulty or perplexity on this point; but it is just here that the great battle has to be fought with the adherents of ritualism in its various forms. Dr. Hodge has conducted his argument with admirable clearness, precision, and force.

*Aspirations from the Inner, the Spiritual Life, aiming to reconcile Religion, Literature, Science, Art, with Faith, and Hope, and Love, and Immortality.* By H. McCORMAC, M.D. Longmans.—Our readers will probably remember the story of a Spanish grandee, with a score of names and titles, who knocked up the landlord of an hotel one night, and demanded accommodation. Boniface, asking who was there, and being answered by a recital of the applicants' names and dignities, slammed the window to in a pet, and went to bed again, protesting that he had not room for half so many people. The title page of this volume will probably have a similar effect upon our readers; and we can assure them that they will lose little if they content themselves with it, and go no farther. The book contains many prettinesses about literature and art; but the theology is of

the most threadbare, meagre, slipshod kind. Imagine a man talking about "faith, and hope, and love, and immortality," without "naming the name of Christ!" Yet Dr. McCormac has done this. We do not say that in the 370 pages the "Name which is above every name" never occurs; but we do say that we have not been able to find any allusion to it. The book is not without literary merit; but, for its announced purpose, it is worse than useless.

*Hymns and Sacred Poems, on a variety of subjects; comprising the whole Poetical Remains of the Rev. A. TOPLADY: with a Sketch of his Life.* 4s. 6d. Daniel Sedgewick.—To Mr. Topladý we owe some of our sweetest and most edifying hymns. "Holy Ghost dispel our sadness," "Deathless principle arise," "Rock of ages cleft for me," "Your harps ye trembling saints," and many others, are familiar and dear to all Christian hearts. We doubt not that many persons will be interested to see the whole of Mr. Topladý's works, which they will find collected here without omission, abridgment, or alteration. Our acknowledgments are due to the compilers of our various selections for omitting so few that were worth retaining, and for so seldom altering the original without improving it.

*The Piedmontese Envoy. A Tale.* By PROTHESIA S. ELTON. 2s. 6d. Ward & Co.—In this tale Mrs. Elton endeavours to describe "the men, manners, and religion of the Commonwealth, and also to illustrate those principles, temptations, and errors which should be manifested or avoided at all times." The task she has undertaken is one of no slight difficulty. The ethical purpose is apt to spoil the tale, and the development of the plot to interfere with the moral teaching. But we are bound to say that Mrs. Elton has succeeded as far as was possible. We follow the fortunes of her hero with considerable interest. She describes the men and manners of that eventful era with much accuracy, and her remarks upon the multifarious topics discussed are enlightened and scriptural. Careful thought and extensive reading are manifest on every page.

*Samuel the Prophet, and the Lessons of his Life and Times.* By the Rev. R. STEEL. 4s. 6d. T. Nelson & Sons.—We have here a thoughtful and devout, but somewhat diffuse, treatise on the life of the great prophet and judge of Israel. It consists of twenty-four sermons on the various incidents of his eventful life. Mr. Steel has made good use of all which has been written upon the subject, and has contributed many useful remarks of his own. But the book suffers from a prolixity and amplification, which, however needful in a

spoken address, are apt to become wearisome in a printed volume.

*Work and Conflict; or, the Divine Life in its Progress. A book of Facts and Histories.* By the Rev. J. KENNEDY. Religious Tract Society. An admirable book of practical piety. The work and conflict of the Christian life are illustrated by passages in the lives of the great and good men of every age, who "have wrought righteousness, obtained promises, out of weakness were made strong, of whom the world was not worthy." The Religious Tract Society have published many excellent volumes of this character, but none which we think more adapted to usefulness than the one before us.

*The Protestant Theological and Ecclesiastical Encyclopædia: being a condensed translation from Herzog's Real Encyclopædia.* Part 10. T. & T. Clark.—The last part of this condensed translation of Herzog's great Encyclopædia extends from George von Polenz to St. Helena. The most important articles are those on the Gnostics, the Greek Church, Harmony of the Gospels, Hebrew Language and Poetry, and Epistle to the Hebrews. This Cyclopædia, when completed, will form an inexhaustible mine of information on all theological and ecclesiastical questions.

*The Family Shakespeare, in which those words and expressions are omitted which cannot with propriety be read in a family.* By THOMAS BOWDLER. Parts x.—xiv. 1s. each.—Bowdler's Shakespeare, published by Longmans, to which we have often called the attention of our readers, still continues to appear with undiminished excellence of typography and style. The text of this edition is so well known that we need say no more respecting it.

*Sunshine in the Workhouse.* By MRS. G. W. SHEPPARD. Nisbet & Co.—Most entirely do we concur with the saying of S.G.O., that "there is no one field of real good in which Christian ladies of zeal and common sense can do more than in that offered by the union houses." It is not that the food is insufficient or the accommodation bad; but the dull monotonous uniformity is most oppressive, especially to those aged poor who "have kept themselves respectable," and "always had a house over their heads" in their younger days. This aptly named volume describes the visits of a Christian lady to one of our union houses, and narrates her admirable efforts for the welfare of its inmates. It is a work characterised by great good sense and deep Christian feeling. Many of the statements made we can verify from our personal knowledge of the facts. We earnestly desire a very wide circulation for this interesting little volume, and to each

reader of it would say, "Go thou and do likewise."

*The Great Transaction.* By EDWARD STRANE, D.D. Jackson & Walford.—This is an excellent tract, scriptural, serious, plain, persuasive, short, moreover cheap, and everything that such a tract should be. We warmly commend it to the use of all who wish either to explain to others the nature of "The Great Transaction" of human life, or to persuade to its accomplishment.

PERIODICALS.—*Macmillan's Magazine* improves as it continues. The last number contains much valuable information on Savoy, by J. M. Ludlow, and on the Suez Canal Scheme by the far-famed Hertfordshire Incumbent. We have a curious chapter of English political history by G. S. Venables, and some useful remarks on Revivals from the Broad Church point of view by the Rev. J. Ll. Davies. Of the twelve articles it contains there is not one but may be read with interest or instruc-

tion.—*The Christian Spectator*, under its new editorship, has taken a fresh lease of life. The bitterness and asperity which used to distress its best friends have disappeared, and it has lost nothing of the freshness and variety which have always characterised it. It deserves to succeed, and we have no doubt will do so.—*Good Words*, edited by Norman Macleod, is one of the new serial candidates for public favour. It has all the force and vigour which we might expect from its well-known editor, and is admirably adapted for family reading. The articles are almost all original, and consist of tales, sketches, narratives of travel, and occasional devotional papers. Its circulation we believe has already reached 30,000 per month.—*The Family Treasury* has been favourably noticed in our pages on one or two occasions, and still deserves all the commendation it has received. We are glad to repeat our testimonial to its excellence.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

TRURO.—The anniversary services were held on Sunday, the 19th Feb. The Revs. Dr. Etheridge and J. P. Allen, M.A., preached. On Monday a tea-meeting was held, when addresses were delivered by the Revs. J. Walcot, R. Pauks, J. P. Allen, M.A., T. Rider, and E. Dennett. W. H. Bond, Esq., occupied the chair. During the past year between £40 and £50 have been raised towards the debt. Still £400 remain. It is now proposed to attack the whole amount, and for this end collecting-cards have been issued. If any friend should feel inclined to aid this struggling cause, the Rev. E. Dennett would thankfully receive his contribution.

LUTON, BEDS.—The annual tea-meeting of the church and congregation connected with Union Chapel, Luton, was held on Tuesday, the 21st Feb. The pastor, the Rev. J. Makepeace, presided. After prayer, addresses were delivered by the Revs. D. Gould, S. E. Dodge, T. Hands, T. Baker, B.A., and the Rev. R. Robinson. The financial result on behalf of the Chapel Debt Fund was highly satisfactory.

DEVONPORT.—The fifth anniversary of the opening of Hope Chapel was celebrated on the 11th and 12th ult. The Rev. S. Manning, M.A., of Frome, preached in the morning and evening of the Lord's day to

large and interested congregations. On Monday a tea-meeting was held, when about 600 persons assembled. J. R. Jeffery, Esq., of Liverpool, took the chair. Prayer having been offered, the financial statement was read by R. S. Pinsent, Esq., and the announcement was made that the whole debt on the chapel was extinguished, more than £4,700 having been raised in about five years. Addresses were delivered by the chairman, by the Revs. S. Manning, J. Charlton, M.A., President of the Western College, T. C. Page, Peter Adams, Esq., and other friends. The gratification felt concerning the extinction of the debt was much increased by the presentation of a testimonial to the honoured and beloved pastor of the congregation. The Rev. J. P. Haddy, of Ravensthorpe, formerly a member of the church at Devonport, presented Mr. Horton with a purse containing £100, as a token of the affection and esteem of the congregation. Mr. Horton very feelingly acknowledged the gift, briefly referring to the hearty co-operation and kindness he had met with, and to the blessing of God upon his labours in Devonport for a period of nearly forty years. Among the ministers present three were formerly members of the church, and were introduced into the ministry by Mr. Horton:—Revs. J. May, of Saltash; J. P. Haddy, of Ravensthorpe; and R. G. Moses, B.A., of Lymington.

**KINGSGATE CHAPEL, LONDON.**—On the 6th of March, the fifty-second anniversary of the schools connected with this place was celebrated. Nearly 200 friends were present at the tea. The pastor, the Rev. Francis Wills, presided, and gave some very striking and interesting cases in connection with the various efforts put forth in the schools. Mr. E. Bartlett, the secretary, read a very encouraging and satisfactory report. Mr. Smith, the treasurer, reported the financial condition of the schools, showing a balance in hand. The meeting was addressed by the Revs. C. Woollacott, Dr. S. Wills, S. Pearce, and by W. Heaton, Esq., Messrs. J. Goucher, H. Harding, H. Lambert, Crassweller, Hooper, Ireton, and Curties.

**ALCESTER.**—The Baptist chapel was opened on Wednesday, the 7th ult. The Rev. S. Evans commenced the morning service, and the Rev. I. Lord, of Birmingham, preached. In the afternoon addresses were delivered by the Revs. J. Green, S. Dunn, S. Evans, J. Phillips, J. Stevens, J. Ashwell, F. Overbury, and Mr. Stephenson. In the evening the Rev. C. Vince preached. On Lord's day, the 11th, the Rev. H. E. Sturmer, of Worcester, delivered two sermons. The congregations were large. The collections amounted to £62. The church and congregation have contributed with a liberality which receives general commendation, and they confidently hope to obtain assistance from friends which will enable them to clear off the debt.

**CROSS STREET CHAPEL, ISLINGTON.**—Services have been held in this place for the purpose of raising funds in behalf of the debt and the expenses recently incurred. In the morning the chapel was crowded to hear the Rev. C. H. Spurgeon. Afterwards the friends assembled in the school-room, where dinner was prepared. Sir S. M. Peto, Bart., M.P., presided. The cloth having been removed, the Rev. A. C. Thomas, the pastor of the church, stated that the congregation had raised £4,250 since the erection of the chapel, and that £2,750 of this had been raised within the last four years, and with scarcely any extraneous help, while there remained £1,500 mortgage debt, and a balance of £450 on recent alterations. He appealed for aid in meeting these liabilities. Sir S. M. Peto, the Revs. H. Allon, Corbyn, A. M. Henderson, E. White, and C. H. Spurgeon, addressed the meeting. In the evening the Rev. E. Paxton Hood preached.

## ORDINATION AND RECOGNITION SERVICES.

**ROCHDALE.**—On Tuesday, February 21st, the Rev. John Horne was ordained to the co-pastorate with the Rev. W. F. Burchell. The Rev. S. G. Green, B.A., delivered an introductory discourse. The usual questions were put by the Rev. F. Bugby, and answered by Mr. Horne. The ordination prayer was offered up by the Rev. W. F. Burchell, the charge delivered by the Rev. J. Acworth, LL.D. In the evening the Rev. C. M. Birrell delivered another discourse.—On Tuesday, the 28th Feb., Mr. Horne was presented with a testimonial in acknowledgment of his services to the working classes in delivering to them a course of Sunday afternoon lectures.

## PRESENTATIONS AND TESTIMONIALS.

**BRAINTREE.**—On Wednesday evening, the 14th ult., the inquirers in connection with the Rev. J. Mostyn's chapel held a social tea-meeting. One of their number presented Mr. Mostyn with a copy of Bengel's "Gnomon of the New Testament," as an acknowledgment of the great good they had experienced under his preaching and Christian advice.

**HAWORTH, YORKSHIRE.**—On Saturday, March 17th, a testimonial was presented by the working people to the Rev. J. H. Wood, in the shape of an elegant and costly timepiece, as an acknowledgment of his interest in their welfare, and of his labours for their benefit. The testimonial was subscribed to by persons of all sects and parties, most of whom attended the week evening lectures which Mr. Wood has delivered during the winter months.

**HUNTINGDON.**—The members of the church and congregation under the pastoral care of the Rev. Charles Clarke, B.A., have recently presented him with a very handsome timepiece, as an expression of their appreciation of his labours.

## MINISTERIAL CHANGES.

The Rev. John Penny, of Coleford, has accepted the invitation of the church assembling at Buckingham Chapel, Clifton, and will enter upon the labours of his pastorate about the middle of May.—The Rev. J. G. Owen, Pandy Capel, has accepted the call of the church at Rhyl to become their pastor. He began his labours the first Sunday in March.—The Rev. E. Davis, late of Martham, Norfolk, has accepted an invitation from Longhope, Gloucestershire, and has entered upon his duties there.—The Rev.

J. Salisbury, formerly of Horton College, Bradford, has received an invitation to the pastorate of the church at Hugglescote and Ibstock.—The Rev. C. W. Vernon resigns his charge at Broughton, Hants, and having accepted a call from the church at South Molton, Devon, enters upon his new sphere of labour early in April.—The Rev. Dr. Perry, of Wakefield, has resigned his pastoral charge, and is open to invitations.—The Rev. John Price, of Warminster, has accepted an invitation to the pastorate of the church at Amersham.

## RECENT DEATHS.

### THE REV. JOHN SAUNDERS.

In a retired spot in Highgate Cemetery, under the shade of an Acacia tree, away from ostentatious monuments, rest the remains of John Saunders—one of England's worthies—although unknown to fame. He was not a great warrior, or orator, or statesman, but a Christian gentleman, who sacrificed possible worldly greatness for the service of Jesus Christ. He founded the Baptist church in Sydney, and was for nearly fourteen years pastor of that church; and the following extract from the *Sydney Morning Herald* will show the esteem in which he was held by the colonists; and as it also gives a concise statement of his life, we quote that statement in preference to giving our own account. After details of the origin of the Baptist cause in Sydney, the article proceeds thus:—

“Mr. Saunders was born in London, in the year 1807. At the early age of nineteen he set his mind on becoming a missionary, but, by the advice of his family and his religious friends, he was induced to adhere to the profession of the law, on which he had entered. Soon after, however, being led to conduct regular services for a congregation in London, he felt called upon to resign his profession altogether, and to give himself wholly to the ministry.

“Some friends of the Baptist Missionary Society who approved of his intentions recommended him to prepare for a missionary to India, and with this view to study under a private tutor, instead of entering one of the denominational colleges. This advice Mr. Saunders followed, and subsequently attended the winter session of the Edinburgh University in 1832-3.

“He was then encouraged to offer himself as a missionary to the Baptist Missionary Society; and shortly after the Rev. J. Dyer, the late secretary of that society, showed Mr. Saunders a letter from

this colony, desiring a minister to be sent out, and Mr. Saunders's health being much impaired by close application to study, and being doubtful whether he could withstand the influence of a tropical climate, determined on proceeding to Sydney, to remain if the indication of Providence appeared favourable, or otherwise to go on to India. He went accordingly and remained for nearly fourteen years.

“As a preacher, though not perhaps eloquent in the common application of that term, Mr. Saunders's pulpit ministrations were characterised by great power and impressiveness. His style was clear and methodical, his manner earnest and solemn, and his discourses were full of instructive illustrations drawn from natural objects and from scientific discovery.

“But Mr. Saunders's labours in this colony were by no means confined to the pulpit or to the denomination with which he was identified. Arriving in the colony at a time when every form of immorality prevailed, by his benevolent Christian impulses, force of character, and singleness of purpose, he took at once a prominent and influential position. His staunch and increasing advocacy of total abstinence, which, for the sake of furthering by his example, he practised until positively forbidden by his medical advisers, earned for him the name of ‘the Apostle of Temperance.’ He also gave his ready assistance to the various religious and philanthropical movements then struggling for existence; and much of the improved moral tone in this community, which had become manifest long before the emigration caused by the gold discovery, was attributable to the labours of the small and energetic band which Mr. Saunders co-operated.

“One feature of his character that will long endear his memory was, the generous and indefatigable exertion he would use on behalf of friendless strangers arriving in the colony, whose cause he would make his own, never resting until he had obtained for them the employment or other assistance they required. His exertions in this respect might be said to have continued after his departure from the colony, for the fervent interest he felt in its welfare down to the last hour of his life, combined with an intelligent observation of the openings which it afforded for the capital and energies of his countrymen, induced him readily to give seasonable advice to persons contemplating emigration, and letters of introduction to those who would offer them a friendly hand on landing. Mr. Saunders's kind services on these occasions are gratefully remembered by many in this colony.”

Such is the testimony of those who knew

his life in the colony ; and to this may be added, that when Sir G. Gipps (the then Governor) was leaving for England, and shaking hands with Mr. Saunders, he said, "I do not leave a better man behind me in the colony than Mr. Saunders."

The continuous effort to benefit and assist others, whether in Australia or England (without regard to his own interest), was a marked characteristic, which in this hard and selfish world beautifully exemplified the vital and anti-selfish principle of real Christianity, and that being combined with a most just and gentle, and at the same time humble spirit, rendered him one of the most loveable of men. It should be added that his family had such influence in the City of London that he could without much difficulty have attained wealth and distinction had he allowed himself to be actuated by worldly ambition ; and all these prospects he resigned for the service of his Lord and Master.

Mr. Saunders's death was in accordance with his life—a tranquil passing away from earth to heaven ; not death, but transition—the birth of the spirit into immortality. And nearly his last words were, "Complete in Him." He died on the 1st May, 1859, and has left a memory that will long be cherished by all that knew him.

#### MRS. HALL.

Our readers will have heard with regret of the death of the venerable widow of the illustrious Robert Hall. The following tribute to her memory from the pen of the Rev. T. Grinfield, whose name is familiar in connection with Mr. Hall, has been handed to us for publication :—

From home's dear shade how favoured was thy call,  
Belov'd and loving wife of him whom all  
With solemn rapture heard, the Prince of  
Preachers, HALL !

Heaven, that so wondrously endow'd thy mate,  
Found a meet partner for his lonely state  
In thee, as gently good as he was great,

Innate refinement, piety sincere,  
Glad labouring love, and truth as noontide clear,  
Might well thy modest worth to his large soul  
endear.

Those twice ten wedded years, how bright, how  
blest !  
And, when he calmly enter'd into rest,  
He left thee here, by all his friends caress'd.

When thrice ten years of widowhood had stole  
Silently past, and thou hadst reached the goal,  
How kindly JESUS claimed thy waiting soul !

So softly didst thou yield thy spirit's breath,  
'Twas like a balmy sleep ; while more than faith  
Thy SAVIOUR'S presence, quell'd the sense of  
death.

O bright re-union, in unparting bliss,  
Of those whom love had link'd in life like this !—  
Such honours, blessings, faithful Heaven let fall,  
On thee, dear wife of Heaven-devoted HALL !

Clifton, Feb. 24, 1860.

T. G.

#### THE REV. D. WALLACE, PAISLEY.

Mr. Wallace was born in Edinburgh, April 3, 1824. He was brought up under the Secession Church, of which his parents were members ; but being left, by their death, to take what course best accorded with his own mind, he connected himself with the Established Church. From private intercourse with an esteemed friend of the Baptist connection, he was led to seek fellowship with that denomination. He was baptized by Mr. Gardner, in March, 1842, in Largo, Fifeshire. Though young, he here began to exercise those gifts he possessed in leading others to know the truth. From Largo we follow him to Edinburgh, and thence to Glasgow. Afterwards removing to Gallashiels, we find him honoured among the brethren by being chosen, on the death of the pastor, to assist as leader of the small church there. Here he met with Mr. Johnston, who encouraged his desires to devote himself to the ministry ; and in August, 1847, he was received as a student in the Theological Institution of the Baptist Association of Scotland. The report of his tutor respecting his four years' studies was, "He was diligently and earnestly bent on one grand object, namely, those attainments which would best fit him to be a good soldier and minister of Jesus Christ." Upon finishing his term of study he came to labour in Paisley in April, 1851, where he was duly called and ordained to the pastorate of the church meeting in Storie Street. His labours were constant, and full of anxiety to advance the work of his Redeemer ; and by the blessing of Him he sought to serve, he laboured not in vain. During the nearly nine years of his ministry the clear increase of membership has been sixty-five, while the congregations waiting upon his teaching have also much increased. His course in Paisley was one of steady progress in the Lord's work. As a teacher he was sound, simple, and earnest. His preaching was from the heart. In private he was faithful, visiting and cheering the sick and dying. His heart, while set upon the upbuilding of the faithful, was ever full of love for the perishing around. A watcher for souls may well be the title of this servant of the Lord. He died on Feb. 3, 1860, in his 36th year, beloved and lamented by all who knew him.

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1860.

THURSDAY, APRIL 19TH.

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. D. Wassell, of Bath, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Chapel, Holborn, at seven o'clock. Sir S. M. Peto, Bart., is expected to take the Chair. The Revs. J. C. Page, of Barisaul, S. H. Booth, of Birkenhead, J. B. Pike, of Bourne, Dr. Macgowan, of China, C. Stanford and J. Bloomfield, of London, are expected to address the meeting.

LORD'S DAY, APRIL 22ND.

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. W. Young
Alie Street, Little .....	Rev. P. Dickerson.	... ..	Rev. D. Wassell
Battersea .....	Rev. S. Evans.....	Rev. I. M. Soule	Rev. W. Yates
Blackheath, Dacre Park ...	Rev. J. E. Cracknell	... ..	Rev. J. E. Cracknell
Blandford Street .....	Rev. B. C. Young.	... ..	Rev. J. May
Bloomsbury .....	Rev. C. Vince.....	Rev. C. Vince*	Rev. G. Gould
Bow .....	Rev. D. Wassell ...	..	Rev. W. P. Balfern
Brentford, Park Chapel.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt
Brixton Hill .....	Rev. T. T. Gough.	E. Corderoy, Esq.*	Rev. C. Vince
Brompton, Onslow Chapel .	Rev. J. Bigwood	(29th) ...	Rev. J. Bigwood
Camberwell .....	Rev. C. Stanford...		Rev. J. H. Hinton
Ditto, Cottage Green .....	Rev. J. Sears .....	... ..	Rev. R. G. Moses
Camden Road .....	Rev. F. Tucker	W. Heaton, Esq.*	W. Heaton, Esq.
Chelsea, Paradise Chapel ...	Rev. J. Teall .....	... ..	Rev. J. Price
Church Street, Blackfriars...	Rev. E. Probert ...	... ..	Rev. J. Davis
Commercial St., Whitechapel	Rev. C. Stovel.....	... ..	Rev. C. Stovel
Crayford .....	Rev. J. P. Haddy .	... ..	Rev. J. P. Haddy
Dalston, Queen's Road .....	Rev. W. Miall.....	... ..	Rev. R. P. Macmaster
Deptford, Lower Road .....	Rev. J. W. Munns		Rev. D. Pledge
Devonshire Square .....	Rev. J. H. Hinton		Rev. C. Stanford
Drayton, West .....	Rev. J. Gibson ...		Rev. J. Gibson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower .....	Rev. J. J. Brown .	... ..	Rev. I. Doxsey
Edmonton, Lower .....	Rev. E. Davis.....	.. ..	Rev. J. T. Collier
Eldon Street (Welsh) .....	Rev. B. Williams .	... ..	Rev. J. Prichard
Exeter Hall.....	Rev. C. H. Spurgeon	... ..	
Greenwich, Lewisham Road	Rev. F. Edwards	... ..	Rev. T. T. Gough
Gravesend .....	Rev. Dr. Evans	... ..	Rev. B. Evans, D.D.
Hackney .....	Rev. I. Lord .....	Rev. D. Katterns*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	Rev. T. Hands*	Rev. T. Hands
Hammersmith.....	Rev. J. C. Page ...	... ..	Rev. J. C. Page
Hampstead, Hollybush Hill.	Rev. P. G. Scorey	... ..	Rev. P. G. Scorey
Harlington .....	Rev. J. Wilshire...	Rev. J. Wilshire...	Rev. J. Wilshire
Harrow-on-the-Hill .....	Rev. T. Smith.....	... ..	Rev. T. Smith
Hawley Road .....	Rev. T. E. Fuller .	... ..	Rev. C. Bailhache
Henrietta Street .....			
Highgate .....	Rev. J. Hockin ...	... ..	Rev. J. Hockin
Islington, Cross Street .....	Rev. C. Bailhache		Rev. S. H. Booth
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.	... ..	Rev. J. Acworth, LL.D.
Kennington, Charles Street .	Rev. C. Jones.....	... ..	Rev. C. Jones
Kensington, Hornton Street.	Rev. S. Bird .....	... ..	Rev. S. Bird
Keppel Street .....	Rev. S. Milner ...	... ..	Rev. S. Milner
Kingsgate Street.....	Rev. R. G. Moses .	... ..	Rev. W. F. Burehell
Lee .....	Rev. J. Drew .....	... ..	Rev. J. Drew
Maze Pond .....	Rev. W. Rosevear	... ..	Rev. A. McLaren
New Park Street.....	Rev. A. Dyson ...	... ..	Rev. C. H. Spurgeon
Norwood, Upper .....	Rev. S. Manning...	... ..	Rev. S. Manning
Peckham, Hill Street .....	Rev. J. Davis .....	Rev. T. J. Cole*	Rev. A. Wayland
Poplar, Cotton Street.....	Rev. J. Keed .....	... ..	Rev. E. Probert
Providence Chapel, Shore-ditch .....	Rev. J. Harvey ...	... ..	Rev. A. Dyson
Regent Street, Lambeth.....	Rev. J. E. Giles...	... ..	Rev. J. E. Giles
Regent's Park Chapel.....	Rev. N. Haycroft,	... ..	Rev. N. Hayeroff,
Romford .....	Rev. F. Wills .....	... ..	Rev. F. Wills
Romney Street .....	Rev. J. Price .....	... ..	Rev. J. Teall
Salters' Hall .....	Rev. J. T. Collier .	... ..	Rev. J. Williams .
Shacklewell .....	Rev. D. Katterns...	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands Chapel	Rev. S. H. Booth	... ..	Rev. F. Edwards, B.A.
Shouldham Street .....	Rev. J. Webb.....	... ..	Rev. B. C. Young
Spencer Place .....	Rev. J. H. Cooke	... ..	Rev. S. Pearce
Stratford Grove .....	Rev. J. Williams...	... ..	Rev. J. T. Wigner
Tottenham .....	Rev. R. P. Macmaster	... ..	Rev. J. J. Brown

PLACES.	MORNING.	AFTERNOON.	EVENING.
Trinity Street .....	Rev. W. H. Bonner	Rev. W. H. Bonner*	Rev. J. Webb
Twickenham .....	Rev. J. Hoby, D.D.	... ..	Rev. W. Goodman
Vernon Chapel .....	Rev. D. Pledge ...	Rev. Dr. Wills*	Rev. T. E. Fuller
Waltham Abbey .....	Rev. M. Philpin ...	Rev. M. Philpin*	Rev. M. Philpin
Walworth, Arthur Street ...	Rev. J. T. Wigner	Rev. J. T. Wigner*	Rev. W. Rosevear
Do., Lion Street .....	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. Keed
Westbourne Grove .....	Rev. A. M'Laren	Rev. W. Lewis, jun*	Rev. I. Lord
Wild Street, Little .....	Rev. Dr. Acworth	... ..	Rev. J. Harvey
Woolwich, Queen Street ...	Rev. J. Kings.....	Rev. J. E. Dovey*	Rev. J. Kings
Do., Parson's Hill .....	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. T. Wigner.		
Battersea .....	Rev. I. M. Soule...		
Bloomsbury .....	Rev. C. Vince.....		
Borough Road .....	Rev. J. Harcourt .		
Camden Road .....	Mr. W. Heaton ...		
Commercial Street .....	Rev. C. Stovel.....		
Cottage Green, Camberwell .	Rev. J. Sears .....		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. F. Brown.....	Mr. M. J. Lindsey
Cross Street, Islington .....	Rev. A. C. Thomas	Mr. C. E. Ogden .	Mr. H. Keen
Denmark Place, Camberwell			
Hammersmith.....	Rev. Dr. Leechman		
Hampden Chapel .....	Rev. T. Hands ...		
Highgate .....	Mr. J. Webb .....		
High Road, Lee .....	Mr. S. Jennings ...		
Hill Street, Peckham .....	Rev. T. J. Cole ...		
Kingsgate Street, Holborn...	Rev. F. Wills .....	Mr. J. A. Meen ...	Mr. W. Rothery
Lewisham Road .....	Rev. J. Russell ...		
Lion Street, Walworth .....	Rev. J. P. Chown .		
Mare Street, Hackney .....	Rev. D. Katterns .		
Maze Pond .....	Rev. J. H. Millard	Mr. J. Templeton.	Mr. H. J. Tresidder
Midway Place, Deptford ...	Rev. J. W. Munns	Mr. J. E. Saunders	Mr. M. H. Hodder
New Park Street.....		Mr. W. Dickes ...	Mr. G. Rabbeth
Regent Street, Lambeth.....	Rev. R. B. Lancaster	Mr. W. Tresidder .	Mr. G. Robertson
Salem Chapel, Brixton .....	E. Corderoy, Esq.		
Shacklewell .....	Rev. J. H. Cooke		
Tottenham .....	Rev. R. Wallace...		
Trinity Street .....	Rev. W. H. Bonner		
Vernon Square, Pentonville .	Rev. Dr. Wills ...		
Westbourne Grove.....	Rev. W. G. Lewis		
Woolwich, Queen Street ...	Rev. J. E. Dovey .		

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

## TUESDAY, APRIL 24TH.

## 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 25TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. F. Bosworth, M.A., of Bristol, 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. J. Stoughton, of Kensington, will be the preacher on the occasion. Service to commence at half-past six.

## THURSDAY, APRIL 26TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which G. T. Kemp, Esq., of Rochdale, has kindly consented to preside.

The Rev. W. Landels, of London; the Rev. W. Rosevear, of Coventry; and the Rev. J. C. Page, of Barisaul, East Indies, 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.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury has kindly promised to preside. The Revs. W. Arthur, J. P. Chown, B. C. Etheridge, C. Vince, and Joseph Payne, Esq., are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

## MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 23rd inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## FOREIGN INTELLIGENCE.

## INDIA.

## THE CALCUTTA SOUTH VILLAGE STATION.

The interesting narrative of the origin and progress of these churches, by Rev. George Pearce, was published in part in the last "Herald." We now give the rest, continued from page 39:—

I now come to an event in the history of these churches and congregations which of all our afflictions has been the greatest, as of all other causes of retarding prosperity it has proved the most serious. Some motives might commend silence; but without some account of it no proper ideas of the anxieties of a missionary in charge of these stations, and of the difficulties he has to contend with, can be realised, nor of the abatement in their prosperity that has attended these churches. I refer to the invasion by the missionaries of the Propagation Society into these village congregations and churches. I may here state that we had given them no provocation whatever. We had not gone among their flocks, nor had we received any of their people to our service or into our congregations; every soul belonging to us was of our gathering from among the heathen; nor had they any congregations in this part of the country, nor within several miles north of us.

## STATEMENT OF FACTS.

The case is this. Some of our most recent people, hearing of the success of these missionaries in restoring lands to those that had lost them, went to Banipore and offered themselves as candidates for admission to the Church of England, and begged, moreover, that a catechist should be sent to instruct them. Without any reference to me they were at once accepted, and a catechist departed according to their wish. This occurred in 1838, just before my illness and subsequent departure for Europe. A few months after this, two of the native teachers at the station of Luchyantipore were set aside from their office on account of improper conduct. Being offended at this, they also went and offered their services to the Propagation missionaries, and took with them a number of their adherents and relatives. These also were accepted, and appointed as catechists of the Propagation Society in the same villages where they resided and had laboured. With this the defection from our ranks spread rapidly, for money began to be freely distributed among all that came

over. Numberless employments were found, with liberal salaries attached. Loans were made to them that asked for them, and widows and the poorest families were subsidised with stipend. Moreover, a clever and unprincipled man—alas! a recreant grandson of the first convert at Serampore, Kristnoo Pal—one Nobin Pal, was sent to reside among the seceders, to do his best to retain them, and induce others to join. The conduct of this man was most infamous in every respect. He made no secret of boasting that he would root the Baptists out of the country.

In order to justify these evil measures, these missionaries lost no time in propagating High Church pretensions. We of the Church of England, said they, are the successors of the apostles, and are the only authorised ministers. We have a Lord Bishop, are connected with the State, and have plenty of money. The Baptists are mere interlopers, without authority at all to preach, baptize, or marry. They are low, ignorant people, and of no account in their own country. In all this I am sorry to say they were upheld and encouraged by their superiors—the Professors of the Bishop's College, among whom was a most rampant Puseyite, Mr. Street. To make good their standing, the Committee of the Society for the Propagation of the Gospel voted money to build churches in our villages, side by side with our chapels, and there they stand to this day; for although there are different men at the Bishop's College at present, they do not see it their duty to withdraw their operations from our villages. The consequences of this sad invasion were most deplorable. Besides the large number of people that were drawn from us, ill-will, discord, and suspicion were soon broadcast among all. From this time also accession from among the heathen entirely ceased for many years; our words were also most grievously weakened towards those that remained; for it came to be a rule almost that upon whomsoever church discipline was exercised, he was enticed over by the other party. Hence it, in a great measure, lost its effect. As with this party

everywhere, Church ritual was everything. Spiritual religion and even morality was made no account of. Our assurances of the immoral conduct on the part of those that had been excluded by us, and had made application to the Propagation Society, were never regarded, and such persons were appointed teachers with as much readiness as though they had been the excellent of the earth.

#### THE CLOUDS BREAK.

Such, then, was the state of things for years, and the adversary did his utmost through these pretended servants of Christ; but he was not permitted to make a full end of our work. He in whose name our labours had been begun, rejoiced in, and carried on, preserved it from utter destruction. The wild boar from without, which had broken into our folds, trampled down for a time and made great desolation, had bounds set to his power, and at length was turned back with shame. God has manifestly visited his displeasure upon the authors and principal actors in this lamentable outrage. Several are dead, others have disgraced themselves by evil conduct, and been cashiered; others have left the work; and one remains feebly to keep what little remains of all that they had gotten by their wicked aggression. Time has developed to the people the real object and character of those missionaries; a further acquaintance with the Bible has enabled many to determine with confidence which are the true ministers of Christ, and who are most truly concerned for their spiritual advantage and salvation. By the Lord's goodness many steadfastly adhered to the truth throughout the struggle; while many also that left for a time have been brought to see their error, and to return to us with confession of their sin and folly. Hence now we have little to fear from the other party. Our church-members and congregations now number again what they were in our palmiest days, and are gradually increasing; in particular, the Khari congregation never has been so strong as it is at present. I hope it will be found eventually that this severe trial has not been in vain. True religion in doctrine, heart, and life, has been demonstrated thereby very strikingly; the good effects of which are already seen, and will be more so hereafter. It would not be right to close this part of this history without making honourable mention of the late Mr. De Monte, who for several years was assistant missionary at Luckyantipore. It is indeed owing, under the blessing of God, much to this good man's labours, that the damage done by the aggression of the Propagation missionaries was not worse. He was not possessed of

human learning, but he was well acquainted with the Scriptures, the weapons of which he used well in this struggle, and, without doubt, with much success in maintaining the truth, and in keeping many steadfast thereto.

#### CHEERING SUMMARY.

Notwithstanding all, we have yet to rejoice over these village stations. In them the gospel has taken root—never, I trust, to be eradicated. Connected with them there are about two hundred and fifty families, containing, probably, a thousand souls; of these, including members at Alipore, upwards of two hundred are members in full communion. These brethren will bear comparison, in respect to scriptural knowledge and character, with the members of any other churches in Bengal. At first almost all were illiterate, but now there are many among them, both men and women, who can read well, and are well informed on gospel truth. Mr. Russell's little book, of his visit to the Baptist stations in India, will bear ample testimony to this. He has given therein copious notes of an examination which he and his colleague, Mr. Leechman, held in the chapel at Luckyantipore. There are, indeed, members in these churches whose knowledge of Divine subjects is remarkable and truly gratifying. Having survived the storm, we may hope that, when more youthful and vigorous labour is brought to bear upon them and the country around, these churches will henceforward make more manifest progress in every point of view. Although, since the commencement of the late struggle, additions from the heathen have been very few and far between, still it is an unmistakable fact that Christian truth is spreading among their heathen neighbours, who hold, in respect to God, very different language to what was held formerly; and that, in consequence, idolatry has received a blow from which it will never recover in these parts. Many of the large idol festivals which used to be held have entirely disappeared, and the account given by the heathen themselves of their delusion is, "What is the profit of them?"

#### CHRISTIAN BOARDING SCHOOLS.

The history of these stations would be very incomplete without also some reference to the boarding-schools which sprang from them; for these have been an important element in the moral improvement of the people, as well as having furnished labourers for the Lord's work elsewhere. These institutions are two—a boys' and a girls' school. The former was commenced in 1829, and the latter a year or two later. These schools have followed the wanderings

of the [missionary in his locations around Calcutta. Their first settlement was Chitpore, then Seebpore and Howrah, then Colingah and Intally, and lastly, the girls' school at Alipore. As there could be nothing done in the way of education at first in these villages, the idea of a boarding-school suggested itself; and as the plan took well with the people, it was carried into effect. In the writer's judgment, God's blessing has evidently rested on both these institutions.

#### A GLANCE AT RESULTS.

Besides the general instruction and benefits imparted to many, quite a considerable number of the pupils have been brought to the Lord while yet scholars; for instance, ten girls of Miss Packer's school at Alipore have united with the church within five years; and from the first, more than forty have thus been brought into the church from both institutions. This number is below the truth rather than above it, fifty probably being nearer. It is worthy of special notice that the Hindu young men who were connected as teachers with these schools were won to the gospel by that connection, and became afterwards, both on account of their intelligence and the excellence of their Christian conduct, among the most esteemed of our native brethren in Calcutta and its vicinity. One of them, Gunga Narayan, is now deceased, but the other still lives, and adorns his profession. The further usefulness of these boarding-schools will appear if I just state the present position and occupations of a number of their former inmates. One is now a *deputy magistrate and collector* in the service of her Majesty; another occupies a responsible position as head clerk in the *public works'* department, on an excellent salary; another is a first-class compounder of medicines in a Government hospital; a fourth is a writer in a post-office far away in the interior of the country; and another has a good situation on the railroad. So much for superior secular employment. The following

are in the service of the mission:—Jacob Mandal, pastor of the church at Khari; Goolzar, the same of the Colinga church at Calcutta; Jonah Santh is a preacher at Bishtopore, supported by R. Harris, Esq., of Leicester; Brindabun Holder is a preacher at Luckyantipore; Mohesh Chandro is assistant missionary in Orissa, under the patronage of the American Baptist Mission; and the last, Dhruneo Das, is with Mr. Sampson, of Serampore, in a similar capacity. Besides these, there are five others holding situations as masters or teachers of schools,—some in English, some in Bengali. With respect to the girls, a good number of them have become the wives of preachers and teachers; and others are settled among our principal native Christian families in the villages.

The boarding-schools have been supported chiefly by the special contributions of friends at home, particularly at Manchester, Liverpool, Luton, and Camberwell; and I cannot but feel that the review now presented of the good accomplished by their instrumentality will yield them gratification, causing them to feel that they have not contributed and prayed for these schools in vain. It is sad to me to have to add, that the boys' department has been much in abeyance for the last five or six years.

Besides myself, of late years, the brethren Bayne, Wenger, Page, and Lewis, have successively had charge of Narsigdarchoke, and Mr. Wenger of Luckyantipore and Khari, during my visits to Europe, in consequence of broken health. For the last few years, the whole of the stations have been under my care.

I have omitted to mention Mrs. Pearce's labours in connection with the boarding-schools; but it is deeply due to her to add, that for ten years she had the entire charge of the girls' school, and from the first, with some short intermissions, the whole domestic burdens of both institutions. Until very recently, her labours for them have been most unwearied and disinterested; and nothing but enfeebled health has compelled her of late to remit her attention.

#### HOWRAH.

This station, during Mr. Morgan's absence, has been occupied by the Rev. G. Kerry. He thus reviews the three years during which he has laboured there:—

"During each year some fruit has been gathered for the Lord's garner, some wandering sheep have been brought into the fold, and there are many others over whom I have been keeping watch, and for whom much prayer has been made, who are, there is reason to believe, seeking the Lord with the whole heart.

"But then there has been much disappointment in regard to some who did run well, but who have been hindered, and in regard to others who gave much promise of precious fruit, but the blossoms have withered and fallen away.

"The English congregation has much increased, and is becoming more fixed than

I have ever known it. Many young men of good character are identifying themselves with the chapel; and should God be pleased to open their hearts to receive the gospel of Christ, and lead them to join themselves with the Church here, much good would, doubtless, result. For many of these men come into daily contact in the railway works with hundreds and thousands of heathens of all castes. How important then that such men should be true and earnest Christians; what a fine unsalaried staff of missionaries they might become. And on the other hand, if profligate, and vicious, and intemperate, what fatal enemies to the missionaries' work will they be.

"I have felt this increasingly, and have therefore given much more time and atten-

tion to this portion of my work than I should at one time have thought right, and, perhaps, than the instructions of the Committee would warrant. But I am quite sure that no Christian man could see and know what I do day by day of the power of the peculiar temptations of this country upon the young men who arrive here almost every month, without going somewhat out of his way to save and help them. This I have done, and I trust not altogether in vain.

"But the work amongst the natives has not been neglected. The children in the two schools receive daily religious instruction, and the bazaars and roads are visited, and in them the gospel is preached, and the native Christians have their regular Bengali services."

#### SEWRY.—BIRBHOOM.

We have the pleasure of announcing the return of the Revs. J. Williamson and T. Morgan to their respective stations, Sewry and Howrah. During the voyage out each had constant opportunities of directing his fellow-passengers to the Saviour of men. Our venerable brother Williamson, now the father of the mission band in India, himself baptized by Dr. Carey, sailed, it will be remembered, in August, accompanied by the young missionaries, Mr. Craig and Mr. and Mrs. Hobbs. It may not be generally known that Mr. Williamson belonged to the medical profession, but on his conversion in India, forty years ago, he resigned his lucrative prospects and devoted his life to making known the gospel to the Hindus, exercising for their benefit, when called on, his professional skill. During all this long period his health had remained good; but symptoms of failure appearing, he returned to England for a brief period in the spring last year. With characteristic disinterestedness Mr. Williamson sought a vessel in which he could take medical charge of the crew, that he might pay his own passage. This he was also most anxious to do on his return; the Committee, however, would not allow it; they took his passage on board the *Lady Melville*, but owing to the non-appearance of the surgeon engaged for the ship, Mr. Williamson had his heart's desire, and thus in part paid his own passage out as well as home. There was a reference to this subject in a former number of the "Herald;" but it seemed necessary to recall the circumstance in order to render Mr. Williamson's letter perfectly intelligible. We have much pleasure in presenting it entire:—

"After leaving Gravesend, I undertook the medical duties of the ship, though for some days in doubt whether the *Doctor* would overtake us, and more especially as we were detained nearly a week in the Channel by contrary winds. As he did not, however, join us in time, I was happy to have the privilege of officiating in his stead; and it seemed to me, as well as to you, a remarkable coincidence of Divine Providence that I should obtain, through the goodness of God, what I was desirous of obtaining before, though under less favourable circumstances, as the duties were not onerous, as they would have been with troops on board. I had also the privilege of teaching our young mis-

sionary brethren on our way out. They both applied themselves diligently to the acquisition of the Bengali language, and I am happy to say, made very considerable progress.

"We were also favoured with opportunities of usefulness on board, the captain allowing us to conduct Divine worship every morning after breakfast in the cuddy, and twice on Lord's days. The attendance was not numerous on week days, but generally pretty good on the Sabbath, especially in the forenoon, when nearly all on board attended. We had also opportunities of usefulness, in the way of religious conversation with the officers and men as well as passengers.

These more private ministrations were frequently accompanied with reading the Scriptures, exhortation, and prayer, and, I trust, through the blessing of God, some good was done.

"Our voyage was tedious, particularly from England to the Cape (eleven weeks), so that we did not arrive at Calcutta before the completion of four calendar months, on which account my dear family had, for some time previous to the announcement of the ship's arrival, become anxious about us. However, notwithstanding their fears, we all arrived in safety, and, in God's good time, at our desired post. Nor had we at any time during the voyage any real cause for apprehension of danger, even during a severe gale of three days off the Cape of Good Hope, though some of us may have entertained groundless fears. Indeed, we enjoyed as much comfort as we could expect to do from being at sea, and for so long a time shut out from all intercourse with the world, as well as dear relatives and friends. Still, with the exception of the sailors, all were longing for the termination of the voyage. And now that our desires have been fulfilled, our fears dissipated, and our prayers heard, we have all abundant cause of thankfulness,

and I, more than any other, have reason to bless God for his goodness and mercy to me and mine. Bless the Lord, O my soul, and all that is within me, and forget not all his benefits. O that these special and merciful expressions of Divine favour may be deeply impressed on our hearts, and stir us up to redoubled efforts in the service of Him who has conferred them.

"I am glad to find that the work of God here has not been neglected during my absence, though nothing of special interest, resulting from the labours of our native brethren, has occurred. Attendance on the boys' school is, I hear, less than it was, but that of the girls' has increased; although a small pecuniary inducement to attendance, which was thought necessary at first, and for some time after its commencement, has been withdrawn.

"On my arrival in Calcutta, I received your very affectionate, but too commendatory letter, for which I thank you. I am, indeed, not only the oldest, but less than the least of all your missionaries, and not worthy of being ranked amongst them. O that my poor services were approved of God as well as man; then would I look forward with more confidence, in humble expectation of a gracious reward through the merits of Jesus Christ."

Under the date of January 9th, Mr. Morgan writes from the river Hooghly:—

"We are now in tow of a steamer, and hope to reach Calcutta to-morrow, and also to meet the Peninsular and Oriental steamer on our way up.

"Through the mercy of God, we have had a pretty fair voyage—no bad weather; but it has been very warm in our close quarters. There are about 220 soldiers on board, and about sixty passengers; we are therefore much crowded.

"After we got to warm latitudes it was discovered that typhus, in its worst form, was raging among the soldiers; there was, therefore, quite a panic among all on board.

"I was requested by the commanding officers to visit the sick and the dying, which I did night and day, and this restored something like confidence among the poor fellows and the passengers. This little service was highly appreciated by all. It was a most deadly place; the sickening air streamed from the bodies of the poor men as they turned round to listen to me. It was almost a miracle that I escaped.

The soldiers crowded round the hospital as if their lives depended upon every word that I uttered in prayer.

"After all was over I was startled one evening by three tremendous shouts. It appears that a military gentleman on board prepared 'three cheers for Mr. Morgan, a man who never flinches from his duty,' and it was heartily responded by the passengers and the soldiers.

"I have taken my turn in preaching to the passengers, with two other ministers, beside preaching to the soldiers whenever we could not get service on deck. Preaching to the soldiers devolved upon me entirely.

"The captain of the ship, officers, passengers, soldiers, and seamen, have one and all treated me with much kindness and consideration; indeed, I have been assured that there was not a man on board but that would do anything for me, and whenever it was my turn to preach I had a crowded audience. We are all in good health."

A subsequent letter announces his safe arrival with Mrs. Morgan and their adopted daughter at Howrah. As they were leaving the vessel the seamen went in a body to the chief officer of the ship, to request that Mr. Morgan should be invited to come on board the following Sunday, and preach for them.

“That,” said the officer to Mr. Morgan, “is the highest compliment that was ever paid to a parson on board ship; I never knew that before,—Jack’s asking any one to preach.” The truth, spoken in love and earnestness, reaches all hearts; may the blessing of God vitalise it.

## DINAGEPORE.

The Rev. A. McKenna writes from this station in January. More help is the cry from Dinagepore, as from all parts of India. Our readers will, we fear, be tired of the reiteration; but by them only the cry can be responded to; to them, therefore, the appeal must be made. Our missionary here asks for more native help, *i.e.*, asks us for the funds to furnish that help; and the need of increased funds, to meet even the ordinary expenditure is becoming urgent. The evils which mutiny and war bring in their train are now being felt throughout the country. Rents are rising fast, provisions becoming dearer, labour of all kinds increasing in price. All this occasions increase of expense in every department of mission work, the salaries of native preachers included. Almost every letter that comes from India brings us intimation of these difficulties; and from the circumstances of the case we cannot but fear that the increased expenditure must be permanent, or, at least, incurred for some years to come.

“At the beginning of last month, when we started on a tour to Rungpore, Ram Dhen Chuckerbutty, the only preacher of the Dinagepore Mission, sickened of fever, and, during our absence, died. Formerly a Brahmin of Pubna, he was converted little more than twelve months ago by the preaching of the word in the bazaar. Though at first bitterly opposed to it, he latterly used his best influence, though without success, to bring his family to a knowledge and reception of the truth he had embraced himself. Subsequent to his baptism he became an energetic preacher of the gospel in the same place that he had offered it opposition; and though it was not our privilege to be with him at the time of his death, we cannot doubt but that the same Redeemer who called him by his grace sustained him safely to the end. His place has not been filled, nor is there any apparent prospect of its speedily becoming so. The fact is, that native preachers eligible for employment elsewhere will seldom, if ever, come to Dinagepore,—partly on account of its distance from Calcutta, but chiefly owing to the notorious and deserved character it sustains on account of its unhealthiness.

“At the station, the people on the one hand are either too well off already, or have too good worldly prospects before them, to take up a preacher’s office, or, on the other, they want the ability, sometimes the character, to fit them for it. Unaided and overburdened, therefore, as I am at present with the duties of the pastoral office, with the sole responsibility and labour of taking the gospel into other parts, and with repairs (no inconsiderable item), I should be heartily glad of assistance of

some kind; for, should I happen to fall sick (a thing that is never improbable at Dinagepore), everything must stagnate and rust. Besides which, it is serious in other respects. At Rungpore, Kisegunj, and Sadahmal, native Christians have long resided, and been neglected; and an intelligent and pious preacher located amongst them might do an immense deal to educate the young and reclaim the old. At the first of these stations a request of this kind was tendered to me by the people themselves, but I could do nothing to meet it. The mission in Bengal can only be increased and extended by native agency, at a price merely nominal compared with what Europeans cost—the latter, whilst energetic labourers themselves, superintending the sub-stations, and the work of their native brethren—and by no other means will it *ever* be. “How shall they hear without a preacher?” And can one man, single-handed, or even with a couple of assistants, spread the gospel over an area, and with a population, nearly as large as England? North, south, east, or west, there is no mission-station nearer to Dinagepore than 130 miles, and two of these with languages unintelligible to the people who reside within the extreme limit of that distance.

“Now, Rungpore, Rajshazhe, Malda, and hereafter even other zillahs, might all, at an expense for each of about £16 per annum, be constituted sub-stations of this mission. The preacher, without itinerating at all, might be located in a city, and would have ample to do; for in North-east Bengal it is astonishing how little the gospel is known, and people cannot believe that which they do not comprehend.”

## MONGHIR.

The Rev. J. Parsons, of Benares, formerly stationed at this place, writes from thence Dec. 16 :—

“ You will perceive by the date of this that we have carried out the design I spoke of in my last, of visiting this our old and much-loved station, which has lost none of its former loveliness in our esteem. We have received a most hearty and affectionate welcome from our dear friends, and I have had the pleasure to secure the aid of my friend Mr. Christian in reading over the Acts with me, and affording me his criticisms. He is, however, very much occupied in business, and hence can devote but little time to me; and our revision, consequently, goes on but slowly. But as the work in Benares is maintained by dear brother Heinig during my absence, I have not prescribed any very definite limits to my stay here. I am enjoying an opportunity now which may not be repeated for several years, and I think it a pity therefore to leave till I have secured its full benefits. Besides the translation, I am endeavouring to complete my copy in English musical notation of the tunes to which the hymns in native metre in my recently published Hindi hymn-book are to be sung. In this I have made good progress.

“ On our way down, I had the pleasure of visiting again the Hajeeapore mela, and taking my humble part in the labours there. It was a full fair. People who had been hindered for two years past, through the disturbed state of the country, took advantage of restored peace to flock in great numbers to the fair for religious or mercantile purposes. Our tent was pitched in the midst of a large number of *byraggees*, or religious mendicants, whose noisy devotions before the little idols they carry about with them dinned our ears morning and evening. Many of them came often to listen or discuss, more frequently the latter; and they much occupied the time and strength of our devoted brother Macumby, who is especially qualified to deal with their quibbles and objections. On the two or three last days, however, they were too much engaged gathering their harvest of gifts and offerings from the assembled multitudes to spend much time at our preaching-stand, and on those days we had precious opportunities of continuous preaching to the country people.”

## NORTHERN INDIA.

## DELHI.

It will be remembered that recent accounts from Mr. Smith have occasioned great anxiety as to his health; and in order to afford him relief from his toils, and the means of recruiting his exhausted strength, the Committee had directed him, if in his own judgment it should appear needful, to leave for Simla prior to the hot season, and to journey thenceforward as he might find it expedient.

From the intelligence received on the 12th March it seems doubtful whether this step will be taken, for the reason assigned in the few lines which accompany the annual report of the Delhi Mission. Mr. Smith says :—

“ Here is the report minus the accounts, which shall be forwarded by this mail if possible. We are all in good health. I am feeling quite strong again, and have baptized *sixteen* this month.”

The report is most gratifying. We learn from it that there were four members in Delhi when the mission was resumed in June last year. Members have been received every month, sometimes twice in the month, except in August. During these six months fifteen have been received from other stations, *NINETY-FOUR* have been added, and only one excluded. There are now three missionaries, three native preachers, thirteen schoolmasters and Scripture-readers, occupying their districts in and around Delhi, having twenty-five preaching stations. For all this agency we need more help. Who will send it?

## MUTTRA.

The Rev. J. Williams, it will be seen from the following letter, is pursuing the study of Hindi, and taking upon him initiatory missionary work. But it is rather for the sake of his report of the state of the native mind that we give

his letter. It is worthy of note how, while the expenses of the mission are becoming more heavy, and the demands on our purse increasing, our God is granting us encouragement hitherto unprecedented; it is as though the voice from the excellent Glory said, "Ye have been faithful in a little, and I reward you: now be faithful in that which is much, and great shall be your reward. I am wishing to bestow it."

"Every evening I go out with Mr. Evans to the bazaar, in order to hear him preaching Christ to the inhabitants, and also to pick up the *practical part* and the *right pronunciation* of the language. I am happy to say that I am getting on gradually in the knowledge of the *grammatical construction* of the Hindi, and Mr. Evans persuades me to believe that I will soon acquire the *correct pronunciation* of it. May the Spirit of Him who knoweth all languages guide and help me in this work.

"When Mr. Evans preaches, he is surrounded in a short time by hundreds of the people, many of whom seem to listen attentively to the truths uttered, and also

to be deeply affected by the glad tidings of the cross. When Mr. Evans teaches them respecting the nature, character, and the unity of God, and when he proclaims unto them the unsearchable riches of Christ, showing at the time the folly of their pantheism and idolatry, often do I hear them saying in a loud voice, *Sach, sach*, which means *True, true*. Some of the Brahmans, as it may be expected, do their best, like the priests and the chief-priests of old, to oppose the truth, and arouse the prejudice of the people. Yet the word of God makes its way into the hearts of many, and carries deep impressions upon them."

### THE MADRAS PRESIDENCY.

The following letter from the Rev. W. A. Claxton, though destitute of incident, cannot fail deeply to interest the thoughtful reader. We see that our fellow-Christians in that far land are awaiting in holy expectation the blessing which has been showered down so abundantly in our sister kingdoms, and which has fallen here and there in England. We beg the special attention of our ministerial brethren to the letter, and Mr. Claxton's reference to them. They know the labours and trials of the pastor's life, and can therefore, better than others, realise the burden that presses on the solitary missionary. Would they present the subject to their people? *The prayers of the churches* are part of that threefold cord which we are pledged to hold while our missionaries go down into the pit. They go oftentimes with their lives in their hands, and are faithful unto death, and shall we fail them? We are born into the missionary work; it is become part of the Church's ordinary work, bequeathed to us by our fathers, and we cannot escape it if we would; nay, only while we are faithful to our missionary brethren are we faithful to our Great Master.

"Though I am labouring single-handed, yet I trust successfully; for there are signs of His presence with us, and the power of his Spirit in the conversion of souls.

"The congregations are exceedingly good; great attention is manifested; also a deep interest in truths of the gospel proclaimed.

"A few Sabbaths since, during the monsoon, it being too stormy to hold any service in the chapel, I met the deacons in my study, and we spent the morning in prayer and reading God's word; after which we entered earnestly into the consideration of this question: 'Are we doing all we can do, and all God would have us do, for the spread of his gospel, and the promotion of his glory in the earth?' I think the question came home to us all, for it has resulted in more frequent prayer, and the regular visitation with tracts in the neighbourhood in which we reside.

"We, the members of the church, now meet in the morning of Tuesday and Friday in each week, from 7 o'clock till 8 o'clock, for united supplication. *The one request is 'Lord revive thy work.'* We pray in faith, and we begin to receive the blessing.

"On Lord's day, Dec. 4th, I had the pleasure of baptizing two persons after a sermon from Mark xvi. 16. The chapel was crowded in every part, and during that administration of the ordinance not a person rose from his seat; and so quiet, and I may say awful, was the silence that prevailed, that we felt we were indeed in the presence of God, and that he was fulfilling the promise, 'Him that honoureth me, I will honour.'

"I have since met with cases of decision made under that service.

"There were many natives present, amongst whom were my servant (a native ayah) and her husband, whom she had in-

visited to witness the strange sights. From a conversation which Mrs. Claxton had with her afterwards upon the subject of faith in a crucified Saviour necessary to salvation, I am persuaded she is not only convinced of the sin of her attachment to Popery (she being a Catholic), but of the need of a personal interest in the work and death of Christ, and of the duty of believers to be baptized.

"We have a number of East Indian young men of promise regularly attending with us, belonging to the Military Carriage Manufactory, in whom I feel a great interest. For many weeks they attended the prayer-meetings; but feeling anxious to attend the preaching, they petitioned the officers in charge to be allowed to attend on the Sabbath, which has been granted. They are now marched down, under the care of an officer, to our chapel.

"May the Lord bless these young men.

"Just now we are suffering very much in our Sabbath school, on account of the strong and unjust measures which the conductors of the ——— schools have adopted. Our children are to a great extent dependent upon their schools. As they receive education in their day schools they compel the children to attend their Sabbath schools. We feel this very much, but it may cause us to put forth a greater effort to obtain means to conduct a day school, the want of which was felt by my esteemed predecessor.

"I trust the friends of liberal education in England and India will help us.

"Madras manifests just now a considerable degree of spiritual life and activity;

and in the estimation of men who have lived and laboured here for many years, men who work steadily, and who judge calmly and dispassionately, there are signs of awakening and revival. At the missionary conference last night, all the missionaries expressed the same fervent hope and belief that God was breathing a new life upon the churches. O! that it may be so.

"I trust the savour of that meeting may attend me till my last hour.

"Amongst other important business it was resolved, 'That the first week in Jan., 1860, be spent in united intercessory prayer for India.' O! that this letter could reach England before that week, that all the churches could be called upon to join us for the Holy Spirit to come down upon us. O! that from India, the centre of missionary attraction, our united voice could be heard in England, 'Brethren, pray for us.' We have innumerable difficulties before us, and that amidst them we may erect the cross, and be the instruments in leading the languishing and dying to it, 'Brethren, pray for us;' and that, surrounded as we are with heathenism, we may not become dead and indifferent to its iniquities, 'Brethren, pray for us.' Another year is dawning upon us, and that we may be doubly zealous and useful during it, 'Brethren, pray for us.'

"I feel convinced if the pastors of churches in England could come to India for a time, and though they should see no more than I have seen of their trials, missionaries would never be forgotten by them or their churches."

## CEYLON.

### COLOMBO.

It is with much regret that we learn from the Rev. J. Allen, of the family affliction he and Mrs. Allen have been called to pass through. For three months prior to the date of his letter, January 16th, dysentery had prevailed among his children. For some time the life of the infant was despaired of, but it recovered. The youngest daughter fell under the power of the disease, so often fatal in that climate, and just before the mail left breathed her last. She was, from the testimony of those who knew her, a very sweet child, whose loss must prove a sad blank in the missionary's little circle. We are sure our friends will remember the bereaved parents in their prayers. Mr. Allen places strongly before the Committee the urgent need of another missionary, so many stations are now unavoidably left almost entirely to native preachers; and we need not say how little fitted a good man just come out of the darkness and mental debasement of heathenism, is to have the entire care and conduct of bodies of his fellow-Christians. Mr. George Leechman, son of Dr. Leechman, also writes to the Secretary, entreating that another missionary may be sent out, and placing the wants of the country in a very strong light. Christian brethren, shall another missionary be sent?

## WEST INDIES.

## JAMAICA.

Recent letters from this island have brought, on the whole, good tidings. Mr. Phillippo sends a very interesting account of the public examination of the Spanish Town Schools, which was attended by gentlemen and ladies of the highest respectability and influence, and seems to have been most satisfactory. One fact which he states is worth noticing. The three departments, of Infant, Elementary, and Normal, are carried on for £150 per annum, exclusive of school fees. Our excellent friend seems to have been disappointed of the receipt of some subscriptions from England. If this notice should meet the eye of any one desirous of sustaining these important operations, we will gladly take charge of their gifts, and forward them to Spanish Town.

At Kingston the church appears to be slowly recovering under Mr. Oughton's care. He was expecting to baptize several early in the new year, among whom would be three sons and one daughter of an old disciple, baptized eighteen years ago, who up to that time was a Romanist, living, according to the custom of the country, with a black woman, but whom he married on his conversion, and who, to the hour of their death, were faithful to the Saviour's cause. Subsequently to these pleasing accounts we have another, which announces the baptism of a fresh band. Among them was the daughter and *only child* of our departed brother MERRICK, who laboured in Africa for a few years, and died on his passage to England, whither he was coming for the recovery of health, and who now waits in his grand ocean-tomb "the resurrection of the just."

The following extracts from Mr. Underhill's last letter, dated Falmouth, Jan. 23, will be read with *peculiar* interest. This was the sphere of KNIBB'S labours. What recollections and scenes that name calls up! The grand struggle respecting slavery; the excited crowded meetings; the discussions in Parliament! And the memorable change of a loan of fifteen millions into a grant of twenty, attesting the sincerity of the professions of the British people of their love of liberty and justice. Will not some of our friends say, At all events, Knibb's chapel shall be put into repair? If so, pray send us the contributions. With respect to Annotto Bay, we beg to call attention not only to what Mr. Underhill says on the point, but to a notice in the "Herald" for last month.

## AN AFFECTING CHANGE.

"From the scene of Knibb's labours I now write you. His chapel, his dwelling-house, his school, all are full of interest; yet, in their present condition, are to awaken much pain and sadness. Yesterday I preached to a congregation of about 600 persons, in the noble chapel, calculated to hold, closely packed, some 1,800 or 2,000 persons. The Lord's Supper was administered by Mr. Fray to less than 200 persons. All the buildings want repair, except that lately the roof of the chapel has been made sound. But windows remain broken, weather stains not obliterated, and a general air of dilapidation throws a sadness over all. But more of this when I write again.

## INTERESTING SCENES.

"While Mr. Brown visited Mount Angus, and preached at Port Maria, I went on to Annotto Bay. Since the destruction of the chapel by fire, the people have erected a slight structure of poles, and roofed with grass, for their worship, just behind the ruins of their 'beautiful

house,' and here I preached to an audience of at least 1,000 people. Besides this, during the day, I met an inquirers' class of 60 persons, addressed the Sunday school, and conducted a service in the evening for a small gathering of the town's people. My reception by brother Jones and his people was a most hearty one. I could not but deeply sympathise with them in the destruction of their chapel. The walls are still standing, and are good; but it will cost some £1,200 to £1,500 to roof them and to refurnish the interior. In size the chapel is 65 feet by 63. Originally the people built the chapel at their own cost. Now times are much altered, and they are quite unable to raise so large a sum. They have collected, from various sources, about £400, and Mr. Jones will probably make a visit to England, to seek assistance in raising the remainder. Should he do so, I trust he will meet with a cordial reception and a liberal response to his appeal. Both the pastor and the people are worthy of the generous consideration of British Christians. On the Monday I met his church, with the inquirers and a few others,

to the number of 500 or 600 persons, and addressed them on their religious and social well-being. In addition to this, I enjoyed an interview with the deacons and leaders. The day after I returned to Port Maria, when Mr. Brown and I had a long conversation with Mr. Day, about the arrangement proposed for the removal of the debt, which is crushing both his and his people's energies.

"From Oracabessa we returned on our stops, through Ocho Rios, to St. Ann's Bay. In order to rest our horses, we staid a day with our hospitable brother Millard, and then the day following proceeded through Dry Harbour to Brown's Town. At Dry Harbour we met the church under the care of a native brother, Mr. Bennett, and tried to reconcile a difference among them as to the location of a new chapel they have to build. Since our departure I am told that they have agreed to follow our recommendation. From Brown's Town Mr. Brown proceeded to Clarksonville, and I to Bethany, for the Lord's Day Service. We both enjoyed large audiences, and next day, the 16th of January, returned to Brown's Town, where a missionary meeting was to be held. The spacious chapel was quite full. Some 1,300 persons were present. We also enjoyed an interview with the leaders and deacons, who all

dined with Mr. Clark two days before. After a day's repose we separated, Mr. Brown for the station at Gibraltar, and I for the Alps and Spring Gardens. This ride, of seventeen miles, was a wild one, among the mountains, under lofty precipices, and by roads scarping in the mountain side. However, it was safely accomplished through the good hand of God upholding me. On my road to Falmouth I met Mr. Brown for a few minutes on his way to Waldensia, where yesterday he was to preach. I am hourly expecting him here to-day, to take part in the public meeting this evening.

"Thus you see we have abundance of employment; and though our work has in it much enjoyment, yet I can assure you it is accompanied with great fatigue. By Divine mercy our health continues good, though occasionally we long for rest. We have, however, a month of hard work before us, previous to the meeting of the Union, on the 29th of February. The impressions I have already conveyed to you remain unaltered. The people, as a whole, have fine qualities, but they are as yet very imperfectly developed. Beyond all question they have not the wealth of former days; but I doubt whether their piety is not quite as sincere and as earnest."

It will be seen, from the following extract from Mr. Underhill's letter of Feb. 7th, that the Deputation are steadily pursuing their work; and that their health is continued to them. One almost envies them the privilege of talking with those who knew the evils of slavery, and witnessed "*the triumphs of faith.*" The RECORD of which Mr. Underhill speaks may yet perhaps be written:—

"We are travelling much, and acquiring all sorts of information preparatory to our conference with our brethren on the 29th inst. Since my last, we have visited Mr. Gould's stations, at Waldensia and Unity; Mr. G. Henderson's stations, at Hastings and Bethtephil; Mr. J. E. Henderson's, at Montego Bay and Watford Hill; Mr. Dendy's, at Salter's Hill and Maldon; and now Mr. Hewett's, at Mount Carey. Today we go to Shortwood, and, in ten days hence, to Bethel Town. On this side of the island there remain to be visited Mr. Teall's station, at Luca; Mr. Sibley's, at Mount Peto; Mr. Clarke's, at Savanna-la-Mar; and two or three in the parish of St. Elizabeth. These will occupy the rest of the month. Most of the stations visited the last fortnight are large, the number of members very considerable, and, on the whole, they are in a healthy condition. The brethren receive us very cordially, and our intercourse with them is very pleasant.

"The weather is beginning to be hotter; but, hitherto, a kind Providence has given us safety and health. Our intercourse with

the native churches, their leaders and members, are very interesting. Some of the old people retain vivid recollections of 'old time,' as they call it, and tell us deeply stirring stories of the cruelties they endured. It is much to be wished that many of these narratives could be recorded. They display an amount of Christian heroism, fortitude, and piety, equal to any manifestations of these qualities in any period of the Church's history. They ought to be recorded for the benefit of future ages, and to illustrate the triumphs of faith. The great want now is, beyond all question, ministers; pastors over every church. This plurality ought to cease as speedily as possible. It is becoming, in every point of view, most injurious to the wellbeing of the churches, and the grave question to be discussed both here and at home is, how to obtain and secure an adequate supply of ministers? I do not yet know the answer to this question, only I am sure that it must have an early solution if the churches are to be carried forward, and not allowed to drop down."

## HAITI.

The following is a literal translation of a letter addressed by the members of the church at Jacmel to the Committee. No attempt has been made to rectify errors of construction, or improve the style of writers. The Committee instructed the Secretary to acknowledge it in a suitable manner.

*"To the Members of the Committee of the Baptist Missionary Society, England.*

"BRETHREN AND SISTERS IN CHRIST,—It is with sentiments of gratitude, as souls who have tasted how good the Lord is, and who know that his yoke is easy and his burden light, that the members of the Baptist Church at Jacmel come to thank you for your tender care for the church presided over by the Rev. W. H. Webley, who preaches to us the good news of salvation, and who, by his evangelical labours, tries to lead us to the heavenly country. They thank you for the proofs of friendship and fraternal love towards your brethren and sisters in the faith, manifested by the visit of Mr. Underhill, Secretary of your Society, and his lady, who are come, on your part, to give us proof of the affection which the friends in England have for their brethren in Jesus Christ, by making every effort for the propagation of the gospel in Haiti, and especially that our

station may increase to the honour of the great Jehovah.

"They do not cease to present at the eternal throne their ardent prayers for the continuance of your remembrance of them, which will tend in future to work for us all possible good, through the love you have for us in the Lord, who has made us heirs of God, co-heirs of Christ.

"They also entreat you to cause your prayers to ascend to Jehovah for the people of this country that they may hear and understand how good the Lord is, and that they may be blessed by the means you employ for their eternal salvation.

"They reiterate their supplications that the richest blessings may rest on you and on your country. In conclusion, brethren and sisters, Mr. Underhill and his lady will be our organ to express to you our joy at having seen them among us, and they will present to you our sincere and devoted acknowledgments.

"Signed, V. RITHER DOMOND," &c.

A letter of more than ordinary importance has been received from Rev. W. H. Webley. During the visit of the deputation, various plans for the consolidation and enlargement of the mission came under discussion. For sixteen years, Mr. Webley has been labouring for the most part single-handed. The letter will speak for itself, but we may remark that the Committee have already authorised their missionary to employ the two colporteurs he proposed for engagement.

## NEW EFFORTS.

"Entering fully into my own views in this matter, Mr. Underhill has authorised me, subject, of course, to the approval of the Committee, to employ two Scripture readers or colporteurs; one for the mountain district, in the vicinity of the town, the other for the town itself. These will go from house to house; will read and pray, and expound with the people; will sell or gratuitously distribute Scriptures; and will use their utmost endeavour to bring the people to the house of God. This is an agency I have long thought of employing, and long wished to employ; and we can only be too grateful that two persons, in every way so fitted for the work, have been raised up. By their efforts, we shall be brought more into contact with the people; the people will better understand our principles, and souls will be saved. Indeed, in this latter respect, both parties have been signally blessed already. The young man, Lola Jean Mitchell, whom we shall employ in the mountains, has been more or

less instrumental in the conversion of about eight members of the church; whilst the young woman, Eliacine Louis Jean, although she has been long absent from this station, has been scarcely less useful. It is proposed not to maintain them, but simply to remunerate them for the time they will give to the mission.

## AGENTS RISING UP IN THE CHURCH.

"Then, desirous of finding in the church itself the means of its still further extension, another agency which engaged our attention was that of native preachers. We have had in our church some very promising, intelligent, apparently, at the time, pious young men, who have fallen away. It is a matter for thankfulness now that these young men were not trained for native preaching. They would have disappointed our expectations, and have entailed disgrace upon themselves, and have injured the cause of Christ. On the other hand, it should rejoice us that we still have young men who wish to be employed in this way,

and who have been consistent members almost from childhood. We have two young men whom I propose to take and educate in the best way I can. The sequel will show whether they are fitted for the work. At present, nothing more is intended respecting them than to train them and give them every facility for the development of their abilities. Their names are Deôgène and Voltaire—singular names enough for preachers of Christ's truth.

#### SCHOOL TO BE RE-ESTABLISHED.

"Another thing which claimed largely our consideration, was the re-establishment of the mission school. Our late school, conducted efficiently as it was, was reputed, even by the Government of Soulouque, to have been the best establishment of the kind then in the island. To this day, too, it is admitted on all hands that if there be here and there a few young people who conduct themselves with propriety, and who have something like moral principle about them, those advantages were acquired in our school. Then, what is of vastly more importance to us, nearly a fourth of our church members have been added to it from the school; whilst several more young people in this town, through the same instrumentality, are secretly professing Christ, not being able to do so openly on account of their Catholic parents. From all this, it is easy to see what a hold such a school gave us upon the people, how much it brought us into contact with them, and how much influence amongst them we have lost by closing such a school.

"Two things are wanted. First, a French lady from England or France

would have to be found and sent out; her salary to be paid by the Society. This is indispensable, as it is useless to open a school similar to those which already exist. Education in these is for the most part gratuitous. Ours must be, as before, a *paying* school. We must then offer superior ability and attainments in the teacher, and therefore superior advantages in the school. Above all, she should be a woman of devoted piety of heart and of life, a woman who will feel and toil for the salvation of the children.

#### ENLARGEMENT OF PREMISES.

"Another thing required is land on which to build school-rooms. Happily, just at this time, a very eligible piece of land is offered for sale, fully as large as that on which our present premises stand, adjoining and running parallel with them, and originally forming one plot of ground with our own. This land may, I suppose, be bought for, say £250 or £300; whilst we have already on hand almost sufficient building materials for converting the building on this land into school-rooms. A plan I enclose. If we do not purchase it, the Government probably will. Indeed, it has been already offered to Government, but being neighbours, the preference would be given to us. The hum and buzz of a Government school alongside of us would certainly be a great annoyance, and may interfere with our services in the chapel. I do sincerely trust, then, that the Committee may decide to purchase this very desirable acquisition to our mission premises."

## WESTERN AFRICA.

### CAMEROONS.

"The kingdom of God cometh not with observation," and it is only by the eye of a loving watchfulness that the successive stages of its progress in different parts of the world are discerned. One such advance we gladly hail on the coast of Western Africa. At the close of November last Mr. Saker had the joy of seeing the first printed book of the Old Testament—the Psalms of David—in the Dualla language, brought through the mission press at Cameroons. A few copies have been bound and sent to England. Mr. Saker, as most of our readers are aware, has been for years engaged in reducing the tongue spoken in that country to a written language, giving to it an alphabet and grammar; and the first use to which he turns the new-born language, is to make it convey to the people the words of the living God. It may not be so well known that when Mr. Saker went to Africa he was totally ignorant of the art of printing. He not only taught himself the process, but, to use his own words, "so far impressed his ideas of work on others, that all the sheets of the work have been printed while he was visiting or preaching at other places." The binding also is the work of native boys, who, only a few years ago, were rescued from barbarism.

We recall how, when the great Port-Royalist, M. de Saci, had accomplished in prison a similar task, and M. Nicole, his companion in labour and tribulation, exclaimed, "Now I think, old as we are, we may rest," he responded,

"Rest! rest! shall we not have eternity to rest in?" Mr. Saker, after detailing the happy termination of his labour, takes heart again, and exclaims—

"And now, dear brother, healthful and full of hope, I settle again for another month's toil. The weather is becoming lovely, a bright sun cheers us, all our roads are open, and 1,000 wait to hear us. May our God support us, and fill our hearts with his own love and grace, and the hearts of the people with his fear. We are all in tolerable health and are thankful. Stores came by last mail, and for this we are thankful; and we are *very* glad at receiving the medicine chest: may the Lord abundantly bless the kind friends who have supplied it.

#### VICTORIA.

Two letters from the Rev. J. Diboll will be read with interest. They afford glimpses of the externals of missionary life.

#### PROSPECTS NOT PLEASANT.

"Brother Wilson is now in from Clarence. He gives us no hope that a colony will be formed here; at least, the people of Fernando Po are not likely to leave their dwellings; Spaniards are living in almost every house; dollars are said to be plentiful; many that were anxious to emigrate to this place in the first instance, not finding the means to remove just then, are settling down to the acquisition of money. Two of our members who came over to secure *lots* and clear the ground, are gone home, and are not likely to return. Mr. Wilson's family are not come with him, and their unwillingness to remove makes it very uncertain when we shall see them. Brother Horton Johnson will undoubtedly remove his family here; and when they and the Wilsons come, we shall be in all three families. The rest are all servants and labourers, the greater part Kroo men, of whose language we know nothing, and to whom we cannot *preach Christ*. I have *no* knowledge of *more* than three other families who are *likely* to come. Mammon, and the absence of British protection, are powerful drawbacks to the establishment of a colony here.

"The last four market days have done much towards shaking my confidence in the quietness and good behaviour of the natives who surround us. Nothing has been done to conciliate the neighbouring chiefs for what they are pleased now to call our intrusion among them, and I have nothing with which to make them the slightest acknowledgment.

"A night and a day of rain, added to sad news from Fernando Po, have so greatly lowered the mercury in my thermometer, that this whole epistle bears indications of it. Kindly account for this when you are reading. I hope the rainy season will terminate some time or other, and then I may write in better spirits.

"Half-an-hour later the mercury rises. A brother from Fernando Po is come, bringing his bride-elect, that their dear pastor may unite them in marriage. They

intend to dwell here, but must first return to their old home.

"If my kind friends in England should ever send a parcel or box of clothing for Victoria, have the kindness to send it to *my address*, as it is so long since we received anything in that way, that we long for such an expression of their love, besides the real good it would do us in other respects.

#### WEDDING AT VICTORIA.

"In my last I said that two of our members were come over from Clarence, to be united in marriage. I now inform you that the first marriage was solemnized at this place on the 22nd day of October last. The wedding party took tea at the Mission House.

"The next day there were in all of us ELEVEN PERSONS at the Lord's table—I was glad to commune with so many. The last month has fully informed us that the rainy season is not wholly gone; much of our low ground is under water. There fell, a few nights since, nine inches of water in less than nine hours, but the intervals between the showers are longer, and the sky is clearer, and, of course, the sun is warmer. On the 6th inst., one of our Kroo men died. This is the first death that has occurred here; he was brought sick from Cameroons, and never rallied. On the same day I took a boat and went to a fishing town about four miles distant. The chief, an intelligent man, about fifty years of age, was glad at our visiting him, but expressed his fears if I visited him often, it might bring him into trouble, from a tribe of people occupying a larger town a little above him. Possibly jealousies might arise. The people were well behaved; the women and children well to look at, some of them handsome. Among so small a community I was not prepared to see so many children, and in such good condition; I thought it a strong argument in favour of the healthiness of the place. The chief promised to bring some of the children, that they may be educated, but they are not yet come.

## WEST AFRICAN LIFE.

"On the 15th, at night, we had heavy rain, with thunder and lightning, which lasted nearly all night. While the tempest was raging without, the drivers\* took possession of our house within; they soon reached our beds, and we and our servants were obliged to rush out of the house in our night-clothes only, and seek a shelter in another house in the mission yard, and made all speed to free ourselves of the little creatures who were biting us almost to madness. On the 15th, at night, our house was again overrun by the ants, but on this occasion we had the drivers and the white ants† too. My wife and daughter were obliged to seek shelter in another house, while I and my servants were trying to preserve our clothes, &c., from destruction, and to rid our house of the very unwelcome intruders. Last night, about an hour after we had retired to rest, we were again driven from our beds by the ants, and obliged to take refuge in an enclosed shed for the night; but we have been very mercifully preserved from harm. Last Lord's day two of the neighbouring villages were visited by brethren Johnson

and Wilson, and the people appeared much pleased; but the brethren are not certain that their message was clearly understood. When the mud and the water abate, I hope to make myself familiar with these places. Mr. Saker has been with us six days; he has been very unwell, and is but little better now, yet he manages in some way to superintend the works, especially the work preparatory to building a house for me to live in; and, I suppose, the building will be begun in earnest when the mail has brought all the materials, as it seems that some pieces necessary to its commencement are not yet come. In matters of religious import we see but few indications of real improvement, and we bewail ourselves; yet, I trust, we can say that to us 'Christ is all and in all'; and that we seek his glory as our chief good. Our daughter has been able to conduct the school twice a day regularly since my last. She is also making some attempts to instruct our Kroo men, nearly all of whom express their desire to learn. These men have long had an interest in our prayers; I shall rejoice in their being brought to Christ by ANY MEANS."

## FRANCE.

## MORLAIX.

In our February Number mention was made in a letter from the Rev. J. Jenkins of the circumstances which led to the formation of a Baptist church in Angers, and also of the desire that was becoming manifest among Baptists in France for a periodical of their own. M. Robineau, pastor of this new church, was, it will be remembered, deposed from his pastorate in the Established Reformed Church on his embracing the doctrine of believers' baptism. A few of his people sympathising with him retired at the same time, and formed themselves into a church under his care. They now need a place to worship in, and M. Robineau proposes to visit England at the time of our annual meetings, to collect funds for that purpose. Not speaking English, M. Robineau and his friends at Angers are most anxious that Mr. Jenkins—who, knowing perfectly the locality and the circumstances, is eminently the right man—should accompany him. They offer to bear his expenses, and Mr. Jenkins writes to ask the sanction of the Committee to his taking the step. This sanction we are happy to say has been accorded. The project of the magazine will also require some help, and we feel sure that our readers, thus pre-informed of the application to be brought before them, will be prepared to meet it. In France, Christians holding what we believe to be the truth as regards the first (in order of time) of the two ordinances our Lord gave to his Church, are scattered far from each other's sympathies and co-operation. The proposed magazine would be a means of communication between them, and become a bond of union, facilitating combined action and mutual edification. It would in a sense render the body visible to itself and to the world, and be one means by which it would take a recognised place among the outward agencies now at work for the evangelisation, in the true sense of the word, of France. M. Robineau's previous labours in conjunction with his uncle, the Rev. F. Monod, editor of the *Archives du Christianisme*, have peculiarly fitted him to

\* Drivers are flesh-eating ants, who so entirely occupy the house that you cannot put your hand or foot where they are not; lizards, beetles, spiders, and all other vermin fall before them.

† White ants spread destruction wherever they go—clothes, bedding, books, boxes, boards, roof-thatching, are all ruined by them in an incredibly short space of time.

conduct this work. The following extract from a letter of M. Robineau, addressed to Mr. Jenkins, affords incidental confirmation of what has been said of the desire among the Baptists in France for a magazine of their own, and also indicates the providence of God directing M. Robineau's steps. Will our readers bear in mind that we have no Continental Society, like our Independent brethren. Our one society does the work both for heathendom and Continental Europe, as far as we have missionaries there (would we were but enabled to do more). The expense of a second machinery is saved, but we must not lose subscriptions. Let the sums given to M. Robineau, and to the magazine, be considered given to *our* Continental Society. And would not those friends, whose attention has been drawn to our French Mission, devote a small sum annually to that object, *in* addition to their ordinary subscription to the General Mission?

"On Tuesday we had a meeting of prayer, that God would put it into your heart to help us in England, and that he would show us whom I should ask to take my place during my absence. Yesterday, Thursday, I received from a young brother, M. Bouhon, missionary pupil in the *Ecole des Missions Evangeliques de Passy* (Paris), a letter, telling me of the interest he took in the work at Angers, having for some years been a Baptist in conviction, and the joy with which he hailed the project to establish a Baptist journal—a project which he had read in the *Baptist Magazine*, in a letter by Mr. Jenkins. . . . Is not that a providential direction? for M. Bouhon, of whose existence I had not even a suspicion, will come and take my place during my absence."

## HOME PROCEEDINGS.

THE meetings during the past month have been very numerous. Our esteemed brethren, D. Katters and W. G. Lewis, Jun., have kindly taken the Scottish journey, which usually occupies three weeks, extending from Edinburgh northwards to Aberdeen and Huntly; and westwards to Glasgow, Paisley, Greenock, and Irvine. The Rev. S. Green has visited Great Missenden, High Wycombe, Biggleswade, Sandy, and Shefford; the Rev. W. Crowe, Dunstable; and the Rev. W. Teall (of Jamaica), Dover, Folkestone, and Wokingham and Newbury, with Dr. Leechman, who has also attended a meeting at Rayleigh; the Rev. C. Room, Waterford; and Mr. Wm. Heaton, Harlow; the Secretary, with Mr. Teall, Loughton.

## ANNUAL SERVICES.

Our London friends will kindly notice the arrangements announced in the first pages of this Number, which have been made for the Anniversary; and we hope they will kindly use their best efforts to promote them. Brethren from the country are commended to their kind hospitalities, especially those who are comparative strangers to the metropolis. To them London, without such attention, is indeed a strange place.

To the *first* meeting we desire to call particular attention. Last year the attendance was very cheering, and the spirit of the meeting was most animated and fervent. Considering the unusual and wide-spread desire manifested during the past year, in all sections of the Christian Church, to unite in supplication to Almighty God, we expect the introductory PRAYER-MEETING, to be held in the Library, on Thursday morning, the 19th inst., at *eleven o'clock*, the Rev. D. Wassell, of Bath, to preside, will be one of unusual interest. This meeting is all the more influential from the fact of its giving a character and tone to the subsequent engagements of the Anniversary. The field is widening. More missionaries are urgently needed. Larger means are absolutely required. To secure these ends a deeper sense of responsibility, and a livelier interest in the salvation of dying men, must take possession of the hearts of our people. Let us come, then, to God. His mercy-seat is ever open to us. The name of Jesus is all-prevailing. The promises are rich, ample, and unailing. We are not straitened in God, but in ourselves. We need more faith. The *reality* of

these grand truths is not enough understood and felt. Let our cry ascend to our Father in heaven for the Spirit to work in us and by us. No time more pressing than now; no season more propitious. May the Divine benediction be enjoyed, in an eminent degree, at the introductory prayer-meeting, and the services which follow will be fraught with a blessing to us all.

RETURNING MISSIONARIES.

The Rev. J. C. Page, of Barisaul, had not arrived, with his family, at the time of writing, but is hourly expected. The Rev. J. Wenger left Calcutta in February, for Europe; his health, which has been surprisingly sustained during his long and toilsome term of service in India, requiring a temporary change. Mr. and Mrs. Supper, of Dacca, left in the same ship, Mrs. Supper's health being so broken that a longer residence there was pronounced, by medical testimony, to be incompatible with life. These friends may be expected in June.

NOTICE.

As next month's *Herald* will contain the abstract of the Report, and the following one some account of the Anniversary Services, we have added half a sheet this month, so as to bring in all intelligence up to the time of going to press.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

LIFE SUBSCRIPTION.		DONATIONS.		EDMONTON, LOWER, BY MR.	
£	s. d.	£	s. d.	£	s. d.
Barnes, R., Esq.	10 10 0	Williams, Mrs., Brighton	2 0 0	J. P. Bacon—	
		Under 10s.	0 5 0	Collection, for W. & O.	0 13 2
				Contributions, box	2 4 6
				Do., for China	2 1 6
				Hackney, Hampden Chapel—	
				Collections	3 15 0
				Do., for W. & O.	2 0 0
				Hammersmith—	
				Collection, for W. & O.	5 0 0
				Highgate—	
				S. Schl., by Y.M.M.A.	3 19 4
				Kensington, Hornton Street—	
				Collections	4 0 0
				Spencer Place—	
				Sunday School, for Be-	
				nares School	5 0 0
				Do., for Jessore School	3 9 10
				Vernon Chapel—	
				Wills, Rev. Dr., a.s.	1 1 0
				Walworth, Lion Street—	
				Ladies' Auxiliary, by	
				Mrs. Watson	6 8 4
				BEDFORDSHIRE.	
				Dunstable—	
				Collections	10 1 4
				Do., for W. & O.	1 6 7
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				Work, &c., for	
				I.S.F.	26 0 9
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				Keysoe—	
				Contributions	1 3 0
				Do., for China	1 0 0
				Luton, Union Chapel—	
				Collection, for W. & O.	2 0 0
				Shafted—	
				Contribs., for N.P.	0 12 2



	£	s.	d.
<b>NORTHAMPTONSHIRE.</b>			
Kettering—			
Contribs., for <i>N.P.</i> ...	1	11	2
Milton—			
Dent, Miss, for <i>N.P.</i> ,			
<i>Delhi</i> .....	1	0	0
Thrapston—			
Collection, for <i>W. &amp; O.</i> ...	0	11	0
Contribs., for <i>China</i> ...	2	3	0
<b>NORTHUMBERLAND.</b>			
Newcastle-on-Tyne,			
Bewick Street—			
Collection, for <i>W. &amp; O.</i> ...	3	0	0
<b>NORTH OF ENGLAND</b>			
Auxiliary, on acct. by			
Mr. Henry Angus ...	43	0	0
<b>NOTTINGHAMSHIRE.</b>			
Sutton-in-Ashfield—			
Collection, Genl. Bap-			
tist Church, for			
<i>W. &amp; O.</i> .....	0	8	6
<b>OXFORDSHIRE.</b>			
Banbury—			
Collections .....	3	0	0
Do., for <i>W. &amp; O.</i> ...	1	0	0
Contributions.....	2	5	5
Do., Sunday School	0	7	2
<b>SOMERSETSHIRE.</b>			
Beckington—			
Sunday School, addi-			
tional, for <i>N.P.</i> .....	0	7	6
<b>STAFFORDSHIRE.</b>			
Walsall—			
Gameson, Mr. Thos....	2	12	0
Wolverhampton—			
Collection .....	5	3	8
Do., for <i>W. &amp; O.</i> ...	0	10	0
Sunday School .....	4	0	0
	9	13	8
Less expenses ...	1	9	6
	8	4	2
<b>SURREY.</b>			
Addlestone—			
Collection, for <i>W. &amp; O.</i> ...	2	0	0
Dorinan's Land—			
Proceeds of Lecture,			
by Rev. R. Shindler	1	10	0
<b>SUSSEX.</b>			
Battle—			
Collection, for <i>W. &amp; O.</i> ...	1	0	0
Contribs., for <i>N.P.</i> ...	3	13	6
Crowborough—			
Collection .....	0	18	0
Forest Row—			
Collection .....	1	15	6
Less expenses ...	0	7	0
	1	8	6
Hailsham—			
Collection .....	1	1	9
Less expenses ...	0	1	6
	1	0	3
Lewes—			
Collections .....	8	13	8
Do., for <i>W. &amp; O.</i> ...	3	10	0
Contributions.....	18	14	2
Do., Beddingham ...	1	0	4

	£	s.	d.
Do., Sunday School	5	1	3
Do., Bible Class.....	1	1	0
Do., do., for <i>N.P.</i> ...	3	11	6
	41	11	6
Less for Baptist			
Irish Society and			
expenses .....	5	6	6
	36	5	0
Acknowledged be-			
fore .....	29	3	6
	7	1	6
Uckfield—			
Collection .....	1	9	0
Contributions .....	1	8	6
	2	17	6
Less expenses ...	0	4	0
	2	13	6
<b>WARWICKSHIRE.</b>			
Birmingham—			
Contribs., for <i>China</i> ...	19	8	0
Henley-in-Arden—			
Collection .....	3	1	9
Do., for <i>W. &amp; O.</i> ...	0	6	6
Contributions.....	0	12	10
<b>WILTSHIRE.</b>			
Bradford-on-Avon—			
Contributions by Rev.			
Jonathan Hooper	2	0	0
Do. by do., for			
<i>India</i> .....	2	0	0
Bratton—			
Collection .....	3	12	8
Contributions .....	13	11	0
Damerham and Rockbourne—			
Collection .....	3	4	6
<b>WORCESTERSHIRE.</b>			
Bromsgrove—			
Collections .....	3	10	1
Contributions.....	6	17	3
	10	7	4
Less expenses.....	0	11	6
	9	15	10
Evesham—			
Contribution .....	1	10	0
Do., Sedgbro' .....	0	7	10
Do., Sunday School	3	13	7
Do., do., Charlton...	0	1	7
	5	13	0
Less expenses, two			
years.....	1	0	6
	4	12	6
Westmancote—			
Contribs., for <i>N.P.</i> ...	0	5	1
<b>YORKSHIRE.</b>			
Bishop Burton—			
Collections .....	5	10	6
Do., for <i>W. &amp; O.</i> ...	0	18	6
Contributions.....	4	1	0
Do., for <i>N.P.</i> .....	0	13	0
Doncaster—			
Sunday School, for			
<i>N.P.</i> .....	0	6	8
Halifax, Trinity Road—			
Collection, for <i>W. &amp; O.</i> ...	1	10	0
Contribs., for <i>N.P.</i> .....	5	19	4
Horsforth—			
Collection, for <i>W. &amp; O.</i> ...	0	18	4

	£	s.	d.
Lockwood—			
Collection, for <i>W. &amp; O.</i> ...	3	0	0
Masham—			
Collection, for <i>W. &amp; O.</i> ...	0	6	0
Ripon—			
Earle, Mrs. ....	2	2	0
Rishworth—			
Collection, for <i>W. &amp; O.</i> ...	0	12	0
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE.</b>			
Llanberis, Sardis—			
Contributions.....	2	3	9
Less expenses ...	0	1	7
	2	2	2
Nevin—			
Collection .....	1	1	0
Contributions.....	0	19	0
<b>DENBIGHSHIRE</b>			
Llangollen and Glyndyfrdwy—			
Glyndyfrdwy—			
Collection .....	0	12	2
Contributions .....	3	15	7
Do., S. School	0	12	6
Llangollen—			
Collection .....	1	18	10
Do., English ...	0	16	2
Contributions.....	8	6	6
Do., for <i>N.P.</i> ...	1	17	0
Do., for <i>China</i> ...	1	9	6
	19	6	3
Less for Local			
Home Mission			
and expenses ...	5	3	10
	14	2	5
<b>MERIONETHSHIRE.</b>			
Bala—			
Contribs., for <i>N.P.</i> ...	1	16	8
Llanvchwyllyn—			
Contribs., for <i>N.P.</i> ...	0	6	0
	2	2	8
Less expenses ...	0	0	7
	2	2	1
<b>MONTGOMERYSHIRE.</b>			
Benliah—			
Collection .....	0	17	1
Contributions.....	0	6	0
Do., Sunday School	0	11	1
Caersws—			
Collection .....	0	13	8
Contributions.....	1	5	8
Do., Sunday School	1	3	0
Mochdre—			
Collection .....	0	6	6
Contributions.....	3	11	0
Newtown—			
Contribs., by Mrs. E.			
Morgan, for <i>Mrs.</i>			
<i>Allen's School, Cey-</i>			
<i>lon</i> .....	5	0	0
Rhydwen, Sion—			
Collection .....	1	5	4
Sunday School .....	0	14	8
Rhydylfelin—			
Collection .....	0	9	4
Contributions.....	1	3	2
Stavlittle—			
Collection .....	1	2	9
Sunday School .....	0	19	3
Tanylan—			
Collection .....	0	17	6



# IRISH CHRONICLE.

APRIL, 1860.



\* \* \* With the above representation of the erection in which our friends at Rathmines are engaged, they issue the following statement, which the Committee of the Baptist Irish Society very heartily commend to the friends of religion in Ireland.

“DUBLIN, *February, 1860.*

“The Committee of the Baptist Irish Society had long been urged to promote the formation of a new interest at Rathmines, Dublin, the most rising and important suburb of the city, containing a population of about 10,000, the only Protestant places of worship being the parish church and a small Wesleyan chapel.\* In March, 1858, the Rev. C. J. Middleditch, the Secretary, and the Rev. J. W. Todd, of Sydenham, visited Dublin, as a deputation from the Society, to consult with a few friends residing there who felt a deep interest in the movement. It was then decided that an unfinished room, called Rathmines Hall, capable of accommodating about 200 people, should be engaged and fitted up for the purpose of worship—this expense and other incidentals amounting to between £250 and £300 have been defrayed by the local friends

and congregation, the Society paying the first year's rent and supplying the pulpit. The result so far has, by the Lord's blessing, equalled the most sanguine expectations of all connected with it. The congregation has gradually increased, and for some time past has been larger than could be accommodated comfortably. There is also reason to believe that souls have been converted, whilst many others refer with pleasure to the profit derived in connection with the services, which have been almost exclusively conducted by ministering brethren from England. The congregation now feel the necessity of erecting a larger place of worship, and have accordingly commenced a building of which the above is a sketch. The cost, without the schools, will amount to about £2,000. Four of the friends resident in the vicinity take this responsibility upon themselves on behalf of the congregation. With the assistance of Christian

\* Since the commencement of this movement, our Presbyterian brethren have opened the Old School House, at Rathmines, for divine worship, and are about to build a church in the locality.

friends in Dublin they have already contributed about £600, and now earnestly appeal to Christians in England and Scotland to aid them in this evangelical effort by their prayers and *liberal* contributions.

Donations will be received and thankfully acknowledged by ORLANDO BEATER, 19, Belgrave Square, Rathmines, Dublin; WILLIAM CHERRY, 40, Upper Sackville Street, Dublin; JOHN COCHRANE, Tudor

House, Dunderum, Co. Dublin; CHARLES EASON, 2, Kenilworth Square, Rathmines, Dublin; Rev. J. DENHAM SMITH, Congregational Minister, Kingstown; THOMAS PEWTRESS, Esq., Treasurer, and Rev. C. J. MIDDLEDITCH, Secretary to the Baptist Irish Society, Mission House, Moorgate Street, London; or by any Member of the Committee of the Baptist Irish Society.

The preceding statement and appeal will show what our friends in Dublin are engaged in. The benefits to the operations of the Society, and to the whole of Ireland, of the establishment of influential churches in some of the larger Irish towns and cities, have been so frequently stated in the CHRONICLE, and, indeed, are so obvious, that none will be surprised that the Committee fully sympathise with the friends in Dublin, and are desirous of furthering their design by all the means to which recourse can be had consistently with the rules and practice of the Society.

The Committee cannot devote any part of the Society's funds towards the building at Rathmines, but they can commend what the friends there are doing to the kind assistance of all who are well disposed to the Society; and this they do with perfect cordiality.

They are informed that the friends in Dublin, in addition to the names above given, have requested the Rev. SAMUEL GREEN, of Hammersmith, to receive contributions on their behalf, and, if needful, to wait upon friends to solicit contributions, a nomination in which the Committee heartily concur. Any donations, therefore, forwarded to Mr. Green will be thankfully received.

It gratifies the Committee to add that, in addition to the £600 mentioned in the foregoing statement, the friends hope to obtain in Dublin at least £400 more, arrangements with this view being in progress. The building has been commenced, and it is proposed to have it completed in July next.

The following donations have been obtained:—

	£	s.	d.		£	s.	d.		£	s.	d.
Aked, Thomas, Shipley	5	0	0	Friend, A., Margate	2	0	0	Purser, John, the			
Allen, R., Newcastle	2	2	0	Friend, A., London,				late	20	0	0
Beater, Orlando	50	0	0	per C. Eames	10	0	0	Ray, J.	3	0	0
Bevan, Mr., Freshford	5	0	0	Hall, A.	3	0	0	Reid, John H.	5	0	0
Bewley, W.	3	0	0	Heffernan, D. E.	2	0	0	Richardson, H.	2	0	0
Blair, Mr.	10	0	0	Hunt, John E.	5	0	0	Robertson, W.	2	0	0
Blood, John	3	0	0	Jacob, W.	5	0	0	Robinson, Mr. C. B.	10	0	0
Bickham, Thomas, Man-				Jacob, R.	5	0	0	Robinson, J., Glouces-			
chester	5	0	0	Mahon, Mrs.	5	0	0	ter	2	0	0
Brown, Hugh	2	2	0	Mahoney, Mrs. E.	5	0	0	Rowse, John	5	0	0
Carson, A.	5	0	0	Millar, Jas. S.	5	0	0	Solomon, Mrs.	5	0	0
Cherry, W.	50	0	0	Miller, F.	2	0	0	Sums under £2	41	15	8
Cochran, John	50	0	0	Mitchell, Mrs., Graf-				Sykes, Geo.	5	0	0
Coffin, E., Plymouth	2	0	0	ton-street	5	0	0	Tait, P.	5	0	0
Collecting Cards	52	13	3	Moore, Hugh	5	0	0	Thompson, W., Frome	5	0	0
Coward, J., Liverpool	5	0	0	Nicholson, C. B.	3	0	0	Thom, P., Limerick	2	0	0
Drummond, D.	5	0	0	Overbury, —, Esq., per				Todd, Henry	30	0	0
Drury, T., Esq.	5	6	0	W. Sykes	5	0	0	Todd, W.	20	0	0
Domville, Thomas, Esq.	5	0	0	Palmer, Mrs. Maria	5	0	0	Williamson, Mr.	2	2	0
Eason, Charles	25	0	0	Peacock, Mrs.	5	0	0	Young, W.	5	0	0
Ferrin, Pollock, & Co.	5	0	0	Pim, W. H.	3	0	0				
Friend, A., for five chil-	25	0	0	Pinsent, Thos., Devonsh.	5	0	0				
dren				Proceeds of Tea-meet-							
Ditto, on laying founda-	25	0	0	ing	7	17	8				
tion											

£602 12 7

A communication from Cork mentions the following hopeful signs:—

“During the year 1859, Union Prayer Meetings were regularly held in the Baptist chapel, and Christians of all denominations attended. On the approach of the important *second week* of 1860, it was resolved to transfer the meetings to the Rotunda of the Athenæum. On this ‘common ground’ the number of attendants so rapidly increased, that it became necessary, on the third day, to adjourn to the Great Hall. At the first two meetings several highly esteemed clergymen of the

Established Church attended, and took part by the side of their Dissenting brethren. Unfortunately, however, their Bishop thought it his duty to issue a formal prohibition, and the clergymen have ever since, though reluctantly, refrained from assisting the movement. But the laity did not cease to come; in fact, the attendance increased, a weekly meeting was established, which hundreds (perhaps from 500 to 800) regularly frequent. Last Thursday's meeting was as large, if not larger, than any preceding. Much of the spirit of prayer

has been manifested, and at least one person has been brought under deep conviction of sin through attending these meetings. Will English Christians now fervently pray for the South of Ireland in general, and for Cork in particular?

"The above-named meetings are conducted similarly to those in America, it being left to the conscience of each brother, subject to the guidance of the Spirit of God, to decide what part he may take. The utmost harmony and good order have hitherto prevailed."

Mr. Brown, of Conlig, writes to the

"February 3rd, 1860.

"MY DEAR BROTHER,—You will rejoice with me when I inform you that my two eldest sons give full evidence of conversion to God, John being only eleven years old, and James A. Haldane only nine.

For some years past they have known the plan of salvation, and their conduct has been as good as the conduct of children could be expected to be; but neither of them would profess to love the Saviour. Often have I asked them, 'Do you love Jesus?' 'I do not know,' was the reply. I would ask again, 'Do you love me?' when they would answer, without hesitation, 'Yes.' I next endeavoured to show that if they knew they loved me, but did not know whether they loved Jesus, the reason must be that they *felt* love in the one case, but not in the other.

"About the beginning of the Revival I felt much impressed about their condition, and one Sabbath afternoon at the prayer-meeting a thought suddenly came into my mind that I should solicit the prayers of the brethren on their behalf. I did so. Prayers were fervently offered. There was much emotion in the meeting. Many tears were shed, and the children themselves wept aloud. Some days after this, having had occasion to see the Rev. J. Killen, of Comber, I asked him to request the prayers of the converts on their behalf. He approved of the proposal, and I afterwards learned that prayers had been offered for them in his congregation every evening until they experienced peace in believing.

"On the following Monday evening, Mr. Workman, a pious young man, of Belfast, delivered an address in the Presbyterian meeting-house of the village. The address was characterised by great fervour, and was well adapted to children. Both the boys were very attentive; but James's eye, moistened with tears, remained fixed on the speaker from beginning to end. At the close of the service I asked him, in a whisper, 'Do you feel willing to come to Jesus, James?' He answered with faltering voice and tremulous lips, 'Yes.' When opportunity of conversing was obtained, I asked,

Secretary:—

'Do you think, James, you love Jesus now?' He replied in a subdued tone, 'Yes—a little—not very much; I would like to love him more.' Next day he told me without hesitation that he loved the Saviour, that he was sure his sins were washed away in the blood of Christ, and that he could not be deceived, for his conscience told him so.

"John appeared much concerned; but answered, as he had done before, that he did not know whether he loved the Saviour or had received forgiveness. The prayers of the Christians at Comber, however, I have reason to believe, were continued in reference to him, and in the course of ten days he was brought to an equally firm reliance on the atoning sacrifice of the Son of God.

"During the last six months they have given all the evidence of conversion that could reasonably be looked for.

"Having expressed an earnest desire for baptism and Christian fellowship, I proposed them to the church. It is not the custom in Ireland to require candidates to relate their experience before the church. In their case, however, I thought the best impression would be made by themselves, as no deputation could represent children so well as their own artless tale. They accordingly appeared before the church, and in answer to questions put to them, gave an account of their faith, experience, and intentions. They were unanimously approved of, as well as a girl of *thirteen* at the same time.

"I have thus communicated as faithful and unimpassioned a narrative as I can. At first I hesitated about the propriety of reporting the case of my own children, but was encouraged to do so by a ministerial brother, who thought the account might be useful to others. It furnishes us with a striking example of the power of prayer and a practical illustration of our Lord's words, Matt. xix. 14.

"I have only to request, in conclusion, that you and those who may read this letter, may unite with us in prayer that our fond hopes may not be disappointed."

## CONTRIBUTIONS,

*Some Special, from February 18th to March 22nd.* Particulars in next Report.

		£	s.	d.			£	s.	d.		
Athlone—											
By Rev. T. Berry		£7	9	0	Portsea, by Rev. Jos. Davis		1	0	0		
Acknowledged before		3	15	0	Ramsgate, by Rev. B. C. Etheridge		5	0	0		
					Shaftesbury, by Mr. Soul, A Friend		0	10	0		
Banbury, Oxon.				3	14	0	Shortwood, by A. M. Flint, Esq.		4	2	6
Belfast, on account				1	10	0	Shiple, Yorkshire		0	17	6
Boote, Friends at				15	0	0	Somersetshire West—				
Bourton				3	0	0	Wellington.		3	3	0
Bratton, &c., by Joshua Whittaker, Esq.		13	11	2	Taunton		1	10	6		
Bristol, Counterslip		7	12	3	Hatch		1	6	1		
Buckingham		1	3	0	Minehead		2	6	10		
B., a Friend, by Rev. J. Aldis		12	0	0	Williton and Watchett		1	5	0		
Caine		1	15	0	North Curry		0	9	10		
Devizes, &c., by Messrs. Anstie		17	6	1	Isle Abbotts		0	13	6		
Downham Market		1	14	0	Chard		4	5	0		
Dromahair, Sligo, &c.		2	11	6	Yeovil		3	0	2		
Eros, St. Ives Post mark		1	0	0	Montacute		4	0	10		
Frome, &c., by Mr. Coombs		19	3	6	Wincanton		2	2	0		
Halifax, by Rev. J. Whitewood		8	11	6	Allen, J. H., Esq.		1	1	0		
Hitchin, by Rev. G. Short		2	8	0	A Friend, for Mr. Eccles, and Sp. Fund		0	6	0		
High Wycombe, by Mr. Thompson		0	10	0	Beales, Dr., Congleton		1	0	0		
Leeds, by Mrs. Gresham		8	17	6	Bigwood, Rev. Jno.		0	10	0		
London—											
Arthur Street, Walworth		1	7	7	Bird, Mr. W.		0	10	0		
Camden Road		4	4	6	Blackmore, Mr., Eardisland		1	1	0		
Crowe, Rev. W., Hammersmith		0	10	0	By Collector		13	12	6		
Hackney, Mrs. White, for Mr. Eccles		1	0	0	By Rev. C. Woollacott		1	1	0		
Haddon, Mr. John		1	1	0	By W. H. Bond, Esq., Truro		1	0	0		
Friends, by Mr. Webb		2	0	6	E., Mr. and Mrs., India		50	0	0		
Vernon Square, by Rev. Dr. Wills		5	13	6	Earle, Mrs., Ripon		1	1	0		
Manchester, Union Chapel Congregation and Juvenile Society, W. R. Callender, Esq., Treasurer											
		20	0	0	E. S., Hastings		0	5	0		
Moate, by Rev. T. Berry		7	12	0	J. W.		5	0	0		
Moulton and Pitsford		3	5	0	Jull, Mr., Staplehurst		1	0	0		
By G. Cave, Esq.		1	10	0	Lillycrop, Rev. S. and Mrs.		1	0	0		
Norwich, by J. C. Norton, Esq.		46	17	0	Nelson, near Graham's Town		1	1	0		
Persbore, &c., by Mrs. Risdon		8	1	0	Tulloch, Rev. W., Edinburgh		0	11	0		
					Wemyss, Wm., Esq., Dep. Com. Gen., Salisbury Road, Edinburgh		50	0	0		
					Wenham, J., Esq., Canada		2	0	0		

CONGIG, IRELAND.—Mr. Brown thankfully acknowledges the receipt of £1 10s. from Mr. Illingworth, of Leeds, for the poor of his congregation, £1 of which was contributed by Miss Lister. The offering is very acceptable, as many cases of extreme poverty come under Mr. Brown's notice, which he would gladly relieve, but cannot.—March 5, 1860.

## THE ANNUAL MEETINGS.

THE Committee have much pleasure in announcing that the following arrangements have been made for the Annual Meetings of the Baptist Irish Society.

## THE SERMON

will be preached on FRIDAY EVENING, April 20th, by the Hon. and Rev. BAPTIST W. NOEL, M.A. The service to commence at seven o'clock.

## THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY

will be held in the LIBRARY OF THE MISSION HOUSE, 33, Moorgate Street, on Monday, April 23rd. The Chair to be taken at eleven o'clock.

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.

## THE PUBLIC MEETING

will be held on TUESDAY EVENING, April 24th. The Chair to be taken at half-past six o'clock, by EDWARD BALL, Esq., M.P. for Cambridgeshire. The Revs. F. WILLS, of London; C. KIBTLAND, of Canterbury; W. S. ECCLES, of Banbridge, County Down; and P. BAILHACHE, of Salisbury, have engaged to speak.

THE  
BAPTIST MAGAZINE.

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MAY, 1860.

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“JEROBOAM, WHICH CAUSED ISRAEL TO SIN.”

THE epithet here applied to Jeroboam is habitually used by the inspired historians. As often as they have occasion to speak of him it is with this sad and mournful addition to his name. For generations after his death, even down to the destruction of the kingdom which he founded, we read of him as—“*Jeroboam, the son of Nebat, which caused Israel to sin.*” To live, to die in sin, is exceedingly awful; but to be followed into the world of lost spirits by successive generations of sinners brought there through the instrumentality of one whose evil agency survives him, offers a terrible and appalling subject for contemplation. We are taught that a man continues to work on earth after he has left it; for good or evil he seems to live in his influence on others even when he himself is dead. It adds to the awfulness of this case that Jeroboam was in an especial manner called to the kingly office by God himself. A prophetic messenger set him apart to the high dignity by Divine appointment. Though thus divinely raised to be “shepherd of the people,” he, even he, “caused Israel to sin.”

From the slight allusions to the parentage and early history of Jeroboam, as being “Solomon’s servant, whose mother’s name was Zeruah, a widow woman,” we infer that he was of humble rank. This is confirmed by, and adds force to, the clause, that “*even he* lifted up his hand against the king.” Solomon had now fallen so low that not only did Hadad and Rezon rebel against him, but even one so humble and obscure as his servant, the son of the widow Zeruah, plotted his overthrow.

Jeroboam was, humanly speaking, the architect of his own fortunes. Very early in life he had distinguished himself both as a soldier and a civilian. “He was a mighty man of valour: and Solomon seeing the young man that he was industrious, made him overseer over all the burdens of the house of Joseph.” That is, as we understand the passage with its context, he was superintendent of the contingent of forced labourers furnished by his own tribe of Ephraim and by the kindred tribe of Manasseh for the erection and repair of Millo. Until this period the Israelites had been exempt from compulsory service. The

descendants of the Canaanites had been hewers of wood and drawers of water, "but of the children of Israel did Solomon make no bondmen" (1 Kings ix. 20—22). Now, however, the immense public works which the magnificent monarch undertook compelled him to employ his own subjects in addition, and each tribe had to furnish its *corvée*. This fulfilment of Samuel's warning (1 Sam. vii. 11 *seq.*) was borne, though impatiently, by the people whilst Solomon himself lived. What bitter fruit it bore to his son Rehoboam we shall soon see.

Whilst Jeroboam was engaged in the office thus assigned him, he one day, going out from Jerusalem, was met by the prophet Ahijah, who drew him aside into a secret place, and taking off a new mantle which he wore, tore it into twelve pieces. Giving ten of them to Jeroboam, he promised him that he should reign over ten tribes, which would be rent away from the house of David after the death of Solomon (1 Kings xi. 31, 39), and formed into a separate kingdom. Having delivered this message from Jehovah, the prophet left him. The conduct of Jeroboam after this announcement recalls, by force of contrast, the very different course pursued by the son of Jesse. When Samuel had anointed David, the lad returned to his shepherd life, and continued in his lowly station at Bethlehem until called thence by the clear voice of Providence. Even after his entrance upon public life he was content to wait for many weary years; nor would he lift a finger against the king who was seeking his life. He would not touch the crown which glittered before him as his own, nor cast an impatient thought toward the throne which he had been promised. He spared Saul in the cave, and roused the slumbering sentinels in the tent. He slew the man who slew the king. And even when at last he succeeded to the vacant throne, he was content to remain for seven years more at Hebron, reigning over the tribe of Judah alone, until God had cleared the way for him honourably to take possession of all. Nowhere else do we find a better illustration of the words, "He that believeth shall not make haste." His conduct was the result of a clear, living trust. He really believed, and so could bide his time. Very different was the character and conduct of Jeroboam. No sooner had the promise been made to him than he began to conspire and rebel against Solomon, his patron and benefactor. He cannot leave it to God to carry out his purposes and to fulfil his promises. Though warned that no change would take place till after the death of Solomon, he yet yielded to the promptings of his own impatient ambition, and "even he lifted up his hand against the king." The result of these conspiracies was that he had to fly and take refuge in Egypt.

Shishak was now king of Egypt. It seems to have been a part of his policy to encourage the residence of political refugees at his court (1 Kings xi. 17, 22). The reasons for this are obvious. He was not yet quite prepared to break with the Jewish government, but the pacific relationships which had for some time subsisted between them were rapidly drawing to a close. The Egyptian king was therefore glad to have men around him whom he could use as a threat, and hold *in terrorem* over the Jewish rulers. Shishak had likewise an additional reason for pursuing this policy. His sister was Solomon's queen, and to her had been given as dowry the strong frontier city of Gezer (1 Kings ix. 16). He would not unnaturally expect that the heir to the throne would be chosen from among her family. But when Rehoboam, the son of Naamah, an Ammonitess, was indicated as Solomon's successor, we cannot wonder

that Shishak should encourage disaffection among the Hebrews, and welcome to his court pretenders to the crown. Here Jeroboam remained till the death of Solomon. His residence in Egypt proved disastrous to himself and to the people over whom he was to reign. His mind became imbued with ideas repugnant to those on which the Hebrew commonwealth was founded, and he learned to look with favour or indifference on practices abominable in the sight of Jehovah, Israel's true King and Lord. How different might have been his destiny and that of the Jewish people through all after-ages, had he remained in Judæa a faithful servant of the king and of the King of kings until called by the Divine voice to occupy the vacant throne!

In due time Solomon was gathered to his fathers, and Rehoboam, his son, reigned in his stead. The wise king was succeeded by a weak and foolish son.\* Jeroboam at once left the court of Shishak, and returned to his own country. It shows very strikingly the fearlessness, energy, and prompt decision of his character, that he should have taken this step. A convocation of the people was held at Shechem, the ancient capital, and thither Rehoboam proceeded to be made king. It will be remembered that at the investiture with the kingly office, of both Saul and David, certain covenants and stipulations were entered into on both sides; for the Hebrew government was not a despotism, but a limited and constitutional monarchy as we should now call it (1 Sam. x. 24; xi. 14, 15; 2 Sam. v. 1, 3; and 2 Kings xi. 17). This usage had not been observed on the accession of Solomon for very obvious reasons. “To this neglect the people seem to have ascribed the despotic tendencies and oppressive exactions of Solomon's later government; they felt that their inability to lay to his charge the neglect or contravention of personal covenants had deprived them of a powerful weapon of constitutional opposition, and they resolved that this mistake should not again occur.” Hence the convocation of the people at Shechem.

The place of meeting is suggestive and important. Rehoboam would have preferred Jerusalem, and this, as the acknowledged metropolis and centre of the theocracy, had the first claim. But the northern tribes never cordially accepted the preponderating influence now possessed by Judah and Benjamin. Saul and David had both sprung from these southern tribes. Bathsheba, the mother of Solomon, was of the tribe of Judah. Jerusalem, the capital, likewise belonged to Judah, and had taken the place of Shechem and Shiloh, which lay within the borders of Ephraim. We cannot wonder, therefore, that the northern tribes, and especially the two proud and powerful ones which sprang from the sons of Joseph, should resent the decline of their influence, and grudge the growing predominance of their brethren in the south. Though recent events had given it a fresh impetus, this inter-tribal jealousy was no new feeling. The opposition offered by the men of Ephraim to Gideon and to Jephthah in the times of the Judges, shows that it existed even then. That it caused the opposition which was offered to the elevation of Saul is rendered very probable by the fact that his prompt and successful march to deliver Jabesh-Gilead, a northern town belonging to Manasseh, brought about an immediate revulsion of feeling in his favour. On the death of Saul it caused a schism which lasted for seven years, Benjamin joining the northern confederacy, whilst David reigned in Hebron over

\* The character of Rehoboam should be borne in mind to explain the frequency and the bitterness of those passages in the book of Ecclesiastes in which such an event is alluded to, *e.g.*, ii. 18—23; v. 14, 17; x. 16.

Judah alone. That even David, during his long and glorious reign, failed to effect a thorough fusion of the tribes, is evident from the very suggestive incident recorded in 2 Sam. xix. 41, 43; xx. 1, 2. In these words it is impossible not to see those forces at work which were subsequently to rend the kingdom asunder.

The meeting of the tribes, not at Jerusalem, but at Shechem, was therefore of bad omen to the new king; and when Jeroboam, the returned exile and pretender to the crown, was put forward as the spokesman of the assembly, demanding a redress of their grievances, the temper of the people became evident. The threat conveyed by his presence was unmistakable. Rehoboam proved himself utterly wanting in the qualities needful for the crisis. His conduct was both weak and obstinate. The issue might have been different had he displayed either prompt decision in crushing the rebellion at the outset or in conciliating the rebels by conceding their just demands. But "*Quem Deus vult perdere, prius dementat.*" The sentence had gone forth against Rehoboam, and was irrevocable. He first temporised, and then added insult to tyranny. The tribes took up the cry formerly raised by "Sheba, the son of Bichri," already alluded to (1 Sam. xx. 1), and departed to raise a revolt against the foolish king. His choice of a messenger to the rebels was singularly unfortunate. It was no other than the superintendent of the forced levies of which they justly complained. He was probably the most unpopular man in the kingdom, and about the worst possible negotiator that could have been found. His presence was felt as an insult by the rebel army, who "stoned him with stones that he died." Hereupon the king, who had hitherto remained at Shechem, despairing of success and fearful for his life, "made speed to get him to his chariot to flee to Jerusalem." "*So Israel rebelled against the house of David to this day.*" In these emphatic words does the inspired historian record the disruption of that national unity which, though occasionally interrupted by feuds and intestine strifes, had continued from the days of Abraham downwards. Israel and Judah henceforth forgetting the glorious history they had in common, were to exhaust themselves by almost incessant wars. The nation upon which the valour of Saul, the genius of David, and the magnificence of Solomon had shed such lustre, was henceforth to waste its resources in fierce internal strifes, until both divisions were overwhelmed by heathen conquerors, and led away into captivity. Our space will not allow us to consider the Providential reasons for this event. It must suffice to say that, for the carrying out of the eternal purposes of God, the disruption of the Jewish nationality was no less essential than its formation. The rending in twain of the kingdom, and the captivity of both parts, formed no after-thought in the Divine plan, but was contemplated from the beginning. Whilst Jeroboam with his unscrupulous energy, and Rehoboam with his imbecile folly, were but acting according to their own wills, they were unconsciously and unintentionally the instruments of a higher power. We may say of them, as was said of the actors in a scene of yet more stupendous wickedness, "The people of Israel were gathered together to do whatsoever Thy hand and Thy counsel determined before to be done."

Scarcely had Jeroboam ascended the throne of Israel when the results of his Egyptian sojourn began to appear. The Levites clung to the house of David, and, following the fortunes of Rehoboam, had departed to the temple at Jerusalem. Jeroboam, by his own authority, appointed priests from among the lowest of the people, and even began to officiate as high

priest himself. The great festival of the Jewish year was in the seventh month; he changed the period of its observance in his kingdom till a month later. In this he was actuated partly by the desire to establish a marked difference between the ritual of the two kingdoms, so as to make the breach between them as wide as possible; but he doubtless felt likewise that as the seasons in the northern parts of Israel, and especially the region of Lebanon, were much later than in the southern kingdom of Judah, this alteration would be a convenience to his subjects. But the most disastrous innovation of all was that of introducing, in a modified form, the animal worship to which he had become accustomed in Egypt. He dreaded the influence of the annual pilgrimages to Jerusalem on the minds of his people. If they continued to go up to “the holy and beautiful house where their fathers worshipped God,” if they gazed upon “Mount Zion, beautiful for situation, the joy of the whole earth,” if they took part in its solemn services and mingled with its devout worshippers, he trembled for their allegiance to himself. Here again his want of faith came out into mournful distinctness. He could not trust God to fulfil his promise: “If thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that is right in my sight, as David my servant did, I will be with thee and build thee a sure house.” Unbelief, which had previously made him a restless and impatient rebel, now hurried him into idolatry, and affixed to his name the enduring stigma “that he made Israel to sin.”

Considered merely as a piece of worldly policy and statecraft, his plan was bold and ingenious. At Dan, the northernmost town of his kingdom, and at Bethel, which lay on the extreme south, he placed golden calves. He doubtless intended these as symbolical representations of Jehovah, and substitutes for the cherubim which were in the temple at Jerusalem. The supposition that he designed to introduce the worship of heathen deities is inconsistent with his policy and plan, which was to transfer to the kingdom of Israel as much of the worship of Jehovah as was practicable without seeming inexpedient. In his selection of Bethel as one of the places for worship, he was guided not only by considerations of local convenience, it being on the high road to Jerusalem from the north, but likewise by the desire to connect the new system of things with the sublime and glorious memories of the past. He chose Shechem for his capital on account of its association with the patriarchs, and as standing in the valley between Ebal and Gerizim, where the Divine code of law was proclaimed in the hearing of all the people; so, too, he selected Bethel from the fact that it was consecrated by many hallowed memories. There God had twice revealed himself to Jacob at the most critical periods of his history. If the patriarch had declared that place to be “none other than the house of God and the gate of heaven”—so Jeroboam would argue—surely he might regard and use it as such. When he “stood by the altar at Bethel to burn incense” he endeavoured to connect his worship with the older and patriarchal traditions of the nation, so as to counterbalance the Divine sanction given through David and Solomon to the temple at Jerusalem.

It has been common among a certain class of theologians and expositors to appeal to this part of Jeroboam’s history as a solemn warning against the sin of schism. We are taught to see in him a great schismatic and dissenter. We confess that to us it rather seem a notorious case of the union of Church and State. His theory of the church was that of Henry VIII. He made himself “supreme head of the church as by

law established." Our election of bishops in virtue of a *cong e d' elive* from the crown is identical in principle with his appointment of Levites. Indeed it may be doubted whether he ever went so far in secularising the church as to put Levitical livings up to auction. We more than question whether there was at Shechem an institution analogous to our Garroway's, where advowsons and next presentations were knocked down weekly to the highest bidder. Schism is a bad thing, but this is worse. And in this respect especially "Jeroboam, the son of Nebat, taught Israel to sin." He substituted his own regal will for the Divine, sought to make the church an instrument and servant of the state, and based its ritual and organisation upon secular law instead of the revealed will of God. His schism was merely an outgrowth of this deeper and more radical evil. It is remarkable that both he and Saul sinned in the same way, by endeavouring to combine the priestly with the regal office, and claiming to be head both of church and state.

He was not allowed to continue in this course unchecked. As he stood by the altar to officiate as high priest a stranger came up from Judah, and fearlessly advancing to the spot where the king stood, uttered a denunciation of Divine vengeance. The sentence implied the continuance and growing power of the house of David upon the throne of Judah, their ultimate superiority over the successors of Jeroboam, and the desecration of the altar he was thus dedicating. As a sign that the message was from God the altar was rent in pieces, and the ashes of the fire and the sacrifice were flung upon the earth. Incensed at the humiliation thus inflicted upon him, he put forth his hand to seize the daring prophet who had set him at defiance, but his outstretched arm stiffened as with sudden paralysis, and he could not draw it to him again. This was a new humiliation for him. But restrained by no scruples of conscience, and careful only to attain his own selfish ends, he asked the prayers of the man of God, who, having "besought the Lord, the king's hand was restored to him again, and became as it was before." That this was a merely hypocritical submission, attended by no change of heart or even of purpose, is clear from the words which follow: "After this Jeroboam turned not from his evil way, but made again of the lowest of the people priests of the high places; whosoever would, he consecrated him. And this thing was a sin unto the house of Jeroboam, to cut it off and to destroy it from the face of the earth."

Many years had passed since Ahijah the prophet had announced to Jeroboam his future greatness. To the king they had been busy and eventful years. From what we know of his character we may safely infer that he had thought very little of the prophetic messenger. Intensely active in the present, and busily scheming for the future, he would seldom look back into the past or indulge in reminiscences of bygone days. Ahijah was still living, but very old, and blind "by reason of his age." To him Jeroboam turned when trouble came upon him. For his son was seized with a very grievous malady, and was sick unto death. How often does the hardened worldling in times of calamity fall back upon those who had spoken faithfully to him in more innocent and happier days! The mode adopted by Jeroboam was characteristic of the man. He hoped to effect a cunning compromise by which he should secure the advantages of an appeal to Ahijah and yet save himself from the voluntary humiliation of soliciting his aid. He sends his wife to Shiloh so disguised that none should recognise her. The present she was to take was such as should become her assumed character as a peasant

woman, not her real one as queen—“ten loaves, and cracknels, and honey.” Thus concealed she was to gain intelligence concerning the fate of her child. Strange that he should seek information from Omniscience whilst at the very moment he was endeavouring to deceive and cozen it. It might seem incredible that he should have recourse to a prophet whose divine inspiration should enable him to look into the future if he could not penetrate the thin disguise of an assumed dress. But we have too many instances of similar infatuation and folly on the part of wicked men to marvel at any fresh illustration of it.\*

One follows in imagination the steps of the disguised queen as she approaches Shiloh. Doubtless, in grave perplexity and fear, she pondered the business which had brought her so far from home and in such unwonted guise. How should she address the prophet? How maintain her disguise and yet do her errand? In what words should she couch her inquiry, and how evade the questions of Ahijah? The thought of his blindness would dispel some of her fears. She would only have to deceive one sense, not two. But her perplexities were needless. There was no necessity for her to utter a word. No sooner was the sound of her feet heard at the threshold of the door than Ahijah speaks, “Come in, thou wife of Jeroboam; why feignest thou thyself to be another? I am sent to thee with heavy tidings.” And heavy, indeed, his tidings were; nothing less than the ruin of her race and the destruction of her husband’s kingdom! The sign which was to be a confirmation of these gloomy predictions was, to her, hardly less gloomy: “Arise, get thee to thy own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel.” The unhappy mother had gone from Shechem to Shiloh sustained by hope. She returns in despair. Not only must she lose her son, but he must die before she sees him. Might she but have closed his eyes and received his last farewells, it had been some alleviation to her grief! But even this is denied her, for “when she came to the threshold of the door, the child died; and they buried him according to the word of the Lord.”

We read only of one more event in the life of Jeroboam. Abijah having succeeded his father Rehoboam on the throne of Judah, raised an army for the invasion of the kingdom of Israel, hoping to restore it to its old allegiance to his family. Jeroboam seems to have displayed all his wonted energy and promptitude in meeting the invader, for we read that the encounter between the two armies took place on Mount Ephraim—the name of a chain of hills stretching from the southern border of the tribe of Ephraim into the territory of Benjamin. It may therefore be doubted whether the king of Judah had even crossed the frontier when Jeroboam met him. Abijah lost much precious time in haranguing the enemy. His speech is reported at great length (2 Chron. xiii.). Jeroboam availed himself of the time wasted by his opponent in the delivery of this long and foolish speech to detach a part of his army so as to take Abijah in the rear. The discovery of this *ruse* terminated the harangue

\* “Oh the gross folly mixed with the craft of wickedness! Could Jeroboam think that the prophet could know the event of his son’s disease, and did he think that he could not know the disguise of his wife? The one was present, the other future; this was but wrapped in a clout, that was wrapped in the counsel of God! There was never wicked man that was not infatuate, and in nothing more than in those things wherein he hoped most to transcend the reach of others.”—*Bishop Hall*.

of the king of Judah, and nothing but the desperate valour of his troops could have saved him from fatal disaster. "They cried unto the Lord, and the priests sounded with the trumpets; then the men of Judah gave a shout, and the children of Israel fled before Judah, and God delivered them into their hand. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. Neither could Jeroboam recover strength again in the days of Abijah, and the Lord struck him and he died."

The practical lessons to be learned from this sad and painful history are obvious. Many of them have been indicated in passing. We need only suggest in addition these two:—

1. We see that no amount of external privilege can secure our spiritual welfare. Called to the throne of Israel by Divine appointment, his elevation to that dignity being a protest against the idolatry, unbelief, and sin of the house of David, warned repeatedly that he held his kingdom only on condition that he "walked in the ways of the Lord God of Israel," he yet broke through all restraints, and not merely sinned himself, but became the cause of sin to others. His case, therefore, may stand side by side with that of Balaam, who so grievously abused his prophetic gift, or Judas, who so terribly fell from his apostolic office. The prophet sells his inspiration for the wages of unrighteousness; the apostle betrays his Lord for thirty pieces of silver; the king, who should have been "a terror to evil-doers, and a praise to them that do well," becomes himself the tutor, example, and promoter of iniquity; "he taught Israel to sin."

2. We see the folly of worldly wisdom when it opposes itself to the will of God. There is not a single act recorded of Jeroboam which, if there were no higher law than that of human reason, might not be commended as a piece of clever policy and statecraft. He only left one element out of his calculation—he failed to take account of the will of God. And that error was fatal. Everything went wrong with him. David, who "trusted in the Lord with all his heart, and leaned not unto his own understanding," prospered in whatever he undertook. Jeroboam pursued a course the direct opposite of this, and failed in everything. Both proved, in different ways, that "the foolishness of God is wiser than man, and the weakness of God is stronger than man." The triumphant success of David may prove to us, that faith in God is the highest wisdom. The wretched failure of Jeroboam, in spite of all his craft and ability, is but an illustration of the fact that God "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong."

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#### THE GIFFORD MUSEUM.

MUCH interest having been excited by our recent notice of some of the literary treasures contained in the Baptist College, Bristol, we hasten to carry out the wish expressed by the gentleman to whom we are indebted for that paper, and proceed to give some further account of the valuable though little-known curiosities bequeathed to it by Dr. Gifford.

The building in which so many of our ablest ministers have been trained,

is externally very gloomy in appearance. The architect from whose design it was built, is said to have been almost exclusively engaged in the erection of prisons and barracks: and it might naturally be taken for one or the other of these edifices,—so entirely has the useful been consulted to the neglect of the beautiful. A kindly disposed passer-by might mistake it for a union workhouse. Many are the mild jokes handed down through successive generations of students laughing at its sombre aspect. The first glance of the interior is not calculated to dispel the unfavourable impression. The visitor steps into a bare, unfurnished entrance-hall, the principal object in which is a huge stone coffin, said to be of the Saxon period, and which looks the more ghastly from having been neatly whitewashed, giving it an appearance of newness, as though it were just come home from the undertakers, and were awaiting its tenant.

Leaving the studies, lecture-rooms, refectory, and dormitories to the left, we go forward to the library, a noble room, capable of containing it is said 20,000 volumes. The shelves are filled with a fine collection of books, most of which, like the treasures of the museum, were the munificent gift of Dr. Gifford. Looking down the long vista of well-furnished bookcases, the eye rests on a painted window at the end of the room. It is made up from glass of various dates, many parts of which are of great antiquity and beauty. Some amusement used to be occasioned by the representation of the baptism of our Lord in one of the compartments, where John was represented as pouring the water. The inconsistency of such a representation in a Baptist college must be admitted. Near this window is a massive fire-proof safe, in which some of the choicest treasures of the museum are stored. We are disposed to assign the first place among these to an exquisite miniature portrait of Cromwell. This is one of the very few authentic likenesses known to exist. The hair is thin, wavy, and of a light-brown; the eyes are blue, full of meaning, rather melancholy in their expression, and with that dreamy look which often characterises persons whose religious feelings and convictions border on fanaticism. The knitted brow, the deep furrows between the eyebrows, and the compressed lips, indicate the invincible and inflexible resolution which characterised him. It is a face which could melt into tenderness, or flame forth into volcanic fury, and grow sad and overcast by religious gloom, but it is not conceivable that it should be the face of a hypocrite. We miss, too, any trace of that broad humour which many of his contemporaries imputed to him. We do not wonder to find an inscription on the back of the case, stating that the Empress Catherine of Russia had offered 500 guineas for the portrait. It is a gem of art, which any museum in Europe might be proud to possess. By it lies a dim and faded imitation, the history of which is that an artist having gained permission to copy it, endeavoured to pass off his base production for the original portrait. The fraud being detected, he was punished by being deprived of both.

Near the portrait of Cromwell is a small square volume, about half the size of a modern octavo. It is the first edition of *Paradise Lost*, and on that account alone of great value; but a still further interest attaches to it in the fact that it is supposed to have been in the possession of the great poet himself, and to contain passages written in the margin from his own dictation. Our great epic poem was first published in ten books, not in twelve as we now have it. The alterations were made in the second edition, and additional lines were inserted in several places. The following are some of the additions

made to the second edition. In the fifth book, the following lines have been inserted in the description of the angelic banquet:—

“On flowers reposed, and with fresh flowerets crowned,  
They eat, they drink, and in communion sweet,  
Quaff immortality and joy, secure  
Of surfeit, where full measures only bounds  
Excess, before the all bounteous King, who showered  
With copious hand, rejoicing in their joy.”

At the commencement of the eighth book, describing a pause in the address of the angelic visitant, we have added:—

“The angel ended, and in Adam’s ear  
So charming left his voice, that he awhile  
Thought him still speaking, still stood fixed to hear;  
Then, as new-waked, thus gratefully replied.”

And again at the beginning of the twelfth book, which in the first edition formed part of the tenth:—

“As one who in his journey baits at noon,  
Though bent on speed; so here the archangel paused,  
Betwixt the world destroyed and world restored,  
If Adam aught perhaps might interpose;  
Then, with transition sweet, new speech resumed.”

Now, in the copy of the first edition in the museum at Bristol, these and other alterations and additions are inserted in writing on the margin of the volume *precisely as they would be if made by the author*. The traditional history of the volume affirms that they were so made by Milton’s own dictation. Dr. Gifford, who lived at a period not very remote from the date of publication, seems to have added the volume to his collection with this belief. And the writer of this notice having shown it to a gentleman whose judgment in such matters carries great weight, one of the chief authorities in this department of the British Museum, was told by him that it had every appearance of authenticity, and that the writing was probably taken down from the lips of the blind old bard himself. The relic-worship of the Papal Church is but the perversion and corruption of a perfectly innocent tendency of our common nature. He must have a very torpid imagination, or a very cold heart, who can come so near to our great poet without some emotion. To these relics of the great and good, we may apply Johnson’s words when visiting Iona:—“Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any spot which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.”

The same compartment which contains Cromwell’s portrait and Milton’s volume, has likewise an old well-worn Concordance of the Scriptures, on the inner cover of which are inscribed the words, JOHN BUNYAN, HIS BOOK. Is this the very volume which the glorious tinker, the half-inspired dreamer of Bedford Gaol, used, as he wrote his immortal vision? Two volumes only he had we are told—the Bible and the Concordance. And these leaves worn almost to tatters, may well have been turned over by one who would use it so constantly as he. Unlike in many respects as Bunyan and Milton were, yet one famous sentence contains their names as this case holds their relics.

“Though there were many clever men in England during the latter half of the seventeenth century, there were only two creative minds,” says Lord Macaulay; “one of those minds produced ‘The Paradise Lost,’ the other, ‘The Pilgrim’s Progress.’” *Both were BAPTISTS.*

“The History of Francis Spira” is a book now little known, but it was highly prized by our English Reformers, and is often quoted by the Puritan writers. Spira was an early Italian convert from Romanism, who, under persecution, recanted and apostatised. No sooner had he done so than he declared himself smitten by the hand of God, and doomed to perdition. He cursed himself, cursed the Popish priests and inquisitors who had dragged his recantation from him, and after lingering for some weeks, with no physical malady, died at last from sheer agony and horror of mind, protesting that, in his apostasy, he had sinned the unpardonable sin against the Holy Ghost, and that there was no hope for him. A narrative of these events was speedily published in England, and here is Hugh Latymer’s well-worn copy. Doubtless the remembrance of the unhappy man’s agony and despair helped to strengthen the stout old bishop when his enemies so clamorously reviled him, and demanded his recantation during his examination and at the stake.

With the exception of the Cromwell portrait, some fragments of the Cottonian manuscript of the Septuagint probably form the most valuable portion of the contents of the safe. Of the original codex, Horne says, that it was “not only the most ancient, but the most correct manuscript that is extant.” It was written on one hundred and sixty-five leaves of vellum, and the conjectural date commonly assigned to it is the fourth century. A text so early and correct would alone have rendered it extremely valuable, but it was made quite unique by the fact that it contained 250 pictures illustrating the passages of Scripture to which they are affixed. The illustrations were in compartments four inches square, and the figures each about two inches in height. They have very considerable merit, and these shrivelled, half-burnt fragments are amongst the best specimens of the pictorial art of the period which remain to us. Twenty-two of these illustrations have been engraved, and, as may be supposed, they are exceedingly interesting and curious. The Gifford Museum contains seven fragments; the rest are in the British Museum.

The manuscript itself was brought to England by two Greek bishops from Philippi, in the reign of Henry VIII., and given by them to that monarch. They alleged it to be the identical copy used by Origen (185-254.) If this statement be correct, the date of the MS. must, of course, have been much earlier and its value much greater than that commonly assigned to it. It was deposited, with other valuable manuscripts, the property of the nation, in the Cottonian Library, and remained there till the disastrous fire of 1731. We have been told, though we are unable to verify the tradition, that, during the conflagration, a man was offered £100 if he could rescue this codex. He made his way into the room in which it was deposited, but, blinded by smoke and flame, brought out in mistake a document of comparatively little value. The curator, who was waiting to receive it, instantly discovered the unfortunate error, when, rushing in again, he found that the flames had actually seized the manuscript of which he was in quest, and he could recover only the burning fragments. The yet more famous Alexandrian Manuscript had a narrow escape of sharing the same fate. Bentley was then preparing his proposals for a critical edition of the New Testament. He had been collating this invaluable codex the night before, and had left it in his room on retiring to rest. The

alarm of fire being given, his first thoughts were for its preservation. If we may credit a caricature of the period, he escaped in his night-shirt, with his wig in one hand and the manuscript in the other.

The other manuscripts in the museum have no great value, though there are many of considerable interest and of extraordinary beauty. There is one illuminated missal, the pictured pages of which are thick with gold, the colour as bright as the day they were laid on, and whose illuminations could scarcely be surpassed by the most finished miniature-painter of the present century. A psalter of the date of King John is remarkable not only for the beauty of its caligraphy, but for a very curious inscription at the commencement, recording its presentation by the assembled Dean and Chapter of Bristol, to a "revered and venerable brother, John of Zeal;" and at the close is a catalogue of the property, real and personal, belonging to the Abbey of Hareswold, in the county of Bedford. There are many other psalters, missals, and breviaries, with various points of interest which we have not space to describe. We must however, in passing, allude to the infinite variety and versatility of design displayed in almost all. The initial letters and illuminated borders, sometimes grotesque, sometimes beautiful, eclipse all modern attempts of the same kind. The artists employed on the illustrated periodicals of the present day would find here an inexhaustible fund of designs ready for their use.

Of a very different character are one or two homely-looking English manuscripts; but they will well repay a passing glance. One of them is a copy of Wycliffe's translation of the Gospels. From an inscription at the beginning we learn that it was given by one "Fitz Henry, *alias* Harrison," to Lord Cobham, and by him "bequeathed by wille" to his son, Sir H. Brooke, and handed down to several successive generations by special bequest. It affords a curious illustration of the value set upon it, that it should have formed part of "the last will and testament" of a noble family for so many generations. Could it speak, what a story it might tell of the heroic adventures, indomitable fortitude, and hair-breadth escapes of its possessors! Written, probably in Wycliffe's own time, by one of the numerous copyists employed for that purpose, it has been read in a suppressed voice, and by a dim light, for fear of discovery, in many a Lollard meeting. Confessors on the rack, and martyrs at the stake, have remembered its words, and been comforted in their last agony. These touching memories invest this plain homely little book with deeper interest than we can feel for the splendid missals glowing in gold and colours by its side.

Another volume not dissimilar in size and appearance has a claim of a different kind upon our notice. The struggle which led to the signature of Magna Charta, by King John, at Runnymede, was far from being final and decisive. Each monarch in succession endeavoured to violate its stipulations, and needed to be brought to terms by his barons. The great charter of our English liberties was repeatedly confirmed, extended, or modified, according to circumstances, for about a century from the time of its signature, till the twenty-fifth year of Edward the First. The French, Welsh, and Scotch wars which that great monarch waged, made him very dependent on his subjects for subsidies to carry them on. He, therefore, in return for money granted to him, consented to a general revision of all the charters granted by his predecessors, added to them still larger concessions, and then solemnly confirmed the whole in a form agreed upon. Copies were taken of the charter thus extended and confirmed, which were sent under the king's seal to each

cathedral in the kingdom, to be preserved and read there, twice every year, to all the people. It was likewise ordered that all archbishops and bishops should pronounce sentence of excommunication against those "who, by word, deed, or counsel, should act contrary to the aforesaid charter." The copy of the charter, thus revised and renewed, was called an *inspeximus*, because it was written after a careful *inspection* and ratification of the charters already in existence. And the volume before us is an *inspeximus* of the great charter of Edward I. An inscription on the fly-leaf testifies that it was produced to Justice Blackstone to be used by him for the preparation of his Commentary\*

Little need be added to the notice of the printed volumes which appeared in a recent number of the Magazine. The case of Bibles is one of the most complete in England. The Tyndale Testament is unique, being the only perfect copy of the first edition in existence.† The Coverdale Bible is somewhat less rare, eight other copies of it being known. The various editions of the Bible issued by Henry VIII. have generally a large picture as title-page, in which the king is represented as sitting on his throne distributing Bibles to nobles, bishops, and people. Most of these may be seen here. In one edition of Matthew's Bible, as it is called from the nominal publisher, a blank space will be observed in the middle of the page. This, in earlier copies, was occupied by the arms of Thomas Cromwell, then Chancellor; but on his fall the revengeful king ordered his arms to be erased, and the space left blank. The visitor who happens to look at many of the Bibles will be struck by one remarkable fact—the earlier editions are much better printed than the later ones. This holds good not of the Bibles alone. The earliest productions of Caxton, Winkin de Worde, and the first printers, have handsomer type, blacker ink, whiter and stronger paper, and better workmanship, than the books printed some centuries later. Let any of our readers who may have access either to the Gifford Museum or to a collection of printed books of an early date, compare a few volumes from the presses of the first printers with those of some centuries later, or even of the present day, and they will agree with us, that whatever advances we have made in other respects, we have gained nothing in the beauty of typography upon these founders of the art.

In addition to the literary treasures which form the distinguishing glory of the Gifford collection, the museum contains the ordinary accumulation of curiosities which are expected in such places—heathen idols, the horn of a sea-unicorn, reptiles preserved in spirits of wine, weapons from New Zealand, a few fossils, minerals, &c., &c. By the courtesy of the committee and tutors, the museum and library are open every afternoon from three till five, and a student is in attendance to show them to visitors.

\* It was to this Confirmatio Chartarum, and especially to the famous statute, *de Tallagio non Concedendo*, that appeal was made in the great contest respecting ship-money, between Charles I. and the Parliament. It secured the principle, that there should be no taxation except by the will of the people.

† It will be seen that we do not agree with the writer of the article referred to, in supposing that there was an edition published by Tyndall before the one generally regarded as the first. The case seems to be as follows. He had commenced printing the New Testament at Cologne, and had proceeded, probably, to the end of the Gospel of Mark, when he was discovered, and put to flight by his persecutors. He proceeded to Worms, where he resumed and completed his unfinished task. There is no evidence whatever that he ever got beyond the prologue and first two Gospels, in his attempt at Cologne, or that more than thirty-two leaves of it were ever printed.

## THE LAW OF MINISTERIAL SUPPORT.

BY THE REV. E. L. TAYLOR, D.D.\*

THE passages which suggest our theme, and bear more specially upon that part of this relationship upon which I propose now to speak, are these:—"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth—forasmuch as he hath no part nor inheritance with you" (Deut. xii. 19—12)—"For the labourer is worthy of his hire" (Luke x. 7)—"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? Say I these things as a man? or saith not the law the same also? For 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? Do ye not know that they who minister about holy things, live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel" (1 Cor. ix. 7—11, 13, 14).

It is, it will at once be perceived, of the *pecuniary* relations of the church to her ministry upon which the Scriptures now read were designed especially to enlighten the minds of God's people, and enforce duty and responsibility toward such ministry. Of this, therefore, we shall be expected principally to speak.

This relation, in a pecuniary point of view, is one of dependency. The support of the gospel ministry is derived from the church whose servants, for Christ's sake, they are. Whatever is needful for his own and the comfortable sustenance of his family, in health or in sickness, in the full vigour of his strength, or in the decrepitude of old age, when laid aside from the more active duties of his calling, this belongs to him, not as a charity, a gratuity, to be given or withheld at pleasure, but as a right, a matter of naked justice, which he has a right to claim, and which, if withheld, will cry to the God of the ministry for retribution.

This is most impressively set forth in the passages now read, and the reasons assigned by God for the institution of such a claim upon his church and people.

In the case of the Levites under the Old Testament church, for whom a life-provision was so generously made, Jehovah assigns the reasons to his people (Deut. xii. 12)—"forasmuch as he hath no part nor inheritance with you." In calling them to the sacred office of the temple service, and to the religious and moral instruction of the people—"they shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar," is the summing up of their work, as instructors of the people, old and young, in the knowledge and fear of God. In calling them to this important work, Jehovah designed to separate them from all general secular employment and worldly anxiety. Instead therefore of giving them one-twelfth of the land of Canaan, to which, as one of the tribes they were entitled, he

\* A Discourse delivered before the Hudson River Association, United States.

apportioned them forty-eight cities, scattered among the other different tribes, as centres of instruction, with about three hundred and five English acres attached to each city, to serve for their gardens, their vineyards, and their pasturages. As a still further compensation to them for the pecuniary sacrifice they thus made in giving up their land, and as a remuneration for the devotement of their services to the public good, they were to receive one-tenth of all the produce of the land allotted to the other tribes, *i.e.*, the product of about as much land as they would have been entitled to, if placed on the same footing with their brethren. Their circumstances, with those of their families, in a temporal point of view, were thus to be on an equal footing with the rest of the people. They were all, as God's people, on one common level, as to sacrifice and consecration to the service of God—no more was to be required of one than of another. While released from the cares of agriculture and of general business, in order that they might devote themselves to the service of the sanctuary and to the public weal, they were not denied any of the profits of such labour, but received with their brethren of the other tribes their proportion, be it more or less. One-tenth of the results of their brethren's toils in another department of service was theirs by right, and in lieu of their sacrifice of worldly possessions in assuming their official duties.

And this, observe, was a life-provision. They must not be cast off in old age, nor ever allowed to come to want. A special warning is therefore given to the other tribes, lest in their grasping cupidity, or indulgence of a covetous spirit, they might overlook or repudiate their claim—"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth, forasmuch as he hath no part nor inheritance with you."

Thus early did God seek to establish among his people that New Testament doctrine, so often inculcated—one equal footing, one common platform, upon which all his church must stand. The people not to be eased pecuniarily, and his ministry burdened, but equality, as far as possible, in all things which relate to sacrifice and duty.

The New Testament church and her ministry are not, however, one and the same with the Old Testament church and her priesthood. The laws, therefore, of the latter are not to be pleaded as belonging to the former, only so far as they have been repeated, or virtually enforced upon us. The ministry of both the Old and New Testaments, it is true, are made one and the same in their relation of dependence upon their brethren whom they serve—both being required to be wholly devoted to their specific work, not to entangle themselves with the affairs of this life. They may alike, therefore, demand in equity not only a provision for their comfortable sustenance in health, but alike in their sickness and for their families, in case of their premature death. Nevertheless, we must not reason from one to the other, only so far as the New Testament applies the same reasoning.

If we turn then to the New Testament, to the writings of Christ and his inspired apostles, we shall find provisions for the ministry of his church as nearly identical with those for the Levite as the two dispensations will possibly admit. Indeed, we are struck with this similarity under both dispensations, in this Divine provision for a separate class of men set apart for the moral and religious instruction of the people.

Our Lord, in commissioning and instructing his first New Testament ministers for their work, teaches them most emphatically that theirs was a service which deserved and should receive a worthy pecuniary compensa-

tion. They were not to consider themselves paupers, living on the charities of others, or as receiving a mere gratuity, in the provisions made for their support. As labourers in his service, they were worthy their hire.

He teaches them that no compensation was more just, more truly earned, none which society or his people could better afford to give, than that which should be required for their support. "Carry neither purse, nor scrip, nor shoes;" or, as Matthew repeats the instructions of Christ to the twelve: "Provide neither gold, nor silver, nor brass, in your purses, nor scrip, neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat" (Matt. x. 9—10). They were not to trouble themselves for the necessary means of a livelihood. When their purse became emptied, the people for whose benefit they laboured should replenish it. A scrip, or knapsack, was unnecessary, in which to carry provisions or clothing, for when one coat was worn out, or their shoes gave way, the people should supply them with new ones. In other words, they were to expect a competent support from preaching the gospel; and this not merely as a gift, but because they were worthy of it, and had a right to it.

Thus early, and before the more formal institution of the gospel church, did our Lord himself leave the most unmistakable direction on this subject, both to his ministers, and to his people, who were to enjoy their labours. At the very outset, and among the settled principles by which the affairs of his spiritual kingdom should be conducted, does he settle this question. And so carefully guarded did he make his provisions then, on this point, that however well supplied his ministers might be, he prohibits their carrying with them anything which should seem to relieve the people from a necessity, as well as duty, to reward them for their services. Leave your coats and shoes at home, if you have them, and let those whom you make my disciples thus be taught, in the very beginning, their duty, and your privilege and claim upon them.

The apostle Paul, under the inspiration of the Holy Ghost, and writing for our instruction, after the church had become a settled institution, and her ministry duly recognised by her as of Divine appointment, enters more fully into the subject in our text; and by a series of most interesting analogies, and going back to the Levitical priesthood of the Old Testament church, and their support, for one of his illustrations, demonstrates most conclusively, in this 9th chap. of his 1st Epistle to the Corinthians, the duty of the church on the one hand, to make suitable provision, and the right of the ministry on the other to claim and enjoy such provision for a life-long sustenance.

Let us refresh our memories by reading over again this important passage. He illustrates this right or claim, you perceive, from the very nature of the case, from the authority of the Scriptures, from the example of the priests under the Jewish law, and, finally, from the authority of Jesus Christ himself. In enforcing this right by the nature of the case, he employs three familiar illustrations—the right of a soldier to his wages, of the husbandman to the fruits of his vineyard, and of the shepherd to the milk of the flocks he fed and guarded. The soldier who lives to destroy life, to pour out human blood, and who so often fills the air with the shrieks of new-made widows and orphans, is not only paid for his services while in the active combat, but pensioned by the government who enjoyed those services. The ministry is a warfare, and the Christian minister, says Paul, is a soldier who labours to save rather than destroy, to recover

men to God, and make them pure and happy. Shall he be denied a similar competent support, and in old age, or when borne off from the field wounded, and broken down in health, and unfitted for further active service, shall he be left unprovided for, to live upon the mere charities of a few partial friends, and finally to be laid by the church as a burden in his grave.

Again, the man who plants a vineyard, or who cultivates one already planted, expects his support from the soil he assiduously tills. The vineyard owes its beauty, its growth, and productiveness to him. It is reasonable, therefore, that from it he should find a compensation for his toil. And as giving additional beauty and strength to this illustration of the Apostle, the church of God is spoken of as a vineyard, and the ministry as planters and cultivators of this spiritual field. Shall they to whom, under God, this vineyard owes so much of its strength, its beauty and fertility, be denied the compensation in return which the cold earth gives to one of its labourers?

Again, the shepherd who feeds, protects, and defends his flocks, looks to these flocks for a remuneration for his watchful, providing care. And shall the under-shepherd of the flock of Christ be denied, in return for his spiritual watchful care, provisions which the very beasts of the field are taught, as if by instinct, not to refuse?

“Say I these things as a man? or saith not the law the same also?” That is, this from which the very nature of the case appears so reasonable and equitable, is not my authority, but is supported by the authority and sanction of God himself. The apostle then goes on to show (verses 9, 10) that this same principle was recognised and acted upon in the Old Testament church and dispensation.

Then, in the 13th verse, he instances the Levites, of whom we have already spoken; and this is his argument: As the ministers of religion, under the Jewish dispensation, were entitled to their support by the authority and law of God, so the ministers of religion now, under the New Testament dispensation, are to be provided for and receive their support in their work. If it was reasonable then, it is reasonable now; if it was commanded then, it is required now.

The apostle thus reasons, it will be seen, from the one case to the other, and shows that the same principle by which God was governed in his laws concerning the support of the Old Testament ministry, was alike applicable in the maintenance of the New Testament ministry.

Nor does he end his argument, conclusive as it is, here; but gives the final clinch to it all, just where, as Baptists, we always demand a reason or an argument to be riveted, in order to be strong enough to hold us, and govern our practice.

“Even so, hath the Lord ordained.” “Even so,” in the same manner, and for the same reasons, that God the Father established the laws concerning the support of the Levites under the Jewish dispensation, “hath the Lord,” the Lord Jesus Christ, the Head of his church, its only Law-giver, “ordained,” appointed, commanded, arranged, and made it a law or ordinance in his spiritual kingdom, “that they who preach the gospel should live of the gospel.” The gospel they preach shall support them.

It is not that they should be made a privileged class, their office made a sinecure, and they become independent of the people or church they serve; that they should grow rich, enter into speculations, or become merchants, teachers, farmers, or mechanics, for a living; but that they should receive such a maintenance as would leave them, while in active

service, unharassed with care, and their families from want; and as would enable them to look forward to old age, or sickness and early death, without the moral certainty of being thrown upon the unwelcome gratuity of friends, the penny collections of a promiscuous congregation of strangers, who give as they bestow charities upon a street beggar; or, as has happened more than once with creditable Baptist ministers in this country, without the exposure of becoming a town or county pauper, and being finally buried at public expense. It surely, you will all admit, is not "living of the gospel," for a young man to expend all that he possessed, one thousand five hundred or two thousand dollars for an education, as is often the case, or to run in debt for it, as he sometimes is compelled to do, and then entering the ministry, to receive barely a support for himself and growing family during the active period of his life, and as soon as he is disabled from further labour, to be left homeless and penniless, or if he dies, to leave his family in a still more forlorn and destitute condition.

The minister is rightly excluded from the marts of trade, the arena of speculation. As God said of his early ministry, "he has no part nor inheritance with you" in these pecuniary matters. Public sentiment not worthily would scout him out of the Stock Exchange, while gospel sentiments and requirements alike hold him to his single work. His success depends upon his giving himself wholly to it. Posts of honour may be offered him, in other and laudable avocations of life, which promise him a reward double or quadruple his present income; yet "the vows of God are upon him, and he may not stop to play with such shadows, or pluck earthly flowers, till his work is done, and he has rendered up his account." He may witness the successful engagements of his brethren in their gradual or rapid accumulation for themselves and their families, but without envyings, aye, with thankgivings to God for their prosperity, while he is compelled to reflect in sadness upon the inevitable poverty of his own, and the certainty of their dependence and paupered condition at his decease.

The earth may groan beneath her burdens of luxuriant fields and golden harvests, and his heart expand with gratitude as he contemplates with delight the overflowing abundance which a gracious Providence is bestowing all around him; all, all, however, he must expect for himself, and his loved ones, is simply that which can afford him a decent present subsistence. If he expects more, he is doomed to almost certain disappointment.

If the Baptist ministry of this land were silenced by sickness or death to-day, nothing short of a miracle from heaven could save four-fifths of their families from the most distressed humiliation and poverty. With a salary, during health and active duties, barely sufficient to enable them, with a most rigid economy, to live, without daily breaking the Divine precept, "owe no man anything"—one of the most difficult precepts which our ministry find themselves able literally to honour, partly from the inadequacy of their salaries, and yet more by reason of the shameless "fraud" on the part of some churches in "keeping back the hire of her labourers"—and with no fund in reserve, to be employed in case of need, what but the most abject poverty must stare the large majority of them in the face? Ah, my brethren, such men, you may well suppose, read and know with emphasis every word of that prayer, "Cast me not off in the time of old age; forsake me not when my strength faileth."

Tell me now, in all prayerfulness and candour, is this fulfilling the command, the ordinance of Christ himself, "that they who preach the

gospel should live of the gospel?" A part of the mission of the church is to make this suitable temporal provision for God's and her ministry. It is his appointment. Nor can she be true to herself, true to her ministry, and more than all, true to her Great Head and Lawgiver, till she has done this, done it in the spirit and manner enjoined in his holy word.

## KING ARTHUR AND THE KNIGHTS OF THE ROUND TABLE.

### No. III.

"Of the Kyng Arthur I wil bygin,  
And of his curtayse cumpany,  
That was the flour of chevallyry."

*Ywain and Gawain.*

NOWHERE perhaps are the chronicles of history pictured with so sublime an illustration of virtue as on the page which is illuminated with the name of Milton. Other hearts may have heaved with honour as high, other minds have been distinguished by a purity as chaste, though there are few who could be familiar as was he with every phase of the society of his day, and versed in all the literature of all lands—the literature especially of old and of young Italy—and come through it all unsoiled by so much as an unclean thought, unstained by even the passing shadow of pollution, nay, strengthened and sanctified by the very knowledge which would have marred and tainted the moral beauty of any other man. But if in this incapacity of contamination the colossal character of Milton has its peers, he still seems to us to be what he called Cromwell, "first of men," since to none other has it been given to embody in such majestic shape that transcendent conception of "the beauty of holiness" which appears in his immortal verse. Nowhere out of the Bible is there shown to be such honour and beauty in righteousness, such shame, and hideousness in sin, as in the superb chaunt of Milton. As we listen to his Titanic voice, we wonder how and where that magnificent fancy was fed, and the grandeur of that lofty soul was nursed; his life is the very demonstration of the heavenly truth, "to the pure all things are pure." It might provoke a smile upon some faces, were not his own word given for it in one of his prose essays, to be told that Milton attached very high importance among the influences that fostered his nobility of nature to the study of

"What resounds  
In fable or romance of Uther's son,  
Begirt with British and Armoric knights,"

as he has phrased it elsewhere. It is these very fictions which we propose to contemplate; they will never occupy that relation to our intellects in which they stood to the genius of Milton; but what they were to his character, there can be no reason whatever why they should not be to ours; it rests with ourselves; there is no need to put them to inferior use. And now, without more parley, I will as I said begin the legend of King Arthur.

King Uther was dead, and that day there was grief throughout the land; for not only was the realm in jeopardy of the northern foe, but the arm was stiff that had been wont to turn their battle, and the hand was powerless whose force the Pagan had known right well. Only three suns had rolled up from the eastern sea since the old king had been borne from the bed of pain to the plains about St. Alban's, where his knights had driven back the heathen

war. For though too weak to lift a spear, he knew that his people would feel the inspiration of his presence, and fight with braver hearts were his dim eye on their valour. And he saw the burst of his smaller host, and the rout of the broken foe, and was carried home to die. He had looked his last on the earth, and on the sun; bid the long farewell to his war-worn knights; had given the parting kiss to his beautiful Igerna; and, as befits a grand old king, had died with the dying day. Then was the rejoicing for the victory hushed in city and in hamlet, and a cry of sorrow went up from the hearts of peer and peasant; for not only was there peril from the Pagans of the north, but the leader was gone whom the people loved so well. King Uther was dead, and there was found no heir to the Pendragonship.

Then came a time of tumult and dismay; for the heathen wasted the land, and angry claimants for the crown were fierce in hot dispute. So the good bishop Brice sent couriers to all lords and gentlemen of arms, to pray them assemble themselves in London by Christmas-eve, "for this cause—that as Jesus was born on that night, that hee would of his great mercy show some miracle, as he was come to bee king of all mankind: for to show some miracle who should be rightwise king of this realme." I cannot refrain from a quotation of the beautiful simplicity of Malory's "Historie," nor from the utterance of a desire that those, to a sympathy with whom I own, who attach no peculiar sanctity to Christmas-eve, may have views as practical as are here expressed of the kingship of Christ, and be as ready as the good bishop to refer matters whereon they feel incompetent to determine to

"the Judge that ends the strife  
Where wit and reason fail."

Well, the convocation met, "and" (here again I must be permitted to quote) 'many of them made them cleane of their lives, that their prayer might be the more acceptable to God.' Is not the theology of the old churchman far in advance of that of some of us? Do we always bear in mind that saying of the sweet singer, "If I regard iniquity in my heart, the Lord will not hear me"? Do we attach sufficient weight to the Pauline injunction, "Lifting up *holy* hands"? Are we not rather too careless in this matter, too heedless of the Divine intolerance of sin; and do we not oftentimes "ask and receive not, because we ask amiss"? It was not thus with those knightly worshippers, however; their prayer, as every true prayer shall be, was heard on high; and scarce had the mass been sung, and the rolling music been lost—the echoes still lingered in the cloisters—when the gleaming of the lamps was strangely answered from the chancel, and lo! "a faire sword naked by the point," fixed in the altar-stone, and graven with this scripture in letters all of gold, "Who-so pulleth out this sword of this stone is rightwise king borne of England." We smile at this. "Why should it be accounted a thing incredible among us?"

"————— More things are wrought by prayer  
Than this world dreams of —————"

Young Arthur was there that night, an aspirant for fame, but as yet unknown, or known only as the squire of the youthful knight, Sir Kay, his foster-brother; but he knew not of the writing on the blade, and his homeward feet had marked the snow outside the porch, ere the would-be monarchs had in vain essayed to stir the steadfast sword. The stately strength of Urien of Reged, the giant might of the lord of Lothian, and the nervous arm of Clarion, that had singly scattered an armed host as autumn strews the leaves, were turned back useless from the unaccustomed trial; then the noble aisles

clanged with a mailed tread, and Yder of the marches strode up to approve his force; but his baffled pride returned like those who had striven before him, and like many who toiled after; they tugged and tugged, but the steel remained unmoved. The lord bishop, however, doubted in nowise that the elect of heaven would be sometime revealed, and he counselled gentles and commons to "let make a juste and a turneyment" in London upon New Year's Day. Knights met and parted, and met again; and when lances were shivered, they lightly leaped to earth, and fought it out with swords. In the *mêlée*, Sir Kay's brand snapped sudden at the hilt, and he flung the fragment from him, vexed at heart, for he had won the golden spurs only Hallowmasse before, and he burned to make a name far-sounded for noble deeds. His squire, observant, lightly sprang into his saddle, and rode fast for the brand which he remembered to have seen on the high altar, therewith to meet his master's need. Unconscious of the import of the achievement, he drew away the sword with ease, and, pausing not to glance at the blade, pricked hastily back to the lists, where Kay, much marvelling, was mean enough to take the wondrous steel with silent thanks, and, in fancied security of its possession, to assert, since he deemed the enchantment broken, his right to the kingdom. But with what avail? If God anoint Aaron for priestly service, the attempt of another to burn incense shall only bring on himself destruction; if Mordecai is to be advanced, every effort of Haman to humble him shall return upon his own head in shame and in contempt. None but the appointed One can perform the work; there is but one tree of life, one ark of security, one guiding column of clouded fire—presages of the One Mediator between God and man, "neither is there salvation in any other." Ill fared it with Sir Kay when the assembly of princes demanded that he should replace the sword, and again take it in their presence; the sword replaced cleaved to the stone as of old, and the impostor failed amidst derision, as every hypocrite shall fail. All shams shall be exposed some day, Judas unmasked in the midst of the apostles, the liar confounded with his falsehood, and the pretender to wisdom proved a fool; nothing but downright honesty can be endured by God, and this is so precious that old pilgrim Honest tells us he takes it with him into the celestial city; nothing beside will wear well, even among men. And now the squire stands confessed "king born of England," and inquiry proved him to be indeed Arthur, son of the old king who had just passed away from the people in that stormy time, without open recognition of the boy, born ere the monarch's country espousals had been repeated with gorgeous ceremonial and public pomp. The royal child had been nursed far from the court, by the gentle wife of bold Sir Antour, who had confided to another's care the training of his own son Sir Kay, under whose patronage young Arthur was, as we have seen, aspiring to the golden spurs at the time when his high birth was made known. Then, once more, there was joy in "Merrie England," for God had given a king; lords and commons came to do him service; he pledged his kingly word "to do true justice from thenceforth all the days of his life;" his coronation was celebrated at the high feast of Pentecost with unprecedented splendour; and at tourneys and carousals the people shouted aloud, and with dance and song their pæans of gladness rang from Tintagel to the Orkneys, for there was found an heir to the Pendragonship, and England saw her king.

In those unquiet times it was long ere the king could have a thought of rest; there were ever and anon "the godless hosts of heathen swarming o'er the Northern sea" to be encountered and repelled; there was also revolt at

home. A formidable conspiracy, promoted by the disappointed competitors for empire, had to be crushed at the very outset of his reign; unheard-of deeds of valour were wrought on either side, but throughout many "mortall warres" Arthur was victorious with the help of his true knights and of his trusty sword, Excalibur. The sharp strife lasted until Candlemasse. "Of three-score thousand," the king had "left on lyve but fifteen thousand," but the battle of the traitors was broken, and the eleven earls drew off their shattered forces to meet an incursion of forty thousand Northmen, who had carried fire and sword inland to Wandesborough. Arthur fell back upon Caerleon, and was busied for a long time with the heathen. This continued for many a weary year; but at last there was peace.

And now there stole into the warrior's heart the image of one, a thought of whom had often made a calm there in the day of stormiest battle, and whom years ago he had seen in the bloom of girlish beauty when he feasted in the halls of Carmelide, what time at the head of all his knights he fell "like a Northern tempest" upon her father's foes, and the strokes of his conquering band were "like hail on the shingles." Many courtly ladies had he seen since then, and the surpassing loveliness of many a high-born maiden; but her whom he had wooed in the tumult of war he would now bring home in peace. So the noblest of his chivalry rode to demand, in the king's name, the hand of his daughter from the old earl Leodegan; and he, the damsel nothing loth, full readily assented. Then the splendid retinue bore away the lovely queen in the ripeness of her perfect charms, and for her bridal-gift the Table Round, which of old time Uther Pendragon had sent, a most imperial present, to the doughty earl, and to guard it there rode with them a hundred trusty knights. "I loved her long," said Arthur, when there was news of their coming, "therefore there is nothing so pleasing to me;" and he showed that he spake sooth when, with every demonstration of delight, and with honour most magnificent,—

"They wer ywedded, as y you say,  
Up on a Wytsonday  
Before princes of moch pryde,"

Arthur, "the flower of kings," and

"Genevre, that wes bryght and schene,  
That wes Kyng Arthures wyf,  
That he lovede so ys lyf."

To fill the vacant places at the Table Round, he searched the land through for its best and noblest, and these he consecrated to glorious work; these he made the centre whence should stream, he fondly thought, high-mindedness and lofty deeds to make men strong and pure, and to be the ruin of all who did them wrong. There was Lancelot, with undaunted breast and arm of resistless might, but all too weak to crush down one of his fiery passions, that slumbered yet unroused. There was Percival, immeasurably the best, without fear and without blame; Galahad, whose "strength was as the strength of ten because his heart was pure;" Gawain, the knight of courtesy, whose power waxed and waned with the diurnal sun; Beaumains, whose self-control could endure an insult, reviling not again; and many a noble name beside was there, enrolled in song. Here days of sumptuous festival were held, when the boar's head crowned the high hall board, or the Round Table groaned under the abounding banquet of venison, swans, peacocks, bustards, pheasants, partridges, and cranes; while pages bore about the flowing bowl, and the joyous knights drank to "Lancelot the brave and Guenever the fair," from cups of luscious mead, or pledged each other in goblets of piment and claré.

Here is a glimpse of the banquet hall from a ballad of the days of "good Queen Bess," perhaps rehearsed to her at the revels of Kenilworth:—

"As it fell out on a Pentecost day,  
King Arthur at Camelot kept his court royall;  
With his faire queene dame Guenever the gay,  
And many hold barons sitting in hall,  
With ladies attired in purple and pall,  
And heraults in hewkes, hooting on high,  
Cryed, 'Largez, largez, chevaliers tres-hardie!'"

But there was other and sterner work to do. I have told already of their fights with foreign foemen, of their battles with the oppressors of the weak at home, of the shield and spear ever prompt to protect attempted innocence, and of the loss of ease and risk of life wherewith all this was done. Then there were the perilous sports when spare time came for play; the hawking, and the hunting, the tournaments and jousts, wherein, as also in the earnest strife, King Arthur bore a foremost part, and "all men of worship said it was merry to be under such a chiefetaine, that would put his person in adventure as other poore knights did."

There is a higher order of chivalry than this, an order to which it is the greatest glory to belong, an order of which the Leader is the "Captain of our salvation;" for those who are enrolled there a fearful strife awaits, a battle to be waged at a risk superlatively important. But for them, too, are seasons of refreshing; their spirits shall have their times of happy festival if they bear them well in fight; for when "the noise of strangers is brought down, and the terrible ones are laid low, shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And when "death is swallowed up in victory," when "the last enemy is destroyed," there remains this promise for the "more than conqueror," "I will give him to eat of the hidden manna!"

"Only this my mind gave me," said Milton; and we may extend his limited application to every form of holy service, "that every free and gentle spirit, without that oath, ought to be born a knight, nor need to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arm to secure and protect the weakness of any attempted chastity.

No more do delicate hands gird armour on us, or lace the plumed casque; no longer are broad shoulders bowed to the sounding accolade; "old things are passed away," but whoso will be knight of that order which is one of the "all things" that are "made new," shall know the ancient harper to be no dreamer who sang:—

"This is no fantum, ne no fabulle,  
Ye wote wele of the Rowantabulle."

## THE TWO TEACHERS.

Luke x. 39. Matt. xxiii. 3—5.

SEE Mary sitting at the Saviour's feet  
In breathless silence, while her soul, athirst,  
Drinks in celestial wisdom. Does the sight  
Teach thee no lesson? Yes, one better far  
Than the proud Pharisee in Moses' seat  
With brow phylacteried, and ample fringe;  
He teaches with his lips, unsays in life;  
She teaches nought by words—her life's the lesson.  
Sit thou at Jesus' feet, if thou wouldst be a teacher.

## ON INDIVIDUAL EFFORT FOR THE CONVERSION OF OTHERS.

THE claims of the unconverted on individual Christian efforts are nowadays so readily admitted, that they need urging by no argument; but it is to be feared that in a large majority of instances these claims are practically ignored. Sometimes the latent conviction "I ought to do something" is stirred up into partial and momentary activity. Many Christians, too, do find outlets for their sympathies with the perishing, in some regular work; as, for example, Sunday-school teaching or tract distributing; some also—would that among the intelligent and educated members of our churches there were many more—acquit themselves of their responsibility by village preaching. But even these may feel sometimes that they do not discharge all their obligations to the world; and there are many who, being unable or unfit to engage in such work, often feel painfully as though they were living comparatively useless lives. They consequently become burdened with a sense of unfulfilled duty, and alternate between this and a state of apathy; or vainly seek to satisfy their consciences by a subscription to a tract-distribution society or a town mission.

We would not too harshly blame such, but rather would seek to point out how they may take their share in this work; and in doing so we must first of all fairly recognise the fact, that there are to many persons very great, almost insuperable, difficulties in the way of direct efforts for the conversion of others. These difficulties belong partly to the nature of the duty itself, but are oftener personal. In some, there is a natural diffidence which seals their lips in the presence of either strangers or passing acquaintances; there is also a justifiable modesty, which all persons of kindly and delicate feeling must have, which makes them reluctant to obtrude themselves upon others, and a consideration for them which shrinks from putting a question or making a remark which may give pain, or which may irritate and offend. They feel that they should shrink themselves from having their inmost and most sacred feelings probed by a comparative stranger, and they are unwilling to treat others in the same way. The coarseness and rudeness of some well-meant efforts for the good of others must have shocked and grieved, if not disgusted, most thoughtful minds. Such efforts, too, frustrate their own object, and drive a man into himself, rather than draw him out. The soul shrinks at once into itself at an injudicious or ill-timed question or remark, and closes every avenue against favourable impressions. We can therefore not only excuse, but even justify, much of the reluctance which is felt to the personal fulfilment of this duty.

There is, too, the difficulty which many feel—a partly English feeling, no doubt, arising from that isolation which we most of us cherish, and which has induced an American writer to say that "every Englishman is an island"—the difficulty of opening a conversation with a casual acquaintance or a person but little known, and winding it round so judiciously as to make him give you the opportunity of closer remark. To open the question bluntly and plainly, neither accords with our own habits nor with his. To ask a man, in this manner, about his religious state, is like making personal remarks, and may sometimes be felt to be an insult.

Many a man would unhesitatingly address a crowd with the most forcible arguments for personal religion, who would on these accounts feel utterly at a loss in speaking of the same subject to a solitary individual.

Admitting, then, that there are difficulties—to some, almost insuperable difficulties—in the way of this duty, the question comes, How are these difficulties to be met? Can they be met? if so, in what way? This question will be, to a great extent, answered by a consideration of what is required in order to the efficient discharge of this duty.

1. It is a duty which requires no special natural gift. At any rate, a special gift is not indispensable. All the fitness that is required for it may be acquired by use. Sympathy, kindly feeling, self-respect, and consequent respect for others, will, in a heart full of love to Christ and love to men, be our best helps in this matter. People will generally discern between inquisitorial attempts to drag to light their most secret feelings and the genuine sympathy which is only concerned for their true welfare. Soul only can speak to soul. Our words must come, as the old phrase has it, "from the heart," if they are to go "to the heart." A mere sense of duty will not give our words power. A fussy self-importance and air of patronage will effectually close all hearts against us. The spirit of the Master, which was meek and lowly; the love of the Master, which gave such a tone to all his recorded conversations with individuals, will be our surest passports to the hearts of others. The conversation by Jacob's well is well worthy the prayerful and special study of those who desire to excel in "winning souls."

The distribution of religious tracts has doubtless been abundantly blessed; yet it is perhaps a question whether the practice has, on the whole, tended to foster or to discourage personal effort in this direction. Too often it is to be feared the giving of a tract has been substituted for the living word, warm from the heart; and those who have felt somewhat diffident in speaking, have encouraged themselves to believe that they have discharged their consciences by giving a tract. Now, there can be no possible objection to the tract *per se*, nor to the tract used as a means of introducing conversation; but it ought not to be the substitute for it. There are innumerable opportunities for speaking of religious truth in a casual conversation; whereas the tract may be thrown aside and be forgotten. And there is a power in the *spoken* word which the tract cannot have. The beaming eye, the friendly hand, perhaps the quivering lip, of the Christian man or woman, in uttering "words fitly spoken," appeal to the heart as no written word can do. The only fear is lest with the timid the tract be put instead of this. As an adjunct it is invaluable.

As to the method of doing this work, but little positive direction can be given. The man whose heart is filled with love to Christ, and who tries his best, will soon learn. Wisdom will be given him, and his experience, even his failures, will teach him. Simplicity and godly sincerity will disarm prejudice, and give him the confidence of those with whom he may come in contact. Most of all, perhaps, is taught us about the way of doing this work, by the fact that in Scripture nothing is taught about it. It is not a matter of machinery, of form, of rule. Like all other Christian duties, he will fulfil it best whose motive is purest, whose aim is simplest.

2. A great part of the difficulty is overcome when we consider that it is a duty which can be most efficiently discharged in our own immediate circle, where God has given us a natural influence capable of being turned

to good account. Many of the objections and difficulties referred to disappear here altogether. The work is immediately and always before us. The sphere of labour is already made to our hands. Opportunities for fulfilling the duty are continually presenting themselves. There is possible—what out of that circle cannot be so effective—the influence of a simple, loving, unselfish life. There, too, we begin from the vantage ground of an influence which with others we have first to win; and it is our own fault if we have not, or if we lose, this influence for good over those who are always with us. “Piety at home” is one of the most valuable instrumentalities of the Christian Church; and many of the quiet and unnoticed workers in the by-ways and quiet nooks of domestic and social life, will be found at last with the honours appropriate to those “who turn many to righteousness.” Here then is a field in which all may begin to labour, and no unimportant field either. Practice and confidence may be gained here which will fit us for wider usefulness. Surely, in the circle of our own family connections and friends there are many who would gladly listen to our word, and who can appeal to our lives for confirmation of our word. With others, too, out of this circle, a chance and brief conversation is all that is possible; here we can cultivate tendencies to good which only show themselves in the freedom of social intercourse. “Blessed are they that sow beside *all* waters,” but a peculiar blessedness belongs to the hallowing influence which may be exerted within the circle of family relationship and friendship, by a simple and sincere witness for Christ. Oh! if we were but content thus simply and self-forgettingly to serve Christ, doing the work nearest to us, without caring whether other people thought us “useful” or not, how much deeper and fuller would be the stream of piety in our families and our churches. Nor would less, but more, be done in the world; for the fertilising stream would necessarily overflow its banks, and water other fields.

To those who have time, ability, and fitness, for more direct work in Christian evangelisation, and who are already actively employed in some form or other of Christian usefulness, our words of course only partially apply; unless they are doing this at the expense of home, making it an excuse for neglecting the more immediate work which God has given them to do. Our object is rather to encourage those who feel it to be their duty to work for Christ, but are too diffident to engage in direct efforts among strangers or casual acquaintance. To such we say, Begin just where you are. Is there no dependant to whom you can commend the Saviour you love? No little child that you can tell about him? No sick person who would be glad of your visits? No brother, or sister, or relative, no friend or acquaintance, to whom you might speak of his grace? Try. Begin at home. Be faithful there; and if the Lord of the harvest has other work for you to do, it will be found for you, and you will be fitted for it. When the Gadarene demoniac, clothed and in his right mind, wished to follow Christ in his public ministry, our Lord suffered him not, but said to him, “Go home to thy friends, and tell them how great things the Lord hath done for thee.” Widen the circle of your influence, your usefulness, as much as possible, but do not plead that you can do nothing when God himself has put every one of us into a fitting field for our labour, and furnished us, in our individual influence and affection, with the tools for our work.

P. M.

## THE YOUNG MARTYR.

[During the persecutions of 1670, a noted Puritan minister took refuge in the mansion of a noble Scottish family, named Wardour. The following account of his escape and its consequences is extracted from a narrative written by a servant in the family, and is copied from the journal in which it first appeared, *The Watchman and Reflector, Boston, U.S.*]

I WAS close to the door of the brown parlour when I suddenly came upon Mistress Faith, whose looks were sad, but serene.

"O dear Mistress Faith!" cried I, catching at her dress, and drawing her aside, "what has your honoured mother decided to do, in order to set this worthy man of God on his way out of the reach of the Malignants?"

"There is a pass known to few, good Patience," answered she, "which leadeth to a safe place, where a chosen number will keep him close. I may not tell thee more, but Arthur, young as he is, knows every foot of the pass, even were he blindfold. It cannot be undertaken till night favours us; by to-morrow's dawn, please God, Arthur will have seen him safe to the hill country. We may not refuse to put our hands to the work when called, nor hinder others doing so; but, O Patience, would it were to-morrow, and noon, when I trust we may have our Arthur back and safe with us!"

"O Mistress Faith," exclaimed I, bursting into tears, "how can your mother have decided to send that dear child on so dangerous an errand?"

"My mother has many and weighty reasons which bear this decision in on her mind. For one thing, so young a person as Arthur will be less suspected. Indeed, my beloved mother has rightly determined; I am quite convinced now."

"Mistress Faith, Mistress Faith," repeated I, in an agony of apprehension, "do you know what you are all about? Do you know that this man of God is what the Erastians call an attainted traitor? Do you know the penalty of resetting, supplying, or intercommuning with such a one? That to correspond by word, writ, or message—to supply him with meat, drink, harbour, is denounced under the highest pains? What are you all thinking of? Why, they will take him and shoot him—him, Master Arthur, I mean—if ever they catch him, on the very spot! The soldiers are prowling everywhere, and you know my young Master cannot start on this expedition until the night be far advanced, on account of the moonlight."

"Dear Patience," returned Mistress Faith, looking ready to weep herself, "go to my mother: this matter is well-nigh above me."

She ran up stairs, and I, turning to the brown parlour, opened the door, and went in. My lady had her back to me as I entered. On approaching, I found she was setting one of her drawers to rights, and had in her hand a little red shoe, which Master Arthur had worn when an infant. She looked up as I came near; then, as if it needed explanation, remarked,

"You see I have turned a thrifty housewife this afternoon, my good wench. This drawer sadly wanted ordering. But, how now? What hath befallen thee, my good Patience?"

With all duty, made bold by the urgency of the case, driven by love and fear, I ventured, then, to remonstrate with the honoured lady. I put the matter very home; I did not spare her one thing, so desperate was I; and I set all the danger before her eyes with cruel words. "You see, my dear and honoured madam," I concluded, "what a terrible risk must be run; shall it be the youngest, the darling of all our hearts; the one of greatest promise of all?"

Oh no! this must not be! You will graciously try me instead: you will, indeed! The Lord will assist me to compass this affair, and to bear in my mind all your directions."

"Sit down here beside me, my good Patience," replied my lady very solemnly, "and let me set this affair before thee, as the Lord hath set it before me, after many prayers and tears. For this hath not been one of his easy tasks. This chosen vessel of God, this great and shining light, must not be left to fall into the hands of the men of Belial, who are his cruel enemies."

"Doubtless, doubtless, honoured madam, but—"

"Has the house of Wardour ever betrayed its ancient trust to the meanest thing that claimed its shelter? Shall it be treacherous, then, to its dearest friend in the hour of his sorest need? for there is mercy for none who ever had the smallest hand in the death of the Archbishop."

"Oh, my lady, treachery and the name of Wardour are the two poles, but—"

She authoritatively broke in upon me. "Patience, God doth not set us our tasks as we should choose them. *Could* I but do this—O my God, my God!"

The poor lady nearly gave way here; but then suddenly controlled herself with wonderful self-command.

"Neither I, nor my daughters, have any chance of guiding, with a hope of success, through a secret pass unknown to us; and my lord is away. No; Heaven has pointed out my Arthur most unmistakably; and who am I, that I should stand in the way of Heaven? As to you, my child, you are the only child of your father; and though there have been some who cared not to take from their extensive flocks, but rather plundered the poor man of his one lamb, please God, that shall never be my part! But oh, Patience, away with this low regard of things! This is nothing grievous, but a glorious call upon our poor house! No king hath summoned my son to his work, but the King of kings, to protect and save his own beloved servant. My son is distinguished beyond his years! So glorious a task the Lord may see fit to carry through; if not, his will be done!"

I kissed the hand of the dear, high-minded lady, in profound admiration; yet as my tears streamed over it,

"O my beloved lady, pardon; but if I am so willing—"

"Silence, Patience," interrupted she terribly, "let me hear no more; presume not on my condescension."

Alas! her sore strait made her speech so sharp.

During supper, I cast a wistful look ever and anon upon my lady; I dared not urge her further, but I trusted she would understand me. However, she would not so take me. When supper was over, according to custom, I lighted her to see her children safely laid in their beds. On coming to my young Mistresses' chamber, she was even more inspecting than usual. Then as her daughters lay down,—like two godly roses they were!—my lady put her hand fondly on their heads, and bade them be good and virtuous women—a crown to her in her old age.

We next went to Master Arthur's, for he was resting until nearer the time when he was to start. He was fast asleep; but as the light of the lamp I carried fell on him he started up, exclaiming,

"I will be in time, mother."

"Yes, my son," replied she, solemnly. "Remember a great trust is put into your hands, and that I expect you to fulfil this your first call discreetly and

with honour. God bless and keep you, my dear child! I shall brook no shortcomings."

She kissed him, and went to the door. Here she paused, and turned round.

He looked so child-like and meek, yet so gracious and promising withal as he lay there on his bed, that he brought to mind the young Samuel.

My lady went back, and kissed him again—a most unwonted thing for her to do. "Be faithful," she said, and left him, and closed the door.

The next morning passed heavily. The day was unusually hot, marvellously close, far more like August than May. I was languid and slack in my business, while my lady, on the contrary, was more inspecting than ordinary. I fear I had many impatient thoughts in my head that long morning, saying to myself, "How many faults she finds; what sharp words she uses!" and sundry other froward feelings, with heavy thoughts unto the future, which were worse. How often have I thought of those murmurings since! Somehow, they form the bitterest part of my recollections of that day. I might have known that the mother had many a weary struggle for grace that same morning.

The noon was so sultry, that we dined with close-drawn blinds. We were still sitting round the table after dinner, when the door quietly opened. Master Arthur entered, and sat down among us in silence. He seemed like one out of breath, heated, and yet one who meditated some mighty matter. I marvelled he did not pay his respects to his honoured mother, a thing I had never seen him, or any of the family, fail in before. I could not explain it to myself; but, somehow, I gazed at him with awe.

His mother seemed surprised, though silent, and looked at him with inquiring eyes. The dear child appeared to be searching some phrase in his mind for what he had to say. At last his countenance cleared; he rose with resolution, and, going over to his mother, knelt and kissed her hand.

"Dear mother, I have done your bidding. By the blessing of the Lord he is quite safe."

The lady smiled so gladly, and was about to speak, when, perceiving something yet lay on her son's mind, she inquired, "Well, my dear child, what then?"

He began with a sort of solemnity and tenderness, kissing her hand again: "Dear mother, I know your noble mind has been prepared for everything from the first; I know that God will support you; we could not expect that this expedition should be completed without danger. If the saint could be put in safety, that was everything. And though I managed that, thank God, I was not so quick but the soldiers got sight of me, and understood the whole. They chased me all the way; they gained upon me so fast in the glen"—then, with a sudden burst, throwing himself upon his mother, and hiding his face in her lap—"Oh! mother, it is all over! I am to be shot, now, directly! But the officer was very good, in letting me go on five minutes before, to prepare you, mother; for I knew no one could tell it you as I could! They are all at hand, mother! I have only five minutes to live!"

His mother had first heard him stupidly, as it were, with a faint smile on her lips; then turned a sudden ashy white; and at last, leaning forward to him, said with a choked voice,

"What, what, my son? I cannot hear it all."

Alas! poor lady, would she could never more have heard! Master Arthur threw his arms round her neck, and then said, (poor child!)—

"I will try not to disgrace you, dear mother."

Up to this moment we had all sat motionless in dull bewilderment, staring senselessly, with fixed gaze at him; but now we rose with one cry, and threw ourselves on the beloved youth.

O what a wail echoed through that house of lamentation!

The hapless mother sat like a thing of stone; then a yet more ashy hue settled on her countenance, an understanding of the affair seemed to break upon her, and she sat up. Kissing her fair son, she said, slowly and with difficulty,

"Thou art the grown Christian to-day, my Arthur, I the child; I have left it to thy tender years to bear up under this—this task! Please the Lord I will do so no longer. Let not the enemy find us unprepared; let not any failure of ours mar the good work this dear child is about to perform! Let us pray." We all mechanically dropped on our knees, my lady still holding her son fast by the hand. One mighty, fervent cry for help from Heaven had gone up from her lips, when we were violently startled by a loud blast of trumpets close at hand, shaking the very windows. The soldiers and their officers were all drawn up on the grass outside. We sprang to our feet—all but my lady, who still knelt in breathless prayer. Had all this been but five minutes of space?

Master Arthur knelt down before his revered mother.

"Bless you, God bless you, my dearest child!" said she solemnly, with wonderful firmness of voice; "God *hath* blessed thee! though the youngest of all, thou art the first martyr of our house, thou—"

Here something seemed to choke her. She folded him in a long, long embrace, then gently put him from her, and walked steadily towards where we all stood weeping.

"Do not look at me, dear mother, cried Master Arthur; "turn away your eyes a moment—it will soon be over."

"Dost thou wish to cheat me of a sight of thy glory, my son?" returned she quickly.

She turned towards the officer in command, and said, "Yes, gentlemen, you little know the honour you are conferring through the brief, fleeting pain you can inflict,—the mighty, glorious honour! O gracious Almighty God! art Thou about to permit a child of mine to testify of Thee, and glorify Thee on the earth? What are our poor drops of blood and labouring breath in view of this? O my son, *can* I weep to see thee kindle a light in the benighted hearts of these thy murderers they may never quench, scoff as they will? Haste, blessed of the Lord," cried she, rapt beyond herself, her face and form kindling; haste to be enrolled among the bright army of saints, having outstripped thy years: haste to become a watchword in the doing of every godly deed, henceforth, until the day of judgment; a mark in every righteous race! I rejoice, I—"

The blessed lady all at once faltered here, turned sick, and suddenly sat down. I looked narrowly at her, and then saw how it was: they were pointing their muskets at Master Arthur's body. Her son, however, was still standing as when she spoke, gazing upward with beaming countenance. I had never thought to have seen one so young look so glorious. He might have been the youngest of the angels. Suddenly he made a sign as if for a moment's grace; and stepping up to the officers, and holding out his hand,

"Dear gentlemen," cried he sweetly, "pardon my presumption, and let me say one word to you; for though so young, I shall soon, you see, be older than you in another world. Never, at any future time, let my death give you a

moment's pang ; you are blessed instruments to me. But let me tell you that your souls are very precious in my eyes. Do not let me die in vain."

His voice grew solemn with earnestness at the close of his speech. Stepping back again, he once more turned his face upwards. One of his murderers appeared struck to the heart by what he said, and passed his hand repeatedly over his eyes ; but the others coolly gave the signal.

One dreadful, clear moment of seemingly endless time, then a stepping forward of the soldiers, and a firing of some twenty pieces : and Master Arthur fell. He was not dead at once ; he turned on his elbow as he lay, and cried, " Praised be the Lord ! " when a second volley despatched him for ever.

Truly, this was a glorious day for my dear and precious Master Arthur, in the which he won the race and received the crown—the day on which the Lord was pleased to clothe his youthful limbs with the white and glistening marriage garment. This was, indeed, a day to be remembered with grateful rejoicing prayers by those who loved him better than themselves, and who were honoured by walking a while with him, and by beholding his goodly testimony—by those who should be jealous to look out for the rugged, thorny path that led him so quickly to his God ! Yet, this was not a day that I can call, with his exalted mother, one of rejoicing ! No ! sweet Master Arthur, leaving out the sighing of the flesh, *can* we rejoice for the day that stamped the condemnation of thy wicked murderers ? Beside *their* foul souls will not Cain's seem almost innocent ? The more the young martyr's glory, the more their sin ? O persecutors of God's saints, will ye not repent before ye die ?

Notwithstanding the wonderful way in which my beloved lady was supported to bear and go through her sainted son's testimony, her bodily health failed afterwards, and in one short year, so sensibly, that she was afflicted with paralysis, and confined to her chair for the rest of her honoured life.

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### THE MINSTER BELLS.

<p>In the clear grey light of evening,          When the air is soft and still,          And all seems asleep, save the fleecy clouds          That gather o'er yonder hill,</p> <p>The peal from the Minster belfry          Is ringing out wild and loud,          And its echoes are onward stealing,          O'er the hum of the city's crowd :</p> <p>And far away to the woodlands,          The sharp, shrill tones are borne,          Through the misty shades of the forest          glades,          Like the blast of the bugler's horn :</p> <p>And up through the solemn twilight          Their jubilant voices rise,          Where the silver cars of the silent stars          Are hurrying through the skies.</p> <p>And the harps of the angel minstrels,          Blend with the earthly strain,  <i>Middle Temple,</i></p>	<p>As they roll their rapturous anthem          Round the throne of God again—</p> <p>Till the purple mists are deepening          As the twilight fades away,          And the voice of the music is hushed          In the grave of the dying day.</p> <p>So when the mists of evening          Roll darkly around our path,          And the light of our life is fading          Mid the gloomy shades of death,</p> <p>From the earthly shrine of our spirits,          May the anthem of praise ascend,          And the good that survives from our daily          lives,          With the songs of heaven blend.</p> <p><i>That</i> song shall gladden the desert          Which our weary steps have trod,          And its echo shall welcome us onward          To the rest that awaits in God.</p>
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SHIRLEY.

## Reviews.

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*Memoirs of Major-General Havelock, K.C.B.* By JOHN CLARK MARSHMAN.  
Longmans.

THE late period of the month at which this long-expected volume comes to hand will prevent our doing more than announcing its appearance and warmly commending it to our readers. It vividly sets before us the life of a gallant soldier, a skilful commander, a man of true genius, unblemished honour, and devoted piety. The high estimate previously formed of Havelock's character is more than confirmed. All the qualities which popular report ascribed to him, and which the brief sketches of his history had faintly indicated, are here fully displayed. Our admiration of this Christian hero rises with every chapter, and at the close we are fully prepared to concur in the fine eulogium pronounced upon him by the writer of a masterly article in *Blackwood*, who, after describing his career and celebrating his moral courage and great military genius, says, "Worn in body, high of courage, pure in heart, of an energy which no difficulties could daunt, of a resolution which no disasters could shake, he sealed his devotion to his country by his blood; and when the good labourer's work was done, he went to receive his reward in the far-distant land." But no words have seemed to us so apt and so true as those in which Count Montalembert summed up his estimate of Havelock's character. Familiar as the passage may be to many of our readers, we will yet quote it again, as it would be impossible to convey more precisely and accurately the impression which the volume has left on our minds. The Count says:—

"The name of Havelock recalls and sums up all the virtues which the English have exercised in this gigantic strife. Havelock, a personage of an antique grandeur, resembling in their most beautiful and irreproachable aspects the great Puritans of the seventeenth century, and who had arrived at the portals of old age before he shone out to view, and was thrown suddenly into a struggle with a great peril before him, and insignificant means wherewith to overcome it, surmounted everything by his religious courage, and attained, by a single stroke to glory, and that immense popularity which resounds everywhere where the English language is spoken; then he died before he had enjoyed it, occupied especially in his last moments, as he had been all his life, with the interests of his soul, and the propagation of Christianity in India."

Havelock was indeed a man "of antique grandeur" and nobleness of spirit. If we regarded his career with a soldier's eye, we should be almost ready to pronounce it faultless. But looking at it from the point of view which the civilian and the Christian must occupy, it is impossible not to be sometimes shocked and pained at observing how an enthusiastic devotion to his profession seemed to deaden his sensibility to the horrors of war. He does not speak of fighting as a terrible necessity forced upon him. The justice or injustice of the war scarcely occurs to his mind. The question whether the quarrel is one in which a Christian may fitly draw his sword never seems to offer itself for consideration. It is enough for him that war has been declared by the Government for him to plunge into the carnage with enthusiasm. Remembering what John Foster has grimly said about a classification of consciences—proposing that they should be distributed according to their professional callousness into soldiers' consciences, tradesmen's consciences, lawyers' consciences, clerical consciences, and so on—we will not condemn Havelock for having succumbed to the influences of his military position, but simply point it out, in passing, as an

imperfection in one who was so true and devoted a follower of the Prince of Peace.

If our friends of the Peace Society protest, not without reason, against such a display of the military spirit, the advocates of total abstinence will claim the memoir as affording them valuable evidence of the practicableness and value of their principle under the most trying circumstances. Havelock repeatedly speaks of the admirable condition of the men when they could not have their rations of spirits served out to them. Thus during the terrible Affghan campaign, when besieged in Jellalabad, he writes :—

“I ought to have noticed that from the time of this force entering Jellalabad, our British soldiers have had no spirit rations, a great part of the not very ample supply of our commissariat having been lost in the descent of the Height Kotul. . . . Without fear of contradiction, it may be asserted that not only has the amount of laborious work they have completed without their factitious aid been surprising ; but the state and the garrison have gained full one-third in the manual exertion by their entire sobriety. Every hand has been constantly employed with the shovel and pickaxe. If there had been a spirit ration, one-third of the labour would have been diminished in consequence of soldiers becoming the inmates of the hospital and guard-houses ; or coming to their work with fevered brain, and trembling hand, or sulky and disaffected after the protracted debauch. Now all is health, cheerfulness, industry and resolution.”

In any further discussion, too, of the question of promotion by purchase in the army, this volume cannot fail to be adduced in evidence by its opponents. From the time that Havelock first joined the Indian army, he was regarded by all who knew him as an officer of rare genius, science, and ability. His advice and assistance were eagerly sought and gratefully acknowledged by men in the highest positions. Yet he remained a lieutenant seventeen years, a subaltern twenty-eight. He saw step after step purchased over his head by men who were in their long clothes when he was serving in India. He saw men carry off the rewards and honours of the profession whilst he was passed over unnoticed. Yet the very victories for which these rewards and honours were given were really due to him. He remained “a neglected lieutenant” up to the age of forty-three. After his magnificent services during the Affghan war, when the generals whom he had counselled were loaded with the prizes of the profession, and elevated to rank and wealth, he had to return to his regiment, and “starving with his wife and family on 400 rupees a month, to take the oversight of the shirts and stockings of No. 4 company of Her Majesty’s 13th Light Infantry.” Whilst he cannot conceal the feelings of bitterness which such wrongs not unnaturally excited, it is admirable and beautiful to observe how soon the influence of faith in God and hope of heaven soothes and tranquilizes him.

Here our too brief notice of this volume must end. But we cannot close without expressing our admiration of the literary skill which Mr. Marshman has displayed in its preparation. The interest is never allowed to flag for a moment. The following passage, taken almost at random, will serve to show how spirit-stirring is the narrative, and how vividly it is told. It describes the condition of the British troops besieged in Jellalabad after the disasters of Cabul,

“The events of this week of gloom produced a feeling of deep solemnity on the minds of the whole garrison. No such disaster had been sustained in any period of our Indian history. An entire British army had disappeared ; the corpses of the friends and comrades whom they had left, three months since, at Cabul were lying unburied in the snow, and they themselves were in daily expectation that the enemy, glutted with the slaughter and plunder of the Cabul army, would pour down on the valley of Jellalabad, and assault them.

The circumstances were well calculated to dispose the garrison to devotional exercises. On the Sunday after the arrival of Dr. Brydon the whole force attended for Divine service in one of the open squares of the Bala Hissar, and Havelock, standing up in the midst of men and officers, read the Church service, only substituting for the Psalms of the day the 46th Psalm, 'which,' he remarked, 'Luther was wont to use in seasons of peculiar difficulty and depression.' And as that band of heroes raised their voices to heaven with the supplication, — 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed,'—there arose in their minds a sublime feeling of dependence on the God of battles, a noble spirit of self-devotion, and a stern determination to defend the battlements around them to the last extremity. On the 25th January Havelock wrote :—'Our only friends on this side the Sutlege are our own and General Pollock's bayonets. Thus while Cabul has been overrun by the billows of a terrific insurrection, Candahar, Khelat-i-Ghilzie, Ghuznee, and Jellalabad stand like isolated rocks in the midst of an ocean covered with foam, while against and around them the breakers dash in wild fury, and the shrill cry of the sea-fowl is heard above the roar of the tempest. . . . The heart of our garrison is good, and we are ready, with God's help, for a manful struggle, if the Government will support us with vigour. We are ready to fight either in open field or behind our walls, or both. But in March we shall have famine staring us in the face, and probably disease assailing us. Our position is, therefore, most critical; but there is not, I trust, an ounce of despondency among us.'

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*The Two Great Commandments, Illustrated in a Series of Discourses on the Twelfth Chapter of the Epistle to the Romans.* By ROBERT L. CANDLISH, D.D. T. Nelson & Sons.

By the Two Great Commandments, Dr. Candlish, of course, means that epitome of duty which our Lord gave us when he summed up the whole law in the pregnant injunction to "Love the Lord our God with all our might, and our neighbours as ourselves." The twelfth chapter of the Epistle to the Romans he regards as being an expansion and development of this admirable summary. Just as we may study the sunbeam best when it has been analysed into its component parts, and its elemental colours have been decomposed into the rainbow or the prismatic arc, so Dr. Candlish considers that "the law or principle of love, given forth as a pure ray of light from the Sun of righteousness, is, as it were, broken up in its application to the details of duty" in this chapter. In accordance with this idea it is divided into three sections. (1). Verses 1, 2, describing the Christian in relationship to God. (2). Verses 3—13, setting forth his duties towards his brethren in church fellowship. (3). Verses 14—21, defining his relationship with a hostile world. We are constrained to say that, in our judgment, this division of the chapter is purely arbitrary and fanciful. The first and second verses should rather be taken as an incentive to Christian devotedness in general, thus preparing for the exhortations to specific duties which follow, and not as enjoining a different set of duties altogether. The twelfth verse treats of the inward experience of the believer, not of his duties towards his fellow-Christians. And the injunctions to "rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another," in the fifteenth and sixteenth verses, certainly have to do with the reciprocal duties of Christians one toward another, and not, as this arrangement requires us to understand, with the attitude we are to assume toward a hostile world. In the interpretation of the concluding verses, Dr. Candlish, in common with most other commentators, has failed to perceive the connection between the end of the twelfth and the beginning of the thirteenth chapters. Most of the difficulties of this much-debated passage disappear if we overlook the division of the chapters, and read on. We are forbidden (chap. xii. 19) to avenge ourselves. God is the avenger. We are to show kindness to our enemies. If they hunger, we are to feed them; if they thirst, to give them drink; and thus melting down their animosity, we are to overcome evil with good. Here Dr. Candlish and most expositors stop short. These injunctions, however, would seem in their unlimited

literality to do away with the functions of civil government, and would make the Christian quite defenceless, save by the providence of God. The exposition is beset by enormous difficulties. The expositor must either accept the ultra peace principle, or must put an unwarranted gloss on the words of Scripture. Now, without entering here upon the question whether the advocates of the extreme peace doctrine be right or not, it will suffice to say that by following out the train of thought into the next chapter, those who maintain that a difference does exist between governmental action and the pursuit of private revenge, are relieved from all difficulty. It becomes apparent that it is of the latter, and not of the former, that the apostle is speaking. He goes on to say that the "powers which be are ordained of God," that "the ruler is a minister of God;" and again, "he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The believer, therefore, is prohibited from seeking personal and private revenge. For the redress of his grievances, and the punishment of his enemies, he is referred, *first*, to a vindication of his rights by the Divine avenger; *second*, to the civil ruler, who by Divine ordinance and authority has been constituted "a revenger to execute wrath upon him that doeth evil." When thus taken together, the difficulties which are inherent in both passages if taken separately, are removed, and they form one consecutive and harmonious whole.

Whilst we dissent from the view of Dr. Candlish in his interpretation of the passage as a whole, we are bound to admit the great ability with which he has treated each part of it. Regarded as a volume of sermons it is equal or superior to anything of the kind which he has produced. His clear, vigorous style, his acute logic, his knowledge of men and things, and his sound, shrewd sense, fit him to deal most successfully with such a portion of Scripture as this. We must especially recognise the very able manner in which he shows, throughout the volume, that scriptural morality has its roots in scriptural theology. In his own words—

"One object of the present volume is to show how thoroughly the ethics of the gospel are impregnated with the spirit of its theology. Not merely does the word of connection or inference in the first verse—"therefore"—warrant the general conclusion, that it is upon the views given in the previous chapters of the Divine sovereignty, first in the grace of justification, and then in the grace of election, that the precepts of the present chapter all hang; but when these precepts come to be examined in detail, they are found, one and all of them, to embody the principle, that man's right conduct in all the relations in which he is placed, consists essentially in his knowing, and believing, and sympathising with what may be called the conduct of God; in so much that, in every instance, man feels and acts rightly just in proportion as he understands, by divine teaching, how God himself feels and acts in his great plan of saving mercy."

These vitally important principles are ably worked out and steadily kept in view throughout the volume. Dr. Candlish shows how mistaken—equally mistaken—are those who would take the doctrines of the gospel, neglecting its morality, and those who would take its morality, neglecting its doctrines. They are inseparably connected by Divine appointment. "What God hath joined let no man put asunder."

Dr. Candlish is so well known as a writer, that we do not need to quote illustrative passages. We refer our readers to the work itself, assuring them that they will find in it sound theology and high-toned morality clearly expounded and vigorously enforced.

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*Gildas Salvianus, the Reformed Pastor.* By the Rev. RICHARD BAXTER.  
Pp. 560. Nisbet & Co.

It has been truly said that "there is a resurrection of reputations as well as of bodies." This holds good especially of the great Puritans. Vilified by the licentious rout—foul as that of Comus—which returned with the second Charles; sneered at by the cold, frivolous, unbelieving race who flourished under Queen Anne, and who claimed for their *œra* the title of the Augustan age of English literature; forgotten amid the stolid ignorance and gross, vulgar vice of the age which followed,—it seemed as though their memories and their

writings had gone down to perpetual oblivion. Through successive generations dust had been gathering undisturbed on their folios, as on their graves. But now we may apply to them the words of Scripture: "The graves were opened; and many which slept arose, and came out of their graves and went unto the Holy City, and appeared unto many." They live again in their writings. Of Richard Baxter it is pre-eminently true that "he being dead yet speaketh." Specially obnoxious to the bishops and their followers, charged with heresy and with time-serving by his Puritan brethren, Baxterianism was on both sides an epithet of reproach and scorn. But he has outlived all such jealousies and animosities. By popular verdict and award, which in the long run is generally right, he has been unanimously styled the Holy Baxter.

If *laudari laudatis* be a sure test of excellence, it would be easy to construct a *catena* of praises of his Reformed Pastor from many men of the very highest position in the Church, which would settle the question of its transcendent merits. Doddridge, after speaking of Baxter's writings in terms of almost extravagant eulogium, says of this: "I have lately been reading 'Gildas Salvianus,' which has cut me out some work amongst my people that will take me off from so close an application to my private studies as I could otherwise covet, but may, I hope, answer some valuable purposes to myself and others." Dr. Ryland used quaintly to recommend it to his students, saying, that "it was a book to make jackasses run like race-horses." Daniel Wilson writes of it: "It is one of the best of his invaluable practical works. In the whole compass of divinity there is scarcely anything superior to it in close pathetic appeals to the conscience of the minister of Christ upon the primary duties of his office." Not to overload our pages with similar passages, we will only add the dying testimony of John Angell James, who, a few hours before his departure, wrote among these his last words: "If, without impropriety, I may refer here to the service which, during fifty-four years, I have been allowed to render to our Great Master, I may declare my thankfulness in being able, in some small degree, to rejoice that the conversion of sinners has been my aim. *I have made, next to the Bible, Baxter's Reformed Pastor my rule as regards the objects of my ministry. It were well if that volume were often read by all our Pastors,—a study which I now earnestly recommend to them.*"

It should not be concealed that this work shares to the full in the common defects of Baxter's writings. One of his most enthusiastic admirers says of his style, that "it is often incorrect, rugged, and inharmonious; abounding in parentheses and digressions, and enfeebled by expansion." In other words, the reader is often wearied by his long-windedness, and confused by his innumerable divisions and interminable digressions. Daniel Wilson admitting this, adds: "He is unworthy of the name of Christian who can allow such trifling considerations to lessen the full effects of the general truths of this work on his heart and conscience." Baxter himself alludes to this negligence and inaccuracy of style, and explains it. He says, in effect, that he writes in constant view of death, not knowing but that any day may be his last; and that he is so intent upon the work of saving souls that he has no time or care to polish his composition into beauty. One of these passages is so characteristic of the man that we quote it:—

"The commonness and the greatness of men's necessity commanded me to do anything that I could for their relief, and to bring forth some water to cast on this fire, though I had not at hand a silver vessel to carry it in, nor thought it the most fit. The plainest words are the most profitable oratory in the weightiest matters. Fineness is for ornament, and delicacy for delight; but they answer not for *necessity*, though sometimes they may modestly attend that which answers it. Yea, when they are conjunct, it is hard for the necessitous reader to observe the matter of ornament and delicacy, and not be carried away from the matter of necessity, and to hear and read a neat, concise discourse, and not to be *hurt* by it; for it usually hindereth the due operation of the matter, keeps it from the heart, stops it in the fancy, and makes it seem as light as the style. We are not to stand upon compliments when we run to quench a common fire; nor to call men to escape from it by an eloquent speech. If we see a man fall into fire or water, we stand not on *mannerliness* in plucking him out, but lay hands upon him as we can without delay."

Let it not be supposed that all Baxter's writings need to be thus excused or

apologised for. They contain many passages of rare and varied excellence. Lofty eloquence, pungent sarcasm, thrilling pathos, and spirit-stirring appeal, abound in his pages. This reprint of one of his most admirable productions has our warmest commendation.

*History of the Christian Church to the Reformation. From the German of PROFESSOR KURTZ. With Emendations and Additions. By the Rev. A. EDERSHEIM. Price 7s. 6d. T. & T. Clark.*

It is reported of an eminent German theologian, lately deceased, that for twenty-five years he never went outside his own door or exchanged his study-gown and slippers for coat and shoes. We are quite prepared to believe this. If not true, it is at least probable, and may help us to understand how the erudition of our Teutonic cousins comes to be so exhaustive alike of the subject and of the reader. It is no doubt desirable for the general interests of literature and philosophy, that the genus *Homo* should contain the species *German Professor*. But for the interests of the men themselves, one cannot but desiderate an infusion of the activity and objectivity which characterise all classes in England. How a breath of fresh air would sweeten them! A good walk on the breezy downs, or the bustle of a contested election, would be to them as new life.

Professor Kurtz, however, possesses all the erudition of his class, with little or nothing of that dreamy transcendentalism which so commonly characterises it. His writings are eminently practical. The old joke about the German naturalist shutting himself up in his study in order "to develop the idea of a camel, out of his own consciousness," would never apply to him. With a fulness of knowledge eminently German, he combines a quite English directness and reality. This appears in his *History of the Old Covenant*, which forms one of the most valuable recent additions to Clark's Foreign Theological Library, and finds further illustration in this excellent *Manual of Ecclesiastical History*. The translator says, respecting it, that "The want of a manual like the present, at once so comprehensive as to serve for reference, and so condensed as to form a suitable text-book for students, has been long and increasingly felt. On a comparison of various works of the kind, that of Professor Kurtz has appeared to the editor best adapted for reproduction in English." In this statement we entirely concur. This volume exactly supplies a want long felt by the students of Church History. It is scientific in its plan and structure, ample in its information, clear in its classification and arrangement, brief, compact, and very moderate in price. Like most of Messrs. Clark's publications, its value is enhanced by a copious Index and Table of Contents.

We will endeavour to illustrate his views and his method of treatment by a few extracts on various subjects.

#### HEATHENISM.

"In its fundamental principles, heathenism denies the existence of a living personal God, despises the salvation which he has prepared, and embodies the idea that man is both able and obliged to deliver himself by his own strength and wisdom. Hence the endeavour to attain, with the means at man's command, salvation devised by man. From the sinfulness and impotency of human nature, such endeavours could only lead to entire and fell ruin. Despite increasing worldly culture and political power, heathenism increasingly sank from its height of moral and religious strength and dignity, into a state of moral laxity and helplessness. It became more and more evident, that neither nature nor art, neither worldly culture nor wisdom, neither oracle nor mysteries, neither philosophy nor theosophy, neither political institutions nor industry, neither sensual indulgence nor luxury, could satisfy the cravings of the soul created for the enjoyment of God, or restore to man that inward peace which he had lost. Experience such as this was calculated to humble the pride of heathenism, and to awaken in nobler spirits a sense of need—a longing and a susceptibility for the salvation to be manifested in Christ. Thus Judaism was to prepare salvation for mankind, and heathenism mankind for salvation. But the latter has also yielded, not merely negative, but positive results. In its struggles after light, heathenism called every natural power and capacity of man into requisition, in order to attain the highest possible development of worldly culture and power. In this respect great results

were attained, which in turn became the property of Christianity, and, in its hands, the form and the means by which its world-wide mission was to be realised and executed. In one sentence, Judaism has supplied to the Church the substance, the divine reality; heathenism the human form, and the outward means for developing and carrying out the great work."

#### EPISCOPACY.

"§ 33 (A. D. 1—100). That originally the presbyters were the same as the bishops we gather with absolute certainty from the statement of the New Testament, and of Clement of Rome, a disciple of the apostles. (See his First Epistle to the Cor., chaps. xliii., xlv., lvii.) (1). The presbyters were expressly called bishops—compare Acts xx. 17, with ver. 28, and Tit. i. 5, with verse 7. (2.) The office of presbyter is described as next to and highest after that of apostle (Acts xv. 6, 22). Similarly the elders are represented as those to whom alone the rule, the teaching, and the care of the Church is entrusted (1 Tim. v. 17; 1 Pet. v. 1, &c.), on account of which the apostles designate themselves as *συμπρεσβύτεροι* (1 Pet. v. 1, 2, 3; 3 John i.). (3.) The various offices of the Church are summed up under the expression, bishops and deacons (Phil. i. 1; Clement of Rome, c. xlii.; compare 1 Tim. iii. 1—8). (4.) In the above-quoted passages of the New Testament, and of Clement, we read of many bishops in one and the same church. In the face of such indubitable evidence it is difficult to account for the pertinacity with which Romish and Anglican theologians insist that these two offices had been from the first different in name and function; while the allegation of some, that though, originally, the two designations had been identical, the offices themselves were distinct, seems little better than arbitrary and absurd. Even Jerome, Augustine, Urban II., and Peter Lombard, admit that the two had been identical. It was reserved for the Council of Trent to convert this truth into a heresy."

#### GOTHIC ARCHITECTURE.

"But already the Gothic (or more properly the Germanic) style of architecture was introduced, which attained highest perfection during the thirteenth and fourteenth centuries. This claims to be an independent branch of the Romanesque style, in which the native genius of Germany cast off its traditional adherence to ancient forms, and displayed all its richness and boldness of imagination, and all its depth and richness of conception. So far as the vault was concerned, the Romanesque style may be regarded as preparatory to the Gothic—the ancient Christian basilica still continuing the fundamental type. But while the Romanesque cross vault and the rounded arch rendered it impossible to rear a very lofty building, and required heavy walls to support the superincumbent weight, the pointed arch, by which any breadth could be spanned, and any height reached, removed the appearance of heaviness even from the most massive structures. Admitting that the first knowledge of the pointed arch was derived from the Saracens in Spain, in Sicily, or in the East, its application in Gothic structures was distinctively German; for whilst amongst the Saracens it was used merely for decoration, it was in Germany mainly applied for construction, especially for the support of the vault. The stiff wall was transformed into supporting pillars; and formed a grand architectural skeleton, admitting of tasteful and varied designs for windows. On the fundamental type of a cross, the Gothic cathedral was like a primeval architectural forest, exhibiting rich variety, and far surpassing in beauty and structure for secular purposes. Light and graceful the most massive building rose; the tall supporting pillars symbolised the spirit tending heavenwards. Long rows of such columns sprung, as it were, from the earth, up towards the lofty vault. Everything seemed to live, to bud, and to bear. The pillars and walls were covered with leaves and blossoms, exhibited fantastic emblems, or set forth holy persons. An immense rose (or round window) above the entrance, the symbol of silence, proclaimed the fact that everything worldly was excluded from these walls. Those large arched windows, with their gorgeous paintings, threw a strange mellow light into the sanctuary. Everything about the structure seemed to tend upward, even to the towers in which the stone dug out of the dark depths below, appeared to become light and almost transparent. High upwards they reached, till they were almost lost to view in the blue sky. The victory also over the kingdom of darkness was represented in that brood of dragons and demoniac forms which lay crushed beneath pillars and doorposts, or were otherwise made subservient to the convenience of the building. Nay, occasionally, bishops and popes even were represented in such situations, just as Dante placed some of the popes in hell."

These extracts will serve to illustrate the pithy and compact style in which Kurtz deals with the various topics which came before him, and the admirable idiomatic English in which Dr. Edersheim has reproduced his history. Two slight defects we must notice. 1. This being for English readers, more attention ought to have been paid to the English literature of the subject. In the list of authors to be consulted, given at the head of each chapter, we miss the names of many British writers which should be present, especially as we read that "the literature of the subject has undergone careful revision, and been to a considerable extent supplemented." 2. The "Emendations and Additions" introduced by the translator ought to be in some way distinguished

from the original matter. With no desire to disparage Dr. Edersheim as a Church historian, we respectfully submit that a statement altered by him does not possess precisely the same authority as one which is due to Kurtz; and those who have not access to the original, ought to know the one from the other.

We observe with satisfaction that one of the forthcoming volumes of the Theological Library is Tholuck's Commentary on the Gospel of St. John. On its appearance we hope to speak fully of its great merits.

## Brief Notices.

*Is 1867 the Year of Crisis?* By P. Partridge & Co.—No,—is the emphatic answer of?—With a rigid logic and close searching analysis the anonymous author of this pamphlet pursues Dr. Cumming and his fellow-commentators of the Mede school through all their wanderings, and convicts them of innumerable blunders in facts, dates, calculations, and principles. It is a homely, vigorous, healthy pamphlet, which well deserves to be read.

*Memoir of Emma Tatham.* By B. GREGORY. With the Angel's Spell, and other Poems. Hamilton & Co.—Few productions of precocious genius have been so remarkable as the volume entitled "The Dream of Pythagoras, and other Poems," by Emma Tatham. It was received with universal praise even by the most rigid censors in the courts of literature. The grim Zolus, who presides over the rack and wheel of *The Athenæum*, relaxed into a smile, and spoke in terms of unwonted approval. Yet the writer of these exquisite poems was a young girl of narrow culture, only about eighteen years of age! We cannot wonder at the appearance of this biography. But we cannot welcome it. The brief memoir prefixed to the volume of poems gave all the information that was desirable. This publication of the mere details of private life and household economy is needless. Many of the poems here given deserved to be printed, and might have been advantageously incorporated with the original volume.

*New Sketches and Skeletons of Sermons, Devout and Practical.* By the Rev. W. G. BARRETT. Second series, containing 126 sermons. Thos. Jepps, Paternoster Row.—The former series of "Skeleton Sermons" by Mr. Barrett has met with general and deserved acceptance. The present series is little, if at all, inferior to it. For village preachers, whose business engagements through the week preclude the possibility of much study, these outlines will prove very serviceable. To pastors of churches, in those

seasons of barrenness to which we suppose all are prone, they will often suggest a subject for a discourse, or stimulate thought upon a text. They are not so full and complete as to form an encouragement for indolence, but brief and suggestive, fitted to set the mind at work rather than to relieve it from the labour of thinking.

*Strictures on some Passages in the Rev. J. B. Brown's "Divine Life in Man."* By JOHN HOWARD HINTON, M.A. Reprinted from the *Baptist Magazine*. Price 9d. Houlston & Wright.—Of course we shall not be expected to review a reprint from our own pages. But in announcing the publication of these "Strictures" in a separate form we must say two things:—1. That Mr. Hinton's powers as a controversialist have seldom or never been more fully displayed than in his management of this argument. He was never more acute or more logical. He speaks of himself as "an old minister," but age has not in any degree impaired his vigour. 2. We cannot think that controversy is an evil. It is by the utterance and collision of opinions that truth is to be elicited or established. Mr. Brown, holding the opinions he does, has not only a right to announce them, but it was even incumbent on him to do so. Mr. Hinton deeming those opinions disastrous in their influence, had an equal right, and lay under a still more pressing duty, to assail and refute them. The interests of truth might have suffered by reticence and concealment. They can only be promoted by the free utterance and conflict of opinion.

*Cassell's Popular Natural History.* Vol. I. Illustrated with upwards of 500 Engravings. Cassell, Petter, & Galpin.—This very cheap and very handsome volume is profusely illustrated with woodcuts and lithographs, most of which are spirited in design and admirable in execution. The text too abounds with interesting descriptions and anecdotes illustrative of the habits of the various animals. But there

is a want of scientific accuracy which will prevent this volume ever occupying a high place amongst educational works. This is very apparent in the introduction, where the class Mammalia is divided into the following orders:—Four-handed, Wing-handed, Insect-eating, Gnawing, Flesh-eating, Thick-skinned, Ruminating, Toothless, and Pouch-bearing. The errors of this classification are evident at a glance. Subordinates are arranged as co-ordinates, the result of which is confusion and cross-divisions. The general arrangement is that of Cuvier, in the last edition of his "Règne Animal," but his first, third, and ninth orders are omitted, and three subordinate families are raised to the rank of orders to fill up the gap. Similar defects might be pointed out in each chapter, and are the more striking from the accuracy and fulness of the plates. In a volume which gives engravings of the brain and characteristic bones of each species, we expect at least clear definitions of generic and specific differences. Though this work cannot for the reason assigned take rank as a scientific manual, it yet deserves and will doubtless attain a very wide circulation for popular use.

*Love and Labour; or, Work and its Reward.* By KATE PYER. Thickbroom & Stapleton.—This is one of the best-written temperance tales we have ever read. Calm, sober, and temperate in the advocacy of her cause, the fair authoress does not ride her hobby to death. The duties of kindness, patience, and perseverance, are earnestly enforced. The plot is interesting, the characters are well described and act their parts with much spirit. As the daughter of the late Rev. John Pyer, one of the most devoted promoters of evangelical non-conformity, Miss Pyer has a strong claim on the sympathy and consideration of our readers. We hope her little book will have a large sale.

*The History of a Ship, from her Cradle to her Grave.* W. H. Collingridge.—This is a famous book for boys, and for men too who want to learn all that a landsman can know about a ship. We read daily in the newspapers about keelsons, and jibs, binnacles and davits, and are nothing the wiser. This book, however, describes in a very interesting manner every rope and spar, sail and beam, in a three-decker. The illustrations are very numerous, and

add much to the clearness of the descriptions. We do not say that after reading it we could undertake to navigate a vessel round the world, but we do say that we should be able to understand the narrative of skippers who had done it. A good deal of curious information respecting our navy is interspersed through the volume, which is written in a very interesting manner.

*The History of our English Bible: a Lecture.* By F. EDWARDS, B.A. Price 6d. Judd & Glass.—We do not wonder that the Harlow Useful Knowledge Society requested the publication of this lecture. It contains a vast amount of information, culled from various sources, as to the history of our English Bible, conveyed in a clear and pleasing manner. Mr. Edwards concludes his lecture by a plea for the abolition of the printing monopoly and the revision of the text of our authorised version. We need hardly say that we agree with him in both demands.

*The Salvation of Infants: a Sermon.* By the Rev. R. BAYNE. Price 6d. Judd & Glass.—A discourse on our Lord's words in Mark x. 13—16. The exposition is clear and good, the arguments convincing, and the sermon, as a whole, well calculated to give consolation to those to whom it is addressed—parents lamenting the loss of a little child.

*Woman's Work, or how she can help the Sick. With an Appendix, containing Simple Prescriptions and Useful Recipes.* Price 6d. Griffiths.—A very useful and sensible little pamphlet. We should be glad if this, and the companion pamphlet noticed in our pages some months ago, were circulated by thousands. We have seen so much miserable thriftlessness among our poor, such wastefulness in health, and such helplessness in sickness, that we gratefully welcome and warmly commend such useful and admirable books as these.

*The Suffrage for the Million: a Suggestion to reconcile the full Enfranchisement with a fair Representation of the People.* Price 6d. Whittaker & Co.—A calm, sober, thoughtful pamphlet on the vexed and difficult question of the suffrage. It will well repay perusal. The suggestion that a third class of voters should be called into existence has much in its favour, and is worth consideration. But the author of this pamphlet himself probably does not expect that it will be carried into effect.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

**EARBY, YORKSHIRE.**—A series of interesting services were held at this place on April 6th, in connection with laying the foundation-stone for a Baptist chapel. An introductory service was held in the morning. After a public dinner, the members of the church, and the children of the Sabbath-school, marched in procession to the site. By two p.m. a large concourse of friends had assembled. After a hymn and prayer by the Rev. N. Walton, the foundation-stone was laid by T. Aked, Esq., of Shipley Grange, who generously proffered a liberal donation towards the building-fund. The Rev. S. Bennett, of Oldswick, delivered a powerful address. This was succeeded by a tea-party in the Baptist chapel, and subsequently some stirring appeals were made at a public meeting in the evening. Liberal contributions were made to the cause during the day.

**BLACKPOOL, LANCASHIRE.**—Services of an interesting character were held on Monday, the 9th inst., in connection with the laying of the corner-stone of a new chapel. This task was performed by Robert Smith, Esq., after which the friends adjourned to the building used temporarily as a chapel, where the Rev. F. Bugby delivered an address; the Revs. W. F. Burchell, R. Evans, J. Noall, B.A., and other ministers, taking part in the service.

**PEMBROKE, SOUTH WALES.**—On Good Friday the new chapel erected in this town was opened for Divine worship. Sermons were preached by the Rev. D. M. Evans and the Rev. T. Davies, President of Haverfordwest College. The congregations were very good, and the collections amounted to £39. The services in connection with the opening were continued on Sabbath, April 8, when the Rev. T. Burditt, of Haverfordwest, preached in the morning, and in the evening the Rev. J. B. Evans, of Manorbier.

**LOWESTOFT.**—On Tuesday, April 17th, a tea-meeting was held at the Assembly-rooms, in connection with the friends of the Baptist Secession. Between 200 and 300 persons were present. After tea, weighty and scriptural addresses were delivered by the Rev. G. Wright, of Beccles (who presided), W. Jeffery, of Torrington, S. Collins, of Grundsburgh, J. Corbitt, of Norwich, and Mr. Dent, one of the deacons. In the afternoon, at a service conducted by the above esteemed ministers, a Strict Baptist Church was formed consisting of thirty-

four members, with a prospect of several additions. The foundation-stone of a new chapel (D.V.) will be laid in the course of a few weeks.

**COMMERCIAL-ROAD CHAPEL SUNDAY SCHOOL.**—On Tuesday, March 27th, the annual meeting in connection with this school was held. About 250 persons sat down to tea, after which the public meeting was held in the chapel. The Rev. G. W. Pegg, minister of the place, took the chair, and addresses were given by the Revs. W. Tyler, J. E. Richards, A. P. Black, J. Bowrey, A. M'Aulay, and John Smith er, Esq., as a deputation from the Sunday School Union.

**GLASGOW.**—On Tuesday evening, April 27th, the annual *soirée* of the Baptist church under the care of the Rev. John Williams was held in North Frederick Street Chapel. A large number of persons were present, many of whom were members of sister Baptist churches in the city. Very interesting and useful addresses were delivered by the Revs. John Forsyth, Dr. Robertson (U.P.), Dr. Paterson, John Edmonds (U.P.), Francis Johnstone and W. Bowser, Esqs., of Glasgow. The pastor, who presided, stated that since the chapel was opened, in April last, seventy-four persons had been baptized, and the present number of members was 332.

**CLARE.**—This chapel was opened on Tuesday, March 6th. Messrs. Collins and Bloomfield preached. The collections during the day amounted to £58 16s. 4½d. On the following day the Sabbath-school children were addressed by the Rev. T. Hoddy, of Horham, after which they were regaled with tea, &c. In the evening a public meeting was held, presided over by the Rev. D. Wilson. Addresses were delivered by the Revs. Boyer, Barnes, Hoddy, and Collins. A subscription-list was opened, and the sum of £84 was realised. The meeting was then addressed by the Rev. J. Bloomfield, of Meardscourt, Soho.

**JUBILEE OF COUNTERSLIP CHAPEL, BRISTOL.**—On Thursday, March 22nd, the 50th anniversary of the opening of Counterslip Chapel was celebrated, and the service was attended by a densely crowded congregation. Tea was served in the chapel at five o'clock, and the number of persons who sat down was 1,050. After tea a public meeting was held, over which the Rev. Thomas Winter presided. The proceedings having been commenced with singing and prayer, the rev. chairman said that as the statement he intended making

respecting the past history of the church involved a number of dates and figures, it had been suggested that he should prepare a written account. The Church of Jesus Christ meeting in that place was formed in the room in Tailor's-court, November 12th, 1804. Forty-two persons who had been baptized upon a profession of their faith in Christ united in the fellowship of the gospel. The duties and the privileges of the worship of God were observed and enjoyed in the above room until the removal of the church to that chapel, which was built, after much prayerful consideration, by the few friends who engaged in the undertaking. On the 22nd day of March, 1810, that sanctuary, for the worship of God, and the preaching of the gospel of Christ, was opened. The number of members in communion on the 19th of June of that year was 66. The pulpit was for some time supplied by various ministers. At length Mr. Holloway, who had been previously the pastor of the Baptist church at Reading, in Berkshire, was invited to the pastorate, which office he accepted on July 23, 1811. The present pastor was invited to supply the pulpit August the 12th, 1822. Towards the close of that year he received a unanimous invitation to become the pastor, which invitation, after much prayerful consideration, he accepted; and he commenced his pastoral work the first Lord's-day, January, 1823. The number of members on the church-book in 1823 was about 170; the congregation was very small; the debt upon the chapel about £1,000. These and other things that might be mentioned were calculated to discourage the new pastor. But, through the blessing of God, the congregation soon gradually increased, and the gospel was the power of God and the wisdom of God unto salvation, to many sinners. The people were cheered, and a successful effort was made to remove the debt. Now, for a season, the church went on in peace, without burden of debt; but, as more room was wanted, many of the people began to think about enlarging the chapel. The pastor was not anxious that the place should be enlarged, from the conviction that it held a sufficient number of persons for the superintendence of one minister. The people generally thinking otherwise, he yielded to their opinion; and at a church-meeting, "March the 5th, 1839, it was resolved to enlarge the chapel as soon as £500 shall be subscribed." In a few weeks this was done. The estimates for the enlargement were £836. In these statements mention is made only of those that have been united to the church by baptism. In this place of worship 1,373 persons have been buried with Christ by

baptism unto death. Of this number many have been called to labour in different parts of the Lord's vineyard, sixteen are now in the ministry, twelve pastors of churches in our own country, one a missionary in Calcutta, two preachers of the gospel in America, and one or two in Australia. Only seventeen remain of those that were associated in church-fellowship at the commencement of the present pastorate. The rev. gentleman continued, they had reason to be thankful that many souls had been born anew there, and most refreshing it was to be able to observe that this and that man were born here. Might it prove the birth-place of many more souls, and might those present at the jubilee, who had never hitherto devoted themselves to the Lord, from that time consecrate all they possessed to Him who gave his life for them. The Rev. F. Bosworth, Mr. Solomon Leonard, the Rev. S. Hebditch, Mr. R. Leonard, and Mr. Wearing, then addressed the meeting. Between the speeches there was some excellent sacred singing by the choir.

THE REV. C. H. SPURGEON'S METROPOLITAN TABERNACLE.—A numerous attended public meeting was held last Monday evening in New Park-street Chapel, for the purpose of hearing a statement as to the progress which the building fund for the erection of the Great Metropolitan Tabernacle for the Rev. Mr. Spurgeon was making, and for adopting measures to obtain additional subscriptions. The meeting was presided over by Mr. Spurgeon, who congratulated the meeting on the success which had hitherto attended them in this great work. Since they met at the end of last year, he was happy to say that they had increased very much as a congregation, and they could now number about 1,500 church-members, while there was a constant and regular stream of inquirers every night of their meetings, anxious to join them; and he had no doubt that, soon after they had the New Tabernacle opened and in full operation, they would have over 3,000 church-members. When that building was finished, it could comfortably seat 5,000 persons, while Exeter Hall could contain at the most 3,000. It took about twenty minutes for the people to get out of the Surrey Music Hall; but this building, though crammed, could be cleared entirely in some five minutes. Under the chapel there was a school-room, capable of containing 1,500 Sunday-school children. There were also several class-rooms, and a vestry as large as the chapel they were now in, where they could hold their church-meetings. The building was therefore a large one, and he trusted, as it was built with large inten-

tions, those intentions would be fully carried out. Mr. Cook, the secretary, then read a statement of the building fund up to the present time, from which it appeared that there had been received £18,904 15s. 2d., the donations amounting to £9,953 9s. 6d.; the collections, after sermons preached in different churches by Mr. Spurgeon, to £3,059 12s. 4d.; the Surrey Hall fund to £3,294 5s. 4d., and the Exeter Hall fund to £881 7s. 8d. The expenditure had been £10,904 18s. 2d., the land for the site being £5,100 of that sum, so that there was still in hand £8,000; but as the contract for the building was £20,000, £4,000 of which had only yet been paid, they had still to make up a sum of £12,000 to complete the erection, £2,000 of that having been promised on condition of the congregation making up certain sums. The meeting was then addressed by the Rev. C. Stovel and others, and subscriptions were handed in, in the course of it, to considerably over £500.

#### TESTIMONIALS.

OLNEY, BUOKS.—On Wednesday, 28th March, a tea-meeting was held for the purpose of presenting to the Rev. R. Hall, B.A., a token of esteem previous to his leaving Olney. After tea Mr. Alfred Manning was voted to the chair. Resolutions, deeply sympathising with Mr. Hall in his early separation from his attached friends at Olney, were moved and seconded with suitable and affectionate addresses. The testimonial, consisting of a silver inkstand (engraved), a gold pen with pearl handle, a handsome writing-desk, and Dr. E. Robinson's "Biblical Researches in Palestine," was presented to Mr. Hall by the chairman. Mr. Hall, in a short address, full of kindly feeling, acknowledged the great kindness of his friends in presenting such a handsome and unexpected testimonial. Mr. Hall has laboured at Olney for eighteen months with much success, and leaves a large circle of deeply-attached friends.

BARNOLDSWICK, YORKSHIRE.—At a tea-meeting on Saturday, March 24, the Rev. T. Bennett, Baptist minister of this place, was presented with a very handsome and valuable skeleton clock, by H. Dean, Esq., in the name of a number of the members of his church and congregation, as a token of their esteem for his arduous and self-denying labours, and earnest and faithful ministry, amongst them for many years.

LOWESTOFT, SUFFOLK.—The friends connected with various denominations in Lowestoft have presented the Rev. J. E. Dovey with a purse containing fifty-one sovereigns, as an expression of their cordial appreciation of his labours amongst them during a period of fifteen years.

#### MINISTERIAL CHANGES.

The Rev. Thomas Winter, of Counterslip Baptist Church, Bristol, has, after thirty-seven years' oversight of this church, felt it necessary to resign his pastorate, to the deep regret of his people. Uncontrollable circumstances had led to this step.—Rev. John Light, of Thornbury, has resigned his charge, and accepted an invitation to the church at Dolton, North Devon.—The Rev. A. C. Gray, late Independent minister of Bathgate, has accepted an invitation to Newport, Isle of Wight. The reverend gentleman has lately changed his views with reference to the ordinance of baptism, and hence his removal from an attached people to his new sphere of labour.—Mr. Thomas John, student at Haverfordwest, has accepted an invitation from the church at Llangendeyrn, Carmarthenshire.—The Rev. F. Edwards, B.A., of Harlow, has accepted the cordial invitation of the church at South Parade Chapel, Leeds, to become its pastor.—The Rev. George Davies, late of Wednesbury, Staffordshire, has accepted the cordial and unanimous invitation to the pastorate of the Baptist church, Moorlane, Bolton, and entered on his labours the third Sabbath in April.

#### RECENT DEATH.

REV. WILLIAM THOMAS.

Those of our readers who took an interest in the early operations of the Baptist Irish Society will remember William Thomas as one of its first, most zealous, and faithful agents. Though of Welsh descent, he was born in Ireland, and often spoke of his mother as a pious woman, who was accustomed to pray with and for him when he was quite a child. In consequence of her early death, he went to reside in London, where he was baptized by and joined the church under the pastoral care of the late Rev. Joseph Ivimey. Mr. Thomas was present in the vestry at Eagle-street when the Society was formed, and soon after went to Bradford College with the intention of preparing himself for the work of an evangelist in the land of his birth. The best of his days were spent in and around the city of Limerick, where he resided for several years, and was greatly respected. One gentleman in that county frequently gave him the use of his ball-room to preach in, and two other persons left him legacies, one of which, for £100, he generously handed to the Society. About eleven years ago he was removed from Limerick to Moate. Though a tall, robust-looking man, he had for years suffered from an internal disease, which at times caused him excruciating pain. This malady, combined with his former labours, cares, sorrows, and advancing age, led to

his release from conflict and suffering on the 13th of February, 1859. During his final illness he was much engaged in prayer and devout contemplation. For two or three days before his death he seemed to have forgotten his affectionate and devoted wife and children; but the name of Jesus was even then often on his lips; and on being asked if he still trusted in him, he replied, "Oh yes. No other Saviour would suit me. I would have no other." Our late friend possessed several traits of character which are worthy of notice. But we can only mention his *warm and steadfast attachment* to the principles held by the originators of the Irish mission. This characteristic showed itself in his declining the offer of a "living" in the Established Church, in his submitting to the insult and injury of being struck with a horsewhip by one of his priestly antagonists, and in his giving up £60 per annum when residing in the county Clare rather than desist from preaching to the Roman Catholics, who were willing to hear him. This sum had been paid to Mrs. Thomas by the O'Brien family for conducting some

benevolent institution; but the Romish bishop of the diocese interfered, and threatened that unless Sir Lucius O'Brien compelled Mr. T. to refrain from instructing the people, he would prevent his return at the approaching election. Much to Lady O'Brien's regret, the threat led to the withdrawal of her husband's support from our late friend, and the loss of Mrs. T.'s valuable appointment. His consistent Christian deportment should also be named. In a country like Ireland, a holy walk is of more importance than brilliant talent. Of Mr. T. we can truly testify that he in a good degree adorned the doctrine he preached, and seldom, if ever, gave the enemy occasion to speak reproachfully. This usefulness was considerable. Four preachers, or City Missionaries, now in other parts of the world, attribute their knowledge of the truth to his instrumentality. His estimable widow, who was for thirty-seven years his valued and sympathising companion, is comforted in her loneliness by the assurance that he has gone to be with Jesus, who said to his disciples, "Because I live ye shall live also."

## Correspondence.

### INDIRECT WORK OF THE SPIRIT.

To the *Editor of the Baptist Magazine.*

SIR,—I am obliged by the kindness and courtesy of my brother Fishbourne's remarks upon my paper on Our Tract Literature. My reply to them is simply this, that he has misunderstood me. After quoting a few phrases from my paper, he says:—

"These quotations evidently contain two propositions. They affirm, 1st, a direct and efficient work of the Holy Spirit on the heart of God's children; and they also seem to me to affirm, 2nd, that no influence, direct or indirect, is exerted by the Holy Spirit on the mind or heart of the sinner, unless such influence is intended to be, and actually becomes, effectual in the sinner's salvation."

The former of these propositions Mr. Fishbourne says he holds in common with me; the latter of them, from which he dissents, I distinctly say that I do not hold. I am sorry if I have ever used language from which this proposition could be justly, or even plausibly, deduced, and will accept any modification of my phraseology which may be shown to be necessary to remove the real or seeming ground of such a deduction.

As all the rest of Mr. Fishbourne's remarks are occupied with the discussion of

this proposition, I may fairly leave to those who do hold it (if any such there be) the further consideration of them.

Yours faithfully,

J. H. HINTON.

London, April 5th, 1850.

### ON THE MODE OF ADMINISTERING BAPTISM.

To the *Editor of the Baptist Magazine.*

MY DEAR SIR,—Your correspondent "N" seems to me to confound things that differ. When a person expresses a wish *only* to be baptized, it is not the rule for a church meeting to be called.

The minister, satisfied with the applicant's profession of faith, administers the ordinance, as in the analogous cases of the gaoler and the eunuch.

So few and far between, however, are such applications, that I do not remember more than two or three in upwards of thirty years of office.

When, however, a party desires to become a member of the church, it is, and I think most properly, the custom to institute inquiries touching his suitability.

The effect of a mistaken confidence in the former case is limited, but in the latter may lead to disastrous relative results.

Yours faithfully,

Leicester.

A DEACON.

# THE MISSIONARY HERALD.

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## ANNUAL REPORT.

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IN presenting to their constituents the sixty-eighth Annual Report, the Committee of the Baptist Missionary Society feel that they would be wanting in a proper regard to the indications of Divine Providence, and in their duty as Christian men, if they did not pause for a moment to acknowledge, with reverence and gratitude, the extraordinary way in which the Holy Spirit is making known His power throughout the world.

It will be remembered that prior to the last annual meeting, there were indications of a revival of true religion in the Church. As speaker after speaker addressed the assembly, the impression deepened that God was about to manifest His great salvation in an unwonted way. Nor did the hopes then excited prove fallacious. Blessings in an abundance, unknown since the Pentecost, have followed the supplications of the faithful. Wherever holy hands have been lifted up without wrath or doubting, there has been given to the suppliants the same persistent spirit which inspired the patriarch's resolve, *I will not let thee go except thou bless me*. There has consequently been awakened a spirit of intense activity and earnestness, manifesting itself in varied zealous efforts to save the lost.

And this spirit continues to spread. It meets us in new forms. In some of the largest commercial cities of the world, we behold the strange spectacle of crowded meetings for prayer, held during the hours of business, and men hitherto absorbed in the pursuit of gain turning aside for awhile, to unite in supplication before the throne of God.

Not the least remarkable fact connected with this revival of godliness, was the call from the mission church at Loodiana to united prayer during the first week of the present year. The prompt and hearty response universally given to it, proves how deeply imbued the Church is with the spirit which gave utterance to that summons, and justifies the belief that she is fast being prepared to receive a still larger blessing.

From these events the friends of missions may take courage. They assure us anew that the Great Head of the Church is graciously

condescending to use our instrumentality, in working all things according to the counsel of His own will. It is not our glory, but His, that we seek; and His regard for His own great name is a pledge that we shall not labour in vain. May we therefore continue instant in prayer, ever remembering that the Divine Benefactor bestows His gifts according to the earnestness with which they are sought, and the diligence with which they are improved.

In looking over the wide field occupied by the Missionary Societies, we see the dense darkness which has for ages covered heathen lands, and the hardness of heart which has characterised idolatrous nations, beginning to give way. It is only when we thus take a comprehensive view of what God has wrought, that we can believe that, by the humble instrumentality employed, the purposes of the Most High will be fulfilled. These recent demonstrations of the power of the Holy Spirit, whose constant presence in the Church has been too much forgotten, enkindles afresh our faith and hope; and the people of God, while bearing on their hearts the wants and woes of heathendom, seem to be inspired with the determination expressed in the prophet's emphatic words, *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

The Conference on Christian Missions, recently held at Liverpool, demands a passing notice. It is one of those great events which distinguish the period in which they occur from ordinary years, and make it for ever memorable. Its deliberations embraced the mission fields of the world, and the various methods employed in them to disseminate the gospel. Representatives of all the societies, and missionaries who had laboured in India, Ceylon, China, the South Sea Isles, Africa, Syria, the West Indies, the country of the Red Indians, and Patagonia, were present. Not only were all animated by the same hallowed feeling, but their intercourse during five days, marked by the freest expression of thought and opinion, was not disturbed by one note of discord. Only at the opening and conclusion of the Conference, were there protestations of brotherly love. More were not needed, for the thing itself was there. The harmony was unbroken and complete. The spectacle was a noble one. The Church, too much divided and estranged in its various sections, was there seen to be one. Such a meeting could not be in vain. The spirit of missions convened it, and kept it in peace and concord to the end. It is a sign of the times; and it is not too much to believe that these events are the precursor of some great change in the moral condition of man, and indicate that the overthrow of the kingdom of darkness may be nearer than we are accustomed to think. Let these considerations animate us with fresh ardour, and cause our future lives to be distinguished by a deeper and more thorough consecration to the service of Christ.

The Committee rejoice to say that they are spared this year the painful duty of reporting the death of valued and honoured missionaries. Those labouring in the field have been preserved in their usual health, while all who had been home to recruit their energies, well-nigh exhausted by long years of toil, have reached in safety their accustomed spheres of labour. The Messrs. Hobbs, Craig, Williams, and Claxton, left in the autumn of last year, and are settled at Jessore, Sewry, Muttra, and Madras. Mr. Comfort, of Thrapston, was also accepted for the Indian Mission, but too late to go forth with these brethren. The interval has been spent by him, in study, in the College at Regent's Park, and he will most likely sail in August. The Committee have also great pleasure in stating that they have received *three* other offers of service, which have been accepted. The friends who have contributed to the Indian Special Fund will be glad to learn that the missionaries who have recently gone forth to India, and those who, in a few months, will follow, could not have been sent at all, if they had not thus provided the means. But what is absolutely needed now, is an addition to the list of annual contributors, that a regular supply, adequate to meet the rapidly augmenting expenditure in India, may be placed at the Committee's disposal.

Ill health, occasioned by long and severe toil amidst the jungles of Barisaul, has compelled the Rev. J. C. Page to come to this country, hoping that a somewhat lengthened sojourn may recruit his strength. He has arrived, and is here present to give his own account of the progress of the work in the district which he has long occupied with unquestioned diligence, and where, in the face of the most formidable opposition, he has toiled with unflinching courage and fidelity, and with the manifest tokens of the Divine approval. The Committee most cordially commend him to the good-will and kindness of their friends throughout the land. The Rev. J. Wenger is also obliged, by enfeebled health, to return to Europe, and he will visit England on his way to Switzerland, his native country. He may be expected to arrive in June. The work of translation, began by Carey, so ably continued by Yates, is most efficiently carried on by Mr. Wenger; acknowledged by all judges to be a competent successor of those celebrated scholars. If the Serampore Triumvirate will be held in imperishable renown, as the founders of modern missions, that of Carey, Yates, and Wenger, will as surely live as the first translators of the Word of God into the languages spoken by the myriads inhabiting our Indian empire. This, the most imperishable work of human intellect, is rarely brought before our eye, and is, therefore, not as fully appreciated as it ought to be. The labourer, in the seclusion of the study, is less known to the friends of missions than his brother who toils on the highways of missionary life. But if less obvious, his work is not less important. Nay, more, he is helping every other worker in the field, by preparing, to his hand, the sacred oracles in the language of the people. The welcome which awaits our honoured friend, after seventeen years spent in this arduous but

silent toil. will be, the Committee feel persuaded, one which will gladden his heart, and be as cordial as it is deserved.

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### THE WEST INDIES.

The Committee reported, last year, that, in accordance with the resolution of the General Meeting of the Society, they had resolved to comply with the urgent and repeated request of the Jamaica brethren to send out a deputation. With Mr. Underhill was united for this important service the Rev. J. T. Brown, of Northampton, the church of which he was pastor kindly and promptly consenting to his leaving them for awhile on this errand. It was thought desirable that Mr. Underhill's visit should embrace the whole of the stations in the West Indies, and he sailed, in August last, for Trinidad. Subsequently, he went on to Haiti; thence to Jamaica, where Mr. Brown joined him in November. The Committee have received reports regarding the mission in Trinidad and Haiti. The report of the deputation, respecting Jamaica, is not yet come to hand; as, indeed, their work is yet scarcely done. But they have forwarded repeated communications, which encourage the expectation that good results will follow this long-desired visit.

One fact, though not of a purely missionary character, yet inseparably connected with the operations of the Society in Jamaica, is often referred to by both the deputed brethren, namely, the universal testimony of all — planter, merchant, and peasant — to the benefits resulting from Negro emancipation. Great as is the change which it has wrought, and utterly altered as are the relations of the working classes to their masters, and unquestioned as have been the difficulties through which that island has passed, all classes are sanguine of ultimate prosperity.

Public attention has frequently been called of late to the character and conduct of the Negro. By some he is condemned as incorrigibly lazy, and his elevation in the social scale pronounced hopeless. The old and insolent doctrine, that he is scarcely a human being, is, in some quarters, again revived. But Mr. Underhill testifies of the peasantry of Trinidad and Haiti, that they "will not enter into any engagement with others which has the aspect of the servile condition from which they have been freed. Even the condition of a *servant*, in many islands, seems to them to approach too nearly the condition of a slave to be undertaken; or if undertaken, it is accompanied by so much pride, independence, or indifference, as to make the so-called servant of little value to the employer. This, it is true, is the effect of slavery; but we cannot, in forming a practical judgment of the state of things, overlook its influence." Speaking of his voyage, Mr. Brown observes, "Men went with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instruments of cruelty. I cannot tell you

how glad it made me, to hear, from one and all, the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. 'Not for the world,' said one of them, 'would I go back into slavery.' The truth is, that while it has benefited the Negro, it has been, if possible, a greater blessing to the planter. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice, for their sakes, that Britain was magnanimous enough to do that immortal deed of justice."

To this most gratifying testimony as to the social benefits of the Act of Emancipation, it may be desirable to add that which the Committee have received regarding the religious condition of the people. The impression has gone abroad that the churches have degenerated—that there is not the same degree of ardour and devotedness as there once was—and that, with improved means, there has not been proportioned liberality. On these points Mr. Underhill makes the following statement:—"The representations to us at home are far too dark and discouraging. It is quite true that the ardour and zeal of the times antecedent and subsequent to emancipation, are not so fervent. . . . But the more I see and hear, I am persuaded that the circumstances of that period must not be taken as a standard by which to judge the present. The people were miserable, *and, as they have told us*, Christ was then their only comforter. Their houses were scenes of degradation; in the house of God they met with fellowship and sympathy. Then, too, the chapels and ministers were fewer, more remote from each other, and the estates. Now they have multiplied, have risen up nearer to the houses of the people, and divided the great congregation which formerly gathered in certain spots. It is true that the churches lose annually, by exclusion, almost as many as they admit; that some forms of immorality are lamentably prevalent; but we have been very much struck with the strictness of the discipline, and its very searching character. We have tested the views of the deacons and leaders in every possible way, and we are sure that not only will not gross vices be tolerated, but that offences, which in England are scarcely ever regarded as subjects for church discipline, are not permitted to pass with impunity. . . . Severe, however, as the discipline is, its effect in raising the moral tone, and purifying the social relations of the community, is of the highest value, and is seen in the estimation in which marriage is regarded, and in the diminution of those illicit connections which slavery sanctioned and encouraged. The leaders, as a class, are shrewd, intelligent men, the best men of the churches; and I have no fear that in their hands religion will be suffered to die out, or the ordinances of the gospel to remain unobserved. The people are certainly not falling back in point of morality or piety." This testimony is as decisive as it is satisfactory, and it cannot fail to produce a very deep impression on all who listen to it. While it stands

out in strong contrast to recent allegations regarding the social and religious condition of the emancipated peasantry of Jamaica, it confirms the hopes and expectations of their benefactors and friends.

Very much perplexity has hung about the subject of an adequate support of the ministry, and the maintenance of religious institutions. Most certainly the contributions of the people towards these objects have not equalled those of former days. But from the communication already quoted, the Committee take the remarks which follow:—"I very much doubt whether it is because they are less liberal than formerly, as some assert. There are many considerations to be drawn from the change in their social habits and condition, which account for it to a large extent. Even planters say that the people are not so well off, nor so well dressed, as they were a few years ago. This may in some measure be traced to the bad seasons of the last two years, the decline in the cultivation of sugar and coffee, as well as to increased taxation; circumstances beyond the control of the peasantry. For a few years after freedom, they were content with the rude living and wretched clothing they were accustomed to as slaves. As some have told us, they had then no use for their money. Now these uses are multiplied. Their food is more varied, and better. With rare exceptions they are well clothed. Their houses are greatly improved. Then land has been purchased to a great extent, so that it is said the quantity under cultivation by the blacks is considerably greater than that in the hands of the whites. With these demands on their resources, it can be no wonder that the people are not so liberal as in the earlier days after emancipation. But to all this I must add that wages have fallen; that present wages, unless assisted by the produce of the land the people own, are inadequate to the support of a man and his family. It is only by rigid economy that they are able to do their 'duty,' as they call it, to the cause of God."

There is yet another important question of which some notice must be taken. A native ministry, and a native pastorate throughout the whole mission field, has been a subject of frequent and anxious deliberation by the Committee. The system adopted by the Serampore brethren undoubtedly was to constitute the missionary an overseer, who was to superintend a band of native agents, itinerating through a given district, and to instruct the churches to choose their pastor from among themselves. And if that system has subsequently been somewhat departed from, the directors of all missionary societies are now fast returning to it. When, therefore, the churches in Jamaica became independent, it was manifestly needful that some steps should be taken to provide a suitable education for pious young men who felt constrained to preach the gospel. Calabar was purchased, and for some years, under the judicious care of the Rev. J. Tinson, and, since his death, by the ability and zeal of the Rev. D. J. East, it has risen to efficiency and importance; and on its present enlarged basis, including a training school for

teachers, and accommodation for lay pupils, sons of members of the churches, it bids fair to command a wider sphere of usefulness.

The deputation have given considerable attention to the Calabar Institution, and were present at, and took part in the examination of the students at the close of the recent session. Without entering into any details, which will be more appropriately given in the Appendix, the Committee present the following more general testimony to the character and efficiency of the brethren who have been educated there:—"It will be some time before a native ministry will be fully competent to be left entirely alone in the management of the churches. The later students from Calabar are considerably superior to the earlier ones, in point of ability and attainment; and those in the institution now bid fair to be a still further step in advance. The chief difficulty in the way of an early production of an able native ministry, is the exceedingly defective education (if any) with which the students enter the institution. Time, that should be devoted to the acquisition of the knowledge more especially required in a minister, is spent in learning the simplest elements. A longer preparatory training seems to be required, which would both prepare the way for ministerial studies, and form a test of the ability and fitness of the student for the work of the Lord. . . . I am rejoiced to say, that hitherto we have not met with any decided instance of prejudice against a native ministry, either amongst the people or the European pastors. . . . The best of the native pastors say, emphatically, that if the native brethren do not take that position in the general operations of the mission that they should, it is their own fault; that no obstacle whatever exists in the views or temper of the European pastors. I am glad to say this much on this topic, as a contrary impression has been produced on the minds of many friends in England."

The Committee offer no apology for dwelling, at this length, on subjects immediately connected with Jamaica. Some of the most eminent and devoted missionaries sent forth by the Church of Christ lived and laboured and died there. Knibb and Burchell—names dear to us all—shine out most conspicuously; but some who preceded them, and others who followed, are worthy of equal honour. For a long series of years the eyes of the philanthropist and the Christian have been fastened on Jamaica. There, multitudes of men and women, once sunk into the lowest depths of ignorance and sin, have been brought to know the Lord. There, the conflict between a brutal tyranny, and temporal and spiritual freedom, was fought out to its close. Christian missions triumphed at last, and showed to all the world what was the most effectual, as well as the readiest means, of civilising a degraded race, and diffusing among them the blessings of liberty and religion.

But other problems are also receiving a solution there. General principles are being tested. The proper course to be pursued towards native churches and native pastors is being developed; and the experience which we are gaining in this sphere of our past operations will be of use

in other lands. It was, however, due to the memory of brethren who formerly conducted the affairs of this Society, and who took a prominent part in the struggle for freedom, to dwell on these topics. It is but an act of justice to the present ministry of Jamaica, and the churches under their care, to produce the testimony of competent and truthful witnesses respecting their present character and condition. And the production of this testimony was due to those friends of missions in England who sustained the policy of Government in carrying out the Act of Emancipation; and they have now this satisfaction, that while prosecuting their great object, they not only helped to extinguish slavery throughout the British empire, but likewise advanced the interests of "justice, religion, and freedom," throughout the world.

The Mission in the other West Indian Isles presents no very striking features on which to dwell. The church in TRINIDAD has enjoyed a goodly measure of prosperity and peace; and Mr. Law continues to labour with his wonted zeal, living in the hearts of his people, and justly held in the highest esteem by all to whom he is known. The cordial intercourse subsisting between the missionaries of this and other societies is a cause for gratitude. They rejoice in each other's success, and are helpers of each other's joy. It is not improbable that Mr. Gamble may be removed from the secluded station at Savanna Grande to San Fernando, a town of about five thousand inhabitants, with most inadequate provision for their spiritual wants, and whence the other stations of the district can be easily reached. This removal will add to Mr. Gamble's comfort, and increase his opportunities of usefulness.

The recent revolution in HAITI, which caused the banishment of the emperor Soulouque, and constituted M. Geffrard president and head of the government, has raised high expectations of brighter days. The imperial *regime* was essentially barbarous, and Haiti greatly declined under it. The present government is eminently favourable to progress. M. Geffrard frankly declared "that he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights; that every one might be able to understand and claim his rights, so as to render despotism impossible." In accordance with these enlightened views he is establishing free schools in various parts of the country; and it is remarkable that the master of the boys' school is the late master of the mission school; and the mistress of the girls' school is M. Diane Ramsay, a member of Mr. Webley's church, and formerly one of the native assistants under Miss Harris. She is allowed to carry on the instruction given in the school, which contains two hundred children, according to her own plans,—with the consent of the president, who has confirmed her appointment—without let or hindrance.

The Committee regret to add, that the health of Mr. and Mrs. Webley is far from satisfactory. A fellow-labourer is absolutely needed; and the re-opening of the Mission School would be regarded by the inha-

bitants of Jacmel as a great boon. An eligible piece of land, contiguous to the chapel, has been offered to Mr. Webley, and he has on hand nearly enough materials for a suitable building. A more favourable opportunity could not have occurred for renewing exertions for the spiritual welfare of Haiti, and, if possible, to enlarge them.

From the BAHAMAS good tidings have continued to reach the Committee throughout the year. Mr. Davey, whose chief station is at Nassau, New Providence, reports:—"Our services have been well attended. Two special missionary meetings have been held at the request of the brethren. The remarks made by those who had been slaves were very touching. At one of these meetings all the speakers, with a single exception, were native Africans. Three of the brethren had copies of the Yorubu Testament, and read from them. This greatly interested those present; and if you had been among us, you would have rejoiced with them at knowing their country people had the Scriptures in their own tongue. . . . In my reply to your circular, I returned twelve inquirers, which was the number that came to me. But on mentioning to the leaders that I thought of baptizing, the number increased to thirty-two. Most of these I expect to baptize in April."

From INAGUA Mr. Littlewood writes:—"Notwithstanding our unworthiness, God's amazing goodness remains immutable. He hath not forsaken us, nor taken his Holy Spirit from us. Hence our services have been continued with regularity, many have been baptized, and we are able to report a clear increase of fifty."

Mr. Rycroft, whose chief station is in TURK'S ISLAND, whence he visits those out-islands which are under his care, has lately severely felt the effects of a protracted residence in a tropical climate. But he writes in the following hopeful strain:—"From all that I have reported, it will be seen how much we need your prayers amidst various, perplexing, and extended labours, in order that we may be faithful and stedfast in the work of the Lord. Blessed be his name for the support thus far granted, and for the hope that the future shall be as the past. Thus girded, we go forth, in *the eighteenth year* of our missionary labour, never seriously interrupted, relying on the precious assurance, 'Lo, I am with you always,' and expecting, because we ask and He promises, that our labour shall not be in vain, that those who have already put on the Lord Jesus, by baptism, may be as the first drops before the descending shower."

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## INDIA.

In presenting their Report for 1859, the Committee stated that "the tide of rebellion had indeed been turned, but great districts remained unsettled, and the prey of roving bands and predatory tribes of the revolted population." Since that period, order has been restored throughout the whole of our Indian empire, and the missionary may again

pursue his work without danger or fear. The operations of the Society, which had just been resumed in the North-West a year ago, are now carried on with more vigour than ever. Prior to the mutiny there were four missionaries at Delhi, Agra, Muttra, and Chitoura, one of whom, the Rev. R. Williams, has since been compelled, by broken health, to retire from Mission Service. Now there are seven, and connected with them there is larger bands of native preachers, Scripture readers, and teachers, than the Society has ever before employed.

With more help the work proceeds more rapidly. Mr. Smith's determination expressed in his very striking words, "I will try to make Delhi ring with the sounds of mercy," has been carried into effect. He and his fellow-workers, the Rev. W. D. Broadway, removed from Agra, and the Rev. J. Parsons—for many years an active missionary connected with the Methodist Episcopal Church—who has recently joined our mission, have divided the city and the country around it, into three districts, a missionary, with his native assistant, readers, and teachers, taking charge of one, and being responsible for the working of it, yet all acting in concert. In June last, the church consisted of four members. During the six months ending December 31st, there had been baptized *ninety-four*, received from other stations *fifteen*, excluded *one*, making a total of *one hundred and twelve*. During the present year, there have been several large additions, and some idea of the progress made may be gathered from the fact, that no less than *sixteen* were baptized and admitted to church fellowship in January last. With these three brethren there are engaged sixteen native helpers, and as the work extends, and the numerous and populous villages which lie all about the city are visited, the number of these teachers will be augmented as rapidly as possible. "In eight of these villages, we have native converts, besides many more inquirers, and we hope," writes Mr. Smith, "during the present year, to see a number of churches organised under their own native pastors. This is a matter of the greatest importance, and receiving all possible attention."

For more than forty years the Society has carried on its operations in this city amidst great discouragements. Of the untiring and devoted labours of Mr. Thompson was seen little or no fruit. Mr. Mackay had scarcely succeeded him when the mutiny broke out, and apparently swept away every vestige of the toil of so many years. "The missionaries and their converts were ruthlessly slain, the large stock of Scriptures and useful books were scattered to the winds, or burnt, or cast into wells. Thus, to all appearance, former labours were lost. It was not so, however. Thompson, Mackay, and Walayat Ali had not laboured and died in vain." The seed which they scattered, and watered with their tears, is now springing up, and bringing forth fruit to eternal life. Let the present prospect of this hitherto barren spot, rebuke our impatience when disposed to abandon spheres of labour because they seem fruitless. Facts, such as these, supply an instructive comment on the admonitions of

Scripture, *In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that.*

If the brethren labouring in other parts of India do not report facts so striking as those from Delhi, they yet speak hopefully; and a few extracts from them will supply the needful information. Regarding AGRA, the Rev. J. Gregson writes:—"Our mission prospects were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather around us, and will listen as long as we have strength to address them." By the removal of the seat of government to Allahabad, one of the churches has been broken up, as most of its members are in the public offices. This, however, leaves Mr. Gregson more time for native work. His success has not only been encouraging among the inhabitants, but he has a Bible class from among the Sikh native troops, more than twenty European soldiers attend Bible reading and instruction, and a considerable number of their comrades worship with them, when not at the service conducted by the Chaplain.

The native, as well as the European, church at MONGHER have received additions during the past year; and Mr. J. G. Gregson, who has recently joined Mr. Lawrence there, is making every effort to master the language, not only by the daily study of it, aided by a pundit, but by freely mingling with the people in the bazaars, and accompanying the native preachers in itinerating visits to the towns and villages around. Of the four natives desirous of joining the church, Mr. Lawrence writes:—"Two formerly lived on the compound of our late venerable brother Mackintosh, and often heard the gospel from his lips. One of their family, a girl about thirteen years of age, died in a very hopeful state of mind. She had been taught to read the Scriptures at our native Christian girls' school. In her last illness she read the Bible much while she was able, and when unable to do so, she loved to hear others read to her. She often spoke to those about her of the Saviour, and told her mother and brother that she was not afraid to die, for she felt that the Lord Jesus had pardoned her sins, and would save her soul, and make her happy after death. While called to lament the loss of a pious deacon, 'good old Mr. Trestram,' one member by exclusion, and another by death, the European church has been strengthened by four additions; thus we have reason to thank God that his word has not been preached in vain, and we would take encouragement to persevere in the work before us."

There have been little or no change, during the past year, in regard to mission work in Calcutta. The return of Mr. Morgan to Howrah, who has received a cordial and loving welcome from his friends, has set

Mr. Kerry free to take the oversight of the churches in the villages south of Calcutta, to which post he was originally appointed by the Committee. Mr. Pearce has resigned this charge, over which he had watched with incessant vigilance and solicitude for many years. It is but fitting, too, after so protracted a missionary life, that he should, as age creeps on, be partially relieved. He finds, however, ample employment in superintending Miss Packer's school operations, instructing the theological class of young men training for the ministry, and attending to the station recently formed in the newly-projected town and port on the river Mutlah. Mr. Sale, the pastor of the Lal Bazaar church, to which office he was invited on the death of Mr. Thomas, says:—"We have gone on steadily, peacefully, and I trust, to some extent, successfully, for twelve months. There has been an increase in the congregation, and some also in the church. The Sunday-school, to which Mrs. Sale has paid as much attention as her strength will allow, has very considerably increased during the past year. I do hope that it is not only, and even not so much, in increase of numbers that the principal encouragement is seen, but in the increase of zeal, brotherly love, and interest in that which concerns Christ's kingdom."

In JESSORE, whence Mr. Sale was removed to take his present charge, Mr. Anderson, aided by a faithful band of native preachers, has carried on the work with considerable success. He has recently had his heart's desire gratified in receiving a coadjutor, in Mr. Hobbs, who will in future divide the labour with him, at least as soon as the acquisition of the language is made. But even without this, which is essential to the true work of a missionary, a fellow-labourer is both a stimulus and a solace. Mr. Hobbs has entered on his work with ardour and zeal, and the Committee now hope that this important district will be efficiently occupied.

But the station which has awakened the deepest interest and concern in Eastern Bengal, is BARISAU. It was hoped that the successful issue of the trial of the members of the church of Baropakya would put a stop to the repeated outrages to which native Christians are exposed. But this hope has been disappointed. Another and yet another attack has been made upon them; and in bringing the case before the magistrate, the guilty parties brought a cross charge of assault, which he believed, and sentenced the poor people to three years' imprisonment! The Supreme Court has, on appeal, reversed this sentence. But Mr. Martin not having had the experience of Mr. Page, who has ever been the manly opponent of oppressive Zemindars, and the unflinching friend of the poor and defenceless, very deeply feels the weight of responsibility now thrown upon him. To give him all the support in their power, the Committee have directed Mr. Kerry to go up to Barisaul, and remain there during the sojourn of Mr. Page in this country.

The communications from Mr. Robinson, regarding the DACCA station, exhibit the feelings of the people towards Christianity in very strong

contrast to those prevalent in the North-West. There, they manifest deep interest; here, stolid indifference, or contemptuous carelessness. Opposition would be welcomed as a great relief to the wearisome monotony of the work among a people so insensible. Mr. Robinson gives some examples, and these will best exhibit the great discouragements which he and his coadjutor, Mr. Bion, have to struggle against while prosecuting their daily toil:—"We have to report little change in the manner in which our message has been received. The people hear as if they heard not. If, by the frequent assent which one volunteers to your statements, you begin to hope he is a thoughtful listener, the next moment, in the midst of an appeal, which you make as impressive as possible, he makes you a *salam*, and says he is off! You go out the next evening, and as you are preaching, the crowd makes way for a cleanly-dressed, sleek, well-to-do Baboo, who listens, with a well-bred but slightly-patronising air; and at the moment you have something on your tongue which you pray God may prick his conscience, he turns to his next neighbour, and *sotto voce*, but loud enough for your ears, asks whether he does not think the sahib speaks the language very well? Perhaps you wait, if *he* waits so long, till the crowd is dismissed; you take him aside, and, at the conclusion of your speech, he mentions the names of his European acquaintance, whom he has invariably found to be truthful, honest, kind; and he confidently assures you, that the conduct of Christians has given him a most favourable opinion of the Christian religion. You venture to beg that he will make the question of religion a personal one; and, saluting him, turn to depart. He thanks you, and promises that the matter shall have his most serious consideration; but will you be offended if he asks a question? 'What is it?' you reply, tempted by his manner into the belief that he sincerely seeks instruction. 'Sir, may I be so bold as to ask what salary you get?'" After giving some other illustrative examples, Mr. Robinson adds:—"The people have no conscience. The link which elsewhere connects the understanding with the emotion, is wanting. A Hindu will admit an obligation, and yet have no idea that he is doing *wrong* in neglecting it. . . . Such material is hard to work upon. Is it strange that we should sometimes think we are spending our strength for nought? Yet I would not have you suppose that there is nothing to relieve the darkness of this picture. There are exceptions among the people." When missionaries are plunged into personal distress, they are commended to the sympathies and prayers of the people of God; and the appeal is never made in vain. But the Committee think that brethren labouring under the circumstances so graphically described by Mr. Robinson, have, if possible, a stronger claim on sympathy and prayer, that their zeal may not be quenched, and that their faith fail not.

The Committee rejoice to state, that Mr. Cassidy continues to carry on his self-denying labours in POONA, in the Bombay presidency; relying on his own exertions for his support, and devoting the small sum of

£100, which is yearly granted to him, to the maintenance of the general incidental expenses of the station. The district contains about 5,300 square miles, and a population of nearly 700,000 persons, whose language is the Mahratta. Poona itself has 70,000 inhabitants, chiefly Hindus; and within a circle of twenty miles there are 450 villages. Mr. Cassidy has devoted himself to labours both among the native and European population, fostering schools for the young, and visiting the villages around. He reports the baptism of two intelligent natives, one of whom, *Soodoba*, a superior preacher, has been taken on the funds of the Society, and placed under Mr. Cassidy's superintendence.

The Committee have noticed in the correspondence of their brethren, and with very great satisfaction and gratitude, the number of instances of usefulness among the soldiers of the army in India, both Native and European. Not one of the missionaries labouring at any of the military stations but reports conversion among the troops. And these men become very earnest and decided Christians. They unite themselves with the churches, and when removed from one station to another they take the earliest opportunity of seeking fellowship with the people of God. Not unfrequently officers, of various grades, are brought to the knowledge of the truth, and by a devoted life adorn the doctrine of God their Saviour. It has now become an undisputed fact, that the men who were mainly instrumental in suppressing the mutiny, and preserving India to the British Crown, and consequently preventing its untold millions from again falling beneath the power of the luxurious, sensual, and despotic government of native princes, were as distinguished for their Christian virtue, as they were for their wisdom and courage. It is perfectly true that to labour among Europeans is not *the* work which missionaries are sent to do. They are sent to preach the gospel to the heathen; and they are admonished not to allow themselves to be diverted from this, the great end of their life. But when their fellow-countrymen come with evident concern about their salvation, and ask for instruction in the things which pertain to the kingdom of God, your Committee dare not prohibit attention to the cry. The influence of ungodly Europeans all over the world, is described as one of the most formidable obstacles to the missionary's success. The conversion of such men, therefore, is doubly precious; for not only is opposition thereby removed, but there is enlisted on the side of truth an influence of great power for good. As native soldiers, too, are generally more manly, enterprising, and intelligent than the mass of the people, it is no marvel that missionaries rejoice to welcome them to their services; and, when truly converted, should rejoice over them as those who have taken great spoil.

The Committee cannot close this part of their Report without briefly adverting to the course which, in their judgment, the Imperial Government ought to take in all matters which pertain to the vital question of liberty of conscience. In some respects, India is an exceptional case.

The perfect freedom of religion from all control by the secular power, for which we contend in this country, may be, at present, impossible in that. But there are great general principles which can be acted upon everywhere; and there is less reason than ever to withhold their application from India, since the direct rule of the country has been assumed by her Majesty the Queen.

Without doubt, there are some persons most deeply concerned for India, and the honour of the British Crown, who insist on a course which would commit the Government to the patronage of Christianity, and the forcible suppression of idolatry. There are others who go to the contrary extreme, and in their zeal for native rights, seem to sacrifice or forget those of their fellow-countrymen. The Government can be impartial and just. It ought not to be indifferent. Any interference with public servants, who, in their private capacity, desire to countenance and support Christian institutions, is clearly a violation of individual right; and the supreme authorities are bound to take care that officers, in high command, do not interfere with the religious freedom of those in subordinate grades. The humblest private, in both branches of the public service, is on all such subjects entitled to the respectful consideration of his superior. Such acts, therefore, as have recently taken place in the Punjab,\* and those which Mr. Gregson describes,† are highly reprehensible; and to prevent a repetition of them, especially when they occur among the military, an appeal to head-quarters, like that made by Mr. Robinson,‡ should at once be resorted to.

Nor, while thus contending for freedom of conscience, must we shrink from dealing with *crime* in India, on the plea that it is a part of the religious system of the Mussulman or Hindu. Cruel practices, which were defended on this ground, have been suppressed without disturbing the public peace or alienating the feelings of the people. Those that yet remain may be safely dealt with in the same way. Obscene rites, which are an offence against public decency, should be compelled to retire from the highway to the appropriate darkness of their temples; and customs which, in their observance, are sometimes fatal to life, should be sternly and effectually put down; not on the ground that Christianity forbids them, but because they are violations of good order. This policy is simply one of *equal justice*. But if our rules of justice are derived from the Scriptures, let the fact be unhesitatingly avowed. For the natives, when they have any knowledge whatever of Christianity, do not hesitate to admit the superiority of the principles of public and private morals which it enjoins. If this policy be openly and steadily pursued, there is every reason to believe that British rule in India will be rapidly strengthened and consolidated. While the missionary will be able to point to his Government with satisfaction and pride, as one

\* See Occasional Paper, No. 8, of Church Mission. :

† See Appendix, *Agra*.

‡ Ibid. *Dacca*.

that administers equal justice to all its subjects; the Hindu and Mussulman will not be able to complain that it has, either by force, or by making private opinion a disqualification for service under the Crown, interfered with their efforts to sustain and extend their own religious systems.

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### CEYLON.

The report which Mr. Allen sends home this year is more encouraging than the previous one. There has been no increase in three of the country churches in his district, but the rest have enjoyed a goodly measure of prosperity. Thirty persons have been baptized during the year, seven restored, and four received by letter; and the decrease has been seven by death, one by dismissal, and ten by exclusion—*increase twenty-three.*

The Pettah church has suffered a severe bereavement in the decease of Dr. Elliott, an active deacon, and a Christian gentleman of high character, and firm, uncompromising principle. He had attained the highest position in his profession; and had just returned from England in improved health. Only a short period, however, elapsed ere disease smote him, and he died, universally lamented by all classes in the colony. For some considerable period he regularly conducted one of the services at the Pettah, and his ministry was attractive, fervent, and useful. By this event Mr. Allen has lost an affectionate friend and a zealous coadjutor in every good work.

At KANDY, Mr. Carter has been earnestly engaged in carrying forward and completing his translation of the New Testament into Singhalese; and by a recent mail the Committee received printed copies of the Gospel of John. There is a very general and concurrent testimony as to the faithfulness and ability displayed in this important work. "My feelings," he observes, on the completion, "I can scarcely describe. I felt as though relieved from a great responsibility, and as released from a prison-house, to go and preach more directly to the heathen; and I felt, too, as though I had bidden farewell to a dearly loved friend. I rejoice that the work is done, and I earnestly hope that the people will now soon be furnished with the whole New Testament in an intelligible language." Mr. Carter has also prepared some useful elementary school-books, which seemed to be much needed. It is scarcely questioned that he is one of the most accurate and able Singhalese scholars in Ceylon. The progress, and general deportment, of the young men who are studying with him appear to be satisfactory, and it is hoped that there may now be a succession of suitable pastors for the village churches.

The Committee cannot, however, regard the mission in Ceylon otherwise than with anxiety. Long-continued, unflinching toil, has affected Mr. Allen's health; and his capacity to endure labour is not what it

was. He has had much domestic affliction lately, and needs repose; and the Committee trust that it will soon be in their power to send out a third missionary to Ceylon, and thus to place the mission on its former efficient footing. Such an addition to the European staff will not only effect this object; but by the relief it will afford to the brethren now labouring there, may tend to prolong their lives and augment their usefulness.

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### AFRICA.

The Committee sincerely regret that they cannot report the adjustment of their claim on the Spanish Government for losses sustained in Fernando Po by the unwarrantable assumption of the property belonging to the Society. The change which took place last year in public affairs deprived them of the friendly offices of Earl Malmesbury, who had made himself fully conversant with the facts, and rendered prompt and effective aid. The Treasurer has brought the subject under the notice of the present Government, but the peculiar circumstances of the country and the serious character of continental affairs have, for the present, prevented further action. But the effort to get compensation will not be given up; and if it should be found needful to bring the subject before Parliament, the Committee feel assured that the aid of the churches will be promptly and effectually given.

The hope which was entertained of the new colony at Victoria being placed under the protection of the British flag has not yet been realised. Most unfortunately the visit of the commodore, to survey Amboises Bay, took place while Mr. Saker, who had waited a week in the hope of meeting him, was absent. He had the disappointment to learn, when he returned, that the commodore had sailed only two hours previously. What his report to Government has been, the Committee have not been able to ascertain.

This delay, on the part of the authorities, to extend British protection to the new settlement, operates most unfavourably on the removal of the people from Fernando Po. Unassured of a defence against a Spanish descent on their new home, they are indisposed to remove thither. The instructions sent out by the late Government to the officers in command of Her Majesty's ships, to render all the aid in their power to further the removal of the people to the main-land, have proved a dead letter, owing partly to the action of the law, which forbids the removal of goods from the shore between sunset and sunrise, and partly from the fact that only on two occasions have such offers been made, and one was limited, doubtless unintentionally, on the part of the commanding officer, to the prohibited hours.

Mr. Fuller, one of the Jamaica brethren who first went to Africa

in the *Chalmaré*, has been called to mourn over the decease of his wife and infant child. He continues to assist Mr. Saker in the work of translation and the printing office, itinerating, as often as circumstances will allow, among the natives of the surrounding district, and, occasionally going over to Bimbia, to aid and encourage the young brother who labours at that station.

Mr. Pinnock, who was educated at Calabar, and selected by the Jamaica churches as their representative to Africa, provided the Committee accepted him, has taken up his abode at Abo, a large town about twenty miles distant from Cameroons. Considerable opposition has been manifested by the chiefs, whose towns lie on the river, and they have forbidden any one to go to and fro. It is, however, confidently expected that this opposition will soon give way, and Mrs. Pinnock be permitted to join her husband in this new and important sphere of labour.

Mr. Saker has been encouraged and strengthened by the return of his wife, accompanied by their eldest daughter. Besides superintending the general interests of the Mission, he has had the happiness of seeing through the press his translation of the Book of Psalms, and a small collection of hymns, in the Dualla language. It will be remembered that the Dualla owes its existence as a written language to Mr. Saker; and the work of composing, printing, and binding, is performed by native youths, who have been taught by him. Indeed, whatever knowledge of the arts of civilised life is possessed by the people of Cameroons has been mainly communicated by Mr. Saker, who, while teaching them whatever was likely to improve their habits, and enable them to possess themselves of the comforts of life, has never ceased to toil for their spiritual good. The Committee find it difficult suitably to describe Mr. Saker in his varied labours; and when they consider his early circumstances and his present extraordinary attainments, some of them reaching to the higher departments of science, he seems to them not only eminently fitted for his post, but to be one of the remarkable men of the age.

The West African Mission has suffered one of those disappointments which occasionally occur in the history of such institutions. Mr. Innes was sent out last year in the hope that he would prove a valuable co-worker with Mr. Saker; but very soon after his arrival serious differences arose as to the plans on which the Mission was worked, and an extended and painful correspondence passed between him and Mr. Saker and the Committee, who felt constrained, in justice to the interests confided to them, to recall Mr. Innes to England.

The missionaries meet with much encouragement in their journeys into the interior. At ECCLESTOWN, a town so large that it cannot be walked over in one day, a considerable number of persons gladly listened to Mr. Diboll, and some appeared to receive the truth in the love of it. On a former visit the people had earnestly entreated him to live among

them. At this time they resumed their request with much urgency. At DIDOSTOWN a similar anxiety was manifested. The head men of the place assembled in conference, and at the close gave ground to the missionaries, and the next day began to clear it, that a house for a teacher might be built upon it at once. There is some prospect now of the great object on which Mr. Saker has had his heart set being accomplished; for he has ever regarded the stations on the coasts as stepping places to the interior. In this feeling he has the entire and cordial sympathy of the Committee, and they trust that the Divine blessing will rest on the attempts which the brethren are now making to locate themselves in the towns they have selected as the centres of future operations.

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### BRITTANY.

An important addition has been made, during the past year, to the agency employed at Morlaix. In June last the services of a young man were secured as Scripture-reader, and he labours among the peasantry with increasing acceptance. The effects of missionary labour in this country are slowly becoming perceptible to those who regard them with no friendly eye.

A short time since, a commissary of police, attended by a gendarme, called at the house of the Scripture-reader. He being from home, his wife replied to the inquiries made, and, on his behalf, promised attendance as soon as he returned. He accordingly went to the commissary, taking with him his authorisation to sell books and his certificate of good conduct. The commissary ordered him to attend him to the captain of the gendarmerie. His papers were found to be correct, and he was told he could sell his books wherever he liked.

This was a happy termination of a circumstance that at first had a threatening aspect, and the Scripture-reader is pursuing his useful course with renewed confidence and zeal.

Our missionary, Mr. Jenkins, having received an earnest request from the pastor and church at Angers to accompany the Rev. M. Robineau to this country, and the Committee having cordially acquiesced in it, will be in England for a short time. M. Robineau formerly belonged to the Established Reformed Church; but, having been convinced of the Scripturalness of believers' baptism, he was ejected from the ministry. Many of his flock followed him; but not being in a position to raise sufficient funds to provide a place in which to worship, their pastor is come to seek help from his brethren in this country. It is proposed, also, to establish a periodical publication, by which the few Baptist churches in France may have some means of communication, and interchange sympathy with each other, as well as to supply information regarding the operations of the various institutions connected with the denomination. As pastor M. Robineau is a stranger, and speaks only his native language, Mr. Jenkins

will be able to render him essential service. The Committee cordially commend these esteemed brethren, and the object they desire to promote, to the liberality of their friends throughout the country.

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### CHINA.

When the tidings reached this country of the treaty which the Earl of Elgin had effected with the Chinese Government, your Committee, in common with the other directors of missionary societies, rejoiced in the prospect thus opened of diffusing the gospel in China. Various communications, from earnest and intelligent friends, were received, urging them, in the strongest terms, to take part in the work; and among the most impressive of these appeals was that of the late venerated and beloved John Angell James.

While the Committee were deliberating on the subject, for the claims of India were still weighing heavily on their minds, an unexpected offer of service came from the Rev. H. J. Kloëkers, once a missionary in China, but then residing in Holland, to which country he had returned in consequence of the inability of the American Southern Board of Missions, with which he had been connected, to support him. The consideration of the whole question was resumed at the ensuing quarterly meeting, and a resolution was passed\* to the effect, that it was the duty of the Society to send missionaries to China. The Secretaries were directed to call the attention of the ensuing General Meeting to this resolution. That meeting heartily sustained the Committee in their resolve; and vigorous measures were immediately adopted to bring the subject before the churches.

The Committee then desired Mr. Kloëkers to come over and meet them; and having had repeated interviews with him, his offer of service was accepted. Having attended various public meetings in London and the country, by which means he became personally known to many pastors and churches, and they were furnished with valuable information on the state and the prospects of usefulness in China, he and Mrs. Kloëkers were publicly commended to God in prayer, by one of the largest meetings ever gathered within the walls of Park Street Chapel, in which the Revs. C. H. Spurgeon, W. G. Lewis, jun., and other ministers and friends, took part. They embarked in *The Heroes of Alma*, in company with five other brethren, voyaging to China on the same glorious mission. The parting meeting held on board the ship, where very many of their friends had assembled in the cabin, was affecting and solemn; and whilst the Secretaries of three different societies commended them to the merciful care of Almighty God, and though songs of praise mingled with tears, there was no faltering in those about to depart, and no regret manifested by those who had surrendered sons and daughters to this enterprise. The voyage down Channel was at first very boisterous, and the vessel had

\* See Appendix.

to put back three times; consequently there was much suffering. But nothing daunted by this apparently unpropitious beginning, and full of courage and hope, they finally left Portsmouth, November 9th, and the Committee trust that a voyage, which began in storm and tempest, has terminated in safety and peace.

Whilst the foregoing proceedings were in progress, a letter was on its way from China, and which was received in June, from the Rev. C. J. Hall, who had ceased to be connected with the Chinese Evangelical Society, in consequence of their inability to forward regularly the means for his adequate support, tendering his services to the Society; and after all suitable inquiries had been made, and the answers were found satisfactory, his offer of service was also accepted; and he and Mr. Kloëkers on the same day became the Society's first missionaries to China. These circumstances seemed so strongly to intimate the will of God, that the Committee felt no hesitation in undertaking this new responsibility. They would not lay undue stress on such Providential indications, nor interpret them too sanguinely. But it is remarkable that as one of the venerable fathers of this mission was the first to put his hand to the great work of translating the Scriptures into Chinese, so now, after an interval of more than half-a-century, when the Society is called to associate themselves with kindred institutions in the effort to evangelise China, it should *commence* its operations with missionaries qualified for their work, and ready to enter upon it the moment they are accepted. Such a thing has not, it is believed, ever before happened in the history of any mission society. The result of the appeal addressed to the churches has not equalled the expectations that were entertained; but as the step was taken after solemn deliberation and earnest prayer, the Committee look with confidence to their constituents to supply the means of sustaining and enlarging this new mission. They unite with all devout minds in beseeching God to avert from China the calamity of war; and that He would so overrule the movements of the Governments of England and France, that they may be kept from a guilty participation in a bloody conflict, and that the peace and happiness of the nations may be preserved.

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#### FINANCES.

The Committee offer the few remarks they have to make on the income and expenditure of the Society with more than ordinary pleasure. Notwithstanding the continued appeal for India, and the more immediate one on behalf of the new mission to China, the contributions to all the general purposes of the Society have somewhat increased; while, with a small exception in those for native preachers, the produce of the gifts of the young, the more special objects have been well sustained. The Widows and Orphans' Fund has enjoyed a slight increase; and the Committee rejoice to state, that the churches continue to express their interest in this

effort; and to the fact that its influence on the churches uniting in it is not only most beneficial, but likewise most cheering to the missionaries and their wives. When the first Lord's day in each new year comes round, they know that many thousands of Christians at home are remembering them at a throne of grace, and giving substantial proofs of their affection and sympathy.

The grants from the Bible Translation Society have only been £5 less than those of last year. The increasing demands on the Society's funds, by the extension of its operations in the work of translation, by the expenses of the new versions in Singhalese, in Ceylon; Dualla, in West Africa; Hindi, Sanskrit, and others, in India, require augmented support. The Translation Society, therefore, is an indispensable auxiliary to the Baptist Mission. Its grants, however, are not confined to one institution; for it would be a mistake to suppose it is merely a Baptist Society. It is founded on, and intended to, vindicate great principles. Its conductors declare that they believe it to be a solemn duty faithfully to *translate* the word of God; and that every man who undertakes the work should be left free to carry out this rule in its entirety, without let or hindrance; and that no Committee of any Society is justified in making a prescribed method of dealing with particular words and phrases the condition of its support. These are principles which rise far above all mere sectarian objects. They are the common property of the Christian Church, and should control every section of it in this important department of labour.

The income of the Society, for all purposes, during the past year, amounts to £29,006 13s. 11*d.* This sum includes £262 18s. 2*d.*, contributions to the Indian Special Fund, and £2,469 12s. 9*d.* to the China Fund. Besides these amounts, £4,881 4s. 5*d.*, proceeds of the mission press for two years, have been carried to account; and, doubtless, in future, as in past years, this establishment will not only materially aid the Committee in sustaining the growing demand for the Scriptures and useful religious works, but provide a portion of the required funds. Deducting the *special* contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small.

The expenditure, amounting to £27,031 9s. 10*d.*, has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of £1,772 10s. 6*d.* This will be greatly augmented during the present year, for though seven brethren have died, and one has finally returned to England, during the past five years, the number of missionaries in India has, during that period, increased from twenty-eight to thirty-five, besides a large addition of native preachers. To this must be added the urgent claims of Ceylon and Haiti, and an increased expenditure on the West Indian Mission, in order to place it on a more efficient footing.

It will be seen that on the general cash account there is a balance in the Treasurer's hand of £2,515 5s. 7*d.* But as that general account includes *all* receipts, both general and special, the balances due to the Indian Fund, of £1,191 0s. 11*d.*, and to the China Fund, of £1,903 15s. 1*d.* (for these accounts are kept distinct, and will be presented, along with the general account, by the Treasurer), amounting together to £3,094 16s., must be taken as a liability. The true view therefore is, that there is a balance due to these two special funds of £579 10s. 5*d.*

It has not been the practice of this Society to carry to account the sums raised at the various mission stations. It has often been asked, why not do as the other institutions do? Without, however, departing from the usual course, an attempt has been made to ascertain how much was contributed by the mission churches. From the returns received, and they are not yet complete, the Committee find that not less than £2,851 5s. 4*d.* have been raised and disbursed by these churches during the past year.

These brief statements in regard to the finances will show that our friends must not relax in any effort, nor withdraw any contribution, if the present scale of operations is to be maintained. Death is yearly removing the elder members of the Society who have faithfully and liberally sustained it hitherto. It behoves those who succeed them to see to it that they imbibe their spirit, and imitate their example. But this duty devolves not on private individuals alone. It rests on the church at large; for no one can read what the word of God says of it without feeling convinced that its true end and purpose is to wage war with the powers of darkness until they are vanquished. In the united action of all its members, in the systematic organisation of their efforts, in their enlightened perception of the true law of Christian beneficence, and their obedience to it, in their persistent, believing prayer, lies, under God, the ability to sustain and enlarge missionary operations. Who can look on the perishing millions of Asia without pity? or regard for a moment Africa's swarthy, down-trodden, oppressed race, so utterly without God, and be insensible? And now to these uncounted myriads of immortal souls, whose destitution, if it could become vocal, would fill the universe with its wail of agony, there is added China's yet more enormous population! Before this awful mass of sin and misery we should feel ourselves helpless, and instead of contending with it, we should retire in despair, were it not for the oath and promise of the Eternal God. And we cast our eye over the world, and look on the verdant spots which are seen in the midst of surrounding sterility and darkness. Some now living can remember when, as the result of missionary efforts, the first of them began to appear, and others have witnessed their rapid increase. What sanctified human instrumentality has done, it can do again; and the work goes on with an augmenting celerity, for every fortress taken from the enemy facilitates fresh conquest. If what remains to be done appears formidable, past success is not less

astonishing. No words so suitably express the feelings of the devout mind in regard to it as those of the inspired psalmist, "*This is the Lord's doing, and it is marvellous in our eyes.*" May the Almighty, whose servants we are, mercifully give us to know our power with Him in prayer! May we feel that in His presence, and with His word, it is criminal to hesitate or doubt. May He keep us from all unholy curiosity about the times and seasons which He hath put in His own power, or from an useless expenditure of thought and means in working out theories unsanctioned by experience. Humbly, earnestly, with unflinching faith and holy ardour, may we obey the Divine Master's last injunction, "*Go into all the world and preach the gospel to every creature.*"

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#### NOTICE.

The Rev. S. Jones, of Anotto Bay, had an interview with the Committee to state that the reason of his return to England was the destruction of the chapel there; on which it was resolved, That this Committee desire to express sympathy with Mr. Jones and the church at Anotto Bay in the calamity which has fallen upon them; and while pleased to notice their efforts to restore the ruined building in which they have been accustomed to worship, and the assistance rendered by friends on the spot, and by sister churches in the island, they cordially recommend the case to their friends throughout the country.

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It is with feelings of peculiar pleasure that we announce that at their last sitting the Committee accepted for mission service in India, three brethren—Mr. Ellis, of Glasgow; Mr. Reed, of London; Mr. Rose, of Kettering, students in the College at Bristol. With Mr. Comfort, at present in Regent's Park College, four *additional* missionaries will go forth to India in August. Surely these tidings will encourage the churches, and stimulate them to fresh exertions to sustain and extend the mission.

The station which will next have to be reinforced is Ceylon. The brethren there are overdone, and the mission will not be kept in an efficient state unless help be speedily sent. Who will go?

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We have just time, before going to press, to notice the *Prayer Meeting* on Thursday the 19th. We have never before seen so large an attendance; and the spirit of prayer was evidently bestowed. The brethren, Hands, of Luton; Hiron, of Brixton; Katterns, of Hackney; Newman, of Shortwood; and Behari Lall Sing, of Calcutta, a licentiate of the Free Church, Calcutta, engaged in prayer, and Mr. Wassall presided, and offered some observations of peculiar appropriateness and interest. This good beginning encourages the hope of a good anniversary.

# IRISH CHRONICLE.

MAY, 1860.

## EXTRACTS FROM THE ANNUAL REPORT.

THE COMMITTEE of the BAPTIST IRISH SOCIETY present the Report of their proceedings, during the last year, with much cause for thankfulness to the God of all grace, and for congratulation with Christian friends, whose trust they have endeavoured to discharge. The year has been one of great encouragement on account of the religious interest awakened; but of great solicitude also that the Society's operations might be rightly conducted at such an important period in the history of Ireland.

In the month of August the Secretary visited the stations, and on his return reported that, though all did not afford an equal amount of encouragement, the mission generally gave much cause for gratitude and hope; gratitude for great spiritual good already secured, and hope that this was the warrant, and would become the means, of further and still greater success.

The Committee have endeavoured, as far as possible, to render the operations of the Society productive of permanent good, by bringing them to bear on places where the number and character of the population afford reason to believe that the ministry of the Gospel will be sustained hereafter by its own efforts. The principle so frequently recognised, viz., the employment of a thoroughly effective ministry in some few well-selected spheres of labour, is of great importance in the conduct of evangelical missions in Ireland. It is of no less importance that the resources of the churches should be so developed that they may eventually sustain themselves, and not be enfeebled by constant dependence on others. In order to carry these principles into effect, the Committee, after very careful consideration, adopted certain resolutions which are given in the Report.

Among other populous towns to which their attention has been directed is COLERAINE. There has been a Baptist church in this place for many years, and formerly the pastor was an agent of this Society. For some time, however, the church has been without a settled pastor; recently they resolved to seek a renewal of the benefits to be derived from such ministry, and, having liberally exerted themselves, applied to the Society for aid in the accomplishment of so desirable a purpose. The opportunity of enlarged usefulness, afforded by the recent Religious Awakening, appeared to the Committee to render it incumbent upon them to comply with that request. Two brethren, whom the church successively invited to labour among them, were compelled, by obligations which they deemed imperative, to remain in their present stations. It is, however, hoped that this truly important and encouraging post of ministerial service will soon be occupied by some thoroughly competent and devoted servant of Christ.

The new cause at RATHMINES, DUBLIN, continues to prosper. During the last year the character of the congregation has become more fixed, and from the members of Christian churches who meet

at the Lord's table a church will, without difficulty, be formed as soon as there is a settled pastor. The attendance has been uniformly good, and at the morning service has been often beyond the sitting accommodation of the hall. The pulpit has continued to be supplied mainly by ministers from England, and their services meet with very general acceptance. It has become, however, more than ever needful that the people should have a pastor settled amongst them. Several efforts in this direction have been made, but hitherto without success; we trust, however, the Lord will soon send them an able minister, under whose care and supervision a church may be formed, and the objects sought more fully carried out. When such an arrangement has been effected, it is believed that the result, by the Divine blessing, will abundantly repay all the care and expense that have been incurred. Thus far the effort has fulfilled the most sanguine expectations, and the Committee trust that the church to be gathered will be the means hereafter of extending the cause of Christ in other parts of Ireland.

In pecuniary matters, the efforts of the Society have been well sustained by the few friends in Dublin who are associated in this important work. They not only defrayed the whole cost of fitting up the hall for religious worship, but, after the first year, they also met the charge for rent, as well as other incidental expenses. Since the commencement of the effort, upwards of £250 have been raised by them, independently of their contributions for the erection of a new chapel.

It was stated, in the last Report, that the friends at Rathmines had been so encouraged by the regularity of attendance in the hall, that they had resolved to proceed in this important work, and had secured land in a central situation on very advantageous terms. A chapel is now in course of erection. The entire cost of the building, with schools and vestries, will involve an outlay of about £3,000. The Local Committee have thought it prudent to limit the first outlay to about £2,000, and to defer the vestries, &c., until the funds obtained are sufficient to warrant them in carrying out the full plan without leaving a very heavy debt. It is expected that the chapel will be ready for opening some time in the autumn of this year. The amount of subscriptions received and promised reaches nearly £700, and the Committee regard it as a very pleasing feature in this new effort, that it has had the sympathies of so many friends belonging to other sections of the Church of Christ. A member of the Established Church, living in the City, has collected among his friends more than £40 in aid of the building-fund.

It is to be observed that of the amount raised towards this building, more than £600 has been collected in Dublin and its vicinity, and it is hoped £400 more will be obtained there. The Local Committee are now looking with considerable anxiety for assistance from Christian friends in England and Scotland.

[Details respecting various stations are omitted for want of room. Some of these will be given in future numbers of the "Chronicle".]

The remarkable RELIGIOUS AWAKENING which has taken place in the North of Ireland has engaged the attention of the Committee, and has been the occasion of thankfulness and hope. At the same time the Committee have been deeply solicitous that they might be rightly directed in their measures for the advancement of the Redeemer's kingdom, in this season of merciful visitation. They recognise in this visita-

tion the work of the Holy Spirit, and have been greatly concerned that human instrumentality should be so employed that continued and enlarged success might be secured by the exercise of Divine power.

The subject having been brought before them by the Secretary on his return from Ireland, it was resolved—

“ I. That the present Religious Awakening in the North of Ireland affords a very favourable opportunity for increased evangelical labours in that part of the country.

“ II. That measures be taken to obtain increased temporary agency, under the superintendence of a sub-committee, and that an Appeal be immediately addressed to the friends of evangelical truth for aid, in order to carry the above proposal into effect.”

A meeting for Prayer and Conference was afterwards held, at which the Rev. Dr. EVANS presided, and many ministerial and other friends were present. The Committee were greatly encouraged by the tone of the meeting, and especially by the cordial and unanimous approval expressed in the resolution adopted, viz. :—

“ That this meeting having heard the statements of the Secretary respecting the special effort which it is proposed by the Committee of the Baptist Irish Society to make in Ireland, expresses its satisfaction with the mode of operation which it is proposed to put forth, and earnestly commends the effort to the sympathies and the prayers of all who are interested in the progress of God's cause.”

Thus animated by the hearty concurrence of their brethren, the Committee issued an Appeal for the pecuniary means required to carry their proposal into effect. The sum asked for was £500; the amount contributed exceeded £700. The spirit by which this extra effort has been marked has been even more animating than the sum subscribed, showing, as it has done, that the spiritual welfare of Ireland still has its hold on the sympathies of British Christians.

The plan of action, adopted with the approval of brethren stationed in Ireland, was to obtain the services of pastors on whose labours at home the Divine blessing had rested; each of whom should spend a month in evangelistic work in certain districts concurrently with the agents located there, making the stations of the Society centres, whence they should go forth preaching the Gospel of Christ wherever opportunity offered.

The Rev. A. BOWDEN, of Hunslet, and the Rev. F. WILLS, of London, have given a month each to this work. The Rev. Dr. EVANS, of Scarborough, has devoted a fortnight to the same service. Other brethren, who have been engaged as supplies at Dublin, have also rendered much useful aid in this important work. The Rev. W. WOODS, of Swaffham, W. BARKER, of London, B. C. ETHERIDGE, of Ramsgate, and C. KIRTLAND, of Canterbury, have been thus engaged.

The season of the year at which such a response to their appeal was given as to warrant the Committee to commence this order of agency rendered it advisable to reserve a considerable portion of the amount contributed for earnest and vigorous effort in the spring and summer. In this opinion they were confirmed by the judgment of brethren labouring in Ireland. Out-door services form so important a part of this great work, that there could be no hesitation as to the propriety of this course.\* These labours will now be shortly resumed. Many honoured

\* It will be seen that nearly £600 remains in hand; this will be devoted exclusively to the special agency thus employed.

and useful brethren have expressed their readiness to place their services at the disposal of the Committee, and the strongest assurances are given by friends in Ireland that the people will be found prepared to welcome the messengers coming among them in the name of the Lord.

It is cause for thankfulness that the FUNDS have this year somewhat increased, not merely in the total amount raised for the special effort, and the ordinary purposes of the Society, but in the sum raised for ordinary purposes alone. This fact is the more worthy of notice, because the amount received in the form of legacies is less than in the preceding year, and also because the special effort has naturally diverted some contributions that would otherwise have been added to the income for general purposes. A considerable part of this increase has been received from SCOTLAND. Hitherto the appeal to friends in that part of the United Kingdom has been made only once in two years; it is now to be made annually; and this year, which is the first time that the visit has been so made, the amount is more than in the year preceding. It is due to the memory of the Rev. DAVID WALLACE, of Paisley, who, with the Rev. J. MILLIGAN, undertook that service among the last of his earthly engagements, to state that the generous contributions thus received were, to a considerable extent, owing to the zeal with which he advocated the cause of Ireland.

It would be to the Committee an occasion of great pleasure if the cost of collecting the funds of the Society were lessened. The charge for deputations this year is larger than usual, owing, in some measure, to the protracted illness of the Secretary, whose place had to be supplied by other means.\* The diminution of this item of expenditure rests, however, chiefly with the contributing churches. If those in the same locality would kindly concur as to the time of their meetings, it would obviate expense, which has now frequently to be incurred on account of visits to single congregations, so that several journeys have to be undertaken in the course of the year to the same locality. Churches in the same district do thus unite in behalf of some other Societies; it is greatly to be desired that they would do so in behalf of this Institution, the smallness of whose income renders economy in the collection, as well as in the expenditure of its funds, a matter of great importance.

In conclusion, the Committee commend the spiritual welfare of Ireland to the sympathies and prayers of British Christians. The mission is now full of promise. A people that very lately would not hear, are now eager to catch the sound of mercy. A land that seemed as though it would yield no fruit, has now been made to yield a rich return to toiling husbandmen. God, who had for a time seemed to withhold his blessing from labourers in that field, has now made us to see that there is no field which he cannot bless.

Let the faith and devotedness of his people be exercised in corresponding measure, and Ireland shall prove well entitled to the honourable appellation "the land of saints," because it will be a land that the Lord our God hath blessed.

\* The Committee take this opportunity of expressing their sincere thankfulness to Almighty God that the health of the Secretary is now restored; they would also gratefully recognise the valuable assistance rendered by the Rev. Samuel Green, during Mr. Middleitch's late illness.

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THE FOUNTAIN AT THE FOOT OF THE HILL DIFFICULTY.

BY THE REV. CHARLES VINCE.

"I beheld then that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill (and the name of the going up the side of the hill is called Difficulty). Christian now went to the spring, and drank thereof to refresh himself, and then began to go up the hill."—*The Pilgrim's Progress*.

COMMENT has often been made upon the closeness with which Bunyan keeps to the Bible in the *manner* as well as in the *matter* of his writings. He evidently believed that the book of God is an infallible authority, not only as to what men should teach, but also as to how they should teach. Of course all would avow their belief in this; for if it be granted that the Bible has God for its author, it must be admitted that the Bible presents truth in the very best form possible to human language. But all do not seem to believe this with a faith that shows itself by works. There are some pulpit-critics, and preachers, too, who greatly prefer the abstract to the concrete—who look down upon illustrative preaching as being of secondary rank, and only fit to furnish milk for babes, and who utterly eschew the practice of telling an anecdote to enforce a truth, or to clench an argument, or to drive home an appeal.

Probably if these had been consulted as to the form God's revelation should assume, they would have stripped the Bible of much of its imagery, and kept it from being so largely historical as it is. The world would have received the truth from heaven in a series of propositions, instead of having it—as it is now—conveyed in books of poetry, revealed through the medium of facts, and embodied in beautiful similitudes and touching human life-stories. Bunyan acted as if he thought that the Bible showed the more excellent way. Severely Scriptural in the opinions he uttered, he was also eminently Biblical in the style he adopted and the illustrations he employed; and surely in this twofold adherence to the word of God lies the secret of that beauty and power whereby his matchless book fascinates the mind of childhood, inspires men of genius with wonder and reverence, and, what is far better, guides so

many anxious inquirers to the narrow way that leadeth unto everlasting life.

The passage quoted at the head of this article, like the great work whence it is taken, owes all its charm to its resemblance to Scripture language, and derives all its force from the strict faithfulness with which it sets forth the facts of saintly history. It portrays one of the manifold features of Christian experience in colours exclusively borrowed from Bible illustrations. By a figure intensely Scriptural it represents the fulfilment which multitudes of the saints of God have enjoyed of those exceeding great and precious promises, "My grace is sufficient for thee;" "As thy days, so shall thy strength be." Christian had not long left the cross before he found that forgiveness of sin is but the foundation of redemption, and that pilgrims to the better land have many a weary mile to walk between the place where the sight of the Crucified One gives peace of conscience and that other place where the once-pierced hand of the Glorified One shall wipe all their tears away and clothe them in those garments of light which, unstained with sin, will retain their brightness and beauty for ever. Almost in the very spot where, beneath the cross, the shining ones had ministered to him, Christian met with false pilgrims and foes, who would fain have beguiled him into wrong-doing and ruin. Seeing the tempter was in Eden itself, we must expect no part of the road to heaven to be free from his presence. It is no marvel, then, that only a few paces from the cross the pilgrim was assailed by Sloth and Presumption, and directly afterwards fell in with Formality and Hypocrisy, who were likely to corrupt his good manners with their evil communications. There is no place where the saint may safely sheathe his sword or wisely give up his watchfulness. Pursuing his journey through these temptations, Christian soon came to a portion of the path which showed that pilgrim-work is not all as pleasant as standing in the place of forgiveness and seeing one's sin-burden roll away into the great grave of forgetfulness. Before him was a steep and rugged hill, which must be climbed by all who would reach the celestial city. In our childhood, before we understood the spiritual meaning of the fact, we used to feel what a happy thing it was that Pilgrim had lost his burden before he got to this hill. We entered into his joy at the cross when, as yet, we did not know what was before him; but our gladness was doubled as soon as we learned what he had to surmount. As with keen interest and deep sympathy we watched him in the hard work of ascending the hill, we were wont to exclaim, "He would never have done it if he had not first seen the cross, and got rid of the heavy weight he had brought with him out of the city of Destruction." Further insight into the matter has but deepened our early sense of the blessedness of having this assurance of forgiveness before we reach the hill Difficulty. In the course of the Christian life, and in pursuit of Christian character, there are arduous duties which can only be effectually discharged by those who are conscious of perfect pardon through the sacrifice of Christ. If the thought of unforgiven sin haunt us like a spectre, and cling to us like a disease, and crush us like a fearful burden, how can we walk without fainting, or climb the steep places in the heavenward journey?

The hill was so difficult to ascend, that, beside the relief obtained by losing his burden, Christian needed special invigoration before he could climb it. This want had been foreseen, and fully provided for by the Lord of the highway, who had placed a spring of refreshing water at the foot of the hill. Drinking of this, the pilgrim began his upward journey

with a strength equal to the emergency. This fountain—a provision so reasonable and suitable—is an apt emblem of that special grace which God fails not to impart to his people when they are on the eve of a great temporal trouble, or are about to enter upon a spiritual conflict of unusual severity. No Christian is the same at all seasons. Sometimes the Bible has far more force over his mind than at other times. There are seasons when he can pray with more fervour and faith, and when he finds much more strength and gladness flowing into his soul through the channel of supplication. There are periods when he can more vividly realise the presence and more distinctly see the loving-kindness of God. He feels himself to be less anxious about the world, more assured of his saved state, stronger in faith, and nearer to God. It frequently happens that these seasons of sunshine and summer-time in his soul come immediately before some great trial or temptation, and are sent by God that they may constitute a fountain at the foot of the hill Difficulty. So much is this the case that not a few Christians count these times of great profit in prayer and sweeter communion with God to be trustworthy intimations that some difficulty or danger is nigh at hand. When the east is flushed with crimson at day-break, and the morning dawns with a fiery splendour, experienced men say there will be rain and wind before eventide. The very brightness of the present is to them a prophecy of coming storm. So have we known Christians apprehend the nearness of a trouble, not because a deep gloom was resting upon their spirits, but because they were conscious of an unwonted glow of love, and hope, and joy. In the midst of their extraordinary spiritual pleasure they would suddenly say to themselves, "Surely it is the Lord preparing us for some special trial. He is getting us ready for some hard work close at hand." Nothing but experience could thus conclude that a "time of refreshing from God's presence" is a herald that proclaims the speedy advent of tribulation. The fact that experience does so conclude is a proof strong indeed that at the foot of every hill Difficulty God places a fountain to refresh and strengthen those whom duty calls that way.

The biographies of the Bible abundantly confirm the truth of this part of Bunyan's allegory. We read there again and again of good men being specially strengthened just on the eve of some difficult duty or severe trial. When Jacob left his father's house, he little thought what a long and weary exile was before him, and what years of drudgery were awaiting him, during which he should be sometimes the dupe and sometimes the slave of the mean and money-loving Laban. As he bade his fond mother farewell, and crossed the threshold of his home, he dreamt not that eight-and-twenty years would pass away before he saw that home again, and that probably he would never more see in this world that mother who had loved him with a love always faithful though sometimes foolish. But God, who knew all he had to go through, mercifully strengthened him for it. The vision at Bethel, whereby he learnt that his God was everywhere; the promise at Bethel, whereby he was assured that God would bless him and bring him home again in peace and prosperity;—these constituted Jacob's fountain at the foot of his hill Difficulty.

Jacob's favourite son was to be, under God, the means of safety and the crown of glory of the patriarch's family. The road to this honour and happiness lay through malice, slavery, calumny, persecution, and imprisonment. It was a rough and rugged steep that Joseph had to

climb before he attained to that eminence which made him such a blessing to the chosen race. Just as the long and weary journey was about to begin, the Lord gave him some intimations of his future greatness. Reason must have often been staggered as to the possibility of this being brought to pass, and doubtless Joseph frequently felt what his broken-hearted father afterwards expressed, "All these things are against me." But would not hope be cherished by the remembrance of those Divine promises made in former days? In the time of his degrading servitude, in the dreary dungeon of Pharaoh's prison-house, did not the captive man often think of the visions of the sheaves and the stars making their obeisance, and would he not still cherish the assurance that God would one day bring him out of all his distresses, and exalt him above his enemies? Surely those prophetic dreams of ultimate prosperity and power were to Joseph a fountain at the foot of the hill Difficulty; and none can tell how much its waters invigorated him, and made him strong, to toil on till the summit was reached, and the sweet words of promise spoken to his ear were more than fulfilled.

When Moses left the wilderness of Midian to become the deliverer and leader of Israel, a work of much hardship and many difficulties was before him. There were Pharaoh's pride, which must be broken, and his power, which must be conquered, the people's indifference and degradation, the stubbornness of those who held them in bondage, and their own despondency and consequent weakness. All these things constituted what, for magnitude, might well be called a mountain difficulty. Did he find no refreshing fountain before he began the toilsome ascent? Let the symbol of the bush enwrapped in fire, but not consumed, be the answer to that question; for by that did God put courage into the heart of Moses, and make him strong for the arduous duties devolved upon him.

Isaiah was called to a great trial of faith and patience. He was to be the messenger of God to a guilty people, and have the sad lot of uttering warnings that would not be heeded, and proclaiming mercy that would be despised. When he said, "Here am I: send me," his offer was accepted, and he was plainly told that his work would be amongst a people who should hear but not understand, and who should see but not perceive. The wail we hear from him in after days testifies how true he found all this to be: "Who hath believed our report, and to whom is the arm of the Lord revealed?" In one sense it was a mournful gift, and a distressing office, to be a prophet in days when neither threatening nor promise obtained credence amongst an apostate people madly rushing on to ruin. The troubles of Isaiah's life, with a terrible consistency, culminated in martyrdom at the hands of the king, who shed innocent blood very much, till he had filled Jerusalem from one end to the other. But before his hard work began, what a revelation he had of the insufferable glory and the unspeakable mercy of Him whose servant he was to be henceforth and for ever. That vision of the majesty of God, and the brightness and bliss of those who worshipped Him in heaven, was it not to Isaiah like a fountain at the foot of the steep hill up which lay the path of his prophet-life? When no success cheered him, he could think of the greatness and goodness of Him whose messenger he was; and when the sorrows and sins of earth saddened his heart well-nigh to breaking, he could meditate on the glorious glimpse he had once obtained of that better land, where the wicked cease from troubling and the weary are at rest.

The self-willed and stubborn Saul of Tarsus was touched by the transforming hand of Jesus, and at once his spirit assumed the attitude of obedience, and he meekly asked, "Lord, what will thou have me to do?" The full answer to that question was sent when the Lord said to Ananias, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Soon after this Paul went away into Arabia, and was put under that divine Discipline and training from which he came forth so wise to win souls, and so skilled in all the mysteries of the kingdom of Heaven. Then began his journey up the hill Difficulty. From that time the course of his life lay through poverty and persecutions, through perils by land and perils by sea. He was scourged, and beaten, and stoned, and three times he suffered shipwreck. Never had man a more steep and rugged hill to climb. But mark what a fountain of enstrengthening water he found at the outset of the arduous pilgrimage. Before he was sent forth to his martyr's lot he was shown the brightness of a martyr's crown of glory. By a strong hand his spirit was taken along the track of Elijah's fiery chariot. Beyond the flaming bounds of space and time he was carried into the third heavens, and saw things unlawful for a man to utter. We are sometimes amazed to hear Paul, whose troubles were so heavy and prolonged, speak of these troubles as being light and but for a moment. The reason he so estimated them was, that better than any other man on the earth, he could look at them in the light of heaven, and compare them with its weight of glory. He could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." This was not the speculative conjecture of one who knew little either of earthly cares or of heavenly bliss. It was the well-grounded conclusion of one who had borne a full share of the sorrows of this life, and had been privileged to gaze for a season on the beauties of Paradise before he entered into the everlasting enjoyment of them. That this man, who had to run a race of unwonted severity, should be allowed a glimpse of the prize at the goal before the arduous course began, is only in keeping with that considerate and compassionate kindness of the Lord, in the exercise of which he always puts a fountain at the foot of every hill Difficulty.

If further illustration were necessary, we could find it in the experience of Jesus himself. The Son of Man came forth to his baptism, and his public ministry began. In the achievement of redemption, one of the first things to be done was to engage in that warfare with the wicked one which was foretold in the very first promise of the Saviour. That was a hill Difficulty in the earthly pilgrimage of Jesus. It was no mere semblance of a battle. Hell's legions surely did their worst as those who knew that all was hanging on the issue of that conflict. It called forth the power of Him who is mighty to save. But just before that dread strife began, the heavens opened, the Spirit of God descended upon him, and through the rifted firmament the voice of the Father was heard expressing the joy He felt in the Son's obedience. It was in the strength that wondrous manifestation imparted, that Jesus went into the wilderness and won the victory. This was a brook by the way at which he drank, and lifted up his head. In this, as in other things, He was made like unto His brethren; and having Himself tasted the sweetness and experienced the power of such a provision, He will

never suffer any of his people to fail for want of special grace in the hour of special need.

These facts in the experience of those who have gone before, how powerfully they testify that the Lord can foresee every difficulty and danger, and will prepare us for them! We know not what shall be on the morrow, but all the future is known to Him, and he can make the circumstances of one day a means of preparation for the trials and troubles of the next. We have only to wait on Him, and He will ever give us those gifts in season which are more precious even than words in season, though they are like apples of gold in pictures of silver. While confidently anticipating this blessing, there is one common mistake we must guard against,—we must not expect to find the fountain before we get quite to the foot of the hill. Sometimes we see, or think we see, a difficulty a long way off, and we want the strength to surmount it before we come to it. Bunyan once fell into this error. When first he was flung into Bedford Prison, he fancied that a martyr's death was before him. He forthwith began to wonder how he should endure it, and he worried himself greatly with fears that when that trial came his heart would faint and his strength would fail. He brought before his mind the apparatus of death, and himself standing on the scaffold with pale face and tottering knees, and by his cowardice giving to the enemy occasion to exult. Bunyan wanted at once to get faith and patience for events that certainly were a long way off, and perhaps might never come at all. He wished for a martyr's courage before he had a martyr's doom. This is not to be prayed for. The prescribed petition is, "Give us this day our *daily* bread." This is not promised. The promise is, "As thy days, so thy strength shall be." This is not granted. God will not give us grace now for work that has to be done and trials that have to be borne next year. As we once heard a quaint old preacher say, "God never gives us his grace for a plaything, but only when we have need to make use of it." The manna fell in abundance for each day, but none could gather a barn-full of it, and get next week's supply out of this day's gift.

"Day by day the manna fell,  
Oh! to learn that lesson well:  
Still by constant mercy fed,  
Give us, Lord, our daily bread.

"Day by day the promise reads,  
Daily strength for daily needs,  
Cast foreboding fears away,  
Take the manna of to-day."

Many of the saints have gone through troubles that I fear would be too great for my present patience. They have encountered hardships that would be beyond my present strength. They have had to face dangers that methinks would be too much for my present courage. Shall I therefore distress myself with the agonising fear that if these things should come to my lot I should be conquered by them, and perish? Nay! Not so. Rather will I cherish the assurance that if the Lord see fit to make my life-path lie across this hill Difficulty, I, like all the pilgrims that have gone before, shall find a fountain at the foot of it, and, being refreshed by that gift of God, I shall at last reach the palace Beautiful that crowns the hill, to greet each wayfarer with welcome, and give him rest after the weariness of the journey.

“OLD JOHN BROWN, OF HARPER’S FERRY.”\*

IF we were to judge the volume named at the foot of the page by no higher rule than the accepted canons of criticism, we could give but a poor account of it. The narrative is confused, the style melodramatic and spasmodic. It abounds with striking instances of those pretentious exaggerations to which American journalists are so prone. An army, consisting of thirty men, comes on in order of battle. Three captains join their forces, amounting in the whole to twenty-nine men, who advance to the attack in two columns. There is endless marching and counter-marching, volley succeeds to volley, at length a terrific battle is fought; and when the smoke clears away, the ground is seen to be strewn with the bodies of one dead and two wounded men. Such “tall writing” as this may suit our transatlantic brethren, but it is the reverse of pleasing on this side the ocean. In spite, however, of these and similar defects, it is impossible to read the volume without deep interest. John Brown was unmistakably a hero of the old puritan stamp. He was born two centuries too late to be appreciated. His feelings, habits, language, and actions, were those of Cromwell’s troopers. He would have preached with Hugh Peters, had his ears cropped with Prynne, fought with Ireton, prayed with George Fox, and served as major-general under Cromwell. Whoever wishes to understand the Puritans of the period of the civil wars should read this work. Look at the old man’s face in the portrait. His compressed lips, clasped together like a vice, his massive chin, his eyes full of dreamy melancholy and deep pathos, his massive forehead,—every feature tells what he was. The memoirs of such men, however clumsily written, cannot fail to interest and affect the reader. The writer, too, grows upon us, as we find that he was more accustomed to wield the sword than the pen. Now he is marching into Kansas with stores and reinforcements for the Free State soldiers, then plunging alone into the wilderness in search of John Brown’s camp with intelligence of an impending attack, then dodging United States dragoons, or getting arrested by them. A writer of this stamp was needed for the biographer of this grim old warrior. Possessing such qualifications as these, we can the more readily excuse minor defects. In the following pages we string together a few illustrative extracts.

John Brown was descended from the best blood in America—that is to say, his paternal ancestor crossed in the *Mayflower*. “Among the group of godly exiles who knelt at Plymouth Rock on the 22nd of December, 1620, and returned thanks to the Almighty for his goodness to them in preserving them from the dangers of the deep, was an unmarried English Puritan, a carpenter by trade, of whose personal history all that now can be known is, that his name was Peter Brown. That he came over in the *Mayflower* is evidence enough that he feared his God, respected himself, and strove prayerfully to obey the Divine commands; choosing rather to sacrifice the comforts of English civilisation, and enjoy in the wilderness his inherent rights, than calmly contemplate the perpetration of wrong by sinners in high places, or to rest satisfied with the sophistical belief that by the philosophy of an enlightened selfishness, or the diffusion of correct principles of political economy, all the evils of the age would peacefully be rectified—in a century or two! He died in 1633.” John Brown was fifth in descent from this puritan hero.

\* *The Public Life of Captain John Brown*. By JAMES REDPATH. Thickbroom & Stapleton.

His grandfather fought in the War of Independence. His father fought in the second war with England, and John himself, a lad of twelve years old, was employed to drive bullocks for the supply of the army.

Shortly before John Brown's last struggle on behalf of freedom, a little boy in Boston gave him the whole of his hoarded pocket money to assist in equipping his men. Detained by the weather on his march, Brown remembered that he had promised the boy to send him some account of his life. He did so in a letter describing his own history in another name. He narrates his early life, the sorrow he felt at the death of various pets, and goes on to say of himself:—(we retain his spelling)—

"Indeed when for a short time he was sometimes sent to School the opportunity it afforded to wrestle & Snow ball & run & jump & knock off old seedy wool hats; offered to him almost the only compensation for the confinement, & restraints of school. I need not tell you that with such a feeling & but little chance of going to school *at all*: he did not become much of a scholar. He would always choose to stay at home & work hard rather than be sent to school; and during the warm season might generally be seen *barefooted and bareheaded*: with Buck skin Breeches suspended often with one leather strap over his shoulder but sometimes with Two. To be sent off through the wilderness alone to very considerable distances was particularly his delight: & in this he was often indulged so that by the time he was Twelve years old he was sent off more than a Hundred Miles with companies of cattle; and he would have thought his character much injured had he been obliged to be helped in any such job. This was a boyish kind of feeling but characteristic however."

"During the war with England a circumstance occurred that in the end made him a most *determined Abolitionist*: & led him to declare, or *Swear, Eternal war with Slavery*. He was staying for a short time with a very gentlemanly landlord once a United States Marshall who held a slave boy near his own age very active, intelligent and good feeling; & to whom John was under considerable obligation for numerous little acts of kindness. *The master* made a great pet of John: brought him to table with his first company; & friends; called their attention to every little smart thing he *said, or did*; & to the fact of his being more than a hundred miles from home with a company of cattle alone; while the *negro boy* (who was fully if not more than his equal) was badly clothed, poorly fed; & *lodged in cold weather*: & beaten before his eyes with Iron Shovels or any other thing that came first to hand. This brought John to reflect on the wretched, hopeless condition, *Fatherless & Motherless slave children*: for such children have neither Fathers nor Mothers to protect, & provide for them. He sometimes would raise the question *is God their Father?*"

When about nineteen years of age, a strong desire to enter the ministry among the Presbyterians took possession of him, and he commenced to study for that purpose. A violent inflammation of the eyes, however, supervened, and he was compelled to relinquish his design. We have then an account of his business engagements in which he displayed the same energy, integrity, and "faculty" (to use a Yankee phrase) which subsequently distinguished him in his conflict with slavery. For many interesting incidents in illustration of this, we refer our readers, to the volume. Soon the fixed determination to devote himself heart and hand to the emancipation of the negro took possession of him.

"It was in 1839 that he conceived the idea of becoming a Liberator of the

Southern slaves. He had seen, during the twenty-five years that had elapsed since he became an Abolitionist, every right of human nature, and of the Northern States, ruthlessly trodden under the feet of the tyrannical Slave Power; he saw it blighting and blasting the manhood of the nation, and he listened to ‘the voice of the poor that cried.’ He heard Lafayette loudly praised, but he saw no helper of the bondman. He saw the people building the sepulchres of the fathers of ’76, but lynching and murdering the prophets that were sent unto them. He believed that—

‘Who would be free, themselves must strike the blow.’

But the slaves, scattered; closely watched; prevented from assembling to conspire; without arms; apparently overpowered; at the mercy of every traitor; knowing the white man only as their foe; seeing, everywhere and always, that (as the Haytian proverb pithily expresses it), ‘*Zie blanc, bouille negues*’—the eyes of the whites burn up the negroes—in order to arise and strike a blow for liberty, needed a positive sign that they had friends among the dominant race, who sympathised with them, believed in their right to freedom, and were ready to aid them in their attempt to obtain it. John Brown determined to let them know that they had friends, and prepared himself to lead them to liberty. From the moment that he formed this resolution, he engaged in no commercial speculations which he could not, without loss to his friends and family, wind up in fourteen days. He waited patiently. ‘LEARN TO WAIT: I have waited twenty years,’ he often said to the young men of principle and talent, who loved and flocked around him when in Kansas.”

From the period of his solemn consecration to work down to the close of his life, twenty years after, he never faltered or turned aside for a moment. To this his business, his friendships, his affections, his recreation, were all subordinated. During the whole period he never allowed himself to enter into any engagements which could interfere with it. He visited Europe with this end in view, studied fortification and military tactics, followed the profession of land-surveyor, that he might familiarise himself with the topography of the frontier states, and so be ready to avail himself of all facilities for defence which they might afford. To this great work he dedicated his sons and daughters, and so trained them up from children, that they were as enthusiastic and devoted as himself. For this purpose he exiled himself and them into a bleak and desolate wilderness, among the Adirondack Mountains. Mr. Redpath says of his settlement here:—

“Twenty years ago John Brown made up his mind that there was an irrepressible conflict between Freedom and Slavery, and that in that conflict he must take his share. He saw at a glance, moreover, what the rest of us are only beginning to see even now—that Slavery must be met, first or last, on its own ground. The time has come to tell the whole truth now—that John Brown’s whole Kansas life was the result of this self-imposed mission, not the cause of it. Let us do this man justice; he was not a vindictive guerilla, nor a maddened Indian; nor was he of so shallow a nature that it took the death of a son to convince him that right was right, and wrong was wrong. He had long before made up his mind to sacrifice every son he ever had, if necessary, in fighting Slavery. If it was John Brown against the world, no matter; for, as his friend Frederick Douglass had truly said, ‘In the right, *one* is a majority.’ On this conviction, therefore, he deliberately determined, twenty

years ago this summer, that at some future period he would organise an armed party, go into a Slave State, and liberate a large number of slaves. Soon after, surveying professionally in the mountains of Virginia, he chose the very ground for his purpose. Visiting Europe afterwards, he studied military strategy for this purpose, even making designs (which I have seen) for a new style of forest fortification, simple and ingenious, to be used by parties of fugitive slaves when brought to bay. He knew the ground, he knew his plans, he knew himself; but where should he find his men? He came to the Adirondack to look for them.

"Ten years ago, Gerritt Smith gave to a number of coloured men tracts of ground in the Adirondack Mountains. The emigrants were grossly defrauded by a cheating surveyor, who, being in advance of his age, practically anticipated Judge Taney's opinion, that black men have no rights which white men are bound to respect. By his villainy the colony was almost ruined in advance; nor did it ever recover itself; though some of the best farms which I have seen in that region are still in the hands of coloured men. John Brown heard of this: he himself was a surveyor, and he would have gone to the Adirondack, or anywhere else, merely to right this wrong. But he had another object; he thought that among these men he should find coadjutors in his cherished plan. He was not wholly wrong, and yet he afterwards learned something more. Such men as he needed are not to be *found* ordinarily; they must be *reared*. John Brown did not merely look for men, therefore; he reared them in his sons. During long years of waiting and postponement, he found others; but his sons and their friends (the Thompsons) formed the nucleus of his force in all his enterprises. What services the females of his family may have rendered, it is not yet time to tell; but it is a satisfaction to think that he was repaid for his early friendship to these New York coloured men by some valuable aid from freed slaves and fugitive slaves at Harper's Ferry; especially from Dangerfield Newby, who, poor fellow, had a slave wife and nine slave children to fight for, all within thirty miles of that town."

After describing the barrenness and desolation of this mountain home, the writer adds the following curious and characteristic incident:—

"There stands the little house, with no ornament nor relief about it—it needs none with the setting of mountain horizon. Yes, there is one decoration which at once takes the eye, and which, stern and misplaced as it would seem elsewhere, seems appropriate here. It is a strange thing to see anything so old, where all the works of man are new! But it is an old, mossy, time-worn *tombstone*—not marking any grave, nor set in the ground, but resting against the house, as if its time were either past or not yet come. Both are true—it has a past duty and a future one. It bears the name of Captain John Brown, who died during the Revolution, eighty-three years ago; it was his tombstone, brought hither by his grandson, bearing the same name and title: the latter caused to be inscribed upon it, also, the name of his son Frederick, 'murdered at Osawatomie for his adherence to the cause of freedom' (so reads the inscription), and he himself has said for years that no other tombstone should mark his grave.

"For two years, now, that stone has stood there; no oath has been taken upon it, no curses been invoked upon it; it marks the abode of a race who do not curse. But, morning and noon, as the sons have gone out to their work on that upland farm, they have passed by it; the early light of the Adirondacks has gilded it, the red reflection of sunset has glowed back upon it; its

silent appeal has perpetually strengthened and sanctified that home—and as the two lately wedded sons went forth joyfully on their father's call to keep their last pledge at Harper's Ferry, they issued from that doorway between their weeping wives on the one side and that ancestral stone upon the other."

During this period he seems to have been an active promoter of the "Underground Railway," working with indomitable energy in carrying of negroes and passing them on in safety in Canada. Then came the great Kansas outrage. If the statements of this volume were unsupported by other evidence, we should find it difficult to credit the atrocities here narrated. But the letters of Mr. Gladstone in the *Times* leaves no room to doubt the veracity of these assertions. We are bound to believe that North America was disgraced by crimes unsurpassed in the history of the world, and that it is impossible to acquit the Government of a guilty complicity in them. Into this narrative we cannot enter. It must suffice to say that in contending with the Southern ruffians, who came swarming over the border, one son was shot; a second, being taken prisoner, was driven into madness by being marched bareheaded beneath a blazing sun day after day chained between two dragoons. We cannot, however, omit the writer's description of the camp of Captain Brown, as he was now called:—

"As we approached it, we were twice challenged by sentries, who suddenly appeared before trees, and as suddenly disappeared behind them. I shall not soon forget the scene that here opened to my view. Near the edge of the creek a dozen horses were tied, all ready saddled for a ride for life, or a hunt after Southern invaders. A dozen rifles and sabres were stacked against the trees. In an open space, amid the shady and lofty woods, there was a great blazing fire with a pot on it; a woman, bare-headed, with an honest, sun-burnt face, was picking blackberries from the bushes; three or four armed men were lying on red and blue blankets on the grass; and two fine-looking youths were standing, leaning on their arms, on guard, near by. One of them was the youngest son of Old Brown, and the other was 'Charley,' the brave Hungarian, who was subsequently murdered at Osawatomie. Old Brown himself stood near the fire, with his shirt-sleeves rolled up, and a large piece of pork in his hand. He was cooking a pig. He was poorly clad, and his toes protruded from his boots. The old man received me with great cordiality, and the little band gathered about me. But it was for a moment only; for the Captain ordered them to renew their work. He respectfully but firmly forbade conversation on the Pottawattomie affair; and said that if I desired any information from the company in relation to their conduct or intentions, he, as their Captain, would answer for them whatever was proper to communicate.

"In this camp no manner of profane language was permitted; no man of immoral character was allowed to stay, excepting as a prisoner of war. He made prayers in which all the company united, every morning and evening; and no food was ever tasted by his men until the Divine blessing had been asked on it. After every meal, thanks were returned to the Bountiful Giver. Often, I was told, the old man would retire to the densest solitudes, to wrestle with his God in secret prayer. One of his company subsequently informed me that, after these retirings, he would say that the Lord had directed him in visions what to do; that, for himself, he did not love warfare, but peace,—only acting in obedience to the will of the Lord, and fighting God's battles for his children's sake."

In reading this extract it is impossible not to remember the discipline of the puritans.

During the whole of this period he never forgot his grand design—the dream of his life, and the cause of his death. What that was we must proceed to state as briefly as we can. It must be premised that there was a difference of opinion between himself and his friends as to the best course to be taken. Many of them who had fought at his side through Kansas held that what they should aim at ought to be a grand *stampede* of negroes; that getting together as many as they could—some hundreds or thousands—they should carry them across the frontier into Canada, only fighting when it was necessary to cover their retreat. Brown's plan was much bolder. It was to establish themselves in the heart of the slave territory, occupying a position in the mountains so strong that they could defy the enemy to dislodge them until they had succeeded in raising the whole coloured population of the South in insurrection against their masters. Some of his reasons for this were the following:—I. He held that slavery as it exists in America is so flagrant a violation of the rights of both God and man, that if necessary one whole generation might be swept away as the price of abolition. II. He maintained that until the slave population have made a stand for their rights, and conquered them, they will never command the respect of the whites; and that the prejudice against colour will never disappear from America till the coloured population have maintained an equal or successful fight with their oppressors. It was to effect these two ends that he planned and began to execute that movement which exploded at Harper's Ferry. With all our abhorrence of slavery, and all our admiration of John Brown, we thank God that he failed at the outset. The imagination starts back with shuddering horror from the spectacle of four millions of negroes, with the hot passions of the South and the deep debasement of slavery, rising up in armed rebellion against their masters. It will scarcely be credited that the man who could coolly plan such a scheme was in other matters as tender-hearted as a woman or a child, would weep at gentle music, and loved to surround himself with pet creatures of every kind!

The movement was much nearer attaining at least a partial and temporary success than is generally supposed. A conference had been held in Canada, at which all preliminary arrangements were made, many hundred men were on their way to Harper's Ferry from all parts of the North, multitudes of the slaves were preparing to rise, when it was suspected or discovered that a "Judas in the camp" was betraying them. It was, therefore, deemed necessary to strike the blow on the 17th instead of the 24th. This was fatal to all concerned. What followed is matter of public notoriety. The numerous letters written by Brown during his imprisonment display a firm and triumphant faith in God, and an unhesitating conviction of the goodness of the cause he had espoused. They will be read with deep interest. Immediately before his death he gave a copy of the Bible with the following inscription to a gentleman in Charlestown who had shown him kindness, "With the best wishes of the undersigned, and his sincere thanks for many acts of kindness received. There is no commentary in the world so good, in order to a right understanding of this blessed book, as an honest, childlike, and teachable spirit.—JOHN BROWN." Whilst there was much in the old man from which we must very strongly express our dissent, we are persuaded that for purity of motive, unselfish consecration to what he believed to be the will of God, and self-sacrificing devotedness to his work, John Brown stands unsurpassed in the history of the world.

## OUR CHURCHES A HUNDRED YEARS AGO.

A VERY curious and interesting volume lies before us. It is a collection of the Circular Letters of the Western Association of Baptist Churches for the latter half of the last century. The Association extended over the counties of Cornwall, Devon, Dorset, Gloucester, Hants, Somerset, and Wilts. Amongst the ministers belonging to it were Hugh and Caleb Evans, Ryland, Saffery, Kingdon, Francis, Steadman, with others scarcely less famous and influential in their day. As may be readily supposed, it contains much valuable and curious information respecting the condition of our body during that period. We propose to set before our readers some of the results of a careful examination of these denominational records.

Few things have impressed us more forcibly than the progress which we have made since 1750. Baptists, at any rate, ought not to say that "the former days were better than these." As we watch the growing corn we cannot detect any progress, and may feel disposed to turn away in despair. As the tide rolls in on the beach we may often doubt whether it is really flowing or not. Each ripple seems to make no advance upon its predecessor, but to fall and break just at the point which had been already reached. We must allow time to elapse for the comparison to be made, and we shall then see great progress made in both cases. Just so is it in social or religious advance. We can scarcely trace it from year to year. We are apt to look back wistfully upon the past, imagining that great progress was made then, and that the present is a time of stagnation, if not of declension. But when, by the aid of such a relic as that before us, we can really go back into the past and compare it with the present, our feelings of despondency are reprov'd, and those of gratitude and joy take their place. We are accustomed to think and speak of the period referred to as being the palmy time, the Augustan age of our denomination. As we remember the worthies who then lived, we are ready to say,—

"Those suns are set!

Oh rise some other such! or that all we have left  
Is empty talk of old achievements and despair of new."

They were indeed worthy of all praise. We do not doubt that their devoted efforts have had very much to do with our present condition of prosperity. "They laboured, and we have entered into their labours." How great the progress has been may be gathered from the following facts:—

1. The Number of Churches.—The Association at this period included seven counties. In these counties the "Baptist Manual" for last year shows that there are now 288 churches. Three generations ago the number of churches in the whole Association was under 40. There was no Baptist church in the whole of Cornwall till 1769,\* when one was formed at Falmouth, which was so feeble, that nine years afterwards that we find entry in the Breviates: "To recommend the church at Falmouth as highly worthy of encouragement. Their present large and commodious place of worship has brought them into debt upwards of eighty pounds, which they want assistance to

\* The "Baptist Manual" gives 1772 as the date of the formation of the church at Falmouth, but Brother Evans, sen., writes in the year 1770, that "a Christian church had been formed in Cornwall, where darkness, yea, gross darkness, had overspread the face of the people."

discharge; as also the assistance of funds, to enable them comfortably to support a minister." Cornwall has now 14 churches. Devonshire had then but 7 churches—the "Manual" for last year reports 59. Dorset had but a single church—that at Lyme; the present number is 9. Gloucestershire has risen from 11 to 51; Hampshire, from 5 to 39; Somerset, from 14 to 63; Wilts, from 16 to 53. In other words, the total increase in the number of Baptist churches in the district is nearly *sixfold*.

2. The churches, thus few in number, were far from prosperous. We constantly meet with such passages as the following: "It deeply affects us to find so many of the churches within the circle of this Association continue still in a drooping and almost dying condition, having from year to year very few, if any, added to them, and complaining that they have but little of the power of religion amongst them." The next year the same strain of lamentation is renewed: "Your moving complaints of deadness and lukewarmness in the things of God, want of more faith and love, and greater zeal, excite our sorrow, and fill us with deep concern." In the following year we read: "We cannot but with concern observe that there have been fewer added to the churches this year than in any one year for a long time past." It may be said that these are mere general statements, and should not be pressed too far or interpreted too literally. We therefore turn to the statistics given, which, though less regular and complete than might be wished, are yet sufficient for our purpose. The total number of members is not given. We can, therefore, only state the number of reporting churches:—

Date.	No. of Churches.	Baptisms.	Clear Increase.	Date.	No. of Churches.	Baptisms.	Clear Increase.
1769	29	69	29	1789	39	165	88
1770	36	75	35	1790	37	166	119
1771	30	44	0	1791	37	176	113
1779	36	85	20	1799	41	158	110
1780	35	55	5	1800	40	203	137*
1781	35	61	7	1801	45	225	136

These statistics serve to show how largely our own denomination shared in that great revival of religion in which Whitfield and Wesley were the most prominent instruments. Up to the year 1785 or thereabout the annual increase was very small. Thenceforward great progress is observable.

During part of the period over which these records extend, an annual summary of the returns of other Associations is given. These statistics fully support what we have said as to little progress then made by our churches. The following extract will serve as illustration:—

1777. Western Association, increase 21; Leicestershire, 17; Welsh, 119; Midland, 24; total increase, 181.

1778. Western Association, 60; Midland, 27; Northern, 23; Welsh, 51; total increase, 161.

1779. Western Association, 20; Midland, 13; Leicestershire, 53; Welsh, 105; total increase, 191.

From the "Baptist Manual" for last year we learn that the Devon Association, which is but a fragment of the old Western Association,

\* Exclusive of 45 baptized at Dartmouth.

reported for the previous year a larger increase than did the Western, the Midland, the Northern, and the Welsh, combined, for the year 1778.

3. It may be said, however, that numerical statistics give a very untrustworthy representation of the condition of the Church; that prosperity consists rather in the intensity of the Divine life than in the mere addition of numbers, and that unless we can judge of the internal state of the Church, as well as of its outward growth, our estimate must be precarious, and may probably be erroneous. We admit that there is much truth in this, though we are disposed to supplement it by saying that a church in which there is a vigorous and healthy life will grow externally as well as prosper internally. An examination of these letters will show that our denomination at that period of its history was in a low state in both respects. It would be easy to quote passages to almost any extent admitting and deploring this. But such general confessions and lamentations are hardly to be insisted upon as evidence in the case. Such phrases are to be found in the epistles of the churches in all phases of their experience. We must, therefore, seek for evidence of a different kind. This we find in abundance. For instance, in the year 1786 the Association met at Broadmead, Bristol. The Circular Letter was read by the Rev. John Kingdon, of Frome. He thus refers to drunkenness:—

“As immoralities generally either originate in or are greatly promoted by intemperance in drinking, we desire such as are at times overtaken by this fault to consider what may be said on this subject: and may the Lord enable you to lay aside this abounding and destructive evil! Your sin consists in your complying with either your own inclinations or other's temptation to drink intoxicating liquors to excess! It is granted that neither an ill-natured report, nor the private suspicion of men, nor a corpulency of body, are any certain proof of your guilt (Matt. xi. 19; Acts ii. 13; 1 Sam. i. 13). But we think your frequent desire to drink in private, your many contrivances to come at liquor unknown to your friends, your repeatedly swallowing it after your true thirst is allayed, and your shameful excuse and falsehood to cover your sin after you have committed it, too plainly proves before God and your own conscience that you are guilty. Among many ways wherein men glory in their shame this is sometime one viz., to boast of their ability to outdrink others, as if that which offends God, which forfeits heaven, and which proves to all around that oneself is an old offender, should be deemed a privilege! . . . It is evidential of a sinful state, and portentive of a dismal end, when professors of religion choose their company and connections rather as promotive of each other's carnal amusement than their holiness; and had rather sit for *hours* together with their bottle before them to excite their lust than *so many minutes* with their Bible before them to mortify it.”

A Circular which should speak of drunkenness in this manner would hardly be “approved by the Assembly, signed by the moderator on their behalf, and forwarded to the churches” in the present day. Such language is not singular. Two years previously the Association met at Calve. In addressing the churches they “beg leave to offer and beseech them, in a spirit of meekness, to accept a word of exhortation on various matters,” amongst others the following:—

“Beware also of conformity to the world in its vanities and follies. ‘Ye are not of the world,’ saith Christ of his disciples; ‘Be ye not conformed to this world,’ is the advice of the Great Apostle. Have these passages been read by those who conform to this world in order, as they pretend, to recommend religion? What, run into the wild extremes of dress and fashion, attend cards, dice, balls, plays, and midnight revels, to make religion look handsome! What, make the sons of darkness your companions, and squander away your time with them in taverns, alehouses, and such-like places, to render Christianity lovely, and win them to the ways of God! How absurd! Such professors are too much like the silly mariner, who, first chaining his bark to a rock, put off to sea, hoping, by virtue of the chain, that the rock would follow him; but, alas! the contrary effect ensued, and his vessel was dashed to pieces. . . . How profane is the conduct of those who spend a great part of the Sabbath in sleep, casting up their

accounts, transacting worldly business, or in casual conversation. How criminal the proceedings of such as cannot be prepared for the business of the day till they have had their hairdresser to attend them in the morning, and then go to the house of God (or elsewhere) only to make a fair appearance! How cruel and guilty are those who occasion their servants to complain that they have more to do on the Sabbath than on many other days in the week; while their masters and mistresses, slighting the Lord of hosts, hold a sacrifice to another 'God, which is their belly,' and must receive their visitors in form! Brethren, avoid such errors, and keep your Sabbaths holy unto the Lord."

Whatever complaints may be made at the present time of irregularity or irreverence in the house of God, we could not use such language as the following to the members of our churches:—"Let each member of a church endeavour to be one of the commendable *few* who begin the public worship of the Lord's house, and let not your causeless departure disturb those who choose to stay till the service is concluded. And remember, that the place set apart for Divine worship is not a very proper one for folding the hands to sleep, nor for excessive dress, gazing, and compliments. It is said of Colonel Gardiner that he paid no compliments to fellow-creatures during the time of his attendance on Divine worship."

It will be readily admitted that churches which required such exhortations as these were not prepared for a revival in the shape of large additions to their numbers. They must be made fit to receive the blessing before it could be imparted to them. It is very striking and impressive to trace the growth of grace, the deeper concern and increased solicitude for the salvation of others, which become apparent towards the middle of the volume, and upon which there followed that rapid advance in point of numbers which has continued even to our day.

These letters prove the activity, vigilance, and promptitude of our forefathers in all questions affecting civil and religious liberty. Our denomination has ever marched in the vanguard of the advocates of freedom. Year by year we find entries in the Breviates pledging the Association to continued and increasing efforts for "the enlargement of the Toleration Act, and the establishment of religious liberty upon a truly Protestant foundation." In the year 1779, they thankfully acknowledge the successful efforts of a "Committee for promoting the late bill in favour of Dissenting ministers and schoolmasters, and especially for their attempts to procure the passing of the said bill without ANY RELIGIOUS TEST BEFORE THE MAGISTRATE; whilst we thankfully accept it with the present test, our submission in this case must no more imply an acknowledgment of his RIGHT to impose any religious test whatever than our submission to his power in the case of marriage according to the rights of the Established Church; and we do, therefore, jointly and unanimously unite in requesting the Committee not only to accept our hearty thanks themselves, but also to present them to those of the nobility, bishops, and commoners, who have been the candid supporters of the bill referred to." Half a century was to elapse before the abolition of the Test Act was to accomplish the wishes thus expressed, and to render their protest needless. But unwearied by want of success, they continued year by year to denounce it as "a foul blot upon our national character, a scandalous prostitution of a religious ordinance, and a wanton violation of civil and religious liberty, to make the Lord's Supper a condition of fitness for office." It was just at this time that the American troubles were beginning. Throughout the whole course of that disastrous and disgraceful conflict resolutions were annually passed and entered in the Breviates in regard to it. It would have been inexpedient and unsafe for

them to have avowed openly their sympathy with the colonists, but it is impossible to read the guarded language they use without perceiving their tendencies. They speak of "the sword drawn in the midst of a rising colony," and appoint days of humiliation, fasting, and prayer, on account of the "present unhappy situation of affairs with regard to America." They avow their belief that it behoves the churches to be "peculiarly serious and devout in observing these days of humiliation and fasting, as the Lord appears so evidently to have a controversy with this guilty nation." It required no small courage to speak even in terms so guarded as these at a time when the nation was bent upon chastising "the rebellious colonies."

Scarcely was the Committee formed under the auspices of Granville Sharp for the abolition of the slave trade than the Western Association entered heart and hand into the movement. From the little fund at their disposal they voted five guineas "as a public expression of hearty approbation of the generous cause;" and they passed a resolution calling upon "all ministers and members of all our churches to unite in promoting to the utmost of their power every scheme that is or may be proposed to procure the abolition of a traffic so unjust, inhuman, and disgraceful, the continuance of which tends to counteract and destroy the operation of our common Christianity." A letter from Granville Sharp was received, gratefully acknowledging this prompt and generous aid. A resolution similar in spirit was passed, and a grant to the same amount was made for several years consecutively. The interest which our denomination thus early manifested in behalf of the enslaved negro never flagged till Knibb and Burchell could rejoice together on the glorious 1st of August.

How intelligent as well as zealous was the concern of these good men on behalf of civil and religious liberty may be inferred from such passages as the following, which is taken from the letter of the Association meeting in Broadmead, Bristol, in 1773, written by Brother Tommas:—

"We would further observe, that as you profess to be PROTESTANT DISSENTERS, and as such the avowed friends of liberty, civil and religious, you ought to study with attention the *reasons* of your dissent, that you may be able to answer for yourselves when called upon, and to instruct the rising generation in the knowledge of that important and general principle of your dissent—that JESUS CHRIST is the only lawgiver of his Church, that he is the sole Lord of conscience, and that every good subject hath an undoubted right to civil protection, let his religious sentiments be what they will. And though the repeated applications which have been made to Government for the establishment of religious liberty upon this only firm and permanent basis have not as yet met with their deserved and desired success, yet we hope you will not be either dispirited or ashamed, as though you either distrusted your cause or God."

The word of exhortation in this passage was never more appropriate or necessary than now. May all our readers act upon it! In another letter we have this pithy sentence:—"While you insist upon the necessity of Christ's obedience unto death, to maintain the *Rights of Deity*, show that you are excited to a conscientious regard of all the *Rights of Man*." The spirit of a resolution passed in 1782 is likewise admirable. It shows submission to the will of the civil magistrate up to the point at which his requirements come into collision with the higher allegiance due to the Divine Lord, but not one step further. It was during one of the attacks of an invasion panic, to which England has been periodically subject for some centuries: "AGREED, that we, and those whom we represent, are ready in every way we *lawfully* can, faithfully and zealously to serve our king and country, and if necessary to take arms in their defence. But the proposed scheme of exercising the people on the Lord's-day, except in

case of actual invasion, appears to us a gross profanation of the Sabbath, and injurious to the morals of the people, which are too much relaxed already. *We cannot, therefore, in conscience comply with this scheme, and hope we shall not be called to it.*"

The allusions to the Foreign Missionary enterprise during its first years are interesting and characteristic. Among the earliest references is the letter of the Association assembled at Bath in the year 1797, written by Brother Ryland. After exhorting the churches to continued prayer on behalf of the heathen, of the brethren who have gone out to labour among them, and that more missionaries may be raised up and sent forth to the work, it goes on to speak of the other Societies just rising into existence with the same object in view. Some asperity and bitterness at the establishment of rival institutions instead of union in the one already existing might have been looked for. So far from this it is said of them:—

"We rejoice in the zeal which other denominations have shown in the same business, we wish them the greatest success in the name of the Lord. We believe it was prudence, not party spirit, which made us begin our attempt separately; and our brethren are necessarily confined as well as ourselves to employ persons of one mind respecting the ordinance of Baptism; because it is a subject of that practical nature, that missionaries will be obliged to take one side or another of the controversy as soon as one man is converted who has infant children. But while we thus act apart we may strengthen each other's hands, lend each other pecuniary assistance, and by mutual counsels, encouragements, and prayers, happily co-operate together. On this plan may we all go on, and may mutual good-will be abundantly increased till a union of hearts shall prepare us for a union of judgment, by inducing us to canvass every subject of discussion on which we differ with such candour and impartiality as shall help us to find out the whole truth. May truth finally prevail, with whatever party it is found; may we all get rid of error as fast as possible, and be sanctified by the truth. Amen."

We had marked for quotation many admirable passages of a practical kind. Our space will not allow us to quote more than one or two. The following is excellent:—

"Be diligent in your worldly business. A habit of sauntering and idleness in a professor of religion is very dishonourable to his profession. Man, in Paradise, amidst all the profusion of Eden, was placed to till the ground. The nature, wants, credit, religion, and happiness of man, forbid idleness, and call to action. Who does not feel disgust with the indolent? Who is not pleased with the diligent? The one is a wren in the body politic that draws off the nourishment from the useful parts, the other is a member that provides for the good of the whole. He is very little acquainted with himself who has not found by experience that much of the happiness of life consists in the just and moderate exercise of his body and mind. The more indolent we are, the nearer do we approach to the state of dead matter; the more active in things that are good, the more we resemble the pure and active spirits above. 'Be not slothful in business, but fervent in spirit, serving the Lord.'"

To the same effect is an exhortation in the letter from the Association meeting at Calne in 1784:—

"In attending your worldly business be upright, careful, and diligent; beware of indolence in your lawful calling, under pretence of heavenly-mindedness—an error which some enthusiasts of the present day give too much way to. They are too spiritual to confine themselves to carnal labour like common Christians! They must be gadding about to hear good news, to relate their own experience, raptures, and heavenly trances. They live by their faith, and are ever soaring upwards on its wings. But alas! what must their families and their creditors do the while? Beware of such wretched flights of fancy. Be concerned in the midst of the affairs of time to have your mind above them; yet while you are heavenly-minded remember your bodies are on the earth, and that if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel!"

As the Magazine will come into the hands of our readers just when most of the Associations through the country are concluding their annual meetings, the following extract from the Breviates for 1760 may not be *mal à propos* :—

*‘ It was resolved to recommend it to such churches as have neglected it, that they should defray the expenses of their ministers in journeying to the Association, which must often press hard upon some of them. A hint to the liberal will suffice.’*

## MEMOIR OF THE LATE MRS. JOHN LEDYARD PHILLIPS.

BY JOSEPH TRITTON, ESQ.

Four years ago the hand which now traces these lines was privileged to prepare a brief biographical sketch of the late Mr. John Ledyard Phillips, of Melksham. Since then many a mutual friend has joined him in his mortal repose; and now, the companion of his earthly pilgrimage, the wife of his bosom, is at rest by his side. The former, occupying during life a prominent position in our own section of the Church of Christ, seemed naturally entitled to a memorial in the pages of this Magazine. But for the latter we should be justified in claiming nothing more than a passing notice; and from even this she would herself have instinctively shrunk. Widely known, however, and as widely beloved; speaking, too, even though dead, in words of recorded experience, rich and varied, we think that for the profit of others, and as a tribute of respect to her memory, we may ask for her a like niche, where her husband is enshrined.

There are those among the Christian ladies of our day whom the providence of God has placed very prominently before the eye of the world. Tending the wounded soldier in the wards of Scutari, or instructing the rude navy on the village greens of Kent, or tracing “the missing links” in the hidden life of London, or visiting “the ragged homes,” and showing their friendless occupants “how to mend them,” the daily course of each is replete with incident. So that, should their memoirs be written—and far be the day for that last labour of love—there will lack neither material for the writer nor interest for those into whose hands they fall. But with one whose lot was cast in the quiet scenes of a country town, her ministries the unseen and unheralded ministries of the domestic and social circles, embracing, however, in a very remarkable degree, the spiritual interests of all around her, it is very different. The points of observation are few and far between; and it is chiefly from a perusal of her diaries, and, through these, communing with her inner life, that any just idea can be formed of the late Mrs. Phillips’s character, though the light of her daily walk needed no record to tell us of its source.

The fourth daughter of the late Joseph Benwell, Esq., Mrs. Phillips, was born at Battersea, on the 5th of July, 1792, a member of a numerous and happy family group, on all of whom the shadows have fallen, save on one, whose sisterly heart is left to sorrow for her loss. What special scenes may have marked her childhood, what early indications she may have given of those striking qualities which subsequently distinguished and adorned her, we cannot say. One event, however, we know did occur, while the bloom of youth was still upon the cheek, and her maiden heart had known not as yet the varied sorrows of the way. She entered *then* into covenant with her God, “a perpetual covenant,” which never was forgotten. Very fresh and beautiful was the joy of her Divine espousals. Alluding to a visit which she had paid, probably about that time, with one of her sisters and a mutual friend, to the sweet, sylvan scenes of her native county, she says, “Those seem to have been almost the most happy, and the most beneficial, six weeks that I have ever enjoyed. I then felt an entire devotedness of heart to God, and a greater love to, and interest in, Jesus, than I can describe. I should like to live those six weeks over again.”

The inward grace possessed, in due season the outward sign was adopted; and on the 17th of May, 1815, she was baptized, uniting herself with the church at Battersea, under the pastoral care of the late Rev. Joseph Hughes.

The feelings with which she reviewed her public dedication to God were those of grateful thanksgiving. "What a privilege have I been permitted to enjoy!" "I felt," she adds, "great composure during the service. May it be a composure that will never cease to influence my mind. May I find it a composure which will soothe all the storms of life, and which will manifest itself more fully at the hour of death." The desire of her heart was granted. That composure was indeed conspicuous, as she lay, a patient sufferer, on her dying couch; and it shed a more than sunset glory on those who were gathered there.

But a few months intervened between her baptism and her bridal—the commencement of a union of more than forty years. Amidst the excitement and bustle of the morning that was to witness her departure from her father's house, she found time for an entry in her journal, expressive of the pleasurable anticipations of future happiness in which she was indulging, chastened, however, by the pain of separation from her family and home.

Her first communion Sabbath at Melksham is spoken of with great interest, but it had no joy compared with the joy of that day when, after the lapse of more than sixteen years, her beloved husband (why so long in coming we know not, for his heart had long been right with God) joined her at the table of the Lord, and for the first time they received together the memorials of their Saviour's dying love. Her record of the circumstances attending Mr. Phillips's decision for Christ, and public profession of his name, is too strictly personal to be given. That baptismal hour witnessed a strange mingling of life and death. A two-fold burial engaged their thoughts; for while he was thus joining the Church on earth, her mother, Mrs. Benwell, as mentioned in the memoir before alluded to, had just quitted its fellowship for that of the Church in heaven. In a corner of the sacred building, believing herself to be unrecognised by any present, sat the bereaved daughter, rejoicing to behold the husband of her affections taking upon him the vows of the Lord.

Much might be told of the state of Mrs. Phillips's feelings from time to time, illustrating the secret struggles of a soul that longed to attain unto the holiness of God. Much of her lively concern for each successive pastor, whose ministrations she was privileged to enjoy; much of her intense anxiety for the welfare of the church, and of the Sabbath school in which she long laboured with unceasing diligence; and much—how much!—of her yearning desire to do good to all within the reach of her influence. Essentially a contemplative Christian, with an ardent love of retirement, and of communion with God, yet was hers outwardly a truly consecrated life. The hand that wrote as follows, concerning an hour spent in the closet:—"I enjoyed what those only can know who have really felt that God is with them. I shed many tears, but they were all tears of joy, tears of love, tears of gratitude! The supreme love I felt to my Saviour made every word die upon my lips, but that of Jesus! Jesus!"—that hand was always at work on some deed of mercy for the needy or the suffering. Her failing sight was of late a source of much anxiety to her, not merely because it would, in the end, have made her more dependent upon others, but would have compelled her to cease from these labours of love. The apprehended evil was not, however, permitted to befall her;—there came not the blindness of earth, but the vision of glory. To the constancy and earnestness of her prayers, no less than her efforts, many a Sabbath passed in the retirement of her chamber, and many an evening in the week, when again kept by indisposition from the public assembly, bore witness. Whether herself enjoying the sweet peace of a present assurance, or "for a season in heaviness of spirit, through manifold temptations," never does she seem to have forgotten the needs of others. With her frequent "Bless me, oh my Father," was mingled the entreaty for a blessing on them also. The spiritual state of her servants was especially the object of her prayerful solicitude. After referring to the apparent indifference of one, who had been in her service some years, she says, "May I not fear that I have been too careless about her soul? May I not fear that an example of vital godliness has been too often wanting in me? Yesterday I seemed compelled, two or three times, to fall down on my knees to pray that she might

be led to Jesus; and with a little book in my hand which I was going to lend her, I hope I did pray 'in spirit and in truth.'

Years rolled on—years of joy and sorrow, health and pain, care and comfort; and now death, a frequent family visitor before, crossed her own threshold, bearing away the object of her highest earthly delight. Nursed with a tenderness and constancy that told too surely on her fragile frame, Mr. Phillips was taken to his rest in the opening month of the year 1856. There can be no doubt that her exertions, during his illness, and her sorrow for his loss, though chastened by a cheerful submission to the Divine will, worked in secret that growing weakness which at last, with rapid steps, brought her to the grave. But what a closing scene it was. "Let me die the death of the righteous, and let my last end be like *hers*." "I have longed," she wrote, many years since, after meditating on the happiness of a soul about to enter heaven, "I have longed, and I have prayed, that my dying moments may be cheered by such prospects, whenever my heavenly Father shall call me home; and I trust, through the intercession of my Saviour, that I may have my prayers granted. That her prayers were granted, the following incidents, but a few of the many which marked her last days upon earth, will show. "One reason," she observed, "why I think this sickness is unto death is because I have always believed that God would not call me till he made me quite willing to die; and now I do feel quite willing, quite ready, through Christ, and quite happy." The desire to be useful in death was intense. Many a one had a special interest in her prayers. "In the wakeful hours of the night," writes a friend, who watched her with a daughter's affection, and to the faithfulness of whose memory we are indebted for the preservation of many of these dying utterances, "I heard her pleading for them by name. 'I have always,' she said, 'asked God to grant me one desire—that he would glorify himself, not *in* me, but *by* me'—intimating that she coveted the welfare of others more than her own realisation of peace and joy."

On Saturday the 14th April, the day immediately preceding her death, she determined to utter parting words to all her friends—by messages to some, by personal communication with others. When urged to spare herself, she replied, "I must work while it is called to-day." To one friend she remarked, "I can give you little more than a sigh (referring to the difficulty with which she breathed) and a smile; the sigh is of earth, the smile of heaven." To another, "Think of me soon as one of 'the general assembly and church of the first-born.'" To a third, 'Cleave to Christ. Keep near the cross.' And yet again, in words of encouragement, to another, "Labour on for Christ. May God richly bless all your efforts." Often she expressed her regret that she had not been more faithful to those around her. "Why should anything," she asked, "be allowed to hinder our speaking of eternal things, warning where we see impropriety, and 'speaking the truth in love'?"

Mrs. Phillips had always held very strong views on the necessity for professing Christians to keep themselves separate from the world. All who knew her will remember how consistently she herself carried out these views; never conforming to the fashions and customs of the day. She now frequently expressed her conviction that the Church and the world were too much blended. "The pleasures of the world," she said, "are sought *in connection with* God's service. I have found that it is religion *alone* which has given me joy and satisfaction."

An earnest longing for rest marked the commencement of the last night—the Saturday night of closing life. "I should like you all to leave me," she said. "Let us all have rest. I am not afraid to die alone." This feeling of restlessness, however, soon ceased; and for some hours prayer and praise followed in swift succession from those failing lips. When asked, "Are you happy?" "Yes, quite, *quite* happy," she rejoined. "Have you any fears?" "Oh no. Do you think there is any reason why I ought to fear? I think I have nothing to fear." Short, earnest petitions that her sins might be washed away in the precious blood of Christ, and that she might be kept to the end "faithful unto death;" supplications for the loved church, her spiritual home for more than forty-four years, with its pastor and members; a tribute of

praise to the Father, the Son, and the Holy Ghost ; with a fervent repetition of the Lord's Prayer, closed with an emphatic amen and amen ;—these were some of the exercises of that memorable night. Often when we thought to have heard her voice no more, it breathed again the words of peace. More than once she repeated the hymn commencing—

“ There is a land of pure delight,  
Where saints immortal reign.”

On the fourth verse it was observed, “ You are not one of the timorous ones.” “ No,” she replied ; “ I do not know why I should be.” Again and again she expressed her desire in the following strain :—

“ I want to put on my attire,  
Wash'd white in the blood of the Lamb ;  
I want to be one of your choir,  
And tune my sweet harp to his name.  
I want—oh I want to be there,  
Where sorrow and sin bid adieu,  
Your joy and your friendship to share,  
To wonder and worship with you !”

We heard her also reciting a stanza or two from a poetical address, which she had herself composed, to the spirit of her sainted husband, and which closes with the anticipation of their re-union, when the moment of her release should restore them to each other.

“ Till then, thou dear one, I must say, farewell !  
Perchance thy spirit hovers near my side,  
To watch my goings, while below I dwell,  
And calm the waves that roll on life's rough tide.  
So let it be ; and then, when time is o'er,  
We meet at Jesus' feet, to part no more.”

Never will he who now recalls the scene forget the emphasis with which the concluding lines were uttered, her clasped hands raised to heaven, and her countenance brightened with a Divine smile.

The last words of the dying pilgrim reached not distinctly the listening ears that strove to catch them. They seemed, however, to shape themselves into expressions such as these : “ Farewell,” “ For ever,” “ Now.” An interval of unconsciousness and silence followed, and then, as the first beams of the Sabbath lit up the curtained room, there came the last soft sighs of dissolving nature. It was the “ now ” of Jordan's passage—of the spirit's mounting and away—of the great multitude, the joyful song, the everlasting Sabbath, and the Master's presence, world without end.

On Saturday, the 21st of April, Mrs. Phillips's mortal remains were laid by those of her husband, in the graveyard attached to the chapel at Melksham. The Rev. Mr. Soule, of Battersea, performed the funeral service ; and on a subsequent Sabbath evening her pastor, The Rev. T. E. Fuller, delivered a discourse appropriate to her decease, from the words, “ Behold, I make all things new.” Thus were represented at the last her native and her adopted home—the church that witnessed her youthful consecration, and the church that now numbers her with its sainted dead.

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LINES TO THE MEMORY OF THE LATE MRS. J. L. PHILLIPS.

The soul to its mansion, the dust to its cell,  
Sweet sleeper in Je-us, one further farewell !  
The grace of thy walk, and the light of its close,  
What glory they shed on thy mortal repose.

Farewell for a season ! 'Tis conflict for us ;  
Each heir of the kingdom is perfected thus.  
The strife of the battle and gloom of the way,  
Through these thou hast passed to the sun-rest of day.

To follow *thyself* through the mist and the maze,  
 Were conquest progressive in virtue and praise;  
 To follow *thy Master*, his image received  
 And fulness of blessing, were conquest achieved.

Thy meekness instruct us; thy fervour inspire;  
 Thy cheerful submission our fortitude fire;  
 Thy faith be our beacon, when dangers are rife,  
 And the joy of *thy dying*, give strength to *our life*!

We think of thee clad in thy bridal array,  
 A worshipper now in the temple of day;  
 Sin, sorrow, and death, lying worsted and slain  
 On the field thou hast quitted, the glory to gain.

We think of thee singing and shining afar,  
 More pure than the jewel, more bright than the star;  
 The crown of the righteous adorning thy brow,  
 And the home of thy spirit that infinite "*Now!*"

And thou—art thou thinking no thought upon those  
 Who linger'd beside thee, thine eyelids to close?  
 Oh, joy in our sorrow! still blessedly nigh  
 In Jesus who live, and in Jesus who die.

One family!—What if the elders be *there*,  
 The children are coming the triumph to share;  
 And angels, if words be not spoken above,  
 Bear heavenward and earthward our breathings of love!

J. T.

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## THE AMERICAN REVIVAL.

ALTHOUGH the excitement has subsided, the Revival continues. Mr. Finney's statement, that the rapidly rising Anti-Slavery agitation is directly attributable to the Revivals, is I think quite warranted. After recognising and acknowledging the sovereign mercy of God's Holy Spirit as the great origin of this work, I recognise three grand human instrumentalities—"Toil, Courage, Time." Hard work is the order of the day. Folks in New York, many of them, work as hard for Christ as worldlings do *for themselves*. Industry and enterprise seem as successful in the Church as in the world. They toil incessantly, and think no sacrifice too great for the remotest chance of usefulness: visiting, praying, *importuning* men to be reconciled to God, and protracted and frequent meetings, are among some of their most arduous and successful toils. "*Courage*:" every one finds a mouth; the work is done as battles are won, *by numbers*. This universal witness to the truth and confession of Christ seems to carry all before it: it is the most alarming and disturbing thing possible to the unconverted, and makes them restless and wretched—a blessed preparation of the soil for gospel truth. Women even pray and talk, and do it as men can't. While they are short, there is no possible disturbance to the most sensitive mind, and the evident self-sacrifice of it lends it additional power. 'Tis not much matter *what* is said, it is sympathy with the person that moves. "*Time*:" business and shops close EARLY. I am convinced that this is one very grand secret of the whole affair, and that where business is overdone, it is almost useless to look for a Revival. Toil is impossible, and courage is useless, without time: but then they don't either work themselves weary and unfit for other work—they don't close their shops to rest or to play, but to *toil*, and toil hard. Now if any people will pay this price for a Revival, I believe God will not withhold it from them.

New York.

BURT HINTON.

KING ARTHUR AND THE KNIGHTS OF THE  
ROUND TABLE.

No. IV.

“ Of forests, and enchantments drear,  
Where more is meant than meets the ear.”

MILTON.

IN the time of the psalmist “ the fool said in his heart, ‘ There is no God ’ ” ; in our time there is another sort of fool, or more properly a modification of that elder one who says *in his heart*, “ There is no devil.” The difficulty of the present is not to induce a belief in the existence of God; for of downright atheism there is, I suppose, next to nothing; but the evil is that God is too easily believed in; without the study of his character, as we have it pourtrayed by an unerring hand, many invest an imaginary deity with the attributes only which they wish to find in him; the witness of Scripture is received only under protest, or when mutilated by individual modifications; the only rule of these being an accommodation to man’s sentimentality or sensuality, to his ease or to his pride; and thus it is that the Deity of many is as truly a creature of the fancy, and as unlike the God of Revelation, as any idol that, beautiful in marble, was set upon Acropolis, or that, hideously carved of wood, dangled at the neck of a South Sea islander. There are some, for instance, by whom God is viewed as the beneficent all-Father; but in their partial estimate, all consideration of “ the Judge of all the earth ” is overlooked. They talk of his mercy as if with such a King there were no need of mercy; yet it is not the abundance of the air we breathe, but the faculty of respiration, that makes it the sustenance of life. In one sense we have no need of air, there is enough and to spare; but have we no need, therefore, of the means whereby it becomes useful to us? They talk about his mercy as if, under a moral constitution, mercy, without justice, were not a thing impossible; and to these the extreme agony, the urgent supplication, the “ strong crying and tears,” that pierces the ear of God when the “ *Dies Iræ* ” is wailed and wept—the most solemn, most sublime, most fearful, of uninspired pleadings ever wrung from a human soul, from a sinful spirit feeling its utter need—is but the raving of an extravagant brain, the freak of a morbid and excited fancy. I wish we were all as mad as the old monk who meant every word of that awful strain.

Hence, from a God of whom only half the truth is believed, it comes that the devil is, practically, not believed in at all. If the representation of the one part be true, then is the wily, malignant, watchful, active, strong, cruel adversary pictured in the Bible absolutely incomprehensible; he is the most purposeless of all God’s creatures; and men, with all their thoughtlessness, are too sensible to believe in such an absurdity as Satan is thus made to be. So they reject him, or at the most quote the lines which Burns has written about him; and in letting this faith out, admit self-deception, small esteem of holiness, light thoughts of sin, and complete confusion of good and evil; influences most disastrous, and in their tendency spiritually ruinous. Yet in sober truth little can be done by opposition in an active form to opinions at once so silly and so dangerous, because there is everywhere a slumbering conviction that consents to the teaching of the Holy Scriptures on these matters; there is really no necessity to enlarge upon the existence of our foe most fierce and fell, or on his unsparing toil to work the destruction of human souls with a hate that knows no pity. There wants no reference to the vivid

realising of Luther, and of our Puritan fathers, whose strong beliefs oftentimes took visible shape, and became audible words. The truth had hold of man long before their day; let all the records of our race witness from the story of the first seduction in the garden through all the myths of the nations and the literature of all lands, until Goethe made perfect what our own Marlowe had essayed. And if only we can assure a short hour's self-examination, or a few moments of meditation now, the mind will be true to the old belief.

In all fable the faith of the world in spiritual agencies, operating in we know not what mysterious ways, and having access to the mind by avenues of which we are quite unaware, may be recognised under the disguise of glamour and enchantment, exerted certainly in a good cause as well as in a bad one, for the thorough hearty men who held firmly to a belief in the devil held with equal strength to the ministry of angels—a blessing the incalculable worth whereof we lose most sadly and sinfully, since more incredulous perhaps on this point than even on the other. They knew of houris and of afrits, glendoveers and asuras, in oriental romance, and of fairies and elves that take uncounted names, in the legends of the west. That our ancestors felt there was some meaning in the exhortation, "Be sober, be vigilant;" that they were serious enough in a belief in these impalpable influences urging to right and to wrong, is evident in a thousand and one of the stories respecting Arthur, amongst others in that which I am about to recount.

The feet of the old oaks were dusk and dark; here and there fell a faint radiance upon the boles of the gnarled trunks, only their leafy crowns shone in the last light of day, and growing shadows fell far across the forest, when up the dim paths rang the *prise*; and any laggard hunter more forward than the rest, might know well, could he catch the distant note, that the blast was sounded by the king. He stood at the limit of the wood, one foot on the dying deer, and with but two of all his train to finish that hard chase wherein they had outridden by ten miles the hunt, and had killed their horses under them. Earl Urien was by him, and Sir Accolon of Gaul. They stood between the sombre forest, where neither straining eye nor watchful ear could catch token of any who rode with them at the burst; and a quiet water, that smoothly shone across to the falling sun, whence to the very feet of our heroes, trembled a long line of gold. Blinded by the glory, they had not marked a silent ship that, sailing from the sunset, glided on to the soft sands near them, sped by the west wind in its silken sail. There was no sign of life in this wondrous barque, no pilot's hand shaped her stately course, nor was the lustre of the lake broken by measured oars. "Come thence, sirs," said the king; "let us see what is in this ship;" and with the word they reached its polished deck; when sudden night dropped black upon the forest, and starless on the sea; and in no light from earth or heaven, which they might not well endure, but in the magic gleaming of a hundred torches, by whose false flicker they seemed fair as "angels of light," twelve radiant damsels welcomed, on bended knee, King Arthur and his fellows. It was close on sundown when they leapt on board; and before so much of soft and soothing beauty, what tired hunter would note the portentous aspect of the altered heavens? or in presence of the banquet remember aught but his fasting and fatigue? They took little heed, those wearied men, that they were driven before a storm that shook like rushes the giant oaks, and thundered like an angry ocean through their beaten branches; and far away at sea dashed the flying foam high over the tower that crowned Tintagel steep, and hurled on the sunken reefs and sheer forelands of rugged

dark Bolerium the crashing keels of the Phœnician traders. Never had the warriors feasted more royally, and deeply they drank, till in "richer besene chambers saw ye never none," they sank into a charmed sleep. Then all the glamour faded, all the fair phantasms fled; and when the king awoke from happy dreams, "he found himselfe in a darke prison, hearing about him many complaints of wofull knights."

Dismal was the growth of the grey dawn in that cheerless cell, revealing plainly and more plainly the haggard unshorn faces and lean forms of twenty captive knights that long had lain there in most piteous plight; some shrunken limbs were loose in the iron that had circled them for seven dreary years; and when the king flung out his clenched right hand, and struck from him with his foot, as if thus to dispel what he deemed an evil vision, and to regain the wild-wood freedom of yesterday, the act displaced a bare bleached skull, that rolled away, grinning from hollow eyes and rattling all its teeth, as though in ghastly gibe of his despair, to where gaunt skeletons and scattered bones whitened all the floor under the grey glimmer of the grated loop-hole. Nearer to him lay some who might seem to slumber, but that they were so still; they knew nothing of morning or of night, and would feel their pain no more. Death was there. How the fear of the possible future rushed upon the royal captive; and the thought of the present where he could not be. Urien and that other, where were they? Who now would shape the lawless realm into order fair? Who now head his hosts against the Northern foe? Whose arm cover his bright Guenever when the pagan are thundering at Caerleon? Great purposes frustrated, great work undone, great love become a torment, by his one hasty act. Would that he had heeded the scowl of heaven, but now "that fatal and perfidious bark" had left "no place for repentance." There was no sign of cheer, no mitigating thought; he covered his face upon the floor, and moaned in anguish that could find neither words nor tears.

But he was no ordinary captive; and they who by their devilry had brought him here meant his death to be more swift and sure than by the common chance. Spoiled of his sword Excalibur, and that gift of heaven in possession of his enemy, King Arthur's defeat in open fight was held to be certain; and he was led to the lists at noon, sworn to do battle to the uttermost. Woe worth that careless slumber! thus Samson lost the strength of the skies that was on him, and pilgrim Christian his warrant of admission at the celestial gates. A hideous dwarf, flat-nosed, with monstrous mouth, entered with a brand. Excalibur in seeming, and the king "weened well it had been so; but the sword and the scabbard were counterfeit, brittle, and false;" forged surely by some lineal ancestor of our Birmingham manufacturers who imitate a trade-mark! Thundered the heavy hoofs upon the course, checked in mid-gallop by the sudden shock of either spear upon the other shield; the horses were borne backward on their haunches, and their riders flung to earth; these lightly leaping to their feet, began in earnest the fatal fray. Here flashed the rapid swords, and there, and the stern strokes fell on the ringing mail like hail on a frozen sea. But the king was spending strength for nought; while at every blow his foeman's steel drank blood, yet he gave not an inch of ground, and once and again he smote so well that the other staggered and reeled, and was fain to withdraw awhile for rest. But life was flowing fast away in the red streams that streaked the dinted mail and dabbled the trodden grass; and stung with fury, King Arthur, gathering up what might remained, came crashing on his adversary's helm with a buffet that struck him to his knees;

when lo! the faithless sword broke, shivered to the hilt, yet always the chief "held up his shield and lost no ground, no bated noe cheere." Manfully he guarded him from the blow that told his antagonist's appreciation of that mighty stroke, and bravely was it seconded by a dash with the pommel that drove the other three strides back; but not longer might his strength endure, and he had surely fallen under the rude recompense if with the shock his good sword had not been shaken from his foeman's tingling grasp right to his very feet. Eagerly he clutched it, and drew vigour as his glad fingers tightened above the hilt; and terribly he shouted as next that other fell—the grim fire darkened in the eye to which the steel had reached through cloven helm and brain!

King Arthur had triumphed; but alas! for the closed visors and the unblazoned shields, the unlaced helmet gave to view the set lips and the features stiffened in pain of Sir Accolon of Gaul! What to the victor now was the tumult of the applauding crowd? what now the beauty of the radiant eyes that smiled congratulations from their soft blue deeps? He heard not, saw not; the crash of worlds had been unnoticed at that moment of vain longing for a grasp of that rigid hand—nevermore should it strike by his side; for a word from those livid lips—nevermore would they echo his cry in the mid-war; and the silent voice which told him this, was all the conqueror knew in his hour of victory.

"Saved, yet so as by fire," for a time deprived of the favour heaven had vouchsafed, "in deaths off," a remediless loss brought about by his own hand unknowing what it did, the life-long memory of all this bitterness; it was heavy expiation of a moment's hasty fault. Yet the earth is full of instances like this; of lives tracked to the grave by the haunting sorrows sprung out of one misdeed, it may be out of some mistake; of spirits that bear to the threshold of heaven—and that through eternity must suffer loss even there—the shadow; gloomier every year, of some early error. None, though he were himself "the blameless king," can sin, and escape the suffering. It would seem that wrong is so wrong that not even an innocent blunder can be committed with impunity. "Be not deceived, God is not mocked; whatsoever man soweth"—be he saintly as Moses or evil-hearted as Cæsar Borgia—"that shall he also reap;" "The word of the Lord standeth sure."

It was no chance that had rescued the king in that needful hour. His sword had been recovered by the unseen operation of her by whose mysterious hand it had at the beginning been locked in the enchanted stone, and who, ware of the malicious influences engaged against her hero, had watched that deadly fight to frustrate with beneficent interposition the fell design.

It was no mean magic that had lured him to his doom; it was the spell of his witch-sister, the regal sorceress, Morgan le Fay, who, in a year long past, had been made her brother's bitterest foe; while, though once merely mortal like himself, she became kindred with, and a queen among, the dark spirits of the air. It was on this wise. In other days, when suitors from far and near sued for the hand of the maiden princess, and thought only of her perfect loveliness and of the proud alliance, there came one who was weak enough to seek what the others were too wise even to dream about—the heart of that fair girl; and to him she gave, among kings, and peers, and knights, the love of all her soul. True, none of them all could stand before his spear in the tented field, and none in hall could vie with him in manly grace and courtesy; but he was an unknown squire, and the haughty spirit of the boy-brother brooked not that his beautiful sister should be borne away by one of low degree. They

fought: Paladore fell; his dim eyes closed by the passionate kisses of her he had dared to love. and who, drawn by the clash of swords, had rushed through the wood too late to intercept the fatal stroke. And now,—but hear the desolated speak:—

“When from a trance of senseless agony  
I woke to keener pangs, by frenzy stung,  
Reckless of Arthur's late repentant cry,  
Fire in my brain and curses on my tongue,  
From yonder cliff my wretched frame I flung;  
Alas, the enchanted wind my weight upbore,  
While in my ears an elvish chorus rung,  
'Come, kindred spirit, to our cloudy shoro!  
With fays, thyself a fay, come wauder evermore'!

“Since, on the rolling clouds or ocean blue,  
Or 'mid the secrets of our nether sphere,  
The goblin leader of a goblin crew,  
I wander wide —————”

hating now with the instinctive enmity of evil against goodness, yet withal with some human relentings, the meeker king for his nobleness and beauty. Though baffled here, and often afterward by Merlin's mightier spells, she ever sought to work her brother's woe. Now in the guise of love she lifted to him the spiced wine, but death was in the bowl; now, a magnificent gift, she sent a costly robe, such as that which scorched up the marrow, and shrivelled the limbs, and maddened the brain of the giant of olden story, and brought him to the flaming death on the levelled pines of Cēta; now she wrought by dire deceits, that seemed to involve inevitable doom; but from these good angels kept him; and for the rest, the monarch had “learned wisdom by the things he suffered.” When next she sought at dead of night to spoil him of his sword, the flicker of the cresset that guided her stealthy steps to where he lay in a sleep too deep for dreams, made mild lightnings on Excalibur where it lay fast in his right hand, naked.

#### ON THE DURATION OF LIFE AMONG THE POST- ABRAHAMIC PATRIARCHS.

“And the children of Israel went up harnessed out of the land of Egypt.”—*Exod.* xiii. 18.

THE Hebrew word rendered “harnessed” in this passage is an epithet built upon the number 5; from which some translators have inferred an allusion to marching by fives, or in five squadrons. Thus in the margin of our authorised version it is rendered “by five in a rank.” The Septuagint version is, however, clear enough, and renders it thus:—*“Πεμπτη δὲ γενεᾷ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου.”* “In the fifth generation the children of Israel went out of the land of Egypt.” Many eminent commentators have accepted this as the true rendering of the passage; and on this version the following remarks are based.

We are then to understand that, taking the average of cases, the multitude that marched out at the Exodus was principally composed of, or at least was represented by, the fifth generation from Jacob, the patriarch, who first sojourned in the land of Egypt as a permanent residence; and the following instances will corroborate this view:—1st generation, Jacob; 2nd, Levi; 3rd, Kohath; 4th, Amram; 5th, Moses and Aaron.

Take another from *Numb.* xxvi. 8:—1, Jacob; 2, Reuben; 3, Phallu; 4, Eliab; 5, Dathan and Abiram.

The third case we will take from Numb. xxvi. 20, and Josh. vii. 18. It is that of the posterity of Achan, who took of the accursed thing:—

1, Jacob; 2, Judah; 3, Zerah; 4, Zabdi; 5, Carmi. As Achan, the sixth in descent, crossed the Jordan, his father Carmi must be taken as the generation which, forty years previously, had come out of Egypt.

Two other instances may be drawn from the family of Levi, for which the authorities are Exod. vi. 16, and Numb. iii. 30, viz., Jacob, Levi, Kohath, Izhar, and Korah; and Jacob, Levi, Kohath, Uzziel, Elizaphan.

But how is the theory borne out by the oft-stated genealogy of Judah's house? To begin with Bezaleel, the skilful fabricator of the sacrificial implements. He evidently is not the fifth, but the eighth from Jacob; see Exod. xxxi. 1, and 1 Chron. ii. But then we must remember that his grandfather Hur was still living. Hur, though an old man, was the representative man of his race, and capable of wielding the energetic office of vice-magistrate during Moses's absence in the Mount. "Tarry ye here for us until we come again unto you: and behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them." Exod. xxiv. 14. Hur stands sixth from Jacob, thus:—1, Jacob; 2, Judah; 3, Pharez; 4, Hezron; 5, Caleb; 6, Hur; 7, Uri; 8, Bezaleel.

Another instance from the family of Judah, seemingly forming an exception to the rule, is that of Nahshon, the prince of his tribe, mentioned in Numb. vii. 12, whose ancestry stands thus:—Jacob, Judah, Pharez, Hezron, Ram, Amminadab, Nahshon.

The case of Zelophehad's daughters (see Numb. xxvi. 33, and xxvii. 1) is doubtful. But as there were other instances of grown-up grandsons being contemporary with their grandfathers while in the desert, such for example as Bezaleel, the grandson of Hur, Phinehas, the grandson of Aaron, and Joshua, the grandson of Elishama; so, in like manner, the representative man of the Zelophehad family at the period of the Exodus may not unreasonably be regarded as Hephher, who stands fifth from Jacob, when we recal the fact, that Jacob adopted Manasseh and Ephraim as his own sons. "As Reuben and Simeon they shall be mine," said the dying patriarch. To render this clear, the Zelophehad descent must here be given:—1, Jacob; 2, Manasseh; 3, Machir; 4, Gilead; 5, Hephher; 6, Zelophehad, who dying in the wilderness without sons, his daughters claimed an inheritance. Here the link supplied by Joseph is omitted. If the reader object to this omission, let the case stand as another exception to the rule.

The ancestry of Joshua, the son of Nun, supplied by 1 Chron. vii. 22—27, is linked together in such a manner that it is impossible to determine, either from the authorised version or from the Septuagint, whether some of the names there mentioned are consecutive or contemporary. From this case, therefore, nothing decisive can be extracted.

In Gen. xv. 16, the promise is made to Abraham that his afflicted seed should come into the land of the Amorites in the fourth generation. The adjustment of this statement with the hypothesis we have been considering is simply made in the following way:—The Exodus was made in the fifth generation of those who sojourned in the land of Egypt, but in the *fourth* of those who were personally oppressed; the jealousy of the Pharaohs breaking out, we may suppose, immediately after the patriarch Jacob's death, but *before* Joseph's death; for it is said, "the new king knew not Joseph."

Enough has now been said to show that, as a general rule, though not without exceptions, the descent of families was such as to corroborate the

Septuagint reading of the fifth generation at the Exodus; but this involves another consideration, viz., the duration of life necessary for such a result. Not to multiply examples, let the following case (for which we have precise materials) suffice:—Kohath went down with his father Levi into Egypt, Gen. xli. 11. Call him 10 years old at the time. To these 10 years add the years of the sojourning of the children of Israel in Egypt, viz., 216 years. This makes 226. And from this sum subtract the age of Moses at the Exodus, viz., 80 years. We have then an interval of 146 to represent the period occurring between the birth of Kohath and the birth of his grandson Moses; a calculation in full and fitting accordance with the ages of that family recorded in the 6th chapter of Exodus and in Deut. xxxiv. 7, viz. thus, Levi lived 137 years, Kohath 133, Amram 137, and Moses 120 years.

The inference to be drawn from the above is that, regarding Levi's house as a fair specimen of the whole, then the post-Abrahamic patriarchs for several generations lived over a hundred years. That the average duration of life dropped down to the present standard during the wanderings in the wilderness has been inferred from the language of Moses's lament in the 90th Psalm in reference to the "threescore years and ten," which in but a few instances were to be prolonged to "fourscore." It may be that the paternal heart of the holy man was prophetically weeping over the premature decease of those whose unbelief forbade their entrance into the promised land; and his language may thus have had no reference to human life in the abstract. But on this, as also on any other cognate points which the above remarks may suggest, I hereby invite the comments of your correspondents.

In conclusion, it may be desirable, in order to prevent confusion arising from the language of Exod. xii. 40, to quote the statement of the Rev. Hartwell Horne, that the true rendering of that verse, on the authority of the Septuagint and of all the Samaritan copies, is the following:—"Now the sojourning of the children of Israel and of their fathers which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years;" thus agreeing with St. Paul's declaration, that the said period extended from the promise to the law. The time elapsing from Jacob's going down into Egypt till the Exodus is usually calculated by the chronologists at 216 years.

J. WAYLEN.

### EDUCATION OF CHILDREN.

IF we complain that with our best endeavours, our efforts for the education of our children fail in many ways, and that our brightest hopes disappoint us; if the youth complains that he enjoys so little of the most beautiful time of life, and that he ever feels burdened by hard fetters; if we complain that the child hastens to become a boy, and the boy a man; that in this haste many a noble spirit overtasks itself, and so society receives only indifferent, useless, and exhausted labourers; these are the fruits of a vain anxiety for the future. Let us not anticipate the order of nature. Let us understand that we can work best for the future by doing each day, at each period, that which, without regard to a later time, is the best and most beneficial. If we think less of what our children as boys and men are to become, than what as children they should be; if we only seek for them, and to develop in them, that which will make their childish life beautiful, and in its way perfect; if with our love we accompany, rather than force, the development of human nature; then the instructions we impart to our children, the wise guidance which we are able to give them, will procure for them the best places in life, and, without our care, will provide best for the future.—*Schliermacher*.

## Reviews.

*Discourses by William Anderson, LL.D.* Second Series; Second Edition.  
William Oliphant & Co.; Thomas Ward & Co.

THE well-acquired and long-sustained reputation of the author of these discourses as an original and powerful preacher will afford sufficient guarantee that the matter of them will be found good, solid, and acceptable. Appended to the sermons are critical notices of the *first* series of his discourses, and some other theological works, in which eminently laudatory words are bestowed on Dr. Anderson's published writings. By the way, how is it that when reviewers, to use John Foster's phrase, "hint anything in a lower key," that a sample of the ill-favoured criticisms is never appended, just to show that the composition is the work of a fallible mortal, and not of a perfected intellect? We have been amused many a time in reading the "Opinions of the Press," &c., generally bound up with new books, to notice how sweet they all are, and have been sometimes apt to think that some authors will luxuriate over these "opinions" as by far the pleasantest part of their own volume. But then not *all* the "opinions" do kindly publishers (is it ever the author's work?) select. We find the "honey," but not a spice of the "wormwood" or the "gall"—all manner of tasteful dainties, but not one sprig of the "bitter herbs." In all our reading we were only once refreshed by meeting with a fairly stated unfavourable notice of a book appended to it—only one solitary specimen of the "*audi alteram partem*" fully preserved. We met it at the end of the third series of the sermons of Robertson, of Brighton. It is from the *Record*, and is thus headed:—"Opposed to the preceding notices is the following." We did agree with that unfavourable notice so far as this—that in Robertson's sermons—those compositions of wondrous beauty, subtlety, pathos, and love—there is wanting a lucid exhibition of the relation sustained by the Atonement of the Cross and the work of the Holy Spirit to a sinful world. The effect, however, of this unfavourable notice was to give us much greater trust in the honesty of the *favourable* notices, although it appeared to us a work of supererogation to append to *such* a work any notices at all. It needed them no more than Tennyson's "In Memoriam." The old saying is no doubt always in the *long run* true, that "good wine needs no bush," but we live in a "puffing" age, and if we publish we must all advertise our "favourable notices," or else have a sorry account at our publisher's.

We do not mean by these remarks any censure on the notices of Dr. Anderson's works appended to his volume of sermons, and we quite think, from the vein of quiet, sarcastic, original humour that evidently runs through his nature, that he would be the very man to enjoy inserting any rich specimens of hostile criticism along with those of an opposite quality. One of the notices that best meets our view of the quality of these sermons is the following, by George Gilfillan:—"There are in all his sermons flashes of genius and bursts of oratory, but their main quality is a vein of robust and original strength." We demur, however, to "the bursts of oratory." We mean by that term, on this side of the Tweed, a climax or peroration of Demosthenes or Cicero, of Chatham or of Burke, of Hall or of Chalmers. Dr. Anderson appears not to be the man to aim at that kind of thing. In the *second* series of his sermons, at least, we do not find anything answering this description. The Doctor is essentially a strong, clear thinker, and aims to be neither poet nor orator, but

(to use Henry Rogers's illustration) he is "like the man who is pressing to his journey's end, who cannot afford time for luxurious loitering. The utmost he can do is to snatch here and there a homely floweret from the dusty hedgerow, and eagerly pursue his way." He never says, "Now let us make to ourselves an image!"

In these sermons there is one great excellence which we would recommend to the earnest study of all preachers who desire to affect the masses of the people—we mean his large knowledge of the Scriptures, and his consequently rich power of *Scriptural* illustration. Old South grimly eyed the eloquent Jeremy Taylor when he wrote:—

"'I speak the words of soberness,' said Paul, and I preach the gospel not with 'the enticing words of man's wisdom.' This was the way of the apostle's discoursing of things sacred. Nothing here 'of the fringes of the North star.' Nothing of 'the down of angels' wings or the beautiful locks of cherubims.' No starched similitudes introduced with a 'Thus have I seen a cloud rolling in its airy mansion,' and the like. No; these were sublimities above the rise of the apostolic spirit. For the apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, that he who believed should be saved, and that he who believed not should be damned."

Now Dr. Anderson is just the man after South's own heart. No laborious attempt to get up flowers to stick into his sermons, which in some discourses remind us of dry and dusty *wax* flowers, or even coloured paper ones, but there are many and striking illustrations from the ever-blooming fields of Holy Scripture. To draw illustrations from sea-anemones, sensitive plants, and the like, may be a pleasing thing to the refined and literate class, yet, whilst not disregarding the more marked features of the field of nature, there is nothing equal to the power of apt *Scriptural* illustration for moving the minds of the vast masses of the common people, for whom we presume the gospel was chiefly intended.

Another excellence in these sermons is that which he hints in the preface—that they are the result of "*much pondering of mind.*" He has been well described as a strong, simple-minded, clear-visioned, and earnest man. His mind is vigorous, original, and logical, and whatever flowers you find in his sermons are not supported as by a bending, rotten post, but by a healthy, patient logic, bearing up his beauties like a granite cliff. His style is like his mind—as far as possible from the misty and the flimsy—clear, compact, and abounding in strong idiomatic Saxon. We hope many of our readers will possess themselves of this volume and study it. It will do them good most assuredly.

We had marked several passages for quotation, but space forbids. One, however, we must subjoin, as it is very appropriate to a class often mourned over—the scions of genteel Dissenting families, who go over to the Established Church, because *that*, they think, is *more* respectable than the church of their fathers, and affords a more unfettered scope to their gay and worldly propensities. Would that all *going* or *gone* to the Established Church would refresh themselves with these words of an uncompromising John the Baptist like William Anderson. They occur in an excellent sermon on "A Christian, Christ's Friend," page 285.

"What judgment shall we form of those who, born and educated in their youth, and cherished in the faith a considerable length onward in their manhood, in Dissenting or Non-conforming communions, where they received all the religion of which they are possessed, and, in many cases, a good deal more which they have lost, shall yet, when they have

acquired a little sordid wealth, and been elevated through its influence to municipal or parliamentary honours, desert, and thereby discredit and enfeeble, the churches of their fathers, yea, their own original churches, without any plea of conscience or of being better edified elsewhere, their only plea being, that the conventicle does not become their upstart gentility?"

Hereupon the Doctor adds this pungent note :—

"My opinion of these men is, that at Constantinople they would submit to be circumcised, for the honour of being made *bashaws* with three tails, or even two only, carried before them in procession to the mosque, where some mufti, he also a circumcised Christian, performed the praying. If my vocabulary or imagination had presented me with words, or representations more expressive of scorn, I would eagerly have laid hold of them for the exposure of the unprincipled renegades. And yet, when I reflect, why be so bitter? Does not the departure of such men, both bashaws and muftis, relieve a church of *scum*?"

A little bit of heterodoxy is found, however, in the same note, which (whilst thoroughly concurring in the views just quoted) we should like to correct. The Doctor, after speaking very kindly of us Baptists, adds, as if to show his soundness in the faith, "After thirty-seven years, there is no ministerial function in which I take greater delight than the inaugurating of the little ones," that is by infant sprinkling, of which he assures us he has written a defence. Now it is never too late to mend, and we should advise the Doctor to try what superior and unknown joys the "inauguration" of *adult* believers would afford him. Let him try for once that "reasonable service" wherein intelligent beings profess "repentance towards God, and faith in our Lord Jesus Christ," expressing in solemn personal act the meaning of these striking words :—

"Baptized into our Saviour's death,  
Our souls to sin must die;  
With Christ our Lord we live anew,  
With Christ ascend on high."

We are much mistaken if after applying his strong logical sense and honest Christian mind to an unprejudiced view of this question *again*, he does not come to the conclusion, that on this subject, though late, he has at last found out, in our mode, or rather Christ's mode, "a more excellent way." A.

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*Lights and Shadows of Church Life in Australia: including Thoughts on Some Things at Home.* By T. BINNEY. To which is added, *Two Hundred Years Ago: Then and Now.* Jackson & Walford.

THIS is in many respects a disappointing book. It is, in the first place, very unlike what we had all hoped for. When a man of the rare insight, capacious intellect, warm and broad sympathies, and unprejudiced impartiality of Mr. Binney, visits our young and vigorous colonies in Australia, we not unnaturally expect a work of extraordinary interest. There are a thousand things upon which we should thankfully hear the judgment of such a man on such a subject. The title of the volume, if it tended to restrict the range of our expectations, served to render them even more intense. "Lights and Shadows of Church Life in Australia." What a fine theme! The vigorous and adventurous youth of England having stripped themselves of conventionalism and traditional usages, have been constructing systems of ecclesiastical polity under new auspices and in new forms. What will the wisely-conservative yet free and untrammelled intellect of Mr. Binney have to say upon these matters? "Thoughts on some Things at Home;" here we have clearly a comparison between the religious life of the colony and that of England. "To which is added, *Two Hundred Years Ago: Then and Now;*" this will surely be a racy and piquant historical parallel between the past and the present. With

expectations thus highly raised, we threw ourselves upon the volume. Great was our disappointment when we found that it was almost restricted to a single point—the controversy which had arisen in Adelaide as to the admissibility of Mr. Binney to preach in the cathedral and other Episcopal churches of the colony.

Mr. Binney seems to anticipate the prevalence of such a feeling; for he devotes a preface of forty-eight pages to explaining that he never intended to write a book on Australia at all, and to assigning his reasons for thinking that a volume which he styles “a spade full of rubble thrown in among the first rude layers of the colonial ecclesiastical structure” might not be without its use. There is a sensible French proverb to the effect that “if we cannot have what we like, we should like what we have.” This is not difficult to practise in regard to anything which Mr. Binney gives us. Whatever he writes is sure to be worth reading. We will not then complain of this cold collation because it is not a banquet, but thankfully accept what he gives us. The subject of which it treats is one rising daily into importance. The movements both within the Church and outside its pale are daily giving to it a deeper significance and a more commanding interest. This contribution towards the formation of correct views upon it is welcome, and deserves our gratitude.

Having got through the preface, with its explanations and justifications, we come to a long, able, and interesting letter by the Right Rev. the Lord Bishop of Adelaide. It is an instructive and suggestive incident that a prelate should write in this style to an Independent minister, addressing him repeatedly as “Reverend and dear Sir,” expressing regrets and offering reasons for not being able to offer the cathedral pulpit to him. This communication, which will repay perusal in many ways, is followed by Mr. Binney’s address to the ministers and delegates of the Tasmanian Congregational Union, which took two hours in its delivery. In it the bishop’s letter is examined with equal acuteness and candour, and the general question of a comprehension of all Protestant Evangelical denominations within one ecclesiastical organisation is discussed. Then come appendices of various kinds, tending to illustrate and enforce the views advocated in the former part of the book. We have the correspondence between Sir R. G. MacDonnell, the Bishop of Adelaide, and Mr. Binney, a very able letter by the Rev. Canon Russell (who twelve or fourteen years ago was a student in Stepney College), and communications from other persons on the same subject. The volume closes with “Two Hundred Years Ago,” which chiefly consist of extracts from, and criticisms of, the pamphlets on Liturgical Revision, by the Revs. Isaac Taylor and P. Gell.

As regards the great question at issue—the comprehension of all sects in one catholic body—though there are many valuable suggestions made by the writers, Episcopal, clerical, ministerial, and laic, each occupying his own point of view, and seeing the object in a different light and at a different angle to the others, yet we cannot say that very much is done towards its settlement. From the form in which the question was raised it was scarcely possible that the real difficulties in the way of union could be plainly and boldly indicated. The chief obstacle in the way of the union wished for is to be found in the exclusiveness of the dominant sect. All bodies of Evangelical Nonconformists freely interchange religious ministrations. Independents, Baptists, Methodists, and Presbyterians occupy each other’s pulpits, and are associated together in all good works. Those of our own body who most strenuously contend for the practice of a strict communion, are not one whit behind others in a catholic spirit, and in free fraternal intercourse with their fellow-Christians up to the point at which their conscientious interpretation of the law of Christ comes in to forbid it. Amongst Protestants it is the Episcopal Church alone which holds itself aloof in haughty isolation from all others. Mr. Binney admirably points out how the spirit of the system overpowers the spirit of the man; and shows that however much the individual may desire to cultivate fraternal intercourse with his Dissenting brethren, his connection with a State-endowed Episcopacy comes in to prevent it. Feeling this very strongly, and being more than ever convinced of it by the perusal of this volume, it seems to us that the separation of the Established Church from the State would do more to bring about a true union

of all believers than any scheme of comprehension, however well considered, or than any efforts of the Evangelical Alliance, however well intended.

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*The Annotated Paragraph Bible. Containing the Old and New Testaments arranged in Paragraphs and Parallels, with Explanatory Notes, Prefaces, &c.* Religious Tract Society.

We have noticed in terms of high commendation the separate parts of this admirable work as they have successively appeared. Now that the volume is complete, we desire again to draw the attention of our readers to it. We are sure that those who have not leisure to use, scholarship to profit by, or money to purchase more elaborate commentaries, will find in this everything they can desire. It contains a fund of condensed information upon all points connected with the inspired volume which can scarcely be too highly praised. The following points deserve notice:—I. The Maps. There are eight of these, all of which are excellent specimens of cartography. Inferior in beauty and finish to those in Bagster's Biblical Commentary, they are quite equal to them in accuracy and clearness. The physical map of Palestine and the adjacent countries is one of extraordinary interest. It contains a mass of information which will repay a long and patient study. II. The Prefaces to each book give an analysis of its contents, point out its place in the canon in relationship to the other books, and state any facts of interest and importance in its external history. There are likewise historical and chronological summaries, with appendices of various kinds, interspersed throughout the volume. These are for the most part very valuable. III. The text, which is that of the authorised version, is arranged in paragraphs, and in the poetical books in parallelisms. Each paragraph has an italicized heading stating its subject, and in the poetical passages the burden of the ode is printed in small capitals. In the prophetic books this contributes much to the clearness of the text, and gives to it a force and emphasis which is lacking in our ordinary Bibles. IV. The parallel passages and marginal references, though not very numerous, are admirably selected. They do not merely take up some catch-word, referring in the manner of a concordance to other passages in which the same word is found, but are always illustrative of the meaning of the text, and thus make the Bible self-interpreting. V. The notes, though necessarily very brief, are deserving of all praise. Their concentrated meaning often reminds us of Bengel's inimitable exposition. The best authorities have evidently been consulted. The editor has exercised a free and independent judgment in the use of exegetical helps and in the interpretation of the text. The indecision, reiteration of vague commonplaces, slurring over of real difficulties, and needless explanation of imaginary ones, so indicative of second-hand scholarship, are seldom found here. We can, however, trace in not a few places the injurious influence of that timidity which inevitably results from the organisation of the Religious Tract Society. If we are right in our conjecture that the editor of this volume is a true scholar, he must sometimes have groaned either at the restrictions imposed upon him or at the excisions from which his manuscript has suffered. The constitution of the Tract Society is, however, so peculiar, that, instead of complaining of these restrictions, we are rather disposed to commend the measure of freedom here allowed and enjoyed. One typographical defect strikes us—the page is too wide and the type too small to be read across conveniently. It is exceedingly difficult to carry the eye from end to end along the line of such a page. Double columns, in the prose passages at least, would have rendered it much more easy to use, especially in the case of those whose sight is at all feeble. This, however, is but a very slight defect, and need not prevent our giving a very thorough and cordial recommendation to this volume. It is decidedly and incomparably the best commentary of the whole Bible in a single volume with which we are acquainted.

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## Brief Notices.

*Is it not Written? Being the Testimony of Scripture against Romanism.* By E. S. PRYCE, A.B. Smith, Elder, & Co.—We greatly regret that the pre-occupation of our space this month prevents our doing anything like justice to the admirable work before us. With great cogency and clearness Mr. Pryce discusses the questions involved in the controversy with Romanism under the following heads:—I. The Rule of Faith. II. The Interpretation of Scripture. III. The Church. IV. Justification. V. Papal Supremacy. VI. Transubstantiation. VII. The Sacrifice of the Mass. VIII. Purgatory and Indulgences. IX. The Idolatry of Romanism. Two things will strike the reader in this list of subjects. *First*, that the treatment of the question is exhaustive and complete. Romanism in all its doctrinal characteristics is here investigated in the light of Scripture. Either implicitly or explicitly all the questions at issue between it and Protestantism come under review. *Second*, the most rigid, logical sequence is observed. This we deem of prime importance. Neglect or mistake here is fatal to the validity of the argument. Not a few controversial works on the Catholic question have altogether failed of their purpose from no other cause than this. Mr. Pryce has adopted an arrangement which it would be difficult to improve or to alter without injury. Each link of the chain is in its proper place. Together they form a complete and perfect whole. If Romanists were open to conviction, we might hope for great results from this convincing argument. But their system is so entirely a thing of prejudice, of imagination, and of blind credulity, that logic is wasted upon them. The volume, however, will accomplish a good work by arming Protestants against the sophistries, insidious wiles, and the impudent assumptions of that bastard Romanism now so rife in England. The volume has very much to recommend it apart from its polemical value. It abounds in sound scriptural exegesis; the claims of pure spiritual religion are ably illustrated and cogently enforced; the supreme authority of Scripture having been amply vindicated in the opening chapter, everything is referred to it for decision in a manner which is at once edifying and instructive.

*History of the Temporal Power of the Popes; with an Appendix of curious and scarce Documents.* By W. ELFE TAYLOR, Wertheim, Macintosh, & Hunt.—The in-

creased attention paid to the Roman question is rendered manifest by the profusion of works upon it now issuing from the press. Whilst Mr. Pryce discusses its doctrinal claims, Mr. W. E. Taylor assails and denounces its secular sovereignty. He traces out, with ample learning, the crimes by which it first acquired and has subsequently extended its temporal power. His *resumé* of the history of Papal Rome is, in the main, correct. We think, however, that he has weakened the effect of his narrative by omitting all that is decently moral and virtuous in the thousand years of Pontifical government, or rather misgovernment. He has painted it too uniformly black. This gives the reader an impression of exaggeration and over-statement. Criminal as is the history of the Popes, it is not all crime. A little relief would have heightened the effect of the picture. The illustrative documents at the end are very curious and interesting, and the work altogether contains much valuable information. The volume is well-timed now that all men are talking about the Legations, the States of the Church, and the ground on which the Papal power rests.

*England and Missions.* By the Rev. F. BOSWORTH, M.A. Being the Sermon preached before the Baptist Missionary Society, April 25, 1860. Price 3d. H. J. Tresidder.—A really missionary sermon is now, unhappily, very rare. Those which receive the name have seldom anything to do with missions, except indeed the collection at the close. Mr. Bosworth's discourse this year formed an exception to the rule. That it was most successful as preached, all who heard it can testify; that it will achieve a yet larger success as printed, we cannot doubt. We have rarely read a more instructive and suggestive abstract of the history of missions. We are thankful that it has been published, and published, too, at a price which will secure for it a very wide circulation. It cannot be read without profit. It embodies the results of very extensive research. Its appeals for new activity in the great missionary cause are of rare cogency and power. If the members of our churches "mark, learn, and inwardly digest" its lessons, they cannot fail to derive great benefits from them.

*Lectures on the Lord's Prayer.* By the Rev. F. EDWARDS, B.A. Judd & Glass.—If these thoughtful and edifying discourses are characteristic of Mr. Edwards's ordinary ministry, we may congratulate the

church in South Parade, Leeds, upon their newly-settled pastor. The style is clear and simple; the exegesis able, thorough, and richly suggestive. Trench, Olshausen, Stier, and Alford, have been used freely, not servilely, and with ample acknowledgment. That each fresh writer on this wonderful prayer should find something new and striking to say respecting it, is no slight proof of its Divinity. Well might Luther exclaim, "The Lord's Prayer has no equal. I constantly repeat it, mingling it with my tears. It comprehends such great and celestial things, that no heart is able to search them out."

*Three Years in Turkey: the Journal of a Medical Mission to the Jews.* By J. MASON, M.D. John Snow.—Dr. Mason was employed as medical missionary to the Jews; first at Jassy, at Moldavia, and then at Constantinople. His position gave him great facilities for intercourse with them, and he gained some very curious glimpses of the interior of modern Jewish life. As might be supposed, the Jews of Eastern Europe retain many more of their characteristic national usages than do those of England, where toleration and civilisation have tended to assimilate their habits of life to those of surrounding society. His work seems to have been on the whole successful; and the personal history of some of his converts is deeply interesting. As he returned home twelve years ago, and can speak of nothing subsequent to the year 1848, his accounts of Turkish society and politics are obsolete. Even prior to that date changes were going on very rapidly among the Osmanli. The Russian war has greatly accelerated the progress and the intensity of those changes. Whether they will issue in the dissolution or the renovation of the Ottoman empire, has yet to be seen. Dr. Mason's narrative of events up to that time is clear and good; and his descriptions of the personal character and habits of the Sultan are interesting. All who take an interest in the modern Jews, and in missions to them, will peruse this book with great gratification and benefit.

*Brazil: its History, People, Natural Productions, &c. With Map and Engravings.* Religious Tract Society.—This volume is one of the valuable series now in course of publication by the Tract Society on the various kingdoms of the world. Two or three have appeared on Great Britain, one on Turkey, and one on Japan. We are disposed to think this the best of them. The writer has evidently been compelled to use materials at second hand. His work, therefore, wants that vividness of description which nothing but personal

acquaintance can give. It is, however, an excellent compilation; giving an account of the history, social and religious condition, natural productions, and aboriginal inhabitants of Brazil. The notices of Brazilian geography are few and inadequate. The physical aspects of the country might advantageously have received ampler notice. They are on so gigantic a scale, and, as Mr. Buckle points out, have exerted so mighty an influence on the development of the people, that their history is incomplete without it. In all other respects the information is full, clear, and satisfactory.

*The Works of John Angell James.* Edited by his Son. Vol. II. Hamilton, Adams, & Co.—The second volume of the collected works of Mr. James has just appeared. It consists of sermons preached on public occasions by the venerated pastor of Carr's Lane, Birmingham. Many of the discourses excited much attention at the time of their delivery, and we are glad to see them rescued from the oblivion which awaits single sermons. Though they suffer from the absence of that impressive delivery which contributed so much to the effect of Mr. James's preaching, yet they will be read with interest and edification. Few sermons which have been effective as delivered from the pulpit could bear the test of being perused in the study so well as these. They possess more than an ephemeral value, and we are glad to see them brought together here.

*The Still Hour; or, Communion with God.* By AUSTIN PHELPS. Strachan & Co.; Sampson Low & Co.—We can hardly praise this little book more highly than by saying that it constantly reminded us of Mr. Sheppard's inimitable "Thoughts on Private Devotion." It has the same gentle meditative beauty and pensive grace, the same suggestiveness, aptness of illustration, and deep-toned spirituality. It is even more heart-searching than Mr. Sheppard's book. It comes close home to the delusions we practise upon ourselves in prayer. In this age of intense rivalry and competition in which men are too busy to spare time for the closet or the sanctuary, save on the Sabbath-day, the publication of such a book must be beneficial. We trust that it will be circulated by thousands among the members of our churches, leading many to enter their closets and pray to their father which seeth in secret, that he may reward them openly.

*Cassell's Illustrated History of England.* The text by WILLIAM HOWITT. In parts, price 5d. each. Cassell, Petter, & Galpin.—This History of England commences with the reign of George III., and is already carried on nearly to the final crisis of the

American War of Independence. The incidents of that memorable, but to us disastrous and disgraceful struggle, are well narrated. The political intrigues of the time—the source and origin of our calamities—are told with general fairness and impartiality. The illustrations are numerous and good. We could wish, however, that those which are purely imaginary were more clearly distinguished from such as have historical value and authority. The text and the illustrations are so spirited and vigorous, and the price so moderate, that they leave little to be desired in a history for the people.

*Large Type Tracts for the Aged.* Price 3d. Book Society.—Six well-written tracts, stitched in a wrapper, and printed in a clear, large, bold type. They are admirably suited for their purpose.

*United Prayer-meeting Hymn Book.* Limp cloth, price 4d. H. I. TRESIDDER.—We have here about 200 admirably selected hymns adapted to united prayer-meetings. Two good indices, one of subjects, another of first lines, add to the facilities for using it. The hymns are all good, and chosen with special reference to the object. A better volume for the purpose could scarcely be compiled.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

**HADDENHAM, CAMBS.**—Services of a very interesting kind took place on the 15th of May, at Thetford. Two sermons were preached by the Rev. J. Hart in a large barn, which was crowded in every part. Messrs. Tebbut and Butcher took part in the services of the day. In the afternoon the Rev. T. A. Williams baptized twenty candidates. We are happy to say that fifty-six members have been added to the church during the ten months of Mr. Williams's ministry here, and the good work is still progressing.

**KILMINGTON, DEVON.**—A tea was provided on the 6th inst., of which a goodly number partook. After tea a service was held; the Rev. J. Stanbridge read and prayed, the Rev. E. Edwards, of Chard, preached, and the Rev. J. Bishop closed with prayer.

**WANTAGE.**—On Thursday, April 19th, the corner-stone of a new Baptist chapel was laid in this ancient town. The Rev. R. Aikenhead gave out the 118th Psalm, and engaged in prayer, after which the stone was laid by Thomas Liddiard, Esq. The Rev. Charles Vince then delivered an address, referring to the early period at which the church was formed and the persecutions to which Nonconformists were exposed. A tea-meeting was held, the ladies of the congregation furnishing the trays. Addresses were delivered by the Revs. S. Edgar, R. Breeze, and W. Allen. The service in the evening was held in the Wesleyan chapel. The Rev. W. Allen introduced the service, and the Rev. C.

Vince preached. The chapel will cost about £1,400, towards which more than £600 have been raised by the church and congregation.

**COLEFORD.**—On Wednesday, April 25th, a tea-meeting was held at this place, in furtherance of the reduction of the debt. About 400 sat down to tea. A meeting was afterwards held in the chapel, when contributions were handed in, to which Mr. Penny added upwards of £200 received by him from friends at Clifton, including one gift of £100 from R. Leonard, Esq. The debt, which before stood at upwards of £750, is thus reduced to about £500. The meeting was addressed by the Revs. J. Penny, R. Stephens, P. Preece, and Dr. Batten. The approach of Mr. Penny's separation from the church and congregation was alluded to by each speaker. Mr. Penny, in a few words spoken under much emotion, said that throughout the remainder of his life Coleford would be remembered with much attachment, and that his sympathies with its welfare would not cease.

**MONMOUTH.**—A numerous company assembled on Tuesday April 24th, to celebrate their annual tea-meeting. The Rev. John Watts, formerly of Coventry, presided. Addresses were delivered by Rev. Messrs. Howells, Penny, Johnson, and Mr. Graham. The attendants were congratulated upon having received the valuable services of the Rev. John Watts as their minister.

**UXBRIDGE.**—Very interesting services were held on April 17th and 22nd, in connection with the anniversary of the Baptist

Chapel in this place. The Rev. James Fleming delivered a powerful address. At half-past six o'clock the Rev. F. Tucker, of Camden Road Chapel, gave a very beautiful discourse. The Revs. S. Lillycrop, J. Gibson, and G. Rouse Lowden, pastor, took part in the services. On the following Sunday the Rev. Mr. Harris preached. Funds are greatly needed for this cause.

**NEW BAPTIST CHAPEL, DAWLEY BANK, SALOP.**—The foundation-stone of the above chapel was laid on May 14th, by Dr. Cranage, the Old Hall, Wellington, in the presence of about 2,000 persons. The Rev. F. Hemas engaged in prayer, and the Rev. A. Warner read a portion of Scripture; the Rev. T. Skemp then presented a silver trowel to Dr. Cranage, who, having laid the stone, delivered an excellent address; after which the collection was made, amounting to £31 2s. 0½d. Addresses were also delivered by the Revs. T. How, D. Jennings, and J. Judson. This cause is in its infancy, the first chapel having been built in 1846; but God's blessing having attended the means employed, the place became too strait, and hence the necessity for a new chapel. The people are mostly poor, but will raise upwards of £200 towards the building. Will not some of their brethren aid them in this undertaking?

**OAKLANDS CHAPEL, SHEPHERD'S BUSH.**—The church and congregation having engaged the services of the Rev. Charles Shakspeare as their future pastor, were desirous of liquidating the debt of the chapel prior to the commencement of this gentleman's labour. A social meeting was held in the vestry of the chapel on Monday evening, May 21st, when the treasurer reported that the balance due to him amounted to between £1,700 and £1,800. Subscriptions and donations were then received, and before the close of the meeting *the whole amount was paid.*

#### TESTIMONIALS AND PRESENTATIONS.

**PADDINGTON.**—A social meeting of the church and congregation in New Church Street was held on May 10th, to celebrate the twenty-fifth anniversary of the pastorate of Dr. Burns. Dr. Burns gave an outline of his twenty-five years' ministerial charge, with reminiscences of his literary productions, embracing upwards of thirty-eight separate works, forming fifty volumes. The first speaker was the Rev. John

Stevenson, A.M., who presented to Dr. Burns, in the names of the subscribers, a purse of gold of the value of 100 guineas. An address was also read, a copy of which in letters of gold accompanied the testimonial. Dr. Burns, in reply, acknowledged this mark of kindness, and observed that it would defray the expenses of his contemplated tour in Italy, Greece, Asia Minor, Egypt, and the Holy Land. Addresses were delivered by Rev. W. Blake, Rev. E. Davies, Rev. J. Clifford, Mr. John Plato, Mr. Payne, and Rev. Dawson Burns. Devotional exercises concluded, as they had commenced, this celebration of a quarter of a century's pastoral labours and success.

**PERSHORE, WORCESTERSHIRE.**—The Rev. F. Overbury having resigned his pastorate, which he had held for twenty years, and accepted an invitation to King Stanley, a tea-meeting was held on May 2nd, for the purpose of presenting him with a testimonial. After tea the chair was taken by H. Hudson, Esq. Suitable and affectionate addresses were given by the Revs. J. Green, T. Wilkinson, H. E. Sturmer, M. Philpin, S. Dunn, and T. Michael. The testimonial, consisting of silver tea and coffee service, elegant time-piece, a purse of thirty sovereigns, papier maché trays elegantly inlaid, card-basket from teachers and pupil-teachers of British school, handsome inkstand from children of Sunday-school, handsome cabinet, vases, &c., was presented by H. Hudson, Esq., and acknowledged by the Rev. F. Overbury, in an address in which he expressed his cordial thanks for all the kindness he had received during twenty years.

**LYDNEY, GLOUCESTERSHIRE.**—On the 16th ult., a testimonial was presented to the Rev. E. E. Elliot upon his retirement from the pastorate. The presentation was attended by above 1,000 persons, including the Rev. Dr. Thomas, G. M'Michael, P. Sells, A. Hudson, and other ministers and gentlemen of all denominations. The testimonial consisted of a purse containing £308 2s. 6d., and a parchment scroll with an inscription. At the same time Mr. Elliot was presented with a handsome silver salver from a friend at Bridgwater.

**HARLOW, ESSEX.**—On May 15th, a meeting was held, which was attended by a large and respectable audience. The Rev. T. Finch was appointed to the chair, who called upon Mr. Young to address the meeting, to which Mr. Young responded in a speech full of Christian kindness, and concluded by presenting to Mr. Edwards a handsome gold watch and chain in an elegant case. The Rev. E. W. Finch then addressed the meeting, and on

behalf of the young people handed to Mr. Edwards an elegant inkstand and a copy of "Robinson's Biblical Rescarches." Further addresses were delivered by the Rev. Dr. Evans, Mr. Dillon, and some of the deacons and members, all testifying to the loss which would be sustained at Harlow by the removal of Mr. Edwards.

#### ORDINATION AND RECOGNITION SERVICES.

**BOLTON.**—A series of services were held May 17th, at the Baptist Chapel, Moor Lane, on the designation to the pastorate of the Rev. George Davies. The Rev. Hugh Stowell Brown delivered an able and telling discourse. The Rev. W. F. Burchell then delivered an appropriate charge. In the evening the friends assembled for tea, after which a public meeting was held. James Barlow, Esq., presided, and addresses were delivered by the Rers. J. P. Carey, H. S. Brown, W. K. Armstrong, R. Best., F. Bugby, and others.

#### MINISTERIAL CHANGES.

The Rev. Dr. Bannister, of Paisley, has received and accepted a unanimous and very cordial call to the pastorate of the Baptist Church, Walkergate Lane, Berwick-on-Tweed. The Rev. Doctor commenced his ministry in connection with the above church on the first Sabbath in May.—The Rev. W. Hawkins, of Bradford, Wilts, has accepted the invitation of the church meeting at St. John's Hill, Shrewsbury.—The Rev. Charles Shakspeare, of Somerleyton, has accepted a cordial invitation to the pastorate of the church at Oaklands Chapel, Shepherd's Bush.—The Rev. T. Avery, late of Aston Clinton, has accepted an invitation from the church at Glemsford.—Mr. Caleb C. Brown, of Rawden College, has accepted the invitation to the pastorate of the Baptist Congregational Chapel, Battle, Sussex. Mr. Brown hopes to enter upon his labours the first Lord's-day in June.

#### RECENT DEATHS.

##### MRS. WILSON SEN., OF EXETER.

Mrs. Wilson, Sen. (a name well-known among the churches in Devonshire), was born at the village of Woodbury, in April, 1773. Her maiden name was Vinicombe, and her parents, though in humble circumstances, were, it is believed, almost the only persons who in that dark village felt anything of the power of religion. Of

her early history little is now known; almost all who lived *then* have long since passed away. When grown to womanhood, she came to Exeter, and lived with an aged Christian lady; here she first felt the saving power of truth; but it is not known exactly by what means she was converted to God. She was baptized at South-street Chapel, by the Rev. Mr. Mannering, about the year 1803, and continued for some years a member of that church. In the following year, 1804, she was united in marriage to her late husband, then a young and zealous member of the church assembling at the Tabernacle, Coombe Street, of whom it is not now too much to say that his praise was in all the churches. He was then engaged in a business which occupied his time during the whole of the week, and on the Lord's day he was generally employed in preaching the gospel in neighbouring towns and villages.

After some years, her husband, though still continuing his business, became pastor of the church at Topsham. To assist him in his efforts to do good among the people there was her constant aim, when, in the midst of his days and usefulness, the Lord saw fit, very suddenly, to call his servant away from labour on earth to rest in heaven. *This* was by far the *greatest trial* that she was ever called to endure; it was entirely unexpected by her, as her own health had been for many years in a very weak state, while that of her husband was strong and good. She had never anticipated being a widow, and the stroke fell on her with overwhelming severity. This was in the year 1832, and it was thought for a long time that she would soon follow her loved one to the rest above; but He who had inflicted the blow graciously sustained the wounded spirit, and she survived the trial; for there was still a work for her to do on earth, to "bear fruit in old age" to His glory who had thus proved himself faithful to the promises of his word. How she has, through Divine grace, been enabled to do this, is fresh in the recollection of all who have known her. She has been at all times ready to talk of her own weakness, sins, and imperfections, a very favourite and frequently repeated thought being that verse of Toplady's, commencing "Nothing in my hand I bring," or that of Dr. Watts's—"A guilty, weak, and helpless worm."

Her last visit to the house of God was on the first Sabbath in October, when she united in commemorating the dying love of her dear Saviour. Added to her infirmities, this winter she has suffered from an attack of erysipelas, which caused her much suffering, and she frequently said she had not learnt to bear pain of body, and there-

fore her heavenly Father was thus trying her faith and patience; and she liked to talk to those about her of the *many, many* mercies she was daily receiving. Her memory, and indeed all her mental faculties, continued strong unto the last. She would frequently repeat aloud the whole of some of David's Psalms, and many hymns, which were treasured in her mind. On Saturday evening, not two days before her death, she repeated the whole of that favourite hymn, "Jesus, lover of my soul," with strong emphasis and much feeling. On the day following she enjoyed a very calm and peaceful Sabbath, seeing and conversing with all her beloved family, and with great pleasure hearing them read and pray with her; and in the evening, sitting up in her bed, she had her Testament given her, and read through the 14th chapter of John's Gospel. She was left at night in charge of her kind attendants. About seven o'clock in the morning, a change being observed, her family were called, and soon gathered around her bed, but it was too late to obtain any sign of recognition; all consciousness had fled; she lay as if sweetly sleeping; her breathing became gradually slower and fainter, until just about eight o'clock, when the last breath was drawn so imperceptibly that it was not known to be the last, and her mourning relatives watched earnestly for another, but all was over, she had slept the sleep of death. Thus peacefully, and in calm tranquillity, did she pass away; and those who loved her feel that, in this respect, as in many others, their prayers on her behalf have been strikingly heard and answered.

Her removal, though it has not come too soon, is yet greatly felt, not only by her own family, of whom she lived to see the fourth generation, but by a large circle of friends, by whom she was greatly respected, and for whose gratification this sketch of her history is here inserted. Her remains were taken on Saturday, January 15th, to Bartholomew-street Chapel, where she had long enjoyed the communion of saints, and a numerous congregation were there assembled to join in the solemn service, which was conducted by her pastor, the Rev. E. H. Tuckett, and from thence adjourned to the cemetery, where all that was mortal was committed to the grave in sure and certain hope of a glorious resurrection.

On the following evening the event was improved to a crowded congregation by a solemn and impressive sermon founded on the 26th verse of the 5th chapter of the Book of Job, and it is earnestly hoped that impressions then produced in many hearts will not soon nor easily be forgotten.

Can we not all, in reviewing this brief sketch, fervently unite in the desire, "Let me die the death of the righteous, and let my last end be like hers"?

MR. JOHN RYLAND.

Mr. John Ryland was born at Biggleswade, Bedfordshire, February 24th, 1798. He was the child of godly parents, and early in life evinced a taste for intellectual pursuits, which secured him from those temptations and snares by which youth is so often overcome. In the morning of life Mr. R. identified himself with the Baptist church of that town, where he continued to attend for a period of forty years. Until the last six months of his life he had been seldom laid aside by sickness. But the close of his career was marked by intense sufferings, which were sustained with great patience. "Christians," said he, "should not merely submit to the Lord's strokes, but cheerfully acquiesce in their heavenly Father's discipline." In answer to the inquiries of a friend respecting the state of his mind, the reply was, "I have no raptures, but a calm trust in the grace of God, through Jesus Christ." Yet there were some seasons in which faith gave way for assurance. We shall not forget the remarkable emphasis placed on some portions of Holy Writ: "I am the resurrection and the life;" "He that believeth in me, though he were dead, yet shall he live;" and "Thy rod and thy staff they comfort me." It was remarked by an intelligent and deeply interested spectator, that in this instance philosophy and Christianity celebrated a common triumph over the fear of dissolution, verifying the declaration of eternal truth, "The righteous hath hope in his death." A minister of the gospel, to whom the deceased had been much attached for many years, one day remarked to his suffering friend, "You can now enter into the spirit of Dr. Watts's beautiful lines—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall."

"Yes," replied Mr. R.; "my hope rests entirely in Christ." Genuine and deep humility were displayed in the experience of this dying believer, conjoined with extreme gratitude for any little attentions bestowed upon him, and a comparative indifference to the trials and vexations of earth. An attendant having given utterance to some sentiments which were thought too laudatory, Mr. R. kindly checked him, "Do not praise the creature; 'By the grace of God I am what I am.'" It is time for us to draw this memoir to a close,

though much might be added. Mr. Ryland was privileged to enjoy the respect and esteem of his fellow-townsmen, the affection of the church and congregation with whom he worshipped, and the fervent regards of the ministers who successively presided over them. During the latter part of his life he realised much spiritual enjoyment at the week-day services, the prayer meetings, and joined, with other friends, in conducting the worship of God in the village of Dunton. The words of Joshua prior to his decease were frequently referred to by our beloved friend as expressive of his own views in prospect of death: "And behold, this day I go the way of all the earth; and ye know in your hearts that not one thing hath failed of all the good

which the Lord your God hath given you." In allusion to the ground of his hope for eternity, one verse found in Watts's Lyrics, on Happy Frailty, was often repeated with singular unction and energy:—

"I have a mansion built above,  
By the Eternal hand;  
And should the earth's old basis move,  
My heavenly house must stand."

Our lamented friend passed to his rest September 23rd, 1859, and a funeral sermon was preached on October 1st, 1859, by the Rev. P. Griffiths, of Biggleswade. A large and attentive congregation testified their esteem for the memory of their departed friend.

JAMES M. RYLAND.

## Correspondence.

### REVIVAL IN SWEDEN.\*

*To the Editor of the Baptist Magazine.*

MY DEAR FRIEND,—With regard to the work of the Lord in Sweden, I am happy to inform you that we still have fresh tokens of the Divine blessing accompanying our labours. Gracious seasons of revival are experienced in various parts of our country, and the labours of some of our colporteurs have been blessed in an extraordinary manner. One of our colporteurs labouring in the far North, from Haparanda to Pitea, gives an account of a precious revival in that region—souls being awakened and converted almost every day, and the work is still going on. From a long and interesting report, I can only make a few extracts. He says.—“On the 28th of January last I arrived at Haparanda. On that evening four persons met to pray for this dark region. It being the King's name's day, the whole town was out, with music and dancing, and other sports, and this continued on Sunday. On Sunday and Monday I preached to only from twenty to thirty persons. Still the few believers continued in prayer. I had almost made up my mind to leave the place, but the friends urged me to remain. On the 31st I went to Tornea, in the Russian territory, hoping to hold a meeting there; but no one

dared to open a house for me to preach in. In the afternoon I returned to Haparanda, and preached to about eighty persons, and the presence of the Lord was manifested—a number of young persons were awakened. The following day I preached again to about 120. The word of the Lord was accompanied with unusual power; sinners were bathed in tears, while the children of God were filled with joy. The few praying souls had besought the Lord that he would send a hungering and a thirsting among the people to hear his word, and he heard their prayers. The people came in such numbers that we had to procure a larger house. A widow, who had recently been converted, offered us a large saloon which had been used as a dancing-school. Here I preached twice a-day to large congregations, 500 being present in the evening, while many had to leave from want of room. Many have believed in the Saviour, who are now praising him for his unspeakable love. I have conversed with many who have said, “I have never experienced such joy in my life.” On a second visit to this place, in February, the same brother says:—“The people assembled in great numbers, and the hours of each day were spent in preaching, praying, and family visits, as in almost every house there were seeking and rejoicing souls. On the 26th, before I left, there were 600 persons present at the meet-

\* This letter is kindly forwarded to us for insertion by Mr. Armstrong, of Stirling.

ing, and many were obliged to go home for want of room. In this place I organised a Sunday-school of a hundred scholars: several of these were believers in the Son of God. On the morning of the 27th I had a farcwell meeting. It was an affecting scene; all wept, and the question of all was, 'When will you come again, dear brother? Come soon.' The same day I started for the south. Fifteen persons in sledges followed me to the end of my journey—twenty-eight miles—to Lower Kalix, where I preached in the evening to about 150 persons. The next day I preached twice to congregations of 400. It was very affecting to see so many weeping over their sins, and praying for repentance toward God and faith toward the Lord Jesus Christ. I travelled in the afternoon ten miles farther, to Nesbyen, where the people were anxiously waiting my arrival." Many items of interest might be added to this, but my time will not permit. I will only mention that a spirit of prayer unusual in this country has been awakened in many places. In the province of Nenke special prayer-meetings are held in nearly all the Baptist churches; in the town of Orebro our brethren have daily prayer-meetings. In some places revivals have been the fruits of prayer-meetings alone. In one family living in the country five persons were awakened to a sense of their lost condition, at the hour of midnight, without any human instrumentality, the remainder of the night having been spent by them in crying for mercy. I intend being in England in May. My principal object in going is to solicit aid to liquidate debts on meeting-houses, of which we have very few, and very little means for erecting others. My labours at home render it very inconvenient for me to undertake such a journey, but necessity compels me to do it. The gold and the silver are the Lord's; and though the most of his people are poor, yet, when he will, he can open some secret spring or treasure-house to supply the wants of his servants.

ANDREW WIBERG.

*Stockholm, March 23rd, 1860.*

BLIND JONES.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I think the writer of that very interesting account of "Blind Jones," of Bristol, which appeared in your February

number, has fallen into an error in reference to "Chamberlain, so illustrious among our first Indian missionaries." It appears from Mr. Marshman's admirable book that John Chamberlain landed in India in 1803, about the time, I suppose, that the Knibbs were born; and I remember him a student at Olney before the close of the last century. He, in company with Brunsdon, visited at my father's, who was one of John Sutchiff's deacons; the conversation, I remember, was on missions, and some one spoke of Brainerd, and of the American Indians, who "whittled sticks while he was preaching," and, as I had just got a new knife, I thought that was a blessed state of things. Afterwards they spoke of singing, and I well recollect that Chamberlain thought that it was not right to tie people down to "Tunes;" that, in fact, they were a great hindrance to devotion; that if people made "melody in their hearts," that was sufficient; and as I found great difficulty in learning tunes I rather sympathised with him. By and by, they were on the subject of action in the pulpit, for which Chamberlain stood up stoutly, as a means of enforcing truth; whereupon a shrewd, sarcastic uncle of mine addressed him as follows: "Well, Mr. Chamberlain, I never see you enter the pulpit without wishing you had on a pair of handcuffs." This seemed to me a very wicked speech, and I wondered greatly that the company laughed, and it took some time before I could think well of my uncle again. The first Mrs. Chamberlain lived at Olney, as a domestic servant, and I can see him now escorting her across the "Market Hill" with an air and bearing that showed plainly enough that he thought he had got *the prize*—the very perfection of womanhood!—and I believe that she proved a most excellent wife. Some of your older readers will recollect the affecting account of her death in a boat on the Ganges.

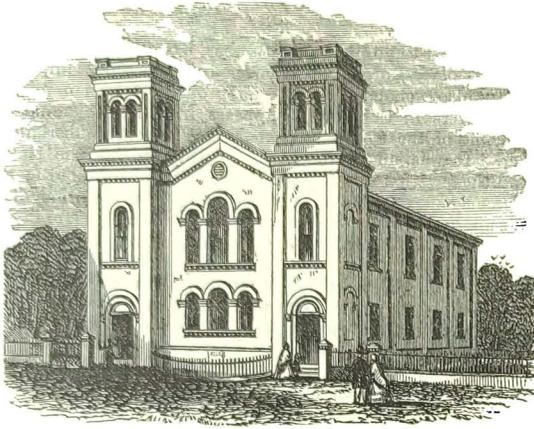
If you think these slight reminiscences of a great man will be at all interesting to your readers, you are at liberty to do as you please with them. The mistake which induced me to write is of no great moment, but yet perhaps worth correcting.

I am, dear Sir,

Yours respectfully,

WILLIAM JAMES.

*Hartwell, near Northampton.*



## DISS, NORFOLK.

A new Baptist chapel, of which an engraving is given, has lately been erected in this town. A Baptist church was founded here in the year 1789 by the Rev. Charles Farmery. During the short period of twelve years, in which he held the pastorate, he baptized and added to the church 284 members. Throughout the sixty years that have elapsed since the death of Mr. Farmery, the dew of mercy has come down on the seed sown by his successors. From this church *nine* new churches have been formed, and *seventeen* persons have entered the Christian ministry. The old meeting-house was distant from the town, in a very dilapidated condition, and had become altogether unsuitable. The present esteemed pastor, the Rev. J. P. Lewis, and his people, having set their hearts on rearing the new chapel so greatly needed, have happily completed the task. The chapel is a tasteful structure in the Italian style; it occupies a commanding position, and will seat 650 persons, and has a spacious school-room, and class-room below. It was built according to the plans and under the supervision of the Rev. W. Woods, of Swaffham, who, in addition to the good work of building up a portion of the church of Christ in "the faith of the gospel," is possessed of the gift of an architect in no small degree. Our friends who may be about to enlarge their chapels, or erect new ones, would serve themselves by consulting and employing this estimable brother.

On the 20th of March the opening services were held, when a large number of friends were present, among whom was James Betts, Esq., of London, who had rendered much valuable aid to the undertaking. On the Monday evening, a dedicatory prayer-meeting was held. At this gathering £64 were presented as a free-will

offering towards the "Building Fund." On Tuesday morning a public service was introduced by the Rev. J. Webb, of Ipswich. The Rev. C. Elven, of Bury, preached from Ex. xl. 34. The Rev. C. H. Spurgeon preached in the afternoon, from John iv. 28, 29, to a very numerous audience listening with breathless attention to the stirring appeals addressed to them. In the evening, as the persons collected were by far too many for one chapel to contain, Mr. Spurgeon preached in *two*—the former discourse in the Independent chapel, the latter in the new chapel, the introductory services having been conducted by the Rev. J. T. Wigner, of Lynn. The services of the day were highly interesting and profitable. The great truths of the everlasting gospel were clearly and boldly stated. The several discourses riveted the attention of the hearers; and there is good reason to hope that the hearts of some worshippers were opened on this interesting day, as well as the newly-built place of worship. The collections after the services amounted to £84 6s.; the proceeds of the dinner and tea to about £20 more; which, together with the £64 contributed on the previous evening, made the noble sum of £168. The total outlay, including the purchase of the ground, is nearly £2,000; £1,334 had been obtained before the day of opening; the £168 realised then, with £10 collected on the following Lord's-day, when three sermons were preached by the Rev. W. Woods, of Swaffham, reduced the debt to a little below £500. The help of more distant friends is now respectfully solicited. Any contributions in liquidation of the remaining debt will be thankfully received by the pastor, the Rev. J. P. Lewis, Diss; James Betts, Esq., 7, Smithfield Bars, London; and the Rev. James Webb, Ipswich.

J. W.

# THE MISSIONARY HERALD.

## THE ANNUAL MEETINGS.

WE had the opportunity in the last number of the "Herald" of briefly stating how well attended, and how earnest and devout, was the prayer-meeting which commenced the Anniversary Services.

The attendance and collections at the sermons throughout the metropolis on the Mission Sunday were above the average; in some cases very much so. The sermons, too, were more missionary. We were glad to notice the presence of a larger number of younger brethren, some of whom had not had an opportunity of taking part in the Anniversary Services on any previous occasion.

The General Meeting of the Subscribers was unusually large; and a more cordial and satisfied spirit than has sometimes been manifested, seemed to prevail. The fullest information was supplied as to the proceedings of the Committee during the past year, of the receipts and expenditure, and the course to be taken in regard to India and China particularly, which appeared to give satisfaction to those present. The income, though somewhat improved, is yet far below the mark; but, from what passed during the Anniversary Services, we are not without hope that the pastors and members of churches who took part in them will make fresh efforts to augment it.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.	Leechman, Rev. John, LL.D., Hammersmith.
Allen, Joseph H., Esq., Aston Clinton.	Lewis, Rev. W. G., jun., London.
Benham, J. L., Esq., London.	Manning, Rev. S., Frome.
Birrell, Rev. Charles M., Liverpool.	Middleditch, Rev. C. J., London.
Brock, Rev. William, London.	Mursell, Rev. James P., Leicester.
Brown, Rev. J. J., Birmingham.	Newman, Rev. T. F., Shortwood.
Brown, Rev. J. T., Northampton.	Prichard, Rev. John, Llangollen.
Burchell, Rev. W. F., Rochdale.	Robinson, Rev. William, Cambridge.
Cartwright, Richard, Esq., London.	Smith, W. L., Esq., St. Alban's.
Chown, Rev. J. P., Bradford.	Stovel, Rev. Charles, London.
Davies, Rev. Dr., London.	Templeton, Mr. John, F.R.G.S., London.
Dowson, Rev. Henry, Bradford.	Tresidder, Mr. J. E., London.
Evans, Rev. B., D.D., Scarborough.	Tucker, Rev. Francis, B.A., London.
Gotch, Rev. F. W., LL.D., Bristol.	Vince, Rev. C., Birmingham.
Harris, R., Esq., Leicester.	Watson, William H., Esq., London.
Haycroft, Rev. N., M.A., Bristol.	Webb, Rev. James, Ipswich.
Heaton, Mr. W., London.	Wheeler, Rev. T. A., Norwich.
Landels, Rev. W., London.	Williams, Rev. B., St. Clear's.

It will be seen that there are some few changes. Vacancies occurred owing to the Committee having placed on the *Honorary List* Dr. Aeworth, the Rev. J. Russell, George Stevenson, and Thomas Pewtress, Esqs., gentlemen who have long and faithfully served the Society, and, for important services rendered to it, are added to the honorary members of Committee. Their valued services will yet be available. Their places are supplied by Dr. Davies, the Rev. W. G. Lewis, jun., and Messrs. J. Templeton and J. E. Tresidder.

The Rev. F. Bosworth in his sermon presented a mass of facts in a lucid and striking form, showing the progress and success of Missionary Societies in all parts of the world. Mr. Tresidder, of Paternoster Row, has undertaken to publish it at a low price; and we trust it will be extensively read. The Rev. J. Stoughton, on the words, "According to the glorious gospel of the blessed God, which is committed to my trust," enforced, in the most beautiful and impressive manner, the subject of *responsibility*, taking it back from *trust*, through the previous phrases. These sermons were certainly most eminently adapted to stimulate the missionary spirit, and to impress on individual Christians their personal obligations to further activity and devotedness.

The Annual Public Meeting in Exeter Hall was under the presidency of George T. Kemp, Esq., of Rochdale. It was opened with prayer by the Rev. J. H. Millard, of Maze Pond; and the speakers were the Revs. W. Rosevear, of Coventry, J. C. Page, of Barisaul, India, C. Larom, of Sheffield, Dr. Boaz, of Calcutta, and W. Landels, of Regent's Park Chapel. The Rev. S. Jones, of Annotto Bay, Jamaica, implored the Divine blessing at the close. The attendance was very large, and the attention of the meeting was well sustained throughout. We proceed, as last year, to give extracts from the speeches, rather than to publish them at length.

#### THE REALITIES OF MISSION WORK.

There is one idea which I would throw out, and would leave to your hearts to improve, and that is the necessity, as far as possible, of giving a sense of reality to the work in which we are engaged. There is a great deal of excitement at these meetings, and we are, perhaps, tempted with the charms of oratory and other things to overlook the work itself in that which is adventurous, and so we lose the true sense of reality. We have heard of debates lately, said to be wanting in reality; and there is, I fear, a great want of this same deep-felt truthfulness and reality in religious matters. But our object is essentially a real one. If we could see anything of the sin and suffering, the sorrow, the blackness that is over the world, we should say that heathenism is a reality; and if we could more vividly realise in our faith Him who smiles upon the meanest effort for his sake, we should feel that we have a reality too on our side as against this dreadful reality. We may fancy we are living much in the light, and we are; but it is only a small spot that is so lightened against the dreary wastes of darkness around; there are tens of millions of our own subjects, besides countless others, to whom even the name of Christ is unknown. If we can get this sense of reality, it will, I think, affect our hearts, and through our hearts our efforts.

G. T. Kemp, Esq.

#### INDIVIDUAL RESPONSIBILITY.

We are in danger of falling into a system of routine. There is much to be gained by organisation and co-operation,

yet there is a great danger of our losing our individuality of effort and of responsibility. It is a tidal flow, as I have said, but ours ought to be an ever-advancing tide. Therefore let us all seek that our individual responsibilities and efforts should not be merged in our organisation. As a slight example I may read to you a few lines from a letter which I have just received from a friend who has gone out to China for a commercial object. He says:—"The Chinese people I rather like; and I think their treatment by us not the right thing. There is too much of the Romans with the Barbarians in our treatment of them. Now God so loved the world—emphatically the world—that he gave his Son for all. We may be the elect now, but their time will come. Let us not be proud, but manifest the love of Christ in our dealings with these poor heathens. I shall at least try to do what I can, though fully conscious of my weakness and deficiencies." If that were the tone and spirit of the people of this country who went forth to heathen lands, we should be a missionary nation. As it was said of our Saviour, that "virtue went out of him," so virtue would go out from England, and of the best kind, if this spirit should prevail.

G. T. Kemp, Esq.

#### WHAT THE GOSPEL HAS DONE FOR ENGLAND.

I was thinking in how strong a light the first clause of this resolution would be set if one of the earliest inhabitants of the country, an old Druid, for instance, could wake up from his long sleep and could

stand in the midst of us to-day. Every eye would be fastened upon him. He might tell you of a period in which he lived and died here upon your own soil in a darkness dense as that which now hangs over the countries of the East. It may tend to excite gratitude to God for the blessings we enjoy as a nation, and so far to awaken a missionary spirit, if you allow your minds for a moment to travel back into that period. You have for the time being separated yourselves from everything of which, as Englishmen, you boast. The art, the science, the commerce, the engineering, the works of genius, and the brighter works of Christian benevolence, which everywhere adorn your cities, and those cities themselves, have melted away like a dream. You are standing there at the edge of a dark forest. Stern men are entering it. That rude pile of stones around which they are gathering is the altar of their religion. They are at their worship. Mark well one of its ceremonies. That flash of light is the reflection from a blade of cold steel lifted up in the noon-day sun to be plunged, by the hand of a priest, too, into the heart of a brother man. The dews of heaven falling upon that altar lose their purity and become dyed with blood. The beams of day are tinged by it, and the winds of night moan out from sea to sea that word of terror—blood. Time was when this island was an *Acelanda*. Before a Divine Providence sent to it conquering armies and Christian missionaries from the East, this country was as full of the habitations of cruelty as those dark places of the earth on whose behalf we this day address special appeal to you and special prayer to Almighty God. But by some means or other a wondrous change has come over this land. Walk with the ancient Briton across modern England. Ask him to show you some of his old Druidic forests, and pointing to your manufacturing and commercial cities he might say—There, there they once waved, but they wave no longer, they have disappeared before the genius of a new time, they are displaced by a new creation. Show him the interior of those cities, the machineries at work there, all but instinct with mind, so perfectly do they mould and fashion the rude products of earth into fabrics of varied utility and beauty. Show him the telegraph-wire, and the steam-engine flying through bridges thrown over arms of the sea which he used to cross in his little coracle. Show him your harbours and your docks, alive with ships keeping up an unbroken intercourse with all the nations of the world. Stand with him opposite to the British temple of to-day, and read there over its portal, those

truths—"God is love. God hath made of one blood all nations of men for to dwell upon the face of the earth. Christ the wisdom of God; Christ the power of God. In him is life, and the life is the light of men. Go, therefore, preach the gospel to every creature." And tell him how the spirit of those truths has come to some of the worshippers in that temple with all the force of an apostolic call from the skies. Tell him how they have risen up, not counting their own lives dear unto themselves, and gone forth into the East, and the West, and the North, and the South, and laid in almost every pagan land the foundations of the empire of Christ. He might say, Why, you have had some miracle-worker here. That is the fact. That fact is the secret and glory of our history. But who or what was the miracle worker which lifted this country from barbarism to the pinnacle of the civilised world? Was it Greek thought? Was it Roman law? Or was it that grand old heroism which visited us from the seas and forests of the North, and which still lives in our English blood, strong enough, if need be, to thrust back the mightiest invader who ventures his foot upon our soil? No! the miracle-worker of which I speak came from a remoter land than either of these. Christianity is the builder and maker of whatever is most truly regal in this kingdom.

*Rev. W. Rosevear.*

#### ENGLAND'S DUTY AND ENGLAND'S CONDUCT.

Then I submit it is a most solemn and sacred duty devolved upon the nation, by the very genius of its history, to be as you have said, Sir, a missionary nation, openly and fearlessly to recognise and honour Christianity in those idolatrous lands in which Providence may have employed it to plant new empires. Have we done this? Alas! in those Eastern countries now subject to her sway, England has been the most inveterate enemy of the Christian religion. What a struggle it had to get even a foothold upon her Indian possessions! When Wilberforce brought before the British Senate a scheme for the enlightenment of Bengal, a scheme framed by Charles Grant, the first man connected with the Government of India who ever ventured to advocate the religious improvement of the natives, it was contemptuously thrust aside by overwhelming majorities in both Houses of Parliament. And when another scheme, deeper and broader than that which the British Senate had dashed to the ground, was rising into existence out of the prayers and spiritual communitings of poor men—when a group of Baptist ministers, for whom Providence

had reserved the honour of which the great and the noble had rendered themselves unworthy, were executing that scheme of theirs, or rather God's scheme, for the salvation of the world, and two missionaries were actually embarked for the East—then the British Government rose like a sea-wall across the British seas, and forbade them to pass. And when Carey and Thomas at length stole their way across the deep in a Danish ship, and a church with life in it made its appearance in Hindostan, how many were the instances in which the British Government enthroned itself side by side with the old pagan gods, and joined them in seeking to crush the infant church! The mutiny came. It warned them against governing India on the suicidal principle of selfish fear. It called upon them in tones that stirred the heart of the nation, to reconsider their Indian policy, to establish a government powerful enough to protect the progress of improvement in the native mind, to allow the Church of God fullest, freest scope in spreading the gospel—to do this, or retire from the country. A new era, I believe, has dawned. Never before was there such a flood of light let in upon the mind of our Indian rulers. Only let them ponder the teachings of those two admirable books, the Life of the Bishop of Calcutta, and the Life and Times of the Serampore Missionaries, in connection with the significant fact that in the recent mutiny the men who were equal to the terrible crisis, the men who rolled back the torrent of revolution and saved our dominion in the East, were men of the Havelock stamp, who feared God, and feared nought besides, and they must in common honesty admit that Christianity has been, and is, the truest and best friend of the British power in India, and that the time has come for her, in her own divine right, as the messenger of God, to be allowed to carry out her own plans without let or hindrance, to traverse the land far and wide, from the feet of the Himalayan mountains to the palm groves of the South, preaching among the Gentiles the unsearchable riches of Christ.

*Rev. W. Rosevear.*

THE SPIRIT IN WHICH THE MISSION  
BEGAN.

Our first mission, Sir, in Asia, was undertaken and established in the same apostolic spirit as that which first introduced the gospel into Europe. One's admiration of the Serampore Mission is unbounded. In it self was forgotten, Christ was all and in all. It belonged to what has been well styled the heroic age of missions. It included men of heroic mould. Large-hearted, right brotherly souls, they went on with their self-forgetting, self-denying

work, with the regularity and quiet grandeur of a law of nature, and before they went down into their graves they had created, though they knew it not, a new epoch in the world. Hear them at the close of one of their published documents, animating one another thus:—"Let us never think that our time, our gifts, our strength, our families, or even the clothes that we wear, are our own. Let us sanctify them all to God and his cause. Let us give ourselves up unreservedly to this glorious work." Listen to Carey in one of his letters to Andrew Fuller:—"I can only say that, after my family's obtaining a bare allowance, my whole income—and some months much more—goes for the purposes of the gospel. I am indeed poor, and shall ever be so until the Bible is published in Bengalee and Hindostanee, and the people want no further instruction." These men visited India, not as their contemporaries were then doing, in a spirit of avaricious greed,—not to break through treaties and become grand salesmen of native princes and their provinces,—not to follow up these unrighteous sales by wasting the country with fire and with sword, and then to leave it uttering its cries to the seas and the winds, while they returned to their own land, and with the magic of ill-gotten gold to rise into seats in the British Parliament, to corrupt at home the nation they had dishonoured abroad—no; but they went out to India in the self-sacrificing spirit of the cross of Christ, to give up, for the good of a people they had never seen, their ease, their comfort, their safety, their life, their all, to remember the forgotten, to minister to the neglected, to tell the outcast and the forsaken of a Heavenly Father and a heavenly home, to dive down into the depths of Asiatic misery, to collect and bring up lost jewels with which to adorn the crown of Him who is the true Lord and King of all lands. Such, Sir, were our first missionaries. I do not wonder that the cold page of Southey glowed when his pen began to describe the achievements of these humble mechanics, as he called them. I do not wonder that Lord Wellesley, when Governor-General of India, should have said of one of them whom he knew best,—“I esteem the good opinion of such a man a greater honour than the applause of courts and parliaments.” These were glorious men, and their names are being preserved in a glorious monument.

*Rev. W. Rosevear.*

THE WANT OF THE AGE.

There are influences at work in modern thought which tend to eat out the supernatural element from Christianity, and to drag down our churches, our theologies,

and religious enterprises to the level of human systems. Earnest men, weary with the religious noises of their time, are coming anew with the simplicity of children to the fount of all truth and power—the Bible. If they turn away from the creeds of Christendom, it is only that they may gaze more steadily, with more of personal thought and prayer, upon the Christ of Scripture, and find their life by losing it in him. Night and day the conviction is burning itself into our soul, that the only thing which can make us a living priesthood, consecrating to Christ the mighty powers which are about us in this nineteenth century, is the outpouring of the Spirit of God. This is *the* want of our age, not new truth on parchment, but the spirit of the old truth in the heart. We believe in God that the history of this world, thus far, is little more than a history of preparation—preparation of new fields and of new weapons for his Church. God is planting his Church in the key positions of the world. Already she has taken the outworks of the empire of idolatry. She is now marching eastward upon the central citadel where Satan's seat is. Superstition is losing its hold upon its worshippers. A day cometh when its fearful sceptre shall fall powerless and shivered from its grasp, and the throne from which it first began to cast its terrible spells over the race shall sink like a millstone into its own native hell amidst the shouts of disenthralled millions, the jubilant songs of a liberated world. Let us, so far as our personal consecration to Christ is concerned, live even now in the light of that future glory. The true millennium of the New Testament, the true millennium for you and for me, does not lie in poetic visions, in theologic dogmas, or in religious gossip, but it lies here in the present hour, in the present work, in the present gift, in the present sacrifice.

*Rev. W. Rosevear.*

#### THE TRUE MOTIVE TO MISSION WORK.

What could the angel who guarded the sepulchre of the Lord say more than this—“We obey and serve Christ with burning zeal and love in heaven, and I have come to urge you to obey and serve him in a similar way on earth”? No, not the mightiest angel could reach the height of this great argument. There was but One, he believed, in heaven, who could do so. He upon the travail of whose soul the work of missions rests. But, if Jesus Christ himself should suddenly appear in the midst of that assembly, as he did to his disciples soon after the resurrection, what could he say more than urge his followers, by all that he had suffered, and by his

glorious ascension and pleadings before the throne, to gird themselves afresh to this great work, to preach the gospel to every creature? But though Christ, in his corporal presence, must not be looked for again on earth till he come to judgment, he was spiritually present in the assemblies of the saints, and it only required that they should be prepared to listen and obey. The great object of these gatherings was not a forenoon's intellectual gratification, not the gaining of personal honours, nor even the mere acquisition of money, but to have their hearts warmed and elevated, if so be that the whole of the churches might be influenced thereby, and made to feel a deeper interest in the missionary work. And the present was pre-eminently the time when the Church should feel its pressing obligations to extend to the nations a knowledge of Christ and of his great salvation. China was open for the gospel, and India preparing more fully to receive it. The necessities of the times demanded of the Church in these lands money, men, and prayer; and in proportion as Christian people got their hearts into sympathy with the missionary work would these demands meet with a due response. “As surely as I live, saith the Lord, the whole earth shall be filled with my glory.” Let this be their encouragement to persevere in their enterprise, and the ground of their hope of success.

*Rev. C. Larom.*

#### A WITNESS TO THE GOSPEL'S POWER.

I have dreaded lest, in speaking in English, my tongue should be tied, and I should be unable to give expression to those things which are burning within me. But, thinking as a Bengalee thinks, I have been arguing with myself thus:—My mind has said to me, “What dost thou here? Hast thou forgotten the old Bengalee proverb, ‘The dwarf seizes to catch the moon with his hand’?” and then I have answered my mind thus, “O mind! I am not here as a pleader, I am here as a witness.” But on what am I called here to give evidence this day? The resolution, on which you have heard a most able speech—the resolution directs me. It tells me to speak of past successes, and the present manifestation of the power of the Holy Spirit. But I feel that I must run the risk of being thought an egotist, in order that I may be just to the great and glorious cause of missions. For my part, I cannot but refer to myself; and I hope you will pardon me in doing so. It is forty-six years ago since your missionary, Mr. Moore, by a word spoken in season, led my father to serious reflection, and that serious reflection led to his conversion. My mother also embraced the

truth, and they invited that great missionary, John Chamberlain, and opened their house to him to preach the gospel. Mr. Chamberlain baptized my father and mother in the river Ganges, below the great fort of Monghir. Mr. Chamberlain died, and was succeeded by his most worthy son-in-law, Mr. Leslie, who was, by the Spirit of God, made the instrument of the conversion of my three sisters. I was at that time a boy in a school in this your favoured land. I knew little of religion. I knew it was my duty to pray, for a pious mother had taught me that, and I never forgot so to do; but of the saving nature of the gospel of Christ I had no experience. However, I went back to India, was received into a pious home, and then the holy example of a mother—one of the excellent of the earth—and the love and tender sollicitude of a pious sister, who seemed determined to snatch my soul from ruin—and the faithful ministry of Mr. Leslie—drew me, as by a three-fold cord, I trust, to the feet of Christ. Mr. Leslie baptized me; and, from the day of my baptism, I prayed God that he would help me all through life to pay back to the cause of missions that which I, my father, and mother, and sisters, owed to that cause.

#### HIS TESTIMONY.

Now I can speak of conversions amongst the heathen, but my sphere of labour has been chiefly amongst the poor; and I glory in this, that Christ has, in his providence, called me to preach his gospel to the poor. I will mention the case of an old woman, by the name of Jeshudd. This woman, many, many years ago, resided in a village on the other side of the large river on which our mission station at Barisaul is established. She became a widow, and being rather discontented, she left her home, and wandered all over the country. She seemed to feel that she needed some other religion than Hindoo idolatry. She joined a number of religious mendicants, and for thirty years that woman, with large necklaces around her neck, with great marks upon her forehead, representing the names of the gods, wandered over the country, seeking after what she called the "chief good." But, of course, she found it not in such wanderings. One day, in the providence of God, she was led into a village where there were a few families of native Christians. Inquiring where she might stay for the night, she was directed to these Christian houses; they received her, and asked her what all those necklaces and those great marks on her forehead meant. And then they began to tell her what to her was a new thing, that Jesus Christ was the Saviour of the world,

and that the chief of sinners would find salvation at his feet. The woman was struck with their conversation; she immediately wished to know where the missionary lived. The next day she found her way to Barisaul; she came to me, and then she said, "Sir, I am an old heathen woman; for thirty years I have been looking out for the great good, but I have not found it, and now I come to you; can you tell me of it?" We rejoiced to see an aged woman like that coming to hear of Christ; we took her in; we kept her many a long day; we taught her, and the old woman was such a docile, teachable creature! By degrees, light seemed to beam upon her darkened mind; her prejudice vanished; she came every day to the little chapel to listen to the word. She would weep over many an expression showing the love of Christ to souls. Many a time I have seen that aged woman arise, full of tears, as I have been preaching; and then she used to come to us and ask questions, whether Christ was the Saviour, and whether he would save her too? At last she obtained hope, and was enabled to realise Christ as her Saviour. She offered herself for baptism, and we received her with great joy. After her baptism this aged convert said, "Oh, Sir, I want nothing more; I have found Jesus, the Saviour of my soul. For thirty years I have been seeking for God, and having him, there is nothing in creation that I desire." The poor old woman was so happy, so unaccountably happy, that some of us living near her began to think that something might happen to her: and strangely enough, four days afterwards, she dressed herself clean, and going to every one of the Christians living near, wished them all good-bye most affectionately, saying to each, "Brother, sister, I have found Christ, and now he beckons me away. I am going to my Lord, I feel I cannot live any longer." A few days after she was suddenly taken ill. I went to her and supported her. She died in the course of half an hour, crying out, "O Father, O Lord, receive my soul."

*Rev. J. C. Page.*

#### A WONDERFUL CHANGE.

There are in the village of Diggaleer, established in the midst of an immense swamp, two men, brothers, of the lowest caste. And before Christianity was brought to that village, though the lowest caste, they were the most noted of men. They were always employed by the landlords of the village to fight their battles with clubs. They were thorough Bengalee clubmen. They have confessed to me that they have fought many a desperate battle, inflicted many a desperate wound, and they have

said with sorrow, that they may have slain some of their fellows. However, the gospel came into the village, and these ruffians, for they were nothing else, who cared neither for religion nor for law, for public opinion nor the decisions of the magistrates, who used to be hired out merely to break the heads of their fellows, heard of the gospel; it entered their heart; and now they are two mild, patient, enduring, consistent, praying men. I have seen the elder of them when anything particularly offended him, when the landlords in those parts persecuted the Christians (and I could tell tales of persecution too, but not to-day)—I have seen his whole frame swelling as it were, the old passion rising up within him, and I have said, "Think of Christ." His eyes have filled with tears, and he has said, "Sir, that is it—that subdues me." They have endured two persecutions; twice has all that they possessed been taken away from them, because they professed the name of Christ; but they rejoice amidst it all.

*Rev. J. C. Page.*

#### A YOUNG CONVERT.

A boy named Sookeram was very sick, even unto death. His mother went to the Brahmins, but they despised her. She then made this vow, "If Mohadai restores my son, and if he does not die, I will, when he grows up, let him swing on the churruck at the swinging festival." She kept her vow. When he was about fifteen years of age, he was swung, and he has the marks on his back now. He became a wicked youth; he used to take tracts and make kites of them, and say, "There are your tracts." One day he got something a little heavier than a tract, that would not fly so easily, namely, a copy of the New Testament. He read that Testament chapter after chapter, he asked concerning many of the things he read, and by degrees was so impressed with the truth of Christianity that he avowed himself a Christian. His parents shut him up for three days, guarded his house, placed men all round the village that no Christian should get to him. He burst from his house, left all that he had, threw in his lot amongst us; and mark his course. Soon after his baptism it was told us that in a village called Sahler, belonging to a zemindar who is one of the most bitter enemies of the gospel, two families had embraced Christianity. Sookeram no sooner heard of it than he posted off to this village, and with another native preacher encouraged these people, read and prayed with them during the entire day. The next morning, ere the sun rose, a band of clubmen came down

upon these houses, surrounded them, and seized him and the other Christians, and carried them away to the office of the zemindar. They tied him up hands and feet and beat him. They continued this day after day for some time, and said to him, "Will you abandon Christianity? will you abandon the Lord Jesus Christ?" "Never," said he, "never will I give up Christ;" so it went on till the second Sabbath, when he and the others commenced singing an hymn, and then to pray, and to speak to the people that came near. Finally, the zemindar said, "Send him away; whoever goes near him hears nothing but about Jesus Christ as the Saviour of the world; turn him out of the village, or he will corrupt the whole place." He is still living quite illiterate, but a consistent Christian man.

*Rev. J. C. Page.*

#### A NOBLE REPLY.

In India I have been taunted with this remark, "Your converts"—they call them ours, they are not ours but Christ's,— "your converts, they are of the poor people, all of the lowest caste." Very well. I remember on one occasion a Brahmin, a proud, imperious Brahmin, taunting me with a remark like that. "Sir," said he, "what is your name?" I gave it him. "Oh, you are the missionary of these poor people?" I said, "Yes." He said, "Your converts are the poorest and most ignorant, most contemptible men." We were in a large market-place. At that moment my eye rested on a ladder raised against a house, and I said to the Brahmin, "Do you see that ladder? If you wished to ascend that ladder, what would you do?" "Why," he said, "I should place my foot on that step, and another, and so ascend." "Now," I said to him, "Brahmin, the Lord Jesus, my King, my Lord, my All in all, has placed his foot upon the lowest step; but as surely as he has placed his blessed foot there, so surely will he rise higher and higher, until he places it on the topmost round, on your proud head, and then I will shout out too, 'Victory to my King Jesus, victory to Jesus.'"

*Rev. J. C. Page.*

#### THE RIGHT RESOLVE.

Suppose we had no success, would you then refuse to help on this glorious cause of missions? Never! I am certain that Englishmen need not be reminded of that tremendous motive-power which lies hid in one word—duty. You need not be told that the most honourable thing is to lead on a forlorn hope; I cannot, as a soldier of the cross, help saying that if, in this our enter-

prise, in our attack upon the strongholds of Satan in India, though we are trodden down, baffled, cast back a thousand times, yet we should go on again and again; and I cannot help feeling that the day is not far off when something of this spirit must animate us. Let us pray, brethren, and let us remember that there are mighty forts yet, which must be taken by us. But shall we draw back? Never, brethren, never so long as there is a man amongst us who will go to India. Never, oh never, so long as there remains a farthing that we can give towards this glorious cause. And never, oh never, thou King of saints, shall we cease to put forth every nerve in this great cause, so long as there remains a single rebel in India against thee, our Sovereign, our Lord, and our God!

*Rev. J. C. Page.*

#### A RELIC.

If we had lived some thirty years back, and had gone down to Leadenhall-street, we might have seen, perhaps, a poor, humble, devoted missionary treading silently up the dark corridors of that imperial house of the Eastern government. And we should see him taking in his hand a document like this. It is the last remnant of the dark ages of Leadenhall-street. In those days, Sir, the missionaries were obliged to take a solemn league and covenant, in that India House; and, among other things, they covenanted that they would not be bankers or merchants, that they would not commit any offence against king, prince, government, state, or nation. Terrific men these must have been, and yet it is a fact, that this solemn league and covenant was taken, an identical copy of which I hold in my hand. Why, instead of the missionaries overturning the government of India, that government committed suicide. Missionaries have no need to go to the India House, because there is no Indian House of government to covenant with. They need not ask the Board of Control, or the Secretary for India, for they can go just as other people go; they pay their passage and the sea is free to them; the land is free to them, and they meet with a hearty welcome on the other side the great wide waste of waters.

*Rev. Dr. Boaz.*

#### A SUGGESTION.

There is another scene in connection with the mission that I would bring before you. I read it in Mr. Marshman's book this morning. I think I see Brother Ward going into that chapel of Serampore, having in his hand a volume which he had just completed at the press. That volume was

the first complete edition of the Bengal New Testament. The Christian families and native converts were all assembled, and Mr. Ward placed the sacred volume on the communion table. They then united in thanking God for the accomplishment of the work. I do not know what you may think about it, but if I were a wealthy Baptist, and wished to encourage the arts, I would give an artist an order to paint a picture of that beautiful scene. You have heard here to-day about your translations in the Bengalee, Hindostanee, and Sanscrit, and you have heard reference made to the names of Carey, Yates, and Wenger. Whenever I think of these three men in connection with your translations, they always appear to me as if they were a beautiful succession of dissolving views. Carey first, putting his hand to the rough work of the primary translation, and that dissolving into the beautiful and correct labour of Yates, and at last coming out with the almost perfect finish of Wenger. You have given the translation in Sanscrit to the learned, Bengalee to the middle classes, and Hindostanee to the other branches of the Indian family. So that when you think of the time when the first volume was presented on the communion table at the chapel of Serampore, and contrast it with the present perfect edition of the Bengalee, you may thank God for the present success. Not only have the Scriptures been given in Bengalee and in Hindostanee and in the Sanscrit, but this is what I call the great evangelical fact of the age—that into all the great dialects of the East, the word of God has been translated.

*Rev. Dr. Boaz.*

#### HOW TO WELCOME AND CHEER A MISSIONARY.

You heard much from my friend, Mr. Page—he is a child of the sun. It is true he wandered here a little while in these cold, dim regions of the north, but he soon returned to his own bright home, when he said that he would tell you about himself. I only wish he had. I said to a friend, I wish he would turn himself inside out, because then you would have had the picture of a Christian man's conduct and action in the repression of wrong, in the meeting of injury and overcoming it with good, in defending those poor, of whom he glories in being the missionary. You would have seen in him what was meant by following in the footsteps of his blessed Master. In banding together himself and his brethren against hordes of dark spirits and of men who fear neither God nor man, overcoming them by the simple spirit of the gospel,

and in determined opposition of everything that is evil and wrong;—he could have told you that. I say of him that he is worthy of all your love, your highest respect, and your utmost confidence. Cheer him while he is here, and cheer him when he returns by giving him a ship-load of brethren to preach the gospel of Christ on the burning plains of India.

*Rev. Dr. Boaz.*

#### INDIA'S CRY AND OUR ANSWER.

India is a country full of wants and woes; she has risen from the sleep of ages; and we hear strange voices from, and see strange movements in, that people. But they all unite and embody themselves in some such phraseology as this: "Who will show us any good? Who will come over and help us? Where is the great good, the truth, that is to make us happy and free?" These are the voices from the millions of India; and as they speak, the people long for something. There comes in the advocates of civilisation, and they say, a nation like the Hindoos must be polished, must be burnished, you must mollify her with science before you can sanctify her by religion. That has tried its hand and has failed. Then comes war, with its cannon and its swords, and its rifles and its serried battalions, and it stains the land with blood. It has tried its hand and has failed. And then come politics and finance. Why, India, one would have thought, would have unfolded her arms and bared her breast and welcomed to her heart that great financier who has gone out as Indian Chancellor of the Exchequer. And so it did, it hailed him as a benefactor; and what has he given her? A paper currency and taxation. If that won't bless India, what will? We stand in a different relation. We take in our hands the Lamp of Life, and we hold it out, and we say to those that sit in the region of the shadow of death, "Look here; here is that which can light your path through this dark world, up the golden stair into the celestial gate, where you shall see the King in his glory." We take the water of life in the gospel vase and pour it out over the thirsty land. God has said that he will sprinkle many nations—that he will pour rivers of water over the thirsty land. And we add—

"Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, lie a sea of glory,  
It spreads from pole to pole."

Much has to be done before India is converted to Christ. Many difficulties have to be overcome. We missionaries, and you Christians, should ignore that word "diffi-

culty." We should expunge it from our vocabulary. There are great things to be done before that day can come when Christ shall reign; he shall reign, but we have a work to do. That which India wants is a full Christ for an empty world; the atonement, in its length, breadth, and integrity, not the cross only, but Him which hung upon it. Let us have the Spirit of God, and in answer to all difficulties, and all suggestions about our impotency, and of our measures of success or failure, we lift up the standard of the cross, we point to Him that died upon it, and say in answer to all comers, "We believe in the Holy Ghost."

*Rev. Dr. Boaz.*

#### DEFECTS AND USEFULNESS OF THE MAY MEETINGS.

The question has been asked lately, "What is the object, if they have any, of your May meetings?" The fact of its being asked is matter for grave consideration, as an indication of something sadly out of joint somewhere. It is a proof that in the estimation of some our May meetings do not answer the purpose for which they are ostensibly held. Even in the defences which are sometimes offered on their behalf, there is a tacit admission of their deficiency. They are said to have minor advantages, if they do not answer the great object of their existence. It is suggested that they afford opportunities for the renewal of old friendships and the formation of new ones among ministers and members of the same denomination—a most important advantage certainly, but still only incidental, and of itself not sufficient to justify and to secure their continuance. If they do not answer their avowed purpose, our May meetings must be numbered soon among things that were. I am willing to hope, however, that these May meetings do answer their purpose, though not, perhaps, to the extent we could wish. I am aware that the tone of conversation afterwards is frequently not quite in accordance with the condition of a world which we seek to save, but the merits of the several speakers. Mr. Somebody "made a splendid effort," or Mr. Somebody else "made the speech of the day;" or "Did you not feel for such a one who failed so signally? Why was he invited to speak? Could not the committee have selected some one else?" Such talk indulged in as if it were the only thing required, appears to me to be woful triling in presence of the most momentous realities which can occupy the attention of mortals. It may be that speakers sometimes foster this state of things. It may be that we have regarded the missionary platform as

an arena for the display of intellectual agility and intellectual gladiatorship. It may be that we are more anxious to elicit applause than to enforce duty. It may be that we are content to tell amusing stories, when by the exercise of a little faith we might hear sometimes, amid the laughter we excite, the groans of the lost, and the voice of our Master summoning us to duty and rebuking us for our remissness and levity. If so, we have been sadly punished for our offences. The people have taken us at our estimate of ourselves, judged us by our own standard, and, instead of giving heed to our appeals as if we were ambassadors of the Lord, have too often pronounced on our performances as if we were, on these public occasions, mere caterers for their amusement. But, with all that, I am here to maintain that our May meetings do something towards promoting the great purposes which they have in view. I can testify from personal knowledge that from what ministers have heard in this hall they have been encouraged and stimulated to missionary labour. Young men have been led to the formation of resolutions to offer themselves for missionary service; and Christians have gone home from these gatherings to augment or commence their contributions to the cause of Christ. If our May meetings were discontinued, they would be sadly missed. I fear the missionary spirit of our churches would flag greatly, and that their contributions would become "small by degrees and not beautifully less." And surely, at a time when we need every means for meeting the claims that arise, it would be sadly out of place to discontinue these annual gatherings. Let those who find fault with our meetings do their utmost to mend them. It will be soon enough to entertain a proposal for their discontinuance when they have found out for us a better way.

*Rev. W. Landels.*

#### A PLEA FOR CHINA.

I am glad to hear from the report that the contributions on behalf of India have not suffered by our mission to China. India requires not a diminution, but an increase of agency. We have laboured at a disadvantage there hitherto, because our labours have been too disproportionate to the vastness of the field. Not unfrequently promising stations depending on the labours of a single missionary have, on their decease, been abandoned, and thus a large amount of effort has been comparatively wasted. I think we need to change our course in this matter. I believe that before India shall be evangelised we need to adopt—chiefly through

native agency—a system of effort similar to that of our City Mission at home. But even if India were to suffer for China's sake, I do not sympathise with those who think that on that account we must neglect China entirely. Must we wait till the last Hindoo has been converted before we carry the gospel to China? What would have been the condition of the world at this time had the apostles acted on that principle? What would have been our own condition? Concentrate your efforts to a greater extent on India if you will, and if you can find the means of doing so; but you will be remiss in duty if you do not also send heralds into China, that they may go throughout the length and breadth of that vast country, and in its teeming cities, among its multitudinous populations, proclaiming the glad tidings of salvation. I have heard it stated as a reason for neglecting China, that the Chinese are difficult to reach—that, while less superstitious than Hindoos, they have less conscience and heart. I once heard a missionary from India—a good man—in the ardour of his zeal for his own field of labour, give such a description of Chinese wickedness as contrasted with the Hindoos, and that, too, after he had given a picture of India of the very blackest kind—that I was constrained to say, "If the Chinese are indeed worse than your friends, the devil must be ashamed of his own children." I do not stop to refute these assertions, I should not hope to gain the sympathy of these objectors if I did.

*Rev. W. Landels.*

#### THE GOSPEL FOR THE WORLD.

The gospel is not meant for the salvation of men who are so good that they hardly seem to need it, but for men that are bad—for the very worst of men. Admit all that can be said of the badness of the Chinese; admit the blackest portrait that can be correctly painted of them; admit that they are as bad as men can be out of hell—if I understand the matter rightly, you only make out a stronger case for sending them the gospel of Christ. There is a story told of a vendor of a quack medicine, who sent out an advertisement to one of the Australian newspapers, and after enumerating all the diseases of which he could think, he added, "if there be any disease peculiar to the colony, put that in, for my medicine will cure that too." A statement that was not true of the quack medicine, we can apply to the gospel of Christ. If there be any wickedness peculiar to the Chinese; if they are the worst speci-

mens of humanity; if human depravity has assumed a type there which it does not present in any other part of the world, put all these in, for the gospel will cure them too. It is a remedy for all diseases, even the worst.

*Rev. W. Landels.*

A PLEA FOR CONSISTENCY.

I admire with others your soundness and your zeal; only bear with me if, while I admire, I also venture to plead for your consistency. You know this as well as I do, that you would question the soundness of any man who did not believe that the heathens are living without God, and dying without hope. It is computed that of the population of the world, about one passes away into eternity at every second; every tick of the clock ushers one soul into the unseen; since this meeting commenced thousands have gone into the eternal world, and, as you believe, they have gone, a great number of them, into an eternal hell. And they are brethren of yours, bone of your bone, flesh of your flesh, their souls are as precious as yours, they will sink as deep in perdition as you could ever sink, they might rise as high in glory as you can rise, your Master would not be less honoured by their salvation than he is by your own. If hell would be an awful thing to you, it is no less awful to them. Nor do the attractions of heaven prove stronger to you than they would to them. Christ's blood was shed for them as well as for you. He tells you to go and preach the gospel to them, to tell them of his dying love, of his willingness and his ability to save. What are you doing for this purpose? Bear with me, brethren, if I ask the question pointedly, What are you doing? Your Master gave his life a ransom for many. He could not save himself, because he would save others. He has left us an example that we should follow in his steps. What are you doing for a world perishing? I would like to say pleasant things if I could; I would like to say "Well done" if I could; but what are you doing for a world that is perishing? About a halfpenny a week on an average from each of your number! We are orthodox, we are sound in the faith, we believe in the depravity of man, we believe that the guilty soul is a ruined soul,—hopelessly ruined but for Christ's gospel. But what becomes of our consistency in view of these facts? I do not think our soundness of creed would be at all injured, were there a little more consistency of practice.

*Rev. W. Landels.*

A GREAT LESSON STRIKINGLY ENFORCED.

An obscure cobbler, in a village in Northamptonshire, is visited with the strange thought of commencing a mission to convert the idolaters of India, and overthrow a system of idolatry rendered sacred by the associations of thirty centuries, supported by millions of people, defended by tens of thousands of priests, strong in the splendour of its temples, and the number and magnificence of its rites. At first his friends think him mad. After waiting for years he can only obtain promise of the most scanty pecuniary support. The powers that be, as we have heard, place obstacles in his way; he will go notwithstanding British ships refuse to convey such a hair-brained adventurer; he sails under a foreign flag. His own Government is opposed; he takes refuge in the territory of a neighbouring state. And thus, unfriended and frowned upon, that despised and humble man, with a grand audacity, summons Brahminism to resign the sceptre which for centuries it has swayed over millions of the human race. He will commence the overthrow of that system of idolatry so venerable and extensive. He toils at his task, amid the jeers of the scoffer, and lo, at length, the outer walls of the citadel begin to crumble, and a train is laid beneath its deep foundation—a train, the springing of which will lay the fabric level with the dust; and the standard of the cross, planted there by that lonely man, will yet wave in matchless supremacy over the ruins of its pride and power. And now, England's greatest warrior, the hero of a hundred fights, though he died laden with honours which a grateful country has conferred, has no laurel surrounding his memory like that which wreathes the brow of the once despised missionary; and after the name of Wellington has lost its power to charm, there will be seen blazoned on high, pointed to by the Church, as the honour and the glory, not only of the denomination to which we belong, but of the Christian name which he bears, the once despised, but now honoured, name of William Carey. You revere his memory, and it is right you should. It would be a sad omen, I think, were such heroism to be forgotten. But, in revering his memory, do you not condemn yourselves. Think you, were Carey here to-day—as perhaps he is—that he would praise you for your liberality and zeal? Would he say, "Doubtless, ye have done well; ye are not unmindful of the work to which I consecrated my life. Well done, my children, you give one halfpenny in the week, on an average, to the cause for which I lived and died; ye are the noble sons of noble sires. There is a bright reward awaiting you in

the better world to which I have passed, for the work you have done for the evangelisation of the heathen"? Would he not rather upbraid you for your degeneracy? Would he not rather say, as Alexander said to the worthless soldier who bore his name, "Change your name, or act better: cease to revere my memory as you profess, or learn in a worthy manner to emulate my deeds"? I have said it many a time elsewhere; I have said it to my own people, and do say again here, that we must gird ourselves for grander efforts than we have yet put forth. The wants of the world demand it. Babes that are cast away to the destroyer, ye Christian mothers, call upon you who have human kindness in your breasts to feel for them as you

feel for your own, and to send a gospel that will surround them with the guard of its sanctity, and secure for them a training which will render their life happy, and their eternity blessed. Millions, going down to eternity, call upon you to send them that gospel which has gladdened your own hearts, and filled you with the hope of glory. The Master, from his throne, pointing to his wounded hands, and side, and feet, and saying, "I have suffered this for you," asks, "What wilt thou give for me—to spread abroad the fragrance of my name—to tell those brethren—mine and yours—the great love wherewith I have loved them, and of the salvation which I have wrought out for them?"

*Rev. W. Landels.*

In the evening the Annual Meeting of the Young Men's Missionary Association was held in Albion Chapel, Moorgate Street. The Earl of Shaftesbury was prevented from taking the Chair by the illness of his daughter. It was occupied by the Rev. F. Trestrail, Secretary to the Parent Society. The Revs. B. C. Etheridge, Wm. Arthur, C. Vince, and other friends, addressed the meeting, which was unusually large. The interest of the proceedings was most animated throughout. We congratulate our younger brethren on the success which attended their efforts. May the Divine blessing eminently rest on the services which are again past; and may all the friends of the Society renew with warmer love, and more devoted zeal, their efforts, during the coming year, to extend Christ's kingdom in the world.

#### FOREIGN LETTERS RECEIVED.

AFRICA—ABO, Pinnock, F., Jan. 14.

CAMEROONS, Fuller, J. J., Mar. 30; Pinnock, F., Mar. 20; Saker, A., Feb. 28, Mar. 1, 27, 31.

SIERRA LEONE, Diboll, J., April 21.

VICTORIA, Diboll, J., Jan. 17, 25, Feb. 15; Wilson, J., sen., Mar. 25.

AMERICA—NEW YORK, Brown, N., Feb. 28.

ASIA—AGBA, Gregson, J., Jan. 17, Mar. 4, 12, April 4.

AKYOB, Douglas, J. L., Feb. 21.

ALIPOBE, Pearce, G., Jan. 7, Feb. 3, Mar. 22.

BABISAUL, Martin, T., Jan. 18, Apr. 3.

BABASET, Chandra Mohun, Feb. 24.

BABELLY, Butler, W., March 8.

BENABES, Heinig, H., Jan. 3.

CALCUTTA, Leslie, A., Feb. 7; Lewis, C. B., Jan. 19, 20, Feb. 1, 7, 22, Mar. 10, 22, 23, April 7; Kabiraj, R. K., Mar. 22; Kerry, G., Mar. 2, 17; Sale, J., Feb. 8; Supper, F., Feb. 8; Wenger, J., Jan. 21, Feb. 26, and St. Helena, March 28.

CANTON, Roberts, J. J., Jan. 25.

CHEREMONCOTTE, Hobbs, W. A., Jan. 10.

CHITTAGONG, Johannes, J., Jan. 5, 23.

COLOMBO, Allen, J., Jan. 16, March 15; Lecchman, G. R., Jan. 29.

DACCA, Bion, R., April 5; Robinson, R., Jan. 4, Feb. 10.

DELHI, Broadway, D. P., Feb. 2;

Parsons, J., Feb. 15, Mar. 17, 19; Smith, J., Feb. 8, 16.

DINAGEPORE, M'Kenna, A., Jan. 17.

GYA, Greiffe, E., Jan. 17.

HOWEAB, Morgan, T., Feb. 8.

HOOGHLY RIVER, Morgan, T., Jan. 9.

INTALLY, Kerry, G., Jan. 18, Feb. 6, 22; Sale, J. (no date, received Apr. 3), Apr. 9; Sale, F., Apr. 9.

JESSORE, Anderson, J. H., Jan. 6, 26.

KANDY, Carter, C., Feb. 13, 27, April 4.

MACAO, Roberts, I. J., Jan. 11.

MADRAS, Claxton, W. A., Jan. 28; Claxton, W. A., and others, Feb. 11; Steevens, G., Feb. 13.

MERRUT, Medland, A., Feb. 16.

MONGHYR, Gregson, J. G., Feb. 3; Lawrence, J., Jan. 11; Parsons, J. Jan. 27.

POONA, Cassidy, H. P., Feb. 8, Mar. 26.

SEBAMPORE, Dakin, E., Mar. 9; Sampson, W., Mar. 9; Trafford, J., and W. Sampson, Mar. 8.

SEWRY, Craig, T. R., Dec. 13, April 10, Feb. 14; Williamson, J., Feb. 1.

SHANGHAI, Hall, C. J., Jan. 5, Feb. 13, Mar. 5, 22.

AUSTRALIA—HOBART TOWN, Tinson, E. H., Mar. 12.





CAMBRIDGESHIRE.	
Cambridge—	
Contributions.....	117 11 9
Do., for <i>P.E., India</i> .....	5 5 0
Do., for <i>N.P.</i> .....	0 10 4
Do., for <i>W. &amp; O.</i> .....	7 15 0
Do., for <i>China</i> .....	4 0 0
Gamlingay—	
Contributions.....	8 2 0

CHESHIRE.	
Birkenhead, Welsh Church—	
Collection .....	1 15 0
Contributions.....	6 10 2
	8 5 2
Less expenses ...	0 3 0
	8 2 2

CORNWALL.	
Falmouth—	
Collections.....	13 7 0
Contributions .....	17 16 11
Do., Sunday School .....	1 1 0
Do., for <i>Chitoura Orphan Refuge</i> ...	1 0 0
	33 4 11
Acknowledged before and district expenses .....	17 11 2
	15 13 9

Launceston..	
Contributions.....	2 1 0
Padstow—	
Contributions .....	2 3 0
Penzance—	
Collection, &c. ....	10 4 0
Contributions.....	7 18 4
Redruth—	
Anon .....	1 15 0
Truro—	
Collections.....	7 15 9
Contributions.....	11 9 0
Do., Sunday School .....	1 12 0
Do., for <i>N.P.</i> .....	0 19 6
	21 16 3
Less expenses ...	0 17 0
	20 19 3

CUMBRELAND.	
Brayton—	
Contribution .....	1 0 0
Carlisle—	
Contributions .....	2 5 0
Maryport—	
Collections.....	3 12 0
Contributions.....	2 8 0
Whitehaven—	
Collections.....	6 7 6
Contributions.....	8 5 0
Workington .....	0 9 0
	24 6 6
Less expenses ...	0 10 0
	23 16 6

DEVONSHIRE.	
Brixham—	
Collection, for <i>W. &amp; O.</i> .....	0 16 0
Sunday School .....	1 4 0
Devonport, Hope Chapel—	
Collections.....	8 8 0
Contributions .....	10 16 2

Do., Sunday School,	
Stoke .....	0 5 6
Do., for <i>Africa</i> .....	1 10 0
Do., for <i>Translations</i> .....	1 0 0
	21 19 8
Less expenses ...	1 11 8
	20 8 0

Devonport, Morice Square—	
Collections.....	7 5 8
Do., for <i>W. &amp; O.</i> ...	1 14 0
Contributions .....	15 4 11
Do., Sunday School .....	0 2 9
	24 7 4
Acknowledged before .....	15 18 2
	8 9 2

Exeter, South Street—	
Collection .....	3 2 0
Contributions .....	2 0 0
Do., for <i>China</i> .....	1 0 0
	6 2 0
Less expenses ...	0 12 0
	5 10 0

Ilfracombe—	
Collection, for <i>W. &amp; O.</i> .....	0 11 10
Contribution .....	0 10 0

Kingsbridge—	
Collection .....	5 9 10
Do., for <i>W. &amp; O.</i> ...	1 15 0
Contributions .....	19 2 7
Do., Sunday School .....	5 0 0
Do., for <i>China</i> .....	0 18 7
	32 4 0
Less expenses ...	0 4 0
	32 0 0

Lifton—	
Collection .....	0 10 0
Plymouth—	
Collection, for <i>W. &amp; O.</i> .....	7 10 0
Contributions.....	30 17 6

Tiverton—	
Collection .....	10 0 0
Contributions .....	15 7 10
	25 7 10
Acknowledged before and expenses .....	18 14 6
	6 13 4

Totnes—	
Contributions .....	1 0 0
Do., for <i>W. &amp; O.</i> ...	0 2 4

DORSETSHIRE.	
Lyme .....	2 17 0

DURHAM.	
Darlington—	
Contributions.....	11 9 6
Houghton-le-Spring—	
Contribs., by Misses Bee .....	2 12 6

South Shields, Barrington Street—	
Collections .....	3 13 10
Contributions.....	10 6 0
Do., Sunday School .....	0 9 5
	14 9 3
Less expenses ...	0 14 3
	13 15 0

ESSEX.	
Ashdon—	
Contributions .....	1 18 0

Colchester—	
Collection, for <i>W. &amp; O.</i> .....	0 8 6
Contributions .....	9 4 9
Do., Sunday School .....	0 10 0
Do., for <i>Translations</i> .....	1 3 2
Do., for <i>I.S.P.</i> .....	4 4 6
	15 10 11
Less expenses ...	0 1 11
	15 9 0

Harlow—	
Collection .....	10 1 0
Contributions .....	19 6 5
Do., addl. for <i>I.S.P.</i> .....	0 10 0
Do., for <i>China</i> .....	8 4 1
Do., Sunday School .....	1 9 8
	39 11 2
Acknowledged before and expenses .....	26 0 0
	13 11 2

Langley—	
Collection .....	1 17 0
Do., for <i>W. &amp; O.</i> .....	0 15 6
Contributions.....	4 13 7
	7 6 1
Less expenses ...	0 17 0
	6 9 1

Loughton—	
Collections.....	14 4 2
Contributions.....	3 9 10
Do., for <i>N.P.</i> .....	8 9 2
Rayleigh.....	6 16 0

Saffron Walden—	
Collections .....	13 0 7
Do., for <i>W. &amp; O.</i> .....	2 0 0
Contributions.....	17 3 4
Do., for <i>China</i> .....	1 0 0
Do., Sunday School .....	1 19 5
	35 3 4
Less expenses ...	1 16 0
	33 7 4

Walthamstow—	
Contribs., by Mrs. R. Pechey .....	1 9 0

GLOUCESTERSHIRE.	
Bourton-on-the-Water—	
Collections .....	4 1 11
Contributions .....	2 10 9
Do., for <i>N.P.</i> .....	0 8 6
Cheltenham—	
Contribs., by Mrs. Whit-tard, for <i>Mrs. Allen's School, Ceylon</i> .....	22 16 0
Cambray Chapel—	
Collections .....	18 2 4
Contributions.....	2 16 6
Do., Infant class..	0 5 0

Salem Chapel—	
Collections .....	24 0 11
Contributions .....	9 11 6
Do., Sunday Schl. .....	10 3 8
	43 16 1
Less expenses ...	1 6 0
	42 10 1

Cirencester—	
Contributions.....	11 2 8

	£	s.	d.
Cutsdean—			
Collection .....	0	18	2
Do., for <i>W. &amp; O.</i> .....	0	4	2
Contributions .....	1	16	10
Do., Snowhill .....	0	8	1
Do., for <i>N.P.</i> .....	0	3	6
Gloucester—			
Collections .....	7	18	4
Do., for <i>W. &amp; O.</i> .....	2	18	6
Contributions .....	3	19	0
Do., for <i>China</i> .....	1	6	2
Do., for <i>Falmouth School</i> .....	4	7	3
Do., Sunday School, for <i>Ceylon School</i> .....	8	0	0
Do., do., for <i>N.P.</i> .....	0	15	5
Lydney—			
Contribs., by <i>Y.M.M.A.</i> .....	2	2	0
<i>A.</i> , for <i>China</i> .....			
Naunton and Guiting—			
Collections—			
Naunton .....	4	9	6
Do., for <i>W. &amp; O.</i> .....	1	0	0
Guiting .....	1	11	6
Brockhampton .....	1	0	0
Contributions .....	1	0	0
Do., for <i>N.P.</i> .....	2	17	11
Do., by <i>Y.M.M.A.</i> , for <i>China</i> .....	1	2	0
Stow-on-the-Wold—			
Collections .....	3	13	1
Do., for <i>W. &amp; O.</i> .....	1	0	0
Contribs., for <i>N.P.</i> .....	1	7	4
Do., Sunday School .....	0	10	0
	19	11	4
Less district expenses .....	0	15	4
	18	16	0
Tewkesbury—			
Contribs., for <i>N.P.</i> .....	0	10	0
Winchcomb—			
Collection .....	1	0	1
Contributions .....	1	13	6
Do., Sunday School .....	0	6	3
Wotton-under-Edge—			
Griffiths, John, Esq.—	5	0	0

HAMPSHIRE.

Lymington—			
Contributions .....	7	2	6
Bomsey—			
Collection, for <i>W. &amp; O.</i> .....	1	0	0
Contribs., for <i>N.P.</i> .....	0	8	0
Do., for <i>China</i> .....	1	1	0
Southampton—			
East Street—			
Collection .....	7	7	0
Do., for <i>W. &amp; O.</i> .....	1	6	0
Contributions .....	11	5	1
Do., Bible Class, Sunday School, &c. ....	3	1	5
Portland Chapel—			
Collection .....	7	7	0
Contributions .....	1	0	0
Whitchurch—			
Collections .....	4	18	7
Contributions .....	3	6	11
Do., by <i>Y.M.M.A.</i> , for <i>China</i> .....	2	13	0
	10	18	6
Less district expenses .....	0	10	0
	10	8	6

	£	s.	d.
HERFORDSHIRE.			
Garway—			
Contributions .....	0	12	6
Lodbury—			
Collection, for <i>W. &amp; O.</i> .....	0	10	0
Contributions .....	3	15	0

	£	s.	d.
HERFORDSHIRE.			
Bormoor—			
Collections .....	2	7	0
Do., for <i>W. &amp; O.</i> .....	1	0	0
Contributions .....	5	12	0
Do., Sunday School, for <i>N.P.</i> .....	1	13	10
Proceeds of Tea-meeting .....	1	13	1

Hemel Hempstead—			
Collections .....	11	4	8
Contributions .....	8	6	1
	19	10	9
Less expenses .....	1	13	6
	17	17	3

St. Alban's—			
Collections .....	16	5	5
Contributions .....	14	12	7
Do., for <i>India</i> .....	5	0	0
Do., or <i>African Schools</i> .....	3	6	0
Do., Juvenile .....	2	10	11
	41	14	11

Acknowledged before and expenses .....	16	6	6
	25	8	5

Tring, New Mill—			
Collections .....	10	10	9
Do., for <i>W. &amp; O.</i> .....	1	16	0
Contributions .....	18	4	5
Do., for <i>China</i> .....	1	0	0
Do., Sunday School .....	3	6	8
Do. do., Tabernacle .....	0	13	11
	35	11	9
Less expenses .....	0	10	0
	35	1	9

Watford—			
Collections .....	17	0	0
Do., for <i>W. &amp; O.</i> .....	3	17	0
Do., Levesdon Green .....	0	7	1
Contributions .....	28	17	3
Do., for <i>China</i> .....	6	16	0
Do., Sunday School .....	2	18	9
	59	14	1
Acknowledged before and expenses .....	30	13	6
	29	0	7

	£	s.	d.
HUNTINGDONSHIRE.			
Huntingdon—			
Contribs., for <i>India</i> .....	10	0	0
Do., for <i>Serampore</i> .....	1	1	0
Do., for <i>China</i> .....	1	1	0
Do., by <i>Y.M.M.A.</i> , for <i>do.</i> .....	4	5	6
Do., Union Chapel, for <i>N.P.</i> .....	1	19	5

	£	s.	d.
KENT.			
Biddenden—			
Collection .....	2	0	11
Contributions .....	2	10	6
Do., Sunday School .....	1	11	4

	£	s.	d.
Borough Green—			
Collection, for <i>W. &amp; O.</i> .....	1	6	0
Contributions .....	0	5	0
Do., for <i>Africa</i> .....	1	2	0
Do., for <i>N.P.</i> .....	1	5	0

Canterbury—			
Collections .....	12	0	0
Contributions .....	25	18	6
Do., for <i>N.P.</i> .....	0	3	6
Do., Sunday School .....	0	10	4
	38	12	4
Less expenses .....	0	11	3
	38	1	1

Faversham—			
Contributions .....	7	4	10

Folkestone—			
Collection .....	7	6	3
Contributions .....	13	19	0
Do., Sunday School .....	1	0	0
	22	5	3
Less expenses .....	0	10	6
	21	14	9

Lee—			
Contributions .....	18	7	2
Do., Sunday School, by <i>Y.M.M.A.</i> .....	1	5	2
Do. do., by do., for <i>N.P.</i> .....	2	15	6

Lewisham Road—			
Contributions .....	16	13	10
Do., for <i>India</i> .....	1	10	0
Do., for <i>China</i> .....	1	10	0

Maidstone—			
Collection, for <i>W. &amp; O.</i> .....	2	2	0
Contributions .....	19	14	3
Do., for <i>Translation</i> .....	5	0	0
Do., for <i>India</i> .....	1	0	0
Do., Sunday School .....	1	2	0

Margate—			
Contributions .....	19	7	11
Do., for <i>China</i> .....	5	0	0
Do., for <i>N.P.</i> .....	2	5	0

Matfield Green—			
Collection, additional .....	0	4	0

	£	s.	d.
LANCASHIRE.			
Ashton-under-Lyne—			
Collections .....	1	16	7
Contributions .....	8	4	8
	10	1	3
Less expenses .....	0	1	0
	10	0	3

Liverpool—			
Edge Hill, Welsh—			
Collection .....	1	5	0
Great Crosshall St., Welsh—			
Collection, &c. ....	11	14	2
Sunday School .....	4	13	1
Pembroke Chapel—			
Contribution .....	1	0	0

Manchester—			
Coll., Public Meet- ing .....	15	9	0
Contributions .....	192	2	0
Do., for <i>Serampore</i> .....	5	0	0
Granby Row, Welsh—			
Collection .....	4	14	8
Great George St., Salford—			
Collection .....	8	1	6
Sunday School .....	7	10	0
Grosvenor Street—			
Collection .....	14	0	0
Sunday School .....	7	6	11
Union Chapel—			
Collections .....	187	6	5

	£	s.	d.
Do., for <i>W. &amp; O.</i> .....	17	0	0
Contributions .....	30	0	0
Do., for <i>China</i> .....	20	0	0
Do., Sunday Schl. ....	3	1	9
Do., do., for <i>N.P.</i> .....	8	0	0
Do., do., for <i>fratally</i> .....	8	13	7
York Street—			
Collection .....	7	19	3
Sunday School .....	12	0	0
	548	5	1
Acknowledged before and expenses	304	17	6
	243	7	7
<b>NORTH LANCASHIRE—</b>			
Acorington—			
Collections .....	26	1	3
Contribs., Juvenile. ....	10	13	11
Proceeds of Tea Meeting .....	0	17	3
Blackburn—			
Collections .....	6	9	5
Briercliffe—			
Collection .....	3	0	0
Burnley—			
Collections .....	20	0	0
Cloughfold—			
Collections .....	7	10	10
Darwen—			
Collections .....	6	11	3
Goodshaw .....	7	8	6
Haslingden, Ebenezer—			
Collections .....	10	14	4
Contribution .....	15	0	0
Haslingden, Pleasant St.—			
Collection .....	6	0	0
Do., for <i>W. &amp; O.</i> .....	1	15	10
Contributions .....	0	18	2
Padiham—			
Collections, &c.....	12	11	11
Ramsbottom—			
Collection .....	2	5	9
	137	18	6
Acknowledged before and expenses	129	17	6
	9	0	11
Ogden—			
Collection, for <i>W. &amp; O.</i> .....	0	14	6
Contributions .....	2	10	0
Oldham—			
Contribs., for <i>China</i> .....	5	11	2
Preston, Fishergate—			
Collections .....	23	13	6
Contributions .....	18	10	6
	42	4	0
Less expenses ...	2	14	6
	39	9	6
Rochdale—			
Contribs., by <i>Y.M.M.A.</i> , for <i>China</i> .....	2	18	5
Sabden—			
Foster, George, Esq., Do., for <i>Jamaica Institution</i> .....	10	0	0
Do., for <i>Serampore</i> .....	10	0	0
Tottlebank—			
Collection .....	1	0	0
Ulverston—			
Contributions .....	10	0	0
<b>NORFOLK.</b>			
Aylsham—			
Collection, for <i>W. &amp; O.</i> .....	0	10	0

	£	s.	d.
Blakeney—			
Collections .....	2	14	8
Contributions .....	2	8	6
Buxton—			
Collection .....	3	7	9
Dereham, East—			
Collection .....	5	12	6
Contributions .....	6	8	0
Diss—			
Collection .....	3	4	0
Do., Juvenile .....	0	4	4
Contributions .....	9	1	7
Do., Sunday School .....	0	5	1
Downham—			
Collection .....	3	8	0
Contributions .....	3	14	0
Fakenham—			
Collection .....	4	1	8
Contributions .....	15	18	10
Do., Sunday School .....	0	11	0
Ingham—			
Collection .....	5	18	7
Contributions .....	21	5	1
Kenninghall—			
Collection .....	6	10	0
Contributions .....	1	5	6
Lynn—			
Collection .....	9	13	7
Contributions .....	14	1	4
Maudesley—			
Collection .....	1	11	6
Contributions .....	0	12	0
Norwich—			
St. Clement's—			
Collection .....	14	2	0
Do., Public Meeting .....	11	12	0
Do., for <i>W. &amp; O.</i> .....	7	10	0
Contributions .....	26	6	3
Do., Sun. School. ....	4	0	0
Do., do., for <i>N.P.</i> .....	0	15	0
St. Mary's—			
Collections .....	27	16	6
Do., Lord's Supper .....	4	13	6
Contributions .....	42	9	6
Shelfanger—			
Contribs., for <i>I.S.F.</i> .....	1	7	0
Swaffham—			
Collection .....	5	0	7
Do., Castleacre .....	0	8	10
Do., for <i>W. &amp; O.</i> .....	1	5	9
Contributions .....	15	6	3
Legacy of late Mr. Chandler .....	10	0	0
Worstead—			
Collection .....	8	8	8
Contributions .....	1	2	8
Do., Juvenile .....	1	6	0
	305	17	7
Acknowledged before and expenses	253	11	1
	52	6	6
<b>NORTHAMPTONSHIRE.</b>			
Burton Latimer—			
Contributions .....	4	2	9
<b>NORTHUMBERLAND.</b>			
<b>NORTH OF ENGLAND</b>			
Auxiliary—			
Steward, Rev. G. ....	1	0	0
Broomley—			
Collection .....	4	5	1
Contributions .....	0	13	5
Newcastle, Bewick St.—			
Collections .....	18	7	1
Contributions .....	28	3	1
Do., Juvenile .....	7	5	9

	£	s.	d.
Newcastle, New Court—			
Collections .....	6	19	6
Do., Juvenile .....	1	0	6
Do., for <i>W. &amp; O.</i> .....	5	0	0
Contributions .....	6	16	10
Do., for <i>Translations</i> .....	1	0	0
Do., for <i>F.E.</i> .....	0	12	6
Shields, North—			
Collections .....	3	15	9
Contributions .....	7	5	0
Do., for <i>Schools</i> .....	1	10	0
Do., Sunday Schl. ....	1	2	9
Shotley .....	2	2	8
Wolsingham .....	0	15	6
	95	15	5
Acknowledged before and expenses	55	12	7
	40	2	10
<b>NOTTINGHAMSHIRE.</b>			
Newark—			
Collection, for <i>W. &amp; O.</i> .....	1	1	0
Southwell—			
Contribution .....	0	5	0
<b>OXFORDSHIRE.</b>			
Bicester—			
Contribution .....	1	1	0
Chipping Norton—			
Collections, &c.....	8	15	7
Contribs., Juvenile .....	2	7	8
Do., do., for <i>Orphan</i> .....	5	0	0
Oxford—			
Collections .....	9	5	6
Do., for <i>W. &amp; O.</i> .....	2	17	0
Do., Headington .....	1	0	0
Do., Littlemore.....	0	16	0
Contributions .....	21	9	3
Do., for <i>N.P.</i> .....	2	5	1
Do., Sunday School .....	0	17	4
Do., do., Headington .....	0	16	0
	39	5	2
Less expenses ...	1	2	8
	38	2	6
<b>SHROPSHIRE.</b>			
Dawley—			
Collection, for <i>W. &amp; O.</i> .....	0	16	4
Contribs., for <i>N.P.</i> .....	0	12	0
Maesbrook—			
Collection, for <i>W. &amp; O.</i> .....	1	10	0
Contribs., for <i>I.S.F.</i> .....	0	10	0
Oswestry—			
Collections .....	5	17	3
Do., for <i>W. &amp; O.</i> .....	1	0	0
Contributions .....	6	12	2
Do., Sunday School .....	2	13	0
	15	2	5
Less expenses ...	0	14	9
	15	7	8
Shrewsbury—			
Claremont Street—			
Collections .....	8	13	
Contributions .....	3	13	11
Do., for <i>N.P.</i> .....	0	13	2
Do., for <i>China</i> .....	5	10	6
Do., Sun. School .....	0	2	10
	13	14	1
Acknowledged before and expenses	12	19	0
	5	15	1



	£	s.	d.
Bradford, First Church—			
Contributions.....	34	12	0
Do., for <i>Schools</i> .....	0	10	0
Bradford, Second Church—			
Contributions.....	28	6	8
Do., for <i>Serampore</i> .....	4	0	0
Bradford, Third Church—			
Contributions.....	3	13	0
Burlington—			
Collections.....	8	1	6
Contributions.....	3	7	9
Do., by Y.M.M.A.,			
for <i>China</i> .....	1	4	8
Cowling Hill—			
Collection.....	1	4	0
Driffild—			
Collections.....	7	16	3
Contributions.....	0	9	7
Huddersfield—			
Contributions, by Mrs.			
Willett, for <i>F. E.</i>			
<i>India</i> .....	7	0	0
Hull—			
Coll., Public Meet-			
ing.....	10	15	6
Contributions.....	11	15	0
Do., for <i>Alipore</i>			
<i>School</i> .....	5	0	0
George Street—			
Collections.....	16	0	0
Contribs., for <i>N.P.</i>			
Do., Sunday Schl.			
.....	6	18	10
Salthouse Lane—			
Collections.....	9	2	0
Hunmanby—			
Collections.....	2	16	2
Do., for <i>W. &amp; O.</i>			
.....	0	8	0
Contributions.....	5	6	10
Do., by Y.M.M.A.,			
for <i>China</i> .....	0	17	0
Do., Sunday School			
.....	0	2	6
Kilham—			
Collection.....	0	13	10
Lockwood—			
Contributions.....	19	6	4
Do., for <i>China</i> .....	10	0	0
Do., Juvenile.....	7	10	0
Mirfield—			
Collections.....	2	17	0
Rawden—			
Contributions.....	6	1	0
Scarborough—			
Collections.....	23	3	8
Do., for <i>W. &amp; O.</i>			
.....	2	12	0
Contributions.....	27	4	10
Do., by Y.M.M.A.,			
for <i>China</i> .....	13	18	9
Do., for <i>N.P.</i> .....	1	3	4
Do., Sunday School			
.....	0	7	0
Sheffield, Townhead Street—			
Collections, (in addi-			
tion to £60 acknow-			
ledged before).....	16	14	1
Do., for <i>W. &amp; O.</i>			
.....	4	0	0
Contributions.....	24	10	3
Do., for <i>China</i> .....	0	5	0
Stanningley—			
Collections.....	2	9	6
Less expenses ...	358	3	9
.....	28	11	1
.....	329	12	8

NORTH WALES.

ANGLESEA.			
Bellan.....	1	1	3
Bodedern—			
Collection.....	0	11	6
Contribution.....	0	10	0
Bontypront.....	1	9	3
Brynsionoyon.....	1	10	0
Caeceiliog.....	1	5	0

	£	s.	d.
Capel Gwyn—			
Contribs., for <i>N.P.</i> ...	1	1	4
Gaerwon.....	0	9	2
Llanddeusant.....	0	19	6
Llandegfan.....	4	11	7
Llanfachreth—			
Collection.....	2	4	4
Contribs., for <i>N.P.</i> ...	0	17	7
Llangefni.....	4	9	3
Llanrhyddlad.....	1	1	6
Menai Bridge.....	4	0	0
Soar.....	1	2	6

CARNARVONSHIRE.

Capel y Beirdd—			
Collection.....	1	0	6
Contributions.....	0	15	0
Criccieth—			
Collection.....	0	6	0
Garn Dolbenmaen—			
Collection.....	1	6	6
Llanduddo—			
Contributions.....	11	6	0
Llanllyfni—			
Collection.....	2	13	6
Pwllheli—			
Contributions.....	30	5	8
Tyddynsion—			
Contributions.....	5	6	1

DENBIGHSHIRE

Abergele.....	4	3	4
Brymbo, Moss and Try-			
dyn.....	1	18	2
Denbigh—			
Contributions.....	5	13	0
Do., Sunday Schools			
.....	0	18	3
Gefal y Rhyd and Llan-			
rhaeadr.....	4	0	0
Glynceiriog.....	5	8	8
Llanddulas.....	0	15	0
Llanellan.....	2	17	5
Llanfair.....	0	9	0
Llanrwst—			
Collection.....	0	11	6
Contributions.....	0	5	0
Llanwydden—			
Collection.....	1	0	6
Moelfre.....	4	6	4
Penycae.....	2	6	9
Rhos.....	1	19	4
Ruthin.....	4	17	6

FLINTSHIRE.

Holywell—			
Contributions.....	4	14	0
Rhuddlan.....	1	11	6
Rhyl—			
Contribution.....	1	0	0
St. Asaph.....	1	0	9

MERIONETHSHIRE.

Cynwyd.....	0	6	5
Llansantffraid.....	1	0	9
Pandyr Capel and Llanellan—			
Collection, &c.....	7	17	8
Contribs., for <i>N.P.</i> ...	0	3	0
Tre'r ddol.....	1	10	4

MONTGOMERYSHIRE.

Llanbryn Mair—			
Collection.....	0	5	3
Llanfair—			
Collection.....	1	0	3
Contributions.....	1	1	1
Newtown—			
Collections.....	5	1	5
Contributions.....	17	1	5

	£	s.	d.
Talywern—			
Collection.....	1	0	1
Do., for <i>W. &amp; O.</i> ...			
.....	0	4	0
Contributions.....	0	5	0
Do., Sunday School			
.....	0	8	0

SOUTH WALES.

BROCKNOCKESHIRE.

Beanfort—			
Collection.....	2	11	10
Contributions.....	0	12	2
Bethel—			
Collection.....	0	17	6

Brecon, Kensington—			
Collection.....	2	0	0
Contributions.....	1	7	0
Do., Sunday School			
.....	1	11	0

Less expenses ...	4	18	0
.....	0	0	6
.....	4	17	6

Brynmawr, Tabor—			
Collection, &c.....	5	0	0
Brynmawr, Zion—			
Collection.....	1	10	0
Contribs., for <i>N.P.</i> ...			
.....	1	13	0

Llanely, Bethlehem—			
Collection.....	1	4	4
Contributions.....	6	11	2
Llangynidr, Sardis—			
Collection.....	1	0	0

Maesyberlan—			
Collection.....	1	11	3
Contributions.....	0	17	6
Do., for <i>N.P.</i> .....	2	8	5

Less expenses ...	4	17	2
.....	0	0	8
.....	4	16	6

Nantyffin—			
Collections.....	0	11	0
Contributions.....	0	12	6

Pantycelyn—			
Collection.....	1	8	6
Contributions.....	0	15	0

Salim—			
Collection.....	0	5	0
Contributions.....	1	0	0

Less expenses ...	3	8	6
.....	0	0	6
.....	3	8	0

Zoar—			
Collection.....	0	5	6
Contributions.....	0	17	6

Less expenses ...	1	3	0
.....	0	3	0
.....	1	0	0

CARDIGANSHIRE.

Aberystwith—			
Collection.....	1	13	6
Contributions.....	8	6	6

Cardigan—			
Contributions.....	6	5	3
Do., Sunday School			
.....	5	19	0
Do., for <i>N.P.</i> .....	7	3	3

Moriah—			
Collection.....	0	5	0
Contributions.....	1	12	6

£ s. d.		£ s. d.		£ s. d.	
Penyparck—		Do., for N.P.	1 10 2	Cwmbach—	
Collection	1 11 2	Salem Mydrim—		Collection	2 9 0
Do., for W. & O.	0 10 0	Collection	2 8 0	Cwmtwrch—	
Contributions	1 7 6	Contributions	5 10 6	Collection	1 15 4
Verwick, Siloam—		Less expenses	0 9 0	Dowlais, Caersalem—	
Collection	0 18 6		7 9 6	Collections	2 0 0
Do., for W. & O.	0 12 6	Waucllyuda—		Contributions	3 4 0
Contributions	0 5 0	Collection	0 14 2	Less expenses	5 4 0
<b>CARMARTHENSHIRE.</b>				0 0 7	
Aberdare—		<b>GLAMORGANSHIRE.</b>		Dowlais, Moriah—	
Collection	1 2 7	Aberaman—		Collection for W. & O.	0 12 0
Contributions	0 10 6	Collection	1 3 1	Hirwain—	
Do., Sunday School	1 11 5	Contributions	7 7 7	Collection	1 18 2
Bwlchygynt—		Aberdare—		Contributions	5 10 10
Collection	0 9 2	Coll. Public Meeting	1 6 10	Less expenses	7 9 0
Contributions	5 10 10	Calvary—		0 16 9	
Cayo, Bethel and Salem—		Collection	4 17 1	Lantwit Major—	
Collection	2 4 6	Contributions	10 9 5	Collection	1 14 6
Contributions	1 7 6	Do., for China	2 18 0	Lisvane—	
Cwmfelin—		Do., Juvenile	20 1 4	Collection	1 0 0
Collection	1 14 2	Do., Sunday Schl.	10 0 10	Contribs., for N.P.	4 3 7
Contributions	2 8 11	Bethel branch—		Do., Sunday School	0 6 2
Ebenezer—		Collection	0 7 2	Llanearvan—	
Collection	1 12 6	Contributions	0 17 6	Collection	0 16 0
Contributions	0 17 0	Less expenses	1 10 0	Contribs., for N.P.	3 4 0
Less expenses	19 9 1		50 18 2	Merthyr Tydvil, Ebenezer—	
	0 2 10	English Chapel—		Collection	1 6 1
	19 6 3	Contributions	3 13 8	Contributions	6 9 4
Felinfoel—		Less expenses	49 8 2	Do., Sunday School	2 14 0
Collection	2 0 6	Heol-y-felin—		Less expenses	10 9 5
Contributions	12 17 10	Collections	4 14 4	0 4 0	
Less expenses	14 18 4	Contributions	11 14 2	10 5 5	
	14 6 4	Do., Juvenile	6 16 2	Mountain Ash—	
Ferryside—		Do., Sunday School	4 6 4	Collection	1 14 1
Collection	0 8 0	Do., do., Cwmdare	1 10 0	Contributions	6 4 5
Horeb—		Do., do., Llwydceod	4 10 9	Neath, Bethania—	
Collection	1 0 8	Do., for N.P.	1 13 9	Collection	1 12 9
Contributions	0 3 0	Less expenses	35 5 6	Contributions	1 10 0
Kidwelly—			1 0 0	Paran	1 0 0
Collection	0 7 0		34 5 6	Pontbrenllwyd—	
Contribution	0 5 0	Aberdulais—		Collection	0 12 0
Llanely, Bethel—		Contribution	0 10 0	Contributions	2 11 6
Collection	1 12 4	Caersalem Newydd—		Less expenses	3 3 6
Contributions	5 0 6	Collection	1 14 7	0 7 0	
Do., for N.P.	2 8 4	Contributions	2 4 6	2 16 6	
Less expenses	9 1 2	Do., for N.P.	1 14 3	Pontypridd, Carmel—	
	9 0 1	Canton—		Collections	5 6 8
Llanely, Greenfield Chapel—		Collection	1 0 2	Contributions	4 1 10
Collection	2 10 3	Contributions	1 19 6	Spelters, Maesteg—	
Contributions	18 18 6	Less expenses	0 0 7	Collection	1 12 0
Llanely, Zion—			2 19 1	Swansea—	
Collection	2 2 0	Cardiff, Tabernacle—		Bethesda—	
Contributions	5 8 6	Collections	10 3 8	Collection	8 4 0
Llanstephan—		Contributions	21 15 11	Contributions	23 16 0
Collection	0 11 6	Do., Sunday School	5 0 4	York Place—	
Llwynhendy, Zoar—		Do., for N.P.	3 12 4	Collections	10 8 0
Collection	1 8 0	Clydach—		Contributions	2 3 0
Contributions	0 17 6	Contribs., for N.P.	0 14 0	Do., Sunday Schools	4 14 4
Pembrey, Bethlehem—		Croesypark—		Tongwynnias	1 5 3
Collection	0 10 0	Collection	1 3 9	Twynrodyn—	
Contribution	0 2 6	Cwmaman—		Collection	1 10 7
Rhydwlwm—		Collection	0 18 0	Ysalyfera, Soar—	
Collection	2 14 7	Cwmavon—		Collection	1 12 6
Do., Sunday School	3 15 8	Collection	1 11 9	Contributions	0 15 0
Contributions	1 2 6	Contributions	5 7 10	<b>MONMOUTHSHIRE.</b>	
Less expenses	7 12 9	Less expenses	0 2 0	Abergavenny, Frogmore St.—	
	0 1 1		6 19 7	Contribs., for N.P.	
	7 11 8		0 2 0	Delli	3 13 0
St. Clear's, Zion—			0 17 7	Blaenafon, Ebenezer	1 0 0
Collection	1 9 2				
Contributions	4 11 0				

	£	s.	d.
Blacau Gwent—			
Collection .....	2	12	0
Contributions .....	5	14	3
Do., Sunday School	0	10	0
	8	16	3
Less expenses ...	0	10	0
	8	6	3
Chepstow—			
Collections .....	3	11	8
Do., for <i>W. &amp; O.</i> ...	0	12	0
Contributions .....	5	2	9
	8	6	5
Less expenses .....	0	2	6
	9	3	11
Ebbw Vale—			
Brynhyfryd—			
Collection .....	0	18	0
Contributions .....	2	3	6
Do., Sunday Schl.	0	5	0
Neb—			
Collections .....	1	14	7
Contributions .....	5	0	5
Do., for <i>N.P.</i> ...	1	4	5
Newbridge, Beulah—			
Collections .....	1	12	6
Contributions .....	7	2	4
Rhymney, Jerusalem	1	12	0
Risca, Moriah—			
Collection .....	0	18	5
Contributions .....	1	10	0
Do., for <i>N.P.</i> ...	0	17	9
St. Bride's .....	7	14	7
St. Mellon's—			
Collection .....	1	3	10
Contributions .....	3	9	9
Do., for <i>N.P.</i> ...	3	3	2
Talywain, Pisgah—			
Collection .....	1	7	5
Do., for <i>W. &amp; O.</i> ...	1	0	0
Contributions .....	4	3	1
Do., for <i>N.P.</i> ...	0	9	4
Do., Sunday School	8	5	9
	15	5	7
Less expenses ...	0	7	7
	14	18	0

PRMBROKESHIRE.

Bethlehem—			
Collection .....	1	10	0
Beulah and Pancheston—			
Collection .....	1	0	0
Contributions .....	0	15	0
Blaenifos—			
Collection .....	1	11	2
Contributions .....	2	0	8
Do., Sunday School	3	6	10
Broadhaven—			
Collection .....	0	3	0
Caersalem—			
Collections .....	1	8	10
Do., for <i>W. &amp; O.</i> ...	0	8	0
Contributions .....	3	8	0
Carmel—			
Collection .....	8	6	3
Contributions .....	1	10	0
	4	16	3
Less expenses ...	0	0	7
	4	15	8
Ebenezer—			
Collection .....	1	11	6
Contribution .....	0	2	6

	£	s.	d.
Fishguard—			
Collection .....	2	3	5
Contributions .....	2	2	6
Do., Sunday School	1	12	9
	5	18	8
Less expenses ...	0	0	8
	5	18	0
Haverfordwest—			
Collections .....	21	16	3
Contributions .....	123	3	6
Do., for <i>China</i> ...	20	0	0
Do., Juvenile .....	6	19	3
	171	19	0
Less expenses .....	0	18	6
	171	2	6
Jabez—			
Collections .....	1	2	10
Do., for <i>W. &amp; O.</i> ...	0	13	0
Contributions .....	4	18	8
Lettersston—			
Collection .....	1	3	4
Contributions .....	1	19	8
Llangloffan—			
Collection .....	1	16	10
Contributions .....	7	10	0
	12	9	8
Less expenses ...	0	2	0
	12	7	8
Martletwy—			
Collection .....	1	0	0
Contributions .....	0	5	0
Narberth—			
Contributions .....	13	4	6
Less expenses ...	1	0	0
	12	4	6
Newport—			
Collection .....	2	0	5
Contributions .....	4	8	0
	6	8	5
Less expenses ...	0	5	0
	6	3	5
Pembroke Dock, Bethany—			
Collections .....	5	0	0
Contributions .....	4	12	0
Tabor—			
Collection .....	1	8	9
Contributions .....	2	18	0
Do., for <i>China</i> ...	1	15	3
Treffgarne, Salem—			
Collection .....	1	6	6

RADNORSHIRE.

Dolan—			
Collection .....	1	4	6
Contributions .....	0	8	0
	1	12	6
Less expenses ...	0	0	7
	1	11	11
Nantgwyn—			
Collection .....	2	18	0
Contributions .....	1	14	0
Rhayader—			
Collection .....	0	18	2
Rock .....	1	8	11

SCOTLAND.

	£	s.	d.
Aberdeen—			
Collection .....	6	2	8
Contributions .....	21	6	6
Do., for <i>China</i> ...	9	4	0
Do., Friends, 208, George Street ...	3	0	0
Legacy, Mrs. Kynoch	8	0	0
Anstruther—			
Collection, Rev. Mr. Brown's .....	12	7	8
Contributions .....	1	8	6
Berwick-on-Tweed—			
Contributions .....	6	1	0
First Baptist Church.	2	0	0
Collection .....	3	7	3
Capar—			
Collection .....	3	0	0
Contributions .....	11	7	1
Do., for <i>India</i> ...	3	0	0
Do., for <i>China</i> ...	3	2	0
Do., for <i>N.P.</i> ...	0	14	0
Dundee—			
Collection, Panmure Street .....	6	6	0
Do., Public Meeting	1	6	8
Do., Staple Church.	2	7	8
Do., Ward Chapel.	4	10	0
Contributions .....	16	8	0
Do., for <i>China</i> ...	0	15	0
Dunfermline—			
Collection .....	1	8	0
Contributions .....	20	19	6
Edinburgh—			
Coll., Public Meet- ing .....	2	3	2
Contribution .....	50	0	0
Do., for <i>N.P.</i> ...			
India, "William Innes" .....	10	0	0
Do., for Schools, India .....	5	0	0
Do., for <i>China</i> ...	6	5	0
Charlotte Chapel—			
Collection .....	15	0	11
Contributions .....	0	7	0
Dublin Street—			
Collections .....	84	14	9
Contributions .....	31	13	1
Do., Sunday Schl.	2	0	0
Tabernacle—			
Collection .....	10	13	0
Contribs. for <i>N.P.</i> ...	5	1	10
Glasgow—			
Contributions .....	32	15	0
Do., for <i>China</i> ...	4	1	0
Baronial Hall .....	9	6	0
Blackfriars' Street.	9	4	0
Do., Sunday School	3	14	6
Hope Street—			
Collections, &c. ....	40	2	4
Do., Public Meet- ing .....	5	0	0
Contribs., Bible Class, for <i>N.P.</i> ...	7	1	4
John Street—			
Collection .....	4	0	0
Contributions .....	11	11	1
North Frederick Street—			
Collection .....	3	10	0
Greenock—			
Contributions .....	6	0	6
Do., for <i>China</i> ...	0	5	0
Nelson Street—			
Collection .....	4	10	0
Bible Class .....	0	10	0
West Buru Street—			
Collection .....	5	0	3
Sunday School for <i>N.P.</i> .....	4	17	2
Huntley—			
Coll., Free Church ...	1	6	5
Contributions .....	3	10	0

£ s. d.		£ s. d.		£ s. d.	
Irvine—		Contribution .....	0 13 6	<b>FOREIGN.</b>	
Collection .....	0 18 0			<b>AUSTRALIA.</b>	
Contributions .....	7 7 0		688 19 0	<b>VICTORIA.—</b>	
Do., for China .....	2 0 6	Acknowledged be-		Ballarât .....	8 9 4
Do., for N.P. ....	1 0 6	fore and expenses	126 4 0	Brighton .....	15 5 5
Kirkcaldy—				Castlemaine .....	4 17 0
Collection—			542 15 0	Elsternwick .....	2 0 0
Cowan Street Con-		<b>IRELAND.</b>		Geelong .....	20 0 0
gregational Chapel	4 5 5	<b>Coleraine—</b>		Kyneton .....	30 7 0
White's Causeway		Contribs., by Miss		Melbourne—	
Chapel .....	5 6 2	Carson, for N.P.	2 10 0	Contributions .....	14 1 0
Montrose—		Cookstown, by do., for		Proceeds of Lecture,	
Coll., Public Meeting.	5 3 6	do. ....	0 17 6	by Rev. J. Smith ...	17 2 3
Contributions .....	6 0 0	Curandaisy, by do., for		Albert Street—	
Paisley—		do. ....	0 8 6	Contributions .....	35 5 6
Collection .....	4 0 0	Dublin—		Do., for India ...	5 5 0
Contributions .....	69 17 6	Sykes, G., Esq., for		Do., for China ...	5 5 0
Do., for N.P. ....	1 18 0	Delhi .....	1 0 0	Do., Bible Class ...	1 5 1
Do., Sunday School,		Waterford—		Do., Sunday Schl.	7 0 3
Storie Street .....	3 0 0	Collection .....	8 3 5	<b>BAHAMAS.</b>	
Perth—		Contributions .....	19 11 6	Nassau—	
Collection .....	12 2 11	Do., for Schools .....	0 10 0	Contributions .....	28 15 0
Contributions .....	12 0 0	Do., for N.P. ....	4 13 7		
Do., for China .....	2 0 0			<b>INDIA.</b>	
St. Andrews—				Calcutta, &c.—	
Collection .....	1 0 6			Contributions .....	89 7 8
Contributions .....	6 3 6	Less expenses ...	32 18 6	Do., for Indian Sta-	
Do., for China .....	1 10 0		0 5 6	tions .....	70 0 0
Stirling—				Do., for W. & O. ...	60 0 0
Collection .....	5 7 4		32 13 0		

Received from April 9 to May 20, 1860.

ANNUAL COLLECTIONS.		Taylor, Mr. Rees, late of Newport, by Mr. W. Nicholas .....		Devonshire Square—	
Annual Sermons—			10 0 0	Collection .....	17 2 5
Bloomsbury Chapel ...	26 10 0	<b>LONDON AND MIDDLESEX</b>		Contribution .....	2 2 0
Surrey Chapel .....	18 1 3	<b>AUXILIARIES.</b>		Edmonton, Lower, Baptist	
Annual Meeting, Exeter		<b>Alie Street, Little—</b>		Chapel—	
Hall .....	90 4 0	Collection .....	5 15 4	Collection .....	2 4 6
<b>ANNUAL SUBSCRIPTIONS.</b>		Austin Street, Hackney Road—		Hackney—	
Calder, Mr. J. A. H. ...	1 1 0	Collection .....	8 1 6	Collection .....	30 11 7
Burks, C. Esq., 1859-60	1 1 0	Bell Court, Milton Street—		Hampstead, Hollybush Hill—	
Hanks, Mr. W. ....	1 1 0	Contribs., by Y.M.M.		Collection .....	4 14 11
Hooper, Mr. Jas. ....	1 1 0	A .....	3 1 0	Contributions, boxes	2 19 10
Jukes, Rev. A., Hull ...	0 10 6	Bloomsbury—		Harrow-on-the-Hill—	
Lushington, Right Hon.		Sunday School, for		Collection .....	2 11 7
Dr. S., 1859-60 .....	3 3 0	Schools, Agra .....	5 0 0	Contribs., Juvenile ...	0 4 3
Muliphant, Mr. G., do.	1 1 0	Do., for do., Alipore	5 0 0	Hawley Road—	
Smith, Mr. Eusebius, do.	1 1 0			Collection .....	9 15 4
		Bow—		Contributions .....	11 9 8
		Collection .....	7 15 0	Highbate—	
		Contributions, box ...	0 8 0	Collection .....	3 6 0
		Brentford, Park Chapel—		Islington, Cross Street—	
		Collection .....	4 15 0	Collection .....	18 14 3
		Camberwell, Denmark Place—		Juvenile Society .....	6 5 9
		Juvenile Auxiliary, by		John Street—	
		Y. M. M. A., for		Contributions .....	84 19 5
		Scripture reader,		Do., for I. S. F. ...	16 1 5
		Delhi .....	10 0 0	Kennington, Charles Street—	
		Do., by do., for Mrs.		Contribs., by Y.M.M.	
		Allen's School,		A .....	3 9 5
		Ceylon .....	6 0 0	Keppel Street—	
		Camberwell, Mansion House		Collection .....	6 5 0
		Chapel—		Maze Pond—	
		Collection .....	3 15 0	Collection .....	17 13 0
		Camden Road—		Contributions .....	3 4 0
		Collection .....	34 10 3	New Park Street—	
		Commercial Street—		Collection .....	41 10 0
		Collection, Juvenile,		Contributions, for Mrs.	
		by Y.M.M.A. ....	1 0 0	Allen's Schl., Ceylon	70 0 0
				Poplar, Cotton Street—	
				Collection .....	7 0 6
				Contributions .....	12 4 9
				Romney Street—	
				Collection .....	2 14 1

LEGACIES.

Geard, Mr. Jesse, late of	
Montacute, by Rev. J.	
Price .....	19 19 0

	£	s.	d.
Shepherd's Bush, Oldlands Chapel—			
Collections (part) .....	8	2	0
Spencer Place—			
Collections .....	7	8	2
Stoke Newington, Salem—			
Collections .....	2	0	0
Tottenham Court Road, Welsh Chapel—			
Collection .....	0	17	6
Contributions .....	1	10	0
Walworth, Lion Street—			
Contributions for Rev. J. Smith's N.P., Delhi .....	10	0	0
Wild Street, Little—			
Collections .....	12	12	0
<b>BEDFORDSHIRE.</b>			
Bedford, Bunyan Meeting—			
Contributions, moiety 28 .....	28	5	11
<b>BUCKINGHAMSHIRE.</b>			
Brickhill, Great—			
Collections, &c. ....	5	2	10
Sunday School .....	2	7	2
<b>CHESHIRE.</b>			
Stockport, Greek Street—			
Contribs., Juvenile, for N.P., Delhi .....	10	0	0
<b>CORNWALL.</b>			
Truro—			
Contributions .....	1	10	0
<b>DEVONSHIRE.</b>			
Bideford—			
Contribs., by Miss Angas .....	6	0	0
Hemyock—			
Contributions, 1858-9 .....	2	2	0
Plymouth—			
Colhn, Mr. J. N. ....	5	0	0
Uffculme—			
Contributions, 1859 ...	1	0	0
<b>DURHAM.</b>			
Sunderland—			
Contributions .....	3	10	0
<b>ESSEX.</b>			
Braintree—			
Contributions, by Mr. W. Challis .....	2	0	0
Harlow—			
Contributions, Prayer Meetings .....	1	8	6
Romford—			
Collections .....	4	13	8
Contributions, boxes .....	1	12	6
	6	6	0
Less expenses ...	0	5	6
	6	0	6
<b>GLOUCESTERSHIRE.</b>			
Cheltenham—			
Olney, Mrs. D., by Rev. J. Smith .....	50	0	0

	£	s.	d.
<b>HAMPSHIRE.</b>			
Beaulieu—			
Burt, Rev. J. B. ....	1	1	0
<b>HERTFORDSHIRE.</b>			
Bushey Heath—			
Collections .....	3	6	6
Hitchin—			
Proceeds of Tea Meeting .....	5	10	6
Rickmansworth—			
Collection .....	5	0	0
<b>KENT.</b>			
Birchington—			
Collection .....	2	0	7
Contributions .....	2	9	11
	4	10	6
Less expenses ...	0	6	6
	4	4	0
Blackheath, Dacre Park—			
Collections .....	5	0	0
Crayford—			
Collections .....	5	13	0
Contributions .....	2	6	0
Do., by Y.M.M.A., for China .....	1	0	0
Do., Sunday School and branches, for Todoon Wagedara School, Ceylon .....	3	14	7
Eythorne—			
Contributions .....	0	10	0
Do., Sunday School .....	1	9	8
Do., for China .....	0	17	0
Gravesend, Zion Chapel—			
Collections .....	7	5	7
Lee—			
Collections .....	8	11	0
Do., Juvenile, by Y.M.M.A. ....	0	13	1
Lewisham Road—			
Collections .....	9	14	0
Woolwich, Parson's Hill—			
Collections .....	2	7	0
Contribs., by Miss S. Broad .....	2	11	10
Woolwich, Queen Street—			
Collections .....	8	5	5
Less expenses ...	0	8	0
	7	17	5
<b>LANCASHIRE.</b>			
Inskip—			
Collection .....	3	1	8
Do., for W. & O. ...	0	10	0
Do., for I. S. F. ...	1	0	0
Contributions .....	3	2	8
Liverpool—			
Ladies' Negroes' Friend Society, for Jamaica Institution .....	10	0	0
Do., for Rev. D. Day .....	5	0	0
Do., for Mrs. Henderson, Bethsephil .....	5	0	0
Do., for Rev. B. Mil-lard .....	7	0	0
<b>LEICESTERSHIRE.</b>			
Leicester, Charles Street—			
Harris, R., Esq., for Rev. G. Pearce's N.P. ....	15	0	0

	£	s.	d.
<b>LINCOLNSHIRE.</b>			
Burgh—			
Proceeds of Missionary Basket (half) ...	3	10	0
<b>OXFORDSHIRE.</b>			
Burford—			
Contribs., by Miss Wall .....	1	3	4
Do., by do., for W. & O. ....	0	7	6
Chadlington—			
Colln. for W. & O. ...	0	10	0
<b>SHERIFFSHIRE.</b>			
Pontesbury—			
Contributions .....	2	7	0
<b>SOMERSETSHIRE.</b>			
Bath—			
Contribs., on account, by Mr. E. Hancock .....	45	0	0
Beckington—			
Collection .....	2	3	0
Contributions .....	4	12	7
Bourton—			
Collection .....	2	15	7
Bristol, Coopers' Hall—			
Sunday School .....	5	1	0
Frome—			
Contributions—			
Badcox Lane .....	4	10	0
Do., for W. & O. ...	1	10	0
Naishes Street .....	1	7	6
Public Meeting .....	6	9	0
Sheppard's Barton .....	6	12	6
Contributions .....	60	12	0
	81	0	0
Less district expenses .....	3	1	3
	77	18	9
Minehead—			
Contributions .....	4	18	8
Norton St. Philip—			
Collection .....	1	4	8
Contribs., by box .....	1	10	4
Whitbourne—			
Collection .....	2	4	3
Wincanton—			
Collection .....	2	18	0
Contributions .....	6	3	2
Do., Sunday School .....	2	15	0
Do., by Y.M.M.A., for China .....	3	0	0
	14	16	2
Less expenses ...	0	19	6
	13	16	8
<b>SURREY.</b>			
Norwood, Upper—			
Collections, &c. ....	12	6	6
<b>WESTMORELAND.</b>			
Crosby Garrett—			
Contributions .....	5	4	0
<b>WILTSHIRE.</b>			
Bromham—			
Collections, &c. ....	1	4	8
Calne—			
Collection .....	2	11	8
Sunday School .....	1	16	6
	4	8	0
Less expenses ...	0	10	0
	3	18	0



# IRISH CHRONICLE.

JUNE, 1860.

## THE SPECIAL EVANGELISTIC EFFORT.

The Committee have been engaged in making arrangements for the prosecution of this work during the present summer. They are happy to report that several appointments have been made, and that by the time these lines appear, ministerial brethren from England will be employed in preaching the gospel of Christ in Ireland.

The conviction is deep and strong that the people are still anxious to hear the word of life, and that the brethren employed on this special mission will meet with much encouragement in their work.

## NEW STATION.

### BALLYMENA.

The Rev. JOHN G. McVICKER, who has for some time laboured in the neighbourhood of this town, having adopted the sentiments of the Baptist denomination, has been invited by a company of Christians, lately united in church fellowship, to take the pastoral office among them. A considerable congregation has been gathered in the town; and great opportunities of usefulness are afforded throughout the district. The Committee have, therefore, been strongly urged by many friends in Ireland to adopt BALLYMENA as a station, and to recognise Mr. McVICKER as an agent of the Society. They have been prompted to comply with these earnest solicitations by the conviction that such assistance was absolutely essential for a time, and that the prospects of permanent usefulness rendered it their duty to incur the responsibility of augmented agency. Mr. McVICKER says, in acknowledging the communication from the Secretary:—"I feel very thankful that the Society's Committee have been led to the decision in regard to BALLYMENA, which you announce. The future is known to God only; but judging from the experience of the past here, from the truth of our cause, and from the promise of the blessing of God, it seems no more than reasonable to hope for an encouraging amount of prosperity."

## INTERESTING CASES OF CONVERSION.

The following remarkable instances of conversion to God have been supplied by the Rev. R. H. CARSON, of TUBBERMORE. They will afford much pleasure, and excite strong hope respecting the advancement of the kingdom of Christ.

"Among the converts lately given us of the Lord, many, did space permit, might be marked for special notice. To one or two, as striking illustrations of the power and compassion of God, I *must* refer.

"Mrs. W—— had been religiously educated, being the child of a pious mother. But shortly after her marriage, she acquired a taste for strong drink, and ultimately became the slave of intemperance. Everything was done that could be devised by the wisdom, or effected by the power of man, for her deliverance from the debasing appetite, but all in vain. Her mother's exhortations, and her husband's entreaties, were equally without effect. Nay, the ministrations of the sanctuary,—for, unless when intoxicated, she never failed to attend her place of worship,—with all the solemn ordinances of the Divine service, failed to produce the least impression. She now says that while she understood all and believed all she heard, yet so impenetrable was her soul, so callous her heart, that it seemed but as a 'tale that had been told.'

She felt herself lost; and, as one who had no hope, she laboured to harden herself against God, and to prepare for her final doom. In this condition—and the half has not been told—the blessed Revival found her; *but in this condition it left her not.* Oh, my brother, could you see Mrs. W—— now! In very deed she is 'a new creature; old things are passed away; behold, all things are become new.' Her bright and joyous countenance speaks the peace and happiness of the redeemed soul. Her entire conduct and character mark her an 'epistle of Christ, known and read of all men.' At the time of her professing Christ, she was advised, *on account of her former character*, to receive baptism privately. 'No,' said she, 'that is just the reason why my baptism must be public. I was a *reproach* to Christ before all men, I must now *honour* him in the presence of all.' Mrs. W——'s first impressions were the result of an appeal I was enabled to make about the beginning of the glorious movement here. 'But,' she herself re-

marked to me, 'you often said as much, and spoke as forcibly before; but till now I never felt the truth of what you said.' Here let me devoutly add, to God, not to the instrument, be the glory given.

"John R—, though the child of a pious father, was one of the most dissolute young men in the neighbourhood where he resides. Blind from his infancy, he was yet clear enough in seeing his way to evil. Unlike the friend just referred to, poor John was not accustomed, nor indeed had he any desire, to attend public worship. His desire, alas! lay in the opposite direction. At every foolish and hateful gathering, for miles round, he was sure to be present, being the very life and soul of such meetings. This was the element in which this poor sightless boy lived and breathed; and elsewhere he could not be happy. Oh, he was doubly in the dark; not merely blind as to his body, but in darkness as to his soul; and fearful must have been his doom had he gone down to death in this condition. *But he has been changed.* Though not 'stricken' as many around him were, he is yet a trophy of the same wonderful grace. I shall never forget the day I was called to visit his family. His brother and sister, together with a domestic, were at the same moment and in the same apartment prostrate under the hand of God. Oh, it was more than a solemn, it was an awful season. I felt I stood before God. I realised then, as I never had before, his power and presence. The scene was too much for me. I attempted to speak, to read, to pray: but it was impossible to proceed. The agonised and piercing cries of the stricken ones quite overcame me, and I was obliged to desist. But amid the horrors of the scene (for indeed till peace came the wailings were like the wailings of the lost) I could not but notice poor John, who, though no way affected in body, was yet the subject of the deepest mental agony. He sat as one on whom sentence of death had just been pronounced. From his blind eyes the

tears streamed forth, as if they gushed from the very springs of his own inner being. Oh, how the sight melted my soul! It is now to my eye as if it happened but yesterday; and while life lasts I shall never lose the vision. Well, this was the day, this was the occasion, of John's conversion. There and then the chain that had so long bound him beneath the tyrant's power was once and, I trust, for ever broken. From that time he was another man. By the abounding grace of God he is now a consistent member of the church. His zeal in the service of his old, he has carried with him into that of his new Master; and the powers which were once employed in folly and wickedness, are now devoted to the cause of truth and virtue. On the day of his baptism, some one said to John, 'You ought to wait till the weather is warmer.' 'No,' said he, 'for by that time I might be colder;' a reply surely suggestive to *delayers* in the path of duty.

"The case of Robert M— is scarcely less striking. Robert had professed to belong to the Church of England, but in reality he worshipped nowhere. Worse, however, than this, he was greatly given to drink; and, when drunk, used sadly to abuse his wife. Indeed, as he says of himself, you could scarcely name the vice into which he had not fallen. He was everything that was wicked and ungodly. Particularly was he characterised by utter hardness; so much so, that when changed he could hardly believe in his own conversion. *But he has been converted;* and he gives it as his own deliberate judgment, that of his change God is the alpha and the omega. 'Nothing,' said he, when under examination for baptism, 'but the power of God could have changed my heart. *Had all the men on earth, and all the angels in heaven together tried it, they would have failed.*' I believe it would. He was the hardest of the hard. But who can resist the arm of the Lord?"

## EXTRACTS FROM THE ANNUAL REPORT.

### BELFAST.

The church and congregation at Belfast, under the care of Mr. HENRY, have been greatly favoured during the year. The following interesting narrative, supplied by Mr. Henry himself, will be

perused with gratitude and pleasure. "I need scarcely say that the great Revival of 1859, with many of its most thrilling and extraordinary manifestations, has visited our church here. Sabbath-schools, teachers, young and old, have all been made to feel its quickening power. At the first appearance of the movement in this town the demands upon the labours of ministers were almost overwhelming. For weeks, and I may say months, we were

incessantly engaged in visiting the 'stricken' from house to house, often beyond midnight, besides conducting public services or prayer-meetings almost every day, till the mind and body were totally exhausted. "In different parts of the town and vicinity I had constant opportunities of holding open-air services during the summer, at which hundreds, many of the worst and lowest classes, attended. Our preach-





THE  
BAPTIST MAGAZINE.

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JULY, 1860.

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“PRAY YE:” A WORD TO THE DISCIPLES OF CHRIST.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

THAT “men ought always to pray” will be disputed by no one who has been taught of Jesus Christ. His precepts, his example, and his promises, all set forth prayer as the unquestionable duty, and the unspeakable privilege of those who believe in his name. And as, in accordance, with these, the apostles and the whole body of early Christians were men of prayer, so, down to the present day, throughout all the vicissitudes which have befallen the Church, the true followers of the Redeemer have all diligently practised prayer, and esteemed it most precious and necessary. The wise men of this world have, it is true, made light of it, and, to their own complete satisfaction, have even demonstrated its absurdity, and ridiculed the contemptible and superstitious weakness of those who supposed themselves able to interest the invisible God in their small concerns, and to alter the immutable decrees of fate by their feeble solicitations; but Christians have prayed on, and have not lacked reasons for believing that their requests were not made known unto God in vain. And we may boldly say, that the voice of prayer never will be silenced on the earth, until that day when the angels of the Son of Man shall gather together all his elect out of it.

While this is said, we may yet see reason to believe that, among Christians generally, the privilege of prayer is neither fully understood nor truly appreciated. Every Christian, indeed, prays; but it is very possible that prayer may be hindered by imperfect views of the Divine promises, by the indifference of our hearts, and by the inconsistencies of our lives. Confession that such is really the case, is often heard from the lips of believers; nay, all of us have united in acknowledging that we are not what we should be in relation to God and to man, to time and to eternity; and this, because we have not duly availed ourselves of the resources of prayer. Our worldliness, our apathy, and our inactivity, the weakness of our faith, and the unholiness of our conduct, have all been rightly traced to our deficiency in that intercourse with God which is the appointed means of imparting and sustaining spiritual strength. To the same cause is attributable all that is really discouraging in the present condition of the Church of Christ. If the “Spirit of grace and of

supplications" rested on all its members, all would be steadfast, holy, and useful, and God's presence would be their perpetual joy and defence.

Suffer the writer, therefore, to attempt to set before you this great subject of prayer, with the hope that under God's blessing you may be awakened to a more just sense of its importance. He will not occupy time by attempting to controvert those unbelieving objections to prayer and to its efficacy which have been entertained by many, to their eternal loss; for he "has not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth;" but will first briefly adduce some of those encouragements to prayer with which the Scriptures abound, and then endeavour to show the extreme and, in many respects, peculiar importance of the subject to ourselves, as Christ's disciples in a heathen land.

If we look at *the inducements to prayer* which our heavenly Father has held out to us, we shall see much reason to be astonished at their fulness. In the Old Testament, from the days of Adam to those of Malachi, we have examples of the benignity of God towards those who came unto him, believing "that he is a rewarder of them that diligently seek him." The histories of Abraham and Jacob, of Moses and Samuel, of Elijah and Daniel, supply us with illustrious instances of the power of prayer offered by men of like passions with ourselves; and we find numberless occasions on which, when the righteous have cried, the Lord has heard, and delivered them out of all their troubles, and numberless encouragements to "seek the Lord and his strength," yea, to "seek his face continually," in confidence that his ear is ever open to the prayer of the needy, and his hand always ready to be stretched out for their deliverance. Upon these early assurances of God's willingness to hear and answer prayer we will not dwell; but will rather turn to the instructions given us by the Son of God when manifested in the flesh, and afterwards "confirmed unto us by them that heard him." What he has said on this subject is of paramount interest and importance; since he is the mediator between God and man, the only way whereby we can come unto the Father, and the sole cause of our obtaining favour in his sight. And it is utterly impossible for any language to be more suggestive of hope, and more explicit in assurance, than that which Jesus has used in inculcating prayer. Thus he says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew vii. 7—11). "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John xvi. 23, 24). And again:—"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John xiv. 13, 14).

Now let these declarations be looked at, and their *positiveness and definiteness* will be seen to be past dispute. It will be observed that our Divine Teacher not only employs the most plain and direct language, illustrated by the simplest and most readily admitted facts, but, in a striking manner, reiterates his promises in each of the three passages

now quoted, and in others also, which, for the sake of brevity, are not particularly referred to here. These assurances and reassurances satisfactorily prove both that what he says is absolute truth, and that it is most important truth, hard to be believed by us, and therefore urged upon our faith by our Divine Benefactor. And let it be observed that, marvellous as this truth is, it is perfectly consistent with itself. When Christ gives authority to his people to ask in his name,—to make their requests for his sake,—and thus transfers his influence at the throne of grace to them as they may stand in need of it, it is not strange that it should be declared that prayer, thus supported, shall be fulfilled. If, indeed, it be so, that, “Where two or three are gathered together in the name of Christ,” there his heavenly Father beholds him “in the midst of them,” it is no marvel that it is said of what they ask, “It shall be done for them.” Every petition to which Jesus does really lend the sanction of his great name must be heard; for the Father heareth him always; yea, “the Father hath given all things into his hands.”

But what are the conditions of prayer in the name of Christ?—and what the restrictions imposed upon those who present it? We believe that a close examination of the passages we have quoted, and of others of similar import, will show that *the sole condition is DISCIPLESHIP; and the restrictions, those only which discipleship involves*. This is stated by our Lord in the following terms:—“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John xv. 7). If then, we are wholly, heartily the Lord’s, and follow him fully, we may be sure that these promises are made to us; but if our obedience to him be unwilling and hesitating, our love cold, and our minds fixed on earthly things, we have no right to expect their fulfilment. Wavering thus between Christ and the world, the “double-minded man is unstable in all his ways” and is “like a wave of the sea, driven with the wind and tossed.” And “let not that man think that he shall receive any thing of the Lord.” Abiding in Christ, and having the words of Christ abiding in us, are the indispensable conditions of these promises. They are the terms which have been prescribed to us; and they must be complied with before we are qualified so to pray as that God may, with glory to himself and with advantage to us, fulfil our petitions. Such a state of conformity to God’s will and to the mind that was in Christ is incompatible with unholy, worldly, and selfish desires and passions; for “they that are Christ’s have crucified the flesh with the affections and lusts;” and the prayers which ascend from a heart thus schooled in the law of Christ, and thus knit into close union with him, are those which have been suggested by a knowledge of his good pleasure, or they are presented before God in humble submission to his gracious and all-wise approval. In the inspired language of one who listened to these promises when they fell from the lips of the Son of man:—“This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” (1 John v. 14).

It may well be counted strange that, with the word of Christ in their hands, and after more than 1800 years’ experience of his faithfulness to all his promises, Christians are not agreed as to the things they may ask from God, in full confidence that he will grant their requests. We will not here enter upon the inquiry, what things are, or are not, included in Christ’s engagements; but, avoiding as far as possible all debatable ground, let us see what is unquestionably revealed to us in the word of God. That there are things which God will grant his people,

not immediately, but after what may appear to them a long delay, we learn from Christ's own words, when encouraging his followers by no means to faint, but always to pray. God may bear long with them; but he surely hears, and will speedily avenge his own elect which cry day and night unto him. The persecutor may rage with uncurbed violence, and the saints may be "slain for the word of God and for the testimony which they hold," and their souls, beneath the altar, may cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and even then be told to "rest yet for a little season," until the iniquity of their cruel adversaries be full; but the day of vengeance is in his heart, and in due time the feet of his enemies shall slide, and wrath shall come upon them to the uttermost.

There are, however, things which we know God is waiting to bestow upon those who seek him. His beloved Son has told us that he will surely "give the Holy Spirit to them that ask him" (Luke xi. 9—13); and we, brethren, can, in regard to this, set to our seal that God is true: for, if we are rightly numbered with the servants of Christ, we have all asked and received the precious gift. But this promise yet stands before us in inexhaustible fulness, and whatever experience we have had of its truth ought to be a powerful inducement to us to seek, in continually increasing measure, "the gift of God." To such a course we are both exhorted and encouraged by the apostle Paul, in a passage very remarkably confirmatory of our Saviour's free promise of the Holy Ghost:—"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians v. 18). Mark, dear brethren, the prohibition and the command. Does not the antithesis clearly show that the observance of each is alike practicable?—that it is as possible for a believer to be filled with the Spirit, as to reject the filthy cup of intoxication? And wherein is it thus possible, save in the truth of the promise of God, that he will "give the Holy Spirit to them that ask him?" Our most anxious thought is due to this subject. The Spirit is the sanctifier, the agent sent forth from God to make us Christ-like, and to fit us to dwell in Christ's glorious kingdom. By the Spirit the soul of the believer is "born again," and every man who is in Christ Jesus becomes a new creature: old things pass away; behold, all things become new; and all things are of God. How glorious is this change,—which restores the image of God to the soul of man,—which destroys that which is polluted, and vile, and sinful in it, and supplies that which is pure and exalted,—remoulding the whole character, so as to make it meet for companionship with the saints in light! A change which is emblematised in the prophetic language:—"For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron." Such is the operation of the Spirit of God in those who believe, and implicitly yield themselves to his transforming power.

But we are mourning the absence of this Spirit; or, if we see any reason to hope that he is present with us, we complain that his energy is not manifested. The most of us are ready to admit that his work in our own hearts has gone forward, if at all, very slowly; and the general appearances of religion in our churches, constrain us to acknowledge that the might of the Spirit of Holiness is not displayed. How few amongst us can be said to be "filled with the Spirit," to "walk in the Spirit," and to be laden with "the fruits of the Spirit," which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

Here then, are blessings of which we have fallen short through our neglect of prayer. Of these we must say, “We have not, because we asked not;” or, “We asked but received not, because we asked amiss.” Often as we have prayed for the Holy Spirit—and for what do we pray more commonly?—it is too evident that many of us have not prayed with that sincerity, fervency, and unselfish devotedness to Christ, which are necessary to render our prayers—even when based upon his promises—acceptable in his sight.

Now, if as individuals and as churches we do not possess the plenitude of the Spirit which the word of God engages shall be given to those who seek it, our further deficiency and feebleness in prayer must be admitted as a necessary consequence. For “that Holy Spirit of promise” is himself the “Spirit of grace and of supplications.” As for ourselves, “we know not what we should pray for as we ought;” we are dependent upon him for all effectual assistance in prayer: as it is written, “the Spirit also helpeth our infirmities,” and “the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans viii. 26, 27). In this remarkable passage we have most important instruction on the subject of prayer, and most explicit proof of the necessity of the Holy Spirit’s presence and power, in order to awaken it within us, and to instruct us so “that we might know the things that are freely given to us of God.”

Let us also turn our thoughts to the duty of prayer for our fellow-Christians and for the progress of the dominion of Jesus Christ. We are commanded to “pray one for another;” the apostles recognised, in their circumstances and successes, the influence of prayers offered for them; they reaped the fruit of their own prayers in the steadfastness and advancement in holiness of their converts; and they besought the prayers of the churches of Christ that the word of the Lord, preached by them, might “have free course and be glorified:” and these injunctions and examples do but reiterate our Redeemer’s teaching, that when we pray to our Father who is in heaven, we should say, “Thy kingdom come: thy will be done in earth, as it is in heaven.” Brethren, he hath not said unto us at any time, “Seek ye my face in vain.” If he has told us to pray for the growth in holiness of our brethren and companions in the faith, and for the conversion of those who are strangers to that grace which bringeth salvation, he surely means to grant the request; and will do it, if it be presented aright. But why is the blessing withholden from us? We pray—Oh how many such prayers rise daily from the lips of Christians!—for the revival of religion amongst ourselves, and for the pouring out of the Spirit of God upon the nations. We complain of the languishing condition of the Church,—we daily witness the abominable idolatries and the gross superstitions of the people of the land in which we dwell,—and many of us have “kinsmen according to the flesh” who have yet no hope, and are without God in the world. We all pray that God’s kingdom may come with power, that his work may be revived, that the heathen may be brought to Christ: yet how small is the result of all these united prayers and sympathies and labours! Here a slight indication of life, and there a few converts gathered into the Church, as a faint and often, alas! doubtful token that the Lord has not altogether left us to our own devices! But “where are his zeal and his strength, the sounding of his bowels, and of his mercies toward us? are they

restrained?" Why is it that we are not blessed as he has blessed other preachers of the same word, and remembrancers of the same promises? Many as are our prayers, may it not be now, as when Isaiah uttered the complaint we have just adopted, that "there is none that calleth on God's name, that stirreth up himself to take hold of him"? It is true that we know not all his secret purposes in regard to the people before whom we are his witnesses; but hath he not commanded us to pray for their conversion? and is it his wont to reject the supplications of his people without a cause? Hath not Christ declared, that he, being lifted up, will draw all men unto him? Hath he not commanded his people to go forth, and carry the glad tidings to every creature? Wherefore then do we pray for his converting power in vain? Would that we could now infix in all our minds a deep and sore disquietude on account of the failure of our prayers, that with broken hearts and weeping eyes we might with one accord besiege the mercy seat, and give Him, who is enthroned thereon no rest until we have indubitable evidence that he "remembereth his word unto his servants, upon which he hath caused us to hope."

We have all heard of, and may all have known, instances in which such holy violence of entreaty has been honoured by God. Individuals and churches have, by such travail, been born unto him. Ah, when shall Zion travail and bring forth here? May we not rightly conclude, that of all our deficiencies in the missionary cause, that of earnest believing prayer is the most lamentable? We may mourn the want of men to go forth and preach the glad tidings far and near, around and amidst us,—we may be straitened in our plans and operations by the want of money,—but we languish and fail to realise the great aims of our exertions through the lack of that "effectual fervent prayer" which availeth so much with God.

We are not oblivious of the fact that God may, and often does, delay the fulfilment of the most urgent and believing prayers of his servants. It becomes us to be patient. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." We well know that the children of God may cry after him with strong desire, and yet, as Jesus did in the case of the woman of Canaan, in the gospel, he may make as though he would pass on, and "answer not a word." But if so, he hears now, as Christ heard then, and his bowels yearn with like compassion, and when the supplicants' faith is fully tried, he will turn and grant unto them even what they will. Would that this were the true explanation of our case! But, if it were, our entreaties would be ever more frequent and importunate, and our concern for the heavenly gift daily more pungent; instead of which, it may be feared, they have, in frequent cases, become restrained and heartless. Our expectations have failed; we have concluded that God will not yield to our entreaties; and, worse than all, many of us are "at ease in Zion," and to an alarming extent careless of the blessings we have pretended to seek after.

The condition of the churches of Christ in India is, in many respects, a very humiliating one. In regard to a large portion of the population with which we come in contact, it may be said that the preaching is fully known. The Scriptures of truth and a copious variety of evangelical tracts have been scattered over the land by millions of copies. The ethics and the evidences of Christianity have been accurately taught to many thousands in schools and colleges. Great numbers have seen and admitted that the religion of Jesus Christ is superior to all others. The

hold which idolatry has upon the minds of its votaries is sensibly relaxed. Educational and other influences have seriously impaired, and threaten altogether to break up, the foundations of Hindu society as it has stood for ages. The bonds of caste are slackened, and thousands are impatient to snap them asunder. But, amidst all these stupendous changes, where are the converts to Christ? Still are they brought to Zion, only as “one of a city and two of a family.” Notwithstanding all that has been done, comparatively little has yet really been gained for Christ. The effects which have followed those influences which the Church has inadequately striven to direct, are, in their present state of development, rather a triumph to infidelity than to “the faith which is in Christ Jesus.” Nor is this unnoticed by the unbeliever, who asks in derision, “Where is now the omnipotent energy of the gospel?” and “Where the answers to your unnumbered prayers?” With Hezekiah in the day of his distress we may say, “This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.” What then are we to do? To whom shall we turn for succour? To whom, but to Him whose promises are all “words of eternal life”? “He will regard the prayer of the destitute, and will not despise their prayer.”

Were we to attempt to enumerate the blessings which would most certainly result from a revival of the spirit of prayer amongst us, “the time would fail us.” Gloomy as the condition and the immediate prospects of the Church of Christ may be now, “glorious things are spoken of her.” Though now “afflicted, tossed with tempest, and not comforted,” the Lord will yet “lay her stones with fair colours, and lay her foundations with sapphires. And he will make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones. And all her children shall be taught of the Lord, and great shall be the peace of her children.” The power of her King shall triumph, in spite of all oppositions; for “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” Yes, God will surely “arise and have mercy upon Zion!”—but all these glorious predictions are to be fulfilled in answer to prayer; for He who has promised has also said, “I will yet for this be inquired of by the house of Israel, to do it for them.”

The days in which we live are days of scepticism and unbelief. Education has rapidly extended itself among the millions; a quenchless thirst for knowledge has been produced, and the press has poured it forth in torrents. Hidden things have been brought to light, and the boldest and profoundest speculations of the philosopher have been laid before the artisan and the peasant, and the intellect of the masses has been brought to bear upon theological and metaphysical questions which were once discussed only by the learned few. Both good and evil, ripe and unripe fruits, have been frequently plucked from the tree of knowledge; and it would be hard to balance the results and to say whether this recent development of mind has issued in present advantage to the kingdom of Christ or not. That all things will at last be seen to have subserved its triumphs, we know; but it is possible that days of darkness may intervene. The most heedless observer must see that the popular belief in Christianity is much less positive than it was. Many who profess themselves believers in it are so, not from the power of known truth, but from a prudent estimate of possibilities. They are not really convinced that the Bible is the word of the living God, but

esteem it safer to rank themselves with its friends than with its enemies, lest it should at last prove to be true. This semi-infidelity has spread itself far and wide. It has infected the Church. It has influenced the ministry of the gospel. We have it in India:—it may be, we have it within ourselves, chilling our love, impairing our obedience, discouraging our hope, and destroying our zeal for the Lord of hosts. Brethren, this foul spirit of unbelief can be rebuked and cast out only by the Holy Spirit of God. Let him abide with us, and "when the enemy shall come in like a flood," let him "lift up a standard against him,"—let him teach us to pray,—and the dominion of unbelief shall be broken. Like Moses we shall be able to "see Him who is invisible." We shall draw nigh to God, and he will draw nigh to us." We shall know him; and shall see the power of his hand, accomplishing our desires and directing our steps; and shall enjoy true communion with the Father and with his Son Jesus Christ. Of what unspeakable importance is such a confidence in the post we occupy! "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken," with what power could we give witness to the truth as it is in Jesus! And the more enlarged our own experience of the promises, with the greater boldness shall we offer them to others. It is at the throne of grace only that we can learn to measure the full value of those blessings which we desire the perishing souls around us to receive; there too we must learn to fathom the depth of their misery who live without God; and there we must obtain that sanction of our plans and labours, which will make them to issue in glory to God and salvation to man. Yes, brethren, the mercy-seat is the source whence all the blessings which are essential to our holiness, happiness, and usefulness proceed.

When iniquity abounds, and the love of many waxes cold, the faithful few are especially precious in the sight of God. See his care for Jeremiah amid the dangers of the siege of apostate Jerusalem, his love to Daniel in the court of Babylon, and his delight in those who "feared the Lord and thought upon his name" in the days of the prophet Malachi. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." "He honours those who honour him," and immortal dignity shall crown those who believe in him amidst general unbelief, and seek him with all their hearts, while others turn their backs upon him. Brethren, this honour may be ours. Here is distinction which we may all attain,—reward inestimable which whosoever will may receive.

Let us then more diligently "search the Scriptures," that we may fully acquaint ourselves with the promises God has given us,—whether they relate to this life or to that which is to come, to our own selves or to those around us,—and, taking these testimonies of the Lord as "an heritage for ever," let us resolve to realise them by prayer. Let every relation we sustain towards others, every particular of worldly business, every effort for the cause of Christ, every pursuit, every pleasure, be thus "sanctified by the word of God and prayer." Thus shall we become, in the midst of the many people around us, "as a dew from the Lord, and as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of man." So God, even our own God, shall bless us, and the glorious eternal inheritance shall be ours; for "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

## STRAY LEAVES FROM A TOURIST'S JOURNAL.

## BADEN-BADEN.

HOWEVER often I come to this place I am afresh reminded of Cowper's hackneyed line, "God made the country, but man the town." Nowhere is nature more glorious in its divine beauty. Nowhere is humanity more pitiable or hateful in its devilish ugliness. The country around is a paradise, the town itself a pandemonium. Strange that the chief "hell" of Germany should have been placed among these picturesque valleys, and sparkling, health-giving *Brunnen*. Here "every prospect pleases, and only man is vile."

Yesterday we walked out in the early morning under an avenue of limes in full flower. The atmosphere was loaded with delicious fragrance; the hum of innumerable bees and other insects came down upon us with a soothing sound. Striking across a strip of meadow land, which, by thorough and careful irrigation, is always of a delicious green, we began to climb the hills which form the frontier of the Black Forest. Very soon we found ourselves in a solitude as complete as though we had reached the back woods of America. Within a quarter of an hour's walk from our hotel we were in the primeval forest, beneath the dark shadow of pines which have stood for centuries, and whose tall columnar trunks were fitted to be "the mast of some great admiral." But for the bridle paths and carriage drives cut through the forest, we might have supposed ourselves to be, not on its outskirts, but in its depths. As we knew the direction of the Alte Schloss (*Old Castle*) we did not follow these paths, but struck out a route of our own. The heat now became intense, for the sun had gained great power; the ascent was very steep; and the dense wood prevented a breath of air reaching us. Every now and then, however, we came to an opening in the forest, or climbed some projecting crag, which stood out like a headland from the sea of pines, where we not only found a delicious and refreshing breeze, but could feast our eyes on views of surpassing beauty. Nestling in the dells which dimple, or the valleys which cleave, the mountain side, innumerable farm-steads are visible, with houses of the quaintest architecture, and fields rich with maize, tobacco, hops, flax, and vines. The town itself lies below us. The gorge is so narrow that the town creeps up the hills on either side. It seems almost buried in green leaves as we look down upon it from this point. The dark lowering woods overhang it; the mountains seem to frown upon it. But its white houses are radiant in the bright sunlight, and the Oos leaps merrily and flashes brightly down the valley and through the town, reminding us of Undine in La Motte Fouqué's beautiful tale. Then we renew the ascent; winding round pinnacles of rock, penetrating recesses into which the sun has not looked for ages, and recalling the wild romantic legends with which the whole district is rife.

At length we reach our destination, the Alte Schloss, or Old Castle. Old indeed, if all which is told about it be true! It is said to have been the stronghold of a Teutonic tribe, long before the Christian era. After the conquest of Germany, the Romans built and fortified a military station here. In the third century, the present tower was erected, and it continued to be occupied by the Margraves of Baden till the year 1479. It looks so old and is so picturesque that I will believe anything respecting it. Its broken masses are almost smothered in forest trees. Huge pines grow from the crevices of its crumbling walls. The lower chambers are hewn out of the living rock on which it stands.

As one ascends the winding staircase, constructed of massive blocks of stone, peeps of magnificent scenery are gained through the tree-tops. On reaching the summit, a glorious panoramic view bursts upon the eye. The valley of Oosbach, the mountains of the Black Forest, the Vosges, and the plain of the Rhine, along which the noble river winds for leagues, offer a spectacle of almost boundless extent and infinite variety. Battle-fields, on which the destinies of nations were decided, and cities famous in European story, are to be counted by the dozen. The distant towers of Strasbourg Cathedral are, it is said, sometimes to be seen. Once I *thought* I saw them. But it is not worth while to strain one's vision, peering into the dim and misty horizon, in search of some half imaginary object, whilst so much real beauty lies close at hand. Hills, almost innumerable, of all varieties of height and form, rise in every direction; some bare and scarp'd, others clothed with wood to the highest summit; intersecting one another with such intricacy of outline and such capricious variety of tint, as light and shade play over their sides, that the eye is almost bewildered in its enjoyment, and turns from height to height, from valley to valley, unable to decide in which direction it shall rest. Familiar as the landscape was to me from former visits, it came upon me now with a fresh sense of beauty and glory. "Familiarity may breed contempt," in regard to the works of man, but the word and the works of God are inexhaustible in their meaning. Return to them as often as we will, we find something new to admire and rejoice in. In nature and in revelation it is true that "a thing of beauty is a joy for ever."

It was midday when we began our descent through the solemn pine woods, and in about an hour found ourselves at the *Neu Schloss*, or New Castle. Notwithstanding its name, it is old enough to form a very respectable piece of antiquity, having been built four hundred years ago upon ruins which date from the time of the Romans. The apartments above ground differ very little from those of most royal palaces. One walks through the same interminable succession of rooms with polished floors, in which it is necessary to devote the entire energies of body and mind to keep from slipping. We go "upstairs, and down stairs, and in my lady's chamber," gravely listening to the unmeaning legends of our guide. Here the Grand Duke Sucklethumbkin the 1st, surnamed the Great, was born; and there Prince Schnappsundbiere died. The ceilings are covered in the usual style with sprawling gods and goddesses, nymphs and satyrs, painted in fresco, for the enjoyment, as I suppose, of visitors who happen to walk on their heads instead of their feet. I never go through a suite of rooms with painted ceilings without thinking of the old German tale of the way in which the fox catches owls. Reynard begins by playing some antics which attract the attention of the owl, and induce it to fix its great goggle eyes upon him. He then proceeds to walk round the ivy bush in which it is seated, slowly at first, and by degrees more rapidly. The wise-looking bird keeps its eyes fixed upon him, turning its foolish head round and round for this purpose, till at length it wrings its own neck, and falls an easy prey into the jaws of its crafty foe. This legend if not true ought to be. It aptly illustrates the almost suicidal sufferings of those deluded mortals who crane their necks round to all the points of the compass at the bidding of a merciless *cicerone*.

The great point of attraction here, however, is in the dungeons and torture-chambers. Immediately beneath the stately and luxurious rooms of the palace are dark and doleful dungeons hewn out of the solid rock, in which the victims of tyranny or persecution lingered out their lives. In some cases a shaft was sunk, like a deep well, down into the rock. Into this the prisoner was lowered

by a windlass, and there left in almost total darkness, with no food save such as was thrown to him, and no water save what trickled down the sides of his dungeon. In other places he passed over a trap-door, which gave way beneath his weight, and he fell headlong into a terrible pit, where he was never heard of more. Among these subterranean dungeons, "the abode of broken hearts," are shown the torture-chamber, with relics yet remaining of the rack and wheel; the hall in which the mysterious and awful *Vehmgericht* held its secret sittings; and the cells in which the prisoners were confined till death released them. As we walked through these dungeons, each more horrible than the former, where the lights which our party carried burned dimly in the foul air, and only served to make the darkness visible, it was impossible not to be struck by the contrast which they presented to the brilliant apartments just over our heads. How much more striking must this contrast have been when both were occupied, and the wretched prisoners immured in the dungeons below were only separated by a few inches of flooring from the gay revellers above? Many who had been accustomed for years to share in the festivities of Court have closed their miserable lives in these horrible caverns. As they lingered here in darkness and despair it must have added to the poignancy of their grief to reflect that, just over head, the intrigues and the gaieties in which they were wont to share went on without check or hindrance from the thought of what they were suffering underneath.

I have often felt that in this contrast we have no unapt symbol of the history and fate of the gamblers and *roués* who abound in this haunt of dissipation. Above ground and before the world all is gaiety and splendour; but below the surface and out of sight what ruined fortunes and broken hearts! Men, and women too, enter these gilded saloons for a few months or years of excited and delirious mirth, and then disappear—no one knows whither. Some have died by their own hand; some have sunk down into penury and absolute destitution; and some have become sharpers and swindlers, to prey upon others, where they were once victimised themselves. Look round upon the *habitués* of this place. Here are men without honour, and women without virtue; youth without modesty, and age without reverence; innocence despised, vice unabashed and shameless. Many of these reprobates once held high positions in society; they had wealth, honour, and respect. They came here to wile away a few idle hours, were caught in the current, sucked into the vortex, and have become what we see them. We are told that few seasons pass without several suicides. Sometimes in the very saloon itself, whilst the play is going on, a ruined gamester has drawn a pistol from his pocket and blown out his brains. I was assured that not very long ago an incident of the kind happened just where my informant and myself were standing. It was a corner of the large hall close to the *roulette* table. The player had staked his last florin, lost it, stepped out from the group without saying a word or evincing any excitement, walked across the room to this spot, and, without adieu or prayer, shot himself through the heart. It seems scarcely credible; but I am assured that the body having been removed, and some sand thrown down, to hide the small quantity of blood which flowed from the wound, the play went on as before. And yet unwarned by events like these, the votaries of the gaming table continue undiminished. Numbers go down to temporal and eternal ruin every year, yet their places are occupied by new comers, who run the same fatal course.

I have heard many anecdotes here to show how ensnaring this vice is. Two French officers arrived a few weeks ago, and stopped at this hotel. My

informant, Captain H—, became rather intimate there. He told me that they refused to play, but the wife of one of them induced him, after much persuasion, to stake a few francs. He did so and won. He repeated his stake, and continued to play with varying fortune till both he and his companion ensnared in the web, surrendered themselves to the fascination, and only left when they had spent all their money, and forestalled their pay for many months to come. At Wiesbaden, a few miles away, they point out an English resident, who haunts the place like a ghost, of whom the following story is told. Several years ago he arrived in the town, *en route*, intending only to remain for dinner, and proceed the same evening to Frankfort. *He has never left the place, or at least had not, when I was there!* He was a gentleman of large fortune, one of our great untitled millionaires. After dinner he lounged into the gaming saloon, and to pass away the time threw down a gold coin upon the table. He had continued to play for about a quarter of an hour, when his valet came to tell him that the carriage was ready to proceed as he had wished. He ordered it to return for him in half an hour. This was done, and it was again dismissed for half an hour more. Having repeated this once or twice he resolved not to leave till next morning—so interested had he become in the game. Day succeeded to day, week to week, month to month, still he was there, unable to tear himself away from the fatal fascination. At length he had lost the whole of his colossal fortune, and the bankers who had won it settled upon him a small annuity just sufficient for his maintenance.

I am told that the Grand Ducal Government, whilst it derives a large income from the rental of the gaming tables, is so fully aware of their fatally injurious character and influence, that it will not allow any of its subjects to frequent them. The police would remove or take into custody an inhabitant of Baden who should be found in any of the saloons devoted to play. The judgment which the people themselves form on the matter, may be illustrated from the reply made to me by the landlord of the inn, when I was asking information about the method of playing. Having explained the various chances of the game, I said, "Then the player has three chances to bet upon." He replied in his German-English, "Ach, Sar, zu has not von chance to bet upon at all."

The great centre of attraction—the place in which the gaming proceeds—is called the Conversation House. It is a magnificent edifice, adorned with frescoes, standing in a centre of a noble park. Avenues of lime trees, alcoves, rustic seats, brooks babbling over the pebbles or leaping down the hill sides in coquettish little cascades, paths leading up into the wood or conducting to health-giving Brunnen, meet the eye in every direction. At intervals throughout the day a band "discourses most eloquent music" beneath the trees or in one of the many buildings devoted to pleasure. Who pays for all this? Who keeps up the carriage drives which intersect the forest, the grounds, the public gardens? Who provides for the musicians, and the balls, and concerts which succeed one another incessantly through the season? It is the bankers who, in addition to an enormous rental paid to the Grand Duke, bind themselves to expend a large sum, I believe £6000 a-year, upon the embellishment of the public buildings, gardens, and in providing entertainments for the visitors! They extract this and a very handsome profit besides from the pockets of the poor dupes who are attracted hither like night moths to a candle.

There is free admission to the Conversation House. One may walk freely

and unquestioned into the sumptuous gilded saloon and beautifully decorated drawing-rooms. I have often been there and watched the play. Very painful it was, but deeply interesting. The croupiers who have charge of the tables on behalf of the proprietors are generally broken-down gamblers. Their cold hard faces, their horny eyes, and the air of perfect indifference with which they pay or receive *rouleaus* of gold show a long training in vice which has produced utter callousness and insensibility. It matters nothing to them who wins or who loses, what fortunes are ruined, what hearts are broken. They have risen above such little weaknesses as sympathy, pity, or conscience! Some among the players have the same expression of face. Continued excitement at the gaming table has destroyed susceptibility to emotions of every kind. Some years ago an aged female attracted my attention by her constant presence from the moment play began till it closed. She always sat in the front rank with her little card before her pricking down the result of each game, and staking a florin or two on each event. When I met her during the day in promenades she seemed restless and uneasy, only when at the gaming table did she appear at ease. I inquired into her history, and found that she had been the mistress of a rich Jewish banker at Frankfort, who left her his whole fortune. She had then married an impoverished German baron, whose wife she now was. Her whole life was spent at *rouge et noir* and *roulette*. As soon as the season closed in one place she went to another. What an existence! Life had lost all its pleasure to her, and she must "kill the time" thus! I was told that in her youth she had been beautiful. She retained no traces of it. Her wretched, sensual face bore no expression save that of utter misery and *ennui*. Each finger was loaded with rings and grimed with dirt, and her face had the addition of a plentiful sprinkling of snuff.

Once I saw an English youth of about eighteen or twenty at the table. From his appearance I should judge that he had left one of our large public schools, and was making a continental tour before entering at the university. As the fortunes of the game varied, his countenance changed with them. His face was now deadly pale, and then flushed to crimson. With trembling hand he threw down the stakes, or grasped what he had won. The eagerness with which he watched the turns of the game looked almost like insanity. What a tragedy may have been there. One imagined a widowed mother practising self-denial at home to provide her son an education; or a fond, generous, trustful father, who had sent him out with a paternal blessing, and was now eagerly and hopefully awaiting his return. I endeavoured to speak to him, but could not do so. Once or twice he met my eye, and seemed to understand my feelings; for he carefully avoided me. What most impressed me in looking at the groups is the horrible intensity of expression which characterises them as they hang over the table, and watch the gold pass from hand to hand. There is a horrible wolfishness of expression, an eager, hungry look, upon the faces of many of the players, most painful to observe. The whole soul of the gambler seems absorbed in it. Mrs. Trollope's description of the scene has just been shown me. It is so apt, that I quote it entire. I can testify to its terrible truthfulness.

"There was one of this set whom I watched, day after day, during the whole period of our stay, with more interest than I believe was reasonable; for had I studied any other as attentively, I might have found less to lament. She was young—certainly not more than twenty-five; and though not regularly nor brilliantly handsome, most singularly winning both in person and demeanour. Her dress was elegant, but peculiarly plain and simple; a close white silk bonnet and gauze veil; a quiet coloured silk gown, with less of flourish and frill by half than any other person; a delicate little hand, which when ungloved displayed some handsome rings; a jewelled watch of peculiar splendour, and a countenance

expressive of anxious thoughtfulness, must be remembered by many who were at Baden in August, 1833. They must remember, too, that enter the rooms when they would, morning, noon, or night, still they found her nearly at the same place, at the *rouge et noir* table. Her husband, who had as unquestionably the air of a gentleman as she had of a lady, though not always close to her, was never very distant. He did not play himself, and I fancied, as he hovered near her, that his countenance expressed anxiety. But he returned the sweet smile, with which she always met his eye with an answering smile; and I saw not the slightest indication that he wished to withdraw her from the table. There was an expression in the upper part of her face that my blundering science would have construed into something very foreign to the propensity she loved; but there she sat, hour after hour, day after day, not even allowing the blessed Sabbath, that gives rest to all, to bring it to her; there she sat; constantly throwing down handfuls of five-franc pieces, and sometimes drawing them back again, till her young face grew rigid from weariness, and all the lustre of her faded into a glare of vexed inanity. Alas; alas! is that fair woman a mother? God forbid!

"Another figure at the gaming table, which daily drew our attention, was a pale, anxious old woman, who seemed no longer to have strength to conceal her eager agitation under the air of callous indifference, which all practised players endeavour to assume; she trembled till her shaking hand could hardly grasp the instrument with which she pushed or withdrew her pieces; the dew of agony stood upon her wrinkled brow; yet, hour after hour, and day after day, she too sat in the enchanted chair. I never saw age and station in a position so utterly beyond the pale of respect. I was assured she was a person of rank; and my informant added, but I trust she was mistaken, that she was an Englishwoman."

May God ever keep me and mine from the ensnaring and fatal vice!

## THE DOCTRINE OF DIVINE PROVIDENCE STATED AND VINDICATED.

THE human mind, when rightly directed, cannot but cherish deep thoughts and anxieties in relation to the great problems of human existence. Man is compelled to ask, "Whence did I spring? Whither am I going?" "Does the Great Creator who gave me being watch over me? or am I one of a fatherless and forsaken race?" And when the numerous dangers, perplexities, and sorrows, to which the children of men are exposed in their journey through this life are contemplated, it must be of the greatest importance that they should have an intelligent belief in the consolatory doctrine indicated at the head of this page. It is intended, therefore, to show, in the first place, *The existence and constant operation of an infinitely wise, powerful, and benevolent Providence*; and, in the second place, *That this Providence is exercised for the special protection and well-being of all who love and serve God.*

By "Providence" we mean the *superintendence* which Almighty God exercises over all his works and all his creatures.

If we admit that all things have been *created*, then the existence of a superintending Providence follows. To admit the former, and to deny the latter, would be an absurdity; because it is evident that the same power which created all things is necessary for the preservation and guidance of all things. Besides, he who is infinite and eternal in *wisdom* and *goodness* cannot be indifferent to anything which he has brought into existence. How can it be in harmony with the volitions of the infinite mind to call anything into being, and then leave it to the influence and power of a blind and cruel chance? And can such an idea be accordant with the boundless *benevolence* of deity? Does he who is *love* itself, first create and then abandon his works? Does he form children, and then, like a cruel parent, cast them from his care and protection? Can anything be more derogatory to the nature and perfections of the greatest and best of all beings? Hence we may, with the greatest certainty, conclude that the universe, with all its laws, all its powers, and all its forms of life, has an inseparable connection with, and a necessary dependance upon, that glorious Creator "who made all things for himself." Whatever exists,

exists by his power. Whatever laws operate, operate by his guidance. Were he to withdraw from his works all things would rush into the wildest confusion, and be brought to an untimely end. The great globe we inhabit keeps its place in the universe, because it is upheld by his arm. All the creatures upon its surface are fed with "food convenient for them," because that food is provided by the Divine hand. And whatever apparent evils and disorders may exist, they are under the control of Him who "cannot err," and will rebound abundantly and eternally to his glory and to the welfare and happiness of all his obedient creatures.

How numerous and magnificent are the proofs of the constant action of God's Providence! To what are we to attribute the regular return of the seasons? It is because the Divine agency is ever at work in every department of nature, reconstructing the mechanism of every plant and flower and tree, and continually preserving and controlling those laws by which millions of creatures start into life. The Word of God distinctly assures us that "he causes the sun to shine;" that "he sendeth rain upon the earth;" that he "measures the waters in the hollow of his hand;" that he "metes out the heavens with a span;" that he "weigheth the mountains in scales and the hills in a balance;" that he "clothes the grass of the field;" that he "stilleth the noise of the seas;" that he "maketh the outgoings of the morning and evening to rejoice;" that he "crowns the year with goodness;" that he "clothes the pastures with flocks, and fills the valleys with corn;" that he "giveth drink to every beast of the field;" that "by him all the fowls of heaven have their habitation;" and that all creatures in air, and earth, and sea, are dependent upon him. "These," saith the Psalmist, "all wait upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth" (Psal. civ. 27—31).

But, hitherto, we have only contemplated the providential agency of Almighty God over the *inferior* works of his hands. If it is plain that God cares for "the fowls of the air and the beasts of the field," must he not also care for his rational and immortal creatures? Shall God care for the lower and neglect to provide for the higher? Shall he exert his wisdom and power on behalf of inferior orders of beings, and forget man, created in his own image? This cannot be. On the contrary, there are innumerable reasons why man should be the object of a *special* providential regard. He is possessed of a reasoning and deathless spirit. He has "more understanding than the beasts that perish." He is capable of constant advancement and improvement. He is the only being on earth who can contemplate the glories and wonders of the material universe, and hold fellowship with their Maker. He alone can *love* the "King, immortal, eternal, and invisible." Consequently, he is "highly exalted" above all other earthly existences; yea, he is greater than the worlds which roll in the immensity of space, and is only a "little lower than the angels." Hence all the arrangements and productions of the globe minister especially to *his* wants, and impart gratification to *his* senses. The provisions of nature are for *his* sustenance. The beauties of nature are for *his* eyes. The music of nature is for *his* ear, and all are intended and adapted to lead *him* up to "Nature's God." It is true that man has become a sinner, and that his powers are greatly debased

and injured by his fall, but, though degraded, he is still great. In one important sense his very greatness consists in a capability of the greatest good and the greatest evil. He is a rational and a voluntary creature. He sinned of his own choice; but his Creator has pitied and loved him in his guilt and misery, and has *displayed* his pity and love in a manner "which passeth knowledge." His heavenly Father has given his own Son to die for him, and to become a propitiation for his sins. This "unspeakable gift" furnishes the most signal proof of the greatness of man, and of the value which "the High and lofty One" puts upon him. No sooner did man fall than the promise of restoration was given; and all the subsequent dispensations of Providence have been instrumental to the purposes of redeeming mercy and love. If one nation be taken out from the rest of mankind, to be protected and blessed for thousands of years, to prepare for the advent of the Redeemer; if other nations are allowed to walk in darkness, it is that the nature and effects of sin may be exhibited to all succeeding generations. Whatever mysteries there may be in the permission and existence of sin, it may be confidently believed that He who is "infinite in counsel and wonderful in working," will overrule it for the greater good of his moral empire.

It should be remembered, too, that Divine Providence has reference to the affairs of the poorest child, as well as to the concerns of the mightiest kingdom. A sparrow no more falls to the ground, apart from God, than an empire. He who "numbers the stars and calleth them all by names," likewise "numbers the hairs of our head." Herein, then, do we recognise the greatness and perfection of Him who is seated upon the throne of the universe—that he rules the least as well as the greatest. Indeed, the great and the little are both alike to him. "He sees not as man seeth;" and there are ten thousand times ten thousand proofs that He who created the world, with all the inhabitants thereof, does not think it beneath him to care for it, even in its minutest affairs.

Having given this general statement of the doctrine of a Divine Providence, let us *now proceed to show that this Providence is exercised for the special benefit of all the true servants of God.*

This may be inferred from a great number of considerations.

1. From the fact that *the righteous render obedience to the laws which God has enjoined.* Divine Providence, it must not be overlooked, is not an arbitrary government, but one which is regulated by wise, just, and benevolent principles. "Justice and judgment are the foundation of God's throne." "His sceptre is a sceptre of righteousness." He hates wickedness, he loves holiness; he therefore governs his moral creatures in harmony with his hatred of one and his love of the other. If they live in violation of his laws his Providence *cannot* bless and prosper them. It is granted that, for a season, they may appear to be favoured; but it is only that "their feet shall slide in due time;" for so surely as the righteous Lord loveth righteousness, all who strive with him must, sooner or later, "be broken as with a rod of iron, and be dashed in pieces as a potter's vessel." Even in their prosperity sinners have, at times, a deep sense and conviction of the displeasure of the Almighty. They feel that his Providence deprives them of all true satisfaction and peace, and that they would gladly give up all their possessions, and take their place among the poorest of the land, if they could but obtain "rest of soul." "All is not gold that glitters" in scenes of prosperous iniquity. It is only "a shining misery." The inward fires will burn; the outraged conscience will gnaw; the fear of death will hold in

bondage; and the eternal justice will threaten "tribulation, indignation, and wrath." The effect of sin is misery; and sinners are frequently, even in the midst of their carnal pleasures, "utterly consumed with terrors."

On the contrary, do not God's people find that in keeping the Divine commandments there is a great reward? Is it not unquestionable that in proportion as they hate evil and love holiness they are satisfied and blest? They may have to struggle long and arduously with numerous difficulties; but, overcoming in the strength of God, they are animated and gladdened by the approbation of conscience, and the witness of the Holy Spirit. They have learned that no possession or joy is worth having if it cannot be had with the blessing of God. Hence they dare to live as his word directs, whatever sacrifices of worldly advantage such a course would involve. In this they are protected and cheered by the holy and merciful Providence of God. This converts trials into blessings and sorrows into joys. Moral virtue is strengthened and increased. The highest and noblest principles are developed. Patience has her perfect work: resignation to Divine appointments exerts its soothing power: faith in eternal verities elevates, and the truly righteous have an abiding assurance that no real evil shall ever befall them, but that "goodness and mercy shall follow them all the days of their life."

2. *The promises of Holy Scripture furnish the strongest confirmation of this fact.* These promises are "exceedingly great and precious," and to quote the whole of them would be almost to re-write the Bible. They may be found in every part of the blessed Book. It is difficult to turn to a single page without meeting some pledge of Divine faithfulness and love. The histories of the Bible are but recorded instances of the fulfilment of the promises of the Bible, and so may be regarded as new promises to us. God is unchangeable; all that he was to the fathers he is to us. Every passage says to us, in one form or another, "Cast thy burden on the Lord, and he shall sustain thee."

Nothing can be plainer, then, than that Divine Providence is pledged to the special protection and advantage of the sons and daughters of the Almighty. They are dear to him as the apple of his eye. He has engraven their names on the palms of his hand; and he will guide them by his counsel and afterwards receive them to eternal glory.

3. Additional evidence may be derived from the fact *that the Church of God has been preserved down to the present time.* From the earliest ages God has had a people; and although they may have been "diminished and brought very low," yet they have never been extinct; and the world has been governed with a direct reference to their interests. Empires have arisen, and fallen, and passed away. Nations, once supreme, have gone down into oblivion. Yet whilst dispensation has succeeded dispensation, the kingdom of God has still survived. What other power than that of which we speak *could* have preserved it? What mighty revolutions have taken place during the thousands of years in which the true worshippers and servants of the Most High have existed! What desolations have been wrought in the earth! What strife and bloodshed! What craft and cruelty! What persecution and martyrdom! What combinations of devils, traitors, and rebels against God! And why is it that God has still a people in such a world as this? The reason is clear—a special Providence has always been exercised, in order that the righteous should never cease to be. When Melancthon was overwhelmed with anxiety about the Church in his day, Luther sent to him

this message—"Let Philip no longer take upon himself the government of the world." No, it is in better hands, and we may confidently believe that the Church, "being founded upon a rock, shall never be overthrown by the gates of hell."

Nor is it the Church, as a whole, which is exclusively the object of Divine care; every individual member of that Church is included. God's people are not only loved in the mass, but personally. However obscure and unknown they may be in the world, they live every moment beneath the guardianship of Jehovah. The orphan, whose cheek is wet with bitter tears, and the widow left forlorn and solitary, are pointed to the Lord of hosts as "the Father of the fatherless, and the Husband of the widow." The weary, but resigned occupant of the bed of affliction is surrounded by ministering angels. The Christian pilgrim in a foreign and heathen land, called to lie down and die among strangers, is not alone, for God is with him. Wherever the children of God may be, the eye of their Father is always upon them, and his arm stretched out for their defence. Their tears, their pains, their temptations, their discouragements and sorrows, are all known to Him whom they love, and are overruled for their present and everlasting welfare.

4. The Providence of God is exercised for the well-being of his people; *for it is vested, immediately, in the hands of the Lord Jesus Christ.* "All power has been given to him" in connection with the great work of redemption; we have here the most convincing proof of the glorious truth on which we have been descanting. The once despised and suffering Saviour has sat down at the right hand of God, in heavenly places. God the Father "raised him from the dead, . . . and hath put all things under his feet, and made him head over all things to the Church, which is his body; the fullness of him that filleth all and in all."

He will come again to judge the world, but not till all the predictions of Scripture respecting the triumphs of his kingdom have received their accomplishment. Great and blessed changes are yet to take place in our fallen world. Truth is to triumph over error, holiness over sin; freedom is to put down slavery; peace is to be victorious over every form of war; the worship of the true God is to supersede all the base and polluted rites of idolatry and superstition; the great Papal Antichrist is to be "destroyed by the sword of his mouth;" the Jews are to be brought into the fold; the curses of infidelity are to be silenced; all moral disorders are to be brought to an end, and wickedness, now triumphant, to be forever destroyed; for the Redeemer "must reign till he has put all enemies under his feet." Meanwhile he exercises all power, and conducts all affairs towards this consummation. "He has prevailed to take the book, and to loose the seals" of God's providential government.

We have, indeed, glorious prospects; but what reasons have we for believing that they will be fulfilled? The reply—Because Christ has all power in heaven and earth; because God has sworn to him, by an oath, that he shall put down all rule and all authority and power; and because of the rewards which are promised him in the covenant of redemption.

What further evidence is needed to establish the fact that all the dispensations of Divine Providence have an express reference to the security and blessedness of all who are the children of God by faith in Christ Jesus? "*All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.*"

Barton Mills, Suffolk.

J. RICHARDSON.

## KING ARTHUR AND THE KNIGHTS OF THE ROUND TABLE.

No. V.

CURIOSITY may inquire what evil befel to Earl Urien of that perilous pinnace. No worse calamity, truly, than this—but the old chronicler shall answer for us:—"And on the morrow he was in Camelot, with his wife Morgan le Fay. And when he awok, he had great mervaille how he came there; for on the even afore, hee was about a two daye's journey from Camelot!" The witch-wife at this time dealt gently with her lord, to whom, however, she bore but little love; and he, apprehensive of the king's safety, repaired forthwith to court, taking with him the young knight, his son, Sir Ywain. Shortly after the incident happened on which I touched last month. Finding open war an impolitic course, Queen Morgan le Fay resorted to a stratagem, which, under pretence of an advance towards reconciliation, she meant to be fatal to her royal brother. To him came a maiden of her train bearing "the richest mantell that ever was seene . . . set as ful of precious stones as might stand on by another; and there were the richest stones that ever the king saw. And the damosell said, 'Your sister sendeth you this mantell, and desireth you that yee will take this gift of her; and in what thing she hath offended you, she will amend it at your owne pleasure'"—a most penitent and promising sorceress, truly. "When the king beheld this mantell, it pleased him much; but he said nothing"—wise in any case. His good angel, Nimué, the lady of the lake, stood near, who knew the guile, and warned by her King Arthur, though once his grace was set aside on a right courtly plea, insisted on rewarding the bearer of so grand a gift by investing her fair limbs in its soft folds of falling samite, while she feasted with him this one day. "'Sir,' said she, 'it will not besee me to weare a kyng's garment.' 'By my head,' said King Arthur, 'ye shall weare it.' . . . So the king made it to be put upon her; and forthwith she fell downe dead, and never more spake word after, and was brent to coles."

Just like the devil, liar and murderer from the beginning, all his fair promises, when he employs this device rather than threaten, are false and cruel, and, if it can be, more essentially devilish; yet Eve put aside the word of God to believe them; and her children, with the accumulated experiences of six thousand years, as an additional reason for distrust, are to this hour snared thereby. "Ye shall be as gods"—the liar himself said—not "as God"—"knowing good and evil;" and thus was the pledge redeemed. Man knew evil by fatal familiarity therewith, and good—so far as the devil helped him—only as an irrecoverable loss, a vanished happiness to which he could never return; and had God left him, that is all he would have known. He would have been as gods truly—fallen gods; that is, he would have been as devils. Was it for this our mother turned from and forsook the infinitely good and true? When she seized the rich growth of the forbidden tree, did she look for this fruit of bitterness, this blossom that went up as dust? Surely nay; yet had not the tempter kept his word? There is an old story, blown about the hills of wild Wales, of some fierce warrior who sold his ambitious soul to Satan in exchange for the promise that he should some day ride through the streets of London crowned. Next day he fell in battle with the Saxon, dreaming of years of power on the throne of England; but instead thereof, his stiff, stark

corpse was strapped on his snorting horse, and for insult they led him through the crowded city, his blind brows dishonoured by a paper coronet. 'Tis the way the devil fulfils his promises; for here is the misery of it, that he does fulfil them in some sort. Methinks that hell were not half hell if it were not so: if man could turn on his betrayer with reproach for having lied to him utterly, it were a triumph over the torment of the place; but there is none of it, nothing but exposure to the unendurable bitter mockery of those juggling fiends—

“That palter with us in a double sense,  
That keep the word of promise to our ear,  
But break it to our hope ——”

Oh, be they now, or ever it be too late, “no more believed;” see we our adversary in the lines of savage treachery in which the hand that cannot err portrays him, and be we eager, with deeper distrust than that of Laocoon, to hold him in suspicious fear even when he is bearing gifts. Every word of God standeth sure; there hope may hang, it will never be dashed away; there faith may fasten, it will never be deluded; there love may have perfect rest, it will never be betrayed. O God! to think that among the deceits of time, that fill the world with broken hearts and people hell with disappointed spirits of men, thou hast set reality; that close to us is the provision for the deepest need of our weak and tempted natures, the very good for which heart and flesh cry out; yet we refuse to fix our spirits “where alone true joys are to be found,” will not give them repose in Him who says “I am the Truth.”

“Then was the king wondrous wrath;” and mistrusting all of that false sister's kith and kin, save Earl Urien, of whose loyalty he was assured, he banished straightway from his court the youthful Sir Ywain, who yet in thought and deed was guileless as his sire. Thus ever—and great is the mystery—an evil deed brings punishment upon the innocent. Up spake Sir Gawain then, “Whoso banished my cousin Ywain, shall banish me;” and they two rode thence together into a great forest, where they lodged that night in “an abbey of monkes.” After mass on the morrow they departed in quest of adventure; nor was it long before they found; for if any man wills to work, he shall find it to his hand. I may not stay to tell how, as they rode in a rough valley, the knights of the turret fought with Sir Marhaus; or how, after Sir Marhaus had overthrown them all, he jousting with our wanderers, and having driven Sir Ywain over his horse's tail, exchanged blows with Sir Gawain, on helms and hauberks, till both were weary with wounds. Nor must I be long in saying how at last, out of reciprocal respect, they kissed instead of killing one another, and swore all three to travel in company until duty should again divide them. Threading the sombre wood, under guidance of Sir Marhaus, they reached the “countrie and forrest of Arroy,” wherein, said he, “came never knight sithen it was christened, but he found strange adventures.” Descending into a deep and rocky valley, loud with the noise of a moorland river, that in the bottom leapt and laughed wildly over a confusion of lichened boulders, they saw where at the river-head three damsels sat; the hair of one was white under her jewelled wreath with the snows of threescore winters; another, in the fulness of womanhood, crowned her perfect charms with a ring of gold that clasped a brow smooth with the grace of some thirty summers; and only fifteen springs had lent to the youngest the flowers which she tangled in her loose, bright hair, and of which she was twisting a new garland when the dint of horse-hoofs struck sharply up the vale.

"When these knights had well beholden them, they asked them the cause why they sate at that fountaine;" and learnt that they were doomed there to wait until three errant knights should come, who would each choose one of them, and follow where she led. "And ye will," said they; "we will lead you unto three high waies, and there each of you shall choose a way, and his damosell with him; and this day twelve moneths ye must meete here again, and God spare you your lives, and thereto ye must plight your troth." The chance chimed with the humour of the moment. "This is well said," cried Sir Marhaus. With a prudence which we admire the more because we deem it improbable that under circumstances of a like nature we should act in like wise, Sir Ywain chose the eldest, "for she hath seene much, and can helpe me best when I have neede; for I have most neede of helpe of you both." From a sense of fitness, Sir Marhaus prayed to attend on her of thirty summers; and to Sir Gawain fell the youngest and fairest. Then every damsel led her knight by his bridle-rein to the place of parting and of tryst; the oaths were made, and the warriors, each with his lady behind him, rode away to west, and south, and north.

We cannot follow in their perils all our knights; at another time we may perhaps return to Sir Marhaus and Sir Ywain, but now we are bent on the path of Sir Gawain. He held way through a wood known to be dangerous, until by a cross he marked where halted the "fairest knight and seemliest man they ever saw." Either saluted other with the prayer that God would send him much honour and worship. "Gramercy," said Sir Gawain. "I may lay that on side," said the stranger, "for sorow and shame commeth to mee after worship;" and as he wore his visor up, Sir Gawain saw that his face was dignified with a sadness which his soul made grand. Therewith he passed, while Sir Gawain, looking after, observed ten knights bearing down upon that one,—

"Their lances all in rest, bending fair and low;  
Their heads all stooping down to the saddle-bow."

But at the charge they were scattered like waves that burst on a lonely rock, and are hurled abroad in flakes of flying foam; then singly encountered, till the woeful knight smote all down, horse and man, and that with but one spear. Sir Gawain, holding aloof, looked for flight and pursuit; when, astonished, he saw that the victor suffered them returning to drag him from his saddle, and lead him away, bound hand and foot, a captive in their midst. From his reverie of surprise, the knight was roused by the clamour of an ungainly dwarf who stinted strife with an armed warrior for possession of a lady fair, in order to refer the dispute to the judgment of Sir Gawain. He, deciding that the damsel should mate with whom she list, marvelled greatly to find that she turned to the mis-shapen little monster, who bore her away singing, while the slighted knight made loud lamentation; but short time was there for musing, for with the shout, "Sir Gawain, Arthur's knight, turn thee in haste, and joust with me!" two mailed horsemen crashed upon him from the forest. One fell pierced through the breast, the other, aiming wide, neither gave hurt nor received it; but on the return both combatants were borne to the ground, where they fought on foot till the failing light suggested a parley; in the end whereof they were accorded; and the new comer, pointing through the deepening dimness to turret-tops,

"Bosomed high in tufted trees,"

that stood above the rising mist, prayed Sir Gawain and his damsel to grace

his halls that night. Talk by the way of the day's adventures led to the story of "the dolorous knight," which, interspersed with the courtesies of the gracious dame, and the mirth of her fair daughters, who did the most to make their guests great cheer, and with pause at times for the lay of the wandering harper, was told to Sir Gawain between their cups by his circumstantial host. I shall abridge the narrative.

For many long and empty years Sir Pelleas loved the lady Ettarde. He had seen her in his youth; and, for that he was as yet an unproved knight, in silence he had pledged to her his troth, when a tournament was proclaimed thereabouts; the prize, a sword with jewelled hilt, and a ring of gold to crown withal the queen of beauty. There came five hundred of England's lion-hearts, but all whom Sir Pelleas met he overthrew; wherefore at noon on the third day he was adjudged victor. Then he bent where the lady Ettarde sat, and giving her the circlet, said openly that she was the fairest there, and that would he prove upon any knight that would say nay; "and so he chose her for his sovereign lady, and never to love other but her." Yet in her pride of birth she scorned him, and said she never would grant him word of grace, though he should die for her. Fairer than she, had Sir Pelleas proffered them love, would have worn that gift as their most illustrious treasure; but his heart had chosen. Love made him strong to suffer; he bowed himself, and said he would never leave her till she loved him. So for the most part he betook him to a priory nigh to the castle that held her, stealing glimpses of her as she rode through the greenwood, or watching her lamp and shadow when she climbed the turret-stair; nor once meeting her face, save when having put to the worst the knights sent by her to fight him, he allowed them to bind him as Gawain had seen, and lead him, put to this despite, into her presence, whence she was wont to drive him with harsh rebuke.

To this end spake the host, Sir Carados; said Sir Gawain, "I will seek him on the morrow, to do him all the help I can."

When met, Sir Pelleas told as is above rehearsed, "in trust at the last," said he, "to win her love; for I desire no more so that I might have a sight of her daily, wherefore I suffer her knights to fare with me as ye saw; but, and I loved her not so sore I had rather to die, and I might." This confidence led to the mediation of Sir Gawain; but in good truth, I incline to think that his eloquent courtesies effected little, and that the love the lady Ettarde bore to her knight at last was born when she thought him dying of wide deep wounds won in the forest when his broad shield covered her, and his good sword saved, from the outrage of a murderous troop more to be dreaded than death. Be this as it may, she had the grace to nurse him in her own chamber, and the legend leaves her lavishing on him a love scarcely measured by her former scorn.

Courage, ye whose love is unreturned, or whose reciprocated affection is exercised by patience; meditate on this story, and on all of a like burden with our old friend Gower; how they soothed, and softened, and comforted, and strengthened him, listen!—

"Full oft tyme it falleth soo,  
 • Myn ere with a good pitaunce  
 Is fedde of redynge of romaunce,  
 Of Ydoyne and of Amadas  
 That whilom weren in my cas;  
 And eek of other, many a score,  
 That loveden longe er I was bore;

For whan I of here lovis rede,  
 Myn ere with the tale y fede ;  
 And with the love of here histoyre  
 Sumtyme I drawe into memoyre,  
 How sorow may not ever laste,  
 And so cometh hope in at laste."

It is blessing to have the power to do this sweet service, for it is no mean ministry ; I wish I could show how this tale may be put to yet no ler use, as I feel it can be.

The present day owes a large debt to such contributions to its literature as are "John Halifax," and "A Life for a Life;" for differ as we may with some of the opinions there pronounced, it is not to be disputed that they represent deep, pure, strong, unselfish, immortal love ; the only love, as from man to man, worthy of that word ; human love real and true, in forms that because they are so possible to us ought to make us feel disgraced, and that are the severest censures yet pronounced upon a society whose sentiments in this respect are sunk so low as to supply the sinful, shameful scenes, that are for ever coming to the light in Sir Cresswell Cresswell's court. But in my mind these books do not image any higher ideal than is to be found in our early English romances. Take as an illustration the good knight Sir Degrevant, and place his words beside the spirit that moves in any modern fortune-hunter :—

" Ffor she is frely and fair,  
 And the eorlus own eyer,—(heir)  
 I wolde nothing off their,  
 Broche ne bye ;  
 I wolde aske them na mare  
 But hyr body all bare,  
 And we frendes for evermare,  
 What doel that I drye !"

I know of nothing surpassing this in truth, and purity, and tenderness ; many more such characters there are, and among them our own hero is one of the finest, as I understand him. His love was immortal as its source, deep as life, strong as death ; too pure to suffer a stain even in thought, and as spiritual as the love of a creature bound in a material body, and therefore necessarily in some degree supported by sense, can well be. " Why," you say, " did he not match her scorn with scorn, shake her aside, and seek one to solace him from a thousand as good as she ?" Why, man, he loved her ; that is the simple and sufficient reason. If his notion of love had been like yours, he would certainly have acted as you suggest ; and it is a very good thing, no doubt, for general comfort and convenience, that most people do not appear to be troubled with any deeper feeling, and easily off with the old love can be as easily on with the new ; and if by some mistake tied to that at last, can yet be, life through, Grand Turks in spirit. Whether this happy faculty be equally for a man's moral and spiritual advantage, is quite another question. He could not be thus false and faithless, and do this wrong both to himself and her, for he deemed himself wedded, and in my conscience I hold him right. Love like his is the marriage bond, and not the ceremony of the Church—that, like the other sacraments, can never be more than " the outward and visible sign of an inward and spiritual grace." If that grace be in any one heart, that heart is bound so far, though all beside are free ; if it be not in two hearts, no priest by a ritual service can make them one, except as a legal fiction ; if it be there, God has joined them together, and—I do not say let them observe that cere-

mony, circumstances must decide the rightness of this course ; but, if they cannot, let them wait until they can ; the bitter herbs of "hope deferred," shared by themselves alone, will be better than a stalled ox partaken with another—let no man put them asunder. Whoso considers this matter as of small moment, or treats it as of any slighter significance, profanes with violence and insult, as I conceive, that feeling and that bond which, if not the closest and the holiest of our nature, would never have been chosen by Christ to express and to symbolise his relation to his Church, his "well-beloved." Such an one desecrates a sanctuary, I had almost said, I do not fear to say—for the principle of love is one whether applied to what is human or to what is Divine—the "holy of holies."

Lie still, ghost of Richard Lovelace ; with none is your song of long ago a greater favourite than it is with me :—

"I could not love thee, dear, so much,  
Loved I not honour more ;"

nor do I perceive aught inconsistent with this in the conduct of our knight. She had become life to him, and there is no shame in supporting life anyhow, so it be not sinful ; I see, therefore, no indignity in his act ; he vindicated honour by proving his prowess on his foes, after that there could be no dishonour in voluntary surrender ; I see rather that greatness which for love's sake dares to stoop, or to rise, to what men are apt to regard with contempt ; the truth that while it confessed her to be everything to him, ignored the world and made it nothing ; the spirit that spake in Paul, "The world is crucified to me and I unto the world, I am ready to suffer the loss of all things, I know how to be abused."

"That I may win Christ." O Thou who never canst reject or scorn the love of Thy most despicable creature, but dost beseech and implore him to bestow it upon Thee : Thou who has so loved us, and without whom we can love none aright, give us to extend to Thee, at least somewhat of that love which, rare though it be, we can bear one to another !

The old fablers knew well that where downright real love is found the heart in which it springs must be clean and pure. With great beauty and great truth they represent Sir Pelleas to be one of the three knights who, of all the Round Table, were alone successful in the quest of the San Greal.

### BAPTISMAL HYMN.

BY MRS. MACGOWAN, OF NINGPO, CHINA.

COME, ye followers of the Saviour,  
Tread the path your Master trod ;  
He has called you, He has blessed you,  
He has bought you with His blood ;  
He will lead you,  
Living witnesses for God.

Buried in the spotless water,  
Emblem of His blood-scaled grave,  
May you rise o'er sin victorious,  
Live for Him who died to save.  
He will guide you,  
Guide you through the swelling wave.

Though the worldling may despise you,  
Welcome earthly shame or loss ;  
Know no other name but Jesus,  
Tell of Calvary to the lost.  
Precious Saviour,  
We will glory in the Cross.

Jesus, Saviour, deign to bless us,  
Perfect what Thou hast begun ;  
Lead us on from grace to glory,  
Shouting, as we are marching home, —  
Hallelujah !  
Glory, glory to the Lamb !

## THE COURT OF FERRARA, AND THE PROTESTANTS OF ITALY, IN THE SIXTEENTH CENTURY.

ITALY, in her most illustrious period of literature and art, could not have excited an interest so earnest and extended as now, when, everywhere, liberal politicians and Protestant Christians, watch, with anxious hope, her progress towards civil and religious freedom. We may, therefore, presume that such of our readers as are but little acquainted with her past religious history will read with pleasure the account we propose to give of the degree in which that country was penetrated by the light of the Reformation. Through the merciful arrangement of Providence, the new doctrines—either from political or other motives—met with favour in several of the courts of Europe, and in these asylums were found the illustrious confessors who were driven from country to country by the fierce persecution of Rome. Thus, while some of their number, by heroic endurance unto death, illustrated the power of the faith they professed, others were spared to preserve and diffuse the precious seed. One of these hospitable asylums presented itself at Ferrara, the capital, at that period, of the Duke D'Este. Renée, the distinguished consort of the reigning duke, was the daughter of Louis XII. of France; and before she left her native country she had imbibed the new doctrines. This knowledge she had received probably from intercourse with her cousin, the Queen of Navarre, and still more from the instructions of her eminently pious governess, Madame de Soubise, who accompanied her to her new home, and remained with her some years. This lady, as well as several other female members of her family, were distinguished both for their zeal and heroism in defence of the truth. It must have been no little advantage to the youthful duchess—who was only twenty-two years of age at the time of her marriage—to enjoy the society and advice of her former governess, on entering upon her important station. At Ferrara Renée found a home of almost regal splendour, a predecessor of the duke having been distinguished for his magnificence, as well as for his patronage of literature and the arts; so that the city was one of the cynosures of that beauteous land. Her husband also was a liberal patron of learned men, many of whom, from various parts of the world, were drawn to his capital by its celebrated university. It was this circumstance, probably, that enabled Renée so long to ward off the suspicions of the court of Rome as to her departure from the old faith; the learning of many of the exiles being the supposed reason for their reception at Ferrara. During the early years of her married life, the duke—probably from the combined influence of her royal birth and superior talents—allowed her to exercise much power in appointing to offices in the household, and in the choice of tutors for her rising family. The first who sought an asylum under her patronage was her countryman, Clement Marôt, the poet, who had been also a soldier, and a favourite at the French court. When he adopted a purer faith, he employed his poetical talents in a version of the Psalms, the first translation ever made into the French language, and adopted for more than a century in the Reformed churches. Marôt had been imprisoned on suspicion of Protestantism; and though he then escaped through the interposition of the king, he considered it prudent to withdraw from France; and going finally to Ferrara, the duchess appointed him her private secretary. A much more distinguished individual afterwards sought her protection—the great Reformer, Calvin.

He had been banished from his country by Francis I., and, after spending some time at Basle, repaired to Ferrara. We can imagine the acute theologian, as he meditated in the gilded saloons of the palace, undistracted by earthly splendour, fixing his gaze upon the inscrutable decrees of Deity, and seeming to say that to himself there should be no mystery. The Italian converts are said to have generally adopted his views; and, doubtless his instruction in the essential doctrines of the faith was a distinguished privilege; while, if some of them were perplexed by the subtle metaphysics of their great teacher, we may hope that, like one of his fair disciples at the court, Lavince dello Roverè, their difficulties were removed when they resorted to the words of unerring truth. This lady, having been distressed by the apprehension that a knowledge of her election was necessary to her coming to God, reasoned thus: "God, in his word and gospel, freely and earnestly invites all to come to him, and receive salvation; my duty, therefore, is, letting secret things alone, to comply with his gracious invitations in which it is impossible for him to lie." There were also in the family of the duchess two learned Protestants from Germany, John and Chilias Sinapius, professors of languages in the University at Ferrara, who were engaged in giving literary and Scriptural instruction to the royal children. Celio Secundo Curio was an Italian exile, driven from his native country of Piedmont, who took refuge at the court of Renée. He was received under the hospitable roof of Fulvio Beregrino Morata, a native of Mantua, but at this time connected with the University of Ferrara. Though literary sympathy might first have led to the intimacy of these two learned men, it was cemented subsequently by the warmest religious friendship, Curio having been the instrument of leading his friend to embrace the gospel. In a letter addressed by the latter to Curio, he says, "I do not believe that Ananias, the master of Paul, taught him to know Christ with more holy admonitions than thou hast bestowed upon me." How rich were the blessings flowing from this conversion, will be apparent when we mention that the daughter of Fulvio was Olympia Morata, with whose piety and genius many of our readers are acquainted.

Bernardo Ochino, an eminent preacher and divine, to whom many of his illustrious contemporaries owed their conversion, when his death was resolved on at Rome, fled to Ferrara, where he was protected by the duchess. He was a native of Sienna, and, while still a Capuchin monk, but partially enlightened in gospel truth, enjoyed unbounded popularity as a preacher. So powerful was his eloquence, that Charles I., after hearing him, said, "That monk would make the stones weep." When he subsequently embraced Protestantism, the virulent hatred of the Church of Rome corresponded with their fears of his influence in promoting heresy. During the reign of our Edward the Sixth he accompanied his friend, Peter Martyn, to England, by the invitation of Cranmer, and remained some time. At a later period of his life he was associated with a body of Italian Christians, whose exodus from their country is a story of deep interest, while it illustrates the extent to which Protestant principles had leavened Italy.

At the upper end of the Lake Maggiore there still exists an obscure little town, where, at the period of which we are writing, a flourishing church had been gathered through the preaching of Beccario, a man of apostolic zeal. He was at length driven into exile, and every art and threatening was then employed to induce his disciples to conform to the Church of Rome; but all in vain. Fraud was then employed; a deed

was forged, in the names of the senators and chief inhabitants of the place, declaring their adhesion to the Catholic faith. When this was brought forward, it was in vain that the Protestants declared it to be a forgery; their persecutors resolved to force them into submission. But the great majority adhered with noble courage to their faith, exclaiming, "We will live in it, we will die in it." The heads of families who appeared before the council consisted of *two hundred* persons. Their wives followed them in procession through the streets, carrying their infants, and leading their little children; a touching scene, which would have caused all but hearts of adamant to relent. No pity was shown by their persecutors; a sentence of perpetual exile was pronounced, and on the 3rd of March, 1555, they went forth to encounter the passage of the Alps; while, with refined cruelty, all Milanese subjects were prohibited from entertaining them on pain of death. Having, after great difficulties, reached the territory of the Grisons, some of the company settled there, and the remainder, amounting to 114 individuals, proceeded to Zurich. Here they met with a warm welcome and generous hospitality; the senate granted them the use of a church for the celebration of worship in their own language; and they were privileged to enjoy the pastoral care of Ochino, who here found a harbour of safety and a sphere of usefulness during his remaining days. The kind reception experienced by the exiles at Zurich was abundantly recompensed to that city by the introduction of the silk manufacture and several other arts.

At the court of Ferrara another eminent divine found refuge, Aoua Palerario, a man of learning, and one of the best writers of the day. He had been professor of Greek and Latin in the University of Sienna, and, while there published an excellent work, entitled "Benefits of the Death of Christ." This treatise brought upon him persecution, though he had not at that time separated from the communion of the Church of Rome. Its popularity is evinced by the fact of the sale of 40,000 copies in six years. When he took refuge at Ferrara the duchess appointed him one of the tutors to her daughters. It was probably after this period he received the appointment of professor of eloquence at Milan, and went to reside in that city. But neither the favour of the magistrates nor his own distinguished talents enabled him ultimately to escape the fangs of the Inquisition. He was seized and imprisoned at Rome, where he sealed his faith by an heroic martyrdom, under Pius V.

Another victim of Papal cruelty, whose name and sufferings were intimately connected with Ferrara, was the martyr Faventino Fannio, of Faenza, for whose deliverance the ladies of the court interceded with the Pope in vain. They continued, however, to evince true Christian sympathy by visiting him in prison and administering to his necessities; while, in witnessing the consolations he received from on high, they doubtless derived strength for their own approaching trials. We must not omit a more special reference to those noble ladies whose zeal and piety adorned the Italian Reformation. In connection with the Locarnese disciples already mentioned, were three illustrious women, who, by their courage and influence, defeated the cruel attempts of the Papal nuncio to induce the authorities to confiscate the property and seize the children of the exiles. Especially enraged against one of these, the heroic Barbara di Montalto, the nuncio procured an order for her arrest, though she was happily delivered through an incident of romantic interest, in which the Christian will recognise the interposition of Providence. Her residence was close to the Lake Maggiore; and as a

means of defence, in case of a warlike attack, had a concealed door opening on the water, so ponderous that six men were necessary to move it. On the previous night her husband had an alarming dream, which induced him, the following evening, to cause the door to be opened. Early the next morning, while his lady was dressing, the officers of justice burst into her apartment, bearing the warrant. With admirable presence of mind, she desired permission to retire to complete her dress; and this being granted, she hastened to the secret door, leaped into the boat moored close to it, and was rowed off to a place of safety before she could be overtaken. Her enemies then gratified their vengeance by the confiscation of her husband's property. Among the illustrious ladies gathered around the duchess at Ferrara we have already referred to Lavinia della Roverè, Princess Orsini. She sometimes visited Rome, and during the imprisonment of Fannio she ventured to appeal to Pope Julius the Third in his behalf. The Pope significantly replied that it was neither creditable nor safe for her to manifest this interest in the prisoner; and it is probable that but for the high rank and favour her relatives enjoyed at the Roman court, she might herself have suffered in a similar manner. Her sister Clementine sympathised in her Protestant opinions; and their characters have been made familiar to us from the letters addressed to them by their endeared friend, Olympia Morata. Though of comparatively humble rank, this last-named lady possessed nature's own nobility, genius, to which was added eminent piety. Her father, Fulvio Morata, had been long a disciple. He was a professor in the University of Ferrara, and perceiving the talents of his daughter, gave her an education adapted to the full development of her mind. The duchess, hearing of her extraordinary progress in the learned languages at an early age, selected her to become the companion and fellow-pupil of her own daughters; and she continued a member of that distinguished circle until she was above twenty years of age. Then she was recalled to her paternal home to attend the dying bed of her revered parent, who was taken in mercy from the evil to come. It was a scene well adapted to strengthen the faith and courage of Olympia, so soon to be tried by persecution.

Many indications had been given, previous to this period, of the determination of the Court of Rome to root out heresy at Ferrara. In 1545 the Pope had authorised the ecclesiastical agents there to investigate into the religious opinions of all suspected persons, proceeding even to torture if necessary. This severity was aimed especially at the household of Renée, and her protégés. The latter were obliged to seek security by flight; and the duchess was compelled to dismiss all suspected members of her domestic circle. The duke appears to have been peculiarly hostile to Olympia Morata, fearful perhaps that her influence was dangerous to the young princesses, his daughters. Whether more than one of these imbibed Protestant opinions, is not known. Leonora, the youngest, has been immortalised by the muse of Tasso, and needed in her subsequent life those consolations which true piety only can bestow. The eldest, Anne, afterwards Duchess of Guise, was an attached friend of Olympia, and in the bigoted Court of France was always the protector, as far as her power extended, of the persecuted Protestants in that country. In the memoirs of Olympia will be found some admirable letters addressed by her to her former fellow-student and friend, the Duchess of Guise.

Having lost the favour of the Court, Olympia was exposed to great personal danger, from which, however, she was happily delivered by a most congenial union with a young German physician, then visiting Ferrara.

She was consequently transplanted to her husband's native land, but was spared to him only five years. She expired at Heidelberg in November, 1555, at the early age of twenty-nine, leaving memorials of her genius and piety, which continue to shed a lustre upon her country and upon Protestantism.\* Affixed to the wall of the principal church at Heidelberg the Christian traveller will observe with deep interest a modest tablet of marble inscribed to the memory of this admirable lady.

And now the Italian Reformation was quenched in tears and blood. The most distinguished Protestants, who had been unable to seek safety by flight, were seized by the agents of the Inquisition, and suffered martyrdom. The Duchess Renée, deprived of all her friends, became herself the object of the tyranny of Rome. The Pope sought the aid of her nephew, Henry the Second, King of France, to persuade her to renounce her opinions, and if gentle measures were unsuccessful, to enforce upon the duke, her husband, the adoption of severity; she was threatened with separation from her children, and imprisonment. The court of Rome well understood how to torture a mother's heart, if they dared not thus afflict her body. But Renée nobly bore the test, and refused to violate her conscience. All her confidential servants were then proceeded against as heretics, her children taken from her, and she herself confined a prisoner in her palace. How long this persecution was continued, does not appear; but about three years after Renée was restored to independence by the death of the duke. She then quitted Ferrara for ever, and returned to her native country, where she resided in her town and castle of Montargis. There she supported large bodies of Protestants, who fled to her for protection during the civil war; and though often menaced by the King of France, was permitted to close her days in peace.

E. S. P.

## THE DAY OF ATONEMENT.

### LEVITICUS XVI. 29—34.†

THE day of atonement being fixed for the tenth day of the seventh moon, preparations are made for it some days before. The duties of the day, being peculiarly solemn, are not to be performed by the ordinary ministers of the Lord's house, but only by the high priest. The first point that demanded attention was, that that dignitary should be in a condition to perform the functions of his sacred office on the important occasion. To secure this, the high priest quitted his family circle and his ordinary dwelling seven days before the day of atonement, and took up his residence in the chambers belonging to him on the south side of the court of Israel. On each of the intervening days he discharged the duty of the ordinary priesthood at the daily sacrifice, by sprinkling the blood, laying the pieces of the lamb upon the altar, trimming the lamps, and offering the incense, that he might not be deficient, from want of practice, on the approaching solemnity. During his novitiate (as we may call his preparation) he was also under the instructions of two of the ablest and most learned of the Sanhedrim, that he might be thoroughly proficient. He was also purified according to the law, lest he might have been inadvertently defiled. In the course of this probation, a scene is presented to our imagination which exhibits very strikingly the deep and engrossing interest which the priests took in the right performance of the

\* Perhaps the Religious Tract Society may have anticipated the earnest desire of the writer, that if a Life of Olympia Morata, in the Italian language, were published for circulation in her native land, it could not fail to excite deep interest, and to diffuse Scriptural knowledge among the higher classes in Italy.

† The following detail of the rites observed on this day is from a work entitled "Moriah; or, Sketches of the Sacred Rites of Ancient Israel," by the Rev. R. W. Fraser, M.A.

duties of this peculiarly solemn occasion.

Above one of the gates of the court of Israel was a chamber called *Abtines*, after a person of that name, who was highly esteemed while in office. In this chamber was prepared and kept the incense which was used in the daily worship, and on the other more solemn occasions. From this incense it was necessary that the high priest should take a handful on the day of expiation, and that he should burn it precisely in the manner appointed in the law on entering into the holiest. It was of the utmost importance that he should be prepared to do this accurately. After the high priest, therefore, has been instructed by the members of the Sanhedrim as to the various duties to fall to his share, he is conducted by the priests on duty into the incense-chamber. They adjure him, by all that is sacred, to attend to their instructions; and they show him how to handle the incense, how to hold the censer, and how to burn the sacred perfume. With voices of the utmost earnestness, and even with tears, they beseech him to avoid any change in the appointed way of doing the solemn duty to which he is called. "High priest," they say to him, "we are the messengers of the Sanhedrim, and thou art thyself our messenger and that of the Sanhedrim. We adjure thee, by Him who causeth his name to dwell in this house, that thou alter nothing of what we have spoken to thee!" The high priest is deeply affected by this solemn and earnest entreaty, and assures his brethren of his desire, by Divine aid, to do his duty in strict accordance with the ordinances of the law.

Let us suppose that all the necessary preparations have been made, and that the morning of the tenth day of the month has arrived. The high priest commences his duties with the early dawn. Proceeding from the chamber where he has passed the night to the bath-room, he there performs his ablutions, lays aside his ordinary dress, and clothes himself in his rich sacerdotal habiliments. Arrayed in these, he then descends into the court, to minister in the morning services. First he proceeds to the brazen laver, and, as was the custom of all the priests, washes his hands and feet;

he then kills the morning sacrifice, carries, in the usual way, the incense into the temple, and, at the conclusion of the service, blesses the people from the upper step of the porch. During the performance of the various ceremonies of the ordinary morning sacrifice, the appearance of the high priest in his pontifical robes is very striking. On his head is the mitre, bearing the golden plate, with its inscription. Around him is girt the ephod, resplendent with purple, blue, and scarlet, interwoven with threads of solid gold; and on his breast the brilliant breastplate, with its twelve precious stones, many of them of great value and beauty, bearing the names of the twelve tribes. But these habiliments he wears only during the morning service. When that is finished, and he has offered up certain sacrifices for himself, he retires from the court, and, having divested himself of his rich clothing, again bathes, and attires himself in a plain suit of white linen, like the other priests. This he does according to the Divine commandment; and its purpose obviously is to indicate that with God there is no distinction of persons; that, in his sight, external grandeur and pomp are nothing; that the highest and the lowest are on a level; and that the high priest is himself a sinner, and, as such, comes before God to make atonement, both for his own sins and those of the people. It is the garb also of purity and humility, qualities of inestimable importance in every worshipper of the Holy Omnipotent.

Having made this alteration in his apparel, the high priest enters the court of the priests, to officiate in the peculiar solemnities of the day. He again washes his hands and feet at the laver, and proceeds to the north side of the altar, where, tied to the rings, he finds a bullock and a ram, the sin-offering for himself and the ordinary priests, and the two kids and the ram for the congregation of Israel. Advancing to the bullock, he lays both his hands on the animal's head, and, in a distinct and solemn voice, pronounces, amid profound silence, this prayer: "I have sinned, O Lord! I have acted perversely, and I have transgressed against thee, I and my house. Expiate, O Lord! I beseech thee, the sins, perversities,

and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses, thy servant, saying, For on this day lie [the priest] will expiate for you, to purge you from all your sins before the Lord, that ye may be clean." As soon as this prayer is uttered, those present add, "Blessed be the glorious name of His kingdom, for ever and ever!"

At the north-east angle of the court is the place where the two goats are kept which are intended for the congregation. The high priest now turns toward them, accompanied by his sagan or deputy, and the chief of the house of his fathers. He stands before the animals, so as to have one on his right hand and another on his left. He then inserts his hands into a box which is presented to him, and takes up in each hand one of the two pieces of gold which had been placed in it. On one of these pieces are written the words, "For the Lord;" on the other, "For Azazel." If the lot with the latter words upon it is in the right hand, the animal on the right hand becomes the "scape-goat;" if it be found in his left hand, the victim on the left hand is chosen. In either case, the remaining goat is led to the altar, and tied to the ring for sacrifice: on the head of the other the high priest ties a piece of scarlet tape, preparatory to its being sent away into the wilderness. Thus the fate of the two goats is determined, according to the Divine command: "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering; but the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord, to make an atonement, and to let him go for a scape-goat into the wilderness."

Having performed this duty, the high priest again approaches the altar, and renews over the devoted animals the confession of his own guilt, and that of the priesthood, and all the children of Israel. The bullock is then slain, and its blood received in the silver basin, and placed in the hands of one of the ordinary priests, who carries it up the steps of the porch, and waits there till the high priest is

ready to take it from him. Meantime the high priest takes some coals in a censer from the smaller fire of the altar; and, carrying the lighted censer in his right hand, and a plate of incense, which is brought him, in his left, he ascends the steps, and, amid the united prayers of all the assembled worshippers, crosses the porch, and enters the doors of the temple.

He is now about to perform the most solemn part of his duty. Having entered the door at the porch, he reverently crosses the holy place to the vail, which separates it from the most holy. This vail he pushes aside, and, entering within it, stands before the ark. He places the burning censer on the floor, before that sacred relic of Israel's history, and, emptying the vessel of incense into his hand, casts the perfume on the coals, "that the cloud of the incense may cover the mercy-seat." He then retires without the vail, and thus offers up his prayer: "O Lord God! let it be thy good pleasure that this year shall have favourable rains; and let not thy sceptre depart from Judah, nor thy people Israel want sustenance, nor the prayer of wicked transgressors come before thee!"

Having thus burnt the incense, he returns to the porch, and takes from the priest, who is still there, the basin of blood, with which he enters for the second time within the vail, and sprinkles the blood, according to the Divine command, "upon the mercy-seat eastward, and before the mercy-seat seven times;" and then retiring, sets down the vessel before the vail, and returns to the court of the priests for the blood of the goat—the sin-offering for all the congregation—with which he sprinkles the most holy place in a similar manner. Having done this, he sanctifies or makes atonement for the holy place itself, and for the court of the priests, by sprinkling before the vail, and upon the golden altar of incense, which stands near it, and, finally, by pouring out the blood at the foot of the altar of burnt-offering in the court.

The next part of the solemn duty of the day of annual expiation consists in sending the scape-goat into the wilderness, according to the injunction contained in the law. The animal which had been chosen for this purpose still

remains at that part of the court in which the lot was cast, with the scarlet tape bound upon its head. The high priest now advances toward it, to do according to the Divine command. He places his hands upon its head, and thus utters the public acknowledgment of Israel's transgressions: "O Lord! thy people, the house of Israel, have sinned, and done perversely, and transgressed against thee. I beseech thee now, O Lord, expiate their sins, perversities, and transgressions, which the house of Israel, thy people, hath sinned, done perversely, and transgressed before thee, as it is written in the law of Moses, thy servant, 'For this day he will expiate for you, to purge you from all your sins, that ye may be clean before the Lord.'" And, as this prayer is offered up, the priests and worshippers in the court bow their heads and worship, exclaiming, with one accord, "Blessed be the name of his glorious kingdom, for ever and ever!"

The scape-goat is now sent away, and the high priest, from a reading-desk erected for the purpose, offers up prayers, and reads several portions out of the book of the law, which refer to the peculiar services in which Israel has been engaged, and are calculated to impress on the minds of the people the importance of the Divine ordinance. He then arrays himself in the costly robes of his office, laying aside the plain white suit which he had worn during the day, and concludes the service with the evening sacrifice, offering, as in the morning, the daily incense on the golden altar, and finishing his complicated duty with the benediction, delivered from the steps of the temple, amid the prayers and praises of the assembled multitude. All that now remains is to assume his ordinary dress, and retire to the repose of his own dwelling, which he does amid the rejoicings and gratulations of the people.

It is not difficult to conceive how great was the interest with which the high priest was on that solemn day invested, in the eyes of every faithful Israelite. He arrogated to himself no peculiar sanctity, it is true; for his humble raiment, and the sacrifices he offered for himself, were public confessions of his unworthiness. But the high office which he held; his descent from the illustrious house of Aaron,

the first high priest; the deep solemnity of his heaven-appointed duties; above all, the unspeakably momentous results of the right discharge of those duties to every member of the family of Israel, tended to concentrate upon him the earnest, devout, prayerful regard of every worshipper. Everything he did was an object of absorbing interest to those around him. They prayed for him, that he might acceptably perform his duty; they prayed with him when he offered up his supplications; they beheld him with intense emotion enter the temple, and saw him with the liveliest satisfaction come forth from it to bless them. May we not suppose some pious child of faithful Abraham, standing in the court and witnessing the sacred rites, thus to express himself?—"I have sinned against the Lord. Times and ways without number I have provoked the Holy One of Israel to anger. I stand here, in the courts of the Lord's house, unworthy so much as to lift up my eyes. Nay, I am not worthy even to enter into the courts of the Lord's house, and, but for the sovereign mercy of my God, I must remain afar off: I dare not offer the incense; I dare not sprinkle the blood; I dare not enter the holy place; I dare not go within the veil. But this high priest is my high priest. I have seen the name of my tribe upon his breastplate. My high priest offers sacrifice; it is for me. He lights the holy incense; it is for me. He lays his hands on Azazel; it is for me. He enters within the veil, and sprinkles the blood of atonement; it is for me. In him I am accepted. In him my sin is blotted out in this time of refreshing from the presence of the Lord. For the sake of my high priest, the Lord God of Israel is to me gracious and merciful. In him I experience the blessedness of the man whom the Lord chooseth and causeth to approach, that he may dwell in his courts, and be satisfied with the goodness of his house, even of his holy temple. Take away my high priest from me, interpose between me and him, and I am lost; for how then shall I compass the altar of God, or come up to this his holy hill?"

And now we invite the Jew, left without an offering and without a priest, to Him who is "a Priest for ever after the order of Melchisedec."

## Reviews.

*An Introduction to the Study of the Gospels.* By BROOKE FOSS WESTCOTT, M.A. Macmillan.

NINE years ago Mr. Westcott published a small volume which was very favourably received, entitled "The Elements of Gospel Harmony." In the preface to that work he said, "It must have occurred to every student of the Gospels that it cannot be sufficient to consider them separately. We must notice their mutual relations and constructive force. We must collect all their teaching into a great spiritual whole, and not rest satisfied with forming out of them an accurate, or even a plausible history. The several schemes which I have attempted to give of the miracles and parables will probably be so far satisfactory as to direct some attention to wonderful harmonies which lie beneath the simplicity of Scripture." The outline thus sketched in 1851 is filled up in the present volume. The Gospels are dealt with, not as isolated fragments, but as forming one living, organic whole, each part characterised by individual peculiarities of thought, feeling, and diction, yet together forming a complete and adequate representation of the Incarnate Deity. Adequate, that is to say, to the wants of the Church through all time, and complete in that it afforded as full a manifestation of the person and life of Christ as was needful; but most inadequate and incomplete if considered as a perfect revelation of "God manifest in the flesh." Both these points are kept steadily in view in this volume. The reader is never allowed to forget that the great theme of gospel history is one which cannot be conceived by finite thought or uttered by mortal voice. Yet it is steadfastly maintained that no spiritual knowledge can be needed by us which is not taught, implicitly or explicitly, here.

The volume opens with an introductory chapter on Inspiration. If such a preliminary investigation was needed nine years ago, it is still more needed now. This is a question which obviously underlies all others in any discussion of Scriptural doctrine or history. Until the value of the record has been decided, and the measure of importance due to its words has been settled, any appeal to its authority will be nugatory and powerless. That Mr. Westcott has succeeded in clearing the question of all difficulties, and bringing it to an issue at once conclusive and perfectly satisfactory, he himself would not pretend. It is enough to say that he has treated this most perplexed and intricate topic in a way which calls for grateful acknowledgment. He has written with ample learning and profound thought, with deepest reverence to the inspired oracles, yet with fairness towards those who differ from him. His argument is deeply interesting throughout. We think that no one can read it with candour and thoughtfulness without accepting his conclusion that the Evangelists did indeed enjoy plenary inspiration. Having established his doctrine as to the relationship subsisting between the human and the Divine element in the composition of New Testament history, he proceeds to indicate the plan of his essay, and concludes the chapter by saying, "We shall find nothing superfluous in the repetitions of the Gospels, and nothing inconsistent in their variety, any more than in the fresh groupings and different prospects of some earthly scene. We shall understand with the great master of Alexandria, that "every word, if rightly viewed, effects a special purpose; *for revelation is not a vain thing for us, it is our life.*"

The next chapter is on the Preparation for the Gospel. It is shown how the external and internal history of the Jews alike prepared the way for the advent of the Messiah. Much as has been written on this important theme, Mr. Westcott shows that it is by no means exhausted. In considering the relationship of the Jews to the Gentiles, especially to the Persians and the Greeks, and the relationship of the Jewish sects to one another, many impressive and suggestive views of the providential government of God are afforded. It is shown with admirable clearness and cogency that the coming of Christ is the centre of human history, the goal towards which all former events tended, the starting point from which all subsequent history has proceeded. "Christianity cannot be separated from the past any more than from the future. If we may venture to say so, it was not an accident or an afterthought, but foreknown "before the foundation of the world." The incarnation as it is now seen is the central point of all history. And more than this, all past history, as far as it has any permanent significance, appears to be the preparation for that great mystery, and all subsequent history the gradual appropriation of its results. . . . The gospel was no sudden or solitary message. The legend of Pallas is the very converse of the nativity. Christianity is in one sense as ancient as creation, resting on a foundation wide as the world and old as time."

The next chapter, on the Jewish doctrine of the Messiah, is perhaps disproportionately long in comparison with those devoted to other topics bearing more directly on the gospel history. But it contains so much curious and valuable information on a subject concerning which little is known by general readers, that few would wish it shorter. To this follows a discussion of the knotty problem of the Origin of the Gospels. Mr. Westcott's theory seems to be that the Evangelists took down from the lips of the Apostles their oral teaching, and that the permanent record which we possess in a written form was originally the substance of the apostolic ministry. We cannot say that this view strikes us as altogether satisfactory. But his arguments in its defence deserve a patient and careful investigation. The remainder of the volume is devoted to a consideration of the characteristics of the various Gospels. Their points of agreement and their points of difference are developed and explained with great ability and with rare spiritual insight.

We must not allow the notes and appendices to pass without remark. They contain a rich mine of accurate criticism—the result of long and careful study of the inspired text. Altogether, we are disposed to rank this volume among the best of the excellent Theological Manuals which Messrs. Macmillan have lately published.

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*Sacred Musings, &c.* By MARY ANNE SCHIMMELPENNINGK. With Preface by the Rev. JOSEPH BAYLEE, D.D. Longman & Co.

THESE "Musings" and "Thoughts" are from the pen of a highly-gifted and accomplished woman. They reveal to us a mind elegant and refined in its tone, and evidently well-stored and cultivated. It is a book of rare character and merit. Among the many issues of the press in the present day it is almost unique. While reading it one is more likely to think of Thomas à Kempis, or Pascal, than of any of the *living* names of literature. It is more adapted to the taste of persons addicted to meditative musings, and of contemplative habits, than to that of those who mingle much in the business and bustle of the world. By the former, a class of persons to which the author herself belonged, leading a quiet, retired, meditative life, it will be really prized and enjoyed. It will cheer and gladden them in their retirement, and furnish

them with much suitable mental aliment. There is, moreover, a spirit of genuine, earnest piety breathing through it, most congenial with their habits of thought and feeling, and calculated to exert a hallowing and blessed influence. But by the superficial, hasty readers of our ephemeral literature, the book will be disregarded altogether; while, by those who follow, with eager earnestness, the pursuits of life, it will not be read as thoughtfully as it requires to be. We should not, therefore, predict for it an extensive sale.

Our space will not permit us to write a review *in extenso* of this work; but, while rendering a tribute to the talents and refined taste of the accomplished authoress, we must take exception to some sentiments she expresses, and declare our conviction that her phraseology, in some places, is calculated to mislead. The book needs to be read with a quick discerning eye—a keen discrimination. There is in it much mysticism, both of thought and language. For instance, the following passage is not very intelligible:—“We are then only fully ‘in the Spirit’ when the balance of the soul is in equipoise” (p. 26). Such an illustration as occurs at page 131 is unhappy. The Lord Jesus is spoken of:—“He was obliged with the voice of Jacob to unite the hands of Esau, and also to demand the blessing from his heavenly Father, not in the character of Jacob, but in that of sinful Esau.” Not, however, to do the devout authoress injustice, we present a paragraph, which may be taken as a specimen of her happy style.

“Let us pray that our eyes may be opened to behold with faith that invisible company, in the midst of which it is a substantial fact that we really walk, and amidst whose blessed but unseen myriads we carry on the every-day business of life. Yes, we are come to the heavenly Jerusalem, to the innumerable company of angels, and to the spirits of just men made perfect. Would that we beheld them more distinctly, more constantly! The glory of England, her chief glory, is not her army, nor her commerce, nor her palaces, nor her arts; but her land, watered by the blood of martyrs; her roofs, consecrated by prayer; her valleys and her breezy hills, hallowed by the remembrance of those who have traversed them on errands of gospel love, and by the angelic guard and spirits of the just made perfect, who keep their watch around the dwellings of the righteous. Yea, surely, in the number of the faithful who are now walking with God in our land, and in the traces of the faithful who once walked with him there, does the real treasure and honour of our beloved country consist. These are burnished jewels, bestowed as tokens of favour from Him whose electric light formed them, whose plastic hand cut and polished them. Oh let us never forget that they are all, however diverse in species, in colour, or in value, from him; all for ever precious in his eyes, who made them for his glory and our delight.”

The first part of these “Musings” is on “The Threefold Life of Man.” We think the title, “Musings,” fitly chosen here. Dr. Baylee, in his preface, says, “the authoress has at least indicated an almost new path of metaphysical inquiry.” Perhaps she has. And we trust those who are tempted to tread it will, in the progress of their inquiry, escape from the mists which hover over its entrance into the clear light of the morning. They will then, perhaps, be able to explain some of the dark sayings to be found here, to interpret her description of the triune nature of man; and especially the assertion that the “spirit” is “the essence of the invisible affections.” The analogy between the Divine Trinity and the human is anything but true. “As in the Divine Trinity, the persons are distinct and the essence one, so is it in the human trinity.” We should rather say, so it is *not*. For there is this most obvious difference between the two: in the former, the persons are three, and the nature or essence one; in the latter, the natures are three, and the person one. The terms nature and person cannot be convertible. The second part, “On the Voice of the Spirit,” contains much that is instructive, more than is suggestive. It is a subject on which, especially just now, Christian people would do well to think much and seriously. The succeeding part, “On the Distribution of Truth,” presents the idea that catholic truth is to be found diffused among all Christian churches; but that one denomination gives prominence to one particular view, another to another view. All are excellent in their way. Just as the shrubs excel variously, “the cotton in its pod, the tea-plant in its leaves,” &c., so it is with churches and individual Christians. “They are intended for different services, and to fill different posts; so they are furnished with a special power of assimilating such addi-

tional truths as are necessary to fit them for their own especial calling, and to produce that particular kind of excellence by which each is to be distinguished. This is catholic, and truly applicable in *some* respects, but not so widely as is intimated. In the next part, on "The Church and the Aspects of Grace," the different phases of thought, sentiment, and expression, concerning Divine truth and Christian hope, as presented by the "particular ecclesiastical societies," are treated of in a kind and Christian temper, and much presented to our view which, if prayerfully pondered, would mollify our thoughts of each other's peculiarities. Here is a fitting expression of our secret preference for our own church:—"It is not because our own house is larger, finer, grander, or more excellent in any respect whatever, that we best love it, but solely because it is *our home*." "Delightful it is, indeed, to be recreated by the sight of many beautiful things we have not at home; still it is thither we return for rest." In the concluding part of the "Musings," "On a National Catholic Church," the fair author's heart is in her head. She sighs for a "National Catholic Church," which "would admit nothing but catholic truth on its foundation, and would exclude no particular truth from its superstructure." What a beautiful building this would be. The only difficulty lies in the choice of material. Could we command a universal consentaneous choice of catholic and particular truth? But what will our readers say to the model chosen by the catholic-hearted lady? "And in how many respects does our English National Church approximate to this ideal?" We fear there is here, first, a *petitio principii*; for we are not likely to construct the fabric till the material be agreed upon; and then a model, *quasi* approved at least, which we are sure will not command the suffrages of our readers.

We have occupied ourselves so long with the "Musings" that we must leave the "Thoughts" to make their own impression. The "Thoughts on the Atonement" are good and pious, but open to objections similar to those we have raised already. The chapter on "The Symbolic Language of Holy Scripture" does not increase our store of knowledge much, and exhibits too eager a desire to make everything a significant symbol. The remarks "On the Destiny of Woman" we commend to the thoughtful perusal of those modern housewives (?) who have more taste for the lounge, the shopping excursion, or the *soirée*, than for the lawful duties of home; who have frequently to apologise to their guests that "she" has quite spoiled "it;" and whose misfortune it is to be ever troubled with bad servants. Dr. Baylee's Preface is judicious and suitable; and, while we are not disposed to be quite as eulogistic as he is, we cordially agree with him that "no one can read *it* (the book) attentively without a deepening reverence for God's word, and an enlarged view of human nature."

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*Clark's Foreign Theological Library.* Third Series. Vol. VI. *Tholuck's Commentary on the Gospel of St. John.* Vol. VI. *Hengstenberg's Commentary on Ecclesiastes, with other Treatises.*

THE volumes named above form the first issue of the Foreign Theological Library for this year. That they will give universal satisfaction, we do not doubt. We question whether any of the works in the present, or in either of the former series, will prove more generally acceptable. Tholuck and Hengstenberg are almost as well known in England as in Germany, and are held in as high estimation here as there. The deep-toned piety and spirituality of the former, and the vigour and directness of the latter, have secured for them a high place among Biblical students in England and America. We may sometimes be disposed to take exception to Tholuck's tendency to mysticism, and may often be offended at Hengstenberg's dogmatism and arrogance, but it is impossible to study the works of either without edification and profit.

Those of our readers who are at all conversant with the characteristics of Tholuck's mind, will be disposed to agree with Professor Kaufman

in ascribing to him a peculiar fitness to expound the Gospel of John. "He possesses," says Kaufman, "a happy combination of deep and meditative thought with a Christian heart; a quick apprehension, a glowing imagination, an accurate acquaintance with language, and a nice perception of its force, together with a clear insight into the spiritual nature of man. . . . Such fervour and glow of Christian devotion as everywhere breathe in his writings are scarcely to be met with in any writer since the days of Leighton. Amid the doubters and infidels of Germany, it is truly delightful to discover such a spirit as Tholuck's; learned and eloquent as the proudest among them, he still preserves the meek simplicity of a child, and brings all his learning and his laurels, and lays them down at the feet of Christ." High as is this eulogium, it is scarcely excessive; and his Commentary on the Gospel of "the Disciple whom Jesus loved," is the work in which these powers are perhaps more signally displayed than in any other. It must not, however, be supposed that it comes into the category of "Reading made easy." Any one who shall open the book with this expectation, will soon relinquish it, as he sees the page bristling with quotations in half a dozen languages. The mere indolent or *dilettante* reader should carefully eschew it; for he will soon be wearied of its profound theology and its refined criticisms. But the really serious and earnest student who desires to enter more thoroughly in the Apostle's meaning, and to trace more minutely his train of thought, could scarcely find a better guide than this admirable volume.

The general view taken of the Book of Ecclesiastes by Hengstenberg will be familiar to many of our readers, from his article in Kitto's *Biblical Cyclopædia*. He rejects altogether the common opinion that it was written by Solomon; and without presuming definitely to fix the date or assign the author, he refers it to the closing period of the Jewish Commonwealth; and we infer, from one or two allusions, that he is disposed to ascribe it to the prophet Malachi. He supposes that the name of Solomon is introduced simply as the ideal and representative of wisdom by an anonymous writer, who seeks to comfort his fellow-countrymen under trial and oppression. He states that "the prime object of the book is to turn the hearts of the people again to God, and therefore he exposes the vanity of earthly good, the hollowness which lies concealed beneath glitter and show, the pain which is concealed beneath the mask of pleasure. In this way he tears up envy and discontent by the roots, and exhorts his fellow-countrymen to seek elsewhere their happiness, to draw it from those inexhaustible eternal fountains, which even at that time were open to all who chose to come to them." We cannot but think that Hengstenberg rejects overwhelming evidence, both internal and external, where he affirms that Solomon was not the author of Ecclesiastes, and his error here causes him to miss the point of many passages. But apart from this, his exposition is lucid, edifying, and suggestive.

The treatises added to complete the volume, are, in our judgment, among the most valuable parts of it. A prolegomena of 40 pages to the Song of Solomon, contains by far the most satisfactory and convincing argument in defence of the spiritual meaning of that much-controverted book which we have ever read. A treatise of about the same length on the book of Job, and another on the prophet Isaiah, will be studied with deep interest, and prove valuable helps to the intelligent study of these books. The concluding papers on the Sacrifices of Holy Scripture, and The Jews, and the Christian Church, are characterised by all Hengstenberg's vigour, learning, and acuteness. The translation of the volume is singularly clear and idiomatic. Indeed in some places the style is only too completely Anglicised—such phrases as "in our English version" are not a little perplexing in the translation of a German treatise.

The remaining volumes promised for the present year are, Tholuck on the Sermon on the Mount, and either Dorner on the Person of Christ, or Ebrard on the Epistles of St. John. A better selection could hardly have been made.

## Brief Notices.

*Farquhar Frankheart; or, Incidents in the Introduction of Methodism into Yorkshire.* By the author of "The Heirs of the Farmstead," &c. Ward & Co.—Many of our readers will recognise in the author of this volume an esteemed minister of our own denomination in Yorkshire, who writes with a full knowledge of the district and the people he describes. We are glad to find that, whilst he retains all those excellences which we pointed out in our notice of his former tales, he has gone very far to correct those defects which we, in common with many other critics, indicated. We find the same force and energy, the same minute and almost photographic accuracy of description, the same earnestness of purpose and fidelity to Christianity, as in "The Heirs of the Farmstead;" whilst it displays much more constructive ability, more accuracy of style, and the plot advances smoothly and naturally to its *dénouement*. We welcome this marked progress the more gladly, because we are satisfied that the esteemed author, continuing to work on in the same line, will ultimately achieve a still higher success than that which he has already obtained. We greatly regret that the very late period of the month at which the volume came into our hands prevents our doing more than giving it a very brief and hasty notice. But for this, we should gladly have reviewed it at length, and enriched our pages with numerous extracts. As it is, we must, for the present at least, content ourselves with giving it a very hearty welcome and recommendation.

*Alpha and Omega; or, a Series of Scripture Studies.* By GEORGE GILFILLAN. In 2 vols. Hall, Virtue, & Co.—We are not among Mr. Gilfillan's admirers. He often substitutes sound for sense, and mistakes rant and bombast for eloquence. He seems to have taken Edmund Burke for his model, and bears about the same relationship to him which Fuselli did to Michael Angelo, exaggerating his defects, and only distantly imitating his excellencies. We at the same time concede to him the possession of much power of thought, richness of diction, and exuberance of imagery. Where a writer uses so many illustrations, it would be strange if some were not apt and forcible. The volumes before us contain less which is objectionable, and more which is excellent, than any of his former works. They consist of a series of discourses or short essays on some of the most important events recorded in the Pentateuch, glance briefly at the period of the Judges and Kings of

Israel, and conclude with four papers on the first and the second Advent. We cheerfully acknowledge the religious earnestness which pervades these discourses, and admit that the style, especially in the descriptive passages, not unfrequently attains to real eloquence. We would gladly join in the more enthusiastic praises which many brethren of the ungentle craft have bestowed upon them if we could honestly do so.

*My First Journal: a Book for the Young.* By GEORGINA M. CRAIK. 4s. 6d. Macmillan, & Co.—That a child in her twelfth year could have written this imaginary journal is utterly incredible. It evinces a command of language, and a power of mental analysis which can belong only to maturer years. But at the same time it describes very admirably what a girl of that age might naturally think and feel. It is full of deep and thrilling pathos, and there are passages which few could read without tears. We like it all the better because it stands up for a much maligned class of the community—step-mothers. Those whom we have known have been more "sinned against than sinning," and have discharged a very delicate and difficult duty with exemplary fidelity. With many great excellencies, we deeply regret the total absence in the volume of any allusion to religion; even where its introduction seemed almost inevitable.

*Revision of the Liturgy.* Five Discourses. By C. J. VAUGHAN, D.D. 4s. 6d. Macmillan.—Those who stand outside the pale of the Established Church, especially those who, like the writer of these lines, once held a place within it, look with wonder at the calm, unhesitating way in which honest men can subscribe to the truth of that which in their consciences they disbelieve. The clergyman has to declare openly before the congregation his "unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer," as well as to the Thirty-nine Articles. We do not hesitate to say that we never yet knew a single clergyman who did or could assent to everything therein contained. We stand aghast at the wholesale perjury involved in these solemn vows. We cannot wonder at the chronic agitation, over-breaking out afresh, for some revision of the Liturgy. The late Head-master of Harrow, though conscious of difficulties and scruples, yet deprecates revision, and endeavours, by explaining away the express phrasology of the formularies, to smooth the path to subscription. His discourses

form decidedly the best defence of the objectionable passages in the Liturgy we have ever read. He writes with great beauty, and with deep religious feeling; but he utterly fails to extract the virus from the fatal words.

*Twelve Lectures to the Men of Liverpool.* By HUGH STOWELL BROWN. Third volume. London: W. Kent & Co.; Liverpool: G. Thompson.—Not unadvisedly does Mr. Brown address himself in his title page to "the Men of Liverpool." He appeals to the *manhood* of his hearers in right manly style. Without cant or conventionalism of any kind, with perfect freedom from all affectation or pretension, he speaks as a man to men. But his characteristic excellences are so well known and so universally appreciated, that we need not waste words in either describing or commending them. Let it suffice to say that he has never published a better volume of lectures than that now before us. It strikes us that there is a more decided infusion of directly *religious* teaching in this series than in the former ones, and we like it all the better on this account.

*Constable's Educational Series. Advanced Reading Book, Literary and Scientific.* Thomas Constable & Co.; Hamilton, Adams, & Co. *The Graduated Series of Reading Lesson Books. Book the Third.* Longmans.—In our young days Enfield's Speaker was the only reading-book used in schools. "My name is Norval;" "In yonder vase behold a drowning fly," and similar inanities, formed the literary pabulum supplied to those who had learned to read. Now the very choicest passages in literature are culled and arranged in graduated order to suit the abilities of every class of scholars. The series now in course of publication by Messrs. Longmans has already been noticed in terms of high commendation. The third volume, which has just appeared, is equal to the one which preceded it. The volume published by Constable & Co. is adapted for a still higher class in schools. In addition to select literary extracts, it contains some admirable lessons in Natural Science, in which we are at a loss whether most to admire the fulness of information given or the interesting style in which it is conveyed. We know no better volume for use on the upper forms of schools.

*The Lost Jewel: a Tale.* By A. L. O. E. J. F. Shaw.—This is at once a good tale and a very fair allegory. Each chapter has a moral, and the book, as a whole, has a moral, and yet the story never flags. The taste of the powder is never allowed to overpower the flavour of the teaspoonful of jam in which it is administered. It is

admirably suited to the young, and will both interest and profit its juvenile readers. But why preface the volume with a gaudy, vulgar, tasteless picture like that which glares upon the astonished reader as he opens the book?

*Following Folly: an Illustrative Narrative founded on Fact.* J. F. Shaw.—The story of a model clergyman, who refuses a rich living in the country, where he could marry the lady to whom he has been betrothed for years, and accepts a poor curacy among the back slums of London, in the cholera year, where both he and the lady die of fever caught in visiting the wretched hovels around them. The spirit and purpose of the tale are excellent. A high tone of Christian devotedness and self-sacrifice runs throughout it. But the sentiment sometimes grows sentimental, and becomes morbid; and the style is apt to get prosy. It is, nevertheless, a good and edifying book.

*The Way of Life, and other Poems.* By JOSHUA RUSSELL. Second Edition, with numerous additions. J. Heaton & Son.—The smooth and even flow, the correct diction, and the devotional sentiment of Mr. Russell's verses will be familiar to most of our readers. If he never rises to supreme excellence, he at least is never guilty of any violation of good taste and right feeling. We are glad that a second edition of his poems is called for. It indicates a love for religious poetry. The additions made to the present volume are equal in merit to those which have already appeared.

*Rills from the Fountain of Life. A Book for the Young.* By R. NEWTON, D.D. J. F. Shaw.—Dr. Newton, of Philadelphia, has adopted a plan which is worthy of imitation on both sides the Atlantic. On the first Sunday afternoon in each month he holds a special service for the children of the congregation and schools. It was begun with much doubt and fear; the result has been proved in the highest degree satisfactory and encouraging. Not only have the children been interested, but the adult attendance is larger than at any other afternoon service. This volume contains a selection from the discourses delivered by him on these occasions. They are admirably fitted for their purpose. We are rendering a kindness to Sunday school teachers, and those who have to do with the young, by calling their attention to this book, which contains a rich fund of anecdote and illustration, admirably adapted for their use.

*"Light at the End." Funeral Services on the occasion of the Death of M. R. Sherman.* 1s. John Snow.—We have here

three touching and beautiful discourses by the Revs. B. S. Hollis, Samuel Martin, and H. Allon, on the occasion of the death of the daughter of the Rev. James Sherman. They are full of tender sympathy and consolation. All who have suffered similar bereavement will find solace in this little volume. The discourses deserved to be thus snatched from oblivion, and perpetuated for the edification of those who may read what they could not hear.

*Bibliotheca Sacra and Biblical Repository.* April, 1860. New York: Mason Brothers; London: Triibner & Co.—The last number of the *Bibliotheca Sacra*, though full of valuable matter, has not quite as much general interest as those which have recently appeared. The first article, on Rothe's "Ethics," is a searching analysis of the ethical system of Professor Rothe, of Bonn and Heidelberg. To this follows the continuation of the series of papers on "Comparative Phonology," by Dwight. An exposition of 1 Corinthians xv. 35—44, by Professor Hitchcock, is suggestive, but not altogether satisfactory.

A memoir of the German theologian, Haumann, contains some very striking extracts from the works of a man who seems to have been a strange compound of piety, eccentricity, extravagance, and genius. "Romanism and a Free Bible" is the title of a vigorous attack on Papal bigotry and ignorance. It concludes with an elaborate analysis of Dr. Taylor's treatise on "Moral Government in the Abstract."

*Christ's Consecration and ours.* By the Rev. H. ALLON. 6d. John Snow.—Mr. Allon's sermon on behalf of the London Missionary Society this year was preached from John xvii. 19, a magnificent passage, and one admirably adapted to serve as the text of a missionary sermon. Understanding the word "sanctify" as meaning "to consecrate to God," he argues, I. that the world can only be consecrated to God through Christ's truth; II. that those who are saved by Christ must consecrate themselves in the spirit of his consecration. This gives the opportunity for very earnest and powerful appeals on behalf of the great missionary cause.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

WAINSGATE, NEAR HEBDEN BRIGDE.—On Thursday week a new chapel was opened in this place, when sermons were preached by the Revs. H. G. Betts and T. Dawson. Collections were made, amounting to £157 13s. 2½d. Sermons were also preached on Sunday by the Revs. D. Crumpton and W. Walters. The collections realised £111 15s. 6½d. On Monday the friends took tea, after which a meeting was held, the Rev. J. Bamber presiding, the other ministers present being the Revs. J. Foster, J. W. Stuart, and P. Scott. Subscriptions to the amount of £130 were contributed. The expenditure up to the present is £1,368, with a prospective expenditure of £90. Towards this the subscriptions previous to the opening of the chapel amounted to £1,066, which, with the collections on Thursday and Sunday, and subscriptions at the meeting on Monday, will leave a balance in the hands of the treasurer of upwards of £12.

BAPTIST COLLEGE, HAVERFORDWEST.—This institution held its annual meetings

on the 28th and 29th ult. The examinations were conducted by the Rev. W. B. Bliss, Pembroke Dock, and the Rev. O. Griffiths. The range of inquiry was extensive, embracing Theology, Hebrew, Classics, Mathematics, Mental and Moral Sciences, the Evidences of Christianity, &c. Sifting questions were put by several gentlemen on some of the Christian doctrines, especially those of the person of Christ, justification by faith, and the atonement. The results of the examination were highly satisfactory, as indicating that the methods of teaching were effective, and that the students had applied themselves diligently and successfully to their studies. On Tuesday evening the English service was held, when the Rev. D. Thompson read and prayed, and the Rev. W. B. Bliss preached. The income had considerably improved, and twenty-two students had been in the house during the year. There were seventeen applicants for admission, all of whom were most satisfactorily recommended. Seven only were admitted, and even in admitting this number, the committee calculate on the increased liberality of the churches and subscribers during the ensuing year.

LOUGHTON, ESSEX.—A memorial stone of a new chapel was laid by Sir S. M. Peto, Bart., M.P., on Thursday, the 7th of June. After laying the stone the pastor (the Rev. S. Brawn) gave a short historical account of the church and congregation: Sir S. M. Peto delivered an appropriate and interesting address; the Rev. W. Brock, of Bloomsbury Chapel, made some very excellent remarks on several topics connected with the principal design of the meeting; and the Rev. J. Stent concluded in prayer. An evening service was held, and the Rev. W. Brock preached. The collections and donations during the day amounted to upwards of £70.

WENDOVER, BUCKS.—The anniversary was held on June 7th, when the Rev. J. Leechman, LL.D., preached. The Rev. Messrs. Hood, Skemp, Roberts, and Crate, took part in the devotional exercises. A tea-meeting was held, where about a hundred of the friends partook of tea. The collections were liberal.

#### PRESENTATIONS.

BIDEFORD, DEVON.—On the evening of Thursday, 7th ult., after the service, an agreeable surprise awaited the Rev. Joseph Wilshire, in the presentation of a handsome purse containing about £16 10s., as an acknowledgment of the high esteem entertained for that gentleman by his flock, and especially for his great exertions on behalf of the young. Mr. Wilshire had previously received a present of the same kind from friends at the Abbotsham station.

SOMERLEYTON.—A very interesting meeting was held on Whit-Monday, in accordance with annual custom. Additional interest was imparted by the fact that a presentation was to be made to the Rev. C. Shakespeare, who is about to leave for London. Mr. Bullock presented Mr. Shakespeare with a handsome silver ink-stand, and expressed the affectionate regard of the church for him.

WORSTEAD.—On the 3rd ult. the Rev. J. Francis Smythe, of Worstead, was presented with a valuable purse of gold by members of his church and congregation, as an expression of their general esteem and sympathy with him in his late domestic affliction.

#### RECOGNITION AND ORDINATION SERVICES.

BUCKINGHAM.—A public service was held on the 12th ult., for the recognition of the Rev. H. H. Bourn, as pastor. The services were conducted by the Revs. R. L. Forster, S. Bellamy, W. T. Henderson, Charles Vince, and W. Hedge.

NEWCASTLE-ON-TYNE.—A meeting was held in Berwick Street Chapel, for the recognition of the Rev. W. Walter, late of Halifax, as minister of this place. The chair was occupied by Henry Angus, Esq. After a hymn had been sung, the Rev. J. W. Lance engaged in prayer. Mr. H. A. Wilkinson related the circumstances which led to the cordial and unanimous invitation of Mr. Walters, and on behalf of the church and congregation welcomed that gentleman among them. Mr. Walters responded, and stated his conviction that his coming was in harmony with the will of God; his purpose to preach only the old gospel, and his resolve to devote his attention chiefly to the building up of the church, and such other labours as time and opportunity might afford. Addresses congratulating Mr. Walters and the church were then delivered by the Revs. J. D. Carrick, J. Pringle, G. Bell, W. Bontems, F. Stephens, P. L. Millar, J. W. Lance, R. Brown, G. Whitehead, and S. Wallace, who also concluded with prayer. The company then separated, having greatly enjoyed the interesting occasion.

EYEMOUTH, BERWICKSHIRE.—Mr. John K. Grant was ordained to the pastorate of the church on the 18th of June. The Rev. Mr. Tulloch preached the opening sermon; the Rev. Mr. Munro offered the ordination prayer; the Rev. Dr. Acworth delivered the charge; and the Rev. W. Landels addressed the people. There were also present the Revs. Dr. Bannister, W. Burton, Bell, Clark, Harrower, and Maephail, of the Established, Free, United Presbyterian, and Methodist churches. The services were deeply solemn and interesting. At the soirée, in the evening, the Rev. Mr. Landels, in the name of the church and congregation, presented Mr. Grant with a valuable gold watch, as an expression of their attachment.

#### MINISTERIAL CHANGE.

The Rev. J. Coutts has resigned the pastorate of the Baptist church, Chatham.

## RECENT DEATHS.

HANNAH ELIZABETH DAVIES.

A SKETCH FOR THE YOUNG.

The subject of the following narrative was the youngest daughter of the Rev. Isaac Davies, of Newcastle-on-Tyne, where she fell asleep in Jesus on the 5th of Feb., 1860, aged twelve years. Little Hannah (for so was she generally designated) had the advantages of a good education, but in school nothing remarkable was observed. It was Hannah's privilege, also, to be born of pious parents, who endeavoured to train their children in habits of virtue and the paths of piety. Nevertheless, she gave no evidence of a change of heart till within a few months of her death. She was obedient to her parents, anxious to please, scrupulously truthful, remarkably fond of books, and glad to attend on public worship; but, as yet there was no satisfactory proof that she was a child of God. Let the young who read these lines never forget that however great their attainments in other things, "*one thing is needful*," and that nothing can compensate for its absence. Piety towards God is the highest attainment of every young person, and of every human being.

Till within three months of her death she was regarded as the strongest of the family, and her health was uniformly good. At Christmas, 1858, she took cold, and this developed the disease by which she died. On her return home an unusual paleness, accompanied by a slight cough, awakened alarm: the doctor ordered immediate change of air. Several changes, extending from early spring till near winter, were adopted, but without benefit; the disease grew upon her, and she became thinner and weaker, so that at length she returned home to leave it no more till the last change came, and her heavenly and everlasting home was entered.

When informed that the doctor thought she would not recover, it was pleasing to observe the way in which that intelligence was received; a few tears were shed, and that was all. She expressed a wish to live a little longer, and to die with papa; but a wish to get better her friends never heard from her lips. No complaint of pain, nor of restless nights, of which, because of a severe cough, she had many, no murmuring of any kind; nothing but patient submission was observable throughout her illness. Writing, a week before she died, to a gentleman in Manchester, she said, "I am not afraid of Him making me worse;" meaning that whatever her heavenly Father did, she was quite willing to bear it.

Among her papers, written while in comparative health, several have been discovered on death, and the future state; showing that, unknown to others, her thoughts had long dwelt on the most solemn of all subjects. During the summer it was hoped that a work of grace had been commenced in her heart, but she did not open her mind freely till the beginning of the present year. Absence from family worship she felt to be a great privation; and when arrangements were made to admit of her being present once a day, she was pleased and thankful. In private prayer she also delighted; and although others prayed with her, that would not suffice; she would remain on her knees, and offer her own prayer to her Father and God. She loved the Saviour, and was confident that he would take her to himself. Often did she declare that she was "*trusting in Jesus, and therefore was not afraid to die*." A sublimer profession of faith, or one more honourable to Jesus, could not be made. That she had sinned, she knew; but that Jesus died to save sinners she knew also, and confidently believed that he would save her. It was no small comfort to see that no fear of death, nor doubt of salvation, ever disturbed her. She had perfect peace, because she trusted in the Lord.

The last portion of Scripture she read was the 7th chapter of Revelation, from the 9th verse to the end. If the young who peruse this sketch will read that precious portion, they will find that it refers to the state of the blessed into which dear Hannah has now entered, and that it reveals the important truth that she, and all from this sinful world who are now before the throne where there is fulness of joy, and where there are pleasures for evermore, *were first washed and made white in the blood of the Lamb*.

Dear young reader, are you trusting in Jesus? This is the foundation of all piety and true happiness. Do not be afraid of going to heaven *too soon*. Though you die as young as little Hannah, yet if you enter into her joy, you will not feel it to be a moment too soon. But it is possible to die without trusting in Jesus, and that will be dying sadly too soon. The early death of this young Christian teaches you that there is no time to lose. You may seem the strongest of the family now, and yet you may be the first to appear before the judgment-seat. What, then, should you do? You should immediately give yourself to Jesus, ask him to save you, and then trust in him that he will do it. "Believe on the Lord Jesus Christ, and you shall be saved." Do this, and, should your friends be called to mourn your early departure

from them, you too will be able to utter the reconciling and comforting words, "I am trusting in Jesus, and am not afraid to die."

THE REV. B. S. HALL.

Died, November 22nd, 1859, at Bourton-on-the-Water, Gloucestershire, his native village, the Rev. B. S. Hall, in his 72nd year. He was born November 28th, 1787, and was the youngest son of Mr. Richard Hall, for many years a member of Dr. Gill's church, in Castle Lane, Southwark, who retired to Bourton, and died there in 1801. The subject of the present notice joined the church at Bourton in his 18th year. He soon became a zealous and active member, taking great interest in the Sunday-school, and preaching in the neighbouring villages. He enjoyed the personal friendship of the celebrated John Foster, who then resided at Bourton; and was on terms of the closest intimacy with the Rev. Thomas Coles, whose memory is still cherished by all who had the privilege of associating with him. Mr. Hall became the settled pastor of the church at Burford, in Oxfordshire, in 1830, and remained there until 1837, when he removed to Shefford, in Bedfordshire, where he laboured for thirteen years. He retired to Bourton in 1850, occasionally supplying neighbouring pulpits, and being still active in every good work. He suffered from a slight attack of paralysis, which was followed not many months after by another, terminating in cardiac dropsy, which closed his earthly course. During this last affliction, he exhibited much of that patience which is the fruit of calm and cheerful surrender to the will of God, for which he often prayed. During the last weeks of his life he was heard uttering ejaculations such as the following:—"May I not indulge in unbecoming distrust;" "May I delight in Thee;" "Give me peace, the peace of God which passeth all understanding;" "Have mercy upon me, and deliver me from every false way;" "Let my heart be sound in Thy statutes." Often those who watched around his chair heard his earnest "Amen, amen," repeated at the close of some such petition. And often was the well-known verse, "O for a closer walk with God" upon his lips. When rapidly sinking under the inevitable progress of disease, it was only during intervals of consciousness that the state of his mind could be collected; but this revealed a settled tranquillity. To the inquiry of his son, "Is it peace?" he answered, "Yes, I feel more and more peaceful;" and on the Sabbath morning preceding his death, when his daughter had

been repeating the line, "Rock of ages," &c., he said, "I feel that I am on that rock *more than ever I thought I should.*" A few hours before this, he uttered with deep feeling the exclamation, "His gentleness is wonderfully great!" Through all his life he was a man of much prayerfulness. Instances not few could be given to illustrate this were it needful.

Mr. Hall was twice married; by his first wife (a niece of the Rev. Thomas Coles), who died in 1830, he has left five children. He married again in 1831, and survived his second wife about eight years. He was buried in the family vault at Bourton, on the 26th of November last; and on the following Lord's day the Rev. T. Brooks preached a funeral sermon from "Better is the day of death than the day of one's birth."

MRS. MARY HORSEPOOL.

The beloved wife of Mr. John Horsepool, Welford-road, Leicester, entered into rest January 17th, 1860, in the 64th year of her age. Her mind was early impressed with the importance and beauty of religion, so that she was in the habit of praying from childhood. Those early impressions were confirmed by hearing a sermon when about eighteen years of age, from Psalm xl. 1—3, which at once roused her conscience and subdued her heart. From this period she became a decided follower of Christ. Shortly after this she removed to Leicester, where she heard the late venerated Robert Hall, whose ministry was blessed to her edification and growth in the Divine life, and for whose memory she ever entertained the devoutest attachment. About the age of twenty-three she became a member of the church under his pastorate, and without the shadow of reproach she continued for forty years to be a member of the same church, now under the ministerial charge of the Rev. J. P. Mursell. She was united in marriage to her surviving husband in 1822. In the spring of 1845, her only son, in his thirteenth year, was cut off after a short illness. This stroke fell heavily upon her. He had been the child of many prayers from infancy. The manifestation of early piety, and his happy state of mind in the prospect of death, mitigated her sorrow. Three years after she again mourned the loss of her second daughter. She left a pleasing testimony that she is gone to be with Christ; her last words were, "My Saviour, how I love thee!" "Lord Jesus, come quickly." One only remained, her first-born; she too, was doomed to fade and fall, and in three years from the death of her sister was committed to the same

grave. She was baptized by the Rev. J. P. Mursell, and received into the church in Belvoir-street, in her twenty-first year. She terminated her Christian course in her 26th year, in the full enjoyment of the consolation which the gospel of Christ alone can impart.

These repeated trials, though borne with Christian resignation, were deeply felt: oft-times the silent tear betrayed the inward grief; for two years her health had been declining, and for nearly three months her sufferings were very severe; yet her mind was calm and her hope steadfast, grounded on Christ. When able to converse, she acknowledged the goodness of God towards her, that his chastisements had weaned her from the world; and frequently spake of his mercy, in that her children were enabled to leave such pleasing testimonies behind, saying, "I shall go to them, but they will not return to me." Many delightful expressions fell from her lips as her end drew near; passages of Scripture and verses of hymns

were frequently repeated. She often said, "Pray that I may have patience to endure the sufferings which my heavenly Father may lay upon me, and that it may be sanctified to all about me." The last morning of her earthly existence there was a heavenly calm on her spirit, which will be cherished while memory lasts to the writer. She expressed her confidence in her Saviour: she said, "Death had been an object of terror through life, but now he had lost his sting."

"By sweet experience I have known  
Thy sovereign power to save;  
At thy command I venture down  
Securely to the grave."

On being asked, a short time before her departure, if she felt Christ precious, she with difficulty replied, "Oh, yes." Her death was improved by her friend, the Rev. J. Barnett, on January 29th, to a large and sympathising congregation, from Isa. xxv. 8.

## Correspondence.

### THE NEW "BAPTIST HAND-BOOK AND MANUAL."

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Your readers will, doubtless, remember the resolution passed at the recent meeting of the Baptist Union, in favour of incorporating the "Baptist Manual" with a "Hand-book and Manual of the Baptist Denomination," which I intend to publish. I am very desirous that the Hand-book should be as *accurate* as possible, and as *complete* as is consistent with the limits to which I am obliged to confine myself. I venture, therefore, to ask, through you, that your readers will favour me with any suggestions that may occur to them as to the best way of producing a book that will serve *all* its pur-

poses: I shall also be thankful if any who feel interested in the project, and who are possessed of considerable local or general information, will allow me to submit proof-sheets to their revision, and will favour me with their addresses for that purpose. By securing for the work—if I am fortunate enough to do so—the revision of a considerable number of friends residing in different parts of the country, I hope to be able to obtain a very near approach to accuracy, if not accuracy itself. I should add that, as the work is *now* in preparation, I shall be glad to hear from my friends as early as possible.

I am, dear Sir,

Yours faithfully,

WILLIAM HEATON.

London, June 20th, 1860.

# THE MISSIONARY HERALD.

## CHRISTIANITY IN INDIA.

THE following remarks on this important subject are from the *Friend of India*. At this time, when the Duke of Marlborough has a motion before the House of Lords on the subject of the removal of "the authoritative exclusion of the Word of God from the system of education in the Government Schools in India," the article will be read with greater interest.

Christianity is the *bête noir* of the Government of India. On all other subjects it has possessed a definite opinion and exercised a fixed policy which could be understood. On this it has drifted without a purpose, or varied from one extreme to the other, according to the personal character of its members in India, and of the Court of Directors at home, or according to the strength of the religious feeling in England at the moment. When men like Charles Grant were in the direction or in the Board of Control,—when men like Lord Teignmouth, or far-seeing statesmen like Lord Wellesley, were rulers in India,—attempts were made to prove to idolaters that truth is one, and that the one truth is Christianity. Notwithstanding intolerant orders by the Court to its servants in India to hide their own faith and to encourage falsehood, officials acted very much according as they possessed internal convictions of the truth, or were indifferent to its progress. One Commander-in-Chief delighted to muster his men to do honour to an idol; another threw up his commission rather than act contrary to his conscience. One local governor, in spite of the orders of the Court, insisted on presiding at missionary meetings, and urged the introduction of the Bible into every school; another declared it as his opinion that all Christian "priests" should be expelled from India,—that to them and their schools was the rebellion of 1857 to be traced,—that they ought not to be supported by grants of money from the State for the secular instruction they impart. One Governor-General paid for the translation and distribution of the Bible out of the imperial exchequer, and refused to publish an order limiting the liberality of the Christian servants of Government; another placed money with his own hands on idol shrines, and, with alarm, reproved a Christian commissioner for attending a Christian baptism. A fixed policy of intolerance to Christianity may exist in statutes and despatches, but as carried out into action it has been variable and contradictory. Yet the vacillation and uncertainty have resulted in progress. We are nearer the true idea of religious neutrality now—though still very far from its attainment—than when the Court of Directors was in existence. Up to the extinction of the Court almost all ameliorations in the restrictive orders which kept the missionary out of India, were made by the Board of Control. That Board was influenced by the House of Commons; the House was on many occasions the channel through which the voice of puritan England made itself heard. The Court never heartily adopted Sir Charles Wood's despatch of 1854, which Lord Stanley reiterated. Almost their last act was to restrict expenditure on education, to refuse to allow a Catholic University to examine Christian students in Butler and Paley. That refusal, Sir Charles Wood has

rescinded, and directed the universities of India, not only to examine, but to grant honours for an examination, in the evidences of revealed religion. A few weeks before the mutinies of 1857, the Court reiterated their order for the exclusion of all clergymen from educational appointments. The *Gazette* now publishes Sir Charles Wood's despatch revoking that order, and asserting more clearly than we remember to have seen it expressed by any official, the true principles of religious neutrality :—

“It appears to me that a rule by which a person fitted in other respects for employment in the Education Department is excluded simply upon the ground that he is a Christian clergyman, is incompatible with the principle on which the Government of India has been and ought to be conducted, of not sanctioning any partial disabilities applicable either to the European or native subjects of her Majesty.”

But this is too liberal for the Government of India. It must necessarily be more fully aware than any English Secretary of State, of the danger involved in allowing a Christian minister to give secular instruction or inspect secular schools. True, the men whose schools are the most crowded, and whose education is most valued by the natives, are missionaries. But it would not be “expedient” to appoint them to offices which may be held by Brahmin priests and Mohammedan moulvies. And so the just order of Sir Charles Wood appears in this truncated form :—

“The Governor-General is pleased to declare, that, excepting the office of Inspector of Schools, the employment in the Education Department of clergymen or ministers, if in other respects they are fit for such employment, is not prohibited on the ground of their profession, but that no such person is to be so employed without careful advertence to his individual character, to the particular position in which he will be placed, and to the effect which may be produced by his appointment. His Excellency is also pleased to declare that no one who is, or has recently been engaged as a missionary, is eligible for such employment, and that no clergyman or minister can be employed in the office of Inspector of Schools.”

“Clergymen or ministers” may be teachers, but not inspectors of Government Schools; “missionaries” may be neither.

So far as the personal question is concerned, there is no wise minister or missionary in India who will object to the exclusion. Their work is not to teach nor to inspect Government schools; it is higher than that. If a little more of their spirit and of their conscientiousness were brought to bear upon Government education it would be well. Theirs is not the disadvantage, it is Government's. They themselves profess that they do not hold in the highest honour any of their number who, other things being equal, leave the spiritual for the secular. But the error committed by Government is two-fold. The orders of Sir Charles Wood are tortured into a meaning which they do not justly bear; and in spite of the talk of religious neutrality, Government again goes out of its way to place disabilities on the ministers of its own faith, a faith which the Royal proclamation acknowledges to be alone true. Sir Charles Wood says, in all such appointments, the character, position, and antecedents of the minister must be taken into consideration; the Government of India says, no minister, whatever his character, position, or antecedents, shall be an inspector. Sir Charles Wood says, it is not to be expected that the natives will readily place implicit confidence in an inspector who has been a missionary; the Government of India says, no one who is or has once been a missionary, though he has now ceased to be so, can be made either teacher or inspector. Why should Government thus publicly, in the eyes of the heathen, throw contempt on the ministers of the national and the only faith? An order, such as that in

the *Gazette* of the 11th April, is as uncalled for as it is unjust. It is the fruit of ignorance and political expediency. Of ignorance—for the native is really indifferent whether a minister or a layman be appointed inspector or teacher, where he does not wonder at the English Government's want of respect for their own creed, and suspect some secret design under so unaccountable a fact. Of political expediency—for the Government, to prevent an imaginary danger, commits an everlasting wrong. We do not ask the Government of India to carry out in practice any better definition of religious neutrality than Sir Charles Wood's.

## FOREIGN INTELLIGENCE.

### INDIA.

WE learn from the Indian papers that a complaint had been forwarded to the Government of the conduct of Mr. Tytler, a magistrate, by some Hindoos resident at Ahmednugger, a large city about 120 miles east of Bombay. It seems that he permitted the native Christians to use the public wells like the rest of the inhabitants. This was a great offence; and forthwith the attention of the Government was called to it. The reception given to this precious document will be seen from the following statement, which we insert with peculiar pleasure, as it justly rebukes the complainants for their unreasonable request, and indicates the course which the authorities should take on all such questions. This is the true "neutral policy." Hitherto it has been almost always one-sided.

#### AN EFFECTUAL REBUKE.

"The intolerant petition of certain Hindoo inhabitants of Ahmednugger against the magistrate, Mr. Fraser Tytler, for not forbidding the native Christians the use of the public wells, to which 'cattle, horses, donkeys, prostitutes, &c., have all access,' has called forth the following admirable resolution from the Government of Bombay, which we give in full:—'The magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednugger. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mahomedan kings; and that, in the

days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts?"

"The petitioners have forgotten their own Shasters, which declare that the caste of the ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states that none should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself 'the Defender.'"

#### AGRA.

Mr. Gregson has given, in a recent letter, a long account of an interesting tea-party which he had for the soldiers in the garrison. A large number of these men seem much concerned about religion. No one can blame our missionary for devoting the time he does to these men. Under the circumstances described he may well ask, "What am I to do?" His statement that he is alone will soon be changed. Mr. Rose, of Kettering, a student in Bristol College, has been appointed to the North-West, and will, at least for the present, be associated with Mr Gregson, who will receive the tidings of the appointment of a colleague with great pleasure.

"Their going has left me my Sunday mornings for the native church; for although they much wish me to give them an extra service at the cantonment, I don't

think, at present, I should be justified in doing so. I accordingly go every Sunday morning to the native church, preaching once in two weeks. I have also commenced a Sabbath School at which we have upwards of fifty scholars. I superintend and teach the first boys' class. We have not recently had such good congregations in the city, partly, I think, on account of the cold weather; but never have we had more inquirers. We have just got employment for ten or twelve, who have been receiving instruction from us for several weeks, and who have broken caste, and wish to be baptized. We have now nearly *twenty* inquirers, some of whom I think we shall baptize ere long.

#### A SOLDIERS' TEA-PARTY.

"The good work amongst the English soldiers is steadily progressing. I have just given them a Christmas Tea-Party. The idea originated with themselves; but there was a little difficulty about the price of tickets, so I determined to give it myself. The men would contribute, so I told them that I would give the Tea, and their contributions should go to the Army Scripture Readers' Association; I laid all my friends under contributions for greens and flowers, &c., and got a magnificent supply. The soldiers themselves printed mottoes, &c., &c., and decorated the room (the Benevolent), and, really, I never saw a room more beautifully adorned. Mrs. Gregson superintended the Tea, which (if you will pardon my egotism) was got up with elegance and taste; and we gathered about 100, of whom 70 to 80 were soldiers. The meeting afterwards was most interesting; it was serious yet cheerful, and characterised by a thoroughly Christian and religious tone. We had no foreign aid, but one after another made simple and telling—I can't say speeches—but addresses.

#### A VETERAN'S TESTIMONY.

"Old Mr. Harris deeply interested us by relating how his earliest religious convictions were owing to the instructions of English soldiers; and he gave us a most pleasing account of the state of religion in two English regiments fifty years ago. He spoke most feelingly of the kindness of those men to him, and the depth of his obligation to them. Soon after a young man, also an East Indian (whom I have long had my eye upon, as fit for missionary labour, and about whom I shall write as soon as I can find time), a member of the cantonment church, told us how much he too was indebted to pious English soldiers, and gave an interesting narrative of the religious services held by pious men in two regiments at Lucknow. I cannot ex-

press the thrill of pleasure these two addresses called forth within me. Surely it is an encouragement to give some little time to Europeans in this country, as they may be the means of doing missionary work. A soldier, also, whom I recently baptized, in a very earnest and unassuming, yet manly tone, gave an account of his own recent conversion, and warmly exhorted his comrades to beware of the canteen, and turn from sin. Some of our recent converts at the cantonment give me very great satisfaction. Their zeal and devotedness, yet simplicity and modesty, and humility, are very great, and the influence they are exerting in the regiment is powerful. The meeting seemed greatly to delight the men, and I feel confident has done good. It was held 27th December.

#### WORK AMONG THE SOLDIERS.

"Two days after eight more men applied to their colonel for permission to attend the Baptist Chapel; so that now we have about thirty soldiers regular attendants, besides a large number who come to our services when not at church. I go to the hospital and distribute tracts every Wednesday morning, and afterwards meet a number of soldiers in a Bible-class. I also conduct meetings, and give an address, or preach, on Wednesday and Friday evenings; and on Saturday evening I invite as many soldiers as can come, to my own house to tea; after which we have worship, &c. These social meetings I have reason to know are much enjoyed by the men, and do good. About twenty now attend. Besides this, the young East Indian previously mentioned, conducts a Bible-class for the men every morning, and conducts a Prayer-Meeting with them every evening, in the chapel. I should have said that at the close of the Tea-Meeting, the men, of their own accord, made a collection, and handed in upwards of twenty Rupees, which I shall remit to Colonel Peteman for the Army Scripture Readers, &c.

#### AN APPEAL FOR HELP.

"Of course so much attention to Europeans does inevitably encroach upon the time and energies I should like to give to purely native work. But what can I do? Had I another European here he would share these labours with me; and the prospect of usefulness is so great that I cannot, at present, think of curtailing them. At the same time I do not neglect native work. Five mornings a week, with few interruptions, I give to native preaching, and on two of these mornings I afterwards go to the Fort and conduct a Bible-class, attended by upwards of twenty natives and East Indians. Besides this, when

I can find time, I go and sit in a shop in the city. I have recently opened, and remain there a good part of the day, to talk to the passers-by; and again, four evenings in the week I also go to the city to preach, and afterwards, on one of these evenings, meet Messrs. Harris and Bernard, and the catechists and schoolmasters, in my own house to tea, and when tea is over we have a sort of Bible-class and prayer-meeting for an outpouring of the Holy Spirit. These labours are very delightful and interesting; but they are very tugging, and they wear the mind more than the body. And besides all

this I have often to see inquirers in the middle of the day at my own house, and have daily many little things connected with the secular affairs of the mission, &c., &c., to attend to, in addition to a somewhat extensive correspondence in England and this country. It is now the time for itinerating, and I should much have liked to get away for a month or two to recruit, before the warm season comes on. But I am alone! and no prospect of help. I shall, however, try to get over to Chitoura for a month or so, and come in on Sunday for the services."

#### HOWRAH.

The Rev. T. Morgan, writing from Howrah, on April 20th, touches on several topics of interest in connection with missionary work in India. His remarks on the subject of caste carry the more weight when it is remembered how singularly Mr. Morgan has entered in the way of thinking—the mental habit, if we may say so—of the Hindoo. He appears to have naturalised himself in a way one could hardly have thought possible to an European.

"The two great events of the day here are agrarian disturbances in the Indigo districts and Mr. Wilson's Income Tax Bill. The cultivators have been in the habit of taking advances, but this year after they had the money they combined not to sow Indigo, and tried to burn the factories and destroy the accounts, so that all trace of claims against them might be removed. At one time there was but little hope of an indigo crop this year, but the Government passed a severe act, and troops were sent to restore order.

"A commission has been issued to investigate the system of indigo planting. The Bengalee is not intractable, but he must be governed by a strong hand; he has been in the habit of relying too much upon cunning, bribery, and cheating, to accomplish all his purposes, he must be taught there is such a thing as justice in the world.

"An Income Tax of four per cent., bearing duty upon all European articles of necessity, the enhanced price of provisions, and increased wages to servants, will press heavily upon our limited means, and I do not think that we can make both ends meet.

#### SOCIAL EFFECTS OF CASTE.

"The system of caste is loose enough among the natives; but when they come in contact with Europeans they are intolerably strict. You know that on account of caste we are obliged to keep a great number of servants; at present I find them worse than ever, and this presses most severely upon people of limited means. On this account a European's life in India

is an intolerable burden; people who have plenty of money do not feel the burden, and therefore do not complain. It is a remarkable fact that the Government has never inquired what constitutes caste, but has taken all for granted. A Commission of Inquiry would prove that there is an assumption of caste where there ought to be none, and which has no foundation in the Shasters, and that natives, high and low, violate caste wholesale, and *that* with impunity. I wish Sir Morton Peto would take up the subject in the *House*, and expose the greatest humbug the world ever witnessed. It would be an act of great mercy to both Europeans and natives.

#### ANOTHER TRIUMPH.

"Yesterday was the day for the celebration of the swinging pooja. I went to the old spot, and you may imagine my astonishment when I found the place deserted. I then went to a private garden, a mile further, and there was a great concourse of people, but no swinging; the people were enjoying themselves just as they do at a country fair in England; none could be more quiet and orderly, and they appeared in the best of temper. I found that the magistrate had called together the head men and reasoned with them. It was to me a proud day. I do not think the Hindoos care a straw about the swinging, but they *love* a crowd and excitement.

"The native preacher and I took our stand separately to make the best of our time. Young Bengal avowed rank infidelity, and had studied European infidel books to some purpose; others found the doctrines of the trinity in the Hindoo triad,

Brahma, Vishnu, and Shiva; but I proved from the Shasters that these gentlemen had repudiated all connection with one another, each claiming to be the true god and creator of all; therefore the argument failed. Young Bengal said, in very good English that the Hindoo religion is all humbug, and then in Bengalee denied that he said so, thereby proving that they have no shame in telling a lie, and no moral courage. However, all acknowledge that Christianity, whether true or false, is the best system of religion, and that there is more mind, benevolence, and happiness among Christians than any other people.

WHO WILL ANSWER THIS QUESTION?

"Preaching out of doors is hard work. Just now my face feels as if it were on fire, and it takes me a long time to cool afterwards. There is an overwhelming amount

of work to be done in this country; we look to Englishmen strong in body and strong in the love of God. Men come out to India to make money, and others for a bare subsistence; but what is the reason that men will not come out to preach the Gospel?

"A few weeks ago I opened a native school, a short distance from Howrah; in about ten days afterwards thirty of the school children came to my house to attend the Sunday School. This proves that the natives have confidence in the missionaries. The secret is that the people understand us. There is no timid policy, no shuffling, and the people acknowledge that we do the children good.

"You will be glad to learn that I am in excellent health, and the best evidence of that is, I have not been absent from the dinner table since I left England."

### MADAGASCAR.

The facts which are recorded in the following lines were mentioned by Dr. Tidman at the annual meeting of the London Missionary Society, after the Report had been read. It was our privilege to be present on the occasion; and they produced so deep an impression on the vast assembly, and were so very striking and encouraging, that we insert them, that our readers may share the pleasure we felt when they were uttered. As connected with the work of a *sister* institution, they will rejoice with its friends that a successful signal has attended their long and faithful labours in Madagascar; and as illustrating the power of faith, amidst fierce opposition and great danger, these facts are most important and instructive.

"I am gratified in being able to say that fresh intelligence has been received from Madagascar since the Report was prepared. It consists almost entirely of good tidings. At the very season when our Christian brethren were beseeching the throne of grace for that dark land, and for other lands involved in heathen darkness, the Queen of Madagascar was making arrangements for giving up the crown, which she was anxious to relinquish to her son. This was done after the manner of the country; it was consecrated by what the natives would call the most sacred rites of their religion. It is well known that the Queen of Madagascar has only one child, the Prince Rakoto Radama; but before that child was born she had promised to transmit the crown to the eldest son of her eldest sister. This young man has consequently been a rival of the Queen's son; and as he was a man of very martial spirit, and had great influence with the army, there seemed to be a great probability that he would supplant the Prince. Her Majesty provided two jars; one filled with earth taken from the tomb of Prince Rakoto's father, and the other containing some valuable jewels. These were both

Princes, not knowing what were the contents of either, were to choose one; it having been previously decided that he who chose the jar of earth from the tomb of the late king should be the future sovereign of Madagascar. In the good providence of God, Prince Rakoto, the son of the Queen, chose the covered urn which contained the earth from his father's tomb. He was therefore immediately recognised as the future King of Madagascar; and it was said that the Queen would abdicate before this time in order to make way for her son. So far so good; and we should give thanks to God for what has occurred. But we are not to suppose that things are always settled in Madagascar in accordance with the religion of the country. It will be recollected that when the late King died, his widow made her way to the throne by murdering all who stood between her and the throne; and it is not impossible that, notwithstanding this solemn appeal to the gods, the man who has been disappointed of the crown may contend for it, and contend successfully. We are, therefore, called upon still to look upon the matter as one calling for earnest prayer. One of the most instructive pages in the history of modern missions is undoubtedly the mission to

Madagascar; and, seeing that God has so wonderfully preserved and extended it amid so many dangers, and has prepared the mind of the young Prince Rakoto to favour, by all just means, religious liberty

and the progress of Christianity, we should earnestly pray for that blessed consummation, that the Word of the Lord may have free exercise in Madagascar, and be greatly glorified."

## WEST INDIES.

### JAMAICA.

Mr. Underhill, in a letter dated Havannah, May 8th, gives the following brief account of his travels and labours in Jamaica, and then proceeds to state his impressions of Cuba.

"The detention here, beside giving me a little knowledge of Cuba, has enabled me to make up my journal. You will like to know the following items of our work in Jamaica. I take the figures from my own journal, and they will be sufficiently near what Mr. Brown did to be taken as representing what he also accomplished. I was five months in Jamaica, and travelling on 66 days. The distance travelled in Jamaica was 1,011 miles. Was present at and addressed 49 public meetings, at which there were present 19,675 persons, more or less. Preached 31 times to about 14,370 persons; and met 541 deacons and leaders in private conference. The majority of these meetings were held in January, February, and March. If the labour was somewhat severe, it has given to us a tolerably complete idea of the state of Jamaica.

### WHERE POPEERY RULES, LIBERTY DIES.

"This is a lamentable country, this Cuba; Popery and slavery, physical and spiritual bondage, are its characteristics. And there seems no hope at present of a change. Protestantism is interdicted. No resident is allowed to profess any other religion than that of the Apostolic Roman Church. But Romanism has no hold on the intelligent and educated. The churches are wretchedly attended, the Jesuit church excepted; and where there is attendance it is chiefly of women. Few men ever enter the walls of a church; and many openly profess their indifference to, or unbelief in, all religion. I see no way for the entrance of light or liberty but by some overwhelming convulsion. Are not Popery and slavery treasuring up wrath for the day of wrath?"

Just before leaving Kingston, the deputation attended a large public meeting held in Queen Street Chapel; and from the character and station of some of the speakers, and other gentlemen present, it must have been both interesting and influential. We extract some statistics and facts from Mr. Underhill's speech.

### FACTS WORTH KNOWING.

"He remarked that he had ridden for many miles through the settlements of the people, had seen land extensively cleared for provisions, and great numbers of houses erected on every side. Let it be assumed that 50,000 families have so settled, that each family has furniture and clothes to the value of £10, to say nothing of horses, carts, pigs, and other property. Let it be supposed that each acre has cost on the average £3, and each house £5; and there will have been realised since freedom, property to the amount of nearly a million and a quarter sterling. If there be allowed to be 100,000 acres under cultivation, in provisions, and the value of the produce be reckoned at £12 an acre, we have an annual production in provisions alone of £1,200,000. These calculations are very low. The number of acres under cultivation by the black people has been stated at 300,000, and the average value of an acre of provisions to be from £15 to £20. These 200,000 acres are

allowed for other productions. But the negroes of Jamaica are the real growers of sugar, coffee, pimento, ginger, &c. The property of much of this produce may be in the white man, but the labour by which these productions of the soil of Jamaica are sent to market, is that of the black man. The annual value of these articles of export cannot be less than £600,000, which, added to the value of provisions, gives a total of £1,800,000 as the annual value of the produce of the labour of the black people of Jamaica. To this should be added their share of the taxes, and their contributions to their various churches. Probably not less than £2,000,000 a year are thus raised by the people, so that since freedom, something short of £40,000,000 must have been the value of the labour expended on the soil of Jamaica by its enfranchised peasantry. Can such a peasantry in any way be called lazy, or be imagined to spend their time in idleness? Doubtless there are many idle and thriftless

men in Jamaica, as there are in all countries; but in no just sense can this entire people be so regarded. Considering the small extent of the population, and the temptations to idleness which the climate and soil of Jamaica present, must not this result be deemed by every reasonable man as highly creditable, and sufficient to destroy for ever the false assertion that the enfranchised negro is little removed from the influences and characteristics of savage life?

“But it is said that this idleness is proved by the decrease of sugar cultivation, as well as by the diminished product of the plantations of coffee, &c. But to the negro, his provision cultivation is as valuable as is the sugar cultivation to the planter. He is not idle; he is simply engaged in other work, more to his taste, and, at all events, to his supposed greater profits.”

On Friday, May 11th. at 6 A.M., Mr. and Mrs. Underhill reached Nassau, all well, having just time to post a letter prior to the departure of the mail. They will probably remain there a month visiting the different stations.

The Rev. W. Dendy has forwarded the Report of the Education Society connected with the Baptist Western Union of Jamaica, from which we select the following facts:—

“The number of schools reported for 1859 are 54; containing 3,401 scholars, with an average attendance of 2,218. The numbers reported for 1858 were 62 schools, and 3,621, being a decrease of 217 scholars; but six schools have been withdrawn from the Union. These are still in operation, and last year contained 331 scholars; so that if these had been reported, there would have been an increase of 114 scholars.

“Many of the school reports refer to the falling off of the scholars from about the middle of the year, owing to the drought and scarcity of bread-kind; this, therefore, accounts for the reduced attendance, and the falling off of school receipts. Three schools have been given up for want of funds.

“The funds of the Society are low, and require an effort to increase them. Books and school materials are required in many schools.

“*School Fees.* This is the first year that this Society has required a return under this head; 24 schools report the children's fees to amount to about £315 10s. If the others were in the same proportion the whole of

the fees would amount to upwards of £700; this is a smaller sum than ought to be paid by the parents and guardians, but when it is remembered that this is comparatively a new item of expense among a people that cannot at present appreciate the value of education, it ought to be a matter of encouragement to perseverance.

“Information has been sought respecting the state of education. 46 schools report 972 scholars writing on paper, 1,402 in the arithmetical classes, 472 in English grammar, 715 are being taught geography, 184 are weekly committing pieces of poetry to memory, while 414 are storing up in their memory Scripture texts, and 490 girls are taught needlework.

“These returns as to the state of education, although far below the standard aimed at, yet if compared with the school returns of 1845, fourteen years ago, it will be seen that there are now about 400 children more in the arithmetical classes, about 300 more writing on paper, an increase of 300 in English grammar, and 500 in the geographical classes; a pleasing fact as to the steady progress that is being made.”

#### BAHAMAS.

The following communication shows how lively is the interest which Africans resident in the West Indian Isles take in the spread of the gospel in their own land. The incident which Mr. Davey mentions as occurring at their missionary meeting is very striking. Mr. Underhill will have visited these stations by the time this is published; and we trust his visit to these interesting islands will be as useful as those to the other stations in the western world.

“This station furnishes but little of a novel character to communicate. Last Tuesday we held a Special Missionary Meeting, at which all the speeches, except one, were by native Africans. We have lately had an importation of copies of the Yeruba Testament, and three of the brethren had copies with them and read from them. This greatly interested the Africans who

were present. And if you had been among us you would have rejoiced at the hearty pleasure they felt at knowing that their country people had the Scriptures in their own language. There is a great deal of warmth in the piety of the African, and some of them long to return to their own land, to make known to their countrymen the blessed doctrines which they have en-

braced, and from which they derive so much peace and satisfaction.

"Since I wrote the above two of the African brethren have called on me with the collection (£1 Os. 3½d.). And both expressed a wish that a short notice of the meeting should be sent home, that it might

appear in the HERALD. I told them that I had written a few lines, and read them to them. They seemed pleased and satisfied. They also requested that a similar meeting might be held on the arrival of Mr. Underhill."

## CHINA.

### SHANGHAI.

By the last China mail we received the welcome tidings of the safe arrival of Mr. and Mrs. Kloekers. They left Portsmouth November 9th, 1859, were heard of as being in the Indian Archipelago, and seen going up the river as the previous mail packet was coming down. Mr. Kloekers could not write then, but the next mail he did; and he tells us how glad he was to get on shore on the 23rd March. They had a fine passage after the storms of the Channel were passed, but a good deal of discomfort and trial sometimes. He has sent us a journal of the occurrences of the whole voyage, full of incident, particularly their services and classes on board for the crew, as well as services on the Lord's day. We cannot insert the whole, but a part of it which describes their stay at Booroe, an island between Celebes and New Guinea, and their intercourse with the Dutch residents and the natives, will be read with great interest.

"I think the story of our stay at Booroe will interest you, so I will write while the details are fresh in my memory. On the evening of the 9th, soon after casting anchor, the captain of the American whaler came to visit us, bringing us some fruits from the island—pesangs and bananas. Then came some officials from the civil governor on shore (these islands are, as you are aware, under the Dutch government); and after these, an officer from the man-of-war, a pleasant, gentlemanly young man, and what we in Holland term a baron. I arranged to go on shore the next morning with my wife and friends, and also obtained a willing permission to visit the Dutch vessel in the afternoon. Early the next day we paid our promised visit to the governor—a dark-looking man, half Malay, half Dutch, in European costume. On landing, we met five of the officers of the man-of-war, and they very politely sent their sedan-chair to convey the ladies across the mud; and others escorted us to the governor's house—a large, low, one-storied house, surrounded by a deep verandah.

#### THE RECEPTION.

"We were met at the door by a committee of explorers, who had arrived the day before in the man-of-war from Amboyna, and at whose head was Professor de Vrieze, a Dutch botanist, sent by the government to make botanical inquiries and researches through the Archipelago. It was rather pleasant to me to meet my countrymen, and especially to be introduced to such a scientific company; but unfortunately no

one of our party spoke Dutch but myself, and after satisfying himself as to our object in putting in at Booroe, the Professor soon disappeared. The large hall or room in which we were received, struck me as particularly cool, simple, and convenient in such a climate. The floor was of polished brick, the walls were whitewashed, and the windows of open cane-work, looking on the shady verandah. There seemed to be smaller but good-sized rooms on each side of this one; and at the back, concealed by a screen, were the dining-rooms and offices. It was all so exquisitely clean, so simple, and evidently inexpensive, that I wished very much we could have such a house in China. I should think the whole building did not cost more than £100—a sum often paid in China for one year's rent of a house far less comfortable and convenient. Of course in some of the islands, in Batavia for instance, the Europeans live many of them in much greater style than this governor at Booroe; but for such a climate, a house of this kind is sufficient for all intents and purposes. As soon as we had exchanged the customary compliments, small cups of chocolate or coffee were handed to the ladies, and glasses of Dutch bitters to the gentlemen; but the latter were declined by *all* except for the sake of tasting. We were also offered fruits of different kinds, pesangs, custard-apples, &c.; and our Malay hostess, with whom, however, we could not exchange a word, as she spoke only her own language, presented each of the ladies with a parrot.

## A PLEASANT SURPRISE.

"After this we were invited to take a walk in the shrubbery surrounding the house, and through the town of Cajelly, which is at present little more than a village. We were agreeably surprised to be introduced into a Christian school. The number of children was less than twenty, and the master was absent, being ill of a fever; but we heard them read, saw their writing, and heard them sing a Malay hymn to the tune of the Sicilian Mariners, and then the English and Dutch National Anthem. It is true their voices were not beautiful, but they sang in perfect tune and measure, beating time all of them most carefully for the sake of the latter. I was especially pleased to find in so poor a place as this a government school at all; and when some of our brethren made remarks on the scantiness and incompleteness of the agency employed, I felt rather that it was matter of rejoicing to find in this small and thinly-peopled place a school on such liberal principles supported by the Dutch government. Until within two months of our visit, there had been a missionary settled at Cajelly, supported by the Netherlands Missionary Society, but he had been obliged to go to Amboyna for his health, where there are no fewer than six missionaries actually paid by the State, as I was told. After spending a short time in the school, our hostess led us through the rest of the shrubbery. We entered one or two Malay dwellings, which were simply low, thatched, bamboo cottages, with the rooms opening one out of the other. We had many beautiful tropical trees—the banana, pine-apple, bread-fruit, cocoa, and kayu-putee oil trees—pointed out to us. Soon, however, we were overtaken by heavy rain, and returned to the governor's house; and almost immediately after noon we took our leave, as in this climate both natives and Europeans indulge in a little mid-day nap.

## AT HOME, ALMOST, TO MR. KLOEKERS.

"The officers of the Dutch vessel, who had all the time been with us, pressed us most courteously to visit their ship, urging as a pleasure to themselves what we had requested as a favour. Accordingly, at five o'clock they sent their boat to fetch us; and the ladies being hoisted over our ship's side in a sort of rude chair made out of half a water-cask, we soon reached the man-of-war, looking so exquisitely clean, with the three-coloured Dutch flag, to my mind the most beautiful in the world, flying in the wind. In the morning before this is hoisted, everything on board is put in perfect order, as though to avoid the shame of letting their colours fly over anything in the least untidy; and in the evening every duty is

finished before the flag is hauled down, as if it were her duty to see that all is right on board the ship over which she waves. The whole vessel, sentries, sailors, and soldiers, were all in perfect trim; when we arrived, everything was so clean and spotless, that our eyes, accustomed to the dirt and confusion of the *Heroes of Alma*, were quite refreshed. The men were all in their places, and stood in lines for us to pass up to the commander, a very gentlemanly and agreeable man, to whom I, as interpreter, introduced my wife and the others. We were taken first to his apartments; and after some refreshment, we went all over the vessel; inspected the kitchens, store-rooms, hospitals, bath and medicine rooms, and the officers' cabins. We were all delighted with the order and cleanliness of the whole; and then we spent some time sitting on the poop, the gentlemen, Dutch fashion, smoking cigars, and the ladies making themselves agreeable as their knowledge of French, or the officers' knowledge of English, would allow.

## ON SHORE AGAIN.

"About nine in the evening we started for shore to see a native dance; but the tide was coming in so strongly, that we could not land; so we returned to our own ship. The next day we gentlemen went on shore alone, and visited the military commander, Mr. Vrydag, who very kindly escorted us through that part of the place we had not seen the day before. We walked east and west, through rough, muddy roads, and over broken and almost impassable bridges, until the jungle obstructed our way. The town is small, the houses not very strongly built, and the population not more than 1,400 or 1,500; though before it was visited by the small pox, about two years ago, it numbered some 14,000 or 15,000. Mr. Vrydag told us that the infection and the panic were so great, that numbers of people had fled to the other side the mountains, leaving their dead and dying relatives behind. In the course of our walk, we went into one of the Mohammedan mosques, of which there are no fewer than 13 in Cajelly, though only one or two in use. Some of our party were compelled to take off their shoes on entering, but the rest avoided this by a small gift of money. The building was square, and faced the east; and at the western end, in something like a sentry's box, was the Koran, carefully covered over with a piece of white matting. I should suppose that most of the inhabitants were professedly Mohammedans; 78 only are Christians, and the rest heathens. The population of the whole island is only 70,000; and those between the mountains are said to be

cannibals. After our walk we returned to tea with Mr. Vrydag, who gave us some fruit, coffee, and eggs, to take to our vessel.

#### A FAITHFUL TESTIMONY.

"The following day was Sunday; we had service on board as usual, and Mr. Wilson preached on board the American whaler. I had offered to preach on the Dutch man-of-war; but they excused themselves. 'It would interfere with their duties on board!' In the afternoon, however, as the captain happened to be going first to the Dutch ship, and then ashore, Mr. Hall and I asked leave to accompany him, as I hoped that with my little knowledge of Malay, I might perhaps be able to do some good. We were detained by heavy rains on board the man-of-war for full three hours; but the time was not I hoped altogether spent in vain. I had some very interesting conversation with some of the officers, all of whom, I grieve to say, made fun of Christianity, and avowed themselves infidels of the Holyoake caste. Yet they were not, I believe, entirely beyond the reach of the truth, and I think I made them feel that none of their doubts were reasonable, because they had never yet done what Christianity requires of every sincere seeker after truth, and which is implied in our Saviour's words, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

#### CALUMNY REFUTED.

"Presently we went on shore, accompanied by two of the officers, who could speak the Malay fluently. One of these helped me very much in my conversation

with the people; and as I had heard before from these gentlemen that the missionary who had lived on the island was a hypocrite, &c., I was very glad to have an opportunity of finding out, not only in his presence, but actually through himself, what the natives thought of him. Undauntedly were the answers given, and faithfully were both questions and answers translated. I was greatly pleased to hear the people's testimony to the true and Christian character of the missionary, and not less so to see that my Dutch friends were ashamed of their condemnation of this good and simple character. Truth will out some day, and in some way, blessed be God! We visited the schoolmaster, who was a little recovered from his fever. He seemed a nice, simple-hearted Christian; not educated as a European, but sufficiently superior to the natives around him; and I was pleased to have made his acquaintance. After this we called again at the governor's to say 'Good-bye,' as we expected to set sail as soon as the wind would allow, and so returned once more to our ship. The Dutch captain had offered his sailors to help us to get away. At midnight, and all the early part of Monday, we tried with their aid to be off, but wind and tide were against us, and we were compelled to wait till the next morning, when the Dutch sailors first helped our crew to draw up the anchor, and then, fastening their boats to the bow of our ship, they pulled us out of Cajelly Bay. We parted with hearty cheers, and went once more on our way to China. I believe our visit to Booroe will not be entirely forgotten either by ourselves or by those whom we met there. May it be remembered with gratitude and joy."

## NOTES AND INCIDENTS.

THE ROYAL PROCLAMATION MISTRANSLATED, AND ITS EFFECTS.—*The Madras Spectator* reports the following extraordinary occurrence:—On the 10th December last, an old man, a Christian, of the weaver caste, died, and it was determined to bury him in the Christian burial-ground at Palamcottah. The road to it is of course a public one. The Brahmins, however, opposed the passage of a corpse through this street, because it would defile a heathen temple, by which the body must necessarily pass. After some discussion, the local judge permitted the procession. Before his decision was known, however, interment had become imperative, and the Christian was accordingly buried in the mission premises, in the presence of an immense crowd, who, encouraged by the native police officer, yelled at the officiating native catechist. Soon after, another Christian died, and by permission of the collector his body was carried to the cemetery. The people assembled, and every attempt to convey the body was met by showers of brickbats. The police officer who had shared in the former riot, now represented the Treasury as in danger, thus seeking to avert from himself the

blame of the real cause of the disturbance. The military were called out, and, after great provocation, were ordered to fire. Eight persons were killed, and twenty wounded. The cause of the outbreak, it appears, is the Royal proclamation, which both in Tamil and Telugu, has been altered from the original. Not only is her Majesty made to prohibit conversions to Christianity, but to exempt from pardon, not murderers, but "Brumhacharces"—caste breakers. Lord Harris has ordered inquiry into the affair.

THE GOSPEL IN ITS TRIUMPHS.—You cannot see an oak grow. Nor can you usually see the decay of a superstition, till it falls with a crash which startles the world from slumber. The Roman Church never looked more powerful on the continent than when Tetzel received his license. It never seemed more assured of supremacy in England than when Henry VIII. received his title of Defender of the Faith. Had any one ventured to tell Wolsey in 1525, that the Catholic faith in England was doomed, he would have smiled, as India House officials smile when told that Hindooism is dead. It is only in faith that real wisdom is to be found; and if, pointing to the few results achieved, the friends of missionary labour do not offer a substitute for faith, but an additional testimony that the faith is well grounded and secure, no extent of success in Burmah, no amount of conversions among Buddhists, will suffice to prove that Hindooism must die. But the victory of Christianity over apparently insuperable obstacles does prove that God is still with his Church,—will still grant the final reward for sustained obedience to the command.—*Friend of India.*

DIFFICULTY IN TRANSLATING THE SCRIPTURES.—Another difficulty which is experienced by the missionary is that of getting proper theological terms. All have heard of the difficulty of finding a word for God among the Chinese; and a difficulty of a somewhat similar kind is experienced in every mission. It must be overcome, either by employing the native word which nearest expresses the idea, and then restricting its use to that; or by adopting a word from a foreign language, and explaining the meaning in which we use it. Among the Dyaks we had a long controversy as to what was the best term to use for the name of our Lord; whether the Malay (or rather Arabic) form, Isa, or the English form, Jesus. The chief argument against the use of the former was, that Isa Ben-Daud, as the Malays term our Lord, was the subject among them of many absurd and ridiculous stories, which they would be sure to tell the Dyaks, and so either corrupt the faith of the baptized, or pre-occupy the minds of the heathen disadvantageously to us; that their account of him was so entirely different from the reality, that it might be said with truth that they were different persons; that no argument could be used on its behalf which would not equally go to prove that it ought to be used in every country, from Spain to New Guinea, in which Mohammedanism had ever prevailed; and that the name of Jesus—the name of the Saviour—the only word common to the Dyak and the English Christian, would alone form a bond of communion between them. On the other hand it was contended that Isa was much more consonant to the genius of languages of the Malay family, and that the use of this word would be a standing testimony in the midst of Mohammedans that Isa Ben-Daud, whom they revered as their sixth prophet, was in reality the eternal Son of God.

## HOME PROCEEDINGS.

WE are heartily glad to announce the safe arrival of our friend the Rev. J. T. Brown, on the 6th ult.; a few lines from his note may well find a place here. "It is with no ordinary feelings, as you may imagine, that I abide again within these little walls after seven months absence, and 15,000 miles of journeying, their exposure and possibilities. Everything, with the exception of the fever, a rather strong attack, and for awhile dangerous, has been propitious, and I trust our mission successful. . . . Mention my return in the *Herald*, as the kind friends on the other side will be anxious, and they are such rare folk, that I should not like them to be kept in suspense."

The meetings which have been held since we were last able to notice them have been numerous and important. The Secretary and Rev. C. Vince were at Amersham and Speen; the latter, with the Revs. T. Smith and J. Makepeace, at Thrapston, Kettering, and neighbouring places; the Revs. J. C. Page and W. Teall visited the East Somerset and Dorset Auxiliary; the Revs. S. Green, and R. Williams, late of Agra, the Norfolk District; and the Revs. J. Chown, and J. E. Henderson, of Jamaica, the Northamptonshire Churches. Mr. Page also attended meetings at Bristol and Birmingham, but who were his associates at these places we have not been informed. He has also, with Revs. D. Katterns and W. G. Lewis, represented the Society in the Cambridge Auxiliary, and at Islington with the Secretary, who also, with the Rev. W. Teall, attended a meeting at Braintree. Of many of these meetings we have heard encouraging reports, and from some of the districts the remittances have been in excess of last year.

The Mission in France is awakening somewhat more attention in many quarters than hitherto. Mr. Jenkins was present at the Monmouthshire Association, where he represented the case of the church at Angers, for Pastor Robineau, for whom a handsome collection was made. The following resolution was passed by the representatives present:

“That this conference has heard with great interest the statement of Rev. J. Jenkins, of Morlaix, on the openings in France for the extension of the labours of the Baptist Missionary Society, and warmly recommends the condition and prospects of the Baptist denomination on the continent of Europe to the serious consideration of the Committee of the Society, in the hope that the churches will prayerfully and liberally support any extended efforts that may be judged advisable for the evangelisation of Europe.”

We are glad to find that brethren at the other end of the kingdom sympathised in the same object, and passed a resolution, though Mr. Jenkins was *not* present. The progress of the truth in France is exciting much interest, and we trust the appeal made by the church at Angers will meet with a liberal response. The resolution of the Yorkshire Association is as follows:—

“That this Association hears with much interest that a spirit of religious inquiry has been awakened in several districts of France, that converts from Popery appear increasingly disposed to Scriptural views of church organisation and religious ordinances, that young men are found ready for evangelistic labours in connection with our own religious body, and that a movement has already been initiated for the establishment of a Baptist Church at Angers. That this Association earnestly congratulates Mr. Jenkins, long the laborious representative of the Baptist Mission in Brittany, and commends his appeal, with that of Pastor Robineau, of Angers, to the sympathy and support of the churches.”

The note which is subjoined, sent by a kind friend to one of the Secretaries of the Bristol Auxiliary, contains a capital hint, which we hope to see taken up with becoming spirit at all such gatherings throughout the year:—

“Does it occur to you that the ‘Breakfast Meetings’ of your Baptist Missionary Society generally, on account of there being ‘no collection,’ and nobody therefore *required* to give anything, peculiarly recommend themselves to every lover of your Society, and of the voluntary principle, as one of the best methods of increasing your funds from £30,000 to £60,000? The cream of your churches generally attend them; and I cannot but think that *they* must be anything but satisfied with your *venerable* Missionary Society being not only the lowest but so *VERY* *MUCH* below the yearly income of its sister Societies. Forgive me if this be an intrusion; but it occurs to me that the Committee of your Parent Society might, with a little tact and persuasive eloquence, make these ‘Breakfast Meetings’ generally throughout your body, a source of no inconsiderable yearly revenue. Permit me to give a practical expression of the thought, by enclosing my cheque for a life subscription of ten guineas.”

Mr Jones, of Annotto Bay, is now in the provinces, seeking aid towards rebuilding the premises destroyed by fire. If any friends desire to *remit* any sum for this object, we shall gladly take charge of the same for him.

## RETURNED AND RETURNING MISSIONARIES.

The Revs. J. Wenger and children, and F. Supper with Mrs. Supper, have recently arrived from India. Mr. Wenger has been twenty years in that field, and during the greater portion of that long period he has been occupied in the important work of translation—a fit successor of Carey and Yates. He enjoys the most cordial esteem of *all* missionaries there, and a reputation for scholarship surpassed by none. The Committee received these brethren at their meeting on the 12th ult., and the Chairman, on their behalf, gave them a warm and hearty welcome.

The Revs. A. Saker and J. Diboll having suffered severely in health from their toils in Africa, as well as its climate, were received on the 19th with deep sympathy and unabated confidence. The latter and his two daughters, have not only been prostrated in health, but bereaved by the death of Mrs. Diboll, in March last. The voyage has done much to recruit and refresh these honoured brethren. We are happy to state that Mrs. and Miss Saker were well when the mail left. We commend these brethren to the affectionate sympathy and prayers of the churches.

Mr. and Mrs. Teall, who have been in England for some time, will at once return to Jamaica, their health being quite restored. Mr. Henderson and Mrs. Gould have recently arrived, and Mr. and Mrs. Hewett, with their children, are on their way home. But we hope all these friends will, after rest and change, be able to resume their labours in their several stations. Jamaica can at present but ill spare any of the European brethren labouring there.

## LIVERPOOL MISSIONARY CONFERENCE.

Our friends will remember the reference made in the Report to this most important gathering of representatives and friends of Missionary Societies. The proceedings have now been published in a handsome octavo volume, and by the munificence of Robert A. Macfie, Esq., of Liverpool, by whom the entire expense of the Conference was defrayed, as well as the issue of the Report of its proceedings, we have the pleasure of informing our friends that a copy will be sent here, not only for each member of Committee and Missionary of the Society, but one thousand for distribution among the pastors of the churches.

If, therefore, any minister of the denomination, desirous of possessing this volume will send six postage stamps, it shall be sent post free to his address, the Committee willingly meeting whatever other expenses there may be, and the Secretary and employees in the office being equally willing to bestow whatever extra time and attention may be necessary to effect this most desirable object.

With this volume the following paragraphs likewise appear, and we print them here more especially for the information of those connected with our Sabbath-schools:—

“This volume is sent in the hope that it may prove acceptable and useful for present examination, and as a book of reference in your library.

“If, by lending and recommending it in your neighbourhood, you can promote its perusal and sale, you will oblige. With that view the selling price has been made 2s. 6d. less than cost.

“Copies have been given to certain Public Institutions and Libraries. Should there be any such in your neighbourhood to which you think a copy might be sent with advantage, a note to that effect will be appreciated.

“The stewards would also be glad to receive the name of the Superintendent of any Sunday-school, in which there are more than ten teachers, with an address in London, if possible, whither a copy might be sent for him.”



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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, Esq., Secretaries, at the Mission House, 33, Moorgate 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, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

JULY, 1860.

## THE SPECIAL EFFORT.

THE following communications from the Rev. W. S. ECCLES, of Banbridge, and the Rev. E. T. GIBSON, of Crayford, will show the necessity for the kind of agency now being employed by the society, and the encouragement which is afforded to brethren who take part in this order of effort.

Mr. ECCLES writes :—

*Banbridge, June 1st, 1860.*

“My dear Brother,—I leave it to Brother Gibson to tell you in detail how we have been latterly employed. From day to day since his arrival here he has been engaged unremittingly in visiting and preaching. He has shrunk neither from toil nor exposure in prosecuting the object for which he came among us. He returns with some conception of the demands of this place and time. I thank the Lord for his visit, and hope another brother, equally devoted, will soon follow him.

“Owing to the state of the weather, we have not yet attempted open-air services in Banbridge; but on the last ‘Lord’s-day evening, while Brother Gibson preached for me in the chapel, I went, by special invitation, to hold a field meeting in Ballinafern, a rural district about four miles distant from Banbridge. A popular Presbyterian minister, who has taken a prominent part in the Revival, was to assist me. The weather was most unfavourable. It rained so heavily I was quite wet when I arrived at the place of meeting. My coadjutor, owing to the drenching shower that was then falling, after making but a few remarks, wished me to conclude with prayer. Immediately on my pronouncing the blessing, a farmer, who was present, addressed the crowd, and said, ‘I think, friends, were we to go to Anaghlonne meeting-house, Mr. Eccles would give us a sermon.’ This place of worship, by the way we must go, was fully a mile distant. Through rain they had come, they had remained under the rain during Mr. White’s address, and now would this much-enduring people encounter a further drenching in going such a long way through mud and mire to stay in their wet garments for my sermon. Upon my remarking that ‘if they desired it I was at their service,’ the cry instantly arose in several quarters, ‘Desire it, sir? aye, that we do!’ and with one consent the crowd turned in the direction of the chapel. You can better imagine than I can describe my feelings on the occasion. The place of worship I found, on my arrival, already

filled. During the singing and prayer there were indications of the Divine presence. My subject was the words of Jacob, ‘The Lord is in this place.’ I was hardly half through the remarks I intended offering when from several pews before me and on either side arose the cry of the stricken, which, I doubt not, you remember well. Fourteen were prostrated. To proceed was, of course, impossible. We seemed bowed beneath a weight of glory. All realised

‘The speechless awe that dares not move,  
And all the silent heaven of love.’

“After preliminary attention to the stricken, the congregation joined with me in singing the first part of the fortieth Psalm. How we did sing it! How evidently the Lord was in that place! We seemed to tread the streets and to breathe the atmosphere of the New Jerusalem! I remained conversing and praying with the stricken till, on account of the wetting and my fatigue, bodily infirmity precluded further effort. May all the neighbourhood soon enjoy scenes like that which then gladdened our hearts in Anaghlonne!

“As I mentioned in my last, many of the poorer classes here are unable to read. The consequent ignorance is therefore deplorable. On Monday we lay the foundation of a school-house, immediately behind our chapel, to serve also, when required, the purposes of a vestry. The cost will be £85. Of this I pledge myself to raise £25 among the friends here. The friends in England will not, I am sure, refuse me the balance. But I have a further request. I have literally no time for any matters of this kind. Will you, dear brother, kindly take charge of the contributions, and correspond directly with Mr. James Card here, who, with two others, as a committee, manages all matters on this side? Do, dear brother. This would relieve me greatly; and, indeed, I am overtasked already. Do excuse me. And, thankful for past favours, I remain, Yours, in joyous anticipation,  
W. S. ECCLES.

“Rev. C. J. Middleditch.”

Mr. GIBSON gives an account of his labours, and also of the results of the Revival.

"June 12th, 1860.

"MY DEAR BROTHER,—According to your request, I send you a short account of my visit to Banbridge, county Down, Ireland.

"*Journal of each Day's Proceedings while at Banbridge.*

"I left home on Tuesday, May 15th, and arrived at Belfast early the next morning. In Belfast I only stayed a few hours, during which time I was hospitably entertained by the Rev. R. M. Henry, pastor of the Baptist Church, Academy Street. At noon of the same day I left Belfast for Banbridge, and in little more than two hours was at home in the house of the Rev. W. S. Eccles, the agent of your society in that town. During my stay at Banbridge I made my home at Mr. Eccles's, and shall ever remember with gratitude the kindness and hospitality both of himself and his wife.

"Being exceedingly tired with the long and fatiguing journey, I rested the remainder of Wednesday, and commenced work, in company with Mr. Eccles, on

"*Thursday, 17th.*—In the forenoon we visited several families in their houses. In the evening went to a place called Scarva Hill, where we held a meeting. Nearly the whole of the population in that neighbourhood are Roman Catholics; notwithstanding, we had a fair congregation. People very attentive, and apparently much in earnest. Indeed, this may be said of every congregation in the district.

"*Friday, 18th.*—Early part of the day spent in visiting among the people living in Banbridge. Walked to Smith's Hill, where we held a meeting in the evening; congregation good. Returning to Banbridge, we were accompanied by several young persons, some of whom had been 'stricken' during the Revival in the autumn. They seemed loth to bid us 'Good bye.' They wanted to hear more; to have conversation on religious subjects.

"*Saturday, 19th.*—The greater part of the day occupied in visiting. No meeting in the evening.

"*Sunday, 20th.*—Preached in the morning to a large and attentive congregation. Afternoon addressed the children of the Sabbath School. Preached again in the evening. When I had finished, a young man, one of the recent 'converts,' a Presbyterian and a layman, preached a good sermon from Heb. xii. 1, 2. Though the services lasted from six o'clock till nearly nine, there was no appearance of weariness on the part of the congregation.

"*Monday, 21st.*—After breakfast we went some distance in the country to see a young woman who was dangerously ill. Visited in the neighbourhood of Loughbrickland. Evening walked to Henry Hill. House thronged with earnest and attentive worshippers. It was with difficulty we could make our way into the place.

"*Tuesday, 22nd.*—At Banbridge all day. Meeting in the chapel in the evening. Congregation very good.

"*Wednesday, 23rd.*—Very wet. Not able to do much. Walked in the afternoon to Derrydrumuck. Large meeting in the evening. When, as I thought, the service was concluded, and I was about to leave, I was asked to stay a little longer. Late as the hour was, and though many had long distances to go home, still they were unwilling to separate; they must have at least one hymn together before parting. The hymn finished, surely, I thought, all is over now; but no,—a farmer, residing in the neighbourhood, rose, and after speaking some time about the 'blessed Revival,' said he hoped that either Mr. Eccles or myself would come and preach on Friday evening at Brague School-house. We were already engaged for a meeting on that evening. However, it was decided that I should come to Brague.

"*Thursday, 24th.*—Preached at Tullylish in the Presbyterian Meeting-house, the Rev. Dr. Johnston, minister of the place, having kindly requested it. Congregation good.

"*Friday, 25th.*—Preached at Brague School-house. Owing to the shortness of the notice it was expected that there would be comparatively only a few people present; but when I arrived there I was agreeably surprised to find the house well filled, and a number of persons waiting outside till the service should begin. At the conclusion of the service the farmer, at whose request the meeting had been held, rose, and on behalf of the congregation (for they were all Presbyterians) said, that in former days they had been too sectarian; but the 'Revival' had had the effect of bringing them into contact with the Baptists, and he rejoiced that it was so. Baptists had been to a great extent unknown to the Presbyterians, or regarded with prejudice. Now Presbyterians and Baptists were getting to know each other, and to love each other. He hoped that they would ever work cordially together, for he could testify that the Baptists held the truth, and were earnest and faithful preachers of it. (Similar testimony I have heard given by Presbyterians in the vicinity of Banbridge. Doubtless this is a result of the Revival; but a great deal of

it is owing to the impression produced and the esteem gained by the high character and self-donating labours of our Brother Eccles.) I was then requested to speak for a short time on the advantages of Sunday Schools, and the encouragements of Sunday School teachers, the friends at Brague intending to open a Sunday School the following Sunday.

"*Saturday, 26th.*—At home at Banbridge visiting among the people.

"*Sunday, 27th.*—Preached in the morning to a good congregation. Evening congregation not so good. Weather unfavourable. Followed by a brother, a member of the church in Abbey Street, Dublin, who preached a good and acceptable discourse from 2 Cor. v. 14.

"*Monday, 28th.*—Visiting during part of the day. In the evening a meeting at Far Tullyhinan. Congregation good.

"*Tuesday, 29th.*—Visiting. Meeting at the chapel in the evening. Congregation good.

"*Wednesday, 30th.*—Preached at Milltown in the evening. An open-air meeting had been announced to be held this evening in the neighbourhood of Banbridge, and it was feared that in consequence the congregation at Milltown would be affected. Congregation good.

"*Thursday, 31st.*—Visiting in Banbridge all day. No public meeting.

"*Friday, June 1st.*—At Lawrencetown the early part of the day. Public meeting at Lisnafilly in the evening.

"*Saturday, 2nd.*—At home in Banbridge all day.

"*Sunday, 3rd.*—Preached both morning and evening at Banbridge.

"*Monday, 4th.*—Left Banbridge; the experiences of homeward journey interesting to no one but myself.

"*Right determination of the Committee to send help to the brethren in Ireland.*

"When your committee appealed to our churches for contributions to form a special fund to enable them to send help to our brethren, overworked in consequence of the Revival, I thought they did a right thing. Having been in Ireland, and knowing the work pressing on our brethren by having shared a little in it, I am more than ever convinced that it was the right thing to be done. You will see, from the short account I have given you of each day's labour, that it is quite enough for any man. But that does not show the whole of the daily labours of our Brother Eccles. Nearly every morning during the time I was with him there were several at his house seeking advice and assistance. As soon as he was free from them he was away visiting the sick, &c. Sometimes, as will be seen from the journal, I was with him,

but he did as much work in visiting when I was not with him. Then he was my companion and  *fellow-labourer*  at all the public meetings. He always commenced the meeting by giving out the psalm and praying. At every meeting he gave an address. Indeed, I do not think the people would have been satisfied if he had not done so. To use their own language. 'They all think much of Mr. Eccles.'

"I am glad the committee have determined to send brethren from England to Banbridge during the summer to labour there. If two could be sent at a time they would find plenty of work. The people are hungering and thirsting for the word of life. A good congregation can be got at any time and anywhere. While I was at Banbridge, if it had been possible, we might have had two or more meetings every evening.

"*Help needed for a School-house.*

"I would earnestly beg some of the wealthier members of our churches to send to the treasurer of your society, or to yourself, special donations for building a school-house at the rear of the chapel in Banbridge. I am glad to say that the day I left they commenced digging out the foundations—not before it was needed. In a letter received from Mr. Eccles, since I returned home, he says:—"This locality was formerly a hot-bed of Unitarianism. It is still pre-eminently poor. From both these causes, many, not only of the children, but of the adults also, are unable to read. My two sons have long been engaged in teaching letters, spelling, &c., as the case required, to a host of children, and several of larger growth. A school-house, in connection with our place of worship, would be a great advantage to us, and a great blessing to the community. Our people could have their children educated at their own place. Our intention is that the terms shall be such as to bring education within the means of the poorest."

"The school-house would serve as a vestry to the chapel, an indispensable requisite on baptismal occasions."

"Hitherto there has been no place where the baptized could conveniently change their garments. Surely this ought to induce English Baptists to determine that our friends in Banbridge should have a vestry as soon as possible, and free from debt; and also without taking a penny from the ordinary income of the society."

"*Fruits of the Revival.*

"It is not necessary for me to say much about the Revival. Indeed there is nothing to be said beyond what has been said already in the *Chronicle* and other publications. Still just a word respecting the

'converts' as they are called in Ireland, i.e., the persons converted during the Revival. After making the most diligent inquiries from all parties whom I met while at Banbridge, I should say that the greater proportion of those that were affected during the Revival have been 'hopefully converted.' That some who were *stärkten* should have, after a time, returned to their former worldliness, though it grieves does not surprise. But those who have gone back are comparatively few. One friend with whom I conversed, and who has travelled over the greater part of Ulster during the last few months, preaching as opportunity was afforded, told me that in his opinion nine out of ten were real cases of conversion. This was confirmed by others. But even if the proportion be not so large as this—if only one out of ten be savingly converted—then have we reason to joy before God, and praise and glorify his name. If my limits allowed, I could relate instances of persons, with whom I often had conversation, who before the Revival were living grossly immoral lives, but are now living 'soberly, righteously, and godly.' But further: even if the proportion were less than one to ten, the Revival has left behind it much over which to rejoice, and which inspires hope for the future. There has been a deep religious impression made on all classes. Whoever you meet with, strangers or not, and wherever you meet them, in the house or in the laues, the subject of converse is sure to be the '*Blessed Revival*.' All are full of it. Everybody has something to say or to ask about it—some facts to relate which have come under their own observation of persons of wicked lives being converted. As already said, all the people are hungering after the word of life. They will walk miles to attend a meeting to hear a sermon. They are constantly applying to have more meetings held. They are fervent and constant in prayer. They exhibit a beautiful spirit of Christian love. They are anxious for the conversion of sinners around them. Many laymen have begun to preach the gospel. Two or three friends, Presbyterians, have engaged a young man as town missionary, they taking on themselves the burden of his support. Contrast this with the former state of carelessness respecting religion—the formality of professing Christians,

their indifference to the spiritual condition of their neighbours—and we are constrained to say with adoring gratitude, 'What hath God wrought!'

*"Moral Improvement of the People."*

"The change in the moral habits of the people I have been told is very marked. Banbridge was once a notoriously wicked town. It now will bear a comparison for morality with almost any other town of its size in Ireland. Drunkenness is greatly diminished. Many whisky shops have been shut up for want of custom. The open and shameless immorality of former days is gone. Vice is abashed and hides in secret. Sabbath-breaking is rare; true, on the Sunday some thoughtless youths may be seen loitering in the streets or lanes, but as soon as they see a minister or any persons approaching who have been to the house of God they retire ashamed. Theft is also infrequent. Noticing the number of pieces of linen and muslins bleaching in the greens, I said, 'I suppose that very often many pieces of linen are stolen, being left all night in the field to bleach.' 'Oh no,' was the reply, 'never now, not since the Revival.' It is not to be supposed that all the dishonest have become honest, but that they are afraid to steal now because of the greater probability of their being detected, so many of their neighbours having become the subjects of real religious principle. In conclusion, whatever worldlings and sceptics may say in ridicule—whatever discredit professed friends of religion may attempt to throw on it—making every allowance for enthusiasm, excitement, sympathy—making large deductions for those who have gone back—there remains the fact that the Revival in Ireland has resulted in a more earnest piety and deepened spirituality in professors of religion—more fervency and frequency of prayer—more concern for the salvation of souls—more effort to seek the conversion of sinners—a deep solemn religious impression on all classes—eagerness on the part of all to hear the Word of God—an improved morality in the town and neighbourhood. In this we rejoice—yea, and will rejoice.

"Yours, &c.

EDWARD T. GIBSON.

"Rev. C. J. Middleditch."

Several brethren are at this time, or will soon be, engaged in similar evangelistic effort in various places; the Rev. T. W. MEDHURST, of Kingstou-Thames, in COLERAINE and its neighbourhood; the Rev. JOHN KEED, of Cambridge, at LONDONDERRY; and the Rev. G. SHORT, B.A., of Hitchin, at BANBRIDGE; these will be followed by others who have kindly promised their services in this important work.

*The List of Contributions is unavoidably postponed for want of space.*

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GOOD DESIRED NOT DONE.

“For the good that I would I do not.”—Rom. vii. 19.

THIS is the language of a Christian. It embodies the experience of Paul the apostle. Proceeding from such a man it presents to those who are unrenewed in heart an inexplicable enigma. They cannot conceive how a good man should desire to do good and not do it. The words appear to them as expressive of either an absurdity or a subterfuge. “*The world knoweth us not.*”

Yet the apostle strikes a responsive chord in many hearts. Some of us have often found his language the exposition of our spiritual life. Repeatedly we have resolved to conquer our spiritual foes; to emancipate ourselves from the thralldom of long-cherished habits; to perfect ourselves in the graces of Christian discipleship; to perform acts of service for our Lord surpassing all former obedience: but we have also repeatedly fallen short of our resolution and aim. And when the sorrow springing from a sense of our short-comings has threatened to overwhelm us; when we have been writing bitter things against ourselves, and about to conclude that we had no part among the people of God—then the confession of Paul has comforted us. We have drawn courage from the fact that our experience answers to his; that even he was constrained to say, “*The good that I would I do not.*”

Let us inquire into the causes of these failures of ours. A knowledge of the causes of a disease helps to the selection and application of appropriate remedies. So, if we can ascertain what it is which frustrates our good intentions—which hinders us from doing what we purpose in our hearts—we shall be prepared to watch against the evil, and in some measure subdue it.

SOMETIMES THE CAUSE IS TO BE FOUND IN NATURAL TEMPERAMENT AND CONSTITUTION.

*There is the irresolute, fickle man.* In secular things he is always resolving, and then re-considering his resolves; promising, and then breaking the promises he has made. He is not insincere; but uncertain. You receive his loudest protestations with suspicion, and deduct a large discount. In religious duties such a man is always changing his purposes and plans. Others are fixed and immoveable as the ancient

hills; he is variable as the weather-cock on the house-top. His "*goodness is as a morning-cloud, and as the early dew it goeth away.*"

*Then there is the excitable, impulsive man.* One day, he is all fire; the next, all frost. Under the influence of feeling, he is ready to do anything; but when that feeling subsides, he is disposed to do nothing. Music, eloquence, the sympathy common to a crowded meeting: these move his soul. Emotions rather than principles regulate his religion. In a missionary meeting he resolves to increase his contributions towards the spread of the Gospel; by the time his aid is solicited his warmth has cooled down, and he finds a hundred excuses for not augmenting his liberality. A pressing appeal from the preacher, or the perusal of an earnestly-written book, convinces him of the importance of individual labour in Christ's cause; he charges himself with guilt on account of past indolence, and determines on greater diligence for the future; but the preacher's voice dies away in silence—the book is closed—the impressions fade—the resolves weaken, and at last yield to the force of old habits—and the man sinks into his former state of inertness and torpor, till another electric shock shall galvanize him again.

*Nor must we overlook the phlegmatic, sluggish man.* Much of the time that he ought to spend in works, he spends in wishes. He would be a man of extensive usefulness, if his deeds were at all equal to his desires. He reads the biographies of good men, and wishes he was like them; but is indisposed to make the exertions and sacrifices out of which their goodness and fame grew. He bewails past lethargy, and promises to himself amendment; but there is no active force to turn the promise into performance. His judgment accords with the commands of the Bible, and his heart faintly desires to obey them; but the chariot-wheels of duty stick fast in the old, deep ruts of sloth.

*Again, there is the sceptical, desponding man.* He never sees the clear, bright side of any question. All his nights are starless; and even his noonday sun is visible only through a fog. Into the sweetest cup that God gives him he lets fall some drops of bitterness. He would believe the assurances and promises of the Divine Word; but, just as faith is about to stretch out her hand to reach the blessing, unbelief paralyzes her arm, and the blessing is unattained. Now and then he has feeble longings after joy in Christ Jesus; but, just as he is about to sing his psalm of praise, unbelief throws in a discordant note, and changes his gladness into grief. He would look on the unclouded face of God, and cry, "*Abba Father*;" but unbelief casts over his soul the pall of night, and the inquiry of his desolate heart is, "*Oh that I knew where I might find him!*"

*Lastly, there is the irritable, complaining man.* He is scarcely ever satisfied, either with himself or with others. If you listen, you are sure to hear low murmurs escape his lips: too often they swell into loud complaints. Instead of bearing affliction, bereavement, poverty, or any other of the burdens which God gives his saints to carry, in a submissive, meek spirit, he is sure to rebel. Instead of saying, "*He hath done all things well*," he exclaims, "*All these things are against me.*" This unlovely disposition he feels at times a sore trial. He shows fight against it, but is too often conquered, and falls back bewailing himself in the words of the poet—

"I would, but cannot rest  
In God's most holy will;  
I know what he appoints is best,  
Yet murmur at it still."

My brethren! these remarks apply, more or less, to us all. Some are fickle, others are impulsive, others are sluggish, others are desponding, others are querulous. While this may serve somewhat to explain our shortcomings, it does not justify or excuse them. Let us endeavour to know ourselves; and having ascertained what are our constitutional defects, let us strive to conquer them. To fickleness let us oppose fixedness of purpose and pursuit; to impulse, intelligent conviction and a high sense of duty; to sloth, active effort; to despondency, the history of past deliverances; and to a spirit of complaint, God's fatherly care. In all things let us seek to act from principle and the constraining power of the love of Christ; and then we shall have less occasion for the acknowledgment, "*The good that I would I do not.*"

UNFORESEEN CIRCUMSTANCES MAY AT TIMES PREVENT US FROM DOING THE GOOD WE WOULD OTHERWISE DO.

The spirit may be willing, but the flesh may be weak. Such is the close union between the body and the mind, and their mutual sympathy, that the infirmities of the former often clog and impede the progress of the latter. Peter, James, and John would have watched with Jesus in the garden; but, through weariness and sorrow, their eyes were heavy, and they slept. We sometimes lose all the profit and enjoyment of devotions, in which we purpose to engage, through a similar cause. How often has the sermon been thought dry because the hearer was drowsy; and the prayer-meeting barren because the worshipper was bilious! And in how many cases a weak body frustrates our wisest and best-meant plans.

Moreover, the calls of business, the demands of labour, the cares of domestic life, are frequently so uncertain and so peremptory, that they set aside higher and more important matters. Resolutions pertaining to attendance on sanctuary worship, to the duties of closet reading, examination, and prayer, and to works of active piety—resolutions honestly made—are broken when the time for their fulfilment draws nigh by matters altogether unexpected, and perhaps wholly unavoidable. You may have it in your heart to contribute your money to the support of God's cause; but events, which you cannot arrest or govern, may restrain your gifts. In this world of change, and with our ignorance of the future, a thousand things may constrain us to say, "*The good that I would I do not.*"

THE CHIEF HINDRANCE, HOWEVER, TO OUR PERFORMANCE OF THE GOOD WE DESIRE, IS THE UNDESTROYED MORAL EVIL WITHIN US.

In the heart of every believer there are two opposite, antagonistic principles—sin and grace. These are in constant strife. The former has been conquered, but not expelled. It is no longer on the throne, issuing royal commands and wielding the sceptre of supreme dominion; but, like rebels lurking in hiding-places, it secretes itself in the caverns and fastnesses of the soul, and takes every opportunity to dispute the authority of God's rule in man, and to bring man again into captivity to itself. And after all we have said about constitutional defects, and unforeseen circumstances, it is this co-habitation of evil and good in the heart, and their sworn enmity to each other, and the constant efforts they make to thwart each other, which constitute the grand cause why so much of the good we desire to accomplish remains undone.

Mark how this in-dwelling sin operates! It prevents due spiritual preparation for our work. He who purposes to run in a race and obtain the prize, must train himself for the task. He who engages to be a

soldier, and hopes to subdue the enemy on the battle-field, must be drilled and disciplined for his duty. And so for all holy service there is required holy fitness. How often the evil which is in us leads us to neglect all means and appliances for securing this fitness! The result is, that our service, instead of being hearty and joyous, is formal, wearisome, and unprofitable. We are compelled to endure disappointment, and charge ourselves with guilt.

Even when we are in better moods, we are kept back from doing the good we would by reason of the sin that is in us; and in this way. When a nation is, through internal disorder and distress, driven year after year to expend its time and resources in political reform, it cannot attend as it ought and as it would to its social improvement and its general progress. When a man has, through debility or disease, to attend always to his bodily health, he cannot devote the time and energy he desires to devote and otherwise could devote to the duties of his calling, business, or profession. So we, having to exercise daily, hourly, a supervision over our hearts, checking our propensities to evil, watching against temptation, and warring with our lusts, are withheld from many acts of holy service which otherwise we might discharge.

And yet further. Our remaining evil hinders us from working out in our character and life the conception of goodness which we have borrowed from the example of Jesus Christ. The painter, when he takes his brush in hand and commences his work, has an idea which he desires to embody on the canvas; but as his picture proceeds, he laments to see how far the result falls below his conception. So the sculptor, when he begins to chisel his marble-block, has in his mind a form of grace and beauty; but when his work is completed, no one discovers its defects so clearly as himself, or with so much disappointment and regret. Thus it is also with the Christian. He has his idea of excellence, but in all his duties falls below it. The Lord Jesus—the perfection of all excellence—is before him for imitation, and he endeavours to shape his conduct after this model; yet he has continually to complain of imperfection. He grows in grace; but in due proportion to his growth does he seem removed from the standard to which he aspires. The holiest saint is the humblest. The branch that is most richly laden with ripe fruit bends lowest. The vessel that has the heaviest cargo swims deepest. So he who labours most earnestly after conformity to Christ, is oftentimes the first to exclaim, “*The good that I would I do not.*”

*In conclusion, let me urge you to thankfulness that you have any desires after goodness.* You remember the time when you had none. You “*had pleasure in unrighteousness.*” You loved the deeds of darkness. You found all the satisfaction you had in sin. Had you been left to yourselves, you would have continued thus for ever. God, however, in his mercy, has opened your eyes to see good and evil in their true light. He has renewed your heart, and led you to follow after holiness. You feel that from him all your good desires proceed. Never cease to praise his name. Many of your wishes and purposes, like David’s desire to build a house for the Lord, may remain unaccomplished; but it is well that they are in your heart. Their existence is a proof that God has had mercy on you, and calls for your warmest acknowledgments of gratitude.

“Be all your heart, be all your days,  
Devoted to His single praise!  
And let your glad obedience prove  
How much you owe, how much you love.”

*In spite of all shortcomings, aim continually at perfection.* He who shoots at an elevated mark, even though he does not reach it, hits higher than he who takes a low aim. An earnest rower must inevitably distance him who rests languidly on his oars. In grace it is the same. There is no excellence without exertion. If you are content in yielding to difficulties and the force of evil, you will never become men and women of eminent piety. Like the strong swimmer who, breasting the stream and striking out vigorous strokes, urges his way onward against the opposing current, so you must set yourselves to advance, notwithstanding all opposition. Embody in your lives the words of Paul, "*I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.*"

*Rejoice in the assurance that in the world to which you are going there is nothing but perfect goodness.* We shall leave our inward evil and all our outward temptations behind us when we leave earth for heaven. We shall be strong to enter on unwearied service. All languor will be past. All complaints will be ended. With unmixed delight we shall do God's will. And though betwixt him and us there must ever remain an infinite distance—our excellence being borrowed from his, as the star borrows its light from the sun—yet, according to our capacity, we shall be holy, as he is holy. We shall never more say, "*The good that I would I do not:*" the words will be obsolete; part of a language dead.

"Then shall we see, and hear, and know,  
All we desired or wished below;  
And every power find sweet employ  
In that eternal world of joy."

Newcastle-upon-Tyne.

W. WALTERS.

## SKETCHES FROM MEMORY.

### 1. FAITH TRIED IN THE FIRE.

IT is now about forty years since I settled in my first and last and only pastorate, in the hamlet of L—. It is a placid, easy-going village, but respectable withal. A nervous affection forbade the hope of usefulness in what is called "an extended sphere," and not being altogether dependent on my ministerial income, I gladly entered upon the uneventful duties which devolve upon a village pastor. The chapel stands in the centre of the grave-yard, where "the rude forefathers of the hamlet sleep," and my cottage home is near. Even in these days of bustle and excitement, L— retains much of its unruffled calm. I have not travelled very far, but I never saw any place so like Washington Irving's Sleepy Hollow as is our village. The great torrent of life goes rushing and roaring past, and leaves us undisturbed in the quiet corner where we are stowed away. The *genius loci* is never frightened from his staid propriety by the shriek of a steam-engine. No railway-station, with its flat sides and long, ugly zinc roof, with half a dozen unfinished roads leading to it, and a frightful halo of new, glaring, stuccoed public-houses round it, disfigures the rustic beauty of our landscape. We are old-fashioned enough to think that "modern improvements" are of doubtful value, and to

believe that Solomon gave a very excellent summary of practical piety, when he said, "*My son, fear thou the Lord and the King: and meddle not with them that are given to change*" (Prov. xxiv. 21). We have a squire and a doctor, the latter of whom has helped the whole population of the neighbourhood into the world and out of it for many years past. Some time ago, a dashing young fellow presumed to set up in opposition, but we starved him out very quickly, and I don't think he got a single case all the while he staid. We have, too, a lawyer, retired from practice with a moderate competence, who has returned to his native village to close his days, and who knows enough of law to enable us all to keep clear of it. The principal house in the village had been empty for some years when I first settled here, and has remained so ever since, save when, at distant intervals, it is taken for a few months at a time by some stranger, who soon gets tired of our quiet ways, and leaves us in weariness and *ennui*. It is called the Old Hall, and belongs to a nobleman who lives abroad, and whose property has either gone into Chancery, or been sequestered for the benefit of his creditors. Our intercourse with the external world is kept up by means of a carrier's cart, which goes to the nearest market-town on Wednesdays and Saturdays. An errand-woman, old Betty, likewise walks thither daily, to carry letters, messages, or do any business which may be of too urgent and pressing a nature to await the carrier's visit. Old Betty is a character. I believe her to be the veritable "oldest inhabitant," so dear to penny-a-liners. At any rate, she is so old as to have forgotten what her age really is long ago; and nobody can remember when she was not the errand-woman and was not called Old Betty. Of course, she seldom gets into town now. Her great grandchild goes for her, but nobody acknowledges the change; and we steadfastly talk of sending in by Old Betty, to the no small astonishment of visitors, who, expecting to see an aged dame, find that our village Mercury is a young lass of fifteen. But I must hasten on with my story, or you and your readers will think me but a very poor substitute for the Country Pastor, whose sketches have charmed and delighted so many.

At the time of my settlement I found, among the members of my congregation, a widow lady and her two daughters, whom, if you please, we will call Smith, which I regard rather as a generic term than as a particular name. She occupied a little cottage, covered with vine, clematis, and jessamine, near the Old Hall, where the bailiff had lived when the family resided there. The house, though small, was exquisitely neat. The furniture, though not costly, was in perfect taste. The little garden always had the earliest flowers in the neighbourhood; and the squire's gardener—canny Scotchman as he was—would frequently take down a basket of fruit or vegetables that he might with better grace ask for a slip or a few seeds from some choice plant which the widow had reared to unwonted perfection. Though far from affluent, it was impossible not to see in her the marks of a true gentlewoman. There was a refinement and grace in all she said and did; a gentleness, and yet a dignity of tone and manner, which contrasted with the confident self-assertion to which our local and bucolical gentry are somewhat prone. Everyone spoke kindly of her. She formed a bond of union between all ranks among us. Even the magnates of our village treated her with courtesy, and regarded her as their equal, whilst she went in and out of the poorest cottages as though she herself were one of the peasantry. Whilst she never stood upon her dignity, she never had to complain of anything approach-

ing to disrespect or undue familiarity. Her kindness was not confined to words. *I knew*, what many suspected, that she often had to practise self-denial, in order to be able to take some little delicacy to a sick neighbour. But, after all, it is not tangible gifts which impart the largest amount of pleasure or of consolation in this world. A sympathising look, a kind word, a bright, cheery smile will often do more than the most liberal patronage or lavish generosity. *In the one case we only receive the gift; in the other we receive the giver too.* A sick man said to me once, "If angels walk the earth in human form, Mrs. Smith is one of them;" and he proceeded to tell me, with tearful gratitude, of acts of kindness which, when reduced to their pecuniary value, may have cost perhaps half-a-crown; but all the gold in Australia could not repay their value to him. Her face always wore a sweet smile, yet was there an undertone of sadness which told of long and heavy sorrows, borne with Christian faith and fortitude. Though often pensive, yet every one was cheered by her presence. The sick brightened at her approach; the guilty did not fear her; the sorrowful seemed drawn to her by a natural instinct and impulse.

She had, indeed, been chastened by suffering. Like some gay and buoyant vessel, caught in a sudden storm; swept from the sheltering shore, torn, battered, and broken by the tempest; but which at last subsides into quietness in some sequestered bay, where it may lie in peace, screened from the winds which still rave and roar outside the peaceful haven: so had she escaped from the rude storms of life into our quiet village. When quite young, she had married, in opposition to her own feelings and in obedience to the will of her parents, a man of property, but of doubtful character. Her husband's fortune was soon squandered. He treated her almost from the first with indifference and coldness, for he had been disappointed in his expectations of coming at once into possession of money with her. Then, when his own means were exhausted, he had been guilty of great cruelty; not, indeed, that he struck her, save in his fits of drunken fury, but that he assailed her with cruel and bitter words, which wounded her more keenly and painfully than blows. At last he died, leaving her with two young children, absolutely destitute. Her parents then came forward and gave her at once the property which she would otherwise have inherited at their death. Her income was somewhat over £100 a-year. With this provision for her wants she had settled down in our village. These afflictions had, however, been greatly blessed to her. She seldom spoke of them; but when she did it was in a tone which told of more than resignation. Whenever she reverted to those times, she used to quote a verse or two of that touching hymn, by S. Pearce, beginning,

"In the floods of tribulation."

Bereft of earthly friendship, she turned for solace to the Divine and Heavenly Friend. He proved to be "the Father of the fatherless, and the Husband of the widow." During the time of her great trouble she knew not who it was that chastened her; but after the death of her husband and her retirement to this quiet spot, she learned to look up to God with a calm, trustful, loving confidence as his reconciled child, and soon afterwards was baptized, and became a member of the Church.

Her daughters, as so often happens, were strangely unlike in character; the one resembling the mother, the other the father. This transmission of character seems to me to involve some of the greatest mysteries in God's government

of the world, whilst it at the same time removes one of the strongest practical difficulties in the way of the doctrine of the transmission of sin from Adam to his posterity? We see the fact every day and in every family. If true in particular instances, why should we doubt it when announced as a great law of human history? But, whilst the doctrine is confirmed by the evidence of fact, the question still recurs with undiminished force and mysteriousness—How is this compatible with personal responsibility? “How shall God then judge the world?” But you will charge me with sermonising, instead of going forward with my tale. Mary, the elder, was in person and in mind like her mother; a winning, gentle, affectionate creature, “whom everybody loved, for she loved everybody.” Kate, the younger, was wild, saucy, fearless, and wayward. Yet was she a brilliant girl. When I first knew her she was about fifteen years of age, all fun and frolic; her very waywardness seemed to invest her with an additional charm. She often reminded me of some of those wild creatures which flit and flirt and frisk about in the woods with little passionate outbursts, stamping with droll fury, and then flying away in sportive glee or feigned terror. Quiet, kind, domestic, Mary seemed tame and dull by the side of her bright sister; yet, except her mother, no one loved or admired her as did Mary. Often, however, I could see the shade of sadness deepening over the widow’s face as she looked at her child. Some look or tone reminded her of one who was never named, yet could not be forgotten by her. There seemed at such times to be a foreboding of sorrow—an ominous foreboding, alas! to be only too sadly realised.

About three years after my settlement at L——, there came to reside at the Old Hall, a gay, dashing young fellow, of no particular business, who used to talk a good deal of his good hits and thriving speculations. The place was rather handsomely furnished. He was free with his money and with his tongue. The old people used to shake their heads about him, but he was immensely popular with the young. I distrusted him from the first. There seemed to be an instinctive repugnance between us; yet I was unable to assign any reason for it. He was, indeed, sadly irreligious; but in this respect he was not worse than others, toward whom I felt nothing of the aversion I had for him. I could not, and did not attempt to conceal my dislike, and he, of course, did not care to conciliate me. I endeavoured to discover who and what he was, but could not succeed. Even now few letters come to L——. We have little to write about, and few friends out of our narrow circle to write to. But in those days of dear postage, the arrival of a letter was an event to be remembered—an era in our lives to date from. The whole village was duly informed of the fact. It furnished matter for infinite speculation and gossip to know that farmer Jones had received a letter from his son Jack, who ran away and went to sea; or that Mrs. Brown had heard from her daughter in London. Such letters were regarded almost as public property, and great was the indignation expressed if any secret was made about them. But the stranger used to receive and despatch letters by handsful. They were generally addressed to him as ———, Esq., The Hall, L——. Sometimes they were directed to baronets or noblemen, whom we supposed to be staying with him, for he had visitors constantly coming and going. Yet none of them appeared to be of the rank thus indicated. Finding that curiosity had been excited, and that his letters received a preliminary examination in Old Betty’s cottage before they were sent up to him, he rated her very severely, and threatened to report her to the Post Office if such conduct was ever repeated.

She, poor soul, could not understand that she had done anything wrong, and failed to perceive why the whole village should not feel an interest and curiosity in his affairs. From this time he had a letter-bag locked at the office, in which all his letters were brought, and of which he had a duplicate key.

A few months after his coming to reside in L——, to my astonishment he began to attend chapel pretty frequently in the evening. I imagined that he was attracted by a course of sermons I was preaching on the history of Jonah. Encouraged by his presence, I bestowed unusual pains in the preparation of these discourses, and introduced several passages which I thought suitable to his case. But my supposition was soon disproved. Old Betty came to my house one evening, and, after much circumlocution, told me that she feared all was not right with Kate Smith, for she had seen her walking in the fields late in the evening on more than one occasion with the tenant of the Old Hall. At this intelligence my heart sank within me. I knew Kate's determined spirit. I was quite sure that if her affections were engaged, opposition would but make her the more resolute. The only thing I could do at present was to watch her narrowly, so as to discover the truth or falsehood of the suspicion thus aroused. All doubt was soon banished from my mind. I gained indubitable evidence that there was a secret understanding between Kate and the new comer. My course was now clear. I communicated my discovery to Mrs. Smith. It was the most painful duty I ever had to discharge. My heart bled for the poor widow. When she could sufficiently command her feelings to speak, she told me that for some weeks past Kate had seemed strangely unlike herself. Fits of petulance or of depression would come over her without any apparent cause. She, whose mirthful activity used to be as incessant as a kitten's, would now sit silent for an hour together with folded hands, in total oblivion of what was passing before her. It was observed, too, that she would frequently make excuses to go out alone, alleging some engagement as the reason; or would slip off unnoticed, and remain absent for the whole evening.

The position of the widowed mother was one of extreme difficulty and delicacy. She coincided in the estimate I had formed of the stranger; and she had suffered so terribly from an unhappy marriage, that she shuddered at the thought of her daughter plunging into a similar abyss of misery. But, on the other hand, her own life had been blighted by the undue exercise of parental authority. She had been almost forced to refuse the hand of the man whom she loved, and to accept that of one whom she could hardly respect. Should she venture upon a similar exercise of parental authority in her daughter's case? Having suffered so severely herself, should she violently oppose her daughter's choice? Then Kate's peculiar temperament had to be taken into account. Direct opposition would only make her obstinate, and probably precipitate a disastrous issue. After offering such advice as I could, I took my leave.

The widow soon found that her daughter's affections were even more deeply engaged than we had suspected. It seemed as though she were under some spell of enchantment which deprived her of her freedom. In reply to her mother's tears and entreaties she had nothing to urge; she could not but confess the truth of all which was alleged against him, yet could she not consent to give him up, or even oppose his will in any particular. She was like one of those birds of which it is reported that, fascinated by the eye of a serpent, they struggle, flutter, and resist, yet ever draw nearer and nearer to the jaws open to devour them. I have read of similar cases in romances and works of

fiction; yet never saw such an one in real life save this. Nothing could detach her from the enthrallment which she had suffered him to wind round her. A few weeks later, Mrs. Smith came to me in a state of painful excitement. She had come to the conclusion that she ought not only to withdraw all opposition to the marriage, but even to press it forward with all despatch. The reason for this change of judgment she did not communicate. The object of her visit was to entreat me to see Kate's lover upon the subject. It was a difficult office; but it was one from which I felt that I could not shrink.

Into the particulars of the interview on that and one or two succeeding days I need not enter. Let it suffice to say, that, with much swagger and fluster, and with a lamentable deficiency of moral principle, I found a vein of good nature, and a rude, coarse generosity, which grew upon me. It was evident, too, that in his way he really loved Kate. In transacting this painful affair it of course devolved upon me to learn what his means were, and what really was his occupation. I had some difficulty in getting at the truth. He supposed that, as a minister, I was altogether ignorant of business matters, and that he could baffle my enquiries with vague and indefinite phrases. I had, however, enjoyed a commercial training before devoting myself to ministerial work, and I was not to be put off in this way. At length I found he was a man of good family and some little property, but that he belonged to one of those hordes of adventurers who infest the commercial world, and live by getting up bubble companies, or plunging into desperate speculations; men who have little or nothing to lose, and who deceive themselves as well as others by their wild schemes for amassing wealth in a moment by some lucky hit or bold stroke. His name was down as director in a score or more of those joint-stock companies, then so rife, for extracting sunbeams from cucumbers, or eau-de-cologne from pebble-stones, and similar Utopian projects. He was especially engaged in the various schemes for re-opening the mines in Peru and Mexico, which, as my elder readers will remember, then excited so many golden dreams, followed by such bitter, ruinous, and disastrous realities on awaking. These clever schemers with whom he was associated had deemed it desirable to have one of their number resident in some out-of-the-way place, who might pass for one of the landed gentry. It helped to allay suspicion, and gave an air of solidity and dignity to the enterprise, which had proved not a little attractive. The Hall had been taken and furnished in good style for this purpose. The address sounded well in the list of directors. References could be made to ———, Esq. The Old Hall, L——. He had played his part well. Without actual fraud, he had succeeded in inveigling not a few wealthy dupes into his projects. I really believe that he was himself the dupe of his own glowing imagination. He believed that large fortunes were to be made, both for himself and others, if sufficient capital could be got together. If he joined in deceiving the unwary, he yet believed that they would ultimately thank him for the deception which had led them on to wealth. To confess the truth, even I was captivated by the glowing descriptions he gave me of gold mines which Incas and Caciques had found inexhaustible, though worked for ages before the landing of Cortes and Pizarro. It sounded so romantic and inspiring to the imagination, and yet looked so clear and feasible on paper, that I verily believe that if I had possessed the means I should have become a shareholder too. Once or twice in my life I have had occasion to be thankful for my poverty.

The wedding was hastened forward, and very shortly Kate was married. It was a sad and sorrowful time. Many tears were shed; forebodings of impend-

ing sorrow seemed to darken over the house; even Kate herself fluctuated between an almost hysterical merriment and a silence in which fear and sorrow seemed strangely blended. But Mrs. Smith filled me with astonishment and admiration. I had feared the effect of the marriage upon her. She had felt it so keenly in prospect, that my worst fears had been excited for her. But now she was, though sad, yet strangely calm. I mentioned this to her. She replied, "I have prayed—oh, how earnestly!—that God would guide me in this matter. At first I hoped that he would take this bitter, bitter cup away from me. But he has not. His will, not mine, be done! Since I saw that it was inevitable, I have been able to pray in faith that he would overrule it for good. I feel now that he has heard me. I foresee bitter grief in store, both for myself and for my poor, misguided, sinful child. Yet I have an assurance that she will be brought back to me, and that we shall at last rejoice together. I hope it is not presumption in me to say so. I do not think it is. I have been able to pray with an unhesitating and confident faith, which I never had before. Since then I have been quite calm. I am sure that he has heard, and will answer my prayer. I, therefore, leave the issue with trust and submission in his hands."

Oh, blessed power of faith, which can thus strengthen the weak, and comfort the sinner, and enable the weakest child of God to lay hold on the Omnipotence of the Lord God Almighty!

(To be continued.)

## THE BAPTISTS IN ENGLAND TWO HUNDRED YEARS AGO.

### THE CIRCULAR LETTER OF THE BRISTOL ASSOCIATION.

BY THE REV. F. BOSWORTH, M.A.

TRACES of the existence of Baptist views are found in the earlier periods of English history; such views, it should be remembered, could only then manifest themselves in opposition to the practice of infant baptism, there being no room, while immersion was the prescribed mode, for difference of opinion in that particular.\* Hence the charges brought against the early

\* The venerable Bede describes Paulinus as baptizing in the Glen, Swale, and Trent. That this must have been performed by immersion is very evident from the practice of the Romish Church at the time, and from the subsequent practice of the Anglo-Saxons. Gregory, the very Pope who sent Paulinus, thus speaks of the ordinance: "But we, since we immerse (*mergimus*) three times, point out the sacrament of the three days' burial."

Bede, although in his works he seldom refers to the mode of baptism, gives sufficient evidence of the practice of his church at the time he lived. In his Commentary on John he finds a striking resemblance between the account of the pool of Bethesda and the rite of baptism. Works, v. 581. So also when treating on John xiii. 1—11, he speaks of a man as being altogether washed in baptism. Works, v. 710. Furthermore, he runs a parallel between baptism and Naaman's washing in Jordan. Works, viii. 388. Forty-six years after Bede's death the following canon was passed by Pope Clement:—"If any bishop or presbyter shall baptize by any other than trine immersion (*immersionem*), let him be deposed. Some few years afterwards, Pope Zacharias, speaking of baptism, refers to an English synod in which it was strongly commanded that whoever should be immersed (*mersus*) without the invocation of the Trinity, should not be regarded as having enjoyed the sacrament of regeneration."—*Zach. Papa in Syn. de Conc.*, dis. 4.

The writings of Alcuin, born at York, A.D. 735, and educated there by Bishop Egbert, abound in references to the mode of baptism. In his sixty-ninth epistle he

Baptists had no reference to the mode of administering the ordinance, but to the denial of infant baptism. One of the three articles of indictment against the members of a church at Chesterton in the year 1457 was, that they believed "a child does not need and ought not to be baptized." It was not, however, till the end of the sixteenth century that the Baptists in England began to assume a denominational position. The origin of our denomination as it now exists amongst us, is to be traced to Holland. The commercial intercourse between the two countries, the marriage of Henry VIII. with Anne of Cleves, and the cruelty of the Duke of Alva, led many Dutch Baptists to seek a home in this land. They formed a few churches; among them was one at Sandwich, an offshoot of which Eythorne is the oldest existing church in our Union. Many of our countrymen, too, seeking refuge in Holland, imbibed Baptist views there. A writer in 1597 speaks of "English Anabaptists as bred in that land." In 1607 they formed a church, seceding from the Brownists; in 1609 published their views on baptism; and in 1611 a confession of their faith. Feeling it to be their duty to bear witness to the truth in their own land,

says, "Trine immersion (*demersio*) resembles the three days' burial." His *Expositio de Baptisterio*, Ep. 70, contains the following language: "And so in the name of the holy Trinity he is baptized by trine immersion" (*submersione*). In his work *De Divinis Officiis* he is still more explicit: "Then the priest baptizes him by trine immersion (*mersione*) only." Indeed in his epistle to Odwin he relates the whole process of immersion and its attendant rites.

At the commencement of the ninth century (A.D. 816) a canon was passed at the Synod of Celichyth to the following effect:—"Let also the priests know that when they administer holy baptism they pour not holy water on the heads of infants, but always immerse them in the font." With these notices the Saxon writings themselves agree; for though in the laws of Alured and Ina the Council between Alured and Godrum, and very many other Saxon documents, the word used for baptism refers rather to its supposed effects than to the mode, yet in two Anglo-Saxon manuscripts of the Gospels the word *dyppan* (our English dip) is, according to Lye, used four times for baptism. Well does Lingard, in his work on the Anglo-Saxon Church, say, "The regular manner of administering it (baptism) was by immersion."

During the Norman rule, the same mode of observing the ordinance in question obtained. A council held in London, A.D. 1200, passed the following regulation:—"If a boy is baptized by a layman, the rites preceding and following immersion (*immersionem*) must be performed by a priest." A similar article was adopted in 1217 by the diocese of Sarum. In 1222 a council at Oxford ordered that the rites following immersion (*immersionem*), not preceding, should be performed by a priest. The Provincial Constitutions of the Archbishop of Canterbury, passed 1236, contain the same reference to immersion as the mode of baptism. In the Constitutions of the Bishop of Wigorn, 1240, we find written:—"We order that in every church there be a baptismal font of proper size and depth (*profunditatis*) and that trine immersion (*immersio*) be always practised." So also in the constitutions of Archbishop Peckham, 1279, the same language is used. The *Synodus Ecomiensis*, 1257, calls baptism *submersio*. Furthermore in the Constitutions of Woodlake, Bishop of Winton, 1308, and in a provincial Scotch council, held in the reign of Alexander II., the term *immersio* is employed.

Lyndwood, who lived in the sixteenth century, in his "Provincial Constitutions," ed. 1679, p. 242, composed by order of the Archbishop of Canterbury, explains a canon of Archbishop Edmund, in the reign of Henry III., as requiring baptisteries that would admit of dipping the candidate (*sic quod baptizandus possit eo mergi*). A drawing still exists in the Cotton MSS. (Julius, F. 4.) of the British Museum, describing the baptism of the Earl of Warwick in the reign of Richard II., (1381) in which the mode is evidently by immersion.

Prince Arthur, eldest son of Henry VII., was thus baptized. An old MS. description of the ceremony says, "Incontinent after the prince was put into the font." So also was Margaret, afterwards queen of Scotland. "As soon as she was put into the font," says the account of an eye-witness. The Princess Elizabeth and Edward VI. were also immersed.

ministers and people returned in 1615 to London. Thus Baptist churches were in existence in the commencement of the seventeenth century in those parts of England opposite to the coast of Holland. Nor was the influence of our Dutch brethren confined to those regions, though first felt there. Canne, who had for many years resided in Holland, and had there embraced Baptist views, introduced them into Bristol and the western counties in 1640. From these counties our principles spread on all sides with great rapidity. In 1640 there were five churches of the body in the metropolis, three years after the number had increased to seven. Benjamin Cox, "an old Anabaptist minister," as Baxter calls him, in 1643 was the means of extending the denomination in Bedfordshire. Oates baptized many hundreds in Essex. Denne formed many churches in Cambridgeshire, Hunts., and Lincolnshire; Edwards speaks of him as "going up and down the country, spreading his opinions, and dipping." Jeffry, and others labouring with him, gathered together more than twenty churches in Kent. In the same county Fisher baptized many hundreds. "Coppe," says Baxter, "baptized more than any other man I ever heard of; witness Warwickshire, Oxfordshire, and part of Worcester." Tombes formed several churches in Herefordshire, Monmouthshire, Worcestershire, and Gloucestershire. Miller "gathered and planted many churches" in Dorsetshire; and Collier, represented by his enemies as "doing much mischief in Lymington, Hampton, and all along the west country," was eminently useful in Dorset and Somerset; as was Gifford in Somerset, Gloucestershire, and Wilts.

It may be as well, before we proceed, to give the following interesting account of the mode of administration used by our brethren of the seventeenth century, in the ordinance of baptism. It occurs in Richardson's reply to Dr. Featly's "Dipper Dipt," p. 4, published in 1645.

"When any one is to be baptized at the water-side, the administrator goeth to prayer suitable to the occasion, and after they go both into the water, and use the words, Matthew xxviii., part of the 19th verse; and, coming forth again, they go to prayer, and also return thanks to God."

Not content with preaching, the Baptists, as was the custom of the times, held public disputations with great success, and thus extended their views. Baxter speaks of Cox as "no contemptible scholar—the son of a Bishop." "He and I," he says, "had at first a dispute by word of mouth, and after by writing, and *his surceasing gave me great ease.*" Some years later Baxter had a public controversy with Tombes. "In great weakness," Baxter tells us, "I came, and from nine of the clock in the morning till five at night, in a crowded congregation, we continued our dispute, which we spent in managing one argument." Denne had one with Dr. Gunning, afterwards as Bishop of Chichester and then of Ely, a persecutor of the Baptists. The meeting originated in the anxious entreaty of a lady whose mind was much disturbed on the question of infant baptism. It was held during two days, in St. Clement's, Strand; excited the attention of thousands of people who flocked to hear it, and ended in the baptism of the lady herself. Fisher defended his principles against several noted ministers, in the presence of two thousand auditors. The controversy lasted from noon till seven o'clock. He held nine disputations in three years. Miller argued the point with five clergymen, the time and place appointed having been published beforehand, in three market-towns. Dr. Russom and others held a famous and formal debate with three Presbyterian ministers at Portsmouth, for upwards of nine hours, in the presence of the governor, lieutenant-

governor, mayor, magistrates, and others. Dr. Chamberlain, "doctor of both universities," and afterwards "the first and eldest physician in ordinary to his majesty's person," entered the lists against Dr. Gouge and Mr. Bakewell. Of all these disputants, Denne, Fisher, and Tombes, were the most celebrated. In conducting these controversies, preliminary articles were agreed upon. In a manuscript in the Bristol College Library those determined on, in a disputation in Oxfordshire between a Baptist and a clergyman, are given; they were, 1. That nothing shall be asserted but what is to be proved by express words of Scripture. 2. That they should not interrupt each other. 3. That he that is first in a passion should lose his cause. Appended to these articles is the remark—"Mem. The clergyman lost it by his passion before they had done."

Nor was the press idle; vast numbers of books and pamphlets were published in support of the same views, and circulated very widely. "As I am writing," pathetically exclaims the worthy but pugnacious Baxter, "the hawkers are crying Baptist books under my window." And what rendered the matter more annoying to the good man was, that these books contained extracts from his own writings against the cause he had defended so strongly. These hawkers, carrying about cheap publications on the controversy, were ever to be found where the public debates took place. Some of the books thus offered for sale were for the pocket. A government spy in the northern army, in 1658, thinks there is something suspicious in the publication of a book on baptism, so bound "as to roll up like some of your almanacks, fit for one's pocket, that so they may be ready at guard or elsewhere." So much was the attention of all classes directed to the subject, that scarcely a theological writer of the times failed to notice it. Dr. Featly's book against the Baptists passed through six editions in six years. "Books after books," says Tombes, "have been published for infant baptism, besides sermons in the pulpit and determinations in the universities at most solemn times."

It aided not a little in the spread of Baptist views that among the first advocates of them were many educated men. Thus Hansard Knollys, Cornwell, Denne, Jessey, Dill, Dykes, Fownes, Gosnold, and others, were trained in the University of Cambridge; and Tombes, Vavasor Powell, and Bamfield, in that of Oxford. Some of their ministers also were among the most celebrated preachers of the times. Harrison was "a noted popular preacher." Frewen was "a good preacher, and very popular." Jessey usually preached to a congregation of more than a thousand. "Denne," his enemy Edwards says, "had a very affectionate way of preaching, and took much with the people." Mr. Desborough, brother to Major-General Desborough and brother-in-law to Cromwell, a member of Denne's church, declared that "he was the ablest man in England for prayer, exhortation, and preaching." "When Mr. Bunyan preached in London," says an eye-witness, "if there were but one day's notice given, there would be more than the meeting-house would hold. I have seen to hear him, by my computation, about 1,200 at a morning lecture, by seven o'clock on a working day in the dark winter time. I also computed about 3,000 that came to hear him on Lord's-day at London, at a town's end meeting." Gosnold, perhaps the greatest preacher of his age, had constantly a congregation of 3,000. After the fire in London he made a collection of £50 for the destitute, which contribution the church voluntarily continued for above twenty years.

For some time the progress of the Baptists was confined to the central,

southern, and western counties. It was not till about the year 1649 that churches in the northern counties, in Scotland, and in the south of Ireland were formed. "At that time," says the Presbyterian Baillie,\* "they lifted up their heads and increased above all the sects in the land." "In that year," says Captain Deane, writing to Dr. Barlow, "did this opinion spread itself into some of the regiments of horse and foot in the army—insomuch, that the principal officers in different regiments became Baptists; yet there were not before that time twenty Baptists in any sort of command in the whole army." This assertion is borne out by facts. Major-Generals Ludlow, Harrison, and Lilbourne; Adjutant-General Allen; Colonels Alured, Okey, Hutchinson, Governor of Nottingham Castle, Overton, the friend of Milton, and Mason, Governor of Jersey, were Baptists. Captain Mildmay, Park, Sir John Harmer, transferred from the army to the navy, and flag-captains, were of the same persuasion; and also an Admiral—Penn. It is an interesting fact that to Baptists we are indebted for that island, Jamaica, in which the efforts of our denomination have been so successful. Another captain of the navy became pastor of the Baptist church at Chatham.

Wherever the army was stationed after this period, traces of their residence were seen in the formation of Baptist churches. When so many regiments marched into Ireland, and remained there, the churches of Cork, Rahue, and Waterford, were formed. Major-General Ludlow was accounted the head of the Baptists in Ireland. Indeed Baxter complains that many of the soldiers in that island became Baptists as the way of preferment.

As the army of the Parliament moved towards Scotland, and finally garrisoned the northern part of the island, the oldest churches in the north—those of Broughton, Hexham, Newcastle, Berwick, Edinburgh, and Leith—were planted.

Doubtless the rapid progress of our views at the period now under consideration was partly the result of the biblical studies and free communing of the times. The English matron, whose memoirs form one of the most delightful narratives in the language—and who in her own character presented one of the loveliest specimens of Christian womanhood—Lucy Hutchinson, became, together with her husband—a kinsman of the Byrons of Newstead—a Baptist, through the perusal of the Scriptures.

As the churches in different parts of the country increased, a desire for greater union was manifested. The movement appears to have begun with a letter from the churches in Ireland, addressed to their brethren in London. "It had pleased the Lord," say the members of the church in Coleman Street, London, in a letter to the Hexham church, dated 27th July, 1653, "to put it into the hearts of the churches at London, with many other churches in other parts abroad, that have been writing lately to the churches in London, that there might be more knowledge taken of all churches of Christ in the nation; whereby they may the better know how to own them and to demean themselves to each other on all occasions, in confirming their love to each other, that they may esteem one another in love, as it becometh saints." On the 2nd

\* In the second volume of his *Letters and Journals* he frequently refers to the great increase of the Baptists. He says, "It is the predominant sect here." In another place he writes, "Anabaptists chiefly increased here;" and elsewhere he dwells upon their "large increase."—Vol. ii. 342, 211, 218.

August eight churches in the west and one in London address the same church, and say, "We further signify to you our longing to have with you and all baptized churches who hold the faith purely, such communion as that we may, by letter or messengers, in some meeting or meetings, communicate to each other our knowledge, for the rectifying of each other and retaining of consent of doctrine among the churches." The letter from the churches in Ireland was dated 1st June, 1653. A copy of it was forwarded to many churches in the country 24th July.

As the result of this letter, the Western Association was formed the same year, and met at Wells in September. It consisted of eighteen churches,\* and met at first half-yearly. Two years after, the first association of the churches in Cambridgeshire and Hunts, met in Cambridge. The year before, such an association was determined upon, when "it was desired that for the better attaining to, and retaining of, unity and order in the churches, that we should unite ourselves together into a strong combination, should meet often together, at such times and places as should be thought most convenient." Other associations were speedily formed, so that in 1691 twelve associations were in existence, consisting of 107 churches. It was further deemed desirable that the representatives of the associations should meet in general assembly. These meetings were for some time held in London, in the Whitsun-week. It was afterwards deemed desirable to divide the one meeting into two; the one to meet in Bristol at Easter time, the other in London at Whitsuntide. As the result of this development of union, brethren from London and elsewhere visited the churches when their advice and presence were needed. Mr. Jessey, in the summer of 1653, visited thirty-six congregations in Essex, Sussex, Norfolk, Middlesex. The year following he went to the northern churches; and in 1655 "he received a call to visit the saints at Bristol, to assist them in regulating their congregations;" he also visited all the congregations in the western counties.

In 1660, with the Restoration, persecution commenced. Very many of our ministers were ejected or silenced by or before the Act of Uniformity. Spies abounded, eager to apprehend all worshipping contrary to that law. Bunyan, in speaking of one, says—"He would watch of nights, climb trees, and range the woods of days, if possible to find out the meeters." Hundreds were imprisoned. Keach was doomed to the pillory; Gifford was imprisoned four times; Jennings twelve years, Bunyan twelve years, Wright twenty years; Chear, Fownes, and Delaune, died in prison. Yet for the most part the members of our churches stood firm. Gifford, the pastor of the church now meeting in King-street, Bristol, with great joy often stated that but two of his members fell under the long continued and fierce trial. During that period of persecution our brethren unshrinkingly discharged their duty. Mr. Plant was forced to go in such disguises along the streets that many of his people did not recognise him. Bunyan, in a carter's dress, often kept his engagements; and Gifford, so disguised that his best friends did not know him, crept stealthily through the streets of Bristol. One day, meeting Mr. Lazarus Brain, he said, "Did you not meet me last night going through Lawford's gate? why did you not speak to me?" "I did not see you, sir," replied Mr. Brain. "Did you not meet a tinker?" "Yes sir." "That was me, Lazarus," said Mr. Gifford. The conduct of our

\* These churches were:—Bridgewater, Stoke, Taunton, Wells, Wedmore, Hatch, Riden, Chard, Dalwood, Bristol, Somerton, Abingdon in Berkshire, Sodbury in Gloucester, Lyme in Dorset, Dartmouth, Totness, Lupit in Devon, and Bradley in Wilts.

brethren under persecution was such, as often to impress their persecutors. The governor of Deal Castle, a bitter opponent to the Baptists in the neighbourhood, hearing that a few of them intended meeting in a lonely field, determined himself to apprehend them. Noiselessly approaching, he heard their voices—listened—found they were praying for him—returned without attempting their capture—became deeply impressed—joined the very body he had persecuted, and was their pastor. Such periods try men. We may well, therefore, close this sketch, by adverting to the religious character of our forefathers in the faith.

I. *We would first dwell upon their earnest love for the truth.*

On a disputed point, the brethren meeting in Bridgewater, 1655, in their associated capacity, give their opinion very guardedly, and add:—"This is that which at present we see; and further we cannot speak, but wait on the Lord for further light; when he shall pour forth more of his Spirit. On another question proposed to them, they say:—"We being not fully persuaded of the mind of the Lord in this matter, desire to be silent until we have received further light; and in relation to this and to other things in which we want light from the Lord, we desire the churches to be earnest with the Lord, for the pouring out of his Spirit more abundantly." The following year they advise "that the saints be very wary and weighty in their spirits, how they receive any apprehensions that seem to lead us besides plain and positive Scripture guide of practice. That they be very humble and self-judging in all such inquiries, taking heed how they censure and despise one another in their differing apprehensions, lest they be wise in their own conceit, and lest they decline from the power of godliness, through intruding into things that are not seen as yet; and not keeping the unity of the Spirit in the bond of peace." In the confession of faith, published by the seven churches, 1646, the following passage occurs:—"We confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part, to show us from the word of God, that we see not, we shall have cause to be thankful to God and them."

II. *We notice next their inflexible determination in maintaining what they deem to be right.*

In the confession of faith of 1646, already referred to, occurs this passage:—"If any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men; to be stripped of all outward comforts; and if it were possible, to die a thousand deaths, rather than do anything against the least tittle of the truth of God, or against the light of our own consciences." The noble language of Bunyan, in the introduction to his confession of faith, is to the same effect:—"If nothing will do unless I make of my conscience a continual butchery and slaughter shop, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the *mooss* shall have grown on mine eyebrows, rather than to violate my faith and principles." "I had rather," writes Gifford from prison, "if God is pleased to help me, abide in bonds, and in the worst that can be done by my enemies, than do the least evil for deliverance."

III. *Their enlightened advocacy of liberty of conscience, of which they were the first expounders.*

In their first confession of 1611, the Baptists plainly assert, "that the magistrate is not to meddle with religion, or matters of conscience, nor

compel men to this or that form of religion ; because Christ is the king and lawgiver of the church and conscience." Again and again they published the same views. They desired not to be *tolerated*, but to be *free* ; and they claimed for others—for all others—what they regarded as their own right.

"Thus," says Mr. Underhill, "they became the first and only founders of 'absolute liberty—just and true liberty—equal and impartial liberty.' For this they suffered and died ; they proclaimed it by their deeds ; they propagated it in their writings. In almost every country of Europe, amid tempests of wrath, stirred up by their faith, and their manly adherence to the truth, they were the indefatigable, consistent, primal apostles of liberty in this latter age." It belonged to them—members of a calumniated and despised sect, few in number and poor in circumstances—to bring forth to public view, in their simplicity and omnipotence, those immortal principles which are now universally recognised as of divine authority and universal obligation.

#### IV. *Their enlarged views of Christian duty towards others.*

"I desire," says Denne, addressing his people, 1653, "that we may seriously consider the words, 'Go ye therefore and teach all nations, &c. ;' and so, whether we are not as much bound to observe them as any ; and if it appeareth that we are, then I pray consider whether we are not in a great fault, in being so negligent in sending forth persons to divulge the Gospel in those parts that are ignorant thereof." "It much concerneth," say our brethren of the Western Association, in their meeting, 1656, "to be up and doing, to put our hands to the work, not only in this nation, but also to pray that it may be carried on in other parts of the world, as the Lord may open up a way." The same brethren six months after, express a wish that the churches of Christ "would be free to part with some of their ablest brethren, and to send them forth unto the Lord's work in the world." Nor were these mere wishes. As many of the churches had more than one minister, the work of itinerating was prosecuted with zeal. In the records of the Fenstanton church, for 1656, we find it determined, that messengers be sent into the west for the work of the ministry, the church defraying the charge of the messengers and their families. Some others about the same time went into Lancashire, Nottinghamshire, and Rutland. A minute appears in the church books of the Hexham church to this effect:—"that the church solemnly commended their minister to the grace of God, for the work in Cheshire, and send their deacon with him in much love." In the same year, seven members of the same church went into Yorkshire, and met with great success.

#### V. *Their fervent piety.*

When asked what the grounds of his hopes were, the dying Colonel Hutchinson replied:—"There's none but Christ. None but Christ : in whom I have unspeakable joy, more than I can express." "I charge you all," says Mr. Chear to his family and friends, when visiting him in prison just before he died, "in the name of the Lord Jesus, and as you will even answer it at that great day, that you make religion your business ; and that you make not godliness a slight thing, nor walking with God a small matter." "Take heed," is the language of our Western Association in 1657, "you do not only give in the bare reading and hearing of good things, but so mind them as those that must give an account." In the previous year's meeting, the following language occurs:—"We have in some measure enjoyed our Saviour's love, and felt longings for the day of glory. Oh ! if the crumbs be so sweet as to make us rejoice with joy un-

speakable and full of glory, what will it be when faith and hope shall stand aside, and we sit down to enjoy the fulness of glory for ever?" The heading of the old church book of the Fenstanton church contains, among other expressions, the following:—"All we, whose names are hereunder written, are resolved to continue in the administration and participation of all the ordinances which the Lord Jesus hath left with his church, to be observed until his second coming . . . knowing this, that, if we continue steadfast and immovable in the ways of our God unto the end, we shall receive a crown of life." Years pass away, and in another hand, and at various intervals, an addition is made to the record—"died in the faith"—and what an addition! What wanted they? what want we more? "Wherefore, seeing we also are compassed about with so great a cloud of witnesses; let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

## DORA'S GRAVE.

I'VE been to see the graveyard,  
 A spot I love to see;  
 For there the grave of one is  
 Who once was dear to me.

I love its quiet pathways,  
 I love its holy air,  
 And all its graven tombstones  
 That stand so silent there.

Erst now it was a cornfield,  
 And every circling year  
 It bore a golden harvest  
 To bless the farmer's care.

*That harvest was in autumn,*  
 But now the tombstones show  
 An everlasting reaping  
 Of this fair earth below.

Close by the hoary pilgrim  
 Here lies the fair young child;  
 One was reaped in winter,  
 And one in springtide mild.

And now each time I go there,  
 Fresh tombstones yet I see,  
 Like solemn, dirge-like sermons  
 On our mortality.

And on each lowly sepulchre  
 The lovely flowers bloom;  
 Like hopeful, heavenly starlight  
 Amidst surrounding gloom.

There is a lovely valley there,  
 A peaceful, verdant dell,  
 And there I often wander,  
 I love that valley well.

There are not many graves there,  
 The walks are little trod,

And when I am alone there  
 I feel alone with God.

But in one quiet corner,  
 Far from the world's dull noise,  
 A simple headcross marks the spot  
 Where our dear Dora lies.

Ah, she was gay and laughing,  
 And full of happy glee;  
 We little thought she'd soon be laid  
 Beneath the willow tree.

She was an opening rosebud  
 Which Christ the Saviour saw,  
 And put it in his bosom  
 For the love to her he bore.

But we miss her from our garden,  
 And from our warm fireside,  
 In the cold long nights of winter,  
 And in the summertide.

And when we see her books and toys,  
 The relics of past hours,  
 And the last half-finished task she did,  
 And her dead and withered flowers:

Oh, then our hearts grow mournful,  
 And we seek her lowly grave,  
 Where the grass grows thick and rankly,  
 And little flow'rets wave.

And on that simple headeross  
 Is graven deep and plain,  
 "She sleepeth here in Jesus,"  
 Away from all her pain.

Oh, blessed, glorious Saviour!  
 Who bore the curse for me,  
 May I, when I am dying,  
 So calmly sleep in thee!

UNPUBLISHED LETTERS FROM THE REV. JOHN NEWTON  
TO THE REV. DR. RYLAND.

(Contributed by J. E. Ryland, Esq., Northampton.)

No. I.

July 26th, 1779.

DEAR SIR,—You have been so long a candidate for the honourable estate of matrimony, that it seems high time to leave off the familiar style of “Dear lad.”

. . . . I long as earnestly as you for an end to the unhappy war; not so much for the sake of American divinity, for I think so far as scheme, system, and notion are concerned, we have a tolerable stock at home. We have likewise the Bible, and I trust the Holy teaching Spirit has not yet said *Migramus henc.*

War is but a poor business for a believer to be engaged in. But it is one of the Lord's dispensations, and I believe some may be lawfully called to it. I believe Col. Gardiner died in the exercise of a good conscience upon the field of battle. We have a right to see and judge for ourselves, but perhaps not for others. But how frequent is this argument: I think such a thing wrong for myself; therefore it must be so in every body else. So a brother minister of yours thought about inoculation. I can see no harm in praying for our fleet and armies. Poor fellows, there are few of them, I am afraid pray for themselves. I do not want Frenchmen to be killed, but neither do I wish them to bring fire and sword to us. However, if you pray the Lord to protect us, you virtually pray like other folks. That war and resistance in some cases is lawful I can make no doubt, and as I little doubt but the French and Spaniards are by the Lord's permission aggressors in this war, I pray that they may be disappointed in what way he sees fit. I could not fight myself, but I can pray for those that do. But chiefly I pray the Lord to inspire thoughts of peace, and to put the sword into the scabbard. Oh, that we were ripe for this mercy!

If you were walking with the Baptist at Banbury (to whom give my love) and a ruffian was to offer to force her from you and to use her ill, would you not resist? would you not defend her while you were able? If the French and Spaniards should come, would not our wives and sweethearts want protection? And if they might be resisted on land, why not upon the sea, to prevent their coming on shore? Truly I am not sorry that [where I am] excused from fighting, there are some willing to expose themselves in our defence. Our Lord's kingdom is not of this world, neither is it national. It is awful to think of multitudes dying by swords and guns, and sinking unprepared into eternity. But equally so is the case of thousands who die in their beds.

Believe me,

Most affectionately yours,

J. N.

Mr. John Ryland, jun., at Rev. Mr. Ryland's,  
Northampton.

No. II.

January 20th, 1789.

DEAR SIR,—I have three of your letters before me, not one of which is dated. I hope some have been answered; but I must confine myself chiefly to the last.

Our dear Betsy's dangerous and trying illness has so engaged my thoughts and time that I could attend to little else, except of matters of daily indispensable duty. A violent nervous fever brought her so near death that

she was several times deemed to be dead. Yet she is alive, and, we trust, recovering; but she has suffered much from grievous temptations and suggestions (the frequent concomitants of nervous disorders), and she is not yet freed from them; these still keep her low and retard the renewal of her strength. But I hope she rather gains ground, and that, in the Lord's good time, she will rejoice, and we shall rejoice with her. I had good reason to hope before that the Lord had called her by his grace—a hope which, in the course of this illness, has received strong and pleasing confirmation. If this main point is secured, everything else should be borne with cheerful submission. But the flesh will feel, and will sometimes shrink. I was enabled to give her up; and sensible that I am not only unworthy, but unable to choose for myself, I durst not, I dared not, to pray positively for her life. If I asked it, I hope I said from my heart, "Nevertheless, not as I will, but as thou wilt." So that the prospect of her recovery gives me more pleasure, as 'tis His own doing, and it is indeed marvellous in our eyes.

As matters seem to have gone too far for receding with honour and propriety, and as you mean to marry in the Lord, I think you may trust him to give you such feelings as may suffice to make your relation comfortable. Where there is grace and good sense, and a mutual desire of walking according to the rule of his word, it may, I think, be humbly expected that his blessing on the interchange of kind offices, which are continually recurring in so near a connection, may conciliate, preserve, and increase a friendship and esteem, which if not accompanied with all the transports of passion, may very well answer every valuable purpose of life. And, indeed, those feelings which you and I have had towards the objects of our heart's love are perhaps over rated. If they have been sources of pleasure, they have likewise been the sources of our sharpest and most painful trials; and I believe they are generally so much defiled by an idolatrous attachment, that we have little reason to boast of them. The Lord forgive us if the comforts which we have acknowledged as our choicest earthly blessings have given occasion to manifest the most frequent and glaring proofs of the depravity and vile ingratitude of our hearts. It has certainly been thus with me; and probably, I know not, as yet, how thankful I ought to be for the pinches, anxieties, and sorrows, which my inordinate love to a creature has cost me. And perhaps this might be one of the reasons why the Lord, in his wisdom and mercy, saw it most for your good to take your Betsy home, that you might not be hindered in your first and great desire of cleaving to Him, and to him alone, with full purpose of heart. And though I have not been bereaved, though we have lived long together, and have to be thankful for a highly favoured lot, upon the whole, yet I have smarted for my folly in a variety of ways.

Your several letters to Dr. Erskine were speedily forwarded. Your last letter to me is just going into the fire, as you ordered; though, poor thing! I see nothing in it to deserve such a sentence. I am glad your little boy is well and can talk. If the Lord pleases, I wish him to live and preach the Gospel when his father can preach no more; but chiefly, that in any situation he may be a useful member of society, and of the Church of God. I hope you will watch and pray, that your feelings on that side likewise may be moderate. Children sometimes press and squeeze a new or favourite toy till they inadvertently break it. We are but children of a larger growth.

The India mission is suspended for the present. The design is not laid aside; but, considering the rooted prejudices of the Hindoos who are grown up, and their almost invincible attachment to their castes, it is thought better to attempt a general settlement of schools for the children in all our settlements there, and a translation of the Bible into the Hindoo language as previous steps.

Tell the Lord your trials as a minister, and leave them with him; hope against hope, and wait patiently for the event. A faithful, humble minister cannot be unsuccessful; he shall prosper, in the thing for which he is sent. Probably you have more success and more acceptance than Jeremiah had, and yet he was no mean servant in the Lord's vineyard. Beware of pushing

points, in which your views are altered to the extreme, by dwelling too constantly upon them. We are very prone to this; as though the danger from the enemy were only on one side. Your printed sermons, which I have seen, are excellent; but there is rather too much thought and argument in them (as I judge) for ordinary and popular congregations. For these it is better to beat our gold a little more into the leaf; to be as familiar as possible; and to endeavour to catch the attention and the affections of our hearers by warm and pointed words that seem close to the feelings of the heart. The heart needs more culture than the understanding. The Lord bless you, and make you a polished shaft in his quiver.

I am, sincerely yours,  
JOHN NEWTON.

### READINGS IN THE BAPTIST MAGAZINE FOR JULY.

THERE are few places in Europe in which it would be less likely to find a "Constant Reader" of the *BAPTIST MAGAZINE* than Baden-Baden. The place would seem to be quite outside of the associations of an English Baptist. As an undesigned resident there for a short time, I have read with interest the "Stray Leaves from a Tourist's Journal," in the last month's number of the magazine; and bear testimony to the accuracy of the sketches given. Nowhere, perhaps, is the Divine and the human—one might almost say, the Satanic,—brought into more sharp and affecting contrast. But, without attempting to add a pencil stroke to the sketch of the journalist, I would ask just to indicate a figure in the landscape. Worship,—social worship,—should be a moral necessity for the Baptist. There is worship even at Baden-Baden. On the steep sides of one of the hills on which the town is partly built, and which surround the little hollow, or valley, where the Vanity Fair is held, is the ancient Stiffe Kirche, slenderly attended at the daily service, but crowded on the Lord's-day, when the worship is congregational to a degree which astonishes an untravelled Protestant. The great congregation joined full-voiced in the Liturgical offices and choral services. In such a service, surely it is possible for a Baptist, though farthest from Popery of any who bear the Christian name—it is possible for him to become "a priest unto God;" to worship him there, in spirit and in truth, to pray with and for those who may ignorantly worship, and to adore the condescending pity which accepts the praise. But there is also other worship, under circumstances scarcely less strange to the English Baptist. There is a British chaplain at Baden-Baden. To the English worship we went. The church was extremely old, and time and weatherworn. Its walls deformed by the decoration of extremely bad pictures; and the altar was also decorated with tasteless profusion. Before it the English chaplain, a young clergyman, who was under the discipline of a great sorrow, ministered to a full congregation. Sitting near the door my attention was attracted to the entrances and exits of worshippers, who came in for a time, made certain signs and genuflexions, looked into a service book, and after a while left. There was something of mystery in this, which was afterwards explained. The church was a Romish church; the occasional use of which, by the authority of the Grand Duke, was granted to the English chaplains and the English residents, and visitors; so that it was used for the services both of the Romish Church, and of the Reformed Protestant Church of England; and Catholics thus came in and worshipped during the Pro-

testant service. The *Dom* at Heidelberg is used jointly by the Catholic and Protestant community, who arrange their services to suit each other's convenience. There needs not to moralise on these facts. While we talk of religious freedom, of equal rights, and of national property in the ecclesiastical buildings of our own country, let us just imagine a houseless body of baptized believers asking the Bishop of Exeter or of Oxford, a tolerant broad church bishop, an intolerant evangelical prelate, for the loan of a parish church for part of a Lord's-day! Something may be learned at Baden-Baden. *Apropos* of lessons to be learned, there was another and affecting one presented at the time I refer to. The Grand Duke was in compelled seclusion, at the Alte Schloss. His grandeur was only that which is consistent with the intellect in ruins, and no more. He occasionally awoke to the consciousness of his condition: to remember, that his kingdom was taken from him. While he was thus lingering at the Alte Schloss of Baden-Baden, Carlsruhe, his capital, was keeping high festival; military and civic pomp were combined, and every public place and building, every street and house, decorated in a style beyond the conception of Englishmen, or the decorative art of Paris. Acres of the pale green carpet of moss, upon which chequered sun-light had fallen through the waving pine tops, had been brought in to form pilasters, arches, and columns; and the Swartzevald—Black Forest—had been laid under vast contributions of greenery, all this to receive the younger brother of the Grand Duke, (succeeding to the living senior,) to receive him and his bride, the sister of the Prussian prince since married to our princess. I do not even glance at the repression, not to say direful oppression, which the patriots of this Grand Duchy have suffered since 1848, and by whose fortress dungeon I passed. It was then occupied, or infested, by Austrian troops, whose band inspired the enthusiasm of the idle and vicious crowd at Baden-Baden.

There is a continued and attractive fancy fair, at Baden-Baden. The stalls and booths more than rival, in some respects, the fairs of the period in England when the King's annual robe was bought at Winchester or some other fair. Carved work in wood, in horn, in ivory, challenged admiration for the delicacy of design and wonderful execution. These are the works of the families, or colonies, of unknown artists of the Black Forest. But to something more precious than these I have reference. Amongst these stalls and rows of wooden shops, *Unter der linden*, was a small table or stand, about a yard square, not more. That was the Bible Dépôt. Strange and affecting sight, prompting thoughts too deep for tears. The very Word of God, shrouded there in its meanness, and disregarded, even as the Word was shrouded in humanity: there, on the margin of the broad road, and warning of imminent danger, men on the very verge of the pit, nominally Christian men, yet wholly given to idolatries, on account of whom, nevertheless, when babes, the priest gave thanks, that they had been regenerated, and born again of priest-magic and water.

The conditions of social life immediately beyond the circle of Baden-Baden present matter of curious and affecting interest. Our British poor, and particularly the labourers in husbandry suffer, and, not without reason, complain. But in Baden-Baden there is a depth far below British suffering; want and insufficient nutrition are stamped upon the visages of the people. The pallid faces, and large necks of the young girls, tell a sad tale. There is no public provision for the poor analogous to our poor law, and the winters are long and terribly severe. There have

been persons who, while deriving princely incomes from the toil of the labourer, had not been ashamed to say that the people must learn to live upon a coarser sort of food, meaning, I suppose, such food as these poor German peasants eat; but rather than the English labourer should be crushed down to their level, I say, if that be the alternative, let Britain sink beneath that "azure main," out of which the poet feigns her to have arisen!

O Lord, give us, give the poor, everywhere, daily bread, and also the heavenly Bread. Give life for the body, and for the spirit inhabiting it; and teach and rebuke the proud, and the oppressor, who waste the food of thy creatures in riot and wantonness!

After having read the article on the *Doctrine of Divine Providence*, and the paper on *Protestantism at the Court of Ferrara*, I would hear them read again to me aloud, and in succession. To some there would seem to be an apparent, if not a real discrepancy between the argument of the one paper and the historic facts of the other. There needs both expansion and qualification in the statement and vindication of a general and particular providence. And one cannot but feel that the entire argument is too high for human wit to attain. Our man of men, with a grand egotism, and just self-measurement, resolved to "pursue things unattempted yet in prose or rhyme." He would assert eternal providence, and vindicate the ways of God to man. But even the mighty pinions of MILTON were not strong enough to raise him to the height sublime, from which all the ways of God to his creatures can be viewed. Yes! the Creator must be the preserver of man. Yes, the God and father of our Lord Jesus Christ, and of those whom he condescends to call brethren, must and does care and provide for his redeemed creatures, and, with inclusive comprehension, all things must and do work together for good: and, "who shall separate us?" There we rest. But it must be there, and not in the understanding of the mystery of his ways.

But there is a statement before us in the magazine, which to the young reader might, if unqualified and unexplained, be misleading. It appears almost to assert the doctrine of Job's friends. It stands thus:—

"Nothing can be plainer, then, than that Divine Providence is pledged to the special protection and advantage of the sons and daughters of the Almighty."

YES, and also NO, in a sense which may be understood. Yes; in the ultramundane and transcendental fact. Yes; in the final working of all things together for good. Yes; in the measurement of the momentary temporal with the eternal. But also NO, in the natural and time view. For who are they that sing the song of Moses and the Lamb? Whose are the anthems which celebrate deliverance and redemption? Surely these are they who did *not*, in the apparent sense, enjoy "the special protection and advantage of the sons and daughters of the Almighty." No; they came out of great tribulation. Of them the world was not worthy. They were *not* delivered. From the deep dungeon, and from torturing racks, they have come; from the bloody arena, and from martyr fires. Persecuted by the heathen, persecuted by Scribes and Pharisees, persecuted most relentlessly by "the Church;" cast out as evil, afflicted, tormented, and with murdered reputations, yet to have a resurrection; they did not here and openly enjoy the special pro-

tection of the Almighty, as His sons and daughters, as some would understand it. Does not the cry from beneath the Apocalyptic altar precede the burst of harmony, which, like the sound of many waters, fills highest heaven with the full measure of adoring praise to the Lamb which had been slain !

How vast the host, from righteous Abel down to Him, the seed of the woman, who cried in dying agony, "Forsaken! forsaken!" from Stephen, and the slain of the Jews, and the earlier Roman martyrs, down to the nameless and forgotten Lollards; down to the days of star chambers and Holy Inquisitions; down to this hour, when the reader of the Bible in "most Christian" countries, pays the penalty of his reading in a Spanish dungeon. Precious in the sight of the Lord is the death of his saints. The tears and the blood in which Protestants were steeped in Italy and in Spain in the sixteenth century, are all recorded; and the large reward is assured. "The Italian reformation was quenched in tears and blood," as E. S. P. writes of it, and "nothing can be plainer than that Divine Providence is" not so "pledged to the special protection and advantage of the sons and daughters of the Almighty," as to shield them from persecution, sorrow, prolonged agony, and many deaths. Nay, it is not even so pledged as that believers and true churches shall not be exterminated in the professed name of God, and as by his authority, by the power of the synagogues of Satan. Let us, then, discriminate, while we wait, trust, and obey. The foundation of our faith in the Creator, the Father and Redeemer, and in the wisdom and benevolence of his administration, standeth sure.

We need teaching in these doctrines. Churches and individual believers want help and instruction in respect to them.

A few years since I entered a Roman Catholic chapel in the south of England, doing so in company with a deacon of a Congregational Church in the same town. I was surprised by the long list of the recently dead for whose souls prayers were desired. In answer to a question, my friend the deacon informed me, that "it was in consequence of the cholera, which had fallen very heavily upon the Roman Catholics." About the same time, the then pastor of the large congregation of Surrey Chapel, London, returning after a short absence, had, as I was informed, to be told of two hundred deaths in his connection; emulating my friend the deacon, a Roman Catholic *might* have said, yes, the cholera has fallen very heavily upon these doubly schismatic enemies of the true church.

Truly, we do want a further and somewhat different treatment of the doctrine of providence than that which is popularly received. The material universe, and this great globe itself, and all that it inherits, moves, so to speak, in an atmosphere of law; by this it is surrounded and interpenetrated. That law is, in other words, the expression of Divine power and Divine benevolence. It is comprehensive, beneficent, all Provident. But, of necessity, subjecting all things and all creatures to conditions; these conditions, among other things, developing, educating, training, guiding, the creature up to the heights of his best natural condition and true ideal. But these laws are violated, these conditions are not observed. What then? what but penalty? that penalty itself being a corrective and educational process.

If our eyes were really opened, as were those of the prophet's servant, to these violations of law and their consequences, what a valley of vision would even our own country, with its advanced and advancing civilisation present.

Upwards of a thousand of our fellow-countrymen perished last year in mines; perished as the penalty of ignorance, neglect and disobedience of natural and providential laws by themselves and by their masters. In the present year of those who go down to the sea in ships, a thousand have perished on and near to our own coasts, not to mention those who have gone down to ocean depths in every sea; and these, mainly, have perished from ignorance or neglect of divine laws and means of safety. What saddening and even awful impressions do our vital statistics, the annual accounts of mortality give. Thousands, if not millions, live a dying life, and groan out their shortened days; millions perish untimely, for want of care, want of food, want of light (symbol and more than symbol of life), perish for want of air, which is life and the figure of the divine breath, and of the vital energy of the Spirit. Millions suffer, and die untimely deaths, "from preventible causes," from compelled or voluntary breaches of the laws under which man and his dwelling-place are placed by the Creator. This we say. But what shall we say, then, of special providence? Of this we can say little here. In nothing does the Church more urgently need wise and thoughtful teaching. First of general providence, and then of particular and special; and then, how law, divine law, in its unity, as of one lawgiver, comprehends both. We need wise teachers to show how, from the ultramundane and the infinite, there come to us, in the limited and the material, the visitations of the spiritual; these visitations or interferences, or particular providences, harmonising with, and yet overruling the material. This, too, it would seem important to remember, that *while the same thing happeneth alike to all, the same thing is different to each*, according to his spiritual condition. Towers of Siloam are continually falling; the blessed rain, and the potent and creative frosts overthrow cloud capped towers; ships go down in the ocean or are dashed by those tempests, which are the life of our atmosphere, against the rocks which are the barriers of the sea; miners perish amidst natural perils, and there is wailing and loud lament from a hundred widows—widows of the foolish as of the wise, of the faithful and obedient, of the godless and unbelieving. Is there not a cause? The same thing happeneth alike to all; but how different when viewed through a spiritual medium, is this outwardly seeming uniformity! Here, in this instance, we may see, at least, a part of His ways, and a "special providence." To the godless and wicked these calamities, the inevitable penalty of violated natural laws, come as whips of scorpions. To the regenerate, the reconciled, the devout, they are, indeed, blessings in disguise. The sharp pruning-knife of suffering is followed by rich and peaceable fruits of righteousness. The light and momentary affliction works out an eternal weight of glory, while the eye is turned from things which are seen in the light of common day; and death itself, what is it, but the blessed means of entrance to the regions of light and life?

Whatever more there may be in the whole doctrine of providence, here is a broad region of certainty. The mountains may depart, the everlasting hills may be removed, the material universe may crumble into ruin; but the spiritual world and the divine government of God remain. It is the faith of this that has filled the souls of prophets and apostles, and holy men of God, nay, of the humblest of his children, with joy and exultation. After reciting the glorious acts of Jehovah, it was no great effort of faith in the prophet **НАБАККУК**, but a natural

and spontaneous burst of feeling with which he closed his short but wondrous roll:—

“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.”

This was the well founded faith of prophets, and of the old church. But higher than the lofty elevation of prophets and kings, and righteous men has risen, and should rise, the strain of those who see and hear what they desired to see and hear, but for which they had to wait for perfection in us of the new covenant age. PAUL puts the finished capital on the glorious column raised by the prophet, and the apostolic words are graven as in the rock for ever:—

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors; through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

*Fair-Acres, Oxford, July 7, 1860.*

J. W.

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## HOW EARLY METHODISM WAS PROPAGATED.

“JOHN WESLEY has come, and will preach in K—— at six.”

This piece of stirring intelligence, started by Mr. Wesley himself, diffused itself with amazing rapidity, leaving, like the lightning, a trace of its passage wherever it touched. Striking the dull sense of drowsy age, it roused it from its lethargy; and ringing itself out in the youthful group, it stimulated an alert curiosity. It gained the ear of sweating toil, quickening it to earn a leisure hour; and of vacant idleness, filling it with joy by opening up a prospect of something novel. It made itself heard in family brawls, awing the tempest into a calm; and had soon travelled up the brow of distant hills, turning eager thoughts and tripping feet in the direction of K——. It met the saunterer in his homeward stroll, and hurried him on; the packman in his calls, and taught him despatch. It hastened to Parker's smithy, and up to the Laith; was without loss of time at the rectory, and didn't omit to call at Graham's and the Buck. Here it was received with smiles; there repulsed with frowns. Here welcomed with grateful acknowledgments; there denounced with black imprecations. In one place, it excited devout feeling; in another malignant passions. To some, it was glad tidings of great joy; to others, news of evil omen. To some, an intimation of the arrival of the pilot, come to steer them through threatening rocks and foaming billows; to others, the signal inviting to the commission of deeds of outrage and confusion.

Six o'clock came, and with it Mr. Wesley, who took up a position, not in front of Grace's cottage, but in a large open space. He was soon surrounded by a curious and eager auditory, whom he began to address with the question, “What shall it profit a man, if he gain the whole world and lose his soul?” For more than a quarter of an hour, there was silent attention. Curiosity was having its feed. Hungrily had it craved this meal, and ravenously did

it partake of the same. The founder of Methodism was a national fact; hence to be in his presence was a prized opportunity. Some, however, were soon satisfied, and yielding to a vile, canine tendency, turned to bite the hand that fed them. In other words, they became noisy and unruly. Although the Rev. gentleman was familiar with interruptions, this one took him a little aback. He had congratulated himself on his auspicious commencement. Things, it appeared to him, argued favourably for the delivering of a regular theological disquisition. However, he'd no thoughts of retreating before the first menace, notwithstanding that it was characterized by a very offensive discharge, the target of which was his own uncovered head. He seized the incident, rather, with the hand of a tactician. He called upon the disturbers of the peace to desist for a moment, whilst he uttered a word of warning. They were to take heed what they did, for he, Mr. Wesley, was one for whom God fought. And what if they were found fighting against God? Many had sought his destruction, but had not been able to effect it. God, as it were, shut the mouths of wild beasts, as of old. Once, at Pensford, a company of rabble came furiously upon him and his congregation, bringing with them a bull which they had been baiting, and which they strove to drive in among the people.

"But," said Mr. Wesley, "the beast continually ran either on one side of us, or the other, his madness being restrained by Him who can shut the mouths of hungry lions. And even when the wretches, grievously disappointed in their instrument of mischief, seized upon him, and by main strength partly dragged and partly thrust him in among the people, he showed no disposition to hurt any one. And even when they had forced him to the little table on which I stood, in order to throw it down; and when I found it necessary once or twice to put aside his head with my hand, that the blood might not drop upon my clothes from his torn flesh, he stirred no more than a log of wood. His wrath and fierceness had been tamed down into the meekness and patience of the lamb.

"A few years ago—I heard of the circumstance at Bristol—a clergyman preached at two or three churches, on these words, 'Having the form of godliness, but denying the power thereof.' After showing the different sorts of Dissenters from the Church of England who, as he said, had only the form of godliness, he inveighed very much against the novel sect, the upstart Methodists, which indeed he was accustomed to do, more or less, in almost all his sermons. 'These are the men,' said he, 'whom Paul foretold, who have the form, the outward show of holiness, but not the power; for they are ravening wolves, full of hypocrisy within.' He then alleged many grievous things against them, but without all colour of truth; and warned his flock to turn away from them, and not to bid them God speed, lest they should be partakers of their evil deeds.

"Shortly after he was to preach at St. Nicholas church. He had named the above-mentioned text twice, when he was suddenly seized with a rattling in his throat, attended with a hideous groaning. He fell backward against the door of the pulpit, burst it open, and would have fallen down the stairs, but that some people caught him, and carried him away, as it seemed dead, into the vestry. The following Sunday he died, a loud warning to all slanderers and persecutors."

"You are a Papist. You were born and bred at Rome! You are in league with the Pope!" some one lustily vociferated.

"O ye fools!" he replied, "when will ye understand that the preaching

of justification by faith alone; the allowing no meritorious cause of justification, but the death and righteousness of Christ; and no conditional or instrumental cause, but faith,—is overturning Popery from the foundation?

“But how have ye not been afraid, if ye believe there is a God, and that He knoweth the secrets of your hearts (I speak to all who may be guilty herein), to declare so gross, palpable a lie, in the name of the God of truth? I cite you all, before the Judge of all the earth, either publicly to prove your charge; or, by publicly retracting it, to make the best amends you can, to God, to me, and to the world.

“Some one says I am a Dissenter, and opposed to the Church; I’m no Dissenter, nor am I at variance with the Church. The doctrines I preach are the doctrines of the Church of England, clearly laid down, both in her Prayers, Articles, and Homilies. I—”

Here the commotion and bawling in the crowd rendered it impossible for the preacher to be heard beyond the immediate circle of his friends and supporters. Nothing daunted, however, he resorted to the device of attempting to sing—he had his quiver full of devices—the hymn beginning with—

“Come, Holy Spirit, heavenly Dove,” &c.

Two verses sufficing to lay, temporarily at least, the wild spirit of disorder, he resumed his discourse. Quietness, however, was of short duration; for the enemy, not less ready than the preacher at inventing devices, began energetically to beat a drum. This blighted all hope of being heard, and of doing any good there.

“Hadn’t we better withdraw to this cottage,” Mr. Wesley asked of those about him, “and there continue the service? The devil’s broken his chain, I verily believe.”

“Wait two minutes,” said a voice tremulous with emotion. Its owner was at the Rev. gentleman’s right hand. Ere the words were quite clear of his lips he was threading his way through the yielding crowd of eager gazers, with flashing eye, pale cheeks, and clenched hands. A moment sufficed to bring him into the vicinity of the annoyance. A burly drunkard whom he well knew was handling the whirling drumsticks,

“Silence,” cried Farquhar, “instantly!”

But no silence would the drummer deign. That wasn’t the object of his being there. His sticks grew more agile, rather. Quick as lightning they leaped above his head; with a voice of thunder, they descended on his drum.

“Silence, I say!” shouted the young man, looking his acquaintance full in the face.

“Why?” he asked.

“We can’t hear yon man talk.”

“We don’t wish, and we won’t!” he defiantly replied.

“We won’t!” Farquhar repeated scornfully, drawing at the same moment a knife from his pocket, and opening it with quivering fingers. Did you say we won’t? But we will, I tell you!” As he said so, he cut the cord by which the drum was suspended, caused it to roll to the ground, and in less time than is required to relate the incident, reduced by one crashing leap that symbol of hollow, but pompous orators, to a thousand fragments. Those who were observant of the daring act were appalled. Not a word, however, was addressed to Farquhar. As he deliberately turned away to retrace his steps, a low murmur ran round the inner circle of spectators; but this, with his disappearance,

subsided, and the divided crowd, like the separated waters of the sea after Israel's deliverance, mingled to surge and roar as before.

The next scene in this act was the preferring of serious charges against the founder of Methodism, by a little fussy man in the crowd, possessing a very squeaky sort of voice. He had it on unimpeachable authority, and Mr. Wesley needn't put himself to the trouble of replying, for he, the little man, wouldn't believe a word he said—he had it on the best authority, that he, Mr. Wesley, had had to pay twenty pounds for selling Geneva; that he had kept two Popish priests in his house; that he had been in the pay of the Pretender, and that at one time he was in the receipt of large remittances from Spain, in order to make a party among the poor; and that he had stood pledged to join the Spaniards, as soon as they might land, with twenty thousand men.

"You needn't try to deliver a defence, for we won't hear it. You are a traitor, and therefore—"

"*Quid est tibi nomen?*" shouted a long-faced man, elbowing his way from the heart of the crowd, as if he would get at the preacher. "*Quid est tibi nomen?*" And before Mr. Wesley could reply, the long faced interrogator turned in triumph to his companions, and said, "Ay, I told you he did not understand Latin!"

Trending on the heels of the Latinist was another speaker, who, like the others, appeared in the character of a locust, determined to devour every atom of the "fair verdure" of Mr. Wesley's reputation and fame. In an excited mood, he charged the preacher with deceiving people; with assuring them that a sinner may know when he's forgiven; that saving grace is sensible and visible in its effects; that it was important to attend the means and sacraments, &c. These notions were energetically denounced by the speaker, as was Mr. Wesley himself, who was patronisingly exhorted to hasten into obscurity and silence, with the comforting assurance that his doctrines and teachings were the veriest humbug, and he himself a fool of the first magnitude.

Mr. Wesley wasn't in the habit of heeding every fragment of advice tendered to him, least so that which happened to have reference to keeping silence. And soon his hearers were taught the fact. There burst from his lips, in reply to the impertinences of the last speaker, such a torrent of eloquence, or at least such a flood of words, as hadn't rolled through the main street of K——— for a long, long time. The deep fountains of the good man's heart were broken up; broken up by the calling in question of one of his favourite doctrines. He believed in, he preached earnestly, a free, full, present salvation. He believed that he lived to preach it; that it was the sum of the glad tidings of the New Testament; that it had been overlooked; that by Divine wisdom he had been led to discover it, and by Divine grace called to proclaim it. In that work he found a necessary excitement; from it his fellow-men had derived much good. Hence he was not a little stirred by the charge, that in presenting the Gospel in its purity and simplicity—in divesting it of those distortions and disfigurements which it had received from the tampering hand of a vile imposture, and the well-meant but baneful services of a zeal without knowledge—he was guilty of propagating error and doing mischief. The charge he indignantly repudiated; Christian truth he boldly preached. He took his audience on fancy's wing—now to the deep solitudes of Gethsemane, to hover about a groaning Saviour; and now to Calvary's height, to note the awful tragedy of the crucifixion. Now it was the freeness of salvation

on which he descanted, "without money and without price;" and now it was the universality of its call, "Ho, every one that thirsteth, come ye." In strong force he mustered the motives to compliance with his invitations: in one sentence soaring to the exalted ranks of redeemed ones, and in another plunging into the fires of hell; in one appeal showing the folly of indecision by reference to the uncertainties of life, and in another, enforcing the value of piety, by instancing its soothing and sustaining power in death.

His words proved themselves living words. They penetrated, warm with life, the hearts of the audience, and, in the cases of several, took deep root and yielded fruit. "This is the preaching for us," rose from their lips. "Surely this man is from God," whispered many who had come to scoff. "Lord have mercy upon me!" loudly ejaculated one. "What must I do to be saved?" anxiously asked another. Mr. Wesley was once more at home. His words were proving themselves sharp and powerful; his foes were hanging down their heads; his supporters were lifting up their voices, and all things were promising a glorious victory—the carrying, in short, of the enemies' fortifications. But "all things" don't always fulfil their promises. Of this Mr. Wesley had a demonstration; for just when the tide of hopeful feeling was at its height, and the flow of his telling words most rapid, a company of shouting rustics—their strong passions inflamed by ale—staggered into the open space, and began a noisy march through the crowd, in the direction of the "mad Methodee," as they denominated the preacher. They came from the Buck where they had been instructed and primed. Of course they proved themselves true patriots, real lovers of their country, in coming boldly forward to oppose the spread of delusions and practices that couldn't but be hurtful wherever or by whomsoever adopted. And such having been the case, we must excuse, of course—Messrs. Harcourt and Bailey did—those small liberties which, in the ardour of their zeal, they took; such as the kicking of females who appeared impressed with the ranting of the Papist; the knocking down of infirm old men; the threatening of annihilation to any who hesitated to open for them a passage; the throwing of heavy sods at the head of Mr. Wesley, and the vowing of death to Farquhar Frankheart. The men felt keenly, of course, the insults there were in the mere presence of such a deceiver. They were thorough Protestants; thorough lovers of the Church and the Buck; and hence we can see how they would feel indignant at the slight put upon the former, in the conduct of a man presuming to supplement its teachings under its illuminating shadow, and at the insult offered to the latter, by the advocacy of a spurious temperance almost on its threshold. The reader will therefore be kind enough to judge charitably; and when informed that those noble patriots struck Farquhar senseless with a hedgestake, whilst in the act of advising Mr. Wesley to close; that they threw that gentleman with violence to the ground; that they fired every description of missile at the panic-stricken and rapidly dispersing congregation, from the stand occupied by the preacher; that they sent many away bleeding, in greatest terror, and more shaking dreadfully from fright,—he must bear in mind that the men were naturally much excited, that they felt very strongly on the subject, that nought but bold and severe measures would tell at all, and that really they were very forbearing, inasmuch as they didn't follow the real authors of the mischief to Grace Parker's cottage, where they took refuge, and hack them into fragments.

Certainly they didn't follow them to Grace's. Perhaps they had reasons for exercising that measure of forbearance. However that may have been, there is no doubt that, in adopting such a course, they committed an error. It was in that cottage the real mischief attributed to this visit of Mr. Wesley was done. For many penitents and friends gathering round him, he not merely resumed the discourse cut short by the jolly Protestants,—he varied and modified it with a direct reference to the unfoldment of his system, and the establishing of those who professed to be converted. He examined each, and gave such advice as the case seemed to require. He was particularly careful in drawing from them the reasons that had led to their "crying out," and a description of their sensations and feelings immediately prior to, and during such appeal for Divine help. Some he found could give no account at all, how or wherefore they had done so; only that of a sudden they dropped down, they knew not how; and what they afterwards said or did, they knew not. Others could just remember they were in fear, but could not tell what they were in fear of. A few gave a more intelligible account of the piercing sense they then had of their sins, both inward and outward . . . of the dread they were in of the wrath of God, and the punishment they had deserved, into which they seemed to be just falling, without any way to escape. Grace said, "I felt the very fire of hell already kindled in my breast; and all my body was in as much pain as if I had been in a burning fiery furnace." A tall man, with a cadaverous face and sepulchral voice, declared, "I was as if I was just falling down from the highest place I had ever seen. I thought the devil was pushing me off, and that God had forsaken me." One felt "as if a sword was running through" her; another, as if "a great weight lay upon" her; a third, as if he was "quite choked," so that he "could not breathe,"—as if his "heart swelled ready to burst;" and a fourth, as if his "inside, as if his whole body, was tearing to pieces."

They were reasoned with, counselled, and exhorted; told that their pains arose from "Satan tearing them as they were coming to Christ;" from "that wise spirit, purposely stunning and confounding them, that they might not be able to bewray his devices." However that may have been—whether the theory formed to account for these odd phenomena was correct or incorrect, one thing is beyond all dispute, and it was this we wished to state when we commenced what has turned out a round-about method, viz.,—that at that gathering, during that interview, Wesleyan Methodism took deep root in K——. Its founder, then and there, threw over those loving and admiring ones the charm of his person, manner, doctrines. Henceforth they were pious, devoted, useful followers. He took with him many fervent farewells to the Bank that night; and departed the following morning accompanied by Farquhar, followed by many prayers, to face greater risks if they should threaten him, in telling the same tale, and thundering out the same warnings. May be the reader smiles at the weakness and folly of the men and women of those days. Perhaps there was weakness, perhaps there was folly. But, if so, have we not an illustration of the truth of the declaration, "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty."\*

\* Farquhar Frankheart; or, Incidents in the Introduction of Methodism into Yorkshire.

## Reviews.

*The Work of Christ; or, The World reconciled to God. Sermons preached at Christ Church, Marylebone. By the Rev. J. LL. DAVIES, M.A. Macmillan & Co.*

THE questions raised in this volume respecting the atonement have been so fully discussed in our pages within the last few months, that we have no disposition at present to re-open the controversy. But we cannot let this volume pass unnoticed for many reasons; amongst others for this, that to Mr. Davies the merit is due of being plain and outspoken. He tells us distinctly what he believes and what he does not believe. We have not to complain of reticence, of concealment behind a veil or in a mist of words, of ambiguous phrases hinting at what the writer dares not speak, or paltering with words in a double sense. He clearly states and boldly avows his meaning. We need hardly say that he rejects altogether the doctrine of substitution or vicarious sacrifice. His words are:—

“The purpose at which I have aimed has been to show that the notion of Christ having received punishment as our substitute at the hands of Divine Justice may be detached, without injury, from the true and scriptural doctrine of the atonement. To many that notion is a continual source of distress and uncertainty; in a vast number it is held passively, bearing no fruit, but rather infecting them with barrenness; and it is a grievous stumbling-block in the way of those who strive to reconcile what they believe concerning God with the approved principles of justice. If, therefore, it can be shown that the Gospel and the Scriptures are not responsible for such a view, and that what is directly set forth in the Bible and Prayer-book may be fully and fairly received without it, the Church's atmosphere will be cleared of a most depressing cloud. Though party traditions and party spirit will suffer, the cause of Christ and of the Church will be proportionately advanced.”

This plain statement occurs on the second page of the preface. We must, therefore, ascribe to Mr. Davies the merit of candour and honesty. We have so often had to complain of the ambiguities and reticences of the writers of the school to which he belongs, that we the more readily acknowledge his outspokenness. Our criticisms will be confined to those parts of his discourses which relate to the atonement and will, for the reason already assigned, be somewhat fragmentary.

I. In opposing the doctrines known as evangelical he has misrepresented them. We are persuaded that he has done so unwittingly; but that he has done so we are quite sure. He takes his illustrations of the doctrine of substitution from passages in the sermons of two “very popular preachers”—we suspect Mr. Spurgeon and Dr. Cumming—and proceeds to point out their unscriptural character. Now we have little doubt that the very preachers whose words are thus quoted would most strenuously protest against these crude sentences being taken as an adequate statement of their doctrine in the matter. They are, upon the face of them, rhetorical appeals addressed to the popular mind, characterised by that freedom and want of precision which are to be looked for in extemporaneous addresses. No one in the present day believes that the sufferings of Christ offered an exact arithmetical equivalent for our ill desert. No one now would argue that there is just so much pardon for so much suffering, and that there is precise identity of value between our sinfulness and the substitutionary work of our Lord. Mr. Davies does very completely demolish this figment; but it is one of his own creation, or which, at any rate, he has recalled from oblivion. He has been attacking windmills with Don Quixote.

The very facility of his victory might have aroused his suspicions as to whether he was encountering a real foe. Few, if any, in the present age of the Church could be found to maintain such a dogma. Mr. Davies might better employ his great powers than in giving it the *coup de grace*. This, however, is his affair, not ours. All we have to do is to protest against this being regarded as the doctrine of the evangelical churches. Yet more strongly do we protest against it being supposed that we regard the work of Christ as necessary to make God propitious to us. The atonement is not regarded by us as the cause, but as the result of the love of God. Christ died not that God might be made to love us, but because he already did so. We agree most fully with Mr. Davies and his school that the sacrifice of Christ was the highest and noblest manifestation of the Father's love to mankind. We do not believe that there are any with whom he would care to contend who would accept the following statement of their doctrine in the matter :—“ They represent God as *becoming* merciful, being satisfied, accepting an offering, acknowledging a debt, in consideration of suffering. God beholds punishment—pain inflicted—and this propitiates him, or renders him gracious.” All such charges do grievous injustice to the doctrines held as orthodox by the evangelical churches of the country. We refer Mr. Davies, from the crudities he has quoted, to a calm, sober statement of the doctrine in question in a sermon, unhappily incomplete, and yet sufficient for the purpose, “ On the Substitution of the Innocent for the Guilty,” by Robert Hall.

II. Mr. Davies asserts that the doctrine of substitution is nowhere distinctly taught in Scripture. We are prepared to maintain, on the other hand, that it would be difficult to teach it more plainly and unambiguously. Two or three things should be borne in mind here. Let it be remembered that the Bible does not give scholastic definitions, or draw fine doctrinal distinctions. It gives us germinal principles, which are to fructify within us according to our power of using them. Systematic or doctrinal theology is not supplied to us ready-made, but has to be deduced from the Scriptures by careful study. The doctrine of the Trinity, for instance, is nowhere distinctly stated; but it is so constantly implied, that no Christian doubts it. Now we are quite sure that the substitution of Christ is as plainly revealed as the Trinity in Unity. The word substitution never occurs, it is true; but neither does the word Trinity. For the word we will not dispute. The fact is, all we care to contend for is that Christ did take our place as sinners, that he suffered for us, was bruised for our iniquities, was wounded for our transgressions, the Lord laid upon him the iniquity of us all, he was made a curse for us that we might be made the righteousness of God through him. We have not designedly used Scriptural language, but in endeavouring to state the doctrine of substitution we have unconsciously fallen into it as being the most apt and forcible we could find; nor has Mr. Davies succeeded in his endeavours to impose another meaning on the passages quoted.

III. We are quite aware of the use which may be made of the statements in the last paragraph. It is said the Bible does not contain doctrines; but is satisfied to teach facts; and we ought to be satisfied with facts, too. Mr. Davies does not go so far as some of his associates in disparaging doctrinal teaching; but we think that even he goes too far in this direction. He has the following sentences with others to the same effect :—

“ Before considering these words, let me give the utmost prominence possible to a truth which has a most important bearing on all explanations of the sacrifice of Christ. The

truth I mean is this—That the FACT of the Son of God dying and rising again is what the Gospel and the Scriptures present to us first, before giving us any explanation of it. . . . Observe, I do not say that explanations of the sacrifice of Christ are worthless. I do say two things; (1) That the historical fact of the Son of God dying as he did upon Calvary is much greater and more fundamental than any doctrine of the atonement can be. . . . We have a right, therefore,—and a right which it would be most desirable for us to exercise,—if we are asked what our doctrine or theory of the atonement is, to object to the question in that form. A man may be a believing Christian man without any doctrine of the atonement. If he believes in the Son of God made man, and dying and rising again, and if that knowledge gives him a real trust in the Almighty God as the Father of his spirit, he has the true faith."

Much stronger statements than these might be adduced from other writers on the same side. We reply (1) That the value of the death of Christ does and must mainly consist in its meaning and significance. The naked fact that the Son of God had come to earth, lived here for thirty-three years, and then been crucified, could only excite our wonder. It is the meaning and significance of the fact—or, in other words, its doctrine—which must transmute that wonder into adoration, love, and faith. And (2) we protest against the attempt to disparage inquiry into the doctrines, by exalting the importance of the historical fact. It is a mere controversial artifice. Those who speak thus have their own doctrine just as much as we have ours. The question is not whether we shall have any theory of the atonement at all, but which of the two we shall accept.

IV. Mr. Davies brings out into great prominence another aspect of the work of Christ, to which due attention has not been paid by those who advocate the ordinary view of the atonement, but which is nevertheless fundamental and essential to the theory held by Broad Churchmen. It is that Christ as Mediator is the Head and Saviour of the whole human family, not merely of those who believe in him. We will quote his words. After speaking of "*man* as bound into one body in Christ by the Divine love," he goes on to say—

"Now that view of man plainly involves a correlative view of Christ. If men were bound together in Christ, Christ was binding them together. If they were members, he was a Head. If they were in him, he contained them. Christ is known as the Mediator, the Redeemer, the Head and Representative of *mankind*, expressing the love of the Father towards men, declaring his forgiveness to man, uniting them in himself to the Father."

Phraseology such as this may be found on almost every page of the writing of this school. It is sufficient to reply that the relationship which Christ is here said to sustain to humanity at large is in Scripture restricted to the believing Church. "He is the head of the body, the Church." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even to them that believe in his name.*" Everywhere in the Bible repentance and faith are assigned as the necessary conditions for an interest in the work of Christ. "Whoso believeth and is baptized shall be saved; whoso believeth not shall he damned." Language cannot be plainer or more precise. Forgiveness is declared not to mankind at large and indiscriminately, but to those who believe. To the impenitent and unbelieving the message of the Gospel is "a revelation of the righteous judgment of God." It has no message of mercy, save to those who are justified by faith.

It would be easy to extend these criticisms, but it is needless. Fatal as are

the errors on which we have commented, they strike us as being far less dangerous when openly and honestly avowed than when insidiously suggested and obscurely insinuated. As regards those parts of the volume in which the doctrine of the atonement does not come into view, we cheerfully express our sense of their great merits. Did our space permit, we could quote passages displaying great power and deep spiritual insight. It is with unfeigned regret that we have felt ourselves constrained to speak thus of a volume written by one whose piety, earnestness, and great gifts, we hold in the highest esteem.

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[ *The Works of the Rev. John Maclaurin.* Edited by W. H. GOULD, D.D. In two volumes. 12s. J. Maclaran, Edinburgh.

There are few of the theological writers of a past generation whose works deserve republication better than those of Maclaurin. They offer a combination of excellences rarely found in the compositions of the same author. Hitherto he has been little known except by a single sermon, which has passed through innumerable editions, on Glorifying in the Cross of Christ. About a quarter of a century ago many of his other treatises were published, with an introductory essay by Dr. John Brown, in Collins's well-known series of Select Christian authors. We may confidently say that few of the volumes in that admirable series were more highly prized than the one of which we speak. Its readers were prepared to assent to the glowing eulogium pronounced on it by Dr. Brown—himself no mean judge—at the close of his introductory essay. He says :

“We have no hesitation in denominating him (Maclaurin), the most profound and eloquent Scottish theologian of the last century . . . The grand principles of Christian doctrine were clearly apprehended by him, and are exhibited by him in a manner peculiarly calculated at once to satisfy the understanding and touch the heart. . . We must be permitted to say that the essay *On Prejudices against the Gospel*, and the sermons on *The Sins of Men not chargeable on God*, and on *Glorifying in the Cross of Christ*, are compositions, the two first for profundity and acuteness, the last for impressive eloquence, to which, in the whole range of theological literature, we will not easily find anything superior; and that there is not one of the treatises in the volume which do not contain in them many indications of a mind of extraordinary endowments, subjected to the best of all influences and employing its best energies in the best of all causes. Maclaurin's thoughts have in a remarkable degree the characteristic of original genius; they are singularly pregnant thoughts. They germinate in the mind—there is a living spirit in them. It is impossible to read him with attention, without being, as it were, compelled to exercise your own faculties. He is a writer who requires attention in his readers; but he richly repays it. There is a depth of spiritual feeling corresponding to the extent and clearness of his spiritual discernment. Indeed he combines in an extraordinary degree excellencies which seldom meet, and have sometimes been thought incompatible; for while scarcely less intellectual than Butler, he is as spiritual as Leighton.”

To many this praise will seem extravagant and excessive. We are nevertheless prepared to endorse it with a single limitation. The publication of all Maclaurin's works was posthumous. Not one of them was prepared for the press by himself. Many of them therefore need completeness or finish. Nothing can supply the place of an author's revision. He alone can give the finishing touches to his own work. There are defects which he alone can correct, and imperfections which none but he can adequately supply. In some of the treatises this is very apparent, but in others we cannot doubt that Maclaurin had so far finished his work upon them as to consider them ready for the press. In them all we discern at a glance the hand of a master in Israel, whilst in many there is a profundity of thought, an originality, a suggestiveness, an eloquence, and an unction which leave little to be desired, and which fully warrant the laudatory words of Dr. Brown.

Few persons have read his discourse on *The Sins of Men not Chargeable on God* without being struck by a resemblance to the writings of John Foster. There is the same extraordinary acquaintance with human nature and the same sharp epigrammatic style which give such piquancy to the productions of our

great essayist. The following clauses and sentences from it will illustrate our meaning. "All men are convinced that they are sinners, but very few are convinced that they deserve to be miserable." "A principal hindrance to our embracing Christ's righteousness is the want of a due sense of our own unrighteousness." "Many men are not so sorry for their sins against God's law as for the severity of God's law against their sins." "If mortifying our corruptions be uneasy, the satisfying them is impossible." "No man can pretend that the love of God tends to impair his health and waste his fortune as the love of his lusts or his idols often does." "Religion enables a man to possess earthly objects without anxiety, by preparing him to lose them; to enjoy them without loathing, by using them in moderation; to seek them without impatience, and to loose them without despair." "What we commonly call unlawful pleasures are nothing but pleasures in themselves lawful, but procured by wrong means or enjoyed in a wrong way, either obtained by injustice or abused by intemperance." It would be difficult to alter these sentences by a single word without injuring them, and we question whether the language affords instances of a more terse epigrammatic style.

The volumes are well edited. The name of Dr. Gould, the accomplished editor of the works of Owen, lately published by Johnston and Hunter, is alone a sufficient guarantee for this. We must, however, express our regret that no index is given. In works of this kind indexes are almost essential to their permanent value; and as this is intended to be the standard edition, all facilities for reference should have been afforded. The typography, paper, and general getting up of the volumes are excellent, and leave nothing to be desired.

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*A Bible Dictionary; being a Comprehensive Digest of the History and Antiquities of the Hebrews, &c.* By the Rev. J. A. BASTOW. Longman, Brown, Green, & Co.

It may be doubted whether in any department of learning we have made greater or more rapid advances than in the knowledge of Biblical antiquities. Many circumstances have conspired to occasion this—the extension of commercial intercourse with the East; the increased facilities for travel in the countries of Scripture; the researches in Egypt and Syria; and perhaps, more than all, the growing interest in the Bible, not merely as a Divine revelation, but as a volume replete with human sympathies and instinct with life. The result of this enlarged acquaintance with Biblical matters is, that the older exegetical helps have become obsolete. No person would now think of relying on Calmet, or similar works of that period. Excellent as they may have been, vast as was the learning expended upon them, they are now out of date. Many volumes have recently appeared aiming to popularise the elaborate treatises of discoverers, and to bring the results of their researches within the reach of general readers. Almost all of these have possessed some merit, and have deserved commendation. The volume before us is no exception to the rule. Indeed, for its own specific purpose, it is one of the best of its kind. It is intended for the use of those who have little learning, leisure, or wealth, and who therefore need information in an inexpensive form, plainly given, and with as much condensation as is compatible with clearness. All these merits Mr. Bastow's "Bible Dictionary" combines. Greek and Hebrew words, where they must be used, are written in English letters. The meaning of all proper names is given, and generally correctly. The works of Osburn, Vaux, Layard, Bonomi, and J. L. Porter, are laid under contribution, and their illustrations of Scripture freely used. It is a volume containing a large amount of useful information in a condensed form, and at a moderate price.

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## Brief Notices.

*Memoir of John Brown, D.D.* By JOHN CAIRNS, D.D. Edinburgh and London.—Few men have better deserved a memoir than Dr. Brown. His character, at once manly and godly, affords an admirable study for those who wish to see true religion in exercise. His life, so full of earnest, devoted labour, offers a noble model for every Christian minister. Engaged simultaneously in the labours of preacher, pastor, theological professor, and a voluminous author, and eminently successful in all these departments, one wonders how the short and hasting hours of the day should have afforded time for pursuits so multifarious. This memoir explains the mystery. Whatever he did, he did thoroughly. Whatever he was, he was with all his heart, soul, and strength. In the retirement of a country parish he disciplined and exercised his powers; fitting himself by ceaseless effort for a nobler and wider sphere. For years he was content to remain unknown beyond the limits of his own church. But he was all the while amassing stores of knowledge, and treasuring up the results of patient thought, till at last he astonished even his friends by the value and rapidity of his exegetical publications. We know no better exemplification of the poet's line "Learn to labour and to wait." We need hardly say that Dr. Cairns has done justice to his theme. The biography will of course possess far less interest south of the Tweed than in Scotland, where he was so widely known, and where his personal labours were almost exclusively conducted. But even in England many will be glad to learn the history of one to whose expositions of Scripture they owe so much. We are sure that none will read this memoir without profit. We must not pass over without notice the exquisite portrait at the commencement of the volume.

*Thoughts on the Apocalypse.* With an Introduction. By JOHN MILLS. J. Heaton & Son.—After many years of patient labour Mr. Mills has published his work on the Apocalypse. The extent of his researches may be inferred from the fact that fifty pages are occupied with a mere statement of the various views entertained by authors whom he has consulted, who have all written on this mysterious book, and who have differed from one another in their interpretation of it; and he complains that he has found it necessary, from want of space, to omit very much more which he had prepared respecting other interpretations offered. Whilst Mr. Mills finds much

to commend in many of these writers, he is unable to agree in all points with any of them. We cannot, of course, follow him throughout his expositions. It must suffice to say that he regards the Revelation as a prophecy of Christianity in its various stages from the primitive age to the end of time. In other words he does not regard the Roman empire, or any other secular power, as being the immediate object of prophecy. Where introduced at all, it is only subordinately and incidentally to the grand design. The Church of the living God is always the main theme which is steadily kept in view from first to last. That Mr. Mills is right in his general principle, we are fully persuaded. He has worked out the details of his scheme with considerable ingenuity and general success. We cannot but especially commend the calmness and sobriety of his interpretations and the devout spirit which pervades the volume.

*Sacramental Addresses and Meditations.* By the late Dr. BELFRAGE. Sixth Edition. Oliphant and Co.—The writer of this brief notice must confess to a frequent difficulty in his addresses at the table in administering the Lord's Supper. He has been perplexed how to secure appropriateness on the one hand, and yet avoid sameness on the other. He believes that many brethren feel a similar difficulty. The address ought to be specific, and adapted to the occasion; and yet if this be done it seems almost impossible not to follow the same train of thought which has been pursued on previous occasions. Dr. Belfrage was considered to have a peculiar gift in the administration of the eucharist, and his help was eagerly sought at the sacramental services of the Presbyterian Church. This volume contains a hundred addresses delivered by him on such occasions, and will be found exceedingly suggestive to ministers preparing for that solemn and affecting ordinance. In the words of Dr. Balmer "they are characterized by extraordinary variety and richness, and what was hardly to be expected in combination with these qualities by great appropriateness." We likewise commend them to private Christians as being admirably adapted to direct and animate their thoughts in their devotional retirement, before partaking of the memorials of their Saviour's death. The high estimation in which the volume is held may be inferred from the fact that the present

is the sixth edition called for within a short time.

*Our Year: A Child's Book in Prose and Verse.* By the Author of "John Halifax." Illustrated by CLARENCE DOBELL. 5s. MacMillan.—Every reader of "John Halifax"—that is to say nine-tenths of the whole reading community—will be anxious to meet its authoress as often as she appears in print. In the present volume she assumes a somewhat new character, and writes for the young. Her prose and verse will delight the heart of many a child. She gives under each month a most interesting description of the aspects of nature, and the progress of the year, and two short poems, the spirited narrations and flowing rhymes of which cannot fail to interest every child who is so fortunate as to possess a copy. We need not say that the sentiment pervading the whole is admirable. Among the many books for the young which have issued from the press within the last few years we hardly know a better one than this. The illustrations, however, are hardly equal in merit to the letter-press. They are stiff and wooden, and seem to have been drawn from the lay figure rather than the living form.

*Calamity Sanctified: A Sermon* by the Rev. CHARLES STOVEL. 6d. Houlston & Co. A discourse very characteristic of Mr. Stovel in his best mood. The occasion was one to elicit all his powers. Captain Fell, the commander of the *Allen Gardiner*, who with seven associates in the Patagonian mission, was barbarously murdered in Tierra-del-Fuego at the close of last year, was a friend of Mr. Stovel and a member of his church, as was Mrs. Fell, his widow. The narrative here given of the massacre is most touching, and the discourse deduces some very useful lessons from the mysterious event. To induce our readers to purchase it, we only need add that it is "published at the request of the church, for the benefit of Mrs. Fell and her orphan child."

*The Carrubbers'-close Mission: its Planting and Firstfruits.* By JAMES GALL, jun. Gall & Ingliss; Houlston & Wright. Carrubbers-close is the name of one of the back slums of Edinburgh, in which, some months ago, a mission was established by a small party of lay evangelists belonging to various sections of the Christian Church, who have continued to labour with devoted zeal and glorious success. Among the many narratives of similar enterprises which have lately been published, we have seen few if any which call for deeper gratitude than this. Much will be found in this little volume adapted both to en-

courage and to guide those who are addressing themselves to work of this kind. We bid the labourers God-speed, and wish a wide circulation for the narrative they have published.

*Publications of the Baptist Tract Society.* Elliot Stock. The tracts lately issued by this society are quite equal to those which have been so often commended in our pages. Plain in style, orthodox in sentiment, "holding fast the form of sound words," practical and forcible in appeal, they are well adapted for general distribution, and by the blessing of God may be made largely useful.

*A Blow at the Root of Puseyism. An Appeal to the Protestants of the Empire.* By JAMES MULES, LL.B. H. J. Tresidder. 6s. Mr. Mules was till recently a clergyman of the Church of England. Having adopted our views of baptism, and acted upon his convictions by being immersed at Trinity Chapel, Southwark, he here publishes the address he delivered when he was baptized, with a preface pointing out how correct views of this ordinance would cut up by the roots all sacramentarian heresy. The history given of the workings of his mind upon the subject is deeply interesting and most instructive.

*Law and Gospel: Discourses on Primary Themes.* By the Rev. G. C. HUTTON. Oliphant & Co. The primary themes discussed in this little volume are Law, Sin, Satisfaction, Justification, the Gospel Message, and Revival. It is full of thought and power. The logic is close, rigid and unflinching; the doctrines maintained are those of the standard orthodoxy of our evangelical churches; some of the phraseology may be open to exception, and here and there we have marked a statement as doubtful, or unsupported; but on the whole the discourses have our warmest commendation. They are rich in evangelical truth, and display powers of no common order.

*The Denominational Reason Why; giving the Origin, History, and Tenets of the Christian Sects, with reasons assigned by themselves for Specialities of Faith and Forms of Worship.* Houlston & Wright. In the form of question and answer, the characteristics of each Christian sect are given with a fair measure of completeness and impartiality. We might object, as inadequate, to the defence of our baptismal doctrine, which professes to be extracted from a controversial tract of the date 1742, and might complain of the portrait of Robert Hall as a libellous caricature. But on the whole the volume does tolerable justice to the various denominations, and we are satisfied that where

the editor has failed, it has not been from any desire to misrepresent, but from his inability to occupy the precise point of view held by those of whom he is speaking.

*Secret Prayer.* By the Rev. CHARLES STANFORD. Price 3d. Jackson & Walford. Of this beautiful discourse we need say no more than that it is worthy of a place in the volume of "Central Truths," and is scarcely if at all inferior to the sermon on "Friendship with God." Mr. Stanford could hardly have selected a topic more appropriate to his own order of mind. We wish for it a very wide circulation, for none can read it without profit.

*The Dawn of Love.* By CALDER ELIOT. 1s. J. Blackwood. Cuthbert meets Nye in the streets of the city, offers her his arm, which she takes, and they walk together

home. They talk poetry, "such as had birth from Spenser, Hogg and Scott," and meet again on the banks of "an unchristened stream." In due course they are married, have a family, and die in good old age. All this is described in forty-one stanzas, which, costing about a farthing apiece, are dear at the money.

*Christian Baptism.* By BAPTIST W. NOEL. 6d. Nisbet & Co. An admirable little pamphlet of seventy-four pages, in which the Scriptural doctrine of baptism is stated with remarkable clearness and force. We do not know a better manual on the subject than this. Those who wish to put into the hands of friends a plain statement and defence of our views, will find here exactly what they want.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

BRISTOL COLLEGE.—The annual meeting of this Institution was held on June 27th, at Broadmead Chapel. The Rev. J. Wenger read and prayed. Essays were then read by Messrs. Reed and Rose, two of the senior students, who are about to leave the college to labour in India. The Rev. F. Trestrail then read an excellent and appropriate address to the students of the college. The business meeting was immediately afterwards held in the vestry of the chapel, presided over by W. D. Horsey, Esq., of Wellington. The report stated that there were at the commencement of the session twenty-one students in the college, seven of whom had left during the session, or were now leaving. Five others had been admitted, and one or two other applications remained to be decided. The reports of the examiners had been very satisfactory. Mr. G. C. Ashmead, the Secretary, in the absence of the Treasurer, read the annual statement of accounts, from which it appeared that the balance due to the Treasurer at the end of the previous year (190L 3s. 9d.) had been increased during the year to 395L 18s. 3d. Several resolutions were then passed, including one of thanks to Mr. Trestrail for his address. The following resolution was also passed:—"That the report of the Committee be adopted, and, together with the Treasurer's account, and reports of the examiners, be printed; and in accordance with that portion of the report which re-

commends that, during the present Presidentship, there should be a third tutor, the Rev. F. Bosworth, M.A., be appointed to that office, and that his salary be 150L per annum." The report and the speakers expressed the utmost satisfaction that Mr. Bosworth had accepted the office of tutor, the duties of which it was hoped that he would be able to discharge, and still retain his position as minister of King Street Chapel. The President was desirous that 100L per annum should be considered as relinquished by himself in consideration of the increased expenditure of the society.

RAWDON COLLEGE.—The annual meeting of this Institution was held in the Library of the new building, at Rawdon, on Wednesday. A considerable number of ladies and gentlemen assembled, and the proceedings throughout excited great interest. The Rev. Dr. Acworth presided. The report commenced by congratulating the meeting on this the first gathering in the new college. In the erection, cost of ground, furnishing, &c., and in the loss upon the premises at Manchester, purchased some years ago, but re-sold, a sum of 12,000L had been expended; to meet which there were, firstly, donations of somewhat more than 10,000L; secondly, a few promises not as yet redeemed; and, thirdly, the value of the old premises at Horton. The number of students during the year in the college was twenty-six, so that it was quite full. Three or at most four vacancies would be left for the ensuing session; but a much larger number of candidates had presented them-

selves. Out of these, nine had appeared for examination, and the Committee thought so favourably of all, that they much regretted being unable to admit more than the above number. A strong appeal was made for additional support, not without reference to the prospect of enlargement—a measure which the growing wants of the churches and the increasing number of applications already render highly desirable. The reports of the examiners with respect to the work of the students through the session were then read. The testimony of these gentlemen was highly favourable. The financial statement showed a balance in hand, less, however, than that of last year. After the report, the usual resolutions were moved and seconded by the Revs. Dr. Evans, W. F. Burchell, C. Larom, J. Hanson (Huddersfield), S. Green (London), S. G. Green, B.A.; with Messrs. Illingworth, Aked, Bilbrough, Fyfe, Stead, and other ministers and gentlemen.

**BAPTIST BUILDING FUND.**—The thirty-fifth anniversary of this Society was held at the Mission House, Moorgate-street, on Tuesday, the 10th instant, when J. H. Allen, Esq., the treasurer, presided. In the last year eighteen churches were assisted by loans and grants, amounting to 1,835*l.* A balance of 156*l.* 7*s.* 4*d.* remains in the hands of the treasurer. This large balance is occasioned by a remittance from the Liverpool Auxiliary, received the day before the annual meeting. A few months since, a question was proposed in the committee as to the course to be adopted if applications were received for assistance in building chapels in new and populous neighbourhoods. A sub-committee was appointed to consider the question, and also by what means the income of the fund might be increased. The following recommendations are taken from their report to the general committee:—"That an effort be made to raise during the next five years the sum of 10,000*l.* That application be made to the churches for public collections for this object. That, to provide some security against the possibility of the Fund at any time falling under the control of a few irresponsible individuals, all donors of 50*l.* to aid in raising the above sum of 10,000*l.* be life members; and that every church of the denomination contributing not less than 5*l.* annually be entitled to send the pastor and one representative to attend and vote on the committee." The sub-committee recommended, also, that "promises be made of loans for the erection of new chapels." The payment of the loan to be dependent on "the approval of the plans by the committee, the duly vesting of the

property in trust, and the raising by the church of one-half the required amount." One of the resolutions adopted at the annual meeting had immediate reference to these suggestions:—"That, at an early period, a special meeting be held at Holford House, or other suitable place, with a view to carry out the recommendation of the sub-committee to raise, during the next five years, the sum of 10,000*l.*" If the wealthy members of the denomination, and the churches generally, are induced to carry out the recommendations of the sub-committee, the Baptist Building Fund will not only be enabled to assist in the payment of debts already contracted, but also of widely extending the Baptist denomination. It will thus become a blessing to the churches, the value and importance of which it is scarcely possible to exaggerate. Several gentlemen have promised to contribute 25*l.* annually for the next five years, and others have engaged to give less amounts. It is hoped that many will be led to follow their noble example.

**LEE, BLACKHEATH.**—On Sunday, the 24th June, the Rev. R. H. Marten, B.A., had the satisfaction of announcing to his congregation that the debt on their chapel and school-room was entirely liquidated. This gratifying circumstance is mainly attributable to the generosity of those gentlemen who, in the first instance, had kindly undertaken the responsibility of the contract with the builder. This is a matter for very devout thankfulness to the Giver of all good. On Tuesday the 5th inst., the Rev. W. Landels preached the fifth anniversary sermon, and on the following Sunday the Rev. R. H. Marten took the morning, and the Rev. F. Tucker, B.A., of Camden-road, the evening service. On Thursday, the 21st inst., a social meeting was held in the school-room to receive the final contributions of those who had taken cards or given promises of help, on which occasion the money paid in more than met the balance then due to the Treasurer. The usual weekly evening prayer-meeting on the following Monday was made a special thanksgiving service in grateful acknowledgement of these auspicious circumstances.

**UXBRIDGE.**—Interesting services in connection with the fourth anniversary of the settlement of the Rev. G. Rouse Lowden have just been held. On Tuesday, the 10th July, a tea-meeting was held in the school-room. The Rev. Samuel Martin, of Westminster, preached. On the following Sunday the Rev. W. Fish preached two sermons. Friends at a distance are reminded that pecuniary help is greatly needed to liquidate present liabilities.

**ST. PAUL'S CHAPEL, SOUTHSEA.**—Near the close of the past year, the friends of this place determined to make an effort for the erection of a good lecture and school-room. On the evening of Thursday, July 5th, a meeting was held, at which the Mayor of Portsmouth, W. H. Garrington, Esq., presided. A large number of persons took tea together, and a first stone was laid with due ceremony. The following gentlemen took part in the proceedings:—The Revs. J. W. Banks, T. Squance, T. Davey, H. H. Cullis, G. Arnot, J. Davis, H. Kitching, J. B. Brasted, F.G.S., Alderman Crasweller, T. C. Haydon, Esq., and the Rev. J. Hunt Cooke, minister of the chapel. 100*l.* more will be needed for fittings, &c., of this a large portion was promised at the meeting.

#### PRESENTATIONS AND TESTIMONIALS.

**KINGSGATE CHAPEL, HOLBORN.**—On Monday, the 25th June, a very interesting meeting was held; the pastor, the Rev. F. Wills, presided. Several addresses were delivered, and Mr. S. May, on behalf of the members of the church, presented the pastor with a purse of gold, as a testimony of their esteem and appreciation of his labours. Mr. Wills, in returning thanks to the friends for this mark of their esteem towards him, took occasion to refer to some of the details respecting the cause in which they were all interested, and particularly in relation to their new chapel, and the various institutions connected therewith, during the seven years he had laboured amongst them. Upon a review of the whole he considered they had abundant cause to "thank God, take courage, and go forward."

**BADCOX-LANE, FROME.**—On June 29th, the friends connected with this place of worship presented to Mr. H. Coombs, the senior deacon, a handsome silver tea-pot and gold pencil case, with an inscription expressive of personal regard and gratitude for his long and faithful services for a period of thirty years. The elder boys of the Sunday-school likewise presented their teacher, Mr. W. Taylor, with a handsome silver pencil-case.

#### RECOGNITION AND ORDINATION SERVICES.

**OAKLANDS CHAPEL, SHEPHERD'S BUSH.**—The Rev. Charles Shakspeare having accepted the invitation of this church, services were held on Thursday, the 5th

inst., to welcome him. The Rev. Hugh Stowell Brown preached in the morning. At five the friends assembled in the school-rooms to tea. A public meeting followed. Frank Crossley, Esq., M.P., occupied the chair, and, after the meeting had been opened by devotional exercises, suitably addressed the assembly. Mr. Bugby then read a statement in which some striking facts were brought forward. The chapel cost 4,200*l.*, besides materials given, and it is entirely free from debt, and stands on unencumbered freehold land which had been given. Addresses were delivered by the Revs. John Stoughton and W. G. Lewis appropriate to the occasion, and the pastor, the Rev. C. Shakspeare, made some excellent remarks, stating his own views in a plain and unmistakable manner, and explaining what he felt to be his duty in undertaking the pastorate of the church.

**RYDE, ISLE OF WIGHT.**—On Thursday evening, May 31st, a service was held to recognise the Rev. J. B. Little, late of South Molton. Addresses were delivered by Revs. H. Kitchin, J. Davis, J. Grey, R. Caven, and J. Hunt Cooke. The new pastor commences his work with encouraging tokens of success, and the attention and sympathy of friends of the Baptist denomination who may visit this fashionable watering-place during the summer time, are earnestly requested.

#### MINISTERIAL CHANGE.

The Rev. J. Jones will resign the pastorate of the Baptist church, Towcester, at the end of March, 1861. In the interval he will be happy to receive communications from vacant churches.

#### RECENT DEATH.

GEORGE STEVENSON, ESQ.

On Lord's-day morning, June 17th, in the seventy-first year of his age, this excellent man, well known as taking an active part in the management of our Missionary Society and other denominational institutions, entered into his rest. His transition from earth to heaven was almost instantaneous, and was so entirely and mercifully unattended with the ordinary pains of dissolution, that it was long before the fact of his departure could be realised. He had indeed for some considerable time previously been subject to violent seizures of an asthmatic kind, which were understood to indicate disease of the heart; but as he had not for a few weeks past suffered from this cause, immediate danger was not apprehended. On the preceding day he had greatly

enjoyed the pleasures of his family circle, enlarged by the company of a few young relatives. The evening had been spent in agreeable conversation, intermingled with music, of which he possessed an accurate knowledge, and with which, whether instrumental or vocal, when well executed, he was always charmed, followed by family prayer. When his young friends left they expressed the hope that he had not felt wearied or inconvenienced by their company; to which he replied that, on the contrary, it had afforded him real pleasure, and had left no sense of fatigue. After the others were gone, one who remained proposed that before they retired to their chambers they should sing Newton's hymn for Saturday evening, and sat down to the instrument to lead it; not however perfectly remembering the tune, he went to the piano himself, and played it through. Little did any of them imagine in what a new and unexpected form of blessedness to him the prayer would be answered.

"When the morn shall bid us rise,  
*May we feel thy presence near,*  
*May thy glory meet our eyes*  
 When we in thy house appear.  
 There afford us, Lord, a taste  
 Of our everlasting feast."

The night was passed in quiet slumber till about five o'clock, when he experienced some uneasiness, and at six he left his bed, saying, that he feared an attack was coming on. He sat down in an easy chair, and had scarcely done so, when his head fell gently against his wife's shoulder, and without a word or a sigh he was gone! The last earthly utterances that fell upon his ear, were those lines in Beddome's hymn on Faith, repeated to him just before he rose from his bed—

"To him it lifts the soul  
 In times of deep distress;  
 Flies to the fountain of his blood,  
 And trusts his righteousness."

And before the sound of that precious melody could well have died away, the unveiled "glory" had "met his eyes," and he was standing in the beatific presence of the Lord.

Mr. Stevenson was a grandson of Abraham Booth; and it may be mentioned as a remarkable circumstance that he was united in marriage to a grand-daughter of Benjamin Beddome; both of them men of deservedly high reputation, not only among our churches, but the former by his "Reign of Grace," and the latter by his "Hymns," in a circle far beyond the limits of a single denomination. Mr. Stevenson was baptized with his four sisters, in the early part of the year 1825, by Dr. Steane, at Camberwell, who a few days before had

also baptized their mother, one of the daughters of Mr. Booth. He was shortly after called to the deacon's office in the Baptist church, Silver Street, Taunton, the duties of which he continued to discharge with equal honour to himself and advantage to the community until he left Taunton in 1846. He then came to reside at Blackheath, where he usually attended on the ministry of the Rev. Joshua Russell, although he did not formally become a member of his flock, as his Taunton friends were unwilling to allow him altogether to withdraw from them or nominally to lay down his office.

At the period of leaving this place he retired from business, and employed his time in religious and benevolent occupations. He was a man of generous habits, and often contributed not only openly, but in a quiet and anonymous manner, to objects of Christian charity. The last letter he wrote was to transmit a handsome donation to an orphan asylum in the country. Integrity, based on Christian principles, characterized all his secular transactions; and in contrast with the more flexible morality of worldly men, imparted a dignity to his conduct in daily life which some may have equalled but few have surpassed. He was rather reserved than communicative in conversation, and especially in relation to the religious exercises of his mind; but an unblemished deportment, a lowly temper, and a kind and gentle carriage, bore testimony to his habitual watchfulness, and evinced a close walking with God. The nature of the malady to which he was subject awakened apprehensions, which he shared in common with his friends, that the final event, whenever it arrived, would take place suddenly, as it proved; and there is reason to believe that the idea, though it sometimes produced a certain depression of spirits, had grown familiar to his thoughts, and led him to live all the nearer to the Cross. His family prayers, and occasional observations, and the texts he most frequently repeated, showed with what renunciation of self-righteousness, and self-dependence in every form, he was relying alone upon the atoning sacrifice of the Redeemer, and looking to him for support and consolation in the final moment. Thus no passage of Scripture was oftener quoted by him than that in which the apostle, expressing his own solicitude in the prospect of the grand closing realities, says, "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And evidently dwelling on the probably approaching termination of his course, he

frequently also repeated that concluding verse of one of our sweetest hymns:—

“O, Jesus, be my constant guide;  
Then, when the word is given,  
Bid Jordan's narrow stream divide,  
And land me safe in heaven.”

To him the “stream” was emphatically

“narrow,” and took but a few moments to cross; and now he is not only “landed,” but dwells, and dwells eternally, “in heaven.” Dr. Steane, who was related to him by marriage, preached his funeral sermon, which we understand is about to be published.

## Editorial Postscript.

**HARVEST HOMERS.**—The following appeal which is in circulation through the County of Norfolk has been forwarded to us for insertion. Our readers will agree with us that it is appropriate and well-timed.

*“The feast of harvest, the first-fruits of thy labours which thou hast sown in the field, and the feast of ingathering which is in the end of the year, when thou hast gathered in thy labours out of the field. . . . all thy males shall appear before the Lord God.”—EXODUS xxiii. 16, 17.*

*“If ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings.”—MAL. ii. 2.*

God, in his wisdom, established a solemn service to be held by the Jews at the commencement as well as at the close of each harvest, and as they were enjoined thus to introduce an event, not peculiar to their dispensation, but which occurs every year to us as it did to them, and lays us under similar great obligations to God; would it not be in accordance with his will, if his people of the present day were also to adopt a special service prior to the harvest, and thus show that the Christian feels equal gratitude with the Jew even for temporal mercies.

Now that Judah's harp is mute, and the hosts who met to inaugurate the harvest, no longer offer this service of love; ought not the spiritual seed of Israel, so highly blessed by Israel's God, to catch up the sacred theme and unite in sending to heaven a holy anthem of joy and praise?

Besides the fact that these services were divinely appointed, there are reasons for their establishment.

Communion with God should precede all our principal engagements; thus the Christian begins the day and introduces the partaking of food by prayer and praise. Ought not then the great annual ingathering, on which depend national prosperity and our very lives, to be in like manner commenced?

The work of harvest is performed by labourers in large companies, amongst whom customs prevail, dangerous to morality. Also experience has shown that the close and continuous companionship with profane persons produces a demoralising effect on the minds of the pious.

Now, the Church is yearly injured by the relapsing of its members into a worldly state during the harvest; whereas, if rightly improved, the season would awaken gratitude and praise, and lead to the advancement of Christianity.

It is therefore respectfully and affectionately submitted for the consideration of God's people, the desirableness of establishing on some day, late in July, or early in August, of each year, a religious service, having special reference to the great approaching event, viz., the Harvest. The objects to be promoted being—1st. That gratitude to the bounteous Giver of all be aroused and increased, and our entire dependence on him illustrated. 2nd. That the weak and wavering of God's people, who do the work of harvest, may be cautioned against their peculiar temptations. 3rd. That all Christians who engage in harvest work may be stirred up to adorn their profession, and seek to bring their fellow-labourers to a saving knowledge of the Gospel. 4th. That earnest prayer be made to God to uphold his people, to bless their labours, and to grant suitable weather for their work.

Dear Christian brethren, will you assist to re-establish a service (first enjoined by the God of love upon his favoured people), which by the divine blessing, may yearly tend to the good of our beloved land, to the moral and spiritual benefit of our fellow-men, and to the glory of the great Lord of the Harvest.

# THE MISSIONARY HERALD.

## HUMAN SACRIFICES BY THE KHONDS.

WE have received the following interesting letter from the Rev. J. Buckley, of the General Baptist Mission, occasioned by a recent article on the above-named subject in the HERALD. Its testimony to the correctness of the statements therein made is most valuable, as Mr. Buckley has had *personally* to do with these people, and his observations are those of an eye-witness. We read the communication with unusual pleasure, on account of a somewhat intimate acquaintance with the writer, dating back as far as the year 1833, when he was, for a short period, preaching to the Church at Market Harborough. It is very pleasant to renew that intercourse at this distance of time and place; and the interchange of such friendly communications between those who are connected with sister societies cannot fail to maintain that spirit of Christian love and sympathy which at present exists, and the extension of which will tend greatly to promote the great object we all have in view.

“ I have just been reading in my distant Eastern home the article on ‘ Human Sacrifices by the Khonds,’ in the HERALD, for March, and as I have for some years past felt much interest in the efforts for the suppression of these cruel and revolting rites, I will, with your permission, trouble your readers with a few additional observations. And, first, let me explicitly state that the affecting details given in this article are not at all exaggerated. I have conversed with many who were themselves rescued from this horrid death, and who had repeatedly witnessed the perpetration of the bloody rite, and could easily add other disgusting circumstances; but I spare your readers the recital. Enough has been stated to show to how low a depth sin and the devil have reduced man, and to prove how much he needs that blessed Gospel, which is the only hope for humanity.

“ Reference is made to the difficulties with which Government has to contend in assailing the cherished rites of a sanguinary superstition; but, I think, that all who are familiar with the subject, will admit that justice is not done to the zealous and persevering efforts which have been made to suppress the revolting practice; efforts which, I trust, you will permit me to add, have been in the highest degree honourable to the ability and humanity of the officers employed in this work of mercy. It is said that ‘ our political power existed in India for nearly two centuries before any attempt was made to put down’ the sacrifices; but the fact of the case is, that it is not yet a quarter of a century since the atrocious rite, that from time immemorial has been perpetrated by the barbarous Khonds, was first disclosed to the civilised world. It was at the time of the Goomsoor war, in 1836, that it first became known. Mr. Russell, a distinguished member of the Madras Civil Service, who was employed in the suppression of the insurrection in Goomsoor, was the first who discovered the existence of the rite of human sacrifice among the Khonds. He brought it to the notice of the Government which he served in his report on the affairs of Goomsoor, dated 12th Aug., 1836. The Madras

Government, in acknowledging the receipt of his report, observed, that they considered it 'very desirable that measures should be taken for procuring the abolition of the practices of infanticide and human sacrifice,' adding, 'Wherever British influence already prevailed, or could be newly introduced, it should be vigorously exercised for the suppression of these barbarous rites.' And it has been 'vigorously exercised' from that time to the present. Whatever may have been the shortcomings of the Government of India, it deserves great credit for the zeal and earnestness with which it has prosecuted this work of mercy.

"It will, no doubt, be highly gratifying to your readers to know that a considerable number of those who have been rescued by the mercy of God from this bloody death, have been led by heavenly grace to present themselves 'a living sacrifice, holy, and acceptable unto God.' As many as two hundred and fifty rescued Meriahs (a Meriah is an intended victim) have been placed in the Mission schools at Berhampore (Ganjaus), Balasore, and Cuttack. A goodly number of them have been led into the way of life, and one of the earliest boys rescued is now an ordained preacher of the Gospel. There are also several villages of rescued Meriahs in Goomsoor; and recent intelligence from the agency for the suppression of the sacrifice gives cheering accounts of success; but vigilance will no doubt be long required, or the ground gained may be easily lost. The number who have been saved from death by these benevolent operations, since 1836, has been, I suppose, not less than two thousand. Any of your readers who may wish to know more on this deeply interesting subject, will find ample details in the 'Selections from the Records of the Government of India (Home Department) No. V. History of the Rise and Progress of the Operations for the Suppression of Human Sacrifice and Female Infanticide in the Hill Tracts of Orissa.'"

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## FOREIGN INTELLIGENCE.

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### INDIA.

#### DELHI.

Under the date of February 2nd, Mr. Broadway gives an interesting account of his portion of the work at Delhi.

"On week-days I have street-preaching in different places for four, or five hours every morning and evening. I visit and have visitors in the day, and also two night services. On Sabbath-days I have two regular services; one in the morning, which is conducted by myself, and another in the afternoon, which is conducted by my native assistants alternately. I am trying to induce the people living near me to attend these services. I have not yet a proper place for them to assemble in, but there is an old building attached to my house, a part of which I intend to convert into a chapel, and a part into a school, as soon as I can obtain means; and then I shall have everything complete and comfortable about me.

#### THE PEOPLE'S FEELING TOWARDS CHRISTIANITY.

"The people are exceedingly eager. Our preaching-stands are attended by crowds; and scores of serious, thinking, dejected countenances, which indicate smitten hearts, might be noticed as the terrors and the mercies of the living God are declared by the preacher.

"One evening we were going down the main street to preach at the Bumbah, opposite the old king's palace, and, according to practice, of talking to people in the way. I commenced a conversation on religion with some respectable high caste Hindoos, who were also going the same direction. They listened attentively; and when I was done speaking, one of them said 'Sir, who

among the inhabitants here is not convinced that Jesus Christ, whom you and your coadjutors set forth as the Saviour of mankind, is the true one; for he conquered sin and death, which none of those in whom they trust have done, whether they be Hindoos or Mussulmans? 'How is it then, I said, that they don't give up those false Saviours, and follow the true one?' He was silent for a few minutes, and then said, 'The world, the world is a log with formidable chains, not to be shook off by human effort.' I was going to speak again on the strength imparted by Jesus Christ to his people against the world, but he said he and his friends had an engagement, and begged to be excused for the present.

"Our night services are also well attended; and it is very cheering to see the people uniting in worship, as if they were experienced Christians. They are, no doubt, every one of them convinced of the truth of the Gospel; but I shall not say a word to them about making a public avowal of it, because I wish them to feel the need of a Saviour fully, and then to do so of their own accord.

#### PRIDE FALLS.

"Last month a young Brahmin joined our Church. I baptized him in a branch of the canal which runs through the city. When we came to the stream, people ran

Mr. Smith, "obliged to stay at home by a pouring rain," has favoured the Secretary with a longer letter than he has written since his return. After speaking of the beneficial change the cold weather has wrought in his health, he proceeds to details of mission work.

#### NATIVE PASTOR ORDAINED.

"On the 3rd of February we had a most important service at Purana Killa, Old Delhi. It was the ordination of Brother Bhagwan to the pastorate of the Church that God has gathered together there. The brethren baptized number forty-six, all males, and mostly heads of families. There are many inquirers; and as they have now got a well-qualified pastor, there is every prospect of a strong Church being raised. We have a good school, taught by a native Christian; and there are many other villages near containing numbers of hopeful inquirers. But I am forgetting the ordination service. Brother Parsons read and prayed; Bernard addressed the Church; I asked the usual questions and offered the opening prayer; Brother Broadway gave the charge to the pastor; Brother Evans, of Muttra, concluded by an address and prayer. Crowds of people attended, and the deepest interest was manifested. What a change has taken place here! About three years ago the place was occupied by three regiments of mutinous Sepoys; now

from all parts; and both banks were soon crowded. The native brethren who were present sang a hymn; after which I addressed the spectators on the necessity of believing in the Lord Jesus Christ; then the proud son of Brahma took off the sacred thread and cast it away before the gazing multitude of his countrymen of all castes, who whispered he was a Brahmin, and followed me into the water, an humble penitent, and was buried with Jesus Christ by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so he might also walk in newness of life; and as we came out, the native brethren struck up another hymn. I then offered up thanks to God for having rescued one soul more from the hands of Satan; and we returned home. It was a strikingly solemn night; and I cannot express with my pen what I felt. The convert is not an educated man, but possesses all the natural intelligence of his class, and I believe is sincere in the step he has taken, for he has stood persecution, and also the loss of his living, for the Lord's sake.

"I have five more very respectable, well-educated young Hindoos and Mohammedan inquirers who, I think, will also soon join the Church. One of them is now sitting opposite me at the table, investigating the character and office of our blessed Lord."

by a pouring rain," has favoured the Secretary with a longer letter than he has written since his return. After speaking of the beneficial change the cold weather has wrought in his health, he proceeds to details of mission work.

it contains a Christian Church; and at the sound of the Sabbath bell, numbers wend their way to the house of God to worship him.

#### NATIVE PREACHERS AND PASTORS.

"If you look at a map you will see Purana Killa is a short distance from Delhi, on the Muttra road. About ten miles further on the same road is Farreedabad and Ali, two villages, from each of which I have baptized one native. This important district is now transferred to Bhagwan, and he will work on towards Muttra, until Brother Evans and he meet. I hope we shall gradually be able to get a series of stations occupying all the road from Delhi to Muttra. It contains a number of important little towns and large villages. Then again on the line of rail which is being constructed from Delhi towards Bulund Shahar and Allygurh, we are spreading out. Shahdra is the first place, and is only three miles distant; the rail will pass close to it. Here we are building a chapel. Eleven men have been baptized, and we are going to ordain our aged brother.

Mahar Das, pastor, as soon as the chapel is finished. A school also is in operation, taught by a native Christian. Ten miles towards Bulund Shahar is a very important little town, called Gadee-ud-deen Naggar, close to the River Hindun. Here I have baptized one man; and there are numbers of very interesting inquirers. As soon as ever I can find a man, I shall settle him here. The rail will pass close to the town, and hence it can be visited by a missionary very easily, and thus be well superintended. I shall take up Bulund Shahar also, if the Lord provides us with a suitable agent. Indeed, I am most anxious to lay hold of some of these surrounding towns with as little delay as possible.

#### WHO WILL DO THIS?

“There is a young man here belonging to Her Majesty’s 88th, whom I baptized early last year. He is a tried Christian, unmarried, and full of zeal; but he wants more education. If any friend would give £50 per annum for two years, we would take him as a missionary student; and I am persuaded we should do well. He is by no means an ordinary man as to piety and perseverance in the Lord’s work. I enclose a note from an officer of his regiment about him. Brother Broadway’s district is the north-west part of the city, and branches off towards Kernaul, which is entirely unoccupied. Subzi Mundi, about two miles distant from Delhi, is a very important place; and here a native Christian and his wife have been located by Brother Broadway, and a school commenced. It contains many hopeful inquirers; and I have no doubt our brother will speedily reap fruit. The southern district is very hopeful, and contains hundreds inquiring the way to Zion. Pahar Gunge, about a mile from the Ajmere Gate of the city, on the Kutub and Goorganw road, contained about twenty native converts; and Brother Parsons is taking the necessary steps as speedily as possible to form them into a Church under a native pastor. Some four miles distant, in the same direction, is Madrassa and Ali Gunge, where there are three native converts; and we hope soon to place a preacher here, as well as at Marowly. In this direction there is no limit to Brother Parson’s field; and, with his plodding perseverance, I have no doubt he will soon occupy a good deal of ground. In Delhi our agents are very much like town missionaries. In my part of the town I have three native brethren, occupying three positions; forming three centres of labour. They have each a school where they live; and besides this, they visit from house to house. Thus we have sixteen

native agents employed, at a cost of about £20 per month, and we shall increase them as fast as the Lord gives us suitable men; as to means, the Lord will provide. We shall get liberal support in India, and many friends in England will support native preachers; so that I hope we shall have no need to touch the general funds of the mission, except for our own personal support. During the month of January I was privileged to baptize sixteen converts. There is a little lull in the numbers who were coming forward, in consequence of persecutions; but this will, I am persuaded, be overruled for good, as there is no falling off in the attendance on the means of grace. Our inquirers’ meetings are as full as ever. Thus the men are only becoming more mature, and better fitted to adorn the Gospel. I feel persuaded that if we persevere, there will be soon large numbers gathered into the Church.

#### PLANS OF PROCEDURE.

“I cannot, as you must perceive, answer categorically your questions regarding number of agents, cost, and extent of ground to be occupied. We just wait on Providence for both men and openings, and try to be ready to follow. We appear to be getting on slowly, and I get impatient; but it is a work of time to organise new stations, and supply them with suitable men. I baptized a man a fortnight ago who is likely to be very useful. He knew Mr. Thompson, and has been more or less acquainted with Christianity for the last twelve years. Here is a man prepared to our hands, and he has begun to work in a little district. Not a word has been said by him or us about salary; but he must live; and hence, without any stipulation, we shall give him just what we think sufficient to support himself and family. This is the way we are generally acting. If the Lord gives us suitable men, he will also give us necessary means. There are several Gurns likely to join the Church. If they talk about living, after becoming Christians, we fight shy of them; if, however, they come forward, trusting in God and asking no questions, we usually set them to work and provide them with food. I met a man a little time since who is a regular preacher of the Gospel. He got a small tract containing a compendium of Christianity, and a refutation of heathenism; and since then he has wandered about among his disciples telling them of Christ. Thus God does his own work by his own means. It has required all my efforts to keep the Propagation Society’s agents out of our little flocks in Delhi. Mr. Skelton, the missionary, is friendly; but some of the native agents are most unscrupulous, denouncing

us as interlopers; and stating that as we have not got gowns from the Queen, we are not proper ministers. All sorts of worldly inducements are held out to our people. Mr. Skelton disavows the procedure, but still it is persevered in; and I go on as though they had no existence; for I find it no use taking any notice of them. As yet they have not been able to get any of our people, and they are unpopular. Still this competition hinders us from pressing our people to do much. This will come

right by degrees. At present we must secure the field; for I have no notion of others reaping the fruit of our labours, and that of our predecessors. The large amount of preaching we carry on has at last forced them (the Propagation Society) to begin and follow our example; and now daily they occupy a preaching-stand in the Chouk. In this we rejoice. If they will emulate us in preaching Christ, we shall have little to quarrel about."

Mr. Parsons has forwarded a sketch of his mode of operations in the Third, or Southern District, his coadjutors are four native brethren; viz., one preacher, two school-teachers, and one Scripture-reader.

"In order the more effectually to work this field, and to scatter more widely and regularly the good seed of God's word, I have adopted the following systematic plan—thus dividing the work into nine different departments. Of these I will treat briefly in succession:—

"1. PUBLIC SERVICES.—These are conducted seven times during the week: *four* on the Sabbath, *one* on Tuesday evening, *one* on Wednesday evening, and *one* on Friday evening. Of the four services on the Sabbath, two are conducted by myself and the remaining two by the native preacher. The services on the week day evenings are led by myself, the rest joining. The above services are held in four different localities. The attendance averages about fifty each time.

"2. OPEN AIR PREACHING.—This is carried on by myself and the native preacher daily, Sundays excepted. We have six regular preaching-stands, a fresh one being occupied every evening. These are all very advantageously situated, and we usually preach upwards of an hour, seldom meeting with any interruption. The number of hearers average about 300, the greater part of whom remain during the whole time, and for the most part are very attentive.

"3. INQUIRERS' READING-ROOM.—This is a department which I found to be productive of much good when in Mooradabad. It is somewhat after the plan of Dr. Judson's "zaiyats," being a place for reading, religious conversation, and discussion. In it are placed the Scriptures and other religious books and tracts in several languages, and it is open four hours daily to all. The native preacher has charge of it, and I visit it as often as I can.

"4. DISTRIBUTION OF TRACTS.—A portion of the district is visited by the native preacher every morning—I occasionally accompany him—for the purpose of lending out detached portions of the Scripture and

religious tracts to all who are able and willing to read them. The district is gone over thus once a week. In this we encounter much prejudice. Still our motto is 'onward,' and indeed we are not without encouragement. We have not commenced this portion of our work more than three weeks, and we have already fifty-five regular readers.

"5. SCRIPTURE-READER'S VISITS.—These consist of a daily routine of visiting amongst the recent converts and the numerous inquirers of the Choomar and other low castes, by which the Gospel is proclaimed and its divine truths explained to them in their own houses. The whole of the Scripture-reader's time is occupied in this way, and I usually accompany him about twice a week.

"6. SCHOOL-TEACHERS' VISITS.—In addition to the large streets and bazaars where open-air preaching is regularly carried on by the native preacher and myself, there are (as in all Oriental cities) a number of narrow lanes and alleys in which, though densely populated, it would be impossible to convene a large assembly of people. These have also been apportioned into six sub-divisions, one of which is visited every evening (Sundays excepted) by the two school-teachers. There they read the Scriptures, tracts, &c., and exhort as opportunity offers.

"7. SUNDAY SCHOOL.—This is conducted every Sunday morning previous to Divine service, on the premises occupied as a mission-house. At present the attendance is but small, but we hope shortly to see the number increased.

"8. DAY SCHOOL.—We formerly had two of this description; but since I have removed into the house referred to above, which is exactly in the centre of my district, they have been amalgamated, and removed to the mission premises. The education imparted is as yet of a very elementary character, and entirely in the

vernacular. The attendance also is rather small and somewhat fluctuating. Still we have hitherto laboured under disadvantages which in the nature of things cannot be of long continuance, and we hope, ere long, to have a flourishing English and vernacular school. Mrs. Parsons also is exerting herself to establish a girls' school.

"9. PREACHERS' AND TEACHERS' CLASS.—This is conducted by myself every evening for one hour previous to preaching. It is intended for the benefit of both myself and my assistants. One day we confine our reading to the Persian character, and the next to the Sanscrit. Our principal study is divinity, not however to the neglect of such branches of science as are calculated to aid us in our work.

"Finally, a word in reference to our work

*in general.* There is a *lull* at present in the late movement, so far as an open profession of Christianity on the part of the heathen is concerned; but this I consider an immense advantage, as it affords more opportunity for instruction on our part and reflection on theirs. The great iceberg of superstition and prejudice has been dislodged from its antiquated fastness, and ere long it must float o'er the (to it) uncongenial ocean of truth to be totally dissolved. A spirit of inquiry prevails amongst many of the higher class of Mohammedans and Hindoos, as my next letter, containing extracts from my journal, will show. In conclusion, I desire to praise God for his *goodness* to us all, and to crave on our behalf *the prayers of the Church.*"

#### AGRA.

Letters from this station continue to be very encouraging. Mr. Gregson writes on the respective dates, March 4th and April 4th, as follows:—

"Last Sunday, February 26th, we had the pleasure of baptizing three soldiers in the English chapel, and three others are now applicants for baptism. On Monday evening twelve natives were baptized, eight men and four women, nearly all converts from heathenism."

"My visit to Chitoura has prevented me from writing so fully on the state and progress of our mission here as I should have liked.

#### REASONS FOR RE-OCCUPYING CHITOURA.

"In reference to the former place, everything I saw tended to confirm and strengthen the favourable views I had formed of it as a missionary station. In many, many places we met with a most kind reception, and not a few seemed on the point of renouncing heathenism. I do sincerely hope that you will not fail to reinforce us with two missionaries this year. Do this, and I will try hard if, with the aid and co-operation of brothers Evans and Williams, we cannot at once efficiently occupy Chitoura. I feel confident that with the Divine blessing we might look for much success there. My having to return every Sunday to Chitoura was a great drawback, as I could not establish regular services. Thakoor Dass thinks that if the chapel were re-opened, and Divine service regularly performed, an encouraging congregation might be speedily gathered. As it is there is a shopkeeper and his wife (the latter came to see Mr. Gregson) who are *talking* of professing Christianity, and Thakoor Dass tells me that not a few of the people of one village, we frequently visited, have renounced

heathen rites, and pray with their families to the true God.

#### ADDITIONS TO THE AGRA CHURCH.

"In reference to Agra I informed you some time ago of the baptism of twelve natives and three Europeans. The former twelve were nearly all converts from heathenism, and had been receiving instruction from myself and Bernard for several months. Three other Europeans, and about the same number of natives, ought to have been proposed last month, but my absence at Chitoura prevented. One Brahmin has been a daily visitant at my house for some time past, and I think I never saw any one more earnest than he. He is of very respectable family, yet when he first came to me could not read. He has, however, learned to read, and really seems to think and care and speak of nothing but Jesus Christ and his religion. He often neglects his food, as I am informed, to read the Scriptures; and one day on coming to me he said, 'Oh, sir, I feel just like a thirsty man who has found a spring of fresh water.' He has been very urgently requesting baptism, and I hope to baptize him and one or two other natives this month.

"We get large and attentive congregations in and around the city, and last week we went to the Itoura Mela and sold a large number of tracts and a few Gospels.

"I am very sorry to say we have lost Lieut. P—and his battery. He has taken away with him upwards of twenty belonging to our native congregation. From his first joining us he has been a most zealous and useful member of the

Church, and we feel his loss. A company of European Artillery, to which two of our members belonged, has also just left. These constant removals are a source of much discouragement, although we have the satisfaction of knowing that those who leave us are not lost to the cause, and, in

this case, I hope will prove the nucleus of new centres of activity and influence. If we could recal to the cantonment congregation and church all who have been removed during the last six months, we should have quite a strong little interest."

In a subsequent letter, Mr. Gregson mentions the baptism of three Europeans and four natives, leaving five other persons as candidates, all Europeans—three soldiers, and a young man and his sister:

## MUTTRA.

Mr. Evans, like our other missionaries, has been availing himself of the cool season for itinerating in the country. His journals are most interesting. We intended to have given extracts in our present number, but want of space obliges us to defer their insertion till our next number. Mr. Evans speaks of Mr. Parsons of Delhi, who, our readers will remember, recently joined our mission, as an *invaluable* addition to our forces in the North West. Under date of May 10th, Mr. Evans writes—

## PROGRESS AT MUTTRA.

"I believe I told you in my letter at the close of the year something about a soldier here who gave some proof of a change of heart.

"The other day I received a letter from him, from Meerut, where the regiment is now stationed, and thinking you would be interested in it I send it for your perusal *as it is*. You will, I know, pass over the poor writing and composition when the *matter* is so cheering and interesting.

"I thought at one time all my labours among the 6th Dragoon Guards were in vain. But, blessed be God, here is one soul aroused—nay, I hope, *saved*—and he is doing much to bring others to the knowledge of the truth. This gives one fresh courage to go on, trusting in the Lord.

## THE NEW MISSIONARY BEGINS HIS WORK.

"You will be glad to hear that Mr. Williams has given the Muttra people his *first* sermon.

"He has spoken twice, of course, imperfectly; yet for a beginning—and beginning *so soon*—it is really praiseworthy. He is a hard student of Hindi, and will, I doubt not soon be able to render me effectual help in the bazaar.

"What of *more men for India*? Where do you fail? In *men* or *means*? Surely if the Baptist churches of Britain were alive to their duties, nay, to their *privileges*, you should lack *neither*. It is

*blessed* to give either one's self or one's substance to Christ. But I fear not all Christian people even believe this doctrine, or if they do, it must be a 'faith without works.' Some *do* believe, and nobly do they manifest the reality of *their* faith. But we must get *all*, and get all to do *all they can*, before we see any large success. For if we won't do *what we can do*, how can we expect God to do for us what we *can't do*?

"The man who prays God to send his Gospel to the heathen, and who *does* nothing towards accomplishing that object, has every reason to doubt, not only the efficacy, but also the *sincerity* of such a prayer.

"Nor should Christians be satisfied with doing *something* for Christ and for souls. We should do *all we can do*, and that cheerfully—deeming it an honour to be permitted to be 'workers together with God' in such a glorious undertaking. We hear much in these days of *Revivals* at home and abroad, and may God speed and extend them. But let us see the *fruit* of them; for 'by their fruits ye shall know them.'

"We have large congregations in the bazaar who listen to us attentively, and we have the following services among the European soldiers here:—Two Sunday services, and a Sabbath-school conducted by Mrs. Evans; a weekly Prayer-meeting, Singing-meeting, and a Bible-class. May our feeble efforts be blessed of God."

## MONGHYR.

Repeated intimations of Mr. Lawrence's loss of health have reached the Committee. They at once offered him the option of a journey for change and rest in India, or to the Mediterranean, or England. As this was unsolicited by Mr. Lawrence, but offered because of his very long and laborious career in India, and as an expression of esteem and sympathy, he was wholly taken by

surprise. This will explain the reason for his acknowledging the proposal in the terms of his letter. The Committee feel that the self-denial which Mr. Lawrence has shown should not pass by unnoticed.

"Your kind letter of March 30th, 1860, is now before me, and demands my speedy acknowledgment and warmest thanks. I am grateful to you for the interest you have shown on my behalf, and to the Committee also for the unsolicited and, therefore, unexpected resolution which they passed, proposing to me a period of relaxation, and leaving it to me to spend it wherever it may seem most desirable. It was kind and considerate indeed thus to have anticipated the possibility of my being compelled to leave my station speedily, through failure of health.

"During the autumn of last year and through the early part of the cold season, I suffered much from debility. I had no organic disease; but the system being much out of order, it became more susceptible of attacks of cold, a sore-throat, rheumatic pains, singing in the ears, and inflammation of the eye, from all of which I suffered at intervals, besides an internal chronic complaint, of long standing, which was then more troublesome than usual. My medical adviser made me think more seriously of my ailments than I should otherwise have done, by telling me that I ought to go where I might have the advantage of an European climate, as I needed a thorough change, and if I did not take it, I should probably soon sink. Still I hoped my case was not quite so bad as some of my kind friends and medical adviser seemed to think. On several previous occasions I

had been much worse, but through the goodness of God I had rallied after a time. I hoped such would be the case again, and I am thankful to say I have not been altogether disappointed. My health is decidedly better than it was in January last. I cannot say that I feel strong and equal to much hard work, but since the beginning of February I have been able to go on with my accustomed duties, much in the same way that I have done for the last ten years. I am inclined to think, therefore, that there is no *immediate* necessity for me to leave my station as an invalid. And there are some reasons of a relative and domestic nature which make us desirous of not leaving India for some time to come, if it can possibly be avoided.

"Though I do not feel myself *now* in a position to use the liberty so kindly granted me by the Committee, yet if my health should become much worse during what to me is the most trying season of the year—the close of the rains, I may then be compelled to reconsider the subject, in which case I will not fail to inform you as soon as possible.

"But, whatever may be the course I adopt, I feel truly thankful to the Committee for the consideration they have shown. It is encouraging to be assured that I have their sincere sympathy and their kind consent for me to take any change that may be deemed necessary by my medical adviser."

We have been favoured by the Rev. S. Brawn, of Loughton, with the following extract from a recent letter from his relative, Mr. Lawrence. Its perusal will impart great satisfaction to our readers, as affording another instance of the liberality which is so often displayed by Christians resident in India in the missionary cause, and which is not always confined to the particular section of the Church to which they may more immediately belong.

"Last week our kind friend, Mr. Alexander Christian, sent me an order for 5,500 rs. for the mission, to be disposed of at my discretion. The sum of 500 rs. is for Monghyr. The disposal of the rest is under consideration. It was at first offered with a view to form a fund, the interest of which should be appropriated to the support of two native preachers, to be employed and stationed near Mr. Christian's factory, some sixty miles from Monghyr; but there are insurmountable obstacles to the accomplishment of this at present. I think, however, of reserving about 3,000 rs. for this object, which will bring in interest enough to support one native preacher for a year. Should the money not be required for Monghyr, it can be given to some more needy station hereafter. The

remainder I think of dividing among the up-country stations, which just now are the most in want. We have been liberally supplied with funds this year hitherto. Not many weeks ago a Church of England lady sent us the third part of £100, which she had devoted to missionary purposes. Mr. J. Christian sent us 200 rs., and Mrs. Dwyer has collected for us nearly 200 rs. But the expenses of the station are now nearly 200 rs. a month, for none of which do we look to the Society. The sale of the fancy articles which our Loughton and other friends were so kind as to send us, has not yet come off, but Mrs. Dwyer is making arrangements to have it when the weather is a little more favourable, which we hope it will be after a fall of rain."

## SERAMPORE.

It will be seen by the following letter from Mr. Sampson how urgent the need of more missionaries in India is felt to be by those on the spot. Four are going out this year—two of them from Bristol College—but how inadequate such a reinforcement is we need not say.

“But my chief object in writing now is to thank you, which I do most cordially, for the article ‘A Word in Season,’ in the ‘Missionary Herald’ for January. The subject has been pressing most heavily on my mind for some time; and I have had serious thoughts of writing very strongly about it, and sending it to you, with a request that you would try to get it inserted in the *Freeman*. But I scarcely like to venture. You will get this just before the time for the annual meetings. Do get some one or other to take up that matter of a supply of labourers for India.

## THIS STATEMENT DESERVES SERIOUS ATTENTION.

“One half our labour is lost because we have not strength to follow it up. What are colleges at home doing? Five years have elapsed since either Bristol or Brad-

ford has sent a single man to India. Six years have passed since Stepney did so. *Why is this?*

“Not long ago great efforts were made in England to extend and consolidate our mission by sending out twenty new missionaries. Are you aware that the men who have come out as the result of that effort, and who have reached here since, are merely sufficient to fill up the gaps caused by death and the removal of older missionaries. *All aggression on the part of our Society has ceased. All that we can do is to hold our own.* And even that we can do but feebly. Aggression is essential to the life of a mission; but so far as our Society is concerned, it has ceased. It is no slight fact that. Do tell the churches so. Make it ring through the length and breadth of the land.”

## CALCUTTA.

It is not very often that we have the privilege of receiving any details of the labours of the *wives* of our missionary brethren, though it is well-known how truly they are their co-workers. But a letter from Mrs. Sale, of Calcutta, gives us the opportunity of presenting a glimpse, as it were, of a missionary's wife in her labours to promote the wellbeing of her own sex, so degraded in all heathen lands. Very painful it must be to the mind of a Christian lady to witness such degradation, and we trust some far more extended efforts will be put forth to apply a remedy. *The Society for Promoting Female Education in the East* deserves a more liberal support than it has hitherto received. We handed Mrs. Sale's letter to the Committee, and we have received the pleasing intelligence that they have sent to Mrs. Sale a parcel of some of the articles which she wants. If any of our readers can help in the same way we shall be happy to forward their contributions.

“I know I ought to have answered your kind letter long ago, but my reluctance to letter-writing, and screening myself behind ‘being a poor correspondent,’ prevents me writing much beyond what I write to my own family. Then my Calcutta life leaves me little time for more than what really must be done. Added to this, Mr. Sale's late illness (for nearly three weeks he was not allowed to move); so that I had his work to do as well as my own, as far as visiting his people, and fishing up supplies for his pulpit, were concerned.

## WHAT THE MISSIONARIES' WIVES DO IN INDIA.

“We have a Sabbath-school, too, from which I hope much. Fifteen was the attendance the first Sabbath I met them; we have now reached sixty-five present, many more on the roll. The Benevolent Institution must also be visited, and the teachers

stimulated. And I have in addition to this five Hindoo houses (*Zenanas*), where I am allowed to visit and teach the females. This part of my work is to me very interesting. I find the Hindoo women very anxious to learn. Some of them are reading quite fluently in Bengali. I cannot give them Scripture; to do so would be to get the doors closed. But we have, ‘Peep of Day,’ ‘Line upon Line,’ ‘The Young Cottager,’ ‘The Negro Servant,’ ‘The Dairyman's Daughter,’ ‘Little Henry and his Bearer,’ and many others of a Christian character. One house I called at not far from our present residence, the Baboo I found could talk English a little. After talking a little while, he asked me to take a chair. This was just what I wanted; so I went in, and the female part of the household got round me, asking all kinds of questions. I was the first *Memsahib* they had ever seen, and they had no idea that

any *Memsahib* could talk Bengali. I asked the Baboo why the ladies of his house were not taught to read. He said, 'They, how learn? they stupid.' I said, 'Oh, yes, if they were taught, they would soon learn.' 'Oh, no,' said he; 'you see her (pointing to his wife), she beast; she never learn.' I said, 'Let me try.' 'Very well; you try.' I asked the women if they would like to learn. They said, 'Who will teach us?' 'I will,' I said. And so it was settled that I should go the next day. I did so: and if you could have seen the eager eyes and open mouths of eleven women seated round me, you would have been as excited as I was. There was little beyond *talking* done the first day. Since then I have gone regularly to them for two hours every Monday, Wednesday, and Friday afternoons. I sometimes take my little daughter (who reads Bengali) to help me; and sometimes Filumber's wife, who was one of my Jesuore school-girls.

#### PERSEVERANCE SUCCESSFUL.

"At another house, in Koolootollah, I have had much to interest and please me. The *young men* of the house wished to have their wives, sisters, and daughters, educated, and applied to the ladies of the normal school, who sent a teacher. Through the school I heard of this family, and visited them. I was astonished to find such a number of clever, intellectual women. I took them books, talked to them, and promised to visit them again. But shortly after this, an old uncle, an *orthodox Hindoo*, returned home, and hearing what 'Young Bengal' had done in his house, he exclaimed, 'What new thing is this? Are you going to make Christians of all the women? This shall never be.' The nephew, who was instrumental in getting the teacher sent, tried to reason with him, when he was accused of *being* a Christian. He then wrote to beg that the teacher would not go again *at present*; but expressed a hope that the doors would soon again be opened to teaching. I was much grieved to hear this, and wrote, begging to be allowed to visit them and take my children, as I had promised the ladies I would

do so. The Baboo gave permission, and I went. Never could I have anticipated such a reception. They flocked round me, caught my hands in their's, wept, and said they were so glad to know that I had not forgotten them, and begged me to let them live in my memory. They talked about the books I gave them, and said they were trying to improve the little they had learned, but they could not fix their minds to it. They were like little children who had tasted sweetmeats and longed for more. They entreated me to visit them again, and bring them books, and hoped I would pray to *Poromashur* (God) that the obstacle to their having teachers might be removed. There is much more doing among the *females* of this country than even people in Calcutta have any idea of. At a house in College Square, I found a Hindoo girl reading 'Line upon Line,' which she had got one of her male relatives to purchase for her. Indeed, I find they all prefer sensible books, and sensible *talk* when they can get it. It is a delightful sight to see a number of Bengali women working, or reading, instead of making idols and worshipping them. I long to see the dark daughters of India take their place beside their fairer sisters.

#### A HINT TO CHRISTIAN LADIES.

"Though I do not know Mrs. T., I beg you present my Christian love to her; and if she can get any friend to assist in sending a parcel of *patterns* and *work materials* for our dark sisters in the Zenanas, I shall be very grateful. Wools, canvas, silks, beads, wool-needles, crotchets, and patterns for slippers, will be exceedingly useful. I had a few sent to me, most of those I sold to the Zenana ladies, and with the money so obtained I bought books *to give them*. I owe a letter to the ladies of Camden Town; but as I have sent the remainder of the articles they sent me for the Benevolent to *Dacca* to be sold, I am waiting until I can render a full account to them. Should you meet with any of those good ladies, will you kindly make this explanation for me."

## AFRICA.

### CAMEROONS.—AMBOISES BAY.

The Committee have had frequent and lengthened conferences with their esteemed brethren Saker and Diboll, on the Mission in Africa, and on the steps needful to be taken in the present posture of affairs. The officers of the Society are in communication with H.M. Government on the subject of the compensation due from the Spanish Government for their seizure of the Society's property at Fernando Po, and not without hopes of success. Most

opportunately our Plenipotentiary to the Court of Spain is at present in England, before whom a memorial, full and specific, of the whole case has been laid. Besides resolving to assist Mr. Saker in his efforts to carry out his projects in regard to the new settlement at Amboises Bay, and aiding him in the appeal which he is making to philanthropists who manifest, at this time, so deep an interest in the civilisation of Africa, they passed the following resolutions at their meeting of July 18th :—

“That this Committee desire to express to the Rev. A. Saker, and the brethren associated with him in the African Mission, and who have so effectually assisted him, their gratitude for his strenuous and able efforts to meet the difficulties arising out of the Spanish seizure of the Society's property at Fernando Po.”

“That this Committee deem it of the highest importance to secure one or more additional missionaries for the African Mission, and that it be referred to the African Sub-committee to take immediate steps to effect that object.”

By the last mail, letters were received from the brethren Pinnock, and Fuller, and Mrs. Saker. At the time of writing, May 24, they were not aware that Mr. Saker had come on from Teneriffe to England. Mr. Pinnock says :—

“I have at last found an opportunity of paying a visit to Amboises. I came over here on the 19th ult. with my family, and shall very likely be here another month or two, until other arrangements are made. I am for the present conducting the services of the chapel, which consist of two meetings, morning and afternoon, on Sundays; a prayer meeting every Monday evening; and short addresses on Wednesday and Friday evenings. I have also begun a day school here, which employment I was especially sent here to be engaged in. The number of children, however, is very small, although there is every reason to hope that in course of time there will be a good supply coming in from Fernando Po. The present attendance varies from twelve to sixteen. We may also cherish the hope that in time there will be children also coming to school here from the mountains. I see already one of the native boys attending the Sabbath school, and others may be induced by and by to follow his example, as also to attend the day school.

“On the 19th we were visited by the *Falcon*, one of her Majesty's Men-of-war on this coast. On Mr. Johnson and Mr. Wilson's going off to her they learnt from some of the principal officers on board, that they were sent by the commodore to settle some dispute which he heard had

arisen between the English subjects here and the natives; but which I believe has been settled long since. During the time the *Falcon* remained here many of her officers and men came ashore, the former of whom expressed themselves highly pleased with the place. One said he would live here in preference to Clarence.

“With regard to Abo, I am afraid I shall not be able, at least, to return to my work there for the present; there seem to be so many things in the way to prevent such a step. On my last visit to that place since I wrote you, I found my little house and store entirely emptied of their contents. Boxes of clothing, crockery, tools, medicine, tobacco, &c., with my beds, were all taken away to the king's house. Not so much as a shirt could I get to change the one I had on, notwithstanding my importunity. I was only told that when I brought over my wife I should get everything back, but not a single article without. This is a circumstance in every way distressing to us, but we humbly trust that our heavenly Father will care for us. I have also lost all my books, the want of which I am feeling very much. If you or any other good friends can help me in this respect, in the smallest possible way even, I shall be exceedingly grateful.”

Mr. Fuller writes :—

“I must just drop a few lines now that Mr. Saker is not at home. We are partially well and enjoying continued tokens of divine favour.

“Matters of the mission are still as Mr. Saker left them, but as they are, we do

long for some refreshing seasons, when the spirit will make a stir amongst us.

“I cannot read of the Revival in the different parts of the world without longing for some taste of its enlivening influence, especially here where we have

to witness so much of the influence sin and Satan has over the human heart.

#### AN OLD DISCIPLE.

"Matters at Victoria and Bimbia, are all moving on quietly. Only death is stripping the little church at Bimbia. Among those that we have had to lay in the silent tomb is the first native member of that place. She was not only looked upon and respected in her humble shed as a first-fruit, but was a faithful, upright,

and devoted Christian. Her light was such as did shine around her; some of her last dying words were, 'I have believed on the Lord Jesus Christ, and I can now rejoice in him, I know him, and I shall soon be freed from this body of sin, when all my troubles shall cease, and I enter his embrace.'

I am sorry I was not there to stand by the dying bed of so honourable a member, one who for so many years had given full proof of her Christian conduct."

Mrs. Saker, after adverting to her husband's departure, and expressing a hope that he had arrived safely in England, observes: "I have been suffering from fever, and feel very weak; so pray excuse brevity. I have spent three weeks at Victoria since my husband left. We had a visit from H.M.S. *Falcon*, Capt. Fitzroy. The officers think the place would be excellent for a *dépôt*, and say, if properly represented to the Government they think it would be noticed. It is a pretty place; and they were quite pleased with it."

## WEST INDIES.

### TURK'S ISLANDS, BAHAMAS.

WE are glad to insert some extracts from Mr. Underhill's last letter, under date of June 9th. In the previous *HERALD* we could only announce his arrival at Nassau. This letter will show that some progress has been made in the visitation of the chief stations in the Bahamas. In order to effect this a small vessel has been hired, and probably Turk's Islands will be the spot where all the brethren will meet for conference. We hope the change of scene will prove beneficial to Mr. and Mrs. Davey, whose health has not been very good of late. The union of *all* the missionaries at one place, to confer on the state of the Mission, and the best means of strengthening and extending it, cannot fail to be productive of good.

"My last to you left us on the eve of departure for the windward islands. We did not, however, fairly get away from Nassau, owing to opposing wind and tide, till Friday morning, May 18th. By night we succeeded in entering the gulf of Exuma; but beat about the whole of the next day, unable to make much way. On Sunday morning we were off Bennett's Harbour, on Cat Island. Finding our native brother, Laroda, at home, we spent the day with him and his people, and enjoyed much the simple and devout worship of these primitive islanders. The island is a long rocky ridge, with ponds or small lakes in the interior. It is about sixty miles in length, and its greatest breadth probably two miles. Cultivation is with difficulty carried on, as the soil is lodged only in the hollows of the rocks. Fishing adds to the resources of the people; but their export consists of the pine-apples, which the last few years have found their way to English and American markets. The population is about 1,900 persons of all ages. We have ten churches on the island; the native baptists, eight. The whole people are divided between us. The number of the

churches is owing to each settlement, however small, perhaps consisting only of ten to twenty families, having its district church, with its leader and elders. Mr. Laroda travels among them as pastor, administering the ordinances, while the missionary, by an occasional visit, exercises a general watchfulness over all. There are no white people resident on the island. Only industry and frugality can enable the people to live; but, as one said, although they have very *little money* among them, they have a very fair share of money's worth, in houses, land, corn, &c. Under the secluded condition of the people, their progress and intelligence were very gratifying.

### MISSION AT INAGUA.

"Early on Monday morning we weighed anchor for Inagua. As we had to beat up all the way against the south-east trade wind, we did not reach Mr. Littlewood's station till late on Thursday night. However, we found him and his excellent wife quite prepared to receive us, though uncertain of the time we might arrive, and were only too glad to exchange the closeness

of our small cabin and the sea for the quiet and airy home of our missionary friends. Mrs. Davey had suffered much from the voyage, so that we were all glad to spend a few days on shore. We remained at Inagua till the following Tuesday, May 29th. During this time we had several meetings, all of which were well attended. On the Lord's day, Mr. Davey, Mr. Laroda, and your colleague preached. As the clergyman was away and the church closed, we had during the day all the population at chapel. The church here is not large, having about sixty members only; but it has been formed only a few years. The island began to be occupied about ten years ago, for the cultivation of salt; but the entire island does not yet contain more than 900 people. Of these by far the largest proportion belong to our mission. The chapel is a neat structure, and will hold some 350 people. The congregation is too large for it, and an enlargement is contemplated. Mr. Littlewood is assisted by Mr. Mortimer, the old native teacher, an intelligent and devoted Christian man. We received many very kind attentions from all classes. The largest salt raker on the island kindly took us over his pans and works, which are admirably laid out for the manufacture of salt; and thence he drove us to a large savannah, or plain, with a fine saline lake, occupying much of the centre of the island. In a few places farming might profitably be carried on, as there is some soil free from rocks, and of tolerable depth. At present, however, salt is the sole production. All provisions and clothes are imported. Just now the price of salt is very low, and the prospects of the people are depressed.

#### VISIT TO TURK'S ISLANDS.

"Taking Mr. Littlewood with us, we again set sail for Turk's Islands, about 150 miles from Inagua. The voyage across the Caicos banks occupied us four days. We reached Grand Cay on Saturday morning early, the 2nd June. Mr. and Mrs. Rycroft gave us a very hearty welcome. They had long been looking for us, but did not know

when to expect us. We were soon all on shore, and have very much enjoyed the week's visit. Like Inagua, Turk's Islands (consisting of Grand Cay and Salt Cay,) are salt islands. This is their sole produce. The soil is very poor, and with the exception of a little guinea corn, no food is grown on either island. The population of both islands is about 3,250 people. Of religious bodies there are three—Church of England, Wesleyan, and Baptist. Our mission is a very excellent stone building, with a shingled roof, and will hold 600 people. Lord's day was quite a high day, literally filled with religious engagements. First, an early prayer-meeting; then the preaching service, Mr. Davey officiating. Then a meeting of the classes. Next an afternoon service, conducted by Mr. Littlewood, followed by a funeral, and this followed by the Lord's Supper. A crowded evening service closed the day. The congregations throughout were excellent. During the week I have met the elders and leaders, and we have also paid a visit to the congregation on Salt Cay, where there is an interesting people, and a good chapel that will hold 250 persons. There is much intelligence and activity among the Turk's Islands' people, and our reception has been of the most hearty kind. English Christians would be made glad were they to hear the grateful expressions of these emancipated people. They have worthily used the privileges and freedom they enjoy, are acquiring knowledge, and gradually obtaining a fair share in more material interests. Christian missions have done great things among these secluded islets and people.

"In an hour or two we re-embark on our little schooner, and hope to spend tomorrow (Lord's day) with the people at Lorimers on the Caicos. Our return voyage will be favoured with a fair wind. We expect to reach Nassau in a fortnight. Hitherto God has most graciously dealt with us. His hand has upheld us, guided us in the way, and thus far prospered us. May his merciful presence be with us to the close, and bring us to our 'desired haven.'"

#### TRINIDAD.

Mr. Law's letters are always brief. But he is always at work. Unless he has some *very* special and stirring news to tell he does not feel disposed to write. Yet a missionary's tale of long continued labour without apparent fruit, is instructive, and not only excites sympathy, but *may* stir up many hearts to pray.

"The only reason I write so seldom is because I have nothing very particular to say. But at present I am glad to be able to write more cheerfully than usual of the state of things in Trinidad. The various stations or churches in Savannah Grande

are now under the care of Mr. Gamble. Several at one of the stations have been baptized. About a fortnight ago I attended the annual meeting of the various churches in the district, and was much cheered by all I heard and saw.

## WORK AMONG THE CHINESE.

"In Port of Spain I continue to do all I can to make known the Gospel of Christ. From time to time I have meetings with the Chinese, a converted Chinaman acting as my interpreter. I have also very interesting meetings, from week to week, with a company of African soldiers. Yesterday at noon I commenced a Bible-class, had

twenty-two young persons from the ages of six to sixteen. The coming together of so many young persons on a week-day gave me great encouragement. Besides, I have meetings almost every night. Thus I continue to labour, and God will give the increase. Some weeks ago I baptized a Christian woman in the name of Jesus. Others are seeking the way to Zion.

## HOME PROCEEDINGS.

The meetings in behalf of the Society have not been very numerous during the past month. Mr. Page has been well occupied at Park Street, Tring, and at Stroud and surrounding district, with Mr. Williams, formerly of Agra, at Tewkesbury, Coseley, Bilston, and other places in Staffordshire.

The brethren Wenger and Supper have left for Switzerland, on a visit for a few weeks to their relatives in that country. How pleasant the interview after an absence in one case of twenty, and in the other of fourteen, years.

A designation service, in connection with Mr. Rose's acceptance for mission service in India, will be held at Kettering on the 14th, when the Revs. Dr. Gotch, F. Bosworth, T. T. Gough, J. C. Page, and F. Trestrail, are expected to be present. A similar service will be held at Thrapstone, on the following day, in connexion with Mr. Comfort's departure to India; he having been the master of the British school in that town, and laboured some time in the surrounding villages, prior to his acceptance by the Committee last autumn. Since then, Mr. Comfort has been a student in Regent's Park College.

The claims of the Society on the Spanish Government have been again pressed with great earnestness. After the Secretary had placed the various documents relating to the subject before H. M. minister to the court of Madrid, now in this country, Sir Morton Peto had an interview with that gentleman, which justifies the hope that, ere long, this perplexing matter will be settled. It certainly is remarkable, that our ambassador to the Spanish court, a gentleman who takes a real interest in this question, should be in this country at the same time with Mr. Saker and Mr. Diboll. It may be, that in our next number we shall have the pleasure of announcing a satisfactory termination of these proceedings.

## LIVERPOOL MISSIONARY CONFERENCE.

We are sorry that the supply of this work sent to us some short time since is exhausted, and those who have sent stamps for postage will have to exercise a little patience. A new edition is in the press, and when issued a sufficient number of copies will doubtless be forwarded, so as to meet the demands which have been made. By mistake in the last *HERALD* the postage was stated to be *sixpence*; it should have been *eightpence*.

The superintendents of Sunday Schools will be kind enough to notice the following paragraph from the printed circular to which we called attention last month:—

"The Stewards would also be glad to receive the name of the Superintendent of any Sunday School in which there are more than ten teachers; with an address in London, if possible, whither a copy might be sent for him.

"Messrs. NISBET & Co., 21, Berners Street, London, W."

They will therefore address their application to the *Stewards*, at Messrs. Nisbet & Co., 21, Berners Street, London, W., and *not* to the Mission. We would advise them to send eight postage stamps with their addresses, which will pay postage, and thus secure immediate attention.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., June 1; Saker, H., June 1.  
 VICTORIA, Pinnock, F., May 24.  
 AMERICA—GRANDE LIGNE, Roussy, L., June 14.  
 ASIA—BOMBAY, Cassidy, H. P., May 22.  
 CALCUTTA, Leslie, A., April 7; Lewis, C. B., May 15, June 4.  
 COLOMBO, Allen, J., May 24.  
 CUTTACK, Buckley, J., May 4.  
 DELHI, Parsons, J., May 26.  
 INTALLY, Sale, J., May 17.  
 LANDOUR, Smith, J., May 14, 28.  
 MUTTRA, Evans, T., May 10.  
 SEWRY, Craig, T. R., June 2; William-son, J., May 31.  
 CHINA—SHANGHAI, Kloëkers, H. Z., May 14; Hall, C. J., May 4.  
 BAHAMAS—INAGUA, Littlewood, W., May 2.  
 NASSAU, Underhill, E. B., May 16.  
 TURK'S ISLAND, Underhill, E. B., June 9.  
 HAITI—JACMEL, Webley, W. H., June 26.  
 JAMAICA—BROWN'S TOWN, Clark, J., June 5.  
 COULTART GROVE, O'Meally, P., June 12.  
 PORT MARIA, Day, D., May 21.  
 ST. ANN'S BAY, Millard, B., June 23.  
 SAVANNA-LA-MAR, Clarke, J., June 13, Hutchins, M., June 13.  
 STEWARTON, Knibb, M., May 22.  
 WALDENSIAN, Gould, T., June 23.  
 TRINIDAD—PORT OF SPAIN, Law, J., June 7.  
 SAVANNA GRANDE, Gamble, W. H., June 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—  
 Mrs. Bousfield, Streatham, for a parcel of Magazines.  
 Mr. Simons, Shrewsbury, for a parcel of Magazines.  
 Mr. Smith, New Court, Old Bailey, for a parcel of Magazines, &c.  
 Mr. Cook, Upper Vernon Street, for a parcel of Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and £. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.		£ s. d.	£ s. d.
Beddome, Samuel, Esq.	1 1 0	5 8 7	Chesterton—
Boud, J. N., Esq.	2 0 0		Sunday School .....
Gibbs, S. N., Esq.	1 1 0		1 15 0
			Cottenham—
			Collection .....
			16 3 6
			Haddenham—
			Collection .....
			8 9 5
			Histon—
			Collection .....
			5 10 2
			Contribution, for Mrs.
			Martin's
			Parisal School,
			0 10 0
			Melbourne—
			Collection .....
			7 14 0
			Shelford, Great—
			Collection .....
			8 10 6
			Waterbeach—
			Collection .....
			4 12 11
			Willingham—
			Collection .....
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			122 3 9
			CORNWALL.
			Redruth—
			Anon. ....
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			Ashburton—
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# IRISH CHRONICLE.

AUGUST, 1860.

## SPECIAL EFFORT.

DURING the last month several brethren have been employed in this work with much encouragement; viz., Messrs. MEDHURST and F. WILLS, at Coleraine; Mr. KEED, at Londonderry; Messrs. SHORT and PARSONS, at Banbridge; Messrs. HOBSON and REANY, at Belfast. During the month of August, Messrs. WIGNER, of Lynn; GRIFFITHS, of Biggleswade; MILLARD, of Maze Pond; PEARCE, of Spencer Place; and GILLSON, of Saffron Walden, are expected to engage in evangelistic labours in various parts of the country.

The SECRETARY is also at this time in Ireland, on his annual visit to the stations occupied by the Society.

## COLERAINE.

The Rev. T. W. MEDHURST, of Kingston-on-Thames, has accepted the call of the Baptist Church to the pastoral office in this important town. The Committee of the Baptist Irish Society have concurred in the request that Mr. Medhurst would occupy this post. He proposes to enter on his stated labours in September. The following communication from him will show the hopeful character of the prospects presented in this new field of labour:—

*July 9th, 1860.*  
"MY DEAR BROTHER,—In accordance with your desire, I forward you a brief report of my visit to COLERAINE, north of Ireland.

"I left Kingston on Thursday morning, June 7th, and arrived at Coleraine at twelve o'clock the next day, where I was met by, and received a hearty welcome from, Dr. Carson, son of the celebrated Dr. Carson, of Tubbermore; and truly the mantle of the sire has fallen on the son. During my stay at Coleraine, I was hospitably entertained by Dr. Carson and family, who are among the excellent of the earth. I shall ever with thankfulness remember the kindness of himself and family. May heaven's richest blessing be their reward!

"I now proceed to give you an account of each day's work.

"*Lord's-day, June 10th.*—Preached morning and evening in the Coleraine Baptist Chapel, to large and attentive audiences. After the evening service, I preached to a large concourse of people in the open air in Killowan Street.

"*Monday, 11th.*—Preached to a large audience in the Presbyterian Meeting-house at Articlave.

"*Tuesday, 12th.*—Visited from house to house, everywhere I was received with a hearty welcome, the remembrance of which will ever give me pleasure. From personal conversation with the converts, I have no

hesitation in saying the Revival is the work of God, the Holy Spirit. I give one conversation in full as a sample of many.

"I am glad to see you, Sir, and want to tell you how the Lord converted my soul. I have been a Roman Catholic and all belonging to me; last July I was converted at Mr. Martin's Meeting-house (Presbyterian), at Cross-gars. I never believed in this work, till one day I felt inclined to go to Cross-gars to the meeting, where I saw a young woman stricken. I immediately felt my heart so warm that I could not understand it. I said, "May the Lord convert me," "I would never go to the priest any more, if the Lord would convert me." After that I again went to the meeting. While they were singing the first Psalm I was prostrated; and after a while, light came into my soul. Oh, the Almighty has done great things for me. I now delight in none but my Jesus. I have prayed to the Virgin and the Priest, but now can pray to Jesus, who is my Saviour. I now go to every house where I can hear of Jesus. After my conversion, my cousin, who is a Roman Catholic Priest, came to me; says he, "Well, Mary, you have done a bonny job." I said, "I hope I have." He replied, "Your soul is in hell." I said, "No, no; Jesus has saved me." "I am a mind to lay hands on you," he said. "You can't; Jesus won't let you," I replied. He then flew into a passion. I still told him the blood of

Jesus Christ alone could cleanse from sin, when he left me. I know now except Christ turns the heart none else can do it. I have found that out. My husband has run away and left me, but the Lord can turn him. Oh, I trust he will not let my husband be lost!

"The poor woman was now so affected she could say no more.

"*Wednesday, 13th.*—Preached in a large barn at Ballysally, which has been expressly fitted up, by its warm-hearted owner, with platform, sittings, and lights, for the preaching of the Gospel.

"*Thursday, 14th.*—Preached in the Presbyterian Meeting-house at Portstewart, where I met with a warm reception from the Presbyterians.

"*Friday, 15th.*—Preached in a barn at Roselick, which was thronged.

"*Saturday, 16th.*—Visited from house to house with much profit to myself.

"*Lord's-day, 17th.*—Preached twice in the Coleraine Baptist Chapel, which was crowded. After the evening service, I preached in Mr. Gribbon's linen factory to a very large concourse of people. Mr. Gribbon is an energetic deacon of the Baptist Church.

"*Monday, 18th.*—Preached in a crowded storehouse at Articlave.

"*Tuesday, 19th.*—Preached in the Presbyterian Meeting-house at Cross-gars. The house was densely filled in every part.

"*Thursday, 21st.*—Delivered a lecture on 'Happy Homes, and how to Make them,' in the Coleraine Town-Hall. Dr. Carson in an able manner presided. Not only was the spacious hall crowded, but every avenue was packed with an eager crowd. The lecture occupied two hours in delivery.

"*Friday, 22nd.*—Preached again at Roselick. Barn full.

"I have omitted *Wednesday, 20th*, when I preached to a large audience in a barn at Bellemont, and conversed with an aged Christian woman, who fell asleep in Jesus shortly afterwards, and whose funeral I attended.

"*Saturday, 23rd.*—Visited from house to house all day, went to the prayer-meeting at the Baptist Chapel in the evening. A happy season.

"*Lord's-day, 24th.*—Preached twice in the Baptist Chapel, and once in Mr. Gribbon's factory. The audiences were surprisingly excellent.

"*Monday, 25th.*—Preached in the open-air at Articlave, not being able to procure a building large enough to hold the people.

"*Tuesday, 26th.*—Preached to an overflowing audience in the Presbyterian house at Cross-gars.

"*Wednesday, 27th.*—Preached in the

open-air at Dundarg, to near 1,000 persons.

"*Thursday, 28th.*—Preached at Portstewart where all was icy cold.

"*Friday, 29th.*—Preached to a very large number in John Black's barn, at Ballysally.

"*Saturday, 30th.*—House to house visitation.

"*Lord's-day, July 1st.*—Preached twice in the Baptist Chapel at Coleraine, which was far too small, and consequently many were disappointed. After the evening service I again preached in the linen factory.

"*Monday, 2nd.*—Visited the monster prayer-meeting, held in the Botanic Gardens, Belfast. I should imagine there were near 40,000 persons present; at the request of the Rev. R. M. Henry, pastor of the Baptist Church at Belfast, I addressed the people for a short time, and offered prayer.

"*Tuesday, 3rd.*—I baptized a dear sister at Coleraine in the name of the Triune One, and afterwards conducted a happy prayer-meeting, at which the Rev. G. Short, B.A., of Hitchin, was present and took part.

"Thus concluded my happy visit to Coleraine, for the results of which I bless God, and take courage.

"I have accepted the unanimous call of the Baptist Church at Coleraine to the pastorate, which step has met with the approval of your committee. In accepting this invitation I have had but one object, the glory of God. I am leaving a prosperous church at Kingston-on-Thames, because I believe the Lord has clearly prepared the way for me to go to Coleraine, and there to labour for the good of souls. I have no hesitation, in my own mind, as to the correctness of the decision I have been led to, in resigning my pastorate at Kingston-on-Thames, and accepting Coleraine as the future sphere of my labours, for which I believe the Lord has fitted me. To his name be all the glory ascribed. The Baptist Church at Coleraine has been without a pastor during the last seven years, yet still it has kept together and is in happy union. I believe the reason or cause of the church's unanimity is secondarily owing to their attending to the Lord's Supper on the first day of each week. There is no other Baptist Church within twenty miles of Coleraine; the people in every direction are hungering for the Bread of life, thirsting for the river of salvation—they think little of travelling nine, or even twelve miles, to hear a Gospel sermon. Almost all the converts have very clear views regarding the doctrines of God's word, and the atonement

of Christ. In fact, no man will ever succeed in Ireland, unless with heart and soul he declares the *free* and *sovereign* grace of God, and the *solemn responsibility* and *total inability* of the sinner. We have at home been trying to *reconcile* these doctrines, while the people of Ireland having discovered them in the word of God, *believe* them with the simplicity of children, and defend them with the fury of the lion. Let but the Baptist Irish Society seek out men of the right stamp, and the Baptists of England liberally *support* the committee by means of in-

creased funds, and earnest believing prayer—then, instrumentally, Ireland is saved, and the noble Irish stand first among the sons of light. Members *of*, and subscribers *to*, the Baptist Irish Society, the word of God demands, and Ireland expects, you will nobly come forth to the help of the Lord, to the help of the Lord against the mighty! Fear not; victory is sure; defeat is impossible; for now the arm of Jehovah is stretched out on behalf of his church.

“Yours in Jesus,

“T. W. MEDHURST.

“Rev. C. J. Middleditch.”

#### LONDONDERRY.

Mr. KEED, of Cambridge, is now labouring in this city with great acceptance. A Christian friend says, “Mr. Keed took part in four services on Lord’s-day. One of them, an open-air service, held in the Victoria Market. This brought many to hear him at our service in the evening. He has preached with great acceptance. Some strangers who came to hear him were very deeply impressed, and were melted into tears under the preaching of the Word. I trust the Lord will greatly bless his labours here.”

#### BANBRIDGE.

In a note to the Secretary, dated July 9th, Mr. ECCLES says, “The Lord is doing great things again. Brother SHORT has done well, as Brother GIBSON also did. It is the open air, the *field* days, God seems to acknowledge. Last year, as far as we are concerned, is just repeating itself—glorious open-air meetings in the country. Sabbath evening next at Daisy Hill. May God smile there! In those large meetings I ought not to be alone. Do not forget me.”

#### ATHLONE.

The following interesting statements are given by MICHAEL WALSH in a communication received during the last month:—

“I cannot omit saying what delight I felt one day in the past month in a house I visited the other side of the Shannon, to find in it three old women, the youngest of them above seventy years of age, all of whom were Roman Catholics till they had their families reared; but who now listen attentively to the sweet sound of the Gospel. I have been in the habit of visiting each of them in their own house. They still stand in need of instruction, as only one of them can read a little; two of them are widows, and dependent on the benevolence of the Christian community. I will mention another case just as it occurred. An artillery man and his wife and two children were sent from the lower part of the north of Ireland to this town, in the month of April, for the benefit of his wife’s health, she having fallen into a deep decline. When she was here for a few days I was asked by another artillery man’s wife to visit her. Accordingly I did so. I asked her if she had got the great question settled between her and her Creator. She

said very plainly she had not. I then read for her the fifty-third chapter of Isaiah. Afterwards the minister of the parish and his curate visited her. Notwithstanding I was requested to continue my visits, which I did once every week. After a little time she obtained a *good hope for eternity*. But the Lord was to try her ere she was to leave the earthly tabernacle. On Wednesday, the 23rd of May, her babe, fifteen months old, sickened, and died the following day. The oldest child, a fine boy, three-years and two months old, was with his father at the burial of his little sister. He threw a bunch of flowers on the coffin when put into the grave, and said to his father, ‘sure he would not put him into that place.’ He went home; took ill that night; died the next evening, and was put into the grave with his little sister the following evening; so that there was but one day between the burial of them. Now to return to the mother. Though she was growing weak in the flesh she was growing strong in the Lord. Her

prospect grew brighter. Three days before her death she told me that she longed to get away. She departed this life on the 5th day of June, in hope of a glorious immortality, and was put into the one grave with her children on the 7th day of the month, being one day less than a

fortnight from the burial of her eldest child. Truly the judgments of the Lord are unsearchable, and his ways past finding out.

"In the course of the month I have visited eighty-three families, many Protestant and some Roman Catholics."

## CONTRIBUTIONS

*Received on behalf of the Baptist Irish Society, from April 12, to June 15, 1860.*

		£	s.	d.			£	s.	d.
London—					Conlig, by Rev. J. Brown, M.A.	1	7	0	
Annual Sermon	8	6	10	Crewkerne, by Mr. S. Howe	0	15	0		
Annual Meeting	9	10	6	Dover, by Rev. G. Kirtland	0	8	6		
Eives, Mrs.	1	0	0	Dunstable, by Mr. M. Gutteridge	0	13	4		
Hunter, Mr. Z., by Mrs. Pewtress	0	10	6	Fifield, by Mr. Geo. Reynolds	0	10	0		
Crimey, J., Esq., by Mr. Brown	1	1	0	Frome, by Mis. Samways	0	10	0		
Pewtress, Thomas, Esq., for Bathmines Chapel	10	0	0	Ditto, by Mr. Houston	3	7	8		
McDonald, Mrs., Dividend on Legacy	6	18	2	Ditto, by Rev. S. Manning	0	10	0		
Lewisham Road, by Rev. J. Russell, for Special Fund	0	5	0	Great Brickhill, by Mr. John Deverell	2	0	0		
New Park Street and Exeter Hall, by Mr. Olney	15	0	0	Great Missenden, by Mr. Oliff	1	1	0		
Norwood, by Miss Mason	2	0	0	Ipswich, Turret Green, by Mr. William Bailey	8	14	0		
Abergavenny, by the Rev. J. C. Butterworth, M.A.	1	14	3	Kemnay—Burnett, Rev. A.	0	10	6		
Beaulieu, by Rev. J. B. Burt	1	1	0	Louth, by Miss Graves and Mrs. Orton	3	0	4		
Beverley, by Mr. T. H. Sample	2	9	6	Reading, by Rev. J. Aklis	5	16	0		
Bideford, by Miss Angus	2	10	0	Ringstead, by Rev. W. Kitshen	2	0	0		
Broadstairs, by Miss Spencer	1	5	0	Sheepshead, by Mr. B. Christian	5	0	0		
Clonmel, by Rev. T. Wilshere	10	0	0	Walton, by Rev. J. Perrin	1	10	0		
				Woolwich, by Miss Davis	1	4	0		
				Legacy—Wilmshurst, B. C. Esq., by Messrs. J. W. Pewtress and F. Clowes, Executors	19	19	0		

*Received from June 16th, to July 13th, 1860.*

		£	s.	d.			£	s.	d.
London—					Banbridge—ditto	0	10	0	
Graves, Miss A. S.	1	0	0	Harlow, by Mrs. Lodge	1	10	0		
Ditto don.	1	0	0	Hitchin	5	8	2		
Heaton, W., Esq., 1859-60	0	10	6	Milton, by Mrs. Dent, Moiey	3	0	0		
Poole, Mr. John, by A. T. Bowser, Esq., for Rathmines	1	0	0	Waldridge Dinton— Mr. W. Humphrey	1	0	0		
Hammersmith—Lucy, R., Esq.	0	10	0	By Rev. S. Green—					
Ballina, by Rev. W. Hamilton	0	10	0	Bradford, Yorkshire	2	17	6		
Biggleswade—Foster, Blyth, Esq.	1	1	0	Collingham	1	17	0		
Bridge of Allan—Blair, Mrs., for Mr. Eccles' School-house	10	0	0	Derby	2	10	0		
Derham—coll. by Rev. J. Brown, M.A.—				Hunslet	0	10	0		
Darlington	4	6	9	Leeds	1	7	2		
Hansterley	0	16	8	Lincoln	3	0	0		
Middleton, Teesdale	1	16	6	Manchester	12	18	6		
Stockton	1	9	0	Newark	0	15	0		
Sunderland	3	6	6	Nottingham	9	0	0		
Fifield—				Sheffield	2	0	0		
Reynolds, Mr. J., for Rathmines Chapel	0	10	0	Southwell	0	13	2		

The thanks of the Committee are presented to Mrs. Flint, of Maidstone, and Josiah George, Esq., of Romsey, for parcels of Books.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special effort for Rathmines, Dublin, 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. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1860.

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THE EPISTLE TO THE CHURCH AT EPHESUS.\*

THE Epistle to Ephesus is one of a series of seven epistles addressed to the seven Churches of Proconsular Asia. These epistles ground themselves on historic facts; they contain prophecies which have long since become historic facts, a familiar acquaintance with which is the first prerequisite of anything like a minute or thorough exposition. But no commentary or book of any sort supplies this necessary historical basis. There seems, on all hands, a tacit assumption that nothing, or next to nothing, is known about the history of the Primitive Church in these seven Asian cities; or is to *be* known, even should diligent search be made. This being so, our only plan seems to be, to let the epistles interpret themselves,—to gather from them such general principles as are altogether independent of the particular histories of the Churches to which they are addressed.

In studying these epistles, then, and trying to make them self-interpretative, there are one or two things to be noted, one or two features which are common to them all. One thing, I hope, we are none of us likely to forget; viz., that they are *Christ's* letters, not John's. John is only penman; they come from Heaven; they contain the thoughts of Jesus.

Few things, we often hear, are so indicative of character as letters. Here, then, are seven letters, given to help our conception of the Perfect Man. It is the same Jesus whom we have so often met in the gospels, who now reveals Himself to us through these epistles. Mark how emphatic, how full, how lingering is His recognition of the good there was in these Asiatic believers; how almost every epistle opens, after the salutation, with a loving acknowledgment of their labour or patience, their zeal or charity, and quite every epistle closes with a word of hope and promise. Mark how often, after rebuking what was wrong in them, He reverts to what he had before praised in them, and adds yet another word of praise. Mark, too, how faithfully He points out the works which He had not "found perfect before God," going into detail that there might be no mistake, and insisting with a holy severity on contrition and reform; how, nevertheless, He is quick to make allowance for all hindrances and difficulties, hinting apology for one Church because it dwells "where Satan's seat is," and for almost all of them because they have been tempted by false spirits and lying apostles: how, moreover, in every case this distinct emphatic reprobation of evil ends in an earnest sum-

\* The Book of the Revelation, ii. 1—7.

mons to repentance. Mark these things, brethren, and then say, Is not this the very Jesus of the Gospels? as loving, as merciful, as gentle,—as faithful to rebuke evil, and as prompt to overcome it with His good,—as generous in His estimate of His friends, and as lavish in His help and praise, now that He sits enthroned as when of old He dwelt among us, despised and rejected of men? “Jesus Christ, *the same yesterday, to-day, and for ever!*”

Each of these epistles commences with a salutation; and each of these salutations has a certain propriety, harmonising with the whole tone of the letter. The Epistle to Ephesus opens thus;—“These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks” (Rev. ii. 1). These designations of our Lord are taken from the vision recorded in the first chapter, where also they are in part explained (Rev. i. 12—20). The seven golden candlesticks are the seven Churches. The seven stars in Christ’s right hand are the seven angels or ministers of the Churches. They are called stars because, like the *heavenly* angels, they reflect the glory of the Better Sun and “declare” it, repeating His glad tidings of good. Christ is represented as “in the midst of the seven golden lamps” to indicate that He is the glory of His Churches, and is glorified of them. He has kindled their light, and their light adds to the splendours of His radiance. He is represented as in their midst armed with the “sharp two-edged sword,” and bending on them “eyes like a flame of fire,” to denote that He searches out and shreds off their impurities and defects—that He is the Purifier, as well as the Defender of His people. You will observe, however, that in this salutation to the Ephesian Church, the representation is more vivid and intense than in the vision of the previous chapter. There He is represented as “*having*” the stars in His right hand; here a stronger word is used, He “*holds*” them in his hand. There we are told He “*is*” in the midst of the Churches; here that He “*walks*” in their midst. And thus the absoluteness of His power over His ministers, and His incessant activity in purifying and defending His people, are brought out. *His absolute power over His ministers*—for He *holds*, not merely has, them in His hand; holds them with no loose or careless grasp, no man can pluck them out of His hand whether He be minded to uphold or cast them down. *His incessant activity in purifying His people*,—for He does not sit or stand, He *walks* among them; His keen searching eyes fall upon them one by one; He tests and examines them on every hand, compassing all their ways, in order that no fault may be overlooked, no evil mar their perfectness, no peril disturb their peace. Now this incessant, scrutinising, purifying inspection is made thus prominent, I apprehend, because Christ is about to deal with the inward life of the Church at Ephesus rather than with its outward forms. Their perils were from within, their enemies of their own house. The Nicolaitans were a sect *within* the Church (Rev. ii. 6). In contending with this sect the other members of the Church had acquired a controversial habit which was sapping the very foundations of their spiritual life: they had failed from their first love, ceased from their first works: they were sinking into a mere orthodoxy, not so much living a life as contending for a creed. And therefore Christ comes before them as He who walks amid the Churches, who is engaged in a perpetual inspection of His people, an incessant warfare against their defects, and errors, and sins. He comes to them in the form best adapted to their need: His salutation strikes the key-note of His epistle.

The Nicolaitans have furnished matter for infinite debate: and indeed one *would* like to know who and what they were; but nothing definite has been, or probably can be, ascertained. Nothing at least beyond this,—That they were a Heathen, not a Hebrew, sect. Who the Nicolaus was from whom they took their name, or even whether they did take their name from any veritable Nicolaus, is still an open question. But this one ascertained fact, that they were heathen, that their creed was simply “heathenism veiling itself in a Christian dress,”—is of far reaching significance. It denotes that the aspect of the universal Church of Christ was changed, that its warfare was now directed against a new foe. In all Paul’s epistles to the Christian societies it is the *Judaizing* tendencies against which he aims his warnings and rebukes. In these seven Epistles of Christ there are no traces of that evil Judaizing tendency; its power seems to have been broken at last; in every case it is Heathenism and not Hebraism against which He warns the faithful.

And here, brethren, we have one of those undesigned coincidences which go so far to establish the authenticity of Holy Writ. Ask the reason of this change of tone—Ask why the Heathen tendency has supplanted the Hebrew tendency in the Christian Church?—and the answer is: That between the date of Paul’s Epistles, and the time at which these Seven were sent by John, Jerusalem had fallen, and the Jewish people had been peeled and scattered abroad. So long as the Holy City stood, and the gorgeous worship of the Temple was maintained, the Jewish converts to Christianity retained much of their old pride of race, and many of their old ritualistic leanings. The great conflict of the Church in Paul’s time was against their endeavour to transform it into a Synagogue. But the destruction of the Holy City was God’s final rejection of Israel and its services and institutions. The wall of partition between Jew and Gentile fell with the walls of the Temple. Christian Jews could no longer claim any special honour or affect any peculiar exclusiveness. From that time forth Hebrew sectarianism, at least, in its original form, began to die out of the Church. Other temptations and perils beset it; *Heathen* temptations, *Heathen* perils; with these it had henceforth to encounter.

Against these men the Ephesians had done valiantly. They had tried them and found them liars; they had contended against them with unflinching constancy—not fainting under the heat and burden of the conflict. The pity of it was that while so resolutely assailing error, they had failed to nourish their souls by living contact with the living truth; that they had not fed as well as fought; that they had exhausted all, or nearly all, their strength in warring against deeds of darkness, reserving none, or little of it, for doing the deeds of light; and *thus* had left their first love, and ceased from their first works. In short, controversy, which was at first only an *expression* of their vigorous spiritual life, had now nearly exhausted it, and was likely soon to supplant it. So that the leading theme suggested by this epistle is—*The advantages and disadvantages of a Controversial Habit.*

I. For *the advantages of a Controversial Habit.* Controversy is so apt to sink from a high quest after truth into a mere strife for victory; polemics have done so little good and so much harm, that we need to be reminded of the benefits which accrue to us from the conflict with doubt and denial. We *are* reminded of them in this epistle. It contains an ample, an emphatic recognition of the service done to Christ by the Ephesian Church, in meeting and refuting gainsayers. It *commences* with it, “I know thy labour and thy constancy, and how thou canst not bear them

that are evil; and thou hast tried them who say they are apostles, but are not, and hast found them liars; and hast patience, and hast borne for my name's sake, and hast not fainted" (Rev. ii. 2). This seems full and pointed enough, though couched in general terms. But it does not satisfy the large generous heart of the Divine Speaker; and so, after rebuking their defects, He once more reverts to their fidelity as champions of the truth;—"But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. ii. 6). They are not rebuked, you perceive, but approved and applauded for their unwavering, unfainting antagonism to the errors of evil men. So that there must be something, must be *much* that is praiseworthy in this habit of mind. With all its perils controversy has its compensatory benefits. And these benefits, or some of them, are not far to find; they are conspicuous in the history of every Church and creed.

To those who originate them, and to their direct disciples, articles of faith are full of meaning and living power. Their meaning continues to be felt, their power becomes more manifest, so long as the new creed has to struggle for ascendancy. But when it has *gained* ascendancy and ceased from conflict, the danger is that it will loosen its hold; that other things for which we still have to labour and strive will weaken its influence on our minds. It has now taken its place among received opinions; those who hold it have commonly inherited, not adopted it, and it occupies comparatively little place in their thoughts. Instead of being constantly on the alert to defend or spread it, they have subsided into mere acquiescence; the truth no longer holds its prominence; it becomes difficult to maintain so lively an apprehension of it as that it shall enlist the affections on its side, and acquire a real lordship over our conduct. This difficulty is not felt while the truth is still fighting for its existence. But when it has come to be an hereditary creed, to be received passively, not actively; when the mind is no longer compelled, as at first, to exercise its most vital and vigorous powers on the belief proposed to it, there is a growing tendency to assent to its doctrinal forms without laying hold of their living power, to accept it on trust without realising it in our consciousness or testing it by personal experience. It no longer connects itself with our inward life; it remains outside us, encrusting and petrifying our spirits, excluding all other influences while yet it exerts hardly any of its own, standing sentinel over our heart and mind, but only to keep them vacant.

By way of illustration let us glance at the manner in which the *precepts* of the New Testament are held by many among us. These precepts are of course considered sacred; they are held to be binding on all who profess the Christian faith: theoretically they have the force and authority of laws. Yet it is hardly going too far to say that not one nominal Christian in a thousand guides and tests his personal conduct by them. The standard to which they *do* refer their conduct is the custom of their age, or class, or sect. Their real code, the code which actually governs their life, is a compromise between the law of Christ and the maxims and interests of this present world. All Christian men believe, for instance, or say they believe,—That the poor and humble and wronged are blessed of God. That they should not judge lest they be judged. That to be a talebearer or busybody in other men's matters is to violate the law of Christ. That they should take no anxious thought for the morrow. That they should return good for evil. Nor dare they for the most part insincere when they say that they believe these things. They *do* believe them as people believe what they

have always heard lauded, never discussed. But in the sense of that living belief which regulates conduct, they believe in these precepts only just up to that point to which it is *usual* to act upon them. It is not the Christian rule in its integrity which governs their life, but the interpretation put upon that rule by their neighbours, or by the members of the religious society to which they are attached. They respect the poor, they deny the lust of wealth, they entrust the future to God, they refrain from speaking evil one of another, they return a blessing for a curse,—not in the sense or to the degree in which they know, or might know, that Christ would have them, but in the sense and up to the degree in which the people with whom they live are accustomed to do so. The truth is that these precepts, like other things, most commonly accredited among us, have no vital hold on many, are not a living power in their minds. They have an hereditary and habitual respect for the sound of them, but no strong, unrelaxing grasp on their real significance.

Now we may be sure it was not thus with the primitive Christians till their purity began to decline, or their faith would never have conquered the civilised world; their enemies would never have been constrained to say, "See how these Christians love!" a remark which, as Mill\* observes, no one is very likely to make now. And if you ask for the causes of this difference, I answer,—One cause is that *they* laboured, fought, agonised for the truth of Christ; *we* receive it very calmly, and without much effort. To many among us it is only a tradition received from our fathers; to them it was a personal conviction, for which they were ready to die, by which therefore they were willing to live. To them it was a militant faith; to us it is a regnant, undisputed faith. They only received it after having tested it, and at the cost of laying aside their whole previous equipment of thought; *after* they had received it, they had to meet perpetual doubt and denial on the part of others, and were thus compelled to think about it and make it more completely theirs: we too often receive it without much examination, and as soon as we have the faintest conviction of its truth; in our hearing it is seldom questioned, and, if it is, we are shocked, and shut our ears. And as "there is a fatal tendency in us all to leave off thinking about a thing when it is no longer doubtful to us," or questioned by others, we too often sink into mere acquiescence, and have no deep influential conviction of the truth as it is in Jesus.

Controversy, then, has some advantages; it brings and keeps the truth prominently before our minds; it strengthens and deepens our hold upon the truth; it pledges us to a certain conformity to its claims. Are we, therefore, it may be asked, to encourage doubt or to seek out gain-sayers, that we may contend with them? Nay, brethren, not so; and yet there are grave practical inferences to be drawn from this part of our theme.

One is, *That we are not to persecute, or shrink from, or shrink over those who do honestly doubt or deny our creed.* The Ephesians hated not the Nicolaitans, but their "*deeds.*" Even these wretched men were not to be hated, but only their erroneous views and vicious habits. Pity, most assuredly, and in some sense gratitude, are the right feelings toward those who do not hold the truth; pity for them, but, so far as we are concerned, even gratitude. Little as they know it or mean it, they are yet doing us a service. They are compelling us to examine the foundations of the faith; they are making our indolent and fearful minds active, militant; they are summoning us to a conflict in which we shall

\* J. Stuart Mill, from whose valuable tractate "On Liberty" the previous page is extracted, for the most part in his own words.

test the whole armour of righteousness, and lay a firmer grasp on all the weapons and powers of truth. And thus they are doing for us "what we otherwise ought, if we have any regard either to the certainty or the vitality of our convictions, to do with much greater labour for ourselves."

Another inference is, *That we are not to account it an UNMIXED evil if we live with those who reject the faith.* Most of us, I presume, are in this position. We have kinsfolk or acquaintance who are insensible to the claims of Truth, disobedient to the law of Righteousness. Our position is not altogether an evil one, though there is evil in it. It puts us, and the worth and power of our religious convictions, on trial day by day. It gives us a noble work, calls us to an honourable conflict. It compels us to sift our thoughts and ascertain which of them are truths by which we can live. It every day compels us to give some more or less perfect translation of our creed,—a translation which quick eyes will scan and sharp tongues discuss. We *must* in some good measure live out our belief, or reap the penalty of our unfaithfulness in their tacit or spoken reproach. We do well, indeed to lament their indifference to the word and service of Christ, to pray that they may be brought to know and obey Him; to speak to them of Him and His truth: but we shall do better still if of their indifference we also make an incentive to a higher, holier life. We shall thus employ the most persuasive and effectual means for their conversion; we shall also be getting good even from their evil.

A third inference is, *That we are not to account it a necessary and unmixed good if we live with those who hold our faith.* It is a good thing, an almost unspeakable blessing to live with those who walk by the same rule with us, and mind the same things. But even a blessing in our impure hands may change into a curse. And there *is* a danger, if we have no one to question our creed, of its losing its freshness and power; there *is* a danger, unless we are stimulated by a sense of responsibility to unbelieving kinsfolk and friends, of our becoming heedless and lowering the standard of our life. If we *have* this blessing of Christian companionship, let us use it thankfully, but use it also with fear and trembling. We are not to make even the customs of good men our rules of life, but Christ's precepts. "Measuring ourselves by ourselves, and comparing ourselves among ourselves, we shall not be wise." The one only standard is "the measure of Christ," the one only safety in being conformed to Him.

II. We have to mark *the disadvantages of this Controversial Habit.* That it has its perils, and those of a very grave character, is evident from our epistle. The Ephesians are commended for their zeal in contending for the faith; for their fidelity in trying and their skill in discerning spirits; for their resolute antagonism to certain forms of error and evil. And yet, while thus striving for truth and righteousness, they are warned that the love of the truth was fading out of them, and that they were failing from the service of righteousness. Instead of reaping the benefits of controversy—clearer knowledge of truth, and a closer conformity to its claims—they are succumbing to its perils; their light is waning and ready to die. It behoves us then to look at this side of the question also, lest while we contend for the truth, the light of truth should, in like manner, expire from our souls. Our epistle indicates three evils of controversy.

1. *It induces onesidedness.* It draws all the thoughts to one point; it rallies all the powers of the soul round one defensive position: it bends and fixes the soul in one attitude, and that a repellent one; it engages all its energies and affections in one work, and that a militant one;

neither this work nor that attitude being the healthiest for Christian men. Here were the Nicolaitans disseminating deadly errors, introducing the worst immoralities. They must be encountered, their errors refuted, their deeds put to shame. All the energy of the Ephesian Church was directed to this work and retained at it. It took undue proportions in their thoughts, as any subject will on which we perpetually brood. Nothing seemed so momentous as the rooting out of this heresy. No doubt they spoke of it in their assemblies, and mourned over it in their prayers, and discussed it in their homes, till it became a fixed idea with them, and they could think of little else. Now this absorption in one idea is very perilous. It is with the mind as with the body; where there is a determination of blood or vital power to one organ, all the other organs suffer that one may be unnaturally developed, a process sure to be injurious, and not unlikely to be fatal.

And yet one often hears an unwise praise of "men of one idea." To do one thing at once, indeed, bending all the faculties to its accomplishment, this, so that the thing be worth doing at all, is unquestionably well: but to be *always* doing one thing, can that be well? More things than one demand every man's attention. More truths and more duties than one demand every Christian's attention. To attend only or unduly to one thing is to limit and enfeeble the soul. Paul's "one thing I do" is often quoted in this connection, and that most unfairly. It is quoted in support of a onesided habit of thought and action; and that though Paul himself was a man of the most multifarious accomplishments, nay, though he explains his own word as including a multiplicity of aims. "One thing I do!" Yes, but what *is* this one thing? "Forgetting the things which are behind, and reaching forth to the things which are before, I press towards the mark." So far from doing only one thing, or designing to do it, he speaks of many things achieved, and many more to *be* achieved before he can win the prize of his high calling in Christ Jesus. To have a mark, a supreme aim, giving unity to the whole life, inspiring it with one lofty purpose and hope, ruling and moulding all its energies, and affections, and endeavours; this was Paul's wisdom, and will be ours. But this is an altogether different thing from standing in one position, looking at only one aspect of the truth, doing and determining to do only one class of duties. And it is one of the most fatal perils of controversy that it *does* thus limit our thoughts and activities. We may contend for one truth or dogma, till in the heat of our contention it takes entire possession of us and draws all the forces of the spiritual life to itself. The smallest thing may swell and swell till it fills our whole mental horizon, and we can see nought beside. Thus it has come to pass that one man sees everywhere only a divine decree, and another only freewill swinging like a pendulum in infinite space. Thus it lately came to pass that the whole air was darkened by a conflict between white surplices and black gowns, wooden tables and stone altars, crosses and crucifixes. Thus it has come to pass that the vision of the Most High has vanished behind clouds of incense, and the voice of the Most Holy has been drowned by the sweet tones of singing men and singing women. And yet, if all these rites and dogmas were for ever lost—as would heaven most of them were!—would there not still remain to us "the great Gospel of God our Saviour," with its manifold enlightening and enriching influences on human life and immortality? O one wearies—one wearies of seeing these solemn trifles or imperfect dogmas inflated by the lungs of controversy, till they become as huge mountains of hindrance, shutting

in and darkening our day, impeding the progress of the Royal Word of Love.

2. A second evil of controversy is that *it weakens charity*. It calls all the repellant and antagonistic forces of the soul into active exercise, and too often gives them supremacy over the gentler and more winning powers. It accustoms us to tones of defiance and deeds of strife, till at last the soft tones of love are estranged from our lips, and we are nothing if not critical or combative. This disadvantage also had resulted to the Ephesians. Christ praises their fidelity, their courage, their patience as defenders of the faith, but adds, "Nevertheless, I have against thee that *thou hast left thy first love*" (Rev. ii. 4). As their hatred to the deeds of the Nicolaitans waxed and grew great, their love for their Master and for men waned and vanished away. As how should it not? To us weak men hatred of evil is not necessarily nor commonly but one form of our love for the good; or if at first it be, it soon takes on new and malign aspects. We begin, perhaps, by hating an error because we love the truth. We earnestly contend against it and strive to root it out. It proves far more difficult of extirpation than we had conceived. We are wounded, disappointed, grieved; and soon a feeling of animosity is kindled within us, a feeling which for awhile flames only against the error, but tends perpetually to grow hot against the men who hold it. We think more of that error than of Christ and His truth; we do more to express our hate of it than our love of Him; till at last our supreme affection comes to be a hatred of some form of human error instead of a growing love for Christ and those for whom He died.

And as to contend against error is apt to breed more hate than love, so also to defend the truth is apt to destroy that mystical reverence for truth which is so large an element and spring of love; it is almost sure to inflame that self-complacency which is the very opposite of love. The right and healthy attitude of our spirits toward truth is a reverential one; it is well with us when its presence hushes and awes the various faculties and affections of our souls, reducing them to a meek observance or raising them to the secret heights of worship. But how *can* a man maintain this attitude when he stands forth as a champion and defender of the faith? His very position seems to indicate that he is greater than that for which he girds himself to the battle. He has to turn his back on truth that he may confront error. The feeling now is, not "How awful is this place," or "How great are thy thoughts, O God!" but How shall I best defend these thoughts? at what joint shall I bend this shaft? The question now becomes, not What is true? but rather, What is false? not, What good is there in this man? but, What evil is there? not, What shall I love in him? but, What shall I hate? The glory of believing and worshipping becomes strange, only that of questioning and qualifying remains: and he who once looked up to truth with the reverent adoring eye of faith, learns to look down upon it from the vantage ground of controversy, as a thing needing his protection, or at the lowest indebted to his advocacy.

Too sorrowfully does the history of the Church illustrate this. Protestant Calvin burns Socinian Servetus, as no doubt Servetus would have burned *him* if he could. The Puritans are driven across the sea, only to drive the Quakers out into the pathless wilderness. Nor have these souring, unloving tendencies of the controversial habit passed away, as the disordered dream of a darker age. Hate is still stronger than love in many who profess the faith of Jesus; the sense of sectarian error is still

keener than the appreciation of the common truth. The Churchman cannot even rot in peace within certain yards of a Dissenter; and some Dissenters, at least, hate Episcopacy or Papacy more than they love the one body of Christ. The Congregationalist smiles or sneers at immersion, and the Baptist, in his turn, can hardly credit the sincerity of those who do not find immersion in the Record. We, too, are but men, and very weak imperfect men, if we could but believe it as well as say it. We are doubtless tainted with this evil, but if we love Christ we shall overcome it. There is a more excellent way; and it lies in loving Christ and being quick to catch any feature of resemblance to Him, however faint or marred it may be. We *must* contend against error, but let us see to it that we lay firm hold on the truth which corrects it, and work that truth into our life as well as our thoughts. If we *must* condemn, let it be sorrowfully and reluctantly, and with recognition of the good there is in those whom we rebuke, and with the most generous allowance for their infirmities, the most humble sense of our own weakness and openness to temptation. So shall we possess ourselves of the mind that was also in Christ, and fulfil that law of kindness which is in His tongue.

3. Finally. *Controversy contracts our practical activity.* The Ephesians had been too busy hunting down the errors of the Nicolaitans to continue their "*first works*." They were still distinguished for their abstinence from positive evil, their stern disapprobation of its most enticing forms; but they were no longer distinguished by their earnestness in pursuing and practising the good. "They did not sow to the flesh," but neither were they active in sowing to the spirit. They had no fellowship with the unfruitful works of darkness, but neither did they take any cheerful vigorous part in the works of light. They defended the faith, but they did not adorn it. In the stress and heat of conflict they neglected their opportunities of showing mercy and doing kindness. They were losing the power of action; their influence on the society around them was contracting and wasting away.

And is not this a very common experience? Few things are so unfruitful, so exhausting, as controversy. It absorbs the vitalities we require for the discharge of duty, and very rarely adds to the vitality of those with whom we contend. I need only appeal to our own experience. *We* have had discussions with doubtful or opposing minds. How often have we come away from them braced for the discharge of common duties? How often have we *not* come away from them jaded, embittered, indisposed for the daily task and common round of duty? Power has gone out of us, and alas! not for the healing of the sick. The excitement of conflict has given us a distaste for the unromantic duties of our lot; we have expended in words the energy which should have inspired our deeds.

Here, then, are two views of the controversial habit of thought; it has its advantages and its disadvantages. On the one hand it deepens and enlarges our view of the controverted truth; it brings and keeps that truth prominently before our minds; it pledges us to a certain conformity to its claims. But, on the other hand, it tends to keep the one truth too prominently before our minds, making us narrow and onesided in our thoughts; it tends to weaken love in that it exercises our hate and abates our reverence; it tends to contract our obedience by exhausting the energies which obedience requires.

What should be the practical result of these views? How should they affect our course of life? Our Lord Himself has taught us—"To him that *overcometh* will I give to eat of the Tree of Life, which is in the midst of

the Paradise of God" (Rev. ii. 7). That is to say, Those who can subdue the perils of this Ephesian habit of mind, and reap its benefits, those who while valiant for the truth can yet make increase of love, shall become perfect and entire, wanting nothing; they shall partake the perfect life of perfect manhood, not simply the life which Adam had in the earthly Eden, but the life which Christ has in the heavenly Paradise. If, then, the work be hard, the reward is great. And the work *is* hard. Christ speaks of the doer of it as a victor, as one who has overcome, one who has vanquished many temptations, many foes. We are not, therefore, to rush into the conflict unthinkingly or unprepared, or as those who trust in their own strength; the perils stand too thick, defeat would be too terrible. But if we are brought into it, let us come with a distinct foresight of the dangers we are about to encounter, and with a love for Christ and for truth which shall overcome them. If we must give a reason for the hope that is in us, let it be in the apostolic method, "with meekness and reverence," remembering above all, that our most telling arguments will be found in our "good conscience" and "good conversation in Christ."

To meet those who impugn our faith, whether by word or deed; to contend with them, opposing our truth to their error, overcoming their evil with our good; to make of their error a means for strengthening our conviction of the truth, and of their evil an incentive to a holier and more perfect life: and all this without becoming partial in our thoughts, or embittered in spirit, or neglecting any positive duty, however simple—this, then, is the work and warfare to which we are called. A noble work, surely—a glorious warfare; and with its fitting reward—life, more life, life rising ever till it reach the full measure of the life that is in Christ. To this work and warfare we are called of Him. He will be our defence; He our strength. Let us but aim at this lofty ideal and He will make us perfect. Let us but trust in Him, and out of weakness He will make us strong. We shall overcome—and, overcoming, eat of the Tree of Life.

*Richmond.*

S. Cox.

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## SKETCHES FROM MEMORY.

### FAITH TRIED IN THE FIRE.

*(Continued from page 487.)*

Few of my younger readers will be able to form any idea of the intense excitement which the mania for speculation occasioned about the year 1825. The most quiet, apathetic people were carried away by it, and gave an easy assent to schemes for amassing wealth, the absurdity of which now seems to outrage credibility. But, as I have already said, it was the mining projects which attracted most attention and promised the richest results. Some of the publications in which the fever was stimulated to its utmost intensity now lie before me. It seems scarcely possible to believe that such transparent fictions should ever have found acceptance even among the most credulous. A Mr. Caldeleugh, who held the post of private secretary to our Brazilian Ambassador, represents the gold as scattered over a superficial area of many thousand square miles, and says that it is sometimes found on the surface in large lumps. He goes on to describe the precious metal as often adhering to the roots of plants as they are drawn from the ground, and asserts that after a heavy shower the children may be seen even in the streets of Rio Janeiro picking up pieces of gold which have been washed down by the rain. But even Mr. Secretary Caldeleugh is outdone by Mr. Consul Carter, who reports the dis-

covery of a mountain of silver. His words are, "the discovery took place by a poor man who was cutting wood upon the top of a vast mountain. Accident brought his axe in contact with a large stone, mixed with which he perceived *clots* of silver; this led him to further search, and he found himself surrounded by one immense bed of silver ore, and before he made his good fortune known to the governor, he dug out with a single pickaxe equal to a ton of silver. So rich is this mine that it will produce as much silver as dross; and it is impossible to calculate what amount of wealth will be drawn from this mountain." Scores of joint-stock companies were formed to work the mines, and the most extravagant expectations of profit were held out to shareholders. The mania was just reaching its height when Kate was married. Large numbers of our neighbours had taken shares at the instance of her husband, and I afterwards found that Mrs. Smith herself had invested a portion of her little property in the same speculation.

It had been settled that immediately after the marriage they should proceed to London, whither the husband was called, as he said, by urgent business, and that they should spend the honeymoon there. The parting between Kate and her mother was most affecting. Each seemed to have a foreboding of evil; but the young wife was so absorbed in love to her husband that she was comparatively indifferent to everything else. Some one, I forget who, has said that love descends rather than ascends, and that the affection of parent for child is incomparably stronger than that of child for parent. I think it is so; and that it is wisely and kindly ordered thus. How otherwise could "a man leave his father and mother and cleave unto his wife"? Mrs. Smith was overcome with grief which she struggled in vain to repress. The young wife evinced much less feeling, though she felt the separation keenly, and shrank with natural timidity from the dangers of the great world upon which she was, for the first time, about to venture. And so she left us!

For some weeks we had letters from her very frequently. There was a tone about them I did not altogether like. She spoke of her husband's great kindness, and often alluded in general terms to her many delightful engagements as a reason for her not writing more, yet I was sure that there was something concealed. The truth was that no sooner had he got back among his old associates than the restraining influence which Kate had exerted over him at L—— was to a great extent neutralised. He had frequently returned to his lodgings the worse for liquor, on one or two occasions had not come home till after morning had dawned. Poor Kate, whose knowledge of life had been confined to her mother's well-ordered cottage and our quiet hamlet, was horror-struck at these excesses. At the same time she was ill at ease with herself. She had accompanied him repeatedly to places of amusement which he represented as harmless, but which she had always been taught to regard as sinful. He would laugh at her scruples about the theatre, call her his "pretty Puritan," and always succeeded in having his way, for she soon found that he could not bear opposition; and though as kind to her as ever, yet insisted upon the most entire submission to his will. As the poor young wife sat up for him hour after hour, listening to every foot-fall, her conscience would smite her most severely for these compliances, and her thoughts wandered back to the innocent and peaceful home of her childhood. Yet she would not utter a word of complaint. Her pride, and her love alike to her mother and her husband, dictated concealment. She was thus deprived at once of sympathy and the counsel her mother would so freely have

rendered. She had chosen her own path, and was resolved to walk in it to the end.

About two months after the marriage, a hurried letter, blotted and blistered with tears, was received, saying that urgent business required her husband's immediate departure to South America, to meet some emergency which had arisen; that the vessel would sail next day; and that she had resolved to accompany him. It was the critical period in the history of those speculations. The tide had just reached its highest point, and was now on the turn. Hundreds of emigrants were going out. Cornish and Swedish miners, engineers, clerks, managers, flocked from our shores to that imaginary El Dorado. Gentlemen of the highest position in their respective departments took service under the mining companies. Sir Francis Bond Head, then only known as a distinguished officer in the Royal Engineers, went out to superintend the operations of the association for working the gold and silver mines of Rio de la Plata. He was accompanied by a staff of surveyors, assayers, superintendents, and miners. Other men no less eminent in their profession went by scores on this wild goose chase, and, after crossing the Atlantic and penetrating for hundreds or even thousands of miles into the interior of the country, discovered that they had been duped by fraudulent agents;\* that the mines they had been sent out to work had no existence; and, when they sought redress from the South American Governments, found that the very Governments had been parties to the fraud. It was in this flood-tide of emigration that our friends set sail. Their departure was so sudden that there was no time for farewells; the hurried and tearful letter announcing the fact was all which Kate could send. When we received it she had actually sailed.

Before we could hear from her again telling us of her arrival the grand crash had come. The bubble had burst; the bladder had been pricked and had collapsed. Wide-spread, almost universal, ruin was rife through England. Every day we heard of banks breaking, and of reputed millionaires becoming insolvent. In our secluded district, however, we should have suffered little from the catastrophe but for the unfortunate mining speculations in which many of our local gentry and tradespeople had involved themselves, mainly through the influence of Kate's husband. Duped himself whilst duping others, he had kindled quite an enthusiasm for those investments in our neighbourhood. When, therefore, the tidings of disaster came they spread terrible consternation among us. There was scarcely a family which did not suffer directly or indirectly. Many had lost their all. No wonder that indignant, furious invectives should be heard on all sides against the author of their ruin. Many in their blind and bitter passion vented their anger on the poor widow, who, herself ruined, had the additional misery of being so nearly connected with its cause. Anger is never just. It strikes blindly and recklessly. These persons said that Mrs. Smith, by giving him her daughter, had vouched for his respectability, and had helped to lead them into the snare. These cruel words cut her to the quick. Indeed I often wondered that she did not sink under such an accumulation of troubles. She was again reduced to poverty by one who ought to have stood between her and harm, and she could not shake off the conviction that Kate had known the state of affairs before she left England.

\* Sir F. B. Head, in his narrative says, that he "rode against time for 6,000 miles." Mr. Miers, another engineer, who went out to Chili as agent of the Anglo-Chilian Mining Association, travelled accompanied by his wife for "1,200 miles at a stretch in an old lumbering coach."

To be thus abandoned to ruin by her daughter was the bitterest ingredient of her bitter cup. She felt the truth of the line that "sharper than a serpent's tooth it is to have a thankless child." Instead of sharing in the mutual sympathy which her fellow-sufferers extended to each other, she was regarded by them with averted looks or assailed with reproachful words. A report meanwhile got abroad which had some plausibility and appearance of truth, that Kate's husband, having secured his share of the spoil, had gone off suddenly to escape the crash which he saw to be impending. His poor wife, as the partner of his flight, was regarded as an accomplice in his guilt; and insinuations were not wanting that the widow had connived at their escape, and would be reimbursed her losses by them. It cannot be wondered at that under these circumstances many of the losers should write most abusively to Kate and her husband, whose address in Buenos Ayres had been given in the hasty farewell letter. It was but natural, too, that the poor widowed mother should write in language of remonstrance and complaint. Those letters all went out by the same mail and were received together at a station far up the country. The poor young wife, knowing that many of the charges they brought against her husband were utterly false, indignant at the abuse with which they were both assailed, and like a good wife disposed to take her husband's part, right or wrong, wrote back as vehemently and angrily as she had been written to. In her proud passion she had not noticed or had not felt the different tone of her mother's letter, but had confounded all as in one common league against her. If she had had time for reflection, I do not doubt that she would have written at least to her mother very differently. But the *peon* who carried the despatches and letters to the station, could only remain a short time for the answers, and the mischief was done beyond recall before truer and tenderer thoughts returned. This was the last and only letter received from her. Mrs. Smith wrote many times, but, receiving no reply, at length ceased to write, deeming it of no avail. The company being broken up, no inquiries could be made in England. We heard casually, I forget how, that soon afterwards Kate had given birth to a son, and then we heard no more. But in spite of all, Mrs. Smith clung to the conviction that Kate would be restored to her. Whenever we spoke of the subject she expressed this belief so calmly and yet so confidently that I knew not how to reply. Even if I had regarded it as a mere credulous fancy, I should not have found it in my heart to disabuse her of it. But I know so many instances in which confident expectation and assurance, springing up in answer to prayer, have been verified by the event, that I in some measure shared her feeling, and continued "hoping against hope," even when Kate's name had ceased to be mentioned in the village, and she herself had been almost forgotten.

But I am anticipating the events of my story. The failure of the mining companies in which Mrs. Smith had been induced to invest so much of her little property reduced her to poverty. There did not remain to her quite £20 a-year. She at once left the home so endeared to her by the peaceful happy years she had spent in it, and took a small cottage of only three rooms. Selling most of her furniture, retaining only what was necessary, together with a few relics of happier days, she and Mary set themselves to eke out their slender income by needlework. This is a hard life for those who have not been brought up to it. Its monotony and confinement are hard to bear.

"Stitch—stitch—stitch  
Till the brain begins to swim,  
Stitch—stitch—stitch  
Till the eyes are heavy and dim."

It needs early habit and long apprenticeship to render this endurable. But Mrs. Smith never complained. She had been so long disciplined in the school of sorrow that she had learned patience and submission. She told me that she now found a deep inward peace in the entire surrender of her will to God. Unconsciously to herself she used the very language of Madame Guyon and the Mystics, as she described the change which had come over her since this last reverse. She said that she could not regret the trials through which she had passed for her own sake. Previously she had not trusted in God with an entire and absolute confidence, but now she had no resource and no hope but in him, and in him she found more than all she had lost. She admitted, however, that it was hard to see poor Mary's cheek grow pale, and she felt keenly on behalf of the poor girl whose life was so early clouded over with care and sorrow. But even here there was mercy in store for her. A very few months after the ruin of their affairs, Mary offered herself for baptism, and gave the most delightful evidences of a change of heart. She was accompanied to the water by her mother, who, as she led her away from the baptistry, repeated to herself the words, "My cup runneth over." Shortly after this, I ventured to remonstrate with Mrs. Smith for continuing her contributions to all religious objects without any diminution. Her reply was striking and characteristic. She said, "I have thought the matter well over. My rule I hope is that which the Scripture enjoins. 'Honour the Lord with thy substance, and with the *first fruits* of all thy increase.' God has the first claim. If my resources are diminished, I think that I ought first to economise in every other direction before making any deduction from my tribute to him. I should curtail this last of all. Of course I may find it necessary to do that. But at present it is not necessary. By denying myself a few superfluities and luxuries, I can place my gift upon his altar as usual. And shall I not delight to do so in acknowledgment of his transcendent goodness to me in my dear, dear child?" She looked at Mary who was working at her side, and Mary gave an answering look of love and reverence and cheerful assent. What a lesson is there here to those who only give to the cause of God out of their superfluities; who provide for everything else, for the supply of their wants, their caprices, their tastes and desires first, and then if they have any trifle to spare give it hesitatingly to God; who, if there be a diminution of income or increase of expenditure *begin* to economise here and make the first saving in their gifts to the cause of charity and religion!

The neighbours soon began to repent of their hard speeches and unjust suspicions. They found that Mrs. Smith was no gainer, even though Kate and her husband had been guilty of fraud. The meekness with which she had borne their groundless accusations, the cheerfulness she displayed in her poverty, and the diligence with which she set about earning a livelihood, won their admiration. By a very natural reaction, those who had been bitterest in their complaints were now the loudest in their praises. A few months sufficed to restore her to her old position, and she was no less welcome than before to every house in the village.

So some years passed away quietly and happily. It was sometimes hard work for the widow and Mary to keep out of debt. It was astonishing how skilfully they managed to maintain an appearance of respectability out of an income so very small, and at the same time to give so generously to every deserving object. The explanation was that they made THRIFT and INDUSTRY a part of their religion. [But it became evident to all that the infirmities of age

were beginning to creep upon Mrs. Smith. She was not old it is true. But her life had been one of many sorrows ; and though her "meek and quiet spirit" had enabled her to bear her troubles better than any other person I have ever known, yet they told upon her, and she was growing prematurely feeble. Her sight especially began to grow dim. She long resisted the conviction that it was so, ascribing the imperfection of her vision to any cause rather than the true one. I think, too, that she accelerated its decay by her efforts to conceal it from Mary. She would sit at her needle as usual hour after hour, lest she should alarm the poor girl by complaining of her failing sight. At length she could disguise the fact no longer that blindness was coming upon her. It was now Mary's turn to act the heroine. She insisted that her mother should cease working with her needle, and protested that she could sew many more hours in a day than she had hitherto done. A small fund of a few pounds had been accumulating for some years to provide for any emergency. It seemed hard to touch this. But there was no help for it ; and they resolved to go to London for advice. This was done. The opinion expressed by an eminent oculist was, that if Mrs. Smith continued to try her sight, it would go rapidly, and that in a few months total, remediless blindness would ensue ; but that with care and rest the sight might not get worse. For a time even her faith was shaken by this sad intelligence, and she came home much depressed ; but in a few days she rallied again, and was able to trust in the love and care of her heavenly Father with the same calmness as before.

I think it was about eight or nine months after this, but I am not quite sure of the exact date, that old Betty brought me a note which the errand-boy from the inn had given her when in town that day. It was in a female hand, sealed with black. I opened it with some curiosity. It contained simply these words : "A widow would be greatly obliged to Mr. — if he would call upon her at the Crown Inn to-morrow morning. By doing so he will be able to relieve a person in great distress of mind." It was so long since Kate Smith had been spoken or thought of among us, that it was with a start of surprise that I recognised her the next day in the widow lady for whom I asked at the hotel. She was so changed that it was only when she spoke that I perceived who it was. She had already learned that her mother and sister were living, and were in reduced circumstances. And she was intensely anxious to know what their feelings were towards her, and whether they would allow her to help them. She feared, she said, from their long silence, and not answering any of her letters, that they had cast her off, or would refuse to receive her. This led to inquiries and explanations ; the results of which, for the sake of brevity, I will state in my own words. On landing at Buenos Ayres with her husband and the mining expedition of which he had charge, they found it necessary to proceed up the country at once. She had therefore only time to write hastily, telling us of her safe arrival. The district to which they proceeded was in the centre of the continent, and was described as not only very rich in deposits of the precious metal, but as being inhabited by Spanish settlers, whose refinement of manners and social order were at least on a par with those of Europe. What was their indignation and disgust at finding that after travelling almost incessantly for six weeks over the Pampas, and only resting in the huts of the Guachos, they had reached a region where the very rudimental ideas of civilisation and government had not penetrated. There were about a score of Spanish and Creole families. All besides were Indians and half-breeds. The miners, who formed their sole companions, soon pronounced the promises of

rich veins of silver and gold to be equally delusive. So far from amassing wealth, they declared it very doubtful whether the mines would pay the expense of working. These discoveries were scarcely made before they received tidings from Europe of the commercial panic in which all the South American Mining Companies had gone to ruin. The messenger who was sent from Buenos Ayres with the official dispatches announcing this fact, and giving instructions for the immediate break up of the settlement, brought poor Kate's budget of angry epistles, and bore back her no less angry replies. The majority of the Europeans returned forthwith ; but a few resolved to remain and try their fortunes on their own account. Among these was Kate's husband. His good qualities now began to appear conspicuously. He said to the men who proposed to remain, that though deceived himself, he felt that he was responsible to them for having led them so far from home, and offered to stand by them if they would stand by him. An agreement was thereupon drawn up between them. He was invested with authority as manager. A sufficient maintenance for each was first to be secured, and then the surplus profits, if any, were to be divided proportionately among them all. They hoped by energy, industry, and mutual helpfulness, to succeed ; if not in making fortunes, yet at least in earning a livelihood and something more. If the indolent natives around them could live, surely a settlement of thrifty, hard-working Englishmen and Germans need not despair.

Whilst these arrangements were in progress, Kate gave birth to a son. Her pride now gave way ; and in her loneliness and sorrow she began to yearn for a mother's love. She wrote home, entreating to be forgiven for all her unfilial conduct ; made full confession of her faults ; and asked for the assurance that she still was remembered and prayed for. Not one of those letters reached its destination. Nor did one of those addressed to her. This was not to be wondered at. The mining project being abandoned, and the settlement broken up, there was no longer any direct communication between the emigrants and England. From the unsettled state of the country, anarchy and civil war perpetually raging, there was no postal communication maintained ; and the letters from home being simply addressed to Buenos Ayres, with directions to be forwarded, it is doubtful whether they ever got further than the port. Each believed, therefore, that they were cast off by the other, and unavailing explanations ceased to be offered.

After many difficulties and disappointments, the enterprise began to succeed. They struck upon some lodes which proved much richer than they had dared to hope. As capital accumulated they extended their operations ; and their affairs were conducted with so much skill and energy, that the manager's share came in the course of a few years to be worth about £15,000. It was now felt to be desirable that the captain, as he was called, should visit England to purchase new machinery, and, if possible, open a communication with the mother country. It was doubtful, however, whether he might not be arrested, and his property seized for the payment of the debts incurred by the old company. It was resolved, therefore, that his visit should be kept as secret as possible, and that he should travel under a feigned name, until it was discovered whether he was legally liable or not. He withdrew from the concern an amount of money equal to the value of his own share, so that if all went well he could invest it on behalf of the company in the purchase of machinery, &c. ; and if evil befell him, his partners would lose nothing. Then, accompanied by his wife and child (one other had been born since, but had died,) he set out on his

homeward journey. Not wishing to pass through Buenos Ayres, from fear of detection, he resolved to sail from Rio Janeiro. But at Rio that frightful outbreak of cholera, of which my readers have doubtless read such heart-rending accounts, was raging. He was seized with it, and died in a few hours. Kate and her orphan son were thus left to pursue their voyage alone. Her first anxiety was to reach our neighbourhood and make inquiries for her mother and sister. She found that they were living; but more she could not gather. The idea, therefore, occurred to her of sending for me, that she might learn the truth; for she was firmly convinced that they had cast her off, and that her presence would be painful to them.

Having been assured that no child could ever receive a more affectionate welcome than that which awaited her, she next inquired into her mother's circumstances, and was shocked to find that she had been reduced to want. Though aware that some money had been invested in the mining speculations, she had never supposed that the amount was large, or that the loss would prove serious. When I told her of the struggles with poverty which they had endured, she was greatly affected, and wept bitterly. She proposed to accompany me to L— at once; but in course of conversation remembered that it only wanted two days to the anniversary of her marriage. By degrees we matured the following somewhat romantic scheme; for Kate, though a widowed mother, was yet little more than a girl in years. She would take the dear old cottage in which she had been brought up,—it happened to be vacant,—furnish it as nearly as possible like what it used to be, and meet her mother there. Within half-an-hour the steward of the property had been seen, and the cottage secured. Then all the cabinet-makers and upholsterers in the town were set to work with instructions to spare no expense, and work night and day, if needful, to carry out her scheme. She seemed to remember the position and appearance of every article of furniture in the house. I remarked on this, and her eyes filled with tears as she told me that they had scarcely been absent from her thoughts night or day since she left them. She was thus able to give the minutest directions to the people employed in fitting up the house. After rendering her all the assistance I could I was about to return home to make arrangements there. But she laid her hand on my arm, and said, "Dear friend, will you not return thanks to God with and for me?" We knelt together, but it was with difficulty that I could so far control my feelings as to express myself coherently in prayer. That evening a lady in deep mourning was driven through the village, and went into the cottage to give instructions to the workpeople. Though keen curiosity was felt as to the new tenant, yet her thick black veil so hid her face, that no one was able to get even a glimpse of it. In reply to all inquiries, I said that she was a friend of mine from a distance.

As may be imagined, it was with great difficulty that Kate restrained herself sufficiently to await the time for carrying out her little plot. The upholsterers had never had so excitable a customer before. Indeed, they thought her insane. She would come into their shops twenty times in a day, laughing and crying by turns, as she inspected the progress of the work, or gave new orders about it. At length the eventful morning arrived. It had been arranged between us that her mother and sister should be inveigled from their present home for about half-an-hour, so as to allow time for the removal of a few treasured relics which they still retained, and that then I should walk with them to the cottage under pretence of looking over it once more before the new tenant

occupied it. All went off to perfection. Business which needed their help was invented at my house in the morning. That being concluded, I proposed a walk to the cottage. Mrs. Smith hesitated, and with a quivering lip reminded me that it was "a very painful day to her—the anniversary of a sad, sad loss." I had much ado to play the hypocrite, and conceal my feelings, but succeeded tolerably. At length, seeing that Mary evidently wished it, she gave way and consented to go. As she entered the little wicket-gate, and saw the garden laid out just as she had known it, she started a little, but, recovering herself, spoke to the bright beautiful boy playing there, whom I introduced as my friend's only child. I was leading the way into the house when poor Kate spoilt it all by rushing past me, and crying, "*Mother! mother!*" threw herself into her arms. She was to have watched us unseen, and listened to her mother's expressions of surprise and bewilderment; but she could refrain no longer, and anticipated the *dénouement* of the plot by the premature discovery of herself. I immediately withdrew, feeling that the most intimate friend would be felt as an intrusion in the tender and sacred scenes which would follow.

In the evening I returned, and found Mary nursing her little nephew, and Kate kneeling at her mother's knee, twining her arms around her waist, and clinging there with an expression of peace and loving confidence to which she had long been a stranger. At family worship that evening she asked me to read the 15th chapter of the Gospel of Luke. We tried to sing, "*God moves in a mysterious way:*" and with trembling uncertain voices got as far as the third verse, when we broke down, and could proceed no further. On the following Sunday morning I preached, at Mrs. Smith's request, from 1 John v. 14, 15: "*And this is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*" The allusion was understood by all present, for all knew the confidence which she had expressed—that in answer to prayer her daughter would be restored to her.

At first Mrs. Smith and Mary declined to become dependent on Kate. But she was so deeply grieved at any hesitation being felt, and showed them so clearly that her income was ample for them all, that they yielded to her urgent wish, and came to live with her. Not many months after, Kate, having been "buried with Christ in baptism," joined her mother and sister at the Lord's table. The poor widow's trials were ended; her "faith tried in the fire was found more precious than gold that perisheth." The evening of her life was calm and joyful. It was in good old age that she "came to the grave as a shock of corn fully ripe."

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## THE LESSONS OF RECENT REVIVALS OF RELIGION.

THE CIRCULAR LETTER OF THE LANCASHIRE ASSOCIATION.

BY THE REV. C. M. BIRRELL.

SINCE the last meeting required that the letter of this year should be on the "Lessons of late Revivals of Religion," events have occurred which emphatically corroborate the propriety of that decision. The awakening in the United States had then attracted general attention, and the movements in the rural districts of the North of Ireland were beginning to call forth mixed hope and anxiety. In the course of the

summer, that extraordinary attention to personal piety and religious ordinances spread from the country to the large towns; and populations, distinguished for coolness of intellect and the keen pursuit of the world, were found to a large extent given over to the contemplation of eternity, and to public and private prayer. After all deduction has been made for purely natural excitement, and for personal delusion and hypocrisy, there cannot remain on the mind of a competent investigator of the facts, any doubt that there has accompanied that movement an unusual divine blessing. No other cause can be assigned for the acknowledged mitigation of vice, the diminution of public prosecutions, and the religious joy which has taken possession of hundreds of individuals, families, and congregations.

It was a somewhat remarkable circumstance that we, in this island, were simultaneously called to the consideration of God's promises for the refreshment of his Church, from an opposite and remote quarter. At the close of the year 1858, a small band of missionaries in the northern provinces of India, cheered by tidings from the west, assembled for fasting and prayer, and issued an invitation to the dwellers on "all continents and islands of the globe," to unite, during the first week of the present year, in prayer for the outpouring of the Holy Spirit. The request was couched in simple, unassuming, but firm language, as if springing from confidence in God. While it was finding its way over the world, the events which were occurring among ourselves gave it an unexpected force. Congregations in all parts of the country met, at its call, to wait upon God. In London, meetings held twice every day for the whole week, were attended not only by vast multitudes, but by a marked blessing from on high. In provincial towns, in which religious bodies had seldom co-operated, there occurred delightful devotional assemblies, which contributed to sweep away accumulations of prejudice. The publication of the Gospel to multitudes of the neglected and depraved in unusual places, and by ministers never before so associated, has since secured an advanced position in the war against evil, which it is difficult to imagine will be again surrendered. Under these and similar influences there have sprung up, in all parts of Great Britain, the indications of a genial spring time, and the firm expectation of an unexampled harvest.

For have we not, in the first place, been led to agree in the conviction, that *a genuine revival of religion is intensely to be desired?* Everything which has ever accompanied a revival of religion is, of course, not to be desired. Mere animal excitement, meetings of excessive length, the interruption of business and of the order of families, and many incidental disorders, are not to be desired. Even a revival, regarded in itself, is not to be desired; for it would be better if the state of the Church were one of such uniform prosperity, that no room were left for improvement. A condition in which Christians were distinguished from the world, fervent in love to one another, and devoted to the dissemination of the Gospel; in which the ordinances of religion were frequented by the mass of the population, and were accompanied by such a blessing that there was an unbroken tide of persons making a profession of Christ, and acting out his principles in their lives,—a condition, in short, of continual confirmation and extension,—would be better than a revival, and would render such a thing without necessity and without meaning. But even those who are inclined to look on the brightest side of our religious state in these counties, or in any part of England, cannot say that it has reached

this point. But why should it not reach it? The right which God has to the honour and gratitude of one man extends to all men. There is nothing in the terms, in which we are commissioned to announce the Gospel, which restricts it to particular classes of persons. We do not find anything authorising us to expect our Churches to increase in the ratio in which they have hitherto increased, and in no other. We are inclined to believe on the contrary, that it would be far more consonant with the provisions of the cross, with the affluence of the Spirit, and with the actual promises of God, if they were to increase with a speed a thousand-fold greater.

If, then, we may cherish a desire for a revival of religion, should we not *labour to obtain one*? Some answer that we should not. They have a strong prejudice against measures for producing a revival. The attempt is associated in their minds with former disappointment, disorganization, and permanent injury to religion. The feeling, therefore, is neither strange nor dishonourable; but it may be without discrimination. Because some endeavours have been indiscreet, it does not follow that all others will partake of that character. If we love Christ, we surely may love him ardently; if we pray, we may pray with fervency; if we seek the conversion of one soul, we may seek the conversion of a thousand. We may, surely, do everything we now do in a better manner: we may study the Scriptures more carefully; we may spend longer time in our closets; we may indulge more frequently in Christian conversation; we may press religious considerations more earnestly on the unconverted, and may accompany all with more urgent prayer to God. We may do this without danger to ourselves and to others. There would be nothing in this calculated to bring religion into dishonour, or our Churches into confusion. Yet this is all that recent experience proves to be most effectual in bringing to the Churches a true revival.

In referring more in detail to the means for securing this blessing, the first place must be assigned to a thorough investigation into our own *personal religion*. To seek the conversion of others, while we are neglecting our own souls, is, of course, to take the high road to destruction. But the heart is proverbially deceitful. It conceals its pretences behind the profession of the purest principles. It wards off inquiry, by throwing the lawful business of the world into what should be seasons of retirement. Procrastination, superficiality, bustling activity, and dislike to the sternness of self-inspection, favour its deep fraud. Many who have had more than common fluency in the utterance of religious emotion, both in the prayer-meeting and in the pulpit, have been found, before they left this world, to have been all the while destitute of religion. We should, therefore, by divine aid, submit our motives to a continual analysis. We should maintain a comparison between our prayers and our actions, between what we seem to desire and what we really are, between our conduct before men and our secret dealings with God. It will be found necessary, in the pursuit of this object, to guard against certain influences of the known fact, that the religious condition of others will be affected by our consistency. Few things have been found a greater hindrance to the spread of religion than the improper conduct of its professors, and nothing more readily strikes the hearts of the ungodly than the joy, the disinterestedness, and the purity of Christians. But if we aim at a particular line of conduct mainly as a means of impressing others, or seek, in public prayer, chiefly to produce

conviction or solemn thought on the hearts of an assembly, we shall damage our own minds by unreality, and will reap the disappointment of the husbandman, who should be more anxious to gain praise for goodly crops than to sow in the furrows the right seed. Our object, in all endeavours after personal improvement, should be to stand right before God; to be holy because "he is holy." We must, therefore, descend into our consciences. We must be willing to have the springs of action exposed, and our besetting sins slain before our eyes. We must look for a long while upwards, so that time may assume its right proportions in the presence of eternity. We must walk much with Christ—listening to the revelation of his sufferings and his glory, until "our hearts burn within us," and we rise up "that same hour" to tell, under strong impulse, what things we have seen and felt. We shall then, and then only, be "fit for the Master's use."

Another thing proved by recent experience to be of great importance, is *diligence in communicating sound instruction*. It is quite true that many of the most depraved and ignorant persons have been called, suddenly, to all appearance, into the path of life; but these instances have been exceptional. It has been found as true in a time of revival as in ordinary times, that those who have enjoyed careful, and above all early instruction in religion, have been most largely gathered in. The words of Flavel are as true as ever: "Unless we have a knowing people, we are not likely to have a gracious people." The showers which come down on our sister island fall on fields which, for generations, have enjoyed the best husbandry; and a Transatlantic minister, reviewing an experience of about half a century, says:—"I have almost uniformly remarked that, when the subjects have been early and competently instructed, the impressions have been permanent;—persons of this character who have assumed the profession of religion have been able to persevere, while, in other instances, the excitement has often been transient 'as the early cloud and the morning dew.'" This fact, while it shows to parents, to teachers, and to ministers, the importance of their work, is calculated to incite them all to renewed exertions. It is easy to sink into a formal and loose manner of instruction, to be discouraged by the long delay of fruit, and to be ourselves contented as long as those whom we teach are so. But this is unworthy of those to whom immortal souls have been committed, and whose account is to be given not to man but to God.

It is not, however, mere energy and anxiety that are required. There is danger lest excessive eagerness to arouse the slumbering conscience should lead us to adopt an exaggerated tone, to make an undue appeal to the emotions, and to dwell on truths which are alarming and touching, to the exclusion of those which are simply instructive. This course, pursued in the pulpit, has often had disastrous effects. Instead of producing the warmth of health, it has led to the feverish restlessness and wild energy of disease. Truth has been presented only in detached fragments; and habits of comparison and investigation having been neither inculcated, nor exemplified, the people have never been "established in the faith," but bigotry and censoriousness, and eventually heresy and social disorder, have ensued. A time of actual or anticipated revival, therefore, should be a time of peculiar diligence in the work of instruction; and what is mainly wanted for that work are hearts in close sympathy with Christ; "for if any man love *me*, he will keep my words." That love will lead our minds to a right apprehension

of truth, and infuse into our communication of it a living power which will enchain and impress others. Instructions of that kind will have the symmetry and completeness characteristic of life, and will create desires which can be satisfied only by habitual recourse to the fountain of truth itself. No better proof of the genuineness of a revival could have been given than that contained in the words of a minister, after mentioning the immensely increased sale of the Scriptures: "The Bible is the chief book now read throughout this county."

Further: it cannot have escaped observation, that in recent awakenings great effects have followed the *agency of Christians in private life*. The ministry has not lost its interest, nor been thrust out of its legitimate place; but wherever Christians in general have risen up to their responsibilities, they have been blessed to an extent which has often awakened their own astonishment. Now there must lie, under this fact, a solemn call of the Spirit. It undoubtedly summons every man, who believes himself redeemed, to use the opportunities which lie about his common path, to call men to repentance. There are dangers it is true, closely adjoining the duty. It cannot be right in a time of revival, any more than in ordinary times, to neglect the apostolic injunction not to thrust a "novice" into the place of a teacher; or to call a person, as soon as he imagines he has found peace of conscience, to address public assemblies; neither can we expect to escape the natural evils of allowing persons of both sexes to narrate their experience to mixed audiences, or to read it at full length in the columns of some indiscreet periodical: but, every possible facility should be given for the outpouring of the grateful heart in all appropriate circumstances; and the most solemn sense of obligation should be cultivated in Christians of every age and condition, not only to avow their principles, but to urge the adoption of them upon all within their reach. The better than electric energy which charges the heart of a newly redeemed sinner, must find a passage to other hearts; and there is a power in spiritual life to mould itself to new occasions, and to clothe thought in proper language, which is strange and even startling to those who have been accustomed to mere mechanical formalism in religion.

The best methods of personal communication should be carefully studied: for they are difficult of acquisition. Our habits are not favourable to ready access to each other's inner thoughts. There is a national, and even a proper, reserve on subjects of such moment as those of eternity, which seems to wall off every man from his neighbour. It is in vain to say that this obstacle should be levelled without ceremony, for violence would increase the obstruction. There is required a combination of deference, humility, courage, and tender love, which is not common. Far easier is it for many to preach the Gospel to a thousand, than to press it on the conscience of one; much less difficult to some to write an entire commentary on Scripture, than to say to a solitary traveller, "Understandest thou what thou readest?" Yet the work must be done; for of what value is a breach in the walls, if there be not brave men to rush into it? Multitudes remain insensible to the most earnest personal appeals, who might be touched by one private question. Many are wandering on with suppressed convictions and confused views of truth, who might be led, by one familiar interview, to decision and liberty. There are circumstances in which the pew is a position of greater usefulness than the pulpit; and the closet, the street, or the field-walk, a better place for the soul's advantage than the house of God.

It is, of course, assumed in all these observations, that the *power which accomplishes any good thing is not in man, but in God*. It is he who operates throughout the universe; and our part, whether in relation to material or to spiritual objects, is simply to act in harmony with his laws, and to pursue the course which we have ascertained by experiment, or learned from his own word, to be the one conducting to the end we seek. Now, among the conditions for obtaining the kind of blessing we have spoken of, there is none more absolutely required than prayer. For reasons which are best known to himself, he has ordained that the supplications of his Church shall precede her prosperity. "He will fulfil the desire of them that fear him; he will also hear their cry and will save them" (Psa. cxlv. 19). "He will be very gracious unto thee, at the voice of thy cry: when he shall hear it he also will answer thee" (Psa. xxx. 9). "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart" (Jer. xxix. 12, 13). "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." (Jer. xxxiii. 3). "For" said our Lord, giving the principle which runs through all these assurances, "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is, perhaps, the most noticeable feature in all genuine revivals of religion, that prayer rises to a place of unusual interest in the hearts of Christians. There is an attraction drawing them to the mercy-seat, and making it difficult for them to leave it again. They lay the burden of their hearts before God, with an urgency and a confidence which are comparatively new to them. They are surprised that they should have been so insensible to the value of eternal things, and that they should ever have doubted God's willingness to bless them. They now feel that, since a parent, when bending over a sick child and hearing it faintly cry for the food on which its recovery is dependent, could not offer it a stone, it is impossible that God, with infinite benevolence, could withhold his Holy Spirit from them that ask him. And this filial confidence has been always honoured. Showers of blessings have come down, while men have yet been speaking; and in devotional assemblies, more than in those of any other kind, sinners have been awakened, the anxious comforted, and believers filled with "joy unspeakable and full of glory."

Brethren, we have long been oppressed with the thought of that large part of the population of these counties which lies beyond the range of religious ordinances. We have looked around, with feelings approaching to despair, on the tens of thousands who live in open vice, or in lethargic apathy, or in profane and blasphemous infidelity, whose attention we cannot obtain, and in respect to whom the message of the Gospel is an utter failure. When, indeed, we have surveyed the forces we were bringing to bear on those fortresses, we have scarcely wondered at our position. The ministry, it is to be feared, has been defective in courage and power; its instructions have been tame and languid; its prayers cold and distrustful. The Christians forming the Churches, even when they have been united and affectionate, have been wanting in elevation of character; in a disinterested and unworldly spirit; in the zeal which is sustained by conscious purity; and in the qualities which naturally secure the confidence of the ungodly. But if we were all to come in contrition and confession to the throne of our heavenly Father, how soon might this wintry scene burst into the verdure of a rich spring; how soon the spring usher in a golden harvest!

We have a population, in many respects, prepared for the Lord. The instructions of the Sunday school, even when they have failed of their highest object, have diffused among the people a certain knowledge of religious truth. The close association of the working classes, so often a source of moral corruption, is ready to act as an equally powerful engine of moral improvement. The strong sense and practical understanding, characteristic of these northern parts, would, when sanctified, conduce to a vigorous and noble piety. Grievous, at all events, it must be that our advantages, whatever they be, should be unconsecrated to God. But he waits to be gracious to us. This is a day of good tidings. Norway and Sweden in the north, and the recently liberated states of Italy in the south; the old Fatherland of the Reformation in the east, and the Children of the Pilgrim Fathers in the far west, are speaking to each other across the world, and saying, "The Lord hath done great things for us, whereof we are glad." Great Britain has heard the news, and will not be satisfied without a share of the blessing. We shall surely have it. Even now it is here. There is already "a sound of abundance of rain." Only let us be humble, holy, prayerful, and diligent, and we shall "see the salvation of the Lord."

## AUTUMN.

<p>BRIGHTLY the autumn morn springs up on high,          And all unclouded smiles the azure sky;          Through yonder wood the chilly autumn breeze          Now sweeps the foliage from the mourning trees;          The eddying leaves with whispered rustlings fall,          And clothe the earth as with a funeral pall;          In the cold sun the silvery ashes gleam,          And, with their nodding plumes, all withered, seem          To weep their offsprings' death. The sturdy oak—          From whose broad breast the lonely owl awoke          The midnight echoes, crooning o'er her young,          And from whose boughs the happy linnet sung—          Rears his lone branches upward to the sky,          And mourns to every wind that passes by.</p> <p>The frightened leveret from his covert springs;          From the bare stubbles bursts on whirring wings          The timorous partridge, as, with many a cry,          The whirlwind of the hunt is sweeping by;          Through the clear air the lusty shouts resound,          And the dim hills are echoing around;          Till in the distance hounds and horses fade,          And silence finds a home again within this forest shade.</p> <p>Unnumbered beauties gild the dying year,          Unnumbered lessons whispering in our ear;</p>	<p>For as the autumn's blast sweeps leaves away,          And strips the field and hedgerow erst so gay;          While the unbending trees stand silent by,          And yearly watch their leafy offspring die;          So this firm earth from age to age abides,          While down the stream of life there ever glides,          In rapid motion, and with ceaseless tides,          A mighty bark,—the millions of mankind          Borne onward by the sweep of that great Mind          Which planned the universe, and in whose power          Each mortal lives and moves through his short hour.</p> <p>Rich autumn's lessons, then, Oh thoughtful man,          Learn amidst contemplation's walks to scan;          And seeing that thy life is all too short,          That none e'er serve their Maker as they ought,          Strive thou, with all the might that God has given,          To follow Him that saved you to bright heaven.</p> <p>And when the autumn of <i>thy</i> life is past,          When round thee roars the winter's chilling blast,          Enjoy amid this wilderness of strife          The recollection of a well-spent life.          This shall still gild the path thy feet have trod,          This shall guide others on the road to God,          This shall illumine for thee those realms of rest          Where all have ceased from toil, where all are blest.</p>
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SHIRLEY.

## MEMOIR OF THE REV. J. JONES.

BY THE REV. J. P. MURSELL, OF LEICESTER.

THE lover of nature, if he would taste its charms, must leave the beaten path and the broad highway, and visit its fairy nooks and its sequestered glens. Turnpike-roads and iron rails are very useful in their way, but it is but now and then that they conduct to the romantic or the picturesque. Woodlands and wild flowers, singing-birds and murmuring brooks, have their homes far away from the busy world, where they luxuriate in modest contempt of contrivance and of art. Nature, by a wise ordination of the great Creator, unfolds her brightest secrets and confers her richest treasures on those who, not satisfied to loiter about her purlieus, venture to cross the threshold of her vast and solemn temple, and who, touched by the mysterious influences which pervade it, are moved to leave in thoughtful silence their offering at its shrine.

As with nature, so with life. The stirring mart or the crowded city, the resorts of pleasure or the fields of sport, are not usually the seed-plots of the serener virtues—they excite the passions rather than nourish the graces of society. Mind cannot be built up as men raise their fortunes, nor can those sound principles and healthy habits, which are the staple of all true excellence, be formed amidst the rush of omnibuses or the clatter of the exchange. Character of the higher order is slow in its growth, and delights in the shady walks of reflection, rather than in the thronged ways of a boisterous activity. Retirement is the nurse of thoughtfulness, while books and society may supply its aliment. It is within the too neglected arbours of meditative seclusion that the intellect and the heart imbibe and receive their strength. The lonely hamlet as well as the urban palace may be the abode of genius, and the highest moral worth may often be found modestly concealed in the silence of rural haunts.

The late Rev. James Jones, the lamented subject of this brief notice, was born at Brownsover, a village near to Rugby, in Warwickshire, in the year 1790. Though little is known of his early life, which was passed in comparative obscurity, we find him, on the 8th of June, 1812, in company with two brothers and a sister, following the Saviour in the ordinance of baptism, and on the ensuing Sabbath communing with the Church at Rugby, which was for so many years under the care of the late excellent Rev. E. Fall. Two years after this Mr. Jones was called by the Church to which he belonged to preach the Gospel. Preparatory to the work of the stated ministry he entered the Baptist College at Bristol, then under the presidency of the celebrated Dr. Ryland, of whom he was accustomed to speak with affectionate esteem. Having availed himself, by close and conscientious study, of the advantages of that venerable institution, he entered on his public labours at Monkscirby, an ancient village not far from his native place, where he remained, exclusive of a short interval which was spent at Syston, in Leicestershire, to the time of his death. The Church at Monkscirby was planted by Mr. Jones while the place of worship, as well as one at Pailton, an adjacent and populous village, in which he preached once on the Sabbath, was founded by him. Soon after his settlement in this place he married, in 1819, Martha Compton, who was a native of Withybrook, a village hard by, and who was spared for many years to exemplify the qualities of a devout Christian and an affectionate wife, and whom he has now followed to the grave.

Though not of robust appearance, the deceased was blest with a strong constitution, and enjoyed, notwithstanding inveterate sedentary habits, induced by the love of study and of books, a long continuance of good health. It has been but within the few past years that the first inroads of infirmity could be traced; but recently they showed themselves unmistakably in occasional languor, both of body and of mind. It is not long ago that he was seized with a slight paralytic affection, which he regarded as a precursor of death. In a letter addressed to his friend, the Rev. J. Angus, of Rugby, written

about this time, he says, "For myself I am very poorly to-day; my head feels as though it had an oppressive load upon it; it makes me very low." He carried with him the impression that he should be suddenly removed, and cultivated daily preparation for his change. On Thursday, the 3rd of June, he left home on a visit to a married daughter, who resides in the Charwood Forest, for the sake of a change of air. It was his intention to visit Leicester on his way to the annual meeting of the Association of Particular Baptist Churches connected with the county, which was coming on in a few days. But on Monday, the 7th of June, paralysis laid hold on him like an armed man. Professional skill was baffled, and without returning consciousness he lingered till the following Friday morning, when he expired. A collection, made by his congregation on the last Sabbath he was at home, on behalf of the association fund, was found on his person; and the outline of the last sermon he preached to his bereaved people, from the text, "Holding forth the word of life," had been left in his pulpit Bible. His remains, which were committed to the grave by his friend and former pupil, Rev. J. Haddy, of Ravensthorpe, Northamptonshire, repose, amidst the bodies of those whom he had mournfully interred during a ministry of more than forty years' duration, in the burial-ground of the Monkskirby Chapel, situated in a quiet valley, and watered by a warbling stream. The event was improved by the Rev. J. Angus, of Rugby, on the Sabbath after the funeral; and on the ensuing Lord's day, at Monkskirby, in the presence of an assembly by far too large for accommodation in the chapel, by the writer of this notice, as well as at Foxton, a fortnight afterwards, in connection with the services of the associated Churches. Mr. Jones has left a son and three daughters to mourn his loss.

Although there was nothing in the person, the carriage, or the outward address of Mr. Jones to draw attention towards him, he, like a valuable book in unpretending binding, was a man to be studied and admired. A fine deep vein of integrity, softened and enriched by unaffected generousness and adorned by an exquisite though concealed sensibility, gave a quiet charm to his character, awakening the interest and ensuring the esteem of all who were favoured with his friendship. His self-respect forbade him to descend to meanness or duplicity, or for a moment to bend where it became him to stand erect. "He knew no man after the flesh." His opinions once formed were held with firmness and expressed with decision; they were the creations of thought, not the borrowed chattels of a conventional convenience. Information he would always seek and very adroitly elicit; but principles and opinions he held too sacred, either to be lightly formed or easily surrendered. His benevolence was as diffusive as it was genuine, not being confined within the limits of family instincts or of those of a compensative self-interest. He never accompanied acts of kindness with patronising airs, nor exacted in return for them a galling sense of obligation. It was enough for him to make others happy, and he delighted to do so by stealth. While the perusal of the cruel deeds of despotism would kindle in him a just and fiery indignation, a tale of oppression would awaken the tenderest sympathies which the manly breast can breathe. A lonely child, with pensive face, seated beneath a hedge, would suffice to detain his eye from a princely equipage or a royal retinue. The parade of life might pass, but its stern necessities and its piercing wail moved alike his heart and his hand. The natural character of the deceased was cast in the Creator's higher mould.

Endowed with sobriety of judgment, logical acumen and analytical skill, the deceased took his place among the thinkers of his day. He was not satisfied with a slight and superficial knowledge of the subjects he approached, but was accustomed to acquaint himself thoroughly with them. Nor did he confine his attention to current topics, or furnish his memory from the popular literature of the hour, but traversed with independent step the wider domains of thought. He liked to look for himself on those massive themes which have ever attracted the eye of bold and inquisitive minds, while a deep reverence for truth led him to contemplate with awe where he could not define with precision. The writer calls to mind many an evening which solemnly glided

into night, while in company with his departed friend, and others equally esteemed, they glanced together with a sort of mental restlessness at those mighty subjects, which, covered with a bright but impenetrable mist, stretch on either side of that great highway on which, for the guidance of the nations, the "Sun of Righteousness" sheds his steady and abiding beams. And, surely, it is seemly now and then, to leave the usual path and climb the cloud-capped mountain, or descend the precipitous ravine. It must be well to talk sometimes with congenial spirits, amidst the shadows of time, on those but partially disclosed mysteries which may one day be clothed in the radiance of eternity—to *try*, however, with diffidence and hope, to look within the veil.

But he excelled in debate. Fallacies and sophistries had but little chance with him, while the strongest positions would be put to a severe test. Those who entered the lists found in him a strong and steady wrestler, and must reckon on the probability of a fall, the force of which, however, would be lightened, if not entirely broken, by the candour and good feeling of the victor. His cool self-possession was remarkable, and was most provoking to combatants of a more irascible make. He struggled with earnestness and closeness, but with a frankness and a fairness which commanded the admiration of spectators. He was as ready to surrender to a successful antagonist as he was, if required, to contend with him, and he had the felicity of disposition which always enabled him to retire with grace. I call vividly to mind an occasion on which, in the presence of several mutual friends, he was committed to an argument on a somewhat abstruse subject with a gentleman, who was in many respects by far his superior, and the agility of whose mental action presented a singular contrast to the slow and somewhat cumbrous movements of his opponent. The contest was continued with much pertinacity and vigour, and certainly with marked ability, for, I think, upwards of two hours, when the deceased rose from his seat and said, "I acknowledge, sir, the argument is on your side; I am beaten, and I thank you for the light you have thrown upon the subject." This circumstance has been alluded to by his gifted competitor since then, as one of the finest instances of genuine candour he had ever known. Though he did not appear to possess imagination, nor was cursed with that substitute for it which lies in a morbid taste for the decorative and the florid, he delighted in the higher sort of poetry. Nor is this, I submit, a solitary exception to a rule. It not unfrequently happens that a man of the sterner mould, one who looks at everything through the medium of triangles, parallelograms and circles, and who is himself the very incarnation of a syllogism, will rejoice in the histrionic creations of Shakespeare, and turn with wonder to the supernatural splendours of Milton. Is it that such minds are not so much interested in the poetry as in the *thought* which runs through these productions? Not charmed so much by the exquisite and delicate tissue which covers the whole, as with the vast and symmetrical framework it adorns? Is it that they are fascinated not by the elaborate carvings and the gem-like mosaics which enrich, but rather by the cedar beams and the marble columns which sustain, the mighty structure? However this may be, those are most to be envied who can drink in the inspiration of the whole.

Mr. Jones had none of the attributes of what is called a popular preacher, nor could he descend to those artifices by which they are sometimes counterfeited. His voice was hard, his tones monotonous, and his delivery measured and slow; while he spoke to the judgment and to the conscience rather than to the heart. But his discourses were usually distinguished by vigour, clearness, and unity of thought, and sometimes partook of an originality of which more wordy orators are but seldom guilty. As his reading was wide without being desultory, and select without being exclusive, there were indications in his pulpit exercises of varied research; while it was obvious that he preferred the profound and rich productions of a former to the thin and inflated writings of the passing day; leaving the shallows, he liked to dive in deep and tranquil waters. Experimentally acquainted with the saving doctrines of the Cross himself, he was accustomed to commend them with holy earnestness to others; nor could he be drawn aside from the "truth once delivered to the saints" by

the subtleties and glossaries of men. Such luminaries as Maurice and Kingsley, with the Oxford essayists, shed their phosphorescent light in vain for him; it was shunned alike by his intellect and his heart. He was ready to confront them and their Neo-Platonic theology with the interrogatory, "Jesus I know, and Paul I know, but who are you?" He preached, in all its substitutionary virtue, the *doctrine* as well as the *person* of "Christ and him crucified." His views of truth were those which were held and taught by the celebrated Andrew Fuller, and, like that eminent divine, he placed them in a clear and unsophisticated light. There was nothing sinister in his mode of presenting them,—no reserved meaning which he did not place broadly on the surface. He had not learnt the unenviable art of clothing novelties, of which the inspired apostles never dreamt, in the venerable attire in which they were accustomed to robe the glorious doctrines which they were commissioned to proclaim. It was not his wont to veil the offence of the cross, and so to hide its meaning, behind the verbiage of the schools, or to bury the grand conceptions of imputation and expiation beneath the lumber of ill-digested metaphysics. O no! he left such ingenious, but disastrous processes, to more reckless minds and to more presumptuous hearts. His surviving friends can bear testimony to the simplicity, the solicitude and the fidelity with which, for well-nigh half a century, he published to them not "another Gospel," but the "true sayings of God," though even they can know but little of the absorbing anxiety and the crushing sense of responsibility, that during such a period must have often pressed upon his devout but steadfast spirit: "And I was with you in weakness, in fear, and in much trembling." His labours were crowned with gratifying success; and he will be long remembered in the district in which he lived as an honoured and faithful minister of Christ.

The secret of the acceptableness and efficiency of the ministry of the deceased among his own friends lay in his combining with sound abilities and untiring industry, deep and pellucid piety. He cultivated and enjoyed much communion with God, of which no Christian who knew him could entertain a doubt. So habitual was his converse with Divine things, that it gave to him a serenity which amounted to an abiding inward evidence of the "truth as it is in Jesus." He had few of those misgivings which visit less stable minds, and, when talking of the doubts and disbelief of others, he would in effect say, "I cannot question the truth of Christianity, when I know what it has done for me, and see what it does for others. The kingdom of God is within you." His religion was as manly as it was unfeigned. Nothing offended him more than its outward display, than that unseemly parade of it which sometimes appears in individual and in social life, those tinsel trappings in which a spurious zeal is apt to clothe it. "The king's daughter is all glorious within; her clothing is of wrought gold." With this sterling excellence of religious character, there was the absence of those conspicuous foibles which sometimes overlay the graces of otherwise exemplary men. He had none of that prurient love of approbation which leads its victims to be always looking round for applause and to expect the universe to burn incense to them; nor of that overweening self-esteem, which, though it may leave its possessors comparatively indifferent to the opinions of others, fills them with most agreeable notions of themselves, inducing them to rest, or rather wobble, like a piece of animated *blancmange*, with all but infinite complacency on their own centre, and to offer a most perverted comment on the saying of Solomon, "A good man shall be satisfied from himself." He was so utterly a stranger to guile, that he would have found it difficult to define the meaning of the term; while, had he been admitted by any imaginary chance into the councils of the crafty, he would most assuredly, from the purity and simplicity of his soul, have betrayed the secrets of the prison-house. He had much wisdom, but it was that "which cometh from above." If he ever wore a severity which some might mistake for censoriousness, it was when hypocrisy adjusted her mask, pedantry assumed the airs of greatness, or the strong took advantage of the weak. "I will wash my hands in innocency, so will I compass thine altar, O Lord."

Believing that the connection between things spiritual and things civil,

between a parliamentary blending of policemen and of bishops, of commercial treaties and of religious creeds, between taxes and prayers, is opposed to the will of the great Redeemer, and utterly repugnant to the genius of his kingdom, he was a firm and conscientious Nonconformist, at the same time entertaining a far more sincere respect for good men of all denominations than those Dissenters who are prepared to barter their principles, if indeed they have any, for a mess of pottage, or to bury them beneath the flimsy folds of aristocratic smiles. With the great John Foster, of whom he was an ardent admirer, he regarded ecclesiastical domination as the most pernicious of all tyrannies, since "it debauches the conscience while it enslaves the judgment;" and, with the celebrated John Howe, who, when asked by his diocesan what hurt it could do him to conform to the ritual of his Church, replied, "It hurts my understanding, my lord, and that is hurt enough," "he withstood spiritual wickedness in high places." In illustration of this, the deceased many years ago was called on to pay a church-rate, which he conscientiously declined. The result was that he was cited to appear before a civil tribunal at Coventry. The bench was encumbered, as is too often the case now, by two or three clergymen, who ought to have been otherwise engaged. These gentlemen, not wishing to be understood by the accused, uttered a few sentences in doggrel Latin. The prisoner at the bar, who had been brought up at the feet of his own Gamaliel, detecting their design as well as their blundering, said, in his distinct and solemn tones, "I suppose you mean so-and-so, gentlemen;" whereupon they soon dismissed the culprit, who from that time to the day of his death was not called on to pay for the support of a church with which he had nothing to do. How far we are about to adopt the imitative, the artistic, and what is called the æsthetic, in our places and modes of worship, it is impossible to say, but unless the Dissenters of England take care, they will inter beneath a painted mausoleum the simplicity, the purity, and the moral grandeur, of the worship of "the living and the true God." What wonder that half-hearted Dissenters glide into the endowed communion, and that members of that body pass into the Romish Church, when there is all this childish attempt to imitate the gorgeous though flaunting attire of the Babylonish usurper. While she is, by the decree of heaven, preparing to lay aside her robes, shall we, as though in rebuke of that decree, put on her rags? Why should we, as Nonconformists, simulate practices which are repudiated by the wisest and best men in the Anglican Church itself? I entreat, with great deference and respect, the denomination to which I have the honour to belong, to guard against the emasculating, but, as I trust, ephemeral tendency of the times, and earnestly pray that Almighty God may, in his great mercy, dispose us and others to perpetuate that true Christian worship which is as simple in its forms as it is enduring in its spirit. To the honour of the deceased, he always set his face against priestly assumptions and ceremonial redundancies wherever he found them.

In common with numbers of Dissenting ministers, as well as of those who are attached to the endowed Church, the late Mr. Jones was a stranger to the luxuries of life; indeed, the pittance which he received in connection with his services was such as to make him familiar with some of its privations. These were borne, however, through a long course of years with that exemplary fortitude which sheds so much lustre on the characters of many who labour in the more retired spots of the vineyard of the Lord; men who are too often neglected, while those who are their inferiors in all but outward position, are caressed. Though wearing without repining the chafing yoke of poverty, and scarcely ever seen beyond the range of their rustic homes, such labourers adorn our churches, attract the attention of Him who, while sojourning among us for the great purpose of our redemption, "had not where to lay his head," and are destined to "shine as the stars for ever and ever." "There are many who are first that shall be last, and there be many who are last who shall be first." Though blessed with none of the redundancies of life, the deceased "provided things honest in the sight of all men," and commanded, by his various and sterling virtues, the respect of the occupant of the lordly mansion

and of the lowly cottage, was held in affectionate esteem by the ministerial circle in which he moved, and has disappeared from the walks of his rural retreat amidst the sincerest regrets of all who knew how to appreciate unusual excellence and worth. "Mark the perfect man and behold the upright, for the end of that man is peace."

What a relentless adversary is Death. How he invades our hearths, diminishes our friends, and depopulates our cities. With what stern fidelity and sullen silence he fulfils his dread commission, and gathers the nations to his sepulchral shades. Oh! "Who is that destroying angel whom the Eternal has appointed to sacrifice all our devoted race; advancing onward over the whole field of time, he hath smitten the successive crowds of our hosts with death; and to us he now approaches nigh. Some of our friends have trembled, and sickened, and expired, at the signals of his coming. Already we hear the thunder of his wings; soon his eye of fire will throw mortal fainting on all our companies, and his prodigious form will to us blot out the sun, and his sword sweep us all from the earth, for the living know that they must die." Blessed are they who can look this fell but righteous destiny calmly in the face and say, "For me to live is Christ, and to die is gain."

*August 7th, 1860.*

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## THE WITNESS AND THE WISH OF JOHN THE APOSTLE.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3.

It is full of significance to us that, of all the apostles who listened to our Saviour's words, it is recorded alone of the apostle John, that he lay upon his breast. For this act of his—as he lay there in the dream of ecstatic love and sorrow that flooded all his heart, at that solemn parting meal—symbolises to us the near approach of his loving nature to the heart of Christ. His earnest spirit had crept tremblingly around the peaceful home of love, and laid itself in peace to rest. As a child is glad in the sunshine, so he walked in the light of his Saviour's presence. It seems almost impossible to think of him as weighing arguments, examining evidences, and wrestling with any of the hard questions by which the thoughtful of his time were moved. This we attribute to the apostle Paul. But John gives utterance to all his deep and awful conclusions as a man who has not thought his way to them, but felt it. He seems to us as a lonely child, wandering in the wild wilderness of fear, unable to rest until he had found his Lord.

It is to this, the simplicity of his nature, we owe it that his writings are so full of an air of calm certainty and repose, for which we have all of us so often had reason to love and thank him. "*We know,*" "*I John saw,*" "*That which we have seen and heard,*" are sentences as full of comfort and support to us, as they were of rebuke, perhaps, to some of those for whose eyes they were first written.

Perhaps the number of those who are now earnest Christians, but who, in finding their Saviour, have had to pass through the "great tribulation" of doubting the reality of his relation to them, was never so large as it now is. In spite of all the criticisms, sometimes just and sometimes bitterly unjust, upon such a state, they who have thus sailed the "lonely sea," and found at last the shore, are glad in the belief that His "power was with them in the night;" and even more, that that same sea of doubt was his appointed way. To the spirits of such these words of the child-like apostle, "That which we have seen and heard," will come with some-

thing of rebuke in them. We cannot gaze into the earnest face of a boy of six years, and tell him that the evidence of his senses is a doubtful way of reaching his conclusions. When the hot tide of life-blood is driving along our pulse; when the air is full of bird-music; when all nature is giving forth but one voice—the voice of joy and praise—we cannot then be questioning the existence of the natural world. No more can we, in the presence of the pure and lofty spirit of the apostle John, be questioning the evidences of our faith, while these words speak so clearly the intense reality of his. To the man who had stood a witness on the silent mountain of transfiguration, who had watched in Gethsemane, it was all real, vivid, personal contact, “seeing and hearing” in the spiritual world. What a plunge was that made by the dreaming, loving apostle, who had followed the man Christ Jesus through all his tears and woe; who had seen him die; and then suddenly, with the “rushing mighty wind,” finds that he has leaped into the conscious and surrounding splendours of the spirit-world, and is himself in loving communion with the “Word of life, which was from the beginning with the Father.” How his faith bursts on us, full-orbed and perfect as a world. It seems strange to us, in our weakness, to see him thus; for he seems not to have climbed to the summit as we have to climb, but floats down upon it with motionless, calm wing, sunned in the deep light of that upper sphere.

It is sweetly refreshing to the spirit to meet with one whose faith is thus serene and untroubled. And yet even that might repel us, were it not for the loving declaration which closes this verse, “that ye also might have fellowship with us.” Until we have tasted of the living spring of our Saviour’s love, it is hard to believe that the purest waters of earth’s affection are all of them dashed with bitterness, and yet one of the great distinctions between Christ’s love and every earthly love is this, that the one broadens as it deepens with longing desires after “fellowship;” while the other shrinks inward to itself, and holds its object with a fearful and a nervous grasp. The love of earth watches with a jealous eye the temple doors where its idol sits enshrined. The love of heaven flings them wide, and opens the rich treasures of its inner sanctuary to all who will reverently enter it. So, when the divine apostle has tasted of the bread of life, his first thought is to bid us to the feast, that “ye also may have fellowship with us.” And it is in fact upon this spirit of fellowship that the foundation of the Church is laid. This sentence of the apostle’s, written to the early Church, has been the language of Christians in every age. The first bounding impulse of every true heart, when it has been itself illumined from on high, is to place its candle where it will “give light to all that are in the house.” And the history of this impulse is the history of the Church. Nor is there a more healthful test of our own state in this matter than the question, Are we so full of His love that we are yearning that all should have fellowship with us? Do we find ourselves speaking in simple, bold, child’s language of the faith that has saved us? This is the spirit of the apostle John; and if we have ever known it, we know that there is no fear of loss, or poverty, when that mood is upon us. As is the ebb, so is the flow of this boundless tide: and he who is the largest giver to his fellows will be the largest receiver from the Lord.

It is a sweet and precious thought, that we, in these far years, may still hold fellowship with John. We might think, perhaps, that this divinely-gifted man might bid us come to sit as children at his feet; to

spell out, by slow, painful syllables, the mystery and the love which filled him. But it is not so. To dear, familiar friendship and confiding love—to fellowship, he invites us. Do we think, with trembling emotion, of the days that are no more; do we treasure up the small trifles that hands now cold have handled, and ponder on the books that eyes now dim have read; and weep when we see the letters such a hand has written, and tread lightly over the green sward where such a form is laid; do we make symbols of the garden rose and the household chair, and the song we used to sing, and the beauty we used to admire; and with all these, hold strange and loving communion with those who are far away, till the house seems to echo with their voices and their step? Do we do all this because we long for fellowship with them? They declared the fulness of their being to us, and, being dead, they yet speak. Let it not be otherwise with our love for the beloved disciple. These words of his are the echo of his foot-fall on the floor. They are the treasures he has left to keep our memory green, and our spirits gentle as his own. John, our friend beloved! whose living words have stirred the deepest pulses of our being, “be near us when our light is low, be near us when our faith is dry;” “That which thou hast seen and heard thou hast declared unto us, that we may have fellowship with thee.”

Some of us have, perhaps, known what it was to find that a Christian fellowship was our pathway to Christ. Indeed, he who truly loves a truly Christian man may almost be said to be “not far from the kingdom of God.” So fellowship with the spirit of the apostle John may lead to a fellowship such as John enjoyed. Communion with the human may introduce us into fellowship with the Divine. John may still, as of old, bring us to Jesus. The one is to the other as the temple door to the inner sanctuary of light. But shall we dare to write on this last sentence of our verse? There are some thoughts in this apostle’s teaching which seem to hush our voices into silence, as when we walk beneath the solemn, midnight heaven and feel we must not speak. So is it with us when this holy man speaks thus earnestly of his “fellowship with the Father and with His Son.” Always that which is deepest and most awful in our experience is most unutterable. And so it is with us in regard to all the hours when we have wept our child’s tears, and cried our child’s cries, upon His infinite heart; when we have forgotten the vastness of His power and the boundless range of His universe, because He himself was ours; when we have flung closer to his breast, and wept out there the name, “My Father.” But everything that we have ever felt in these the selectest moments of our communion with him, our lowliest worship, our loftiest prayer, all is gathered in this word fellowship. Nor is it otherwise with this severer thought of fellowship with the Son; severer, because such a fellowship implies that we are walking in the same life-path with him. We know what that life-path was; and perhaps, too, we know what it is to stand with him in the wilderness of temptation; to stoop in tender and pitying mercy over the erring and the fallen; to bear the heat and burden of the weary day, toiling on and ever for the souls he loved; to watch with him in prayer when there are none to watch but we, and all the world of our giddy friendships have fallen to sleep, for their eyes are heavy. If we do, in that proportion we have learned the unutterable meaning of the word “fellowship with the Father and with his Son Jesus Christ.”

## Reviews.

*Italy in Transition: Public Scenes and Private Opinions in the Spring of 1860.*

By WILLIAM ARTHUR, A.M. Hamilton, Adams, & Co.

THE interest attaching to Italy is inexhaustible and universal. Cold indeed must be that heart, and dull that understanding, which can approach the Eternal City without emotion. In gazing upon the remains of those magnificent edifices which crumble around the Forum, what a long succession of historic events pass before the mind! At every step we are reminded of the famous epitaph—"Stop, traveller; thou treadest upon the ashes of a hero." Civilisation, science, art, politics, law, religion, can none of them be discussed without constant reference to Italy. What would painting be without the schools of Rome, Venice, Bologna, or Florence? Sculpture,—without the marbles which seem to live and breathe in almost every Italian city? Or architecture,—if the magnificent edifices of Rome, Milan, Venice, and Florence had never existed? In poetry and general literature, Italy has twice been the acknowledged leader of European thought—once in her Imperial age, and once again when Dante, Petrarch, Ariosto, and their fellows stood almost alone in Christendom. Who can treat of public law without reference to the Roman code? The history of every European nation must begin with the downfall of ancient, and has repeatedly become mixed up with that of modern, Rome. Whilst for the student of prophecy, of church history, or of doctrinal development, the papacy affords a theme of inexhaustible import and significance. What wonder, then, that with such an infinite fund of profound and various interest no year should pass without the publication of many volumes upon Italy.

The last year has added another element to the claims of the peninsula on our attention—one which has, for the time, fixed upon it the regards of all Europe. We have seen a people long enslaved, torn asunder by intestine feuds, for a thousand years the prey of foreign conquerors or the victims of domestic tyrants, start up as one man, resolved to be free. At first, the chances were all against the Italians. Those who knew Italy best were most doubtful of the result. The Austrian army was one of the strongest in Europe. The fortified places held by the Grand Dukes or by their German allies had been selected with consummate skill, were constructed on the most approved principles of military science, were garrisoned with an overwhelming force, and amply provided with the *materiel* of war. They formed a chain of military posts which was deemed impregnable, and it was argued that the strongest forces with which they could be assailed would break against them as impotently as the waves on a rock-bound coast. Then, too, it was feared that a true union of Italians was impossible. Milan and Florence, Genoa and Venice, Pisa and Modena, had been rivals during the whole period of their existence. They had ten thousand old grudges and animosities against each other. So long as they retained their independence they had been in a state of constant war, only interrupted by brief intervals of armed truce. Could those cities unite? Above all, would they unite under the leadership of Turin, which they all despised, and to which they refused the name of Italian? With an heroism almost unprecedented in the history of the world, they have baffled the devices of their enemies, surpassed the fondest hopes and dispelled the most reasonable fears of their friends. With a steadfastness, a unanimity, and an enthusiasm which left nothing to

be desired, they have, within the last few months, gone far towards securing a united and independent Italy.

It cannot be wondered at, then, that there should be an intense desire to learn anything which can be communicated as to the actual state of society in Italy. What are the feelings, the hopes, the fears of the people who are working out these great problems? Does the enthusiasm which appears on the surface penetrate the masses of society? Is the unanimity real or only apparent? How do these political movements affect the papacy? These, and similar questions are being asked on all sides. Mr. Arthur answers them in this volume before us. Having spent the spring of this year in Italy, he tells what he saw and heard; and that he kept both eyes and ears open, every page testifies. Just the questions which every educated Englishman is asking, he asked on the spot where alone trustworthy answers could be given. For the truth and accuracy of the statements made, Mr. Arthur's name is a sufficient guarantee. Such a volume cannot fail to be deeply interesting. The author has made it very instructive, too. He mingled freely with the people, and his conversations with them, as reported here, display much tact on his part, and much frankness on theirs. The statements respecting the abominations of the old priestly and ducal tyranny, are illustrated and confirmed by important documentary evidence, published by the present Government from the archives of their predecessors. The volume bears the marks of haste in its preparation. But in one respect this is beneficial rather than the reverse, as the freshness of first impressions is retained. Incidents are narrated, and conversations reported, just as they happened, an advantage which with elaborate preparation would probably have been lost. But we will hasten to quote from the book itself, that our readers may form their own judgment upon it.

#### “ THE EXCOMMUNICATION.

“As several had said that perhaps the women would be frightened, I went into a shop where there were four, and no men. Having bought a trifle, I began to talk. How they all went off upon the national topics, like as many alarm clocks, trying which would ring the loudest. What a moment for Italy! What a moment for Turin! What a grand union! The rest of Italy would soon be with them too. Italy was to be a nation. England had been their friend. After giving them time to effervesce, I threw in a little cold water in the form of a question—What would they do if the Pope should place them all under excommunication? They broke out again with as much eagerness as ever, mingled with a dash of indignation. Let him! let him! Does he think it will frighten any one? No; not in the present day. Those were tricks for old times. How dare he excommunicate the King! If the King had done wrong, and he had excommunicated him for it, there would be something in it; but the King has been doing right. He has been working for Italy, and fighting for Italy; and the people have been doing right: they have been trying to become a nation. That is their duty; and they will be a nation, and they are to be excommunicated for that! If the Pope do it, it will hurt nobody but himself. If he shut the churches, never mind. He and his priests will be forsaken. Let him do it if he likes.

“I never had in any part of the world a more willing audience than while I talked to them on Church and priest, religion, and blessing, and cursing; and after a long time bade them farewell, with earnest requests to come back again. Selecting another shop, which also contained only women, apparently of a superior class to the former, I began to speak to the mistress. She was pale and very dejected, perhaps a widow lately bereaved, or more probably one who had long been struggling hard for a living. I began: ‘This is a joyful time in Turin.’ ‘Yes, for some,’ she said, with a sigh. ‘Not for all?’ I asked. ‘Well, for the men—yes; but for us poor women?’ ‘I suppose you are afraid that the Holy Father will excommunicate you all?’ ‘Oh,’ she cried, ‘as for that—no;’ and with rather a pleased look, ‘I should like to see it.’ ‘Like to see it?’ I said. ‘Is it not a very terrible thing to be put out of the Christian Church by God’s vicar upon earth?’ She shrugged her shoulders and said, ‘Oh, that would frighten no one.’ The rest struck in. They declaimed with

heartily good will against the wickedness of such a threat, and said if the Pope did it, all the churches would be forsaken. Several times I reminded them of the gravity of coming under the censure of the Holy Father, but always provoked only fresh indignation. At last they appealed to me, and asked if I really believed that it would do them any harm. 'Well,' I said, 'as to us English, we have lain under the curse of the Holy Father for the last three hundred years, and we have an idea that, after bearing it so long, we are not worse off, nor much worse people either, than the Neapolitans and the Romans, who have been so constantly favoured with his benediction.' They burst out into a laughing shout. Oh, only think the English under the Pope's curse, and the Neapolitans with his blessing, and this is the effect of it.

A similar current of opinion was strongly indicated in the press. Wherever the topic was alluded to at all, it was either in a strain of indignation or of ridicule. The graver papers argued, and the light ones published caricatures and jokes. Among the latter, the *Pasquino*, the Italian *Punch*, had a large plate, entitled, 'The use of a Pipe Fu-ee in 1860.' It represented the Jupiter of the Vatican upon his own Olympus, surrounded by the scarlet-hatted gods. He looked very feeble, but in a great rage, and was hurling down a thunderbolt, labelled 'Excommunication.' Below, a crowd of priests were looking on with a terror-stricken air, anticipating the effect of the discharge. But a sturdy urchin with a cocked hat and cocked nose, like Victor Emmanuel, stood laughing with his pipe in his mouth, and held it out so adroitly as just to catch the forked lightning in the bowl of his pipe.

#### "REJOICINGS AT MILAN.

"The huge cathedral flashed out with lines of light all round its frame, cunningly mingling with the tracery, and embellishing every pinnacle. It was such a sight as one's eye had never seen before, and in the world could not see elsewhere. At a certain moment the whole vast edifice, spire, roof, body, blushed in the richest crimson. This changed to green, and again to white. About this there was a mystery, a grandeur, and a beauty united; in the presence of which all recollections failed to offer a comparison. The first fainter tints of the crimson, as it came out upon the warm white marble of the cathedral, did remind me of that rose blush that may be seen covering the mountains on the Asiatic side of the Red Sea at sunset; but then, when this became intensified several times, with all the fretwork of the great cathedral in the midst of it, with the spotless sky behind, and a waving world of banners and plumes, over, among, and below, it was, for witchery of the beautiful and the sublime, something unique.

#### "PAPAL GOVERNMENT IN ROME.

"One day in the streets of Rome one hundred mothers of families, lately in comfortable circumstances, knelt down upon the stones with veiled faces, and hands silently held out for charity. The people rushed in numbers to give them money; and French officers, pale with rage, might be seen giving them their purses entire, and walking away to curse their fate as abettors of abominations. In one house nine children were awaiting the return of the mother with the fruits of her day's begging; but it proved that she was in prison for what was naturally looked upon as a public demonstration against the Government. All the documents of these Councils of Censure had been carefully destroyed throughout the Romagna, so that none of their proceedings were found in the archives; and all that the present collection of documents contains is the judgments sent from Rome in confirmation of the provincial recommendations. From these we shall just give a few specimens. Men are sentenced: 'FOR LEVITY;' 'For not feeling rightly in matters of politics;' 'For showing himself rather excited;' 'For having the appearance of one rather inclined to novelties;' 'For being imprudently talkative;' 'Because, when he was sent to Bologna to the office of the High Commissioner, he gave a very bad outline of Monsignor Bedini;' 'Because he read the papers with a high voice, making digressions or changing his tone when he read anything blackening the Pontifical Government and the priests: and he ridiculed Catholic sovereigns, and especially King Bomba—that is the King of Naples;—and the last we shall quote is, 'Because he will never be good stuff to cut an employé out of.'

"As one example of the kind of punishment sometimes administered, we may quote the words of Cardinal Bernetti: 'For M. and R. I will send you the orders of removal to remote and unhealthy places, giving at the same time the names of those who shall replace them at Rimini; and I shall not forget the name of the well-deserving P. G. on the same

occasion.' When we know what some of the unhealthy places in the Roman States are, a measure of this kind is nothing more than a quiet way of condemning men to die in their beds.

“HATRED OF THE PAPAL GOVERNMENT.

“In the dining-room of the hotel at Piacenza was a large company, apparently of men of business, with one lady. Her husband was from Bologna, and was giving the rest stories as to the Papal government. He talked in a dialect hard to understand, and with much rapidity, so that I could catch only the necks and wings of his facts, and I do not attempt to repeat them. When he had run himself out of breath with one story, his wife reminded him of another, and on and on he went. The statements were horrible, and, to us, beyond belief; yet not one word of doubt escaped any person present. I could imagine that I was back again in the Mysore, hearing a knot of Bralmins telling stories of the days of Hyder Ali and Tippoo Sahib. They were tales of fines and imprisonment without any reason given; of hundreds kept in dungeons untried and uncondemned; of mulcts laid upon whole classes of persons in a day; of plunder concerted between officials and robbers, and prey divided share and share alike; murderers petted and thinkers put to death; and priests and bishops, archbishops and cardinals and legates, all fingering and dividing the spoil. It was something very fearful to hear those tales, and to see the hatred of priests and Church, and Pope and Rome—Rome, odious Rome—which seethed in that company. There was something in the expression of that hatred, such as I doubt whether a company of Englishmen could, under any circumstances, put on. If any one has seen a man in Rome, when something that might compromise him is said or done, look round as though all the walls had eyes and ears, he has recognised a species of fear as new to him as if he had never seen a man look afraid before; a kind of fear that it would be impossible for any man born and brought up under the British flag to throw into his countenance. And so with this hatred. It was not vociferous, but it was dark and hot, and lay down in the secret places of the men, boiling, and smelling of blood. Priests, priests—blacks, scoundrels, robbers, tyrants, devils, priests—how that word *priest* was repeated with every tone which detestation could teach!

“THE APPEARANCE OF THE POPE.

“In came a rush of priests with the Pope, closing him round, bearing his train, and following him up the steps till he took his seat upon the throne. It was the first time I had seen Pio Nono. He is a fine, a very fine old man. Tall, portly, indeed fat, with a quick step, and open visage, like an English country gentleman. The face beams with apparently true benignity; but the eye is not easy, and the smile of the lips is not unmingled with a disquiet something at the corners of the mouth. Still he is a noble old man; and, looking at him, one is much more inclined to follow the common idea in England, that he is a very kind and sincere one, than the representation often (by no means always) given in Rome; namely, that he is faithless, unforgiving, and full of vain-glory. Yet even they who say that, give him credit for sincerity in matters of religion, and for disinterestedness and purity of manners.

“He sits upon his throne. They offer him a censer, into which he puts incense; they take off his mitre, and put it on; they chant, and cross, and bow; read, and with reverence hold him up a book to kiss; and take the censer, and wave the incense to this enthroned priest, in his royal robe of rose-colour and gold. To him all eyes turn; to him knees bow; to him the incense rises. He sits upon his throne, with superhuman reverence given to him; and look at his countenance! Surely this is not a human being, fresh from putting ten millions of his fellow-men, ay, of his own neighbours and countrymen, outside of the kingdom of God! Where are the tears and traces of horror lying upon his soul in connection with this deed? He smiles, and smiles, and smiles.

Again, with knees bowed, the attendant dignitaries take off the rich rose-coloured robe, and disclose a beautiful white dress. With fresh bowing of the knees, a white apron is girded round the white robe. Then the Pope, preceded and followed by dignitaries, hastens over to the Apostles. Before him goes a Cardinal, with a large golden ewer in his hand. Behind, an ecclesiastic, with a tray containing napkins; another with a tray of violets, and a third with a little set of papers. As his Holiness approaches, the Apostles are agitated: their faces change colour: their petticoats shake. The little white boot is slipped off the

right foot, well washed as ever it was in its lifetime. The Cardinal, from the golden ewer, pours upon the instep such a wee drop of water; and then his Holiness, taking a napkin, gives the foot just a touch: and that napkin falls to the Apostle as a perpetual memory of the day of his honour. Then the head of the Pope bows down to the foot, and his lips touch the instep.

"The Romans often say that the Pope does not kiss the foot, but a bunch of violets, which he lays upon it. This was not the case. Pio Nono really did the work; he kissed the foot. This done, he turned round, took a bouquet of violets and handed it to the Apostle, who, receiving it, bowed, and with wonderful satisfaction kissed the back of the superhuman hand."

*The Pilgrim Psalms. An Exposition of the Songs of Degrees.* By the Rev.

N. MC. MICHAEL, Professor of the History of Doctrines to the United Presbyterian Church. Oliphant & Co.

THE chief opinions respecting the meaning of the title prefixed to the fifteen Psalms from cxx. to cxxxiv. may be distributed into four classes. 1. The view taken by many Jewish rabbies, and supported by the Septuagint, the Syriac, and the Vulgate translations, that they were composed to be sung on the steps of the Temple leading from the court of Israel to the court of the Women. It is alleged that there were fifteen steps answering to the number of the Psalms, one of which was sung on each. 2. The supposition that they were designed to be sung from some elevated place reached by steps. We give this theory in the words of Tholuck: "Luther renders the title of the following fifteen short Psalms, 'A song from the higher choir.' The words in the original mean 'A Song of Steps,' and the translator has concluded from that term, that they were sung from a higher, more elevated place, as it were a choir, to secure their being more distinctly heard." 3. Gesenius, De Wette, and others, understand the title as denoting a peculiarity in the form of the Psalms themselves. The rhythmic structure is supposed to advance step by step in the parallel clauses. There is much plausibility in this conjecture. The careful reader, especially of 121st, 123rd, 124th Psalms, will readily perceive even in our version how readily they may be called step-songs from their metrical arrangement. 4. The modern and most common theory that they were pilgrim Psalms, sung by the pious Jews as they went up to the Temple. But this view admits of a twofold sub-division: (a) that they were sung by the companies of worshippers who went up to the ordinary annual festivals; or (b) by the captives as they returned from Babylon to Jerusalem. It appears to us to be tolerably clear that this view is the correct one, but that we must combine both forms of it. The 122nd Psalm, for instance, is undoubtedly "A Psalm of David;" but the 126th we can hardly hesitate to refer to the period of the captivity. In this view Dr. Mc Michael concurs. He refers to it in the opening paragraph of his exposition of the 121st Psalm. As this passage affords a fair illustration of his style, we quote it:—

"In reading this Psalm, one has a feeling that it is the evening song of the pilgrims, as they go up to Jerusalem from their various districts, 'to give thanks unto the name of the Lord.' The day's journey is over, and they have reached that high land where the Holy City first bursts upon their view, with that glorious temple in the midst, its pure marble shining like a huge mountain of snow. Before the wearied pilgrims compose themselves to rest, they unite in declaring their trust in the Keeper of Israel, who neither slumbers nor sleeps. The Psalm is sung, and it rises upward and upward, until it enters the ear of Him who is the hearer of prayer, and who, of all temples, prefers the humble and contrite heart. They lie down in the open air; the stars rush out one by one, as if to keep sentry over them, and soon all is still.

"The first two verses form the introduction of the Psalm. They are an expression of confidence in the Divine aid. 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.'

"The hills upon which the eyes are fixed, and from which succour is besought, are the hills on which Jerusalem is situated. This requires no proof, and the simple statement is sufficient. The remark is equally obvious, that the hills of Jerusalem are not here intru-

duced, as a refuge in trouble, in consequence of their natural strength. Strong as was Jerusalem with regard to its natural defences, and rendered still stronger by works of art, it was not impregnable; and the Jews learned, by a painful experience, that deliverance must come from a higher source. 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.' Jerusalem is mentioned here, not on account of its mountain barriers to the assault of an enemy, but because it was the habitation of the mighty God of Jacob. There was the sanctuary in which Jehovah dwelt as the Covenant God of Israel. There was His throne set up; there was His worship established; and there was grace dispensed to guilty man."

In treating of the separate Psalms, Dr. Mc Michael, to a great extent, coincides with Bishop Jebb, who points out that each of them is marked by the constant recurrence of some characteristic word which, as it were, gives the key-note to its melody. Thus, in the 121st Psalm, the word "*keep*," with cognate expressions, is used repeatedly.

"He that *keepeth* thee will not slumber.  
Behold, He that *keepeth* Israel  
Shall neither slumber nor sleep.  
Jehovah is thy *keeper*.  
Jehovah will *keep* thee from all evil:  
He will *keep* thy soul.  
Jehovah will *keep* thy going out and thy coming in."

So in the 123rd Psalm the word *eyes* constantly recurs:—

"Unto thee I lift up mine *eyes*.  
Behold, as the *eyes* of servants  
Look unto the hand of their masters,  
And as the *eyes* of a maiden  
Unto the hand of her mistress,  
So our *eyes* wait upon Jehovah our God."

In accordance with this view, Dr. Mc Michael gives to his exposition of each Psalm some significant title which expresses its specific and characteristic theme. Thus we have one entitled "The Keeper of Israel;" another, "Our eyes are upon Thee;" another, "Help in God alone;" another; "The Captives' Return," and so on. It is very instructive and suggestive to read the Psalms in connection with the titles thus given.

As for the expositions themselves, they are practical and devotional, affording the results of scholarship rather than its processes and forms. They offer an admirable illustration of the writer's own remarks in the preface. "Without a competent acquaintance with biblical criticism, a preacher can no more be a successful expositor, than an artist can be a good painter who has not paid some attention to anatomy. But the painter's anatomical knowledge is a thing to be felt, not seen, in the accuracy and firmness of his drawing, and in the ease and grace of his figure. And the critical investigation of the preacher is also to be felt not seen, in the soundness and clearness of his exposition of the Word of God and in the freedom and breadth of his treatment." The fruits of profound research and various reading are everywhere apparent, but they are never pedantically obtruded. The volume cannot be read without edification and profit in many ways.

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*Old Truths and Modern Speculations.* By JAMES ROBERTSON, D.D. Second Edition. Oliphant & Co.

"ERRORS are infinite; truth is one." This ancient apothegm receives each day some new illustration. The present age, so prolific of theories, and so addicted to novelties, regards it as a piece of antiquated ignorance to "stand in the old ways and ask for the old paths." If in nothing else we resemble the Athenians of the first century, yet we most surely do in our eagerness "to tell or hear some new thing." Among these countless swarms of "modern speculations," a small per centage vindicate their right to live, and in due time incorporate themselves with the mass of recognised and admitted truth. But the immense preponderance die away, are forgotten like the flies of summer, and after a little time are found dry and withered by those who are fond of poking about in dark and dusty corners. The old truths meanwhile

live on from age to age. Each generation has its sciolists, who sneer at them and prophesy their speedy extinction. So scornfully are they spoken of, so fiercely are they assailed, and so confident are their assailants, that sometimes their defenders tremble for them. But so have I seen, as Jeremy Taylor would say, the dark clouds rush against the mountain side and hide it from view in their gloomy masses; and foolish men think that the mountain cannot resist so fierce a shock, but will surely be swept away before it; but wise men wait, remembering that many thousand times since the creation of the world the tempest has hurred against that mighty mass, and yet it stands firm; and they know that the clouds will soon disperse, leaving it as firm as ever, twining its granite roots around the pillars of the earth, and holding still its place among "the everlasting hills." Each generation of infidels has declared that the falsity of the word of God was at last demonstrated, and that the Christian religion was about to pass into oblivion, or to be remembered only as a thing of the past. But the eternal truth lives still, and holds on its calm, majestic way, undisturbed by all the assaults made upon it.

But it does not follow from this that our modes of stating or defending truth must necessarily remain unchanged. The addition of some new-discovered truth will often alter the relative proportion and place of doctrines previously held; and though truth be uniform, yet error is multiform; and we cannot stereotype permanently and for all time our arguments for the one against the other. The military axioms of Alexander the Great were identical with those of Napoleon, but the manœuvres of the Macedonian phalanx could not be transferred unaltered to the Imperial Guard. So in the history of Apologetics. Our faith differs in no essential point from that of Justin Martyr, but we could not make much use of his Apology in our controversies with modern infidelity. It is, therefore, needful for us from time to time to revise the relationship between "old truths and modern speculations." This Dr. Robertson has done in the volume before us with a very fair measure of success. He has produced an exceedingly interesting and readable book, and one which, if not very profound, is at least sufficiently so for the great bulk of those into whose hands it will come. He discusses, first, the modern speculations on the being of a God, especially treating of Atheism and Pantheism, and defends against modern assailants the faith in Christ as a manifestation of the Deity, and in the Bible as a revelation of him. Secondly—sin, and the plan of salvation. He here comes into collision with Mr. Maurice and his school, and successfully defends the old doctrine of the atonement, and man's need of it, against their attacks. Thirdly—the Church. His antagonists here are the Tractarians on one hand, and the Millenarians on the other. He concludes with an eloquent chapter on the heavenly state. Any members of our churches whose minds are perplexed, or whose faith is disturbed by the opposition between old truths and modern speculations, would do well to read this volume. Even those who are firmly standing in the old paths may derive benefit from it, as it may help them to become more intelligently convinced "of those things which are most surely believed amongst us."

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## Brief Notices.

*The Two Thousand Confessors of 1662.* Scarcely one Nonconformist in a hundred is conversant with the deeds of heroic fortitude, Christian submission, and devotion to duty, which would do honour to any church of any age, then wrought by his ancestors. In these days of latitudinarianism, of lax conviction, and dubious integrity, it is at once humbling and refreshing to go back to those earnest times when men "took joyfully the spoiling of their

By THOMAS COLEMAN. Price 3s. John Snow.—The events of St. Bartholomew's-day, 1662, are not known nearly so well as they deserve to be. Scarcely one Episcopalian in a hundred is even aware of the fact that his church was then guilty of an act which for treachery, infatuated folly, and relentless malignity, is unsurpassed in the records of ecclesiastical history.

goods," and "counted not their lives dear to them." "There were giants on the earth in those days," but giants who feared God, and not who fought against. The memorials of that eventful time are collected with diligent care and narrated with admirable feeling in the volume before us. It is difficult to read it without paying a tribute of grateful and admiring tears to the brave, godly men whose history is so touchingly recorded. We have seldom read a more affecting history than that of Mr. Samuel Birch, ejected from the vicarage of Bampton, in Oxfordshire. His prayer for guidance approaches sublimity in its utter self-abnegation. After years of cruel and bitter persecution, because of his nonconformity, as he lay a-dying, propped up with pillows, he whispered into his daughter's ear, "I bless God with all my soul that I did not conform!" *Let it be read in every family, have a place in every congregational library, and be circulated from hand to hand through every Sunday-school in our body.*

*The Hebrew Language: its History and Characteristics; including Improved Renderings of Passages in the Old Testament.* By HENRY CRAIK. Bagster & Sons.—Wherever Mr. Craik, of Bristol, is known he is recognised as a ripe Biblical scholar, and as possessing a rare knowledge of Hebrew and New Testament Greek. Whatever he may write upon these subjects is sure to repay perusal. The little volume before us is no exception to the rule. It abounds with valuable suggestions and instructive hints. Unlike most books on the Hebrew language, which are dreadfully dull, this is most interesting and readable. Even those who have little or no knowledge of the language spoken by Abraham, Moses, David, and Isaiah, will read it with pleasure and profit. We hope next month to give some copious extracts from it.

*Bibliotheca Sacra and Biblical Repository.* Vol. XVII. July, 1860. London: Trübner & Co.—We prefer the last number of this able American quarterly to any which has lately appeared. The first article, on "The Missionary Spirit of the Psalms and Prophets," by Professor Barrow, ably develops the germs of missionary enterprise latent in the Old Testament. "The Nature of Evangelical Faith" is the title of a paper analysing the faith of the Gospel, and concluding that it is of the heart, not of the intellect merely. "Boardman's Higher Christian Life" is unfavourably reviewed. "The Scriptural Evidence of the Deity of Christ" is re-examined by Dr. Ford. "The Theology of Sophocles" deduces with great clearness and force the elements of higher and diviner truth held

almost unconsciously by heathen poets and sages. "The Apostle Paul a Witness for the Resurrection of Christ" deals only with those portions of his writings which are admitted to be such by the Rationalistic school, and shows how even they establish the truths taught more prominently in other parts of the Scriptures. "The Modern Greek Language" traces some curious analogies and contrasts between the language of the ancient and the modern Greeks.

*The Family Shakspeare.* Edited by THOS. BOWDLER. In parts, 1s. each. Longman & Co.—This admirable edition of the works of our great dramatic poet is now completed. We need scarcely remind our readers that in it nothing is added to the original text, but those words or expressions are omitted which cannot, with propriety, be read in a family. This difficult task has been executed with admirable taste and propriety. The paper, typography, &c., of this edition are excellent. For a Family Shakspeare it leaves nothing to be desired.

*Sects in Syria.* By B. H. COWPER. 6d. H. J. Tresidder.—Mr. Cowper has compiled a brief and well-timed *résumé* of the various sects and tribes of Syria *apropos* of the recent outbreak. Every reader of the newspapers desires to know who and what are the Druses, the Maronites, the Copts, &c. We have heard persons speak of those sects, and even read of them in newspapers, as Mohammedans! This little pamphlet gives just the information needed, in a compact form and with general accuracy.

*The Ways of God with Man.* By JOSEPH PALMER. J. Palmer.—Twelve essays which will greatly please those of our readers who relish what is known as savoury and unctuous doctrine. Whilst there are some statements to which we could not subscribe, we render a cheerful testimony to the practical and earnest godliness which pervades this little work. We are especially pleased with the writer's manly protest against the hideous and ghastly doctrine of eternal reprobation as preached by Mr. James Wells.

*The Unwritten Wonders of the Grace of Christ.* By H. BONAR, D.D. 2d. J. F. Shaw.—An exquisite little tract of thirty-six pages on John xxi. 25. The name of Dr. Bonar is a sufficient guarantee of the spiritual truthfulness and power of this little book. It deserves to find many readers.

*Macmillan's Magazine.* Edited by DAVID MASSON. No. 10. Price 1s. Macmillan & Co.—Macmillan's Magazine more than holds its ground. The heaviness and ponderosity observable in some of the

earlier numbers have disappeared. It is now solid, yet not dull. In one respect it contrasts favourably with its rival *The Cornhill*. In reading it one not unfrequently meets with the recognition of such things as Divine Providence and Christian truth. *In the Cornhill never*. We are sorry, however, to see it fallen in with the perilous military mania of the time, and joining in the cry for more ships, more soldiers, more fortifications—a cry which, if not checked, will soon leave us with little to defend.

*Good Words*. Edited by NORMAN MACLEOD, D.D.—We are glad to renew our recommendation of this excellent and cheap periodical. It is conducted with great spirit, and deserves all the success it has attained.

*Titles of our Lord, adopted by Himself in the New Testament*. By J. MONTAGU RANDALL. Religious Tract Society.—This neat little volume (written under the suffering of almost entire blindness) may instruct many a plain Christian; is fitted to suggest consolatory thoughts to the afflicted; and will be found useful by teachers and scholars in the Bible classes of our Sunday-schools.

*Lessons for the Young on the Six Days of Creation*. By W. GAUSSEN, D.D., Geneva. With Introductory Notice by JOHN ROBSON, D.D. Edinburgh: Constable & Co. London: Hamilton, Adams, & Co.—Most cordially do we recommend this little volume to our youth, and to all who, either in the family or the school, are engaged in the work of instruction. We do not mean to enter into a discussion of the geological theory which Dr. Gausсен has adopted; but, irrespective of that, we can speak of this volume as presenting a most interesting and instructive description of the work of creation. The book is not only distinguished by a striking manner of stating important truths—as exhibited in the arrangement of our own and other worlds—but also by intermingling with the whole of its lessons those evangelical

views which are essentially connected with the salvation of the soul.

*The Coming of Christ in his Glory*. By THOMAS COLEMAN. Judd & Glass.—This neat small volume is well worth reading; is calculated to repress trifling, and to stimulate to seriousness of thought, and to energetic action for Christ, all who carefully ponder its statements. The subject is of most momentous importance, and is presented with as little of a controversial character as is at all consistent with the author's view of truth.

*The Way of the Line: a Monograph on Excavators*. Edinburgh: Oliphant & Co. London: Hamilton, Adams, & Co.—A very interesting little volume, which may be reckoned a companion to "English Hearts and Hands," and which, while it affords much to amuse, is fitted to accomplish the higher end of encouraging all, and especially right-minded women, diligently to work on, even in face of almost insuperable difficulties.

*Imputed Righteousness*. By EDWARD STEANE, D.D. 3d. Jackson & Walford.—The theology of this little book may be inferred from the name of its respected author, and from the sentence of Augustine quoted on the title-page:—"He made our sins His sins, that He might His righteousness our righteousness." It is a timely addition to our current theological literature, advocating as it does the doctrines of a sound Calvinism, and characterised by the suavity, moderation, and clearness habitual to Dr. Steane.

*The Sin of Conformity*. By WILLIAM ROBINSON. Second Edition, enlarged. 1s. 6d. Judd & Glass.—We are exceedingly glad that this clever *brochure* should so soon have passed into a second edition. It is an unanswerable appeal to Conformists on the inconsistencies of their position. Its trenchant logic, keen sarcasm, and uncompromising assertion of principle, are deserving of the highest praise. The supplemental pages of the present edition contain and suggest much matter for serious thought.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

HADDENHAM, CAMBS. — The chapel having been closed for ten weeks for the purpose of enlargement, great improvements have been made in the building, and

230 additional sittings have been provided, at the cost of upwards of £320; the opening services were held on the 14th and 19th of August, when we were favoured with the efficient services of the Rev. T. A. Wheeler, of Norwich, and the Rev. J. Hart, from Houghton. The subscriptions

and collections amount to £200. We hope with a little foreign aid to pay off the remaining £120 shortly. We earnestly pray that the great Head of the Church may prosper the second year of Mr. Williams's pastorate as he has done the first.

**PONTYPOOL COLLEGE.**—Through some oversight, the notice of the recent anniversary of this excellent institution did not appear at the proper time. The reports, both of tutors and examiners, were in every respect favourable, and show that the college is in excellent working order. The number of students has been raised to twenty-eight since the annual meeting, and there are fifteen applications for early admission. The anniversary services and meetings were deeply interesting. The college has strong claims on the liberal support of its friends.

**CINDERFORD, GLOUCESTERSHIRE.**—On July 31st, the opening of a new Baptist chapel was celebrated in this place. The Revs. H. S. Brown and J. Smith preached. At five o'clock about 1,200 persons sat down to tea. The proceeds amounted to £172. On the Lord's-day following the services were continued, when the Rev. Dr. Thomas and the Rev. William Jones preached, on which occasion £45 were collected towards the building fund. This is the second chapel erected within the course of a few years—Baptist principles having laid hold of the minds of the people in this thickly-populated neighbourhood.

**SALISBURY.**—A tea-meeting was held on August 9th, to inaugurate the enlargement of the school-rooms and the erection of an organ. The Rev. P. Bailhache presided. The prospects of the church elicited the gratitude of the speakers, and the treasurer had the pleasure of announcing that the sum of £122 had been paid or promised towards the liquidation of the debt, which is about £300.

**MATFIELD, KENT.**—The anniversary of the Sabbath-schools was held July 29th and 30th. Rev. J. H. Blake, of Sandhurst, preached on the Sabbath. On Monday the children had their usual treat, and were addressed by Mr. Blake. At five o'clock 300 friends sat down to tea; and in the evening a meeting was held, when Mr. Blake presented the pastor, the Rev. R. Shindler, with a very handsome Bible, bearing an inscription expressive of gratitude and affectionate regard.

#### PRESENTATIONS AND TESTIMONIALS.

**BRAINTREE.**—At a meeting held in connection with the church and congregation

worshipping in the Baptist Chapel, Braintree, on the 20th inst., the sum of twenty guineas was presented to the Rev. J. Mostyn, on the completion of the first year of his pastorate.

**STAINES, MIDDLESEX.**—The friends took tea together on Wednesday, June 20th, for the purpose of presenting a testimonial to the Rev. G. Hawson, after residing among them for thirty-six years. Mr. William Buckland occupied the chair. After singing, and prayer by the Rev. S. Lillycrop, Mr. Buckland presented Mr. Hawson with a handsome purse, containing eighty-one sovereigns, contributed by friends in the town and neighbourhood, as a token of their esteem and love. Mr. Hawson then addressed the meeting, expressing his gratitude to God for all the success attending his ministry, for the erection of a chapel free from debt, and for the conversion of hundreds of souls to God. The Revs. S. Lillycrop, E. Hunt, and L. Gibson, then addressed the meeting.

#### RECOGNITION AND ORDINATION SERVICES.

**KETERING. — DESIGNATION SERVICE AND LAYING OF MEMORIAL STONE.**—On Tuesday, August 14, a series of deeply interesting services were held at Kettering, in connection with the designation of Mr. T. G. Rose to the missionary work in India, and the laying of the memorial stone of the New Baptist Chapel by Sir S. M. Peto, Bart., M.P. The Rev. J. C. Page delivered a very interesting address on the work of a missionary in India. The usual questions, proposed by the Rev. F. Trestrail, were answered by Mr. Rose with great clearness and propriety. The designation prayer was offered by the Rev. T. T. Gough, of Clipstone. The Rev. F. Bosworth, M.A., of Bristol, gave an impressive charge; and the service was closed by the Rev. J. T. Brown, of Northampton. After dinner and tea, Sir S. M. Peto laid the memorial stone of the new chapel before a large concourse of people. Sir S. M. Peto addressed the assembly in a few earnest and appropriate words on the associations connected with the place in which they met, and on the spirit in which they should engage in the enterprise to which they had set their hands. The meeting then adjourned to the Independent Chapel, which was soon crowded in every part. The chair was taken by James Hobson, Esq. Prayer was offered by the Rev. J. P. Haddy. Mr. Kilby read a brief report, from which it appeared that the whole expense will be

about £3,400, and that towards this sum the Committee have in hand nearly £2,500, with promises of about £170 more. The Rev. J. Mursell then read a brief but most interesting sketch of the history of the church;\* and addresses were delivered by Sir S. M. Peto, the Revs. J. T. Brown, F. Trestrail, J. C. Page, T. Toller, and T. T. Gough. The corresponding stone at the opposite corner, which is to bear the inscription, "Fuller Chapel," with the date of the opening, was laid on Saturday, August 18th, in the presence of a few friends, by R. B. Sherring, Esq., of Bristol.

THRAPSTON.—A deeply interesting service was held here on the 15th inst. on the occasion of the designation of Mr. J. A. Comfort for missionary work in India. After reading and prayer by the Rev. J. Mursell, the Rev. J. C. Page, of Barisaul, gave an account of the field of labour and the nature of the work. Mr. Comfort then related the circumstances of his conversion, and his determination, in the fear and strength of God, to give himself fully and entirely to the work. The designation prayer was offered by the Rev. T. T. Gough, of Clipstone; the Rev. F. Trestrail addressed suitable counsels to the mis-

sonary; and the Rev. J. T. Brown, of Northampton, in an eloquent address, presented the claims of the mission to the attention of the meeting. The service was concluded with prayer by the Rev. James Cubitt.

#### MINISTERIAL CHANGES.

The Rev. Richard Hall, B.A., late of Olney, has accepted a unanimous call to the pastorate of the Baptist Church, Payton-street, Stratford-upon-Avon, and intends entering upon his ministry on the first Lord's-day in September.—The Rev. J. Batey, pastor of the General Baptist Church, Rochdale, has informed the church that he will resign the pastorate over them on the 26th inst.—The Rev. T. Bumpus, of Stratford-on-Avon, has accepted a unanimous invitation to the pastorate of the Baptist Church, Sparrow-hill, Loughborough, Leicestershire, and hopes to enter upon his stated labours the second Sabbath in August.—The Rev. J. S. Warren, having resigned the pastorate of the second Baptist church in Swavesey, Cambridge, is open to receive communications from vacant churches. Address, Swavesey, Cambridge.

### Correspondence.

#### CHAPEL BUILDING AND THE BAPTIST BUILDING FUND.

*To the Editor of the Baptist Magazine.*

DEAR MR. EDITOR,—I suppose every Chapel-building Committee have their own tribulations; but I think I can present a catalogue in the history of the new Chippenham Chapel that must move the hearts of a compassionate public. No doubt each case has its own peculiar trials, and all might think they have an equal right to obtrude them upon the readers of this Magazine; but I venture to think when my little history is read it will be thought sufficiently distinctive to warrant my asking the admission of these lines.

Travellers by the Great Western Railway will be familiar with the town of Chippenham, and possibly with a neat stone structure, which almost forces itself upon their attention. This chapel was built by Christian friends in the neighbouring churches, to meet the growing wants of an increasing population of artisans and others. An estimate was obtained for a building, some 40 feet by 30, at a cost of £660. As some £500 had been already obtained, it was thought,

unfortunately, that a clause permitting mortgage should be struck out of the trust-deed. In the course of time it was found, that instead of purchasing a proper piece of building ground, we had purchased a hole filled up with loose earth, which necessitated a deep and strong foundation. It is to be wished the denomination would appoint a Committee to investigate this foundation question. This greatly increased the cost, and it must suffice to say, that, after all economy possible was exercised by a vigilant sub-Committee, our bill was run up to the amount of between £1,000 to £1,100. Very soon the builder was clamorous for his money; and, to cut the matter short, the reverend Committee were, for the first time in their lives, threatened with legal proceedings. A polite but inexorable lawyer's letter fixed the day when our "day of grace would expire." What could be done? Borrow we could not, for our trust-deed would not permit it. "To beg we were not ashamed," for our cause was good, but time did not permit. After a few contributions were obtained, four or five of the ministers themselves advanced the amount of £200, while

\* We hope, through the kindness of Mr. Mursell, to give a portion of this in our next number.

£100 was obtained by note of hand from the bank. After having met the push, we made application to the so-called "Baptist Building Fund" for a loan. But here arose a new difficulty. The trust-deed gave the power of appointing new trustees to the original trustees in conjunction with the church, if there should be one. In consequence of this, all aid was refused from the Fund. Yet what else could we do? This was not the case of a church already in existence; there was not even a congregation. It was thought then the wiser course, under the circumstances, to vest the appointment of fresh trustees in respectable Christian gentlemen, selected from the neighbouring churches. I am not sufficiently acquainted with the Fund in question to pronounce an opinion as to whether they were *able* to help us or not. I believe there was a great difference of opinion among the directors themselves; but it is certainly a pity that the usefulness of such a Fund is spoiled by such narrow and pedantic regulations. I cannot tell whether the fault is in the administration of the Fund or in its foundation. But I have heard it a matter of frequent complaint that technical objections are taken which are often ultimately overruled, although we were not so fortunate. In either case it is surely high time that some fund were established on a different footing. The rule to which I have referred may be highly advisable to enforce sometimes; but surely in cases where there is no church, and it is uncertain whether one may be formed, or of what sort it may be, some departure may be allowed. If not, to what quarter are we to look for assistance in such purely home missionary efforts? To sum up our present position. Some of the present ministers remain still unpaid, though they can ill afford it; and the bank which lent us £100 is giving up business. So that although we have made great efforts, we still have a pressing need for some £160. It must be said, in conclusion, that the interest prospers beyond any expectation we had a right to form. The people raise upwards of £80 towards their minister. We cannot burden them with the debt, for they are most of them new even to Dissenting habits, and it would only be to drive them away. We have received much kind assistance from neighbouring gentlemen who do not belong to our body. Mr. Brotherhood, the Great Western contractor, and Lord Radnor, have both contributed handsomely. If any are moved by this sad story, their contributions will be most gratefully received by

Your obedient servant,

Melksham.

T. E. FULLER.

## THE DOCTRINE OF PROVIDENCE.

*To the Editor of the Baptist Magazine.*

DEAR MR. EDITOR,—Will you grant me a limited space for a few remarks on that part of J. W.'s "Readings in the Baptist Magazine for July," which has reference to the paper I sent you on the Doctrine of Divine Providence?

J. W. says:—"But there is a statement before us in the Magazine, which, to the young reader, might, if unqualified and unexplained, be misleading. It appears almost to assert the doctrine of Job's friends. It stands thus:—

*"Nothing can be plainer than that Divine Providence is pledged to the special protection and advantage of the sons and daughters of the Almighty."*

Now I humbly submit, that to take a "statement" out of its proper connection, and then animadvert upon it, without making the least allusion to other statements by which it is supported, is not the way to deal justly either with a writer or his argument. If I am not greatly mistaken, the "statement" is both "qualified and explained" in that part of the article where it occurs; and, therefore, it cannot be "misleading" either to the "young readers" or any *other* reader. The "statement" in my brief paper, to which objection is taken, is the conclusion which is drawn from the "exceeding great and precious promises" of God's word, and the Divinely-recorded instances of their fulfilment. And I again affirm, with the strongest confidence, "*That nothing can be plainer than that Divine Providence is pledged to the special protection and advantage of the sons and daughters of the Almighty,*" *i. e.*, when the doctrine is viewed in the sure and certain light of the promises and histories of the Bible. J. W. admits that the "statement" is true "*in the ultramundane and transcendental*" sense. It is just possible, however, that the "young reader" may not be able to understand what this sense really is; and if J. W. had given a little "expansion and qualification" to this "statement" of his own, his "readings" would not have been less instructive and valuable. I have no doubt, judging from the general character of his article, that he is fully competent to do this; and as he is deeply impressed with the necessity of "a further and somewhat different treatment of the doctrine of Providence than that which is popularly received," I, for one, will greatly rejoice if he can place my belief in it on firmer grounds than those indicated in your July number.

Barton Mills, Suffolk.

J. R.

# THE MISSIONARY HERALD.

## . EDUCATION OF THE RESCUED KHONDS.

IN the last number of the *HERALD* a letter was given from the Rev. J. Buckley, of the General Baptist Mission, on the subject of the fierce and bloody superstitions of the Khonds. It was mentioned that as many as two hundred and fifty Meriahs, or intended victims, who had been rescued at different times, had been placed in the Mission schools at Berhampore and Cuttack, under the care of Mrs. Buckley and Mrs. Goadby, the wife of another missionary. The latter speaks of the Khond children as distinguished from the other children in the schools by superior quickness and niceness in their personal habits; they work beautifully. Twelve months ago Mrs. Goadby mentioned one poor Khond girl, about eleven years of age, who bids fair, for intelligence and quickness, to excel all the others. Her name is Oole, and, when rescued, she was just on the point of being sacrificed, the first cut having been made in her leg, the mark of which she will retain for life. At that time she was remarkable for good conduct and attention to religious instruction. The children are accustomed to write down on Monday one or both of the sermons they have heard the day before, and Oole frequently presented her slate almost filled. Still there was no evidence of her seeking the Saviour. Since that time she has suffered severely from a painful complaint in the eyes. It appears, that just before the sacrifice commences, the victim is rendered almost senseless in various ways. A mixture of oil and other ingredients is poured over the head and face. It enters the eyes, and blinds them for the time. Oole has never recovered; and though at times she appears thoroughly well, again her eyes are as bad as ever. During these months of suffering she learned to know Him whom to know is eternal life. In writing to the Committee of the Society for Promoting Female Education in the East, in February last, Mrs. Goadby thus refers to this interesting girl:—

“The school is a source of much pleasure; the children generally tractable and teachable. I am thankful to say that a general spirit of seriousness seems to pervade the minds of most of the elder girls, and several of them are earnestly ‘inquiring their way to Zion, with their faces thitherwards.’ Dear Oole has, I trust, found peace in believing. I have had frequent and long conversations with her and several of her companions, and she expressed a hope that she is indeed a child of God, whose sins are blotted out through the blood of the Atonement. She says her only hope is in Christ, and that he is to her beyond all expression precious. I asked what led her first to see herself as a sinner, and anxious to flee from the wrath to come? She said, she sat thinking one night of the great deliverance wherewith God had delivered her body, and this led her to feel her need of a still greater deliverance to her soul. She fled to Jesus, and she fully believed he had received and blotted out all her transgressions. The assistant teacher, who lives in the school, bears witness to the great change in her general deportment, and says that out of school hours she is rarely without the Bible, or some portion of it, and that she has no doubt that she is ‘born again.’ God grant that the change may be lasting. Surely she was saved from the very jaws of death for some wise purpose.

“You ask whether we still continue to receive Meriah children, rescued victims? I am sorry to say Government have not sent any for a long time, five or six years, I think. The agent seems to prefer keeping them under his own superintendance, and marrying them off. We should be most glad to have them, and they have been

applied for again and again. For some years, however, very few have been rescued, as the horrid custom is *nominally* abolished, though at times, I fear, it is carried on in secret.

"If the funds of our Society did but allow it, we should soon have a mission amongst the Khonds. An excellent opportunity is just now occurring in the vacating of a military healthy station in their country, but silver and gold are wanting."

Oole is not the only one of the rescued Meriahs who is now a happy Christian. It seems as if their fearful familiarity with the idea of sacrifice had enabled them to realise, with a vividness scarcely possible to us, His love, who is our Passover sacrificed for us. Mrs. Goadby says:—

"Ikide, the teacher, was rescued by Captain Fry, a few weeks before the time appointed for sacrifice. He rode night and day to obtain her. She had seen a great many sacrifices; and her parents told her, nearly every time, that she one day would be offered in the same way. The last she saw was of a woman in middle life; and she minutely described the awful tragedy to me. At last, she too was sold, fastened up, and prepared for offering by being fattened. She was very much frightened, and several times made her escape; when they fastened her with large chains round her ankles, so as to render it impossible. But the time of her deliverance was at hand; and soon she was placed in a happy mission school; her heart and intellect thoroughly cultivated; and now she is an earnest, intelligent, clever Christian woman, training others for the life that now is, and that which is to come."

One resemblance to the practices that formerly obtained in our own country was remarked by the children themselves. They had been reading "Day-break in Britain," just previous to some minute inquiries being made respecting their superstitions and customs. It appears there are men amongst the Khonds who buy victims for sacrifice, and who are called gods; in explaining the custom to Mrs. Goadby, the children told her these men were to them in their own country just what the Druids were once in ours.—Christian Englishmen, does no obligation arise out of this?

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## FOREIGN INTELLIGENCE.

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### INDIA.

#### MUTTRA.

Mr. Evans has forwarded a journal of one of his missionary tours, part of which is subjoined. It will give a very distinct notion of the manner in which the work is done, and supplies a vivid picture of missionary life.

"January 18th, we arrived in *Hodul* about 9 a.m. In the bazaar we had a mixed congregation of Hindoos and Mohammedans, and though we had not a large, yet we had an attentive audience. Next morning we went out to an adjacent village, called *Bihero*, where we had about seventy people to listen to us preaching the Gospel.

"The people were all *jats*, and they paid marked attention while three addresses were delivered to them. Indeed, I never knew people to listen to the truth with more interest; and when preaching was over, we had prayer with them, at which they seemed astonished.

"We told them that we worshipped the

true God in that manner, and some of them said they would follow our example.

"In the afternoon, we moved on to *Bun-charee*. We proceeded at once to the bazaar, or rather to the *Chowpar* of the village, where we had from forty to fifty people to hear us. Among them was a *holy man*, who listened very attentively, and when the preaching was over he asked us for a Gospel.

"The people, who held him in great veneration, seemed astonished at his request; and after he got the book some of them said, '*Baba jee*, what will *you* do with that book?' to which the '*Baba*' replied, '*I also wish to know something of Jesus.*'"

## THE GOSPEL HEARD FOR THE FIRST TIME.

"20th. Arrived at *Bahminikhara*, a small village inhabited chiefly by Brahmins. We reserved it for the afternoon, and went out to *Silowtee*, a village two miles off. Here we fell in with the *Goojurs*, a caste of people noted for their wickedness, especially as robbers.

"They are said to be the posterity of Ram; and if this is true, they are certainly *worthy* descendants of such a progenitor.

"They appeared uneasy until they found out who and what we were; perhaps a guilty conscience troubled them. They told us they were in great distress from an epidemic which had well-nigh depopulated the village. The majority of the people had been carried off within a few months, and the fatal disease was not yet quite gone.

"We asked them what might be the cause of this disaster; they professed perfect ignorance, and said it was to them both strange and mysterious. 'Might it not be regarded as the just wrath of God,' said I, 'on account of your sins?' To this they made no reply, but kept looking rather sober at each other. We had forty persons around us, all of whom appeared sad and dejected. We directed them to Him who can cure both body and soul, and they listened to us with an air of curiosity which showed that what we said was *new* to them. We were not a little pleased with the respectful manner in which these distressed *Goojurs* listened to the Gospel; for they seemed glad to hear of a way of escape, not only from the present wrath, but also from the 'wrath to come.' They even felt *grateful* (strange, especially for *Goojurs*), and offered us food, and wished us to take their ponies to carry us to our tents, as we were on foot.

"We prayed to God on their behalf in their presence, which seemed to have struck them much. They said that they had heard that the English worshipped the sun, but that now they found it was not so.

"In the afternoon we went to the *Chowpar* of *Bahminikhara*, where we had a good congregation to preach to. There were 150 present, nearly the whole of whom were *Brahmins*; and strange to say, among them all, there was only one man who could read. He was called the *pundit* of the village; but even the *pundit* could hardly read print.

"For some time they heard very quietly, but when they saw how infamous the gods appeared when a picture of them was drawn from their own black deeds, several began to feel uneasy; some even departed in wrath; but the more courageous strove to vindicate the character of their heroes.

"They began by confessing that the gods did many things which are not proper for men to do. 'But then,' said they, 'they were

powerful, and to the powerful is no guilt.' '*Samurthi ko dosh nehin.*' From this ground they soon had to retreat, and when they could hold it no longer, they sought refuge elsewhere. The gods were not responsible for their actions, they said, as they were all under the higher power of fate. 'Well,' we said, 'is there a higher power than God's power?' To this they said, 'No, there is not;' and thus they proved themselves that their gods could not be the supreme God.

"*Pulwul*.—Saturday, January 21st.

"This is a large town, and a fine preaching-field. Crowds of people flocked to hear us each time we went to the bazaar; they listened with great attention, and were most anxious for books.

## A WITNESS FROM DELHI.

"At this place we met with Mrs. Leeson, the only Christian who escaped from Delhi to the British camp, during the memorable siege of the city by our brave troops. Having taken down on paper some parts of her painfully interesting story, which I had from her own lips, I will here include some of the most interesting portions of her narrative.

"Mrs. Leeson was staying with her father, Mr. Collins, deputy collector of Delhi, when the mutiny broke out. On hearing of the arrival of the mutinous troops from Meerut, on Monday, the 11th May, 1857, Mrs. Leeson, with her three children, her parents, grandmother, and three aunts, with eight children (eighteen souls in all), left home, and went for refuge to the Government Treasury. There they remained anxiously looking out for help from Meerut (for they expected this every moment) till 5 p.m., when the rebels, now emboldened by the non-arrival of English soldiers, came up to rob the Treasury. They had now to fly for life, and escaped through a back door to the magistrate's house, where in a cellar they spent the sad night. In the morning the children were crying for water, and Mrs. Leeson, with her three aunts, took all the young ones out in search of a well. When they got to the 'Press-gate,' a man met them, and demanded all their jewels. Mrs. Leeson said they had left all at home, and had none to give; seeing ear-rings on one of the children he demanded them, and they were given. Then he said, 'You are to follow me to the king.' They followed on till they got into the College garden. Here the man told them that he was one of the king's servants, and began now to use threatening language, and said that the English wished to make all the natives Christians, and that Government had prepared cartridges to convert the army.

"The poor women began now to fear, and one aunt of Mrs. Leeson's attempted to run off, and was shot down dead. Another aunt with three children now ran off to the bushes in the garden, and at this time a musket was fired at Mrs. Leeson. The shot killed her babe in her arms, and seriously wounding her, she fell down bleeding by the side of her dead child. The fiend then turned upon the remainder, and cut them down with the sword; after which he hastened off in search of those who had taken shelter among the bushes of the garden.

#### SINGULAR PRESERVATION.

"Mrs. Leeson lay where she fell for about two hours, weltering in her blood, and surrounded by the dead bodies of her children and the other murdered ones, when two *Maulvies*, i.e., Mohammedan teachers, came up and stood by her. Finding that she breathed, they spoke to her; but she was afraid to give them any answer, and she pretended to be quite insensible. They understood her fear, and again spoke, and asked her if she would drink any water. She still kept silent. Then one of the men went off, and in a while he brought some water and offered it to her. She began now to hope that they had kind intentions, and took a draught of the water. They then told her to keep perfectly quiet, and that they would take her to a place of safety when night came on. One of them kept within sight, watching her all day, and she pretended to be dead. The Mohammedans that passed by quite gloried at the sight of these dead bodies. Often would they kick the corpses, saying, 'Yes, that is the way to treat all these abominable Kafirs.' Poor Mrs. Leeson also was several times kicked, they thinking she was dead; and though this gave her dreadful pain, she managed to keep silent.

"Hindoos also passed by, and to their honour be it known, that they looked on with pity, and many of them expressed their regret at such a foul deed. When night came on, the *Maulvies* quietly took her away to their teacher's house in the city. The head *Maulvie* objected at first to take her in, but after much persuasion he at last consented.

While there she suffered much from her wound, and she could get neither a doctor to attend her nor any medicine to take; yet she was treated as kindly as perfect secrecy would permit. The two men who had compassion upon her when she lay in her blood were especially kind and attentive. She was kept in this state for two months and seven days. The natives were fast losing courage by that time, and they expected the English to assault the city

every night. This made Mrs. Leeson more anxious to get out to the camp, lest when the city should be taken she might be killed by an English shot. She urged them to take her into camp; but they pleaded inability, saying they would surely be detected, and that the whole of them would be killed. They also said that they wished her to remain, that when the English took the city they might be spared for her sake. She, however, continued to plead, and at last she got them willing to make an attempt.

#### THE ESCAPE.

"Mrs. Leeson was dressed in native clothes, and put into a covered cart with several Mohammedan women. When they came to the gate, the guard asked them what was in the cart. One of the *Maulvies* (for they both accompanied the cart) said they were women going to worship at the holy place outside the city. The guard lifted up the covering, and seeing a number of women, he was satisfied, and let them go. She now breathed a little more freely, and began to hope they had nothing more to fear from the rebels. One of the *Maulvies* used to go ahead to see if the road was clear; and when returning to them on one occasion he met twelve rebel horsemen, who took him prisoner into the city, thinking he was a spy from the British. Mrs. Leeson (who had before this been taken out of the cart), accompanied by the other *Maulvie*, had to make the best of their way without their guide. When they heard the sound of horsemen they hid themselves in the high grass that grew there; and it being now quite dark, they were not detected by the rebels. Mrs. Leeson, with her companion, had to take a long, round-about way to keep clear of the outposts of the rebels, and were obliged to travel all night. She had two or three serious falls into some deep holes, which on account of the darkness she was not able to discern.

"By six in the morning they arrived near one of the English pickets. They saw at first a man cutting grass from the British camp. The *Maulvie* went up to him, but, as he had not taken the precaution to take off his sword, the grass-cutter took to his heels, and could not be persuaded to return. The *Maulvie* was afraid lest the English sentry should take them to be enemies and fire on them, if they were seen; so he told Mrs. Leeson to keep in a sitting posture, while he bravely ventured on, waving a white cloth, towards the outposts. He first met a *Sheik* on guard, who took him on to an English soldier, who accompanied him to Mrs. Leeson, who was now taken to the tent of Mrs. Captain Tytler, the only lady in camp.

"Brigadier Nicholson came, and ex-

amined her very closely; and he even suspected she might have been a spy from the city. Acting with extreme precaution, he commanded the poor, faithful *Maulvie* to be put in close confinement, and had his hands tied behind him. After a few days, however, he was set at liberty, and Mrs. Leeson was sent off to Umballah.

"It is perhaps worthy of note that the two *Maulvies* who acted thus faithful were Punjab Mohammedans, and not inhabitants of Delhi. They had come there just before the mutiny to read the Koran with the head *Maulvie*, in whose house Mrs. Leeson was sheltered while in the city. The Delhi man was rewarded afterwards by being allowed to keep his house, and receiving in cash 400 rupees. One of the Punjab men got 400 rupees (he that was taken up by the horsemen while clearing the way). He has since professed Christianity, and was baptized by Mr. Smith at Delhi. The other, who accompanied Mrs. Leeson into camp, got only 100 rupees; a reward far too small surely for such a good deed.

"It is amusing to hear some of the stories which were credited in Delhi during the contest with the British. One was this:—Some old *Maulvie* in the city said one day that he had been favoured with a vision from God, who told him that there was a large cannon buried in the ground in a certain place, and that if they took that gun

to the field they would blow the English from the face of the earth. The *Maulvie* was taken before the king, who was much pleased with him, and he was rewarded highly. An order was issued to go and dig out the gun, which was done with great rejoicing. After this, a large brigade was told off to go out to battle, in certain hope of annihilating the Kafirs with the great gun. Out they went in great glee; but no sooner had the great gun roared out one shot, than the British soldiers captured it; and a great number of those who came out with it were killed, while the remainder rushed back into the city in great terror, saying that God had forsaken them, and had given the great gun to their foes.

"Mrs. Leeson said that there was some new vision, or dream, or prophecy, daily in the city. But most of the people believed, despite all these things, that the English would soon be masters of Delhi. The shopkeepers used to taunt the Sepoys, who teased them for food, by saying, 'Clear yonder hill first, then come to us for food without money.' Almost every night there was a panic in the city, and the Sepoys lived in constant dread of an attack. Once on the *Eed* festival a false alarm was given, and so great was the rush into the city that many were trampled to death under foot."

(To be continued.)

#### DINAGEPORE.

Mr. M'Kenna has forwarded an interesting report of his late visits to the towns and villages of this district. We extract the concluding pages.

"To conclude the season's itinerations, we have just visited the *Nek-mard mela*, which, as you are probably aware, is a large fair, held annually on the borders of Dinagepore and Purneah.

"At the *mela*, in the presence of the heathen, I had the pleasure to baptize a Brahmin of the name of Prem Charm. Some few years ago he received from Brother Smylie a couple of portions of Scripture, which the Spirit of the Lord has blessed to his conversion. These he had read to such purpose, that he knew them almost by heart. He tells me that his wife, whom he has secretly instructed, knows these Scriptures nearly as well as himself, and is truly his help-meet in the ways of godliness; that the Scriptures are read by many in his district (Purneah), but secretly, for fear of the loss of all social privileges;

that not a few of the people, including at least one *Zemindar*, instruct their wives in private, that they may disarm caste of its chief terror, and when they profess Christianity, take their families with them; that there are many who are, to all intents and purposes, Christians, who are known by their immediate relatives to be such, and who live and die as such, of whom missionaries never do and never will know. Prem Charm took from me the few remaining Scriptures I had, to give to his people at home, whom he knew to be in want of them. And, as he is a man full of Christian love, and withal an acute pundit, and versed in the Hindoo shasters, I doubt not that, by the blessing of God, he will be of use in spreading the Gospel he has embraced."

The following paragraphs are extracted from a letter to a Committee in Calcutta, who cordially help the work in this district.

"I now send you with pleasure a report of my proceedings in reference to the dissemination of the Scriptures, as per following table, which I trust may convey

some idea of the 'route' along the different zillahs, in which portions of the word of God were given away.

Zillahs.	Rivers.	Portions.
Moorshedabad . . .	Kulla Kallee . . .	71
Rajshayhe . . .	Ganges and Mohananda . . .	42
Malda . . .	Mohananda and Tanggore . . .	56
Dinagepore . . .	Purnababha . . .	16
Rungpore . . .	Rivers latitudinal . . .	23

"As the stock was limited, I did not feel at liberty to commence distribution below Moorshedabad; the zillahs to the south having long had missionaries located in them, and having been already, I cannot doubt, often and amply favoured in this respect.

#### WISE HUSBANDRY.

"With regard to results, you will not expect me to say much: I have only attempted to sow the seed, its maturity must be looked for at some future period. In every case, with a few exceptional instances, where it was absolutely impossible, the capability of each individual to make use of what was given to him was personally tested by myself. In no case was a book given away, where there was not a very eager desire manifested on the part of the applicant to become possessed of one. Where there was displayed only a very limited acquaintance with the character, a tract supplied the place of a book. Of tracts there could not have been fewer distributed than 500. The copies in which Genesis, Exodus, and Matthew are bound up together, were given to those alone who, so far as I could judge, had received a really good education in the vernacular, to court officials and others in Government employ, to merchants or the more advanced students in Government schools, and in one or two instances to zemindars.

"In towns and marts of any importance, the desire to have books was intense, quite beyond my ability to supply them. But in villages, amongst the rural population, very few could be found to read—saving sometimes the priest of the para, and not always he—so that many a journey over ploughed fields were taken in vain. In Rungpore, the distribution was confined chiefly to the Sudder station, and to Mohigunj, a large and flourishing place of

trade, with a population of not less than 20,000.

"In almost every instance the Hindoos were by far the most intelligent, civil, and courteous of the people. The Mohammedans, for the most part too proud to learn, are too ignorant to offer opposition, except by virulence and abuse. They know nothing of the Arabic character—an exception here and there, of course—so that were there not a Mohammedan Bengalee version of the Scriptures, no other would be intelligible to them. But the pure version is well adapted to intelligent Hindoos, and apparently prized by them.

#### HOPEFUL SPIRIT OF INQUIRY.

"The reasons of the people for wishing to obtain a book, were various, though none could doubt the eagerness with which they were uniformly assigned. One wanted to see whether the Christian religion was like his, 'For,' says he, 'all religions are alike;' or 'Is there anything about our gods?' Another was unable to read himself, but he had a brother who *could*. Another had come to the city that day, from a great distance, would I not give him a book to take back to his village? Another wanted to teach his child to read. Occasionally were to be met with those who *could* read, but *refused* a book on the ground that they had been trained in this or that mission school, frequently at a distance of hundreds of miles, and were already acquainted with what we wished to impart; and, comparatively they *were*. These last I invariably found affable and confiding, but not rude; and frequently had I to listen to the story about the father and mother in poor circumstances at home, a long way off, 'to support whom,' they would say, 'we have come to this sickly place.' They appeared entirely to have lost that repulsive conceit which is often the marked characteristic of the Bengalee youth at school.

"These are the main circumstances connected with the work; the rest concern myself, and I shall not trouble you with them. It now only remains to pray that God may bless what has been done in his name."

#### BIRBHOOM.

From our venerable missionary, the Rev. J. Williamson, we have a short letter. He is not left without witness that the truth he proclaims is owned by his Master. On May 31st, he writes:—

"Since my last letter to you I have been visiting, in company with our oldest preacher, Sonaton, all the villages around us, within reach, in the morning, and preaching in the bazaar in the evening with one of our other native brethren by

turns. As I observed before, we find the people more disposed to hear than formerly, generally approving of what is said—whether against Hindooism or in favour of Christianity. Even Mussulmans will sometimes tell us, that they object not to

what is advanced, except when we assert that Jesus is the Son of God; and although so strongly prejudiced against the divine sonship of Christ, some will even allow that he is the Son of God by an act of his divine power (*Khodroter Betta*). We are just emerging from the hottest period of our hot climate, and I am thankful to say my strength has been wonderfully sup-

ported, though the season has been a very trying one. I seem to have derived very considerable benefit, through the blessing of God, on my late trip to England.

"I am happy to inform you that some persons, both here and at Cutwa, have applied for baptism, who, I hope, will ere long be received."

Mr.-Craig also writes June 2nd:—

#### BEGINNING OUT-DOOR WORK.

"I went out with the native preachers when at Cutwa. Digambar has a stentorian voice, and seems a good preacher. The appearance of a European being rare in Cutwa, my presence rather distracted the attention of the people from the preacher. Most of them kept staring at me, examining me from head to foot, and remarking to one another on all the peculiarities of dress, &c. Some, however, attended and expressed the approval of what was said. There were no disputants.

"I am now in the habit of going out with the native preachers of our own

station to the adjacent villages in the morning. Mr. Williams, with Sanaton, goes to the bazaar usually, and I accompany Koilas and Béné to villages from one to three miles distant. I can now understand pretty well, and speak a little. I do not need to tell you the natives are usually very polite to us; we do, however, occasionally meet with impertinence.

"I have a pundit from the Government school daily, from two to three hours. But he can only come in the evening; for this reason I seldom go to the bazaar in the evening."

#### DACCA.

Mr. Bion's last communication, dated April 5th, gives interesting details of his journeys through this district in the months of January and February. He also is not left without encouragement, as the following extract shows:—

"January, and half of February, I travelled about chiefly in the Silhet and Myensing districts. In a place, Narsingdee, on the Megna, I found four families very well informed in our religion, and almost persuaded to join us. They had often heard and received the Gospels, read them, and one of them forsook every worship of idols; the consequence was, that he has become a marked man, and been persecuted by his heathen neighbours. Several women, wives of the inquirers, gave me great satisfaction in their state of mind, and even more hope than their husbands. I stayed

some days with them. They urged me very much to locate one of our native brethren there, that they might be more fully instructed, and to prepare them for the reception into the Church of Christ. I hope to succeed in placing one there, and intend to visit them myself in the rains. Until now, our local fund is very poorly off, and this prevented me hitherto from adding that town to our sub-stations. Several of our old and liberal subscribers have either left for Europe, or removed to other districts, consequently their aid is withdrawn."

#### POONA.

Mr. Cassidy's letters, of the respective dates of March 26th and May 22nd, will afford much pleasure to our readers. We see from time to time how great a blessing missions to India prove to those of our own countrymen in that land. Removed from the religious privileges of their early home, how many of them may at the last day bless God for missions to the heathen? Another topic of importance brought to our notice in these letters is the resolution to which one of our native preachers has come, to labour for his own support, not wishing to be wholly dependent on the funds of the society. Quite alive to the fact that it would be quite impossible for all missionaries to adopt this plan, it cannot but be cause of unmingled satisfaction to see how the reception of a new principle of life has stimulated the sluggish mind and character of the Hindoo into self-denying exertion.

"On the 12th ult. a young man, whose father is a deacon in a Baptist church in England, was received by baptism. He has had many prayers offered for him, and I

trust in heaven, too, he has been remembered by the great Intercessor, whose heart's blood cried, 'Father, forgive.'

## SOMETHING NEW.

"On the 15th of this month, I received a letter from Suddoba. The first paragraph contained his thankfulness for having been supported. The second runs as follows:—'Since the last month, dear Sir, I have been thinking of supporting myself in some way or other, and continue the work of preaching. But I had no courage to ask you about this; and, therefore, I have taken the liberty of writing this to you, hoping you will kindly tell me about this. The Rev. George Bowen supports

In the second letter Mr. Cassidy gives extracts from the journal of this same native preacher, Suddoba. They will be read with the greater interest from following so closely on the mention of his independent determination.

"The plan we have began with, enables Suddoba to visit every village in the Poona Collectorate within thirty miles of the city of Poona this year. In pursuance of this, the opportunity afforded by the Juttra of Kandoba at Jejooree, was embraced, and that district was visited. Jejooree is about twenty-four miles south of Poona. Regarding his labours there, he writes thus:—

"April 5th.—Jejun arrived in the night, accompanied by a person employed by me as a *bigari* (porter), with a box of religious books and tracts for sale.

## SHARP ENCOUNTERS.

"July 6th.—Early in the morning went out to a place wheresome people had gathered together. Some of them knew me, and one of them said: "Come, Padre Sahib, and read your book to us." I saw, in the speaker, one with whom I had often argued in Poona. One man said, "Your Shastra is quite false, because you say that God is not without qualities" (*nirgoon*). I asked him the meaning of the word *nirgoon*. He replied, "God." I asked him the meaning of *nirbhoodhi*. He said rightly, "One who has intellectual powers." Then I said, "One who has no qualities is called *nirgoon*. But if God were without qualities, how did the earth, moon, and stars come into existence? Your idols are certainly *nirgoon*; they have no qualities. They have hands, but they cannot feel; they have ears, eyes, mouths, and feet, but cannot use them." Another man said, "Without a *gooroo* nobody will go to heaven." I asked him, "Where will you find one?" He said, "I am myself one, and am able to save hundreds and thousands of people." I. "How so, when you yourself are a sinner?" *Man*. "I am quite holy, for I worship Rama, and those who pronounce that name only once are cleansed from all their sins. I give my disciples sacred verses which sanctify them." I. "I have known your *gooroos*, who profess to be holy, but they are worse than other

himself, and you support yourself, by working day and night. If these Baptist missionaries support themselves, of course it is my duty to work with my own hands, and thus be enabled to preach the Gospel. And if you will allow me, I shall try to find out some employment and obtain my livelihood till I am joined to the Baptist Mission Society. I depend upon your advice in this matter.'

"The sanction of the Committee to the employment of Suddoba fills my heart with gratitude."

people. They are liars, covetous, revilers, and proud. They are sinners, yet they think themselves to be holy." I recited Rom iii. 10-18, and proved that all have sinned and need a Saviour, told him the history of the Lord Jesus Christ, dwelt long on the crucifixion and resurrection. I addressed the people for nearly two hours, sold some books and distributed some tracts.

## A DEBATE, AND A GOOD CONFESSION.

"In the evening went out and began to read aloud a part of the tract entitled "Good Tidings." In a few minutes there was a gathering; some jeered, but I read on, and when finished, told them that if any had a question to ask, now was the time. A Brahmin said: "God has given various religions to various nations; every man must walk according to his own religion." I. "Had there been two gods, then they would have given two religions. Had there been more than two, each would have given a religion to suit his own interest and purpose. But there is only one God, and consequently there must be only one religion." *Brahmin*. "Quite right. But how many gods are there?" I. "There is only one God, and no other religion besides the Christian religion. Hindoos believe that the sun, moon, air, fire, water, &c., are gods. They worship graven images, men, and beasts, and pay vows to them. God says, 'Thou shalt have no other gods before me,' and he will punish all who forsake him. Your idols cannot save you, and the more you worship them the worse you become." *Brahmin*. "Did you not worship the idols whom we worship now, before you were converted, and do you now revile our national gods? What did you get by forsaking our gods? The *sahibs* have deceived you with money, and now you wish all to be like yourself. But you commit a great sin in warning others to forsake idols." I. "Yes, friends, I once worshipped idols as you do now; but I did so ignorantly.

In my infancy, my parents taught me to worship idols. I did so faithfully, fearing lest I should incur the displeasure of the idols. But when missionaries came and taught me the true way, I began to see the folly of idolatry, and inquire into the evidences of Christianity. I was convinced of the truth of Christianity, but the greatest and best of the evidences for its truth is my own experience. Since I believed on the name of the Lord Jesus, there has not been a day in which I have had any reason to lament having become a Christian. I am happy now. I have found Jesus my Saviour, and am not ashamed to speak of him to my countrymen. He died for me. He helps me in every difficulty and danger. The *sahibs* did not, and do not give me money to become a Christian. Why should they? If I am a Christian, it is for my own good. What will it profit the missionaries whether I be a Christian or a Hindoo? Because they saw I was a sinner, they showed me the way of salvation, took great pains to instruct me in religion—not from any worldly motive, but for my own good. I cannot express the joy I have received by becoming a Christian. And now I beseech you, my Hindoo friends, believe on the name of Jesus. There is no mediator beside him. If you repent and believe in him you will be happy in this world and in the next." *Brahmin*. "What difference is there between Christians and Hindoos? You suffer pain; you will die, and so will we. Our Tookeram, who worshipped Hindoo gods, ascended up to heaven. If you will ascend to heaven, we shall be satisfied that Christianity is from God." *I*. "In worldly matters, generally

speaking, there is no difference between Hindoos and Christians. Sometimes men of the world are richer and happier than Christians. Christ told his disciples plainly that his followers must suffer persecution, and death itself. Had he been false, he would have promised them riches, reputations, honour, worldly pleasures, and such like. He was himself a man of sorrows and poverty, and had no place to lay his head; and taught the poor and the despised. But you say Tookeram ascended to heaven with his body. He says in one of his own *abhangs* (verses), 'My body has been lent to me from the earth, and to the earth I must at last return.' This shows he did not go to heaven." The people laughed at me, and said Tookeram had of a surety ascended. I continued:—"In the Christian Scriptures it is said that flesh and blood cannot inherit the kingdom of heaven; and that at the resurrection Christ will change the mortal body into an immortal one, and judge all men." I was two hours with them. Many of them heard me only a few minutes, and gave way to others. The whole number was not less than 200 persons.

"Jejooree, 7th April.—Found an assembly of singers, asking and answering questions on religious subjects. One of them sang a hymn on "the saviour of the soul." I preached the name of Jesus, the only Saviour of the soul. I was with them nearly three hours. A gosaree reviled me, and tried to excite the people against me; but they rebuked him, and allowed me to speak as long as I pleased. My audience was of the Mahar caste. Sold about twelve annas' worth of books."

## CEYLON.

### COLOMBO.

We are again called on to sympathise with Mr. Allen in domestic sorrow. These trials, arising from unhealthiness of locality, are among the heaviest to which man is subject, and to them missionaries are especially exposed. What a consolatory reflection it would be to them to know that daily, from all Christian families in this land, supplications were made that they, in circumstances of greater danger than most, might be preserved alike from "that arrow that flieth by day, and the pestilence that walketh in darkness." Mr. Allen writes on March 15th—

"In my last letter I told you of the heavy family trials with which we were visited; and now I may add, that two or three days after the date of my last, the little girl of whose life I despaired, and who was then lying at Colpity, died on the 19th of January. The youngest is still a sufferer; and the daughter who came with the Clarkes is not well. It is partly attributed by the doctors to the locality in which I am now living; and they insist on

it that I shall get out of it. Ten years ago I lived in the same house, and at that time the neighbourhood was regarded as healthy enough; but Colombo has undergone great changes in the course of that time. Be the cause whatever it may, the little boy, who has been ill now six months, seems as if he would not thoroughly rally here. And I must get out of it if possible; but where to go to is the puzzle, for there is not a house in Colombo to be had.

**MORE HELP WANTED? WHO WILL GO?**

"The work of the mission goes on about as usual; not very fast, perhaps not very satisfactorily in some features of it. The progress is slow, and we are weak-handed. This is only the extremity of India, and not India itself, and therefore likely to be passed by, as is sometimes the case with travellers. They stop just to take a look at the beautiful island, express their admiration in a brief remark, and pass on to the mighty continent, or to the land of the Celestials. I do hope, however, that it will not be precisely so with the Society; but that notwithstanding the cry from Bengal and the north, and the new and urgent claims of the far east, it will not be forgotten that a considerable work has been projected here, and that it must be sus-

tained. It is not sustained now as it ought to be. I am not equal to the work that exists, to say nothing about extension. In Colombo itself there is a population of 10,000, speaking one of the languages, to whom the Gospel is not preached. Hindoos and Mohammedans swarm, and crowds, as in Delhi, might be gathered if we had a man or men to gather them. It is all but three years now since I returned, and no help yet. Who will come, and when shall it be? Can not one man be found, or be spared before occupying new and untried fields? Must the old languish, and perhaps go back to jungle? My time has been, and will be occupied, if health and strength should be granted, in journeyings to the jungle-stations and schools, and in attempts to advance the cause in that direction."

The progress of the translation of the New Testament into Singhalese is a source of great satisfaction to the Committee. It is conducted, as our readers are aware, by Mr. Carter, at Kandy, with the assistance of Mr. Allen, whose longer residence on the island, and familiarity with the native habit of thought and expression, make his assistance in revising peculiarly valuable. Mr. Allen writes of the work, in May last—

"I have only just returned from two days' itinerating—tired and feverish. To preach twice or thrice in nine hours, and travel twenty or twenty-five miles in England, would not be thought much of, perhaps, nor is it anything particularly marvellous here; but what with getting nothing to eat, and no appetite if you did, and the grilling power of the sun, you cannot but feel as if done up, and this a constant occurrence.

"How pleasant a cold season such as they get in India, but which is not known here, and grill as much as you please in the hot season. Were it not for the sea-breeze our Ceylon would be intolerable.

"Mr. Carter tells me in a note that he has already sent you some copies of John's Gospel. To-day I send one or two, and Romans also. Not a line of the whole

Testament has been passed over without being subjected to the most rigid examination. The labour has been great, but it has been done. As for the Singhalese in style—the translation for closeness to the Greek, for clearness, and so on—I cannot think there will be any objection made. It is superior to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters.

"Opinions very favourable have been already expressed here, always excepting, of course, the translation of that terrible word, 'Baptize.' And now that it is about to be published, the critics and others will, probably, favour us with some of their thoughts thereon, which I will gather up and preserve for information."

## WEST INDIES.

### BAHAMAS.

We have much pleasure in presenting to our readers part of an interesting communication from Mr. Underhill, dated Nassau, June 28th:—

"On leaving Turk's Island, we spent a Lord's-day at Lorimers, on the Caicos Islands. We had a very pleasant day with the hearty people who live there. Some of them the next day came three miles to the beach to see us off. We next sailed for Inagua, where we rested a day, and then, with Mr. Littlewood, proceeded to Rum Cay, one of his stations. During the week the winds were very baffling, and sometimes we en-

countered a perfect calm. On our way we called at Long Cay (or Fortune Island), where a native brother, Mr. Green, watches over a little church, and also visits two or three on the adjacent islands. This island was once far more flourishing than it is now. The salt production has dwindled away, and the people have left for other islands; so that matters, both material and spiritual, are in a low state. Mr. Green

seems a pious and diligent teacher, but is not so well supported as he ought to be by his people. We reached Rum Cay early on the Sunday morning, on the south side, where the chief settlement is. There are a good many houses, some of them well built. The island is also more fertile than many others of this group; but the decline of the salt trade has led to the emigration of many of the people. We have two churches on the island. That on the south side is watched over by two elders; that on the north by one. As many of the north-side people came over, we had good congregations, and a most hearty reception. There is a church in the settlement, and we found that the archdeacon of the Bahamas was on the spot. The majority of the people are, however, Baptists. We sailed in the night, and during the next few days called at Bennett's Harbour, on Cat Island, and at Tarpum Bay and Governor's Harbour, on Eleuthera, reaching Nassau on Friday, the 22nd. Nothing could exceed the enthusiasm of the people at Governor's Harbour. After the service we returned to the schooner. As it was dark, we had a light to show us the way over the rocks. A large number of the people attended us, singing a farewell song, the burden of which was,

'If we meet on earth no more, we shall meet in heaven.'

They crowded round us, so as to make it difficult to get on, and after that we were fairly afloat in the ship's boat they stood on the rocky shore, singing their farewell. It was pleasant to hear the voices floating over the waves, and we heard them long after we were quietly going to rest. Their goodwill was expressively shown by the large quantity of pine apples which they put into the boat as we came away. Eleuthera is the principal pine apple producing island, and they are now shipping them in large numbers to New York and to England. Our churches here are not so flourishing as I could wish. We were not a little thankful safely to reach Nassau. Our cruise had occupied five weeks. The schooner being small, we had to put up with many inconveniences; but these were compensated by the pleasure we enjoyed in meeting with so many true Christian people, once in darkness, but now 'light in the Lord.' There is much genuine piety and much intelligence among them, and notwithstanding many disadvantages incident to the isolated position in which the people in the out-islands live, emancipation here, as elsewhere, is perfectly successful."

#### TURK'S ISLANDS—CAICOS.

Mr. Rycroft forwards a report from one of the native pastors that will be read with interest.

"Four dear friends having given evidence of scriptural faith being possessed by them, and of being sincere in heart, have put on the Lord Jesus in baptism at Kew. Two of these were young persons whose experience could not but start tears of gratitude to God from our eyes, as well as from the eyes of many who heard the relation of God's dealings with their souls. Twelve also were restored to the Church. After this, on the Lord's-day, I administered the ordinance of the Lord's Supper, when we welcomed the newly-baptized candidates into the Church's fellowship. Deep solemnity rested on every one, and many tears were shed. When leaving, about thirty friends, young and old, accompanied us to the seaside, three miles distant from the settlement, singing on the way, and making the

woods vocal with the songs of Zion. This beguiled the tedium of the way.

"On Sunday morning I arrived at Lorimers, and baptized three more for the dead, and welcomed them into the Church.

"During this journey down the island, I held missionary meetings at each station; but the poverty of the dear people prevented much being done. However, they did what they could. Kew, 12s.; Lorimers, 5s.; Mount Peto, 2s.

"I now enclose the statistics for the quarter, according to request. The greatest part of the amount I had to take in produce, a great portion of which spoiled on my hands before a boat could take it away; for which I am sorry, but must be satisfied, although so much minus toward my support."

#### ST. DOMINGO.

Mr. Rycroft also sends a copy of a letter from our excellent labourer in the Island of St. Domingo, whither our missionary goes as he has opportunity. Our readers doubtless recollect that one-half the island retains its original

name, and is under Spanish rule; while the other half has an independent government of its own, and is known as the Republic of Haiti.

“Puerto Platu,

“December 29th, 1859.

“Dear Brother,—I am happy of this opportunity to inform you that I received your very kind letter on the 14th of the present month, and was very glad to hear of your well-being, and of the prospect of seeing you once more amongst us. According to your request I now furnish you with the number of persons who are considered as members of our society. At Batty there are 8 members in good standing, 20 children, but no teacher. At Caberett we have 11 members, and 24 children in school on the Sabbath and week-days. So you see by this statement that you have, between Caberett and Batty, 19 members and 44 children; but 20 of the latter are not receiving any instruction for want of a teacher. I am also glad to inform you that we continue to hold regular services twice on the Lord's-days, and occasionally on the week-days, and the Bible-class every Thursday and every Lord's-day evening. I am very sorry to say this year has closed without our being able to contribute anything to the aid of our dear friends who so kindly assist us (this cause is nearly self-supporting); but with the help of God I hope through the coming year we shall do something for them.

“The distance you know between Caberett and Batty is too great for one to do much without an assistant; therefore I am in hopes that when you are here, you may

be able to assist me in getting liberated from Government service. Two of my largest boys, who will be able to assist me as monitors in the school, and in reading to the society, and who would be particularly useful to me in sending them out to collect whatever might be contributed to the interest, are interested too in such liberation before they can, without interruption, serve in the army of God.

“Sister Treadwell desires to say that she has done all she could to have a regular service at her place, but without success.

“Trusting that you will soon visit us in these lonely forests, and that you may have a prosperous voyage,

“I am, yours in the Lord,

“SIGNI MURPHY.”

“Were you to meet this good brother (says Mr. Rycroft) in the woods of St. Domingo, when out hunting for food, perhaps, not knowing him, a little fear might take hold of you; his appearance with gun, knife, and mallet, being something not very unlike the picture of Robinson Crusoe, as seen in books. But he is a holy, worthy, disinterested labourer in the Lord's work. For miles around him there is no voice lifted up in prayer or praise; error and superstition cast their thick folds around the localities where he labours; but our little chapels are places where some light penetrates the thick darkness.”

#### TRINIDAD.

Mr. Gamble writes from Savanna Grande, June 6th:—

“Mr. Law paid us a short visit the other day, when we held a missionary meeting, at which were present the native pastors from the different churches in connection with us. As usual, I wrote and read a report, not so long I am happy to say as yours, yet one of a cheering character, for the Lord has blessed us during our last ecclesiastical year with much peace, and with several additions to our churches. But not only have individual members been baptized and added to the Church, but the Fifth Company Church itself, consisting of thirty members, has been added to the Society. This is cheering to me, as

this people have always stood out against all efforts made to unite them with us and the rest of the churches.

“The dry weather with us is about over, and soon we may look for deluges of rain and oceans of mud, to speak figuratively. The crop of sugar this year has been far short of the planters' expectation, and even less than last year's crop. Immigrants continue to arrive by the two and three hundred from Calcutta and Madras, and we soon shall have more from China.

“It is ten thousand pities that no one is sent from India to preach the Gospel of Christ to these poor heathens.”

#### BRITTANY.

##### MORLAIX.

Mr. Jenkins's letter of July 26th contains intelligence of more than usual interest. He says:—

"Last Sabbath it was my privilege to baptize three persons, namely, a husband and wife, and a young man, all Bretons. A few remarks on each may be acceptable to you.

"THY WORD GIVETH LIGHT."

"The young man received, Yves ar Pal, is a mason. About five years ago he became possessor of a New Testament, which he perused attentively. It is remarkable that since that time he never attended mass but five times. He soon became zealous in favour of the Gospel, wrote excellent letters to the priests of his parish on their conduct in opposing the word of God, to which they did not reply. He has been a faithful attendant at our general Breton meetings at Morlaix, from a distance of thirty-five miles, which makes in coming and returning seventy miles. He is a truly consistent Christian, and has been instrumental in bringing an acquaintance of his to the knowledge of the truth as it is in Jesus. He has invariably done what lay in his power to extend the light of the Gospel. He has now confessed Christ by baptism, and is likely to make an active and useful disciple of the Redeemer.

FORBEARANCE REWARDED.

"The married brother baptized is our Scripture reader. Just twelve months ago he came here from Paris to be a Scripture reader and colporteur. Until then he was a member of a Pædo-baptist church at St. Denis. In accordance with what I considered to be my duty, previously to his partaking of the Lord's Supper with us, I had a conversation with him for the purpose of explaining what appeared to me to be baptism according to the teaching of the New Testament. I told him I felt it my duty to explain to him thus fraternally this ordinance of Christ, and advised him to consider it well with regard to his own duty as a Christian, and as called to teach others the truths of the Gospel, but at the same time observed to him we did not impose conformity to our views on baptism as an essential condition of communion with us in the Lord. His reply was that his views on the subject, such as they were, had not undergone a change. Well, I said, we don't use constraint, and we shall regard and treat you as a brother in Christ. After the lapse of a few months he came to me one day to ask explanation of passages in the New Testament. All the passages referred to baptism. About four months ago, just before I left home to visit England, he came again and told me

he was quite convinced of believer's baptism, and desired to be baptized, as he considered the baptism he had received, while a babe, in the Church of Rome, was no Gospel baptism at all. Since this brother is here his wife has been brought to believe in Christ according to the Gospel. Formerly she opposed her husband, and joined other relatives in vexing and persecuting him, but now, along with her husband, she has been buried with Christ by baptism, with a view to walk in newness of life by the grace of God.

EVIDENCES OF LIFE AND ZEAL.

"This Breton meeting was very interesting in several respects. We had Bretons present from a distance of six, eighteen, twenty-eight, and thirty-five miles, and who had come for the sole purpose of attending it. Among these there were a father, son, and daughter-in-law. They had come in a cart, from a country district towards the inland mountains, some thirty to thirty-six miles off. The father is a member with us, and though living in so wild a district, and so isolated from Christian friends, while he is the object of priestly animadversion and intolerance, the Gospel is daily read, and Breton hymns are sung in his family. And this knowledge to read is the fruit of our itinerary teaching. A sister of this man, who is a widow, and holds a farm on which she has been able to bring up a large family, was present with one of her sons. She had to walk full twenty-six miles in coming. This good mother has been hindered to have lessons of reading to her children from our teachers, and is threatened ejection from her farm by her landlord in case she will continue to frequent Protestants and their meetings. With laws such as they are, and the spirit which reigns in the French nation, it is difficult, in our day, for real persecution to go very far, but enough is shown and felt to convince any one that Popish persecution would soon go to destructive lengths if left free to make use of material and brutal force. By the Divine blessing there are others well disposed for the kingdom of God. Persons were much struck not only by what they heard and saw in our Evangelical worship, but also by the brotherly love and union which prevails among the members of our church. I was lately in the country, and held meetings in two families where I had not preached before. The Scripture reader finds enough to do, and the colporteur labours successfully."

## HOME PROCEEDINGS.

## DESIGNATION OF MISSIONARIES.

On Tuesday, the 14th August, a Designation Service was held in Kettering, in connection with Mr. Rose's departure to India. As the Baptist Chapel has been recently taken down, and the new one is in course of erection, the services of the day were held at the Independent Chapel, which was kindly placed at the disposal of our friends.

The Revs. Thos. Toller commenced by reading the Scriptures and prayer; J. C. Page described a missionary's work in India; F. Trestrail asked the questions, and received Mr. Rose's replies thereto, which were explicit and satisfactory; T. T. Gough commended the young missionary to God in prayer; F. Bosworth gave the charge; and J. T. Brown closed the proceedings. The attendance was very large; friends having come from the towns and villages around. A feeling of deep solemnity and hallowed excitement pervaded the assembly.

The laying of the memorial stone of "FULLER CHAPEL" was fixed for the evening, Sir Morton Peto having consented to be present. About seventy friends sat down to dinner; and at five o'clock the large hall of the Corn Exchange was filled by a happy-looking company to tea, who adjourned to the site of the new chapel, when Mr. Toller again offered prayer, and Sir Morton Peto gave an animated and suitable address. A public meeting was held in the Independent Chapel, which was filled in every part, not excepting the aisles. Mr. Hobson presided; and the brethren previously named, with the Revs. J. P. Haddy, J. Mursell, and Sir Morton Peto, addressed the congregation. We heard it remarked more than once, that no such a meeting had been held in Kettering since the Jubilee!

The next evening the designation of Mr. Comfort to mission work in Bengal took place at Thrapston. Revs. J. Mursell commenced with reading and prayer; J. C. Page described the field; T. T. Gough asked the questions, received Mr. Comfort's replies, which were listened to with deep interest, and offered prayer; F. Trestrail offered a few fraternal counsels to the new missionary; J. T. Brown addressed the congregation; and J. Cubitt closed the service, the like of which had never before been held in Thrapston.

It is singular and striking that these services should have been held where the first Secretary lived and died, and where the remains of the first Treasurer are interred, and that the present Treasurer and Senior Secretary should have taken part in them. It is our earnest hope and desire that the remembrance of them may long be cherished, and that their influence may be felt for a long time to come.

## MEETINGS.

It is intended to hold a valedictory service in connection with the departure of the Brethren Comfort, Rose, Ellis, and Reed, for India, at Lion Street, Walworth, Rev. W. Howieson's, on Monday evening, September 3rd, at half-past six. It is needless, we should hope, to urge our brethren, especially those who live on that side of the water, to attend. Surely the going forth of four new missionaries *ought* to excite very deep interest, and to kindle gratitude that our Divine Lord has given to the Society the men and the means to send them.

Mr. Williams has, during the past month, advocated the claims of the Society at Langham, Markyate Street, and St. Albans, at which latter place, for the public meeting, he was joined by the Secretary. Mr. Page has visited Rhyl, Hollywell, and other places in North Wales, going thence to Scarborough, Burlington, Malton, and other towns in the East Riding of Yorkshire. Mr. Diboll has so far recovered his health as to be able to undertake some deputation work, and *wants more*. He has paid a visit to Ingham, Worsted, and Aylsham. Mr. Saker's health has not been good the greater part of the past month, and every effort has been made to secure as much

quiet as possible—not an easy task, however, to one of his activity and zeal. He has preached one Lord's day at Lewisham Road. The North Devon Auxiliary secured the services of Mr. Henderson.

ENCOURAGEMENTS.

A FRIEND writes as follows:—"In the last HERALD mention is made of a man in her Majesty's 88th Regiment, who, with two years' instruction, at a cost of £50 per annum, would be likely to become an efficient labourer. I inclose £50 for the first year, if you approve of it. I think every opportunity should be taken to bring forward suitable men on the spot, as it must save much expense, and also be a great advantage to be acclimated and be possessed of some knowledge of the people."

The Committee have thankfully embraced this offer, and directions will go out by next mail to the Rev. J. Smith to carry the proposal he has made respecting this person into immediate effect.

In the *Quarterly Herald* there was an article relating to Africa under the heading, "Who will go?" No less than five letters have been received as the consequence. The writer of one communication will meet the Committee before these lines meet the eye of our readers, but too late to announce the result. But the incidents are both striking and encouraging. The present number of the HERALD contains abundant proof of the Divine blessing on the Mission.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, Mrs., June 29.  
 AMERICA—NEW YORK, Underhill, E. B., July 17.  
 ASIA—AGBA, Gregson, J., June 6.  
 BENARES, Parsons, J., June 26.  
 CALCUTTA, Lewis, C. B., June 18, July 4; Mills, R., June 30.  
 COLOMBO, Allen, J., June 26.  
 CHURAMONCOTTEE, Hobbs, W. A., June 16; Hobbs, Mrs., July 2; Anderson, J. H., June 13.  
 DINAGEPURE, McKenna, A., June 21.  
 FUTTEHPURE, Edmonstone, G., June 25.  
 HOWRAH, Morgan, T., June 25.  
 INTALLY, Sale, J., June 18.  
 JESSORE, Anderson, Mrs., July 1.  
 KANDY, Carter, C., June 25.

MADRAS, Claxton, W. A., June 20, July 5 and 10.  
 SEBAMPURE, Dakin, E., June 15; Penney, L., July 3.  
 CHINA—SHANGHAI, Hall, C. J., June 6; Kloekers, H. Z., June 12.  
 BAHAMAS—NASSAU, Davey, J., July 26; Underhill, E. B., June 28.  
 HAITI—JACMEL, Webley, W. H., July 25.  
 FRANCE—MORLAIX, Jenkins, J., July 20 and 26; August 13.  
 JAMAICA—BROWN'S TOWN, Clark, J., July 7.  
 DRY HARBOUR, Bennett, J. G., July 7.  
 PORT MARIA, Day, D., July 9.  
 SAVANNA-LA-MAR, Clarke, J., July 10.  
 SUMMER HILL, East, D. J., July 2 and 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—  
 Mrs. M. A. Hill, Cottingham, for a package of clothing, value £6 10s., for *Rev. J. J. Fuller, Africa*;  
 W. Foster, Esq., Sabden, for a parcel of Eclectic Reviews, &c.;  
 Mrs. Skinner, late of Falmouth, for a parcel of Magazines, &c.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from July 21 to August 20, 1860.*

W. & O. denotes that the Contribution is for *Widows and Orphans*; N. P. for *Native Preachers*; and I. S. F. for *India Special Fund*.

ANNUAL SUBSCRIPTIONS.		£	s.	d.			£	s.	d.			
Cannings, Mrs. Finch					<i>support of a missionary student at Delhi</i>	50	0	0	for Amboises Bay	10	0	0
Deau, 1859-60	0	10	6		A Well-wisher, by Mr. Lesty	5	0	0	Hoby, Rev. Dr.	10	10	0
Hoby, Rev. Dr.	5	5	0		Billson, Mr., Welford	20	0	6	Psalm xxxvii. 3	0	10	0
					Boyce, Thomas, Esq., Trustees of the late	20	0	0	LEGACY.			
					Buxton, T. Fowell, Esq.,				Buckle, Mr., late of Great Ouseburn	7	10	0
DONATIONS.												
A Friend, for first year's												

LONDON AND MIDDLESEX AUXILIARIES.	
	£ s. d.
Blandford Street .....	10 0 0
Sunday School .....	1 10 0
Bloomsbury Chapel— Sunday Schools, for Rev. J. Allen's Schools, Ceylon .....	5 0 0
Camberwell, Denmark Place— Contribs., Juvenile, by Y. M. M. A., for Na- tivity boy, Africa .....	5 0 0
Deptford, Midway Place— Collections .....	2 8 0
Sunday School, by Y. M. M. A. ....	3 7 11
Henrietta Street .....	6 10 6
Salters' Hall— Collections .....	6 2 6
Walworth, Arthur Street— A Thank-offering, by Rev. J. George .....	1 0 0
Sunday School, for China .....	5 0 0
<b>BEDFORDSHIRE.</b>	
Bedford, Mill Street— Contributions, box ...	1 3 6
<b>BERKSHIRE.</b>	
Ashampstead— Collection .....	1 11 0
Do., Compton .....	0 19 1
Do., Streatley .....	0 13 5
<b>BUCKINGHAMSHIRE.</b>	
Amersham— Collection, part .....	17 2 6
Contributions .....	38 7 4
Towersey— Collection .....	2 10 0
Speen— Collection .....	4 2 8
Sunday School .....	0 8 4
<b>DEVONSHIRE.</b>	
Brixham— Collection .....	7 9 0
Contributions .....	1 16 6
Do., for China .....	1 14 7
	11 0 1
Less district expenses	0 14 6
	10 5 7
Chudleigh— Collection .....	5 0 0
Contributions .....	18 16 5
Do., for China .....	12 10 0
Do., Juvenile .....	1 3 4
Do. do., for China .....	0 3 0
Proceeds of sale of work .....	3 2 8
Devonport, Morice Sq., on account .....	3 9 7
<b>DORSETSHIRE.</b>	
Gillingham .....	5 6 0
<b>ESSEX.</b>	
Langham— Collections .....	7 14 0
Contributions .....	10 16 0
Do., Sunday School .....	0 19 6
	19 10 0
Less expenses .....	0 5 0
	19 5 0
Loughton— Contribs., by Miss Gould .....	4 1 10

GLOUCESTERSHIRE.	
	£ s. d.
Avening— Collection .....	2 2 6
Eastington, Nupend— Collection, &c. ....	3 0 0
Sunday School .....	4 9 6
<b>Shortwood—</b>	
Collections .....	8 16 0
Contributions .....	13 14 1
Do., for China .....	1 19 6
Do., Sunday Schools	3 8 0
Tetbury— Contributions .....	2 10 0
Uley— Collection .....	1 19 0
	32 6 7
Less expenses .....	2 17 0
	29 9 7
<b>HERTFORDSHIRE.</b>	
Markyate Street— Collections .....	3 17 11
Contributions .....	3 9 4
Do., Sunday School, for N.P. ....	1 1 4
	8 8 7
Less expenses .....	0 3 7
	8 5 0
<b>LANCASHIRE.</b>	
Boole— Sunday School, for Rev. W. K. Ryecraft's Schools, Bahamas ...	5 10 0
Liverpool, Myrtle Street— Contribs., Juv., for Rev. W. K. Ry- ecraft's Schools, Ba- hamas .....	7 10 0
Do., for Sutcliffe Mount Schools, Jamaica .....	5 0 0
Do., for Makawitta School, Ceylon ...	5 0 0
Do., for Rev. J. Smith's N.P., Delhi	12 10 0
Tottlebank— Fell, J., Esq., Spark Bridge .....	5 0 0
<b>NORTHAMPTONSHIRE.</b>	
Brington— Collection .....	1 7 4
Contributions .....	2 14 4
Do., Sunday School .....	0 6 4
Buckby, Long— Collection .....	12 4 9
Contributions .....	3 8 2
Do., Sunday School .....	0 8 8
	16 1 7
Less expenses .....	0 7 6
	15 14 1
Houghton, Great .....	0 13 0
Kettering .....	30 2 7
<b>NORTHAMPTON, College Street—</b>	
Collections .....	28 5 9
Do., Hardingstone .....	1 3 0
Contributions .....	56 13 11
Do. Sunday School, Nelson Street .....	2 3 7
Do., Bible Class .....	2 12 9
	84 19 0
Less expenses .....	1 2 6
	87 16 6

NOTTINGHAMSHIRE.	
	£ s. d.
Carlton le Moorland— Mrs. Wagstaff, for India .....	1 0 0
Do., for China .....	1 0 0
Sutton on Trent— Collection .....	3 6 0
<b>OXFORDSHIRE.</b>	
Woodstock— Collection, for W. & O. ....	0 10 0
<b>SOMERSETSHIRE.</b>	
Shepton Mallet .....	1 3 0
<b>WARWICKSHIRE.</b>	
Birmingham, on ac- count, by J. H. Hopkins, Esq. ....	70 0 0
<b>WORCESTERSHIRE.</b>	
Evesham— Collection, 1869 .....	6 2 6
Do., for W. & O. ...	1 0 9
Contribution .....	3 3 0
Do., Sunday School .....	2 0 0
Do. do., for N.P. ...	0 14 7
	13 0 10
Less expenses .....	0 0 10
	13 0 0
<b>WILTSHIRE.</b>	
Trowbridge, on account	57 10 0
<b>YORKSHIRE.</b>	
Doncaster— Edminson, Mr. J. ....	1 0 0
Rotherham— Contribs., Juvenile ...	1 19 8
Sheffield, Townhead St., on account, by Joseph Wilson, Esq. ....	20 0 0
<b>NORTH WALES.</b>	
<b>ANGLESEA.</b>	
Amiwech— Salem— Collection .....	0 17 6
Contributions .....	6 17 6
Bethel— Collection .....	0 10 9
Contributions .....	0 17 6
Bethania— Collection .....	0 8 6
Contributions .....	0 5 0
Capel Newydd— Collection .....	0 10 6
Contributions .....	0 15 0
Cemaes— Collection .....	0 6 8
Contributions .....	1 2 0
Llanerchymedd— Collection .....	0 5 0
Contribution .....	0 2 6
Llanfair— Collection .....	0 11 8
Contributions .....	0 2 6
Penysarn— Collection .....	0 6 8
Contributions .....	0 7 6
Sardis— Collection .....	0 10 0
Traethcoch— Collection .....	0 6 11

# IRISH CHRONICLE.

SEPTEMBER, 1860.

## THE SPECIAL EFFORT.

THE following communications will be read with great interest, as showing that the work of the Lord still advances, and that the ministrations of brethren from England are of great service in making known the glorious Gospel of the blessed God.

### BANBRIDGE.

Mr. ECCLES says, under date July 17th :—

“As Mr. Short’s statement may not be in time for next month’s CHRONICLE, I hasten to state, as briefly as possible, that the revival, with the action of which the severity of the weather had for a time interfered, seems now again resuming almost its former power in these parts. It is true that many have sinned away their convictions, and are now more hardened than ever. Familiarity with the revival has removed from the wicked the fear it formerly inspired; and, as if in shame for having ever trembled, a ‘brow of brass’ confronts us occasionally. Our hopes, in many cases, have been woefully disappointed, but incalculable good remains, and the intensity of the work at the present moment is most encouraging. I give you two instances :—

“On Monday evening last we held a field-meeting in Ballinafern, about four miles distant from this town. It is a district in which the revival has not had much encouragement from the clergy. There is, therefore, among the people, a difference of opinion. A speaker can easily interpret the look with which his audience regards him. Some, I could see plainly, beheld us with that holy interest we so often witness; others scanned us with, as it seemed, no very friendly eye. I commenced the proceedings of the evening. The 1st Psalm was sung, and prayer offered. I was proceeding with some remarks, to prepare the way for Brother Short, when the shriek for mercy rang clear and distinct over the large assembly. The effect was instantaneous and striking. The critics were disarmed. They joined kindly and harmoniously in

singing the former portion of the 116th Psalm. One heart and one soul seemed now to characterise all—whether learned or unlearned, rich or poor.

“Leaving Mr. Short in charge of the meeting, I retired to minister to the broken heart. After putting before the ‘stricken one,’ in the plainest manner, the ground of hope, and finding its light dawning sweetly on her mind, I prayed with her, and hastened back to assist my brother. How noiselessly the crowd opens to let me pass! What solemnity appears on every face! Truly, ‘the Lord is here.’ The dropping of a pin would have been heard throughout the crowd. I take a view of our brother. His face is radiant with a heavenly earnestness; his voice, tremulous with mighty emotion, sinks deeply in every heart. The audience is held in the spell of a mightier than human power. Some other cases of prostration receive suitable attention, and the meeting is closed.

“After repeated hand-shakings and kind adieus, we turn our steps homeward. Looking to a little distance, we see, on the brow of a hill overlooking the road, another assemblage. It is evidently around one who has fallen ‘stricken’ on the way home. We hasten thither. There are two ‘cases.’ Mr. Short attends to one, and I to the other. From every part they congregate again. We have presently quite another crowd as an auditory. It is another precious opportunity, and must not be neglected. After a brief improvement of it, we sing together part of the 40th Psalm, to the grave, sweet melody of the accustomed tune.”

The Rev. G. SHORT, B.A., gives the following report of his labours at this station :—

“*Hitchin, July 26th, 1860.*

“MY DEAR BROTHER,—According to your request, I have spent four Sabbaths and the greater part of the intervening weeks assisting our beloved Brother Eccles, of Banbridge. During that time I preached twenty times, sometimes in the open air,

sometimes in cottages and barns, as well as in the more regular places of worship; but everywhere to deeply interesting and apparently interested audiences. From six to eight hours a day were frequently spent, in company with Mr. Eccles, in visiting from house to house. I also visited the Sabbath-

school, attended prayer-meetings, and variously attempted to aid our brother in his devoted and not unsuccessful labours. Altogether, I cannot but be grateful for what I have been permitted to witness and participate in. My own soul has been greatly refreshed; and I trust I have returned to my beloved charge with renewed resolution, in reliance on Almighty grace, to devote myself to the work of winning souls.

“Previously to my visiting Banbridge I was not among the most sanguine believers in the so-called Irish Revival. Nor would I now undertake to substantiate, or even defend, much that has been written, said, or done. I should tremble, however, to cast a slur upon a work I believe to be, upon the whole, a great and marvellous production of the Divine Spirit. I have seen and conversed with multitudes, now sitting at the feet of Jesus, clothed and in their right minds, who last year at this time were the moral pests of the neighbourhood. In Brother Eccles’s church alone, I have sat down to the celebration of the Lord’s Supper with seventy or eighty who not long since were involved in all the ruin of the Fall. Literally, too, out of the mouths of mere children I have heard God’s praises perfected. In the Sabbath-school (which I visited more than once) was evinced an acquaintance with the truths of salvation, and in some cases a spiritual experience, which, I fear, prevail but in very few schools in England. And though they tell me the impression produced upon the minds of the ungodly is not equal to what it was last year at this time, I think it is *impossible* a stranger should visit these parts without feeling that religion commands a most unusual respect from the worldly and undecided.

“It is needless, were I ever so desirous, to enter into a detailed account of the services which I attended and shared. Some of them I shall never forget. During the whole month, and notwithstanding extremely fickle weather, I only preached once to a scanty attendance; and this was accounted for by the fact, that there were no fewer than three services that night in the immediate neighbourhood. Everywhere the spirit for hearing seemed rife. If a cottage or barn were the place of assembly, we have been so packed that there was scarcely room for the preacher to raise an arm. The deepest attention would be paid; many would be visibly affected, and some ‘stricken.’ On one occasion I took my stand at the worst part of the town. A crowd of two or three hundred people gathered round me, most of whom listened to me with all the solemn stillness and fixed attention which the sanctuary could command. There were present some of

the very worst characters of the town of Banbridge, many of whom asked for tracts, and some of whom were observed at chapel on the Sabbath. At another time, on a week-day evening, Mr. Eccles and myself addressed an assembly of at least five hundred, in a thoroughly rural and thinly populated district. We commenced at six o’clock, and intended to disperse a little after eight; but again, and again, and I believe a third time, did the people rally round for the purpose of prayer and praise. It was past ten o’clock before they all left us, and twelve o’clock by the time we reached home. The Sabbath evening before I left, notice had been given of an out-door service before Mr. Eccles’s house. By six o’clock I should think two thousand people had assembled, and in all probability there would have been more had not the weather suddenly changed. I shall never forget that evening. The people were standing on a gentle declivity; in the extreme distance were visible some of the loftiest hills or mountains in the East of Ireland; overhanging was a broad, dense mass of cloud, and on it painted, as if to remind us of the Divine determination to fulfil the promise in the faith of which we had met, a most perfect and gorgeous rainbow. We began our service notwithstanding the rain, which abated for awhile only to descend a short while after in torrents. Still the people stood. I stopped, and offered to desist from preaching, but was told to go on. The service altogether, including several prayers and a stirring address from Mr. Eccles, exceeded two hours. I retired to change my wet clothes, when a message was brought me: ‘You must go down to the meeting; for the people are unwilling to go home, they have met for prayer.’ I went, and can testify to a scene of wrestling prayer, which, would God, could be witnessed in every sanctuary in the land.

“I am happy to add my testimony to the encouraging state of things in the Baptist church at Banbridge. It thrilled my very soul to look upon the band of devoted young men accustomed to meet before service on the Sabbath-day for prayer, and to think ‘You are the fruit of the Revival.’ If those young men continue what they seem to be—earnest, devoted, humble, God-fearing, Christian men, then there are bright days in store for Banbridge. But this is only one item in the encouraging aspect of things there. I believe there is a degree of consistency and spiritual mindedness in the Church gathered there, which is much above the average. From our beloved brother’s cautious mode of admitting members, and the frequency and regularity of his pastoral visits, he has been saved by the blessing of God from

the pain of backsliding cases. NOT ONE hitherto admitted to the Church, as a fruit of the Revival, has been known to walk unworthily. Our brother, very properly, is desirous of getting, as quickly as possible, the convenience of vestries and school-rooms, and will probably for the purpose need to appeal to friends in England. I trust, should such be the case, his appeal will worthily be responded to. Such buildings are not merely desirable, but a necessity. And though the statement may seem superfluous from me, a more devoted

labourer than our beloved brother in th vineyard of the Lord, one more adapted to his work, or one whom God has more signally blessed, it would be hard to find. May he go on and prosper. And may the society be blessed with a multiplication of such men; men 'full of faith and of the Holy Ghost.'

"I am, my dear brother,

"Yours very sincerely,

"GEORGE SHORT.

"The Rev. C. J. Middleditch."

Mr. PARSONS, of Regent's Park College, writes :—

*Banbridge, Aug. 4th, 1860.*

"MY DEAR SIR,—The many solemn and impressive events of the past fortnight have swept past me with such rapidity, I could almost have desired, on some accounts, that a longer time might elapse before writing anything for publication concerning them; although, for other reasons, I would rather describe them now while they are still fresh in my memory. What I write, I write calmly, and from my own observation. I avoid all language that might seem to savour of excitement, and content myself with a plain statement of facts.

"On Sunday morning I began my work for the Lord, by preaching in the chapel, which was quite full. I could not but remark the deep and earnest attention of the whole congregation. The people here feel and realise the power of the Gospel *for themselves*; they know the love of Christ by *heartfelt experience*. Their profiting, consequently, is apparent to all.

"In the evening, Brother Eccles had made arrangements to be present at a large meeting in Ballinafern, about four miles distant from this town; I was therefore left with a lay brother, King, to conduct the one at Daisy Hill. The readers of the CHRONICLE are, I am sure, familiar with the name and situation of this hallowed spot; any further description by me would be both unnecessary and undesirable. A better site for an open-air service I never saw.

"The meeting was announced for six o'clock, but at five, from every road, large numbers flocked into the field, and quietly sat down on the sloping side of the hill; at half-past five, the numbers increased greatly; at six, more than 2,000 were gathered together. After seeking God's blessing, Brother King and I proceeded to the foot, where a table is placed for the speakers. He opened the service with a Psalm and prayer, and afterwards spoke, with great earnestness and power, from Rom. viii. 32. I then took his place. I can give no idea of the

beauty and picturesqueness of the scene. It was like a sea of human faces, which rose above me wave over wave. The hill side was literally covered. After another Psalm and prayer I spoke of the goodness and long suffering of God, as suggested by Prov. i. 24. When I had been speaking for about half an hour, a young woman sitting just in front of me, fell prostrate, and cried for mercy. Immediately, in rapid succession, four others in different parts of the meeting were stricken down by the mighty power of the Holy Spirit.

"It was the first time I had ever seen any one prostrated; and though familiar with the description given by many who visited Ireland last year, I must confess the best and most graphic of them, is utterly inadequate to convey the profound, the awful solemnity of the scene. I endeavour in vain as I write, to recall my impression at the time. It was a mixture of all the deepest emotions of the soul; awe, at the majesty and power of the Holy Spirit; amazement, at the suddenness of the work; gratitude, that God has blessed his word, and something like subdued terror, at the deep and heavy sighs, the loud and broken sobs, and the still louder and wilder cries for mercy which sounded from every side. The people themselves, though familiar with such scenes, were evidently startled and surprised; the impression being that the Revival had passed away, and such things would be seen no more. Many of them, perhaps the greater number, rose, as if simultaneously, to their feet, and with deeper silence hearkened to the words which were spoken or gathered noiselessly around the stricken. After warning them not to despise this, another of God's calls to them, I gave way to a lay brother, in order to speak with the anxious.

"The effects of the prostration seems to differ much with the constitutional peculiarities of each. I will give a few brief particulars of some of them. The first I saw was the one who had fallen first; she

was lying back in the arms of another woman, apparently unconscious, though brokenly murmuring prayers for mercy. She was too much wrapt up in herself to listen; I, therefore, left a brother watching beside her and passed on. I pressed through a crowd before me, and found a young woman in great agony, while her pale, trembling lips moved in earnest prayer. Then she broke forth in loud supplication, 'O Lord Jesus, have mercy! Oh, come, Lord Jesus! Oh, mercy! mercy! mercy!'

"The next I saw was sitting on a chair, weeping, and praying, and communing with herself. While I was speaking, she had become deeply convicted of her sinfulness, accompanied by a strange sensation about the heart. She thought she was going to be stricken, and, because she did not wish to be seen by so many, she intended to return quietly home; but when she was passing through the gate she fell down unable to proceed further. I have more to write of her by-and-by.

"Another, and the last I shall dwell on, was a middle-aged woman. She had attended all the special meetings last year; and though sometimes had no doubt felt the power of God, she had never showed any sign of emotion, but had hardened her heart by resisting the Spirit and stifling her convictions. She was now lying on the ground perfectly insensible. For a long time she remained in this state, then suddenly clasped her hands and prayed a brief passionate prayer for mercy; after which she quietly fell back, and relapsed into insensibility. Again there was a long pause, when she clasped her hands once more, and, with an expression of wild agony on her countenance, she cried, 'I'm lost! I'm lost! I'm lost!' I spoke in her ear, 'Christ is able to save to the uttermost all who come to God by him; and them that come he will in no wise cast out,' with some other precious promises of hope and encouragement. 'I'm lost! I'm lost! I am an awful sinner. He called and I refused. Oh Lord, have mercy upon me!' was her cry, and then she again became unconscious.

"I could, of course, fill pages with detail, but I know your space is limited.

"On Monday morning we visited all the stricken ones. We found them very weak bodily, but all doing well. In the evening

I preached in a large barn at Mr. Reilly's, Tallyhinnan, to a crowded and anxious congregation. Our mornings and afternoons were all given to house visitations. I heard in these many kindly words spoken of Mr. Short: many profitable ones of his are treasured up in every neighbourhood. The simple earnestness and strong faith of the people deeply impressed me. I found every cottage, or cabin, had trials and sorrows of its own; some of them very, very heavy; but oh, I could wish that in the mansions of the rich, and even in the houses of professing Christians in my own land, there was such strong confidence in God, such patient resignation to his will.

"Tuesday, I attended and addressed the friends at the prayer-meeting in the chapel.

"Wednesday, preached in a large barn at Mr. Waddall's, at Ballygowan.

"Friday, at Glass Town, in a large room.

"On Sunday I was unwell in the morning; Brother Eccles kindly took the service at the chapel. In the evening we had a still larger attendance at Daisy Hill; there were one or two most interesting cases, but I have no space for particulars.

"Monday, I preached in a large double room at Henry Hill.

"Tuesday, conducted the prayer-meeting at the chapel, and gave an address.

"Wednesday, preached at McCreggan's Close.

"Thursday, we visited a most interesting case of prostration at Ballinafern. From this date, Brother Griffiths will take up the narrative of the work.

"I must not, however, lay aside my pen without mentioning the intense earnestness and anxiety of the people to hear the Gospel. Every meeting was crowded. Brother Eccles' labours among them are indefatigable, their appreciation of his services high, their love towards him sincere. He ought to be well supported. The fields are already white unto the harvest, and every reaper may gather goodly sheaves for the harvest home in glory. The cry is, 'Come over and help us.'

"I am, dear Sir,

"Yours faithfully in Christ,

"JOHN PARSONS.

"Rev. C. J. Middleditch."

*Contributions are necessarily deferred.*

The thanks of the Committee are presented to Mrs. Risdon, of Pershore, for a parcel of books, for Mr. Eccles, of Banbridge.

THE  
BAPTIST MAGAZINE.

OCTOBER, 1860.

ON THE LEADING CHARACTERISTICS OF THE HEBREW  
LANGUAGE.\*

I COME now to the exposition of some of the *leading characteristics* of the ancient Hebrew. As the glassy lake reflects the image of external nature, so language may be regarded as the mirror of intelligent mind; and just as the surface of the lake reflects, with equal faithfulness, the tiniest shrub that grows upon its banks, and the dread magnificence of the starry firmament, so language serves alike to express the feeble conceptions of early childhood, and to give forth the thoughts and purposes of Jehovah. The history of any form of speech is, to a greater or less extent, the record of thought and feeling; and the record of thought and feeling constitutes the history of humanity.

There are various external circumstances upon which the characteristic features of any given language may be said to depend; various types and models, according to which the several languages employed by the various tribes of the human family have been moulded and conformed. *Climate* is one of those external circumstances. The general results of climate may, according to the ingenious Loescher, be summed up in the following couplet:—

“ The Western tongues *flow on*, the Eastern *leap* ;  
The Southern *run*, the sluggish Northern *creep* .”

These several characteristic qualities may be mingled in *diverse proportions*, according to the locality, and other modifying circumstances.

Thus, of the Western tongues, the Greek has more vivacity than the Latin; Greece lying south-east from Italy. The Latin, as most readers are aware, is distinguished for gravity and stateliness, and moves, as in the page of Cicero, with a slow, dignified, majestic step. The languages of the East, on the other hand, abound in sparkling imagery, corresponding to the ardent temperament proper to that sunny clime; while the Northern tongues correspond with the temperature of a cold and inclement sky. Thus the intonation of many natives of Scotland is slow, when contrasted with the livelier utterance of an Englishman. France, as situated to the south of England, is possessed of a still more vivacious form of speech. French—the language of superficial politeness—is rapid, lively, flowing, and well fitted to be the medium of intercourse among a

\* Extracted, by permission of the author, from *The Hebrew Language: its History and Characteristics*. By HENRY CHAIK.

polished, talkative, and thoughtless people. It is but little adapted for elevated writing of any kind, least of all for elevated poetry. In this respect it is far inferior to our own. What Englishman would be willing to surrender his mother tongue, and take in exchange the language of our Gallic neighbours? And who does not perceive a correspondency between the proverbially frivolous and excitable character of the French people, and the whole cast and composition of their language? or between the masculine character of Englishmen, and our fine, old nervous Anglo-Saxon dialect?

The situation of Palestine—on the Eastern shore of the Mediterranean—would lead us to infer that the language of its people would partake of the qualities belonging to the other Eastern dialects. Accordingly, it is forcible, picturesque, abrupt, delighting in figurative expressions, and abounding in bold and impressive imagery. But, in comparison with Persia, India, and other Oriental countries, Palestine might almost be reckoned as belonging to the Western world; and thus we find that the Hebrew is characterised by the simplicity, dignity, and gravity that distinguish the languages of the West.

This leads me to remark how greatly the influence of climate may be modified by other circumstances. *Locality* is only *one* of the several congruous, or incongruous, influences that act upon the character of a people, and mould their form of speech; and if we would satisfactorily account for the peculiar characteristics of any particular language, we must investigate the causes that have exerted their combined influence in imparting to it the form and features which it is found to have assumed.

In the case of the Hebrews, those causes were of the most marked and obvious nature. The early history, the civil and religious institutions of any people, naturally stamp their impress upon the national mind. If any circumstances happen to have imparted a *peculiarity of character* to a nation, this peculiarity will necessarily be developed in their language. The domestic habits, the moral principles, the general pursuits of any people, serve to colour their whole phraseology.

This may be illustrated by reference to any sect of religion, or to any school of philosophy. What observant man, who has mingled in general religious society, can have failed to recognise a peculiar mode of expression among the followers of the devoted Wesley? or among the readers of German theology? or among the disciples of any distinguished teacher? The fact that we are all exposed to such a tendency should lead us earnestly to study and devoutly to receive the instructions of Him who has commanded us to call no man master upon earth. The mannerism, into which we are all so ready to fall, is always more or less the index of weakness. How common is it to meet with individuals whose judgment concerning matters of deepest moment has been decided, not by the testimony of Scriptures, but by the authority of eminent, energetic, devoted, but uninspired men? John Knox and John Wesley—very different in their mental constitution, and no less opposed to each other in certain doctrinal opinions—have continued, even down to the present day, to influence the judgment, the feelings, and the phraseology of thousands and tens of thousands. If we would give forth before the world a fair impression of the large and unsectarian character of Christianity, we must guard against the habitual iteration of certain current phrases; remembering that there is, in general, a noble distinctness and individuality about the writers of the Old and New Testaments. Moses,

David, Isaiah, Solomon, have, each of them, their distinct style. Paul, and Peter, and John, all proclaim the same Gospel, all testify to the same Saviour; yet, how perceptible to every reader is the difference of their mode of expression!

But to return from this long digression, let me proceed to apply to the particular case of the Hebrew, what has been said respecting the circumstances that tend to modify any language. Their early history, their sojourn in Egypt, and their deliverance from their bondage in that country; the ceremonial institution; the Priesthood; the Theocracy; the Prophetic order:—all these tended to influence the national character, and to stamp that character upon their form of speech.

Were the present population of France to be swept away, and the soil given over to the occupation of a people similar to the Scottish Covenanters, or to the Puritan founders of New England—supposing the substance of the language to remain—how many forms of expression, now current, would be neglected, and fall into utter desuetude, among such a people! Supposing the Puritan character to be maintained, although French should remain the language of the country, and although the influence of climate would, of course, be the same as ever, can there be any reason to doubt, that, as employed by a grave, an earnest, and a religious people, the language would become more nervous, serious, dignified? A people devoted to whatsoever things are noble, good, and true, would naturally be led so to mould and fashion their current phraseology, as that it should become the fitting vehicle for the expression of holy feeling and elevated thought.

The patriarchs were the founders of the Jewish nation. Their walk of separation, simplicity, and godliness, required a corresponding medium of intercourse. Hence the simple dignity, the elevated seriousness, the earnest tenderness by which their language is characterised. How utterly uncalled for, among such a people, would have been many of the terms and phrases constantly employed by the present population of France! Paris—so long the centre of European luxury, and now, after repeated revolutions, the seat of *an imperial despotism*—Paris requires such a copiousness of diction as would only have encumbered the ancient Hebrews. Their manners were simple, their wants comparatively few; their thoughts, all, more or less, coloured with the religious element. These mental characteristics were reflected in their form of speech.

Having thus, by some observations on the general characteristics of languages, prepared the way for remarks of a more definite character, I would now attempt to point out more particularly some of the *Leading Characteristics of the Hebrew Tongue*.

(1.) In all languages, terms descriptive of mental states and feelings are, *in their primary import*, applicable to material objects; or, to express myself, perhaps, more clearly, words, strictly and primarily representative of external objects or conditions, are employed to designate ideas belonging to the world of mind. Thus in our own language, “*to apprehend*,” in its primary signification, denotes “*to lay hold of*,” its application to denote an act of the mind is secondary and figurative. It is the same with the words “*understand*,” “*conceive*,” “*recollect*,” “*disposition*,” etc. Indeed, examples might be multiplied indefinitely.

There is in Hebrew a remarkable appropriateness and expressive energy in the terms employed to denote mental qualities or conditions. The original notions inherent in those terms serve to picture forth with prominent distinctness the mental quality which they are employed to

designate. Thus, for instance, the usual term for "meek" is derived from a radical word signifying "to afflict;" thus intimating the well-known connection between *sanctified sorrow*, and the *grace of meekness*. The usual term for "wicked" comes from a root that expresses the notion of *restlessness, tumult, or commotion*. "There is no peace, saith my God, to the wicked." A "sinner" is one who *misses the mark*; who turns aside from his "being's end and aim"—even the favour and enjoyment of God. To "delight in" anything is, radically, "to bend down" towards it, such a direction of the body being an *outward* expression of *inward* complacency. The word applied to the "law of God" (the Torah) is derived from a verb signifying "to cast," "to send out," thence "to put forth," as the hand, for the purpose of giving directions, "to point out," "to indicate," "to teach." *The Law* is that which *indicates, or points out* to us the mind of God. "Righteousness" is properly that *which is perfectly straight*. "Truth," that which is *firm or stable*. "Vanity," that which is *empty*. "Anger" is derived from a root meaning *to breathe*; quick breathing being one of the external signs of irritated feeling. "To trust," is expressed, sometimes by a term meaning *to take shelter under* any object of confidence; sometimes by a word meaning *to lean upon*; in other cases by a word, the radical signification of which appears to be *to throw one's self upon any one, or to hang upon him*. Trust in God may be described, either as a putting ourselves under the shadow of his wings, a taking refuge in him; or as a casting ourselves upon his care, a hanging in helplessness upon his Almighty strength. "To judge," is radically *to smooth, to make even, to equalise*.

The second verse of the eleventh chapter of Proverbs furnishes an apt illustration of the energy of expression resulting from combining together the ideal import of the several words that make up a sentence:—

"When pride cometh, then cometh shame;  
But with the lowly is wisdom."

*Pride* comes from a root which means "to swell;" *shame*, from a word denoting "to be light, or empty;" *lowly*, from a root meaning "to chip, or smooth with a hatchet;" and *wisdom*, from a word expressing "solidity." Put these several primary significations in combination, and you get two striking images corresponding to the two divisions of the sentence:—

"When *swelling* cometh, then cometh *lightness*;  
But with those who have been pruned (chipped, exercised by trial),  
there is *solidity*."

It may be interesting to compare the distinct, radical notions of the several terms employed respectively in the Hebrew, Greek, and Latin, for the idea of *justice* or *righteousness*.

The Hebrew term, as we have seen, denotes *that which is perfectly straight*; the Latin *jus*, from *jubeo, jussi, that which is commanded*; and the Greek, *δικη, that which divides equally to all,—apportions to every one his due*. The thought expressed by the Hebrew root is deeper than that which is conveyed either by the Latin or Greek. The Romans were a military people—a nation of soldiers—and the idea of *rightness* was, in their minds, naturally associated with that of *obedience to orders*. The Greeks were a people foremost in all that ministers to social enjoyment and civilisation, and *their* idea of *rightness* was that which secured to all the possession of his due. The thought of an antecedent and eternal distinction between right and wrong, apart altogether from the

present results of good and evil, runs through the whole system of Old Testament morality, and that thought is graphically presented to us under the image of *that which is perfectly straight*.

"Truth," again, in Hebrew, *firmness*, is in Greek *that which cannot be hid*, or that which is *unconcealed, open*, in opposition to falsehood, which lurks in the darkness. Such an instance serves to show how full of practical teaching may be the details of philology, and to remind us of our Lord's words:—

"He that doeth *truth*, cometh to the *light*."

"Truth," says the Greek derivation, is *that which cannot be hid*. It may be *suppressed* for a time—it may *seem* to be *buried* for ever;—but its very nature secures its ultimate revival and resurrection. The oppressor and the persecutor may tread it down; the bones of the martyrs may—

"Lie scattered on the Alpine mountains cold:"—

Their ashes may be sown—

"O'er all the Italian fields where still doth sway  
The Triple Tyrant."

But from their ashes will grow—

"A hundred-fold who, having learnt Christ's way,  
Early will fly the Babylonian woe."

*Truth* may be consumed in the person of John Huss, but must spring forth, with renewed life, in the person of Martin Luther; and neither Pope Pius IX., nor any other persecuting ruler, can uproot, from the hearts of his subjects, that deep-seated apprehension of *truth* which divine grace has imparted.

The *Hebrew* derivation again reminds us of its indestructible *firmness*. The everlasting hills may tremble—the solid rocks may be shattered to atoms—the heaven and the earth may pass away—but truth remains immovable,

"Unhurt amidst the war of elements,  
The wreck of nature, and the crash of worlds."

It will thus be seen that the study of the Hebrew language—even as a *language*—(apart from the consideration of its use in enabling us to read the original of the Old Testament)—is full of *moral* instruction. The great Coleridge delighted to trace these ideal meanings in his perusal of the Hebrew Scriptures; and although other languages, to a certain extent, are constructed on the same principle, yet I question whether any other form of speech contains such an amount of ethical meaning inwrought into its very framework, and pervading it as a whole.

The precious name of Jesus (in Hebrew, Jehoshua, or Joshua) is derived from a root-term that in its primary meaning denotes "*amplitude*," "*spaciousness*." It thence was employed in the sense of "*setting at large*," "*delivering from distress*," "*saving from every kind of evil*." Let us trace this instance with some particularity:—

First, we have the root denoting—

(1.) *To be spacious, ample, broad, wealthy, abundant, rich.*

Then (2.) *To set in a large place, to set at liberty, help, succour, aid, save.*

Then the nouns—*Deliverance, aid, safety, salvation.*

Then, prefixing the abbreviated form of Jehovah, we get the noun,

*Joshua*—*Jehovah*—*Salvation*, or *Jehovah the Saviour*. How admirably this derivation illustrates the declaration of the angel! (Matt. i. 21.)

“He shall be called Jesus, *i. e.*, *Jehovah the Saviour*,  
For he by himself shall save his people from their sins.”

The proper name of the most distinguished of all the prophets is compounded of the very same elements, only in a different order—Jesus and Isaiah are each of them made up of the syllable denoting *Jehovah* and the word denoting “salvation.” In Jesus the name of God is *prefixed*, in Isaiah it is *appended*. Jesus therefore may be rendered *Jehovah—Salvation*; *i. e.* *Jehovah the Saviour*. Isaiah denotes *Salvation—Jehovah*; *i. e.* the *Salvation of Jehovah*. The same root furnishes one or two other words which it may be interesting to notice. *Shuah* denotes a “cry for help.” It is also used for “wealth.” *Shevah* is another form of it occurring in Psalm v. 2.

“Hearken unto the voice of my *cry*, my King and my God.”

Thus “salvation,” “riches,” and the “cry” of a suppliant sufferer, are all derived from the same root, and all find their answer in our *Joshua*, or *Jesus*. His salvation brings not only deliverance for the captive, but succour to the suppliant and boundless riches to the poor. Everything opposed to *bondage*, *straitness*, or *oppression*; everything *free*, *ample*, *plentiful*, *abundant*, meets and centres in the name and person of the Saviour. Earthly treasures may enable their possessor to adorn his lordly mansion with costly pictures, elegant furniture, and all that may minister to the lust of the eye and the pride of life; but it is only by the knowledge of Jesus that the chambers of the soul can be “furnished with all precious and pleasant riches.” That root *Yashah* recalls to the eye and ear of the reader of the Hebrew Scriptures the thrice-beloved name which is as “ointment poured forth” for the refreshment of the weary heart. It recalls the thought of Him who is, to his faithful people,—

“Their never-failing treasury, filled  
With boundless stores of grace.”

Let no one therefore assert that the study of Hebrew roots is a barren and profitless speculation. The rod of Aaron “brought forth buds, and bloomed blossoms, and yielded almonds;” so the radical terms of the Hebrew language, when cultivated with intelligence and care, yield refreshing fruit, pleasant to the spiritual taste, and nourishing to the inner man. Shall the best years of youth be devoted to the pursuit of Greek and Roman learning, and shall nothing be done to advocate the claims or to expound the beauties of the earliest of all tongues? Shall Homer and Virgil, Demosthenes and Cicero, Thucydides and Livy, be allowed entirely to absorb that mental strength which might more profitably be expended in seeking a familiar acquaintance with the writings of Moses and the prophets?

The ancient Hebrew, as comprehended within the pages of the Old Testament, is exceedingly limited in its vocabulary. We are not, however, justified in inferring that the language, as it existed in the days of David or Isaiah, was deficient in copiousness. It has, of *all languages generally studied*, the fewest number of vocables; but this fact may be explained simply on the ground that so small a portion of Hebrew authorship has come down to modern times. The number of distinct roots in the ancient Hebrew may be reckoned rather under 2,000; and

the number of words altogether does not probably exceed 7,000 or 8,000. It should be observed, however, that on such points, all that we can do is to *approximate* to an exact statement. But, although possessed of so limited a vocabulary, it abounds in synonymous terms, *i. e.*, such terms as express the same generic idea under different aspects. For example, in Hebrew we have at least six different words for man :—

(*math* or *meth*.)—A man. Used only in the plural: and in the Ethiopic distinctively applied to a husband, like the word “man,” in some provincial dialects of our own country.

(*ādām*.)—Man—the name of the species—answering to *άνθρωπος* in Greek, and *homo* in Latin. (See Gen. v. 1, 2.)

(*enosh*.)—Man—frail, weak, mortal.

(*eesh*.)—Man—active, energetic, emphatically “a man,” like *vir* in Latin, and *άνηρ* in Greek.

(*gever*.)—A man, a strong man, a hero.

(*zākār*.)—A man as distinguished from a woman; a male.

Now a very little reflection must serve to convince any one at all conversant with the nature of language, how much the whole force and meaning of a passage, the energy and point of a sentence, may depend upon the particular one of these six words that the writer may have chosen to employ. Those readers who are capable of consulting the original Hebrew are referred to the following instances in the Book of Job, as illustrative of my meaning :—

Job xi. 3.—Job v. 7; vii. 20; xi. 12; xiv. 1, 10.—Job i. 1, 3, 8; ii. 3.—Job. iv. 13, 17; vii. 1, 17; ix. 2; xv. 6.—The last of which passages may be rendered thus :—

“How much less mortal man, that is a *reptile*!  
And the son of Adam, who is a worm!”

Job iii. 3; xiv. 10.—The last of which passages may be rendered thus :—

“But the *hero* dies, and is laid prostrate,  
Yea man (every child of Adam) breathes his last, and where is he?”

But it would be impossible within the limits of this work fully to illustrate the peculiar power of such synonymes, and the special adaptation of each particular term to express that very idea it is designed to convey. There are seven or eight terms for “rain.” Thus we have “rain in general,” “heavy rain,” “abundant rain,” “stormy rain,” “hairy, thin, small rain;” “the former rain,” which fell in Palestine from the middle of October to the middle of December, and prepared the soil for the reception of the seed; and “the latter rain,” which fell in March and April before the harvest.

Again, there is one word for “sleep,” another for “slumber,” and another for “deep sleep,” such as that into which Adam was cast, in order that Eve might be produced out of his wounded side. There are twelve terms reducible under the same generic notion of “seeing;” and seven or eight under that of “speaking.”

One term signifies “to look,” another “to behold,” another “to perceive.” One, “to look upon with favour,” another “to glance at,” and another “to inspect narrowly or closely.” We have one term for “looking forth as from a watch-tower,” another “to look down from a height,” another “to look upon with envy.” We have one term implying “to speak rashly,” another “to speak oracularly,” and another “to speak so as to announce, or publish.” We have one word for “a lion”

in general, another for "a full grown young lion," another for "a lion's cub," and another for "a strong lion" (Psalm xxxiv. 10). How many passages of the Old Testament might be illustrated by careful reference to the distinctive import of the Hebrew terms which, in these and other instances, the writers have been led to employ!

In order more fully to illustrate what has been said relative to the expressive richness of Hebrew, I would direct the attention of my reader to the beautiful phraseology of the 19th Psalm. The literal rendering of the 1st and 2nd verses may thus be given:—

"The heavens are *telling* the glory of God,  
The firmament *displaying* the work of his hands;  
Day unto day *welleth forth* speech,  
Night unto night *breatheth out* knowledge."

Thus the four distinct terms in the original are preserved in the translation; and the overflowing fulness with which day unto day pours forth divine instruction, and the gentle whisperings of the silent night, are contrasted, as in the Hebrew.

This expressive, self-descriptive quality constitutes the Hebrew, perhaps, the most *picturesque* of all languages. The words do not serve merely to distinguish persons or objects, but serve, at the same time, to call up before the mind the *qualities* of the objects to which they are applied. A verse of Scripture, read in any faithful translation, will accurately convey the information or instruction contained in the original. But the same verse in Hebrew will do more than this. It will suggest to the mind of the intelligent reader a host of interesting associations.

Macaulay remarks of Milton, "The effect of his poetry is produced not so much by what it expresses, as by what it suggests; not so much by the ideas it directly conveys, as by other ideas which are connected with them." The same may be said of Hebrew. *Its terms are suggestive of thoughts, which no version could convey, because pregnant with unuttered meanings which the most faithful translator would fail in attempting to represent in another language.* This fact may serve to show the *kind* of benefit to be derived from the study of the original Scriptures. Such study is not needed in order that we may rightly understand and enjoy the great doctrines of revelation, or in order that we may apprehend those practical directions, or feel the force of those exhortations which the Scriptures contain. All things needful for life and godliness may be gathered from the prayerful perusal of our common English Bible. But in seeking to feed upon the truth ourselves, or in endeavouring to expound that truth to others, we may be often very much assisted by the suggestive fulness inherent in the terms of the original tongues.

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## SKETCHES FROM MEMORY.

### "OUR SISTER WHICH IS A SERVANT OF THE CHURCH."\*

Few things offend me more than the way in which it is customary to speak of elderly women who have remained unmarried. In conversation and in books, the phrase, "old maid," is very commonly used as an epithet of derision. In

\* Romans xvi. 1.

tales the step-mother and the maiden aunt are constantly represented as the mar-plots who do all the mischief, and make everybody miserable. I think this to be both unchristian, unjust, and ungenerous. It is forgotten that in very many cases these single women have remained single through the fickleness or caprice of our own sex. Many others have continued faithful to an affection and a plighted troth, the object of which has proved faithless, or is dead. Many more have sacrificed their affections and hopes at the shrine of duty. An infirm father, a widowed mother, or a family of orphans, have been thrown upon their sympathising care, and they have nobly surrendered their own happiness for the sake of those dependent ones. Others, again, have simply been passed by and overlooked; an unattractive person, displeasing manners, a bashful and retiring demeanour, a life of seclusion, or a variety of other circumstances, may have prevented a woman receiving an offer *which she must wait for and cannot seek*. Yet such a woman may have a nature as capable of all the loving devotion of a wife and mother as any who have entered upon these relationships. I have known many who have seen their sisters and friends become each in turn the centre of a fresh circle of love and of the sweet charities of home, whilst they, with hearts absolutely hungering for affection, have been left alone. In all such cases I maintain that these our unmarried sisters have a claim on the kind, respectful, and considerate attention of those in whom the Psalmist's saying has been fulfilled,—“He setteth the solitary in families.” Let it be considered, too, how many of them are left in straitened circumstances, and with narrow means, dependent, perhaps, upon the cold charity of relatives who have “their own to provide for,” and who reluctantly render aid to the sister who belongs to nobody. What wonder if there should be an occasional asperity of temper, or peculiarity of manner, observable in those who are situated thus? But, on the whole, I believe that there is scarcely any other class of the community to which, in a quiet way, we are more indebted. I do not know what the Church or the world would do without its single women. Every family needs its maiden aunt who shall be at the beck and call of the rest. They are the Sisters of Charity in our Protestant Churches, rendering services for which it would be difficult to find so efficient a substitute, and with which we could not dispense. What a blank would at once appear in all our religious organisations if these unremunerated, and often unappreciated, helpers were withdrawn from them! It has been so in all ages of the Church. Remember Martha and Mary at Bethany; Lydia, and Priscilla, and Phœbe, and “the women which helped together with me in the Gospel.” The Book of Acts, and the Epistles of Paul, are full of the most ample recognitions of the services of such. Well may Paul write,—“I say therefore to the unmarried and widows, It is good for them if they abide even as I. Concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband” (1 Corinthians, vii. 8, 25, 34). I believe that the experience of every pastor will confirm this unspired judgment of the apostle. I am sure that mine does; and when I remember how much I owe them for co-operation and help in innumerable ways, I must say, Blessings on these “our sisters who are the servants of the Church.” In reviewing the history of my pastorate, so many cases came to my remembrance that I could not help giving expression to the reflections which arose

spontaneously in my mind. I will jot down a few reminiscences of one or two of these cases.

Jane Farmer used to be spoken of in our village as a confirmed "old maid." Many were the jokes at her expense. And to those who were not acquainted with the facts of her history, she seemed to be a fair mark for ridicule. She had lived alone for several years, and had in consequence acquired not a few eccentricities of manner. Although she was known to have inherited a moderate competency, at least sufficient for her wants, she was almost parsimonious in her expenditure. This of course made her very unpopular. She was indefatigable in visiting the sick, and always ready to render assistance in ways which did not require pecuniary expenditure, yet this did not save her from the reproach of niggardliness. Her acts of kindness were received with an ill-grace, and few persons felt really and heartily grateful for her services. Yet there was no one more constantly sent for in trouble. She would sit up night after night with the sick; would volunteer her help in a case of fever or small-pox, even when the infection was so virulent that professional nurses refused to attend. She would take charge of a whole family of noisy children whose mother was ill. But all these services, so freely and cheerfully rendered, were simply taken for granted. Little gratitude was felt for what was regarded as a matter of course, and whilst everybody was ready to blame the miserly old maid or to laugh at her follies, few remembered how much they really owed her for manifold services. Her history, when known, will show how unjustly she was judged.

When about eighteen years of age, she, with an elder brother, were left orphans. By her father's will she was to receive £2,500 on coming of age. Her brother, who was about to go into business, received his fortune at once. The brother and sister were very warmly attached to each other. Being left alone in the world they decided to live together, and as soon as he had completed his arrangements to start in life, she took up her abode with him as his house-keeper. She was then a very agreeable, pretty, light-hearted girl. For four or five years she continued to reside with her brother, managing his domestic affairs with great propriety, and enjoying as much quiet happiness as falls to the lot of most young people. He then married, and the question arose whether she should remain with him and his wife or not. They wished her to do so. But she, wisely as I think, decided, for the present at least, to leave them. There is much wisdom in the injunction that "a man shall *leave* his father and mother and *cleave unto his wife*." Two mistresses in a family seldom go on well together. The young wife is not unnaturally jealous of her own authority, and of her husband's love, and resents any appearance of interference with her prerogatives. The mother or sister, on the other hand, are no less reluctant to sink into the second place, where they have hitherto been first. It is painful to see control and love transferred to another. Nor can these feelings be always repressed or concealed. I augur badly, therefore, for the peace and happiness of the family where the former mistress remains after the new mistress has arrived. Jane, feeling this, returned to her native village and lived with a widowed aunt. I did not know her at this time, nor indeed till many years afterwards. But I have heard her spoken of in terms of warm admiration for Christian consistency and unobtrusive usefulness. Her subsequent conduct, in my judgment, amply justified these praises.

I have reason to believe that she received several offers of marriage, but declined them all on the ground that her suitors were not pious men. She inter-

preted strictly the command, "Be not unequally yoked together with unbelievers," believed it to be still binding, and therefore acted upon it implicitly. But after a time a respectable young tradesman of the neighbourhood sought her hand, and was accepted. He was a consistent member of the Church, and the engagement, suitable in all respects, promised to lead to a very happy marriage. His prospects, however, were somewhat uncertain. He was in a measure dependent upon a relative whose business he was managing, and in which he had a small share. This relative counselled and, indeed, insisted upon a delay of a couple of years, promising that if all went on smoothly for that period he would then retire and give up the concern to the young couple. As there seemed to be no alternative, they yielded to his wishes, and the marriage was delayed.

An additional reason for delay offered itself at the same time in the fact that her brother's wife died in giving birth to her fourth child. Jane's duty was clear, and she returned to take charge of her brother's home and his family of motherless children. But a great change had come over him since her former residence there. His wife, a thoughtless, frivolous woman, had led him into company and given him a taste for gay society, in which he had begun to indulge to excess. His business was neglected, his home forsaken for days together, and his expenses far outran his income. This made Jane intensely miserable. The poor girl remonstrated with him but without effect. He told her to mind her own business, and if she did not like his way of life to leave him. She saw, however, that only her management stood between him and ruin. The children, too, she could not, would not, leave. Painful as her position was, therefore, she resolved to remain.

The two years had now elapsed. Mr. P. was settled in business, and, greatly needing her help, he urged an immediate marriage. She could not, however, consent to leave the poor children in their orphanhood, and begged for a little further delay till some arrangement could be made for them. This gave rise to a slight coolness between Jane and Mr. P., whose affairs were suffering for want of a mistress at the head of his household. She felt this very deeply; but the path of duty seemed plain to her, and she would not refuse to walk in it. Whilst matters were in this position, her brother returning from some races in the neighbourhood, with a party who had been drinking freely, was thrown from the conveyance, was picked up insensible, and died in a few hours. On investigating his affairs after his decease, they proved to be in a most deplorable state. Not only had he lost the whole of his property, but some hundreds of Jane's money which he held had likewise been swallowed up, and his whole assets were insufficient to pay his debts. His family were left penniless, and, but for Jane, almost friendless. The aged aunt with whom she had lived was now dead, and not a single near relative survived to take charge of the orphans, the eldest of whom was but a child, and the youngest an infant. The poor girl took counsel with her own heart, and with God in prayer. It was a bitter and painful struggle. At last she came to a decision, and wrote to Mr. P., breaking off the engagement. She gave her reasons clearly and plain. She could not forsake the orphans, whom "the Father of the fatherless" had cast upon her care. She could not ask Mr. P. to receive them. It would be to involve him in expenses he could not afford, and in responsibilities which he could not be expected to assume. God had imposed this charge upon her, and she must receive it with all its consequences. Mr. P. endeavoured to shake her resolution, but in vain. He proposed that the chil-

dren should be got into some orphan asylum, and was willing that a portion of her property should be alienated for that purpose if needful. But she would not consent to be separated from them; and, as he was not willing to be burdened with them, the engagement was at an end. In rather less than a year afterwards he married a cousin, and Jane again returned to L—— with her orphan charge.

I dare say many of my readers, especially the younger ones, will blame Mr. P. I will not altogether justify him. Yet I hardly see how he could have acted otherwise. A young tradesman cannot afford to burden himself with heavy expenses at his outset in life; nor could he be expected to have his domestic comfort broken up from the beginning by a family of children in whom he could feel no especial interest. Those who take their impressions of life from works of fiction will probably say that he ought to have waited till the orphan family could be placed out or provided for; and that his faithfulness through years of delay would have been rewarded at last by a happy marriage. Let such remember his character and position. He was not wanting in affection, but prudence and practical common sense were predominant. He had already suffered by delay, and felt that he could ill afford to delay longer. But whatever judgment we may form of his conduct, there can, I think, be only one opinion as to the course which Jane marked out for herself. It was in the true spirit of Christian devotedness and self-sacrifice that she surrendered her own happiness and crucified her own affections. Poor girl! She was very young to be so severely tried; very young to enter upon so responsible a charge. She "*took up the cross,*" and bravely bore it when she might easily have escaped it. Few would have blamed her if, having made some arrangement for the children, she had fulfilled her engagement, and thus consulted her own feelings. But I cannot doubt that, when the sacrifice had been made, she had her reward in an inward peace—"the peace of God, which passeth all understanding."

Her income, though sufficient for herself, was very small when these additional claims were made upon it. But, by a rigid economy and self-denial, she made it suffice. She restricted herself to the merest necessities of life, dispensed with the help of a servant, and set herself to perform the part of a mother to the poor orphans. Some one has said that affection grows in proportion, not to the benefits we receive, but to those we confer; and that he who makes sacrifices for another receives a stronger impulse to love than he on whose behalf they are made. This is often verified, and it was so in this case. Jane became quite absorbed in her little charge. They were her earthly all. She had no relative, and few friends. She lived only for their welfare. Little could they know of what she had sacrificed on their account. It was only when they had grown up that they heard of the surrender of her own happiness which she had made for them. They loved her, and were grateful to her; but their feelings were cold and feeble compared with those which she cherished toward them. The fondest mother could hardly love her offspring more than she did these nephews and nieces. When I first knew her she had succeeded in placing the youngest in a comfortable situation. As they were now able to provide for themselves, it might have been expected that she would at length consult her own ease and indulge herself with enjoyments from which she had long been debarred. But her habits were formed. The body of the labourer becomes bent and distorted by his daily toil, so that even in repose it remains fixed in the attitude acquired during years of exertion. So the habits forced upon us by necessity become at last so confirmed that we cannot throw them off

when the necessity has ceased. The pressure which was painful at first, being continued, gives a bent to our thoughts and feelings which becomes a second nature. Thus we see minds as well as bodies fixed in immovable and inflexible distortion. So it was with Jane. She had acquired the habit of an almost parsimonious economy. This at first had been painful to her, and altogether alien from her natural disposition. But she had been compelled to practise it for years under the impulse of a lofty motive. It had formed part of her heroic self-devotion, and formed not the least heavy among the burdens she so nobly bore. Now, the habit having been formed, she was unable to abandon it. Nay, she was unconscious of the error. She still thought that she was but doing her duty, as she endeavoured to hoard a small fortune for her nephews and nieces on her decease. Shall we severely blame her? Shall we join with those who, not knowing her history, or not making allowances for it, used to call her "a niggardly old maid"? Surely not! She has long ago passed away from this world of toil and conflict. She has gone into the presence of that just and merciful Judge who said, "Whoso shall receive one such little child in my name receiveth me." It was in the Master's name that she received them, trained them up in his fear, and sacrificed herself for their sake. In His august and glorious presence the external defects and eccentricities which so often called forth the censure of those who "judge according to appearance" have vanished. Many whose lives have flowed on smoothly and inoffensively may be found "scarcely saved," whilst she may be received with especial honour by Him who has promised that "whosoever shall give to drink unto one of those little ones a cup of cold water only shall in nowise lose his reward," and whose rule of judgment will be, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The case of Jane Farmer is only one amongst many. Space will not allow me to narrate at length the histories of others. I can only glance at them. I recall one instance in which a young girl repeatedly refused the most tempting offers of marriage, that she might devote herself to parents who were infirm and petulant through long affliction. She would not leave them, though I have reason to believe that in one case the temptation to do so was strong, as her affections were very deeply engaged. So long as they lived and needed her filial attention, nothing could tempt her to forsake them. They lingered on year after year. Her youthful bloom faded. Confinement in the sick room paled her cheek and dimmed the brightness of her eye. When, after years of patient service, the death of the last surviving parent liberated her from her charge, she had lost all her sprightliness and all her beauty. She had grown a grave, sombre, and unattractive woman, who "must finish her journey alone." It would be difficult to exaggerate the value of her services to the Church throughout the subsequent years of her life. Another case comes to my mind of an eminently devout young woman, engaged to a gentleman of considerable property, who had won her affections under an appearance of piety. She discovered that his religious feelings, if they had existed at all, were evanescent, and had passed away. Her friends derided her scruples. Her parents, though members of the Church, subjected her to much domestic persecution, to compel her to carry out her engagement. Her own affections strongly urged her in the same direction. But, rightly or wrongly I can hardly say, she resolved that such a union was forbidden by the clear command of Scripture, and neither ridicule, persecution, or entreaty could make her sin against what she understood to be the revealed will of God. She was thus self-devoted to a life of

celibacy. My readers will probably differ in their judgment as to the correctness of her application of Scripture. But no one can fail to admire the devotion to duty, as she understood it, which her conduct displayed. Would to God that in this day, when self-denial for Christ's sake is so rare, and when so few persons really take the Bible as their rule and law of life, her example might find imitators in its meaning and spirit.

There is nothing remarkable or unusual in these cases. They are not exceptional but exemplary instances. From almost every church or every circle of friends, several parallel cases could be adduced. It is because they are thus commonplace in their character that they are especially fit for my purpose. I desire to show that the way in which "old maids" are commonly spoken of is "unchristian, ungenerous, and unjust." Let their histories be traced out and their services remembered, then I am quite sure that the tone of disparagement so commonly heard will cease, and will be changed into language of respect and gratitude. Every officer in our churches, and all who are interested in philanthropic or religious movements, must join the apostle in invoking "help for those women which laboured with me in the Gospel," and in grateful acknowledgments of the services rendered by many "a sister who is a servant of the Church, and who has been a succourer of many, and of myself also."

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## INDIA.

INDIA! No words can tell, no language  
 paint,  
 Our mingled feelings, when we think of  
 thee,  
 Thou vast, degraded, beautiful, vile land.  
 Thy sons breathe deadly poison, and their  
 hearts  
 Send the dire venom into ev'ry vein  
 And fibre of their nature; working there  
 A dreadful mass of rank impurity.

O God of Heaven! hear our earnest  
 prayer,  
 That this foul land may speedily be wash'd  
 And cleans'd from all its guilt in Jesus'  
 blood.  
 Enable us to give her dying sons  
 The healing balm of Gilead, and to pour  
 Truth's purifying oil on all her wounds.  
 Oh! make us like the cloud before the  
 dawn,  
 Catching the early beams of rising day,  
 And flinging them to earth; so, over Ind,  
 Assist us, Lord, to shed the rising beams  
 Of the Millennial day. Father above,  
 Thou God of tender love and pow'r, arise,

*Loughton.*

And sweep the fearful evils from the land,  
 And make it glow with beauty, and become  
 A Paradise on earth—a brilliant gem—  
 One of the brightest jewels in the crown  
 Of the Redeemer; and array her sons  
 In garments spotless as the falling snow.

Thou wilt, O God! and shortly Ind  
 shall be  
 A holy temple to the Lord of hosts,  
 Enrich'd with priceless trophies of the  
 Cross.

A few more years of labour in her midst,  
 And o'er her mountains, and throughout  
 her plains,  
 Resistless streams of holy truth shall pour;  
 Her rocks shall glisten, and her valleys  
 glow  
 With light, and bliss, and love, and peace  
 divine;  
 And our glad hearts shall catch with thrill-  
 ing joy  
 Her grateful hymn of praise—"Thrice holy  
 Lord,  
 To thee, and to the Lamb for evermore,  
 Be blessing, honour, wisdom, glory, pow'r!"

M. A. BRAWN.

## CHRIST AND THE COMMON PEOPLE.

ALTHOUGH, of late, an unquestioned improvement has taken place in the attitude assumed by the working classes toward the Gospel, no observant man can shut his eyes to the obvious fact that thousands of our operatives are practical strangers to religion, and not a few doggedly antagonistic to it. Thankful for what has been accomplished, we must still acknowledge with sorrow, "there remains very much land to be possessed." The regret occasioned by an impartial glance at the spiritual condition of our land is not diminished, but increased, by a reference to the progress of Divine truth in the Church's pristine days. It is said of the Saviour, with the characteristic simplicity of the inspired evangelists, "the common people heard him gladly." We can hardly affirm as much now. As a rule, the contrary is rather the case. Though he yet speaks to them through his disciples, they manifest indifference to his words. Wherefore this painful contrast? How is it that the success of the Master in gaining the popular ear, and not seldom winning the popular affection, was so much greater in the first than it is in the nineteenth century? The question is second to none in importance, and surely has a claim upon the attention of every earnest Christian. Because we are convinced of this, we have undertaken to suggest some replies to the inquiry. And let the reader distinctly understand that we are not vain enough to suppose that we can exhaust the subject; on the contrary, our ambition is merely to stimulate vigorous and prayerful reflection upon it.

In discussing the causes of Christ's success with the "common people," we feel that we shall have to compress into a small space what might with propriety bear large amplification; we must, then, content ourselves with the somewhat general statement, that the secret of his popularity and usefulness was owing partly to the truths he taught, partly to the manner in which he taught them. A few words, first, as to the former. While all his doctrines were fraught with power and utility to every age, there were some, as it seems to us, which were peculiarly adapted to arrest the interest of the toiling population who existed in his age. Look, for example, at his revelation of God's fatherhood. It was reserved for him to develop this great fact in all its glory. Ever and anon prophets and poets had a glimmering of the truth, but he alone filled out the bare outline which they had drawn. The idea of the Divine paternity was ever prominent in his teaching. "My Father," "Our Father," "Your Heavenly Father," were words constantly on his lips. He spoke not of Jehovah, or God, or the I am, but chose the more endearing title of Father. The attribute of Deity, which he loved habitually to bring into prominence, was neither power, nor wisdom, nor purity—sublime though each is—but love. By so doing he flashed a ray of light altogether new across the benighted moral vision of the world, and struck the key-note of a music which had not then reached its ear. The most enlightened Hebrew's conception of Jehovah included within it the notions of creatorship, kingship, and universal magistracy—no more. The people, Jewish and Gentile, usually had the most dwarfed ideas of God; and their theology in reference to him had an almost equal share of truth and error. With some he was a being of supreme indifference, far removed from all interest in the weal of man; one who, having set the wonderful machine of nature into motion, had retired into infinite obscurity; one who

"Sees with equal eye, as Lord of all,  
A hero perish, or a sparrow fall,"

With others he was a being of vengeance, delighting in the suffering of his creatures, ever ready to dart the thunderbolt of his displeasure at the weak and erring. Now, we cannot marvel that they who were burdened with such soul-depressing errors as these should hasten to the mountain-side or the temple-porch to hear with gladness the new Teacher, who disarmed God of the terrors with which superstition had environed him, and manifested him to them as a Father of infinite pity and matchless mercy. Nor was the impartiality of God, as taught by Christ, a less welcome doctrine to the people. Imagine a poor slave, who had been bought and sold as a piece of mere property, who could have no law for his protection in danger and redress under maltreatment, who was treated with habitual contempt by every Roman citizen, and who heard the Jew boasting that he and his nation alone were the objects of Heaven's care,—imagine such an one hearing the Saviour's invitations to rich and poor, learned and ignorant, bond and free, his tender solicitations to *all* the "weary and heaven laden,"—and it is not difficult to see how he would hearken with delight to the Son of Man as he thus spake.

There was, then, something—much—in the truths enunciated by Christ which attracted, like a magnet, the working-classes around him. It were easy to adduce many more exemplifications of this, but we must forbear. His manner of teaching had also greatly to do with his acceptance by the "common people." To wit, what incomparable wisdom marked his public instructions! Never were means so accurately adapted to accomplish a given end as were the methods by which he sought to impart his Divine messages. Every means was used in order to open the eyes of men to right views of God and humanity, earth and heaven. Nature, science, and art, were alike laid under tribute to his one great work of preaching the good news of the kingdom of God. "Without a parable spake he not unto them." The falling of a tower, the state of the weather, the growth of a plant, and the flight of a bird, were made subservient to his mission of moral education. Events the most solemn and incidents the most trivial were taken as texts for his discourses. At one time he begins with the destruction of a city; at another his starting-point is the introduction into his presence of an infant. Distinguished at once by eloquence and simplicity, it is no matter of astonishment that "all the people were very attentive to hear him."

But the grand charm of his teaching was consistency. He practised what he preached. He embodied his sermons. His whole life was a sublime commentary on his instructions. As St. John says, "The life," as well as the word, "was the light of men." There was an entire harmony between his doctrines and his deeds. Did he tell men to be sympathetic? He set them an example of it when he wept at the sepulchre of Lazarus, and supplied the wants of the wedding-guests at the village-feast. Did he command them to be self-denying? He led the way by a career of sorrow and grief in behoof of a fallen world. Did he exhort them to resist every assault of temptation? He showed them how by the victory of the lonely wilderness. Did he enjoin them to be impartial, accepting goodness and rejecting evil wheresoever found? He explained his meaning by his rebuke on one occasion of a crafty king, and on another of a bread-seeking crowd,—by his commendation of the aristocratic centurion, and his approval of the plebeian widow who cast into the treasury her two mites. All this gave him power—immense moral influence. When the multitudes saw the perfect agreement which ever existed between his words and his works, they contrasted him with the hypo-

critical Pharisee, who talked much but did little, and inwardly said, "Here at least is sincerity. The priests may call this Jesus of Nazareth a heretic, the lawyers may find fault with his creed; but he is genuine and true. None could live as he does, whose heart was not set upon the weal of the world."

We cannot but believe that these were some of the causes of our Master's success, and we are equally persuaded that to their too frequent absence in his followers may be attributed a large share of popular indifference to the Gospel. Has not the grand fact of a Father's love been too little insisted upon in many quarters? Have not some of us given a prominence to the kingship and creatorship of God, which should have been reserved for his paternal character? Have we not patronised the terrible too much, the alluring too little? Have we never forgotten that while the threat may alarm it is only the gracious promise that can secure trust and affection? Has not the hill of Sinai been pointed at when it would have been better to have led men to "lowly, mournful Calvary"? We fear this has been the case. Touching the wisdom of Christ's plan of teaching, there is room for instituting a contrast between his method and that of some of us. Though our best attempts must ever be immeasurably inferior to his, yet there is a holy skill in adapting our instruction to the peculiar circumstances and characters of our hearers, which we have not displayed as we might have done. Until of late the efforts of the ministry and the religious writers have been notorious for their inappropriate technicalities and lack of interest to man as man. Even now, if a preacher ventures out of the beaten track a little, even though he be perfectly correct in his general taste, there are not wanting ecclesiastical conservatives who begin to be alarmed for what they term "the dignity of the pulpit." And in respect of that consistency which invariably characterised Christ's cause, it needs not that the present writer should stop to prove how different has been the course of too many of such as have said, "Lord, Lord," but done not the things which he said. It is a fact patent to universal observation, that the grand obstacle to the progress of the Gospel in our land is that disparity between creed and conduct which too often renders religion a bye-word, and Christianity the synonym of hypocrisy.

We believe, then, that for the increased usefulness of the Church in bringing the people to their Redeemer, it is requisite that she study more closely the course which he pursued and adopt it. In the most discouraging circumstances it is our unspeakable consolation to know that the Gospel has lost none of its power, that its Divine Originator is as willing now to absolve the guilty as he ever was, and that the Holy Spirit, in answer to fervent prayer, may be bestowed upon us to-day as copiously as on the disciples in Pentecostal times. God is not straitened, it is only we who are neglectful of our duty. Let us but be faithful to our trust and there is no reason why the "truth as it is in Jesus" should not be accepted as heartily by the world as in years gone by. If Paul will but plant, and Apollos water, the increase will be given.

Here we might close. We feel, however, so deeply the importance of the subject which we have taken in hand, that we trust our readers will not grow impatient with us while we try to reinforce two of the considerations before adduced. One is this, we can hardly exaggerate the necessity for a full and frequent declaration, on the part of the Church, of God's paternal character. After the life and death of Him who was "the brightness of the Father's glory," the world is, notwithstanding, in

darkness concerning his love. Eighteen centuries have passed away and we may still say, "Oh, righteous Father, the world hath not known thee." As a recent English writer has said, "Nothing is so little known as the heart of God. Many can believe in a God afar off, but they cannot believe in God 'nigh at hand.' They can conceive God to have almighty power, infinite wisdom and justice, but they cannot give him credit for infinite affection. They know that a woman will light a candle and go into every hole and corner, stooping and searching, until she find that which was missed; but they have no idea that this can be a true parable of God's concern for his lost children. They are not surprised to find heart in my Lady Franklin; they are not surprised at any measures *she* may set on foot to recover the lost one; they are not surprised that the British and American Governments should be concerned to seek, and, if possible, to save Sir John and his crew. No one said, They are not worth the expense and labour of seeking, because they are few. Not far from a million pounds were sacrificed in this search. Besides money, good brothers were not found backward to expose their own lives to danger, in distant hope of finding and relieving their missing brothers. Have the English Government and people such a concern to recover their lost, and has God none? Better say that a drop contains more than the ocean, that a candle gives more light than the sun, that there are higher virtues in a stream than in its source, and that the creature has more heart than God. Otherwise confess that the Gospel is infinitely worthy of the heart of God; and never more imagine the Great Father to find rest, under the loss of his human family, in the consolation, 'They are nothing compared with my universe, they never will be missed.'"

This we believe. God's love is unknown to thousands. They have no idea of a Parent, whose affection infinitely transcends that of the best earthly friend, yearning over them in their sin, and longing to make them blessed. We cannot but think that if a correct knowledge of the Divine goodness were more generally diffused, there would be far less unbelief and indifference in the world. When rivers and streams are frozen up it is a difficult and protracted work to break to pieces the glassy surface with spades and hammers; but let the warm sun only shine forth, and it is not long before it melts the ice-bound waters. In like manner, the genial rays of God's love will subdue the heart and bow down the stubborn soul, when nothing else can. Therefore, whether in or out of the pulpit, he is the wise evangelist who strives to make the godless and careless realise the wonderful fact of a Father's infinite compassion and mercy. It was when the Lord turned and looked on Peter, that he went out and wept bitterly. Repentance was produced by that glance of reproving tenderness. Well wrote of one of our poets:—

"God came to me as truth—I saw him not;  
He came to me as love—and my heart broke,  
And from its inmost deeps there came a cry,  
'My Father! oh, my Father, smile on me.'"

We have only to add that with this faithful and habitual manifestation of the Divine affection must be combined that harmony between preaching and practice which was so illustriously displayed by our Master. Without it the most fervent prayers, the most skilful church organisations, and the most eloquent sermons, will be futile. This is our grand want to-day. We need religion displaying as much in the shop as in the sanctuary, in

work as well as in worship, not only on the first but on every day of the week. We require a piety which, like a spiritual alchemy, shall transform the common dross of life into the refined gold of godliness. We must have a Christianity which can be as holy in buying and selling as in praying and praising, which can convert the study and the studio into the house of God, and make the mart and the market as the gate of heaven. Until this is the case more usually than at present, our homilies will fall powerless upon the popular ear, our words of counsel will be "stale, flat, and unprofitable," and the pleader for Christ will seem to his hearers "as one that dreameth." Not so, however, if his conduct is at one with his creed. Let our lives be like that of our great Exemplar,—humble, but not servile; pure, but not ascetic; fervent, but not fanatic,—and we shall not be without a deep and abiding moral influence on our fellow-men. We are told that when a certain philosopher was labouring to convince his opponent that there was no such thing as the power of locomotion, the latter of the disputants immediately got up and walked. There is a lesson for us here. Let us do the same. While the sceptic denies, and the working-man doubts the power of Christianity to dignify and save, let the Church *walk* in the way prescribed for her by her Master. Personal holiness is the best of refutations to infidel scandal, and practical godliness is the most convincing evidence of revealed religion that can come under the observation of men. We have only to be earnest and consistent and success is certain. The servant that follows his Lord as closely as he can shall be neither barren nor unfruitful.

*Burnley.*

THOMAS R. STEVENSON.

## BRIEF MEMORIALS OF THE BAPTIST CHURCH AT KETTERING.\*

NEARLY two hundred years ago, in the evil days of Charles the Second, about two thousand clergymen of the Church of England resigned their livings rather than violate their consciences by submitting to the provisions of the Act of Uniformity. That act was passed in 1662, just about the time when John Bunyan, in his "den" at Bedford, was dreaming the Pilgrim's Progress, and John Milton, in blindness and obscurity, was meditating the Paradise Lost.

Among those who thus "suffered the loss of all things" for conscience' sake, was Thomas Maydwell, rector of Kettering. He had held the living about twelve years at the time of his ejection. After this event he preached for some time in his own house; and at length, in what year is uncertain, opened a meeting-house in the town capable of holding about 300 persons. For thirty years he continued, amidst much persecution, to labour faithfully and devotedly, as a Nonconformist minister, and died January 9, 1692, aged eighty-three years.

It was in these circumstances that the Independent Church at Kettering had its origin. The entry in the church-book, recording the formation of the church, is without date. It runs as follows:—"An account of those who are in church fellowship at Kettering, and have agreed to

\* From a paper read August 14, 1860, at the laying of the memorial stone of Fuller Chapel in that town, by Rev. James Mursell.

walk together according to the rules of the Gospel, under the ministry of Mr. Maydwell, pastor there." Then follows a list of 186 members from Kettering and the neighbourhood, including the names of "Mr. John Maydwell, pastor;" Thomas Webb and William Wallis, elders; Samuel Baker and John Barwell, deacons.

Mr. Maydwell was succeeded by Mr. Thomas Milway, somewhere between 1692 and 1694. During his brief pastorate, an event occurred which issued in the formation of the Baptist Church at Kettering. It is thus recorded in a narrative of the early history of the church, commenced by Mr. Brown, one of its subsequent pastors, and carried on by Mr. Fuller:—

"The Particular Baptist Church of Christ, in Kettering, Northamptonshire, was gathered in 1696, under the pastoral care of Mr. William Wallis, formerly a ruling and teaching elder in the then Independent Meeting in Kettering aforesaid. Some of the congregation having light into baptism, and submitting to it by Mr. Wallis aforesaid, having right to administering of it according to the word, being a teacher by the choice of the church he belonged to,—offence was taken on the account of it, and there being no appearance of an agreement so as to walk together, he required his dismission, which was granted as follows:—'Oct. 29, 1696. Mr. William Wallis, formerly a ruling elder in this church, taking upon him to be the administrator of baptism to some of the members of this church, against whom it was proved in a church assembly he had no right or power so to do, desired his dismission, which was granted him; and accordingly he was dismissed from being an elder and member in this Church of Christ.'

"The proceedings of the church," continues Mr. Brown's narrative, "not being approved of by several, as he had a right to administer the ordinance of baptism, as they gave him a right to teach amongst them; and his dismission being to no church of Christ, but as into the world, they discovered their dissatisfaction, and accordingly were in the like manner dismissed, as expressed in their church-book:—'Samuel Brigstock, Sarah Billing, John Wyman and Sarah Wyman, Anthony Graves and Jane his wife, all of them being Ana-baptists, and deserting the ministry and communion of the church in adherence to William Wallis; the church declared they were no more under its care and watch, but had removed themselves by their own causeless relinquishing the church.'

"Mr. William Wallis receiving such a dismission, and the brethren aforesaid, they embodied into a church, and made choice of Mr. William Wallis as their pastor."

The church thus constituted assembled for worship in Bayley's-yard, Newland Street. No records are preserved of the events or the duration of this first pastorate of the church; the sole fact of interest being that a sermon by Mr. William Wallis, from Gen. iii. 9, "Where art thou?" was the means of the conversion of Dr. Gill, then a lad of twelve years of age.

This fact proves that Mr. William Wallis was living in 1709, Dr. Gill having been born in 1697. It was probably about 1715 or 1716 that the first pastor of the church was succeeded by his son, Mr. Thomas Wallis. There is still preserved, in our oldest existing church-book, the fragment of a church-book older still, containing a list of twenty-three of the members of the church under Mr. Thomas Wallis, written, it would appear, by the pastor himself, to which are subjoined the marks or names of eighteen more, subscribed by their own hand. In the former list occurs the name of John Gill, who was baptized by Mr. Thomas Wallis, Nov. 1,

1716, and in the latter, that of John Brine, who seems to have joined the church a year or two afterwards. Both of these were natives of Kettering, the children of parents in humble life, and both rose to considerable eminence in their denomination, and indeed in the religious world. Gill appears to have been called to the ministry very soon after his union with the church. He preached for a year at Higham Ferrers, and in 1719 became the pastor of the church at Goat Street, Southwark, afterwards removed to Carter Lane, and, under Dr. Gill's successors, to New Park Street. He received the degree of D.D. from Marischal College, Aberdeen, in 1748, and died October 14, 1771. His works, which are more known than read, consist of his Exposition of the Bible, which displays immense and rare, though cumbrous, erudition, and very numerous theological treatises, devoted to the illustration or vindication of the higher system of Calvinistic divinity.

Brine was born in 1703; received his first religious impressions from a sermon by Gill, then a young man at Kettering; became pastor first of the church at Coventry, and then of that at Currier's Hall, Cripplegate, London, where he seems to have remained till his death in 1765. His numerous writings, chiefly controversial, show him to have been a divine of kindred sentiments with his friend and contemporary, Dr. Gill.

About 1722 or 1723, Mr. Wills, minister of the Independent Church, was dismissed from his office and membership for inconsistent conduct. Some of the members of the church, however, clung to him, and opened a meeting-house in Goose-pasture Lane. The deportment of Mr. Wills soon compelled even these his friends to discard him, and he was succeeded in the pastorate by Mr. Wilson.

Meanwhile, Mr. Thomas Wallis, the minister of the church in Bayley's-yard, died December 15, 1726. The church thus bereft, met with many discouragements and difficulties in the choice of a successor; and eventually the majority of Mr. Wilson's people having become Baptists, the two churches united on open communion principles. It is difficult to determine whether this union took place before, or immediately upon, Mr. Wilson's death. But just about this time Mr. Hanwell or Hennell, became the pastor of the united church. He came to Kettering in 1729.

Few transactions of importance are recorded during Mr. Hennell's pastorate, save the bequest by Mr. Job Davenport, who died in 1734, of an estate at Lutterworth, for the support of the ministry of this church, an endowment still enjoyed by the pastor for the time being. During the latter part of Mr. Hennell's ministry the church seems to have dwindled greatly, no members having been added from May 1744 to April 1752.

Mr. Hennell died in 1749, after a pastorate of more than twenty years, and was succeeded by Mr. Brown, who was ordained July 9th, 1752, Dr. Gill and Mr. Brine preaching on the occasion.

During the ministry of Mr. Brown, the annuity of £3, still received for the poor of the congregation, was bequeathed by Mrs. Seward, of Bengeworth, near Evesham. Her attention was probably drawn to this church through Dr. Gill, who was one of her trustees.

In 1765 the church recurred to the practice of strict communion, resolving that no members should thenceforth be received into the church until they had been baptized by immersion and on a profession of faith.

In 1769, the meeting-house in Goose-pasture Lane was sold, together with some other estates belonging to the church, and the late chapel was fitted up out of a warehouse belonging to Mr. Beeby Wallis, a trustee and member of the church, which, with a house adjoining, he made over to

the church, on receipt of the proceeds of the above-mentioned sale and certain other moneys at the disposal of the church for this purpose.

The prospect seemed now to be brightening before pastor and people. But in 1770, a grievous difference between them, arising from a mere trifle, broke their peace, and in spite of strenuous efforts after reconciliation on the part of the church, and by the friendly interposition of neighbouring ministers, terminated in the resignation of Mr. Brown, March 31, 1770. Mr. B. opened a meeting and formed a church in another part of the town, where he continued to preach until 1786.

Soon after Mr. Brown's resignation, Mr. George Moreton, a member of the church at Arnsby, was invited to supply the pulpit, and was eventually ordained pastor of the church, Nov. 20, 1771. The venerable Robert Hall, of Arnsby, delivered the charge to the minister from 2 Tim. ii. 15, and Mr. Hull, of Carlton, preached to the people from 1 Thes. v. 12, 13. These sermons were printed, and are still preserved.

Mr. Moreton laboured among his people until 1777, and would seem, from their conduct towards him in his affliction, to have won for himself in a large degree their respect and love. In the above-mentioned year his health failed. Every means was tried for its restoration, the church generously continuing their support to him for two years of almost total incapacity for work. At length, in August, 1779, he resigned his office, and the church was again left without a pastor.

Their thoughts were soon directed to Mr. Fuller, then pastor of the church at Soham, in Cambridgeshire. The delicacy and prudence of their conduct in reference to the matter might well furnish a model to churches similarly situated. "In a little time," says the record in the church-book, "we heard that Mr. Fuller, of Soham, was likely to leave his people. As Mr. Fuller's ministrations had always been peculiarly acceptable to us, we could not help wishing, if that should take place, he might be bestowed upon us. But as Mr. Fuller was a settled pastor, we could not think it right or lawful for us to do anything to influence his removal; and, therefore, we trust in the uprightness and integrity of our hearts, studiously avoided doing anything which might have such a tendency, but contented ourselves with only making private inquiry respecting the report." At length, after much anxious and prayerful deliberation and real conflict on the part of Mr. Fuller, and much prudent and patient waiting on that of the church, Mr. Fuller accepted their invitation, and was publicly set apart to the pastoral office amongst them, Oct. 7, 1783, Mr. Hall, of Arnsby, and Mr. (afterwards Dr.) Ryland preaching on the occasion.

With the pastorate of Mr. Fuller we enter upon a part of the history of this church which is familiar to all; a part of its history which is indeed part of the history of the Baptist denomination, and even of the Christian Church. Our sketch may, therefore, rightly become even more cursory than heretofore. To eulogise the man whose praise is in all the churches would be but impertinence. To tell of the extent of his labours, of the value of his works, of the massiveness of his powers, of the abiding influence of purification he has exerted upon modern theology, would be but to rehearse what all know well already. We confine ourselves, therefore, to a brief notice of the principal incidents in his pastorate which immediately affect the condition of this church.

In the summer of 1786, it was found necessary to enlarge the chapel, which was done at an expense of about £130, defrayed by the congregation.

In 1792 is recorded the death of Mr. Beeby Wallis, twenty-four years a deacon of the church. "He was a man," writes Mr. Fuller in the church-book, "greatly respected and beloved in the church. He had always been a great blessing to them, but especially during the time that they were destitute of a pastor." In the subsequent part of the same year the Baptist Missionary Society was formed in the house of Mr. Wallis's widow, Mr. Fuller becoming and continuing till his death its devoted and indefatigable secretary.

In 1805 the chapel was a second time enlarged, the expense of the alteration being again borne by the congregation.

On Sunday, May 7, 1815, Mr. Fuller died, after a laborious and faithful ministry of thirty-two years. His funeral sermon was preached by Dr. Ryland, from Rom. viii. 10, a text selected by Mr. Fuller himself; and Robert Hall delivered the funeral oration. A tablet was erected by the church and congregation to the memory of their revered pastor, bearing the following inscription:—"In memory of their revered and beloved pastor, the Rev. Andrew Fuller, the church and congregation have erected this tablet. His ardent piety, the strength and soundness of his judgment, his intimate knowledge of the human heart, and his profound acquaintance with the Scriptures, eminently qualified him for the ministerial office, which he sustained amongst them thirty-two years. The force and originality of his genius, aided by undaunted firmness, raised him from obscurity to high distinction in the religious world. By the wisdom of his plans, and by his unwearied diligence in executing them, he rendered the most important services to the Baptist Missionary Society, of which he was the secretary from its commencement, and to the prosperity of which he devoted his life. In addition to his other labours, his writings are numerous and celebrated. He died May 7, 1815, aged 61."

On the decease of Mr. Fuller, the Rev. John Keen Hall, who had for some time acted as Mr. Fuller's assistant, became the pastor of the church. Mr. Hall was born at Arnsby in 1786, being the grandson of the elder Robert Hall, and nephew of his more celebrated son. His ministry continued, chequered by vicissitudes of joy and sorrow, till 1829, on the 18th of April of which year it was unexpectedly cut short by his death, at the early age of 43. Few men of equal mark seem to have left behind them scantier written memorials than Mr. Hall. The best testimony to his excellence is found in the unanimous witness borne to the nobility of his character and the loftiness of his powers, and in the reverent affection with which his memory is cherished by all who knew him who were able to appreciate his worth. The church and congregation expressed their sense of his excellence, and their loss, by the erection of a tablet, with the following inscription:—"This tablet is erected by the church and congregation as a tribute of affection to the memory of their late pastor, the Rev. John Keen Hall, M.A., who died April 18, 1829, aged 43 years. Endowed with a clear and vigorous understanding, a glowing and vivid imagination, and great sensibility of heart, his perception of truth was quick and comprehensive, his illustrations perspicuous and appropriate, and his enforcement of it earnest and affectionate. In the prime of life, surrounded by every domestic blessing, beloved by the people of his charge, and in the prospect of increasing usefulness, he died, supported in his last moments by the truths he had faithfully preached to others."

After an interval of more than a year, Mr. William Robinson, then a student at Bristol College, was invited to the vacant pastorate. He was

ordained October 21, 1830, the services being conducted by the Revs. J. Robertson, Walter Scott, T. Toller, W. Anderson, W. Gray, and J. P. Mursell.

The principal incident affecting the condition of the church during Mr. Robinson's pastorate was the recurrence to the practice of open communion, which was effected by a resolution passed in 1847. As Mr. Robinson still lives, in the vigour of his powers, and with many years, I trust, of honourable and fruitful toil yet before him, taste forbids me to dwell on the characteristics of that instructive and stimulating ministry which for twenty-two years he exercised here. The most conclusive demonstration of its value is found in the growth of the church under his care, and the condition of prosperity in which he resigned it. More need not be said than that, receiving the church from such predecessors, he left it in a position worthy of its history.

In May, 1852, to the grief of his people, but in obedience to what he held to be the call of duty, Mr. Robinson removed to Cambridge, where he still labours with an honour and a success in which none more affectionately rejoice, and for the increase of which none more earnestly pray, than the members of that church which he served so faithfully and so long.

The present pastor was publicly set apart to his work March 30, 1853, the principal parts of the service being borne by the Revs. Dr. Gotch, T. Toller, J. P. Mursell, and W. Robinson. He desires, on this public occasion, to bear his simple but grateful testimony to the steadfast kindness with which for seven years this church has encouraged and helped him in his efforts, bearing with his manifold infirmities, sustaining him in all his labours, and showing itself at all times ready for every good work. Most heartily can he adopt as his own the words with which his predecessor resigned his charge:—"I shall ever regard it as among the great blessings of my early life to have been brought from the academy to a church exhibiting so much religious intelligence, so much conscientiousness, candour, simplicity, and steadfastness, as did the church at Kettering." May God grant us grace, dear friends, from this day to give ourselves more unreservedly to his service, looking with more humble consciousness of dependence for that blessing without which we shall but "labour in vain, and spend our strength for nought." "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!"

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## MEMOIR OF JONATHAN DAWSON, ESQ., WATFORD.

BY THE REV. DR. THOMAS, PONTYPOOL COLLEGE.

"THE memory of the just shall be blessed." It is right and proper that the names of those who have pursued a long course of private and public usefulness should be rescued from oblivion; and that their "work of faith, labour of love, and patience of hope in the kingdom of Jesus Christ" should be faithfully recorded by their friends and contemporaries, and be preserved as an example and encouragement to their successors who enjoy the happy results of their labours and sacrifices in the cause of the Redeemer. To many of the younger members and officers of Baptist churches in and about London, the name of Mr. Jonathan Dawson may be unknown;

but during the greater part of the last half century, few of our elder men occupied a higher position, or commanded more general respect and confidence for piety, intelligence, and active zeal.

He was born at Portsea on the 2nd of January, 1784. For nine years he was an only child, and distinguished by his rapid growth, quiet manner, and virtuous disposition. Like Timothy, he was blessed with the example and instructions of a pious mother and grandmother, who carefully brought him up "in the nurture and admonition of the Lord," and thus prepared him for future service in the Church of God. His grandmother's last prayer for him was, "The Lord mark him with his grace." In early youth, in order to avoid the press-gang, he joined the Portsea Loyal Volunteers, and is said to have excelled in the military exercises. To a youth of so gentle a disposition, this could not have been a congenial employment; nor does it appear that he imbibed much of the war spirit which, at that awful crisis of national affairs, prevailed throughout this country. The danger of invasion was then imminent; and, unlike the absurd panic out of which the present volunteer movement has sprung, the alarm of the nation was justified by the open declarations and hostile measures of the French Government. Young Dawson, however, was not enamoured of the military system, nor of a soldier's life.

Having been already well educated in various schools, he evinced a decided predilection for the scholastic profession. In the year 1800, when only sixteen years of age, he went up to London, and engaged himself as an assistant to a schoolmaster. There he at first attended the ministry of his uncle, the Rev. Thomas Cannon, who was chaplain to the Countess of Huntingdon. But a change soon took place in his views, which led him to form new religious connections. He went with a friend to Keppel Street to hear the popular and eccentric Mr. John Martin, whose church at that time was one of the most flourishing in the metropolis. He could not have been quite ignorant of the principles of the Baptists, as an uncle was a deacon of the Baptist Church at Portsea; but under the ministry of Mr. Martin, the ordinance of baptism became the subject of particular examination, which resulted in his joining the church in Keppel Street in the year 1802. After a short time, he opened the school which he kept for more than fifty years in London. His house, 36, Hunter Street, was built for him; and it stood alone in the midst of a green field, extending from Brunswick Square to the New Road. He was well qualified, morally and intellectually, for his great work: and it is not too much to affirm that his establishment, which is still carried on by one of his sons, has been an incalculable blessing to large numbers of persons in town and country for upwards of half a century. Many successful and eminent men, in all trades and professions, not excepting the Christian ministry, have been indebted to that school for the training of their minds, and the formation of their character; and very many of them have, in the most honourable way, testified their sense of obligation to their old teacher, and their veneration for his high character. He launched into life under considerable disadvantages; and, in his early years, his struggles were numerous and severe. Domestic sorrows and bereavements came upon him in rapid succession. The discipline was beneficial. It taught him wisdom, circumspection, sympathy, self-reliance, and habitual confidence in Divine Providence. His attachment to the work of teaching the young was strong and enthusiastic; and this, joined to the higher motives of religion, carried him through all the difficulties and trials which attended his unaided efforts.

In the church at Keppel Street he proved himself an active and consistent member. At a time when the Sunday-school system was in its infancy, he established a school in connection with that church, and ever afterwards evinced the liveliest interest in the religious education of the young. Nowhere did he appear more at home than in the Sabbath-school, never more in his element than in addressing little children on the love of the Saviour and the importance of eternal things.

During Mr. Martin's illness, a singular discussion arose in the church at Keppel Street about the right of any but the pastor to administer the Lord's

Supper. On this point a part of the church maintained the views of Dr. Gill, as stated in his *Body of Divinity*. Mr. Dawson took the opposite side, and replied to the doctor's arguments in an able article in the *Baptist Magazine*.

On the retirement of the old pastor, the Rev. George Pritchard, of Colchester, was elected to the pastorate, contrary to the wishes of a large and respectable minority of the members of the church. This led to a peaceable and friendly secession. Such a step must have been very painful to many minds; but much good feeling was manifested on both sides. By the advice of their mutual friend, Mr. Ivimey, and with the sanction of Dr. Newman, Mr. Griffin, and other good men, the dissentients formed themselves into a new church, and met for several years in a large room in Burton Street. Thirty-one members, including Mr. Dawson, and Mr. Stephen Keene, who was an influential deacon and preacher, received an honourable dismissal from Keppel Street. The new church was formed, with interesting public services, on September 17th, 1817. Mr. Dawson then acted as secretary, and in the following year was appointed a deacon. This office he held most efficiently till his removal to Watford in 1851. The careful and copious records written by his pen during an official connection of about thirty years with that church, are well worthy of preservation. At Watford he was re-elected to the deacon's office, which he held till his death. He evinced his activity and public spirit in connection with the formation, management, and support of various denominational and general institutions. He long laboured to sustain the operations of an important literary institution in his neighbourhood in London. The Brunswick Square Branch of the Bible Society was formed at his house in 1813, and to his constant and persevering efforts it was mainly indebted for its progress and usefulness. We also find his name as secretary to the Baptist Loan Fund, which, I presume, was the origin of the Building Fund; a member of the Committees of the Widow and Orphan's Society, the Baptist Itinerant (Home Missionary?) Society, the Baptist Irish Society, Stepney College, &c.; and one of the delegates of Dissenting congregations, in which capacity he represented the church at Henrietta Street for about thirty years, embracing periods when that body displayed far more life and energy than it has recently done.

The church formed at Burton Street, as already stated, occupied its new chapel in Henrietta Street, Brunswick Square, in 1821. It subsequently experienced remarkable vicissitudes, and Mr. Dawson was, under God, its chief supporter and ablest guide in all its troubles and perils. Mr. William Belsher, formerly of Worcester, was the pastor. He was joined in the new chapel by Mr. Edwards, as co-pastor, who came with a number of dissentients from Little Wild Street. The two pastors did not long co-operate harmoniously. The younger with his adherents withdrew to Burton Street, and Mr. Belsher remained at Henrietta Street. His ministry was not very successful, and he resigned in 1825. The cause was now reduced to a very low state. Oppressed with a heavy debt—the congregation scattered—the number and resources of the members diminished, the church would probably have been broken up, but for the steadfast faith and self-denying liberality of Mr. Dawson, aided by a few brethren of a kindred spirit. After about two years, they were reinforced by a large secession from Eagle Street. The union proved a cordial and happy one. This event, with the settlement of the writer over the united body in 1828, produced a great change in the spiritual and pecuniary condition of the church, which continued to enjoy a good measure of peace and prosperity till the removal of the pastor to the college at Pontypool in 1836. During this pastorate of eight years, Mr. Dawson "used the office of a deacon well," and exhibited the admirable traits of his character among earnest and faithful fellow-labourers, most of whom he has now joined in glory.

His influence was of great value in harmonising discordant elements, reconciling differences, maintaining church discipline, and encouraging general activity and liberality in the service of Christ. He faithfully continued at his post under the ministry of successive pastors—Messrs. Salter, Young, Hoby,

and Shepherd—until age and failing health required relaxation from business and a residence in the country. In his comparative retirement, however, he was by no means inactive. He was attentive to his official duties at Watford; paid weekly visits to his loved school in London; and, as he had been most of his life an occasional preacher of the Gospel, he had frequent opportunities of serving the churches at St. Albans, Hemel Hempstead, Rickmansworth, Chesham, &c. At the last-mentioned place he preached a few weeks prior to his decease. He died May 8th, 1860, in the seventy-seventh year of his age, leaving a wife, three sons, and four daughters to mourn their loss. He was buried at the cemetery at Watford, by his pastor, the Rev. Mr. Bailbache; and the inhabitants of the town generally testified their respect and sympathy, by closing their shops on the day of his funeral.

If the brief detail now given of the leading facts and incidents in the long life of this good man do not possess much interest to some readers, they will doubtless awaken profitable reminiscences in the minds of a large number of Christian friends, who witnessed his virtues and were animated by his holy example. His *moral conduct* was always without reproach and above suspicion. His *piety* was everywhere conspicuous; and the devoutness of his spirit was apparent in his constant attendance on public worship, in his habitual study of the Divine word, and in the humility and fervour of his prayers in the family, in social gatherings, and in the meetings of the church. He could be cheerful as well as grave in the ordinary intercourse of life; but his most intimate friends probably never heard him utter a sentiment incompatible with reverence for the Deity, or the authority and sacredness of his word. He was incapable of using the words of inspiration, as too many do, to give point to a joke and pungency to wit. His *doctrinal views* were not precisely those which prevailed under the ministry of his venerable pastor at Keppel Street. They were rather below than above the common standard of modern Calvinism; but no man held with a firmer grasp the fundamental truths of the evangelical system, or relied more implicitly on the grace of God and the merits of Christ for salvation. His conversation and correspondence bore, in a high degree, "the savour of Christ." He often expressed strong confidence in God's promises and the efficacy of prayer, especially in relation to the religious training of the young. He accepted without reservation the words, "Train up a child in the way he should go, and when he is old he will not depart from it," and never seemed to doubt the ultimate conversion and salvation of his own children. Next to religion, nothing appeared to him of greater importance than the intellectual culture of the rising generation; and he was frequently heard to say that he had no wish to see his children engaged in any other pursuit than that of teachers. His wish in this respect has been almost literally accomplished; for all have more or less followed their father's steps, with the exception of his eloquent son George,\* who has chosen a higher order of teaching in the pulpit and lecture-room. His *liberality* was peculiarly exemplary: his munificence to the church and to the poor led many to suppose that he was much richer than he really was; and it might often be said of him, as of the churches of Macedonia, that he gave according to his "power, yea, and beyond his power." In the relations of domestic life, he was worthy of imitation as a husband, a father, and a master. In the government and duties of home, the writer has rarely witnessed a happier combination of wisdom and gentleness, firmness and affection, piety and love. Lastly, *conscientiousness and decision* marked his character in an eminent degree. From honest conviction he was a Dissenter and a Baptist, while he ever held out the hand of Christian fellowship to all believers. Nor did he, like some, grow conservative or lukewarm in his old age. Indications of conformist sympathies in the late minister at Watford greatly troubled him: and the last communications the writer received from him, a few months before his death, were written on purpose to express his thorough sympathy with progressive reform, and the operations of the

\* George Dawson, Esq., of Birmingham.

Society for the Liberation of Religion from State-Patronage and Control. Such was the man. Of course he had his failings like other good men; but they were not of such a nature as to demand any notice in this brief memorial. They were the infirmities of a noble man who consecrated himself to the service of the Redeemer, and made the glory of God the chief end of his existence.

The end of this man was peace. His last illness was short, but his sufferings were severe. He earnestly prayed for patience, and was enabled to exercise it to the end. He never complained, and was grateful for every attention. His complaint, acute pneumonia, allowed but little conversation, but he was evidently much engaged in silent prayer. He greatly enjoyed the prayers of several friends who came to see him. His soul found great consolation in the 23rd and the 46th Psalms. He dwelt on many other portions of the Word of God as peculiarly precious and consolatory; such as, "I am the good Shepherd," &c. "I know that my Redeemer liveth." "Come unto me all ye that are weary and heavy laden and I will give you rest." "There remaineth a rest to the people of God." "Let me die the death of the righteous and let my last end be like his." "Now, Lord, lettest thou thy servant depart in peace." "Lord Jesus, receive my spirit." The last afternoon before his departure, feeling that his end was near, he shook hands with several of his family; and, sending his love to those who were absent, said, "May we all meet in heaven!" A few moments before he expired, his son George said to him, "How is it with you?" He replied, "Safe!"—laid his head down on the pillow, and passed away!

"So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore."

## UNPUBLISHED LETTERS FROM THE REV. JOHN NEWTON TO THE REV. DR. RYLAND.

(Contributed by J. E. Ryland, Esq., Northampton.)

No. III.

April 16, 1792.

DEAR AND REV. JOHN,—Your letters were forwarded yesterday as you desired I hear Dr. Erskine is very ill. When Mr. Booth was with me, I put a case to him nearly as follows:—

*I.* Suppose, sir, it had happened that you had supplied for a month at Bristol, instead of Mr. Ryland; and that the consequence had been to you, as it probably would, an invitation to become their pastor? Do you think you would have accepted it?

*He.* That is a close question, indeed! I have not learning enough to superintend the academy.

*I.* I believe, sir, most people suppose that your learning may be at least equal to Mr. Ryland's.

*He.* Perhaps I may have read more than he; but I do not pretend to much of what is commonly called learning. However, (being pressed a little,) he added, I do not think I could have easily removed.

*I.* Why, sir, if the general interests of the Baptists require such a sacrifice from the church at Northampton, it might perhaps have deserved it from the church in Rosemary Branch, &c., &c.

So much for our dialogue. I confess I have not so compassionate a spirit as to take a thorn out of another man's foot, upon condition of thrusting it into

my own. I may pity a destitute family, but I am not bound to forsake my own family, in order to provide for it, though the persons in that house might be better and more useful than any in mine. But still, as they say, home is home.

If the Lord really calls you to Bristol, go in his name, and he will be with you. But I advise you to be very sure of the *if* before you stir. I think your own comfort, and that of your people at Northampton, are too important to be put to a hazard. Nor can I see why your church at Northampton is of much less consequence than a church in London.

Should you stay where you are, the invitation and your refusal will probably endear you to your flock. It will at least give them such a proof of your affection and integrity as they ought never to forget.

Mr. Foster has likewise had a trying call to the living of Clapham. He was named to it in Mr. Thornton's will, and it is now vacant. But he has refused it, rather than move from his present line of service; though, by so doing, he has refused between six and seven hundred pounds per annum.

I say again—Go, *if* it be your duty. But be first well determined in your own mind.

I have not time for more than my love to Mrs. Ryland.

I am, sincerely yours,

OMICRON.

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No. IV.

*April 30, 1792.*

DEAR SIR,—I sent Mr. Booth's letter and my own, as soon as I received them on Saturday. This morning he breakfasted with me, and read me the two which I now enclose.

He will write to you. For myself I have nothing to say farther to what I offered in a general view. I think the removal of ministers from places where they are acceptable and useful, is often hazardous; but not always improper. There are some situations to which a young man cannot be supposed competent, and he must, therefore, serve an apprenticeship in an inferior post, till age and experience have qualified him for one more important. Mr. Booth says, that if you consult only your personal ease and comfort, you will stay where you are, for you will probably meet with more difficulties and exercises at Bristol; but if you regard the good of the whole, and the fairest opportunity of preventing evil, and promoting the common cause, you must and will go. Of this he is a better judge than I; but you must, at last, judge for yourself.

I give you full credit for the simplicity and disinterestedness of your views, and your desire to do the Lord's will; and, therefore, I believe he on whom you depend and whom you wish to please, will guide your determination to that which is right. When our hearts are upright he will permit us to make no mistakes but what he will overrule for good.

If the assistant in the academy should be a better classic scholar than yourself, I see not any harm, provided he be humble and peaceful. You would probably be his superior in general and more useful knowledge.

I neither advise nor dissuade, but I seem to expect *you will go*. If you do, may the Lord go with you and bless you.

You need not apologise for Mr. Harris's expression. Undoubtedly the interest of the *Gospel* is as much the interest of Christ among the Baptists as in any other denomination.

With love to Mrs. Ryland, and sincere prayer for your guidance,

I remain, your affectionate friend and brother,

JOHN NEWTON.

Poor Northampton! and poor Omicron, if you are away when he goes there.

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## HALF-HOURS WITH MY SUNDAY SCHOLARS.

## I. THE PASSING AND THE PERMANENT.

“Heaven and earth shall pass away, but my words shall not pass away.”—*Matt. xxiv. 35.*

I. ONE day, a father was walking in his garden, with his two children, admiring the flowers. A choice rose-bush, in luxuriant bloom, chiefly engaged their attention, and gave them greatest pleasure. “Father,” said Albert, “how good God is to send us such beautiful flowers!” “Yes,” replied the father, “God is good to create for our enjoyment so much beauty and fragrance. But see how He employs this rose-bush to teach you another lesson also! Look at the hundreds of petals scattered around by last night’s storm! In a few days, my dear children, all those flowers you now admire will be like these withered rose-leaves. The foliage of the tree will presently fade. And the winds will whisper among the naked twigs, ‘*Heaven and earth shall pass away.*’”

What a rich, glorious sunset we had last evening! As the bright orb approached the west, his splendour, which had been fiery and fierce during the day, grew more and more subdued, till at last he sank beneath the horizon, and was lost to view. The clouds, some in heavy masses, others light and fleecy, assumed a thousand tints of beauty, as if an angel had touched them with a brush dipped in colours all divine. Gradually, the glory paled, and daylight died out, and the black pall of night was thrown over all the earth; and the last thing which seemed visible was the inscription on every hill-side and valley and plain—on every flower and blade of grass—on the bosom of every lake and on every wave of the rippling sea, “*Heaven and earth shall pass away.*”

I was reading the other day a book called “The Illustrated Book of Costume; or, Annals of Fashion from the Earliest Period to the Present Time.” It is an amusing and instructive work, containing, besides the descriptive letterpress, many pictorial representations of dress. It furnishes an account of the fashions of the earliest nations of antiquity—of the Assyrians, the Egyptians, the Jews, the Persians, the Chinese, the Greeks, the Romans, the Germans, and others whom I do not now remember. There is, moreover, a history of the changes in dress in our own country, from the age of the Druids down to the present day. I have not time to describe any of these costumes; and if I were to do so, unless I could accompany my words by pictures, speaking at once to the eye and the ear, you would not understand me. But as I read page after page, and marked how one style of garment gave place to another, I thought I saw a foreshadowing of the period when “*Heaven and earth shall pass away.*”

A few weeks ago we went to Warkworth; and a very pleasant excursion it was. We strolled along the banks of the Coquet, explored the Hermitage, and mounted the Castle-walls. What a different aspect, however, those walls present now from that they presented to the Claverings, the Percys, and the Umfranvilles of olden times! Then they were a defence and a glory. Now they are broken and roofless, fast crumbling to dust. Every year witnesses their rapid decay. And all the year long they say to all who see them, “*Heaven and earth shall pass away.*”

I once knew a fine, intelligent little boy, who was the pride of his father, and the joy of his dear mother’s heart. He was a strong, bright, gleeful

child. His laugh rang in the house like merry bells. There was in him the promise of a great and good man. But one night death came to the side of his bed, and put his cold hand upon his heart, and froze up the streams of life; and his ruddy cheeks grew pale, and his bright eyes sightless; and his friends put him into his coffin, and lowered him into the dark grave. I went not long ago to see the spot. A granite stone is at his head. White flowers were blooming over him. And it seemed as if a voice from the spirit-world fluttered about the place, ever saying, "*Heaven and earth shall pass away.*"

And these, my young friends, are the words of Scripture. It tells us that there shall come a time when all seas and rivers shall be dried up—when all cities and towns, and every human habitation shall be thrown down—when all flowers and herbs, and the trees of the forest shall wither—when there shall be neither sun, nor moon, nor stars—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and its works shall be consumed by fire—when "*Heaven and earth shall pass away.*"

II. But there are some things that shall remain, and among them are the words of Jesus Christ: "*My words shall not pass away.*" What are the words of Jesus Christ? I answer, all the words of doctrine, and invitation, and encouragement, and promise, and warning, and threatening in the Bible; especially the words which he spake when he was upon earth: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." These are Christ's words; and the following: "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It was Jesus who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." To Him also we are indebted for that precious text, "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." Remember, too, that He said, "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Now, these words, and all others that Jesus has spoken, either Himself directly, or indirectly through His servants, must remain. He has not spoken in ignorance. Your words often pass away because you speak them in ignorance of what shall take place in the future. "I am going with mamma to London," said a little girl to her friend one day; "and I shall see the Crystal Palace, and the Zoological Gardens, and the British Museum, and the Houses of Parliament, and Westminster Abbey, and the Tower, and St. Paul's, and all the fine sights." A few days after, that little girl sickened and died, and, instead of going to London, she was conveyed by angels up to heaven. Never speak positively of to-morrow, inasmuch as you know not what a day may bring forth. Jesus, however, knows the end from the beginning. All things, past, present, and to come, are before His eyes. Nothing can happen with which He has not been acquainted long. He knows that all He has said must come to pass. Hence He could affirm, "*My words shall not pass away.*"

Again, Jesus has spoken in sincerity. He means what He says. Men often make promises they never mean to fulfil, and they threaten when they never mean to punish. Many children are fond of jesting, as they call it—saying

what they know to be false, promising what they have no intention to perform. "Tom Smith," said a boy, one day, to another boy, who was spinning his top in the street, "I'll give you a dozen marbles for that top, if you'll come to our house for them." "Agreed," said Tom, "I will;" and off he went to exchange his top for a dozen marbles. When they reached the house, the boy who had proposed the exchange ran in, and shut the door, shouting, "I don't want your top. It's all a jest; it's all a jest." And Tom had to return in disappointment. Jesus Christ never jests. All His words are spoken in earnest. He means to love children who seek Him, and give Him their hearts. He means to pardon your sins, if you repent of them and believe in him. He means to make you happy here, and to take you to heaven when you die, if you become His followers. And He means to punish for ever all who disobey His commands. He does not say one thing and intend another. His "*words shall not pass away.*"

Jesus never changes His mind. You can never depend upon some people, because they are so fickle. "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not." But nothing can induce Christ to alter His purpose. You could sooner bend the largest tree that ever grew in the forest, or turn the strongest river that flows into the sea, or put out the light of the sun at noonday. He is the same yesterday, to-day, and for ever. He is of one mind, and none can turn Him. His "*words shall not pass away.*"

Remember, also, that Jesus Christ can fulfil all He has said. "You will be sure to get that work done for me by Friday night," said a gentleman to a tradesman whom he had employed to make some furniture. "Yes, sir; you shall have it without fail." Friday night came, and Saturday night, but not the furniture. On Monday morning, the gentleman called on the tradesman at his office, and asked him why he had not been as good as his word. "Oh, sir," he replied, "I am as grieved as you are. When I promised to let you have the things by Friday night, it was my full intention to perform my promise, and there was every probability of my being able to perform it; but the morning after I saw you, my workmen all struck for wages, and so I have not completed the order." The Lord Jesus has all power in heaven and upon earth. No one can hinder Him from accomplishing His will. His "*words shall not pass away.*"

Consider, once more, that Christ always has brought His words to pass. Some people talk much, but do little. They deceive strangers, but not those who know them. The simple and unsuspecting may expect great things from them; but prudent persons indulge no hopes, and suffer no disappointment. The words of Jesus have never been broken. He told the centurion that He would heal his servant, and he "was healed in the self-same hour." He assured the woman who had an issue of blood that her faith had made her whole; "and the woman was made whole from that hour." The ruler of the synagogue lost his daughter by death. Jesus went to the house, and said unto her, "Damsel, I say unto thee, arise; and straightway the damsel arose and walked." A certain father came unto Him one day in great agony, to ask His sympathy and help on behalf of his only child, who was possessed of a devil. "And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father." To the penitent thief on the cross He said, "Verily

I say unto thee, To-day shalt thou be with me in Paradise;" and that night Jesus and the ransomed sinner were together in glory. He promised, the last thing before He left this world, that He would pour out his Holy Spirit on the disciples, and on the day of Pentecost He fulfilled His word. "All that the Father giveth me," He says, "shall come to me; and him that cometh to me I will in nowise cast out." Millions of sinners, on the strength of this saying, have sought salvation from Christ, and not one has been disappointed. Dear young friends! if you come to Him, He will not disappoint you. What He has done is a proof of what He will do. His "*words shall not pass away.*"

Many of you, I fear, are thoughtless and wicked. You love play, and dress, and bad habits, and companions, more than you love Jesus Christ. Pray to God, my children, that He would renew your hearts by His Holy Spirit. Take with you words, and, approaching God, say—

"Now, in our early days,  
Teach us thy will to know;  
O God, thy sanctifying grace,  
Betimes, on us bestow.

"Our hearts, to folly prone,  
Renew by power divine;  
Unite them to thyself alone,  
And make us wholly thine."

"Ask," said Jesus, "and it shall be given you." "Heaven and earth shall pass away, but my words shall not pass away."

*Newcastle-upon-Tyne.*

W. WALTERS.

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## Rebels.

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*On the Causes which have Retarded the Progress of the Reformation.*  
By Rev. W. MACKRAY. *Blackwell Prize Essay of 1860.* Marlborough and Co.

It would be difficult to exaggerate the interest, the importance, and the difficulty of the problem, to the solution of which the volume before us is devoted. It may be briefly stated thus. At the outset of the Reformation, its doctrines spread with marvellous rapidity. A single generation witnessed its triumphs over the northern half of Europe. Then its progress was suddenly arrested. Since the death of Melancthon, the boundary line between Catholicism and Protestantism has remained unchanged. Those states which became Protestant during the life-time of the first Reformers, remain Protestant still: but those which rejected the Reformation, reject it still. Even over areas so limited, and among populations so small as the Swiss Cantons, this law holds good. Berne, Zurich, and Geneva received the doctrines of Zwingle and Calvin, and they retain them. Lucerne, Unterwalden, and the Vallais, adhered to the old faith, and still do so. Yet they are members of the same confederation, speak the same language, are governed by the same laws, and their frontiers cross and intersect one another in all directions. How is this to be accounted for?

In dealing with this question there is one fact which ought to be taken into

account, but which is often overlooked. Whilst the territorial extent of the two creeds has remained unaltered, their relative influence has greatly changed. The power, wealth, and general prosperity of Catholic Europe have steadily declined; of Protestant Europe as steadily risen. Spain, Austria, Italy, and France, were then pre-eminently THE GREAT POWERS of Europe, and amongst these Spain exercised an unquestioned supremacy. Spain is now "nowhere;" Austria, which came second in rank, only maintained her position by the annexation of Protestant Bohemia and Protestant Hungary; she has long been decrepid, and now totters to her fall. The republics and kingdoms of Italy have dwindled into insignificance. In France, the paralysing effects of Catholicism have been kept in check by the counteracting influences exercised first by a strong Protestant party, and then by a yet stronger infidel party; whilst every thoughtful observer will admit that the destinies of that great nation still tremble in the balance, and her future fortunes are terribly uncertain. Meanwhile, the people of Protestant Europe have risen to a commanding position of which they gave no promise prior to the era of the Reformation. In energy, intelligence, wealth, morality, and political influence, they have immensely outstripped their rivals in the race.

Whilst this fact relieves the problem of some of its incidental difficulties, it leaves the main question untouched. Mr. Mackray's essay contributes some valuable suggestions towards its solution, but it is too superficial, fragmentary, and incomplete, to meet the requirements of the case. Its great defect we take to be, that, instead of interrogating history as to the causes which really have retarded the progress of the Reformation, he has pursued the easier course of inquiring what causes might be supposed to have done so. He does not inquire what has been, but what might have been. Had he pursued the historic method, had he reared his argument upon a historical basis, he could hardly have assigned so important a position to the Council of Trent, and would certainly have devoted far more space to a consideration of the effort of persecution. No one could conjecture from this book that, in Spain, Italy, and France, the doctrines of the Reformation had once seemed to contend with those of the Papacy on no unequal terms, and that the victory was only decided by a war of extermination waged against the professors of the purer faith, who were ruthlessly murdered wherever they were found. Mr. Mackray does indeed allude to this, but in the most cursory manner. The following is the only passage in which he speaks of it.

"There is one other consideration to which we must advert before concluding this portion of our subject. We have already alluded, more than once, to the fact that, in prosecuting her hostility to the doctrines of the Reformation, the Papacy sought, and in various countries of Europe obtained, the aid of the civil power. And this fact—the persecution of Protestants—the forcible suppression of heresy and the extermination of heretics, by the aid and under the authority of the civil powers, might be stated and dwelt upon almost indefinitely as a *distinct* and *dismal cause* by which the progress of the Reformation has been *retarded* in one part of Europe, and altogether *extinguished* in another. Of the *fact* itself there can be no doubt. If men had been permitted to think for themselves as rational and responsible beings; if an appeal had been allowed to reason and the Word of God, the doctrines and principles of the Reformation would have assuredly triumphed, and Popery as a system been extinguished from the earth. Roman Catholic writers themselves, as we have already stated, acknowledge without any hesitation, that if the Papacy had not called in and received the aid of the civil power, her tottering cause would have been altogether overthrown. She *did* appeal to the despots of the age, and, protectress as she had been of their thrones for many generations, she thought—and, not without reason—that she had ground for her appeal. Posterity has known full well she did not appeal in vain. Prompted, in

some cases, by miserably mistaken notions as to the bearing of the Reformation on the stability of their own governments—instigated in others by views and projects of insatiable ambition—and influenced, in the case of a third class, by blind, unpitiful, bloody bigotry, the despots of the ages posterior to the Reformation gave their power to Rome, and set themselves to suppress, by pains and penalties, tortures and death, those glorious and everlasting truths which she found it impossible to overthrow by argument and reason. The history of Europe, through two long sad centuries, tells the dismal result. Over some of her fairest regions the light was extinguished, the cause of truth and salvation arrested and overthrown; in others, after scenes at the remembrance of which the heart sickens and humanity bleeds, amid which some of the noblest bands of patriots the world ever saw were martyred and slain, and some of the fairest and most glorious Christian Churches by which the world was ever beautified or blessed were disrupted and destroyed,—the miserable people were left broken, peeled, benighted, the victims of almost unmitigated darkness, degradation, and woe. ‘No other power which the world ever beheld,’ remarks an eloquent writer, ‘has for so long a period, and to such an extent, and with such circumstances of refined and rancorous cruelty, revelled in the blood and the sufferings of the human race. There is not a country under heaven in which the Church has been able to secure her ascendancy, whose soil has not been watered with the blood, and whose atmosphere has not resounded to the groans of her tortured victims. History presents us with the fearful spectacle of popes and cardinals, of bishops and priests concerting together plans of murder and extermination against entire nations of men; organising crusades for the desolation of provinces; with unmingled ferocity superintending the execution of such bloody designs: and after the work of wholesale butchery was over ordering *Te Deums* of thanksgiving to the Most High.’”

The book is well intentioned, is in some parts forcibly written, and gives an instructive view of what the Papacy is and has been in all ages. We regret that we cannot give it higher praise.

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*Religion in the East; or, Sketches, Historical and Doctrinal, of all the Religious Denominations of Syria. Drawn from Original Sources.* By Rev. J. WORTABET. Nisbet & Co.

The name of Mr. Wortabet is widely known as that of a devoted and successful labourer in the mission field. If we mistake not, he is himself a native of the Levant, engaged in preaching to his own countrymen “the unsearchable riches of Christ.” His former publications have been favourably received. We cannot doubt that this volume will meet with a yet larger success than those which have preceded it from his pen. The subject is one of deep interest at all times. Syria is the birthplace and the cradle of our faith. Memories of Abraham and Moses, and David and Isaiah, linger about its hills and valleys. There Ruth lived her sweet pastoral. There Sodom went down in a tempest of fire. Thence apostles went out to proclaim “glad tidings of great joy” to a fallen world. Yet deeper emotions stir within us as we think of

“Those holy fields  
Over whose acres walked those blessed feet  
Which, eighteen hundred years ago, were nailed  
For our advantage on the bitter cross.”

What religions are now professed in the region consecrated by such manifestations of Divine vengeance and yet Diviner love? Few persons living are more competent to answer this question than Mr. Wortabet. He speaks from personal knowledge and careful research. His general classification is as follows:—*First.* The Oriental Churches, including the Greek, the Greek Catholic, and the Maronite Churches. *Second.* Mohammedanism and its sects, which are stated to be Wehhabeeism\* and the religion of the Metawileh. *Third.* The secret religion of the Druses and the Nusairiyeh. The

\* We follow Mr. Wortabet's orthography.

volume concludes with an admirable *résumé* of the progress and condition and prospects of Protestantism in Syria. It gives us unfeigned satisfaction to find that Mr. Wortabet is able to speak so satisfactorily upon this point. His statements respecting the religious awakening among the Mussulman population are most surprising; and were they not so well attested, would seem incredible. He tells us that thousands of copies of the Scriptures have been sold to Mohammedans, who display a deep interest in investigating their contents; that in many parts of the Turkish Empire the house of the missionary is besieged from early morning to midnight with eager and anxious inquirers, earnestly desirous to know the truth as it is in Jesus; and that a daily prayer-meeting is held in Constantinople, attended both by converted and unconverted Mohammedans, whose streaming eyes attest their sincerity. The number of converts cannot be given with any certainty, they are so widely scattered and so steadily increasing. Mr. Wortabet, however, thinks that the Protestants in Syria alone, excluding those in other parts of the Turkish Empire, "cannot be far from one thousand souls; of these five or six hundred are in connection with the missionaries of the American Board." This very gratifying state of things demands not only thankfulness for past mercies, but renewed exertions on behalf of that deeply interesting portion of the mission field. We are quite sure that every reader will cordially join in the earnest prayers scattered throughout the volume that God would grant yet larger blessings on the labours of our brethren there.

The volume contains so much interesting matter, and we have marked so many passages for quotation, that we will at once proceed to give some extracts from it.

#### IGNORANCE OF THE GREEK CLERGY.

"Nor are the clergy generally much better in this respect than the common people. Without a theological, or, indeed, any other education, they are qualified for their office only by ability to read the liturgies and rituals of the Church, and in some cases by paying a sum of money to the bishop on their ordination. It is said that a priest was once asked the number of persons in the Godhead. He replied, Seven, according to the number of the sacraments. Another priest was asked whether that answer were correct. He replied, No; the persons were formerly seven, but now they numbered four, namely, Matthew, Mark, Luke, and John. This is doubtless a very extreme case; but it is a historical fact borne out by the testimony of two honest witnesses. Such cases, however, if at all common, can be met with only in villages and districts which are far inland, and consequently remote from all means of obtaining the first principles of religious knowledge. Still the clergy, taken as a whole, may be rightly considered as extremely ignorant. We happen to know the *bishop* who understood and explained the law, which Christ says he came not to destroy, as the ecclesiastical canons, written several hundred years after Christ, and called by the Greek Church 'The Law.' This same bishop, ever since he assumed the episcopal office—and it is now a good number of years—has never been heard to preach aught but a few incoherent words on the single text, 'Pay your tithes.' But ignorance and avarice are not the only stains which often sully the moral character of the clergy."

#### FORM OF BAPTISMAL EXORCISM.

"One of the first steps in the service of baptism is to exorcise the evil spirit from the candidate. Three prayers are offered for this object. The following is the first:—'The Lord God who became incarnate, and dwelt among men, that he may break thy violence, and save mankind, rebukes thee, O Satan; who overcame the conflicting powers on the tree, when the sun was darkened, and the earth shook, and the graves were opened, and the bodies of the saints arose; who abolished death by death, and did overcome thee, O Satan, who hast the power of death. I conjure thee, by the God who manifested the tree of life, and appointed cherubims with a flaming sword to keep and preserve it. I conjure thee by Him who walked upon the sea as upon dry land, who rebuked the storm, whose looks dry up the deeps, and at whose threats the mountains melt. He now commands thee, by us, to fear, and come out, and depart from this creature; and neither to return to him, nor to be concealed in him, nor to meet him with any evil act, by day or night, at the middle of the day, or any other hour; but do thou go to Tartarus, appointed for thee, unto the great day of judgment. Fear God, who sitteth, and who seeth the deep things, at whom tremble the angels and the archangels, and thrones and principalities, and princes, and kings, and powers, and the many-eyed cherubims, and the six-winged seraphims, and at whom tremble the heavens and the earth, and the seas and all that is in them. Come out and depart from him, who has been sealed and elected to be a new soldier of Christ our God. I conjure thee by Him who walked upon the wings of the winds, and who maketh his angels a flaming fire. Come out and depart from this creature, thou and all thy powers

and angels! For glory be to the name of the Father, the Son, and the Holy Spirit, now and evermore. Amen.”

#### MORAL CHARACTER OF THE DRUSES.

“The *Ukkal* are also divided into two classes—the simply initiated, and those who have entirely devoted themselves to the interests and duties of religion, and who aspire to a higher degree of sanctity. The latter are distinguished by the additional title of *Iwayid*, though this distinction is not always observed. The simply initiated are required to abstain in their dress from gaudy colours and fashions, and in conversation from swearing and obscene language. Their deportment should always be grave and dignified; and they are in nowise to drink spirituous liquors, or even to smoke. They are forbidden to eat or drink in the houses of governors, or in any other place where they have reason to suppose that such articles are bought with money extorted or otherwise unrighteously got.

“The *Iwayid* aspire to a much higher degree of outward sanctity. Their dress is peculiar, and made of the simplest materials, in the simplest and most primitive fashion. The turban and coat, however, are their particular badge;—the former being made of a narrow slip of white cloth wound round a cap of red cloth in a peculiar spherical manner; and the coat is made of homespun wool, streaked with broad stripes of white and black. The most distinguished among them assume an air of profound humility; and as they accustom themselves, with this object in view, to a downcast attitude of the head, this forced position becomes eventually natural to them. In conversation they never use a bad word or oath, or even a word which the most fastidious taste of the country does not pronounce to be perfectly proper. They are very scrupulous in using choice expressions, which shall convey neither more nor less than the truth. No extravagant or even hyperbolic language ever escapes from their lips without due qualification. Suppose one of this class desired to say that he had eaten a loaf of bread when he had eaten one-half or three-quarters, he would express himself in this way, ‘I have eaten a whole loaf—a part of it.’ In this way, hyperbole and other figures of speech being very common in every language—especially in the Oriental style—they are under the necessity of retrenching or qualifying very much of what they say. This gives them a hesitation in their speech, and a sanctimoniousness in their demeanour, which are very annoying, and sometimes very disgusting. They never engage in trade, as such, for a means of livelihood; but always have more or less of landed property, which they cultivate, and from which they derive their living. The money which they get in exchange for their goods, when they have reason to apprehend it was obtained in some improper way, they always exchange with some Christian or Jew.

“The general conduct of the higher grade of *Ukkal* is good. They are almost always very temperate and abstemious, and in their morals are generally very correct. In their manners, they are dignified; and in their social habits, kind, respectful, and hospitable. During disease and other afflictions, they generally manfully bear pain and sorrow, attribute all to the inscrutable wisdom and goodness of the Almighty, and wear a calm air of perfect resignation. As a work of penance, some of them deny themselves the luxury of eating fresh meat and fruits, or sleeping on a bed, through life. One of this class was observed to eat only one of each kind of the fruits of the season; and on being asked why he did so, when he denied himself this privilege throughout the year, he replied, ‘That I may not be elated with pride.’ Mending a bad piece of the road, and other works of useful charity, are also ways of displaying their piety. It is related of a famous person of this character, that he one day left his house for the mill with a sack of corn on an ass which belonged to him. He had not left the village when he was met by a woman who told him that they had no flour at home, and that she had just set out for his house to borrow the ass, not knowing that he was going to use it himself. He at once set down his sack on the road, and, in spite of all her remonstrances, went to her house and laid her corn on the ass, and having proceeded with it to the mill, ground it and brought it back. On another occasion he went to pick his olive-trees, and found a strange woman, who did not know that he was the owner, picking them. He politely saluted her, and asked her whether the trees belonged to her. She answered that they did; and on offering to help her, she accepted the proffered kindness. When they had filled the sack, he assisted her to carry it, and on parting told her that he had good reason to believe that the trees did not belong to her, and that she had better not come again to them, as the rightful owner might not like it.”

#### EXCLUSIVENESS OF THE METAWILEH.

“A stranger cannot remain long in their company without noticing that they have a great horror of being defiled in their intercourse with persons not of their sect. They sometimes make an exception in the case of Moslems; but this is well known to arise wholly from a fear of their wrath and power. They never eat of the meat of animals killed by others. All liquids and damp articles touched by the defiled (persons who are not *Metawileh*) become defiled to them, and their use is interdicted. Of the food prepared by strangers they cannot partake, nor even drink of the water held in their vessels, or in their possession. The bread of the Gentiles they do not allow to be baked in the same ovens which they use. They will not touch a stranger if his clothes happen to be wet with water, nor even allow him to enter their houses while in this state, except in cases of extreme urgency, and then often not without considerable difficulty. It is quite unwillingly that they will give a

traveller a drink of water, because they are bound either to break or purify the vessel from which he drank. In eating with others, which they are sometimes compelled to do, they are careful not to eat from the same side of the plate; and, after the meal is over, they purify themselves from the contracted defilement, by pouring water over their mouths! They even carry this matter to such an extreme length, that a Metawileh shopkeeper will not sell a Christian any kind of liquid unless he receive the price before weighing it; because after it is weighed, it becomes the property of the buyer, and if he *then* takes the price, it will be the price of a defiled article. It need hardly be added, that by the habits and feelings of a lifetime, they come at last to look upon Christians and others with much the same benevolent feelings with which the Jews regard swine; and yet the Metawileh, in their habits, dress, and mode of living, are by far the most filthy race in the country: so that this abused doctrine of defilement makes their company very disagreeable both to themselves and to those with whom they are associated."

## Brief Notices.

PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

*Historical and Descriptive Geography of Palestine, with Illustrations.* By JOSEPH A. MEEN.—*Bible Months; or, The Seasons in Palestine.* By W. H. GROSER.—*Branches Running over the Wall.* By R. E. CRAUFIELD.

The publications of the Sunday School Union are so well selected and so admirably fitted to assist the teacher in his work, that its *imprimatur* affords a sufficient guarantee for the substantial excellence of whatever receives it. The three volumes whose titles we have quoted form no exception to this rule. The first gives a clear and good account of the physical and political geography of the Holy Land. Its natural features are described and its history traced out in a very satisfactory manner. The second volume is of a still higher order. There is scarcely a page which does not afford some instructive and striking illustration of Scripture. The contents of many erudite volumes are here simplified and condensed, and, unlike most compilations, it forms a very interesting as well as a very useful book. *Branches Running over the Wall* is the rather fanciful title of a series of narratives illustrative of Sunday school work. They are well adapted to stimulate and encourage those who are labouring for Christ.

### MISCELLANEOUS.

*Medical Missionaries; or, Medical Agency co-operative with Christian Missions.* By RICHARD MARLEY. James Blackwood.—The Edinburgh Medical Missionary Society have rendered good service to the cause of missions indirectly as well as directly. They have called attention to a most important aspect of missionary labour, and by their publications, have

helped in many ways to illustrate the evangelistic work of the Church. The volume before us was the essay selected for the prize, and for publication, by that society, out of several which competed for that honour. Mr. Marley, as an educated Christian physician, was well qualified to deal with the subject. The defects of the essay are a want of orderly arrangement of matter, and occasionally some rather over-fine writing. But it is a work of considerable value, and one which deserves and will repay careful study.

*Bible Difficulties Explained.* By the Rev. J. G. HEWLETT, D.D. H. J. Tresidder.—Dr. Hewlett has rendered valuable service to thoughtful readers of the Bible by this little publication. A large number of those passages which seem to contradict one another, or to be discordant with the general tenor of Scripture, are here investigated, and their mutual consistency established. The explanations offered are for the most part those which are to be found in the ordinary books of reference. But those books are not within the reach of everybody, nor has everybody the leisure to consult them. The chief defect we have noticed is, that frequently one of the passages, being written in the glowing and highly figurative style of Oriental poetry, seems to be inconsistent with a literal prose statement, and this simple explanation is overlooked whilst a more recondite one is sought for which shall force the passages into literal accordance.

*Eventide: a Devotional Diary for the Close of the Day.* By MARY ANNE KELTY. Nisbet & Co.—A well-intentioned but poor book. The passages selected for meditation at "eventide" are aptly chosen, but the reflections upon them are poor and commonplace. We regret to write thus of a book so devoutly and piously written, but truth compels it.

*An Address to the Students of the Baptist College, Bristol.* 3d. By the Rev. F. TRESTRAIL. H. J. Tresidder.—Most cordially do we thank Mr. Trestrail for this admirable address. Few men would have had the courage to speak so plainly and practically as Mr. Trestrail has done, and few men could have spoken so efficiently. His perfect freedom from all asceticism, his well-known *bonhomie*, and his thorough sympathy with the younger men of our body, enable him to speak upon the matters here treated of with great effect. We have heard the address spoken of as beneath the dignity of the occasion, and the counsels derided as trivial and unimportant. We reply that nothing can be trivial and unimportant which tends to impair or to enhance the efficiency of the ministry, and nothing can be beneath the dignity of the occasion if it tends to remove hindrances out of the way of pastoral success. Such truths as these ought to be spoken, and those who object to them are likely to “die of dignity.”

*The Magdalen's Friend.* No. IV. Price 3d. Nisbets.—*Never Despair: a Pastoral Reminiscence.* 2d. H. J. Tresidder.—*Report of the Origin, Proceedings, and Results of the Midnight Meetings.* 4d. J. Stabb, Red Lion Square.

We have grouped together these little tracts, as bearing upon the same sub-

ject, and helping forward the same good work. All who reflect upon the utter misery, the deep and dark despair, the temporal and eternal ruin which settles down upon the unfortunate beings whose deliverance is sought, will bid the promoters of these movements God speed. We must be permitted to doubt the historical accuracy of the second on our list. If true, it is one of the most extraordinary cases of coincidence on record. But all deserve to be prayerfully pondered. It is impossible to read the report of the Midnight Meetings without feelings of devout thankfulness.

*The Family Treasury.* Price 6d. Nelson.—This admirable periodical still holds its ground, and is characterised by undiminished excellence. We regard it as the very best publication of its class.

*The Haven and the Home.* 6d. Nisbet.—Another of Miss Marsh's touching narratives of labour amongst the neglected classes of society. Being in Liverpool immediately after the wreck of the *Royal Charter*, she availed herself of the feeling excited among the sea-faring population of that port, and succeeded in producing the most salutary impression on the minds of many who heard. Such labours as hers deserve all praise and—which she will prize far more highly—all prayer for their success.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

PENKNAP, WESTBURY, WILTS.—The jubilee services were held on August 26th. Sermons were preached by the Rev. S. Evans. On Wednesday a sermon was preached by the Rev. C. Vince. Afterwards about 250 persons sat down to tea, after which a public meeting was held in the chapel. The chair was taken by the pastor, the Rev. J. Hurlstone, who proceeded to read a history of the church during the past fifty years. It appears that only three pastors have presided over this church during this period. After the report, addresses were given by the Revs. W. Cloak, T. Hind, T. Gilbert, H. Anderson, J. Sprigg, S. Evans, and C. Vince. On Thursday afternoon another admirable sermon to the young was preached by the Rev. C. Vince. A second tea followed, at which upwards of 200 persons sat down. The superintendent presented a history of

the “Rise, Progress, and Present State of the School.” Interesting addresses followed by the Revs. G. W. Rodway, H. Jones, J. Preece, J. Webster, and C. Vince. At the close of each of the services collections were made.

MAIDSTONE.—The laying of the foundation-stone of a new chapel took place on September 14th. The proceedings commenced by the Rev. H. H. Dobney, pastor of the church, reading appropriate passages of Scripture. Mr. Dobney then addressed the assembly, referring to the circumstances which had led to their meeting, and presented to Mr. Stephens a silver trowel with which to lay the first stone. Mr. Stephens then made a few very appropriate remarks, after which the stone was lowered, and the mayor proceeded to lay it in the usual manner. A liberal sum was contributed towards the building fund. The chapel will be a large and handsome structure,

and most complete in its internal arrangements.

SHOULDHAM STREET CHAPEL, LONDON.—The above chapel having been enlarged and repaired, and the school-room extended to double its original size, special services were held on September 9th, when sermons were preached by the Revs. Dr. Burns, Dr. Leask, and J. S. Warren. On the following evening a tea-meeting was held, followed by a public meeting, presided over by Gen. Goodwyn, when addresses were delivered by W. J. Maxwell, Esq., Revs. Dr. Burns, J. H. Blake, of Sandhurst, J. Batey, of Craven Chapel, J. Whittemore, of Eynsford, W. Kilpin, J. Redford, and other friends. Liberal collections were made after the services.

COLLEGE, REGENT'S PARK.—Forty students have enjoyed the advantages of this institution during the last session, of whom seven are settling. Mr. Giles has received and accepted a unanimous invitation from the church at Abbey Street, Dublin; Mr. Omant, from the church at Stow-in-the-Wold; Mr. Roberts has engaged to supply, with a view to the pastorate at Aldborough; Mr. Goucher, at Harlington; Mr. Wylie, at Cupar; Mr. Timmis, at Olney. Mr. Cornfort, who was about to sail for India, has been compelled by medical advice to relinquish that field, and is now engaged in Ireland. Five ministerial students have passed the first B.A. examination, of whom two have taken honours—Mr. Cowell in English, and Mr. Rooke in Latin, German, and French, with the first place in English honours. Two ministerial students, Mr. Rouse and Mr. Rowe, have also taken the degree of M.A. The session is announced to commence on the 2nd Oct., with a full house; and the annual meeting is fixed for the 9th.

#### PRESENTATIONS AND TESTIMONIALS.

COWLING HILL, YORKSHIRE. — On Saturday, August 25th, a tea-meeting was held for the purpose of presenting to the Rev. N. Walton a valuable testimonial, consisting of a handsome silver tea and coffee service, and a purse containing ten sovereigns, by the members of his attached church and other friends, as a token of their esteem.

KINGSTON-ON-THAMES. — On Monday evening, the 27th instant, the friends of the Rev. T. W. Medhurst held a tea-meeting to show their sympathy and goodwill towards their minister, who is about leaving his present pastorate to labour in the north of Ireland. Edward Phillips, Esq., Alderman,

was voted to the chair. Mr. Medhurst then addressed the assembly in an affecting manner. The meeting was subsequently addressed by Mr. Higgs, Mr. West (who presented to Mr. Medhurst a purse of gold and a letter addressed to him by members of the church), the Rev. H. F. Ellery, and Mr. John Collings.

CHATHAM.—The Rev. J. Coultts having recently resigned the pastorate, he preached his farewell sermon in the Lecture-hall, on Lord's-day, September 2nd. A tea-meeting was held in the same place on Tuesday evening. The Rev. W. H. Smith, of Sheerness, occupied the chair. The meeting was effectively addressed by the Revs. J. S. Hall, J. Walker, B.A., E. W. Shalders, B.A., and Rev. J. Duthir. During the evening Mr. W. B. Love presented the Rev. J. Coultts, in the name of the friends, with a purse of money, and a memorial numerously signed, as a mark of personal esteem and high appreciation of his abilities as a minister of Christ.

#### MINISTERIAL CHANGES.

The Rev. W. T. Whitmarsh, having accepted the pastorate of the Baptist Church, Shefford, Beds, intends (D.v.) entering upon his new sphere of labour on Sunday, Oct. 7th.—The Rev. J. H. Lummis, of Margate, has announced his early resignation of the pastorate. His address is 46, Hawley Square, Margate.—The Rev. W. Gray has resigned the pastorate of Ashby and Packington, having accepted a unanimous invitation to Birchcliffe, Hebden Bridge.—The Rev. J. Acock has found it necessary, through prolonged afflictions, to resign his pastorate at Stow-in-the-Wold, and Mr. W. Omant, of Regent's Park College, has accepted the invitation of the church, and enters upon his work with pleasing prospects of success.—The Rev. J. Green, of Upton-on-Severn, has accepted the invitation of the church at Hebden Bridge, and intends commencing his ministry there on the first Lord's-day in October.—The Rev. J. Batey, of Rochdale, has accepted an invitation to become assistant to the Rev. J. Graham, and the special missionary of the Christian Instruction Society.—Mr. G. Allen, late of Crendon, Bucks, has accepted the pastorate of the Baptist Church, Wootton, Beds, and has entered upon his labours.

#### RECENT DEATHS.

MRS. MARY SCOREY.

The subject of this brief sketch was born at Reading, in 1798, and was early brought

to a knowledge of Christ. It seems that the labours of Mr. Paul, an American coloured preacher, were instrumental in fostering impressions already received, and in eliciting that decision for God, from which, sustained by Divine grace, she never swerved. She was baptized and added to the church in Hosier's-lane, then under the pastoral care of the Rev. John Dyer, in the year 1816. Soon after that date, the family removed to Whitchurch, Hants, where she long carried on a course of Christian activity, the fruits of which have been abundant and precious. For this work she had many qualifications. Her position was advantageous—her father, the Rev. Philip Davies, being revered and loved as the pastor of the Whitchurch Baptist Church, which office he held from the time when he gave up the oversight of his charge at Wokingham, in 1819, till his death in 1840. But it was not this relationship alone that opened a way for her. Her manner was gentle and persuasive; and in her intercourse with the poor she manifested that frank and affectionate interest in them, which, without lessening their respect, set them completely at their ease. Her Christian love, moreover, was deep and fervent, and what she did for her Lord, she did heartily. In communicating instruction to the young, she was especially at home and greatly blessed. Many converts—some of whom have preceded her in their entrance to glory, some of whom are still following in her steps, and in the steps of Jesus—were given as seals to her “work of faith and labour of love.”

In the year 1830, she was united in marriage with Mr. George Scorey, who survives to mourn the loss of an affectionate and devoted wife. Subsequently, she removed with her husband and son to Kentish Town, and then again to Wallingford, in Berkshire. In January, 1856, she left that place for her last earthly home, at King Stanley, Gloucestershire, whence she was called to her reward and rest on the 2nd May, 1859. In the early part of her course, her efforts and sympathy cheered the heart of her beloved father in the great work of the ministry. In the noon of life, she enjoyed and aided the labours of a dear brother similarly engaged. In her closing years, her counsels, her prayers, her unflagging interest in the advancement of the Saviour's kingdom, strengthened the hands of her son in the same high and solemn calling. These years were rich in enjoyment, but marked by trial. The time drew near for her removal hence, and the Refiner hastened to perfect his work. It was just as she was emerging from a period of wearing anxiety, and anticipating a season of quiet happiness in the society of those she loved so well, that

the Divine hand was laid upon her. Meekly she bowed to the afflictive dispensation, and kissed the rod. For the space of fourteen months, with varied success, her constitution struggled with the effects of the shock it had received. Not even in this season of weakness could she forego the services in which her heart delighted. Her feeble steps bore her to the sanctuary (a distance of about half a mile), when she hardly stirred from home to go elsewhere; and as far as her strength served it was still employed for the Saviour. The closing scene was a peaceful one. She had suffered much pain during a few days; but her last hours were passed in unconsciousness. She rested awhile from the conflicts of earth ere she went to share the unutterable glories of heaven. During the period (a very brief one) in which immediate danger was apprehended, a wandering and weakness of mind, induced by the nature of her illness, precluded connected conversation. But in her case, dying expressions of confidence were not needed for the assurance of mourning survivors. “To her to live was Christ;” undoubtedly, therefore, to her “to die was gain.” It were but to tell an oft-repeated story, to speak of the sad vacancy her removal has caused. Missed and lamented wherever known, those who knew her *best* grieve *most* for her loss. It is left to them, however, to follow in her steps, and to carry on the work she loved, while they cherish the bright and blessed hope of re-union in those everlasting mansions which Jesus prepares for his disciples, and which sorrow, temptation, and death, can never invade.

#### REV. THOMAS THOMAS.

The Rev. Thomas Thomas was born in January, 1805, at Wernwine, in the parish of Llanybyther, Carmarthenshire. He descended from humble but respectable parents, who cultivated that small farm. He received his early education in the grammar-school at Nenadd Lwyd, at that time conducted by Dr. Phillips. In the sixteenth year of his age he was baptized upon a profession of his faith in Christ at Aberdnar, by the venerable and Rev. Timothy Thomas, who was then, and for many years previous, the honoured and successful minister of that church. In a short time he was by the Church called to the ministry, and at the age of twenty admitted into Bradford Academy, then under the presidency of Dr. Steadman. After the completion of the usual curriculum, he supplied various congregations in different parts of the kingdom, but ultimately settled more permanently in the English districts of Pembrokeshire. His first charge was at Milford, where likewise

he married his first wife, the daughter of Captain Tidbury, formerly of that place, who settled upon him a competency for life. Afterwards he removed to Pembroke, thence he visited America, and upon his return became again the pastor of the Church at Pembroke, whence also he married his second wife, who now, with her two children, are left to mourn over their irreparable loss. The last sphere of his labours was at Honeyborough and Popehill. In the last-named place there was a considerable amount of outward prosperity during the closing years of his ministry; but unhappily it there terminated. Many have pursued a more noisy course, who have exercised a far less successful ministry than it was his privilege to do. Preaching ever was to him a very laborious work, that, with a delicate constitution and declining health, prevented his being so prominent and conspicuous as he otherwise might have been. As a man, he was in his disposition somewhat diffident, reserved, and retiring, and by no means communicative, but remarkably regular in all his habits, so that his conduct was not only unimpeachable, but in Christian virtue and moral worth he stood upon a par with the most favoured of his cotemporaries. In a record found among some pri-

rate documents, the substance of which very probably was read at his ordination, it is stated that his conversion was not marked by any very striking circumstance, but at the same time, that he was from the first fully conscious of a spiritual change, adopting the language of the blind man in the Gospel, "One thing I know, that, whereas I was blind, now I see." But his peculiar temper, with perhaps some other considerations forbade him to disclose more fully the emotions and operations of the inner life. The nature of the disorder also of which he died did not permit his giving a more free utterance to his views and sentiments in dying moments. But at his departure, depending upon Jesus Christ and his cross alone, he was resigned, serene, and happy; leaving the world with a child-like confidence that he was going home. He died Nov. 9th, 1858, and was buried at Popehill on the Monday following. In the house, the Rev. E. Thomas, of Rosemarket (Independent) read and prayed; at the chapel, H. J. Morgan, of Pembroke Dock, preached from Matt. xxv. 21; prayer was offered in the chapel and at the grave by the Rev. T. Burdett, of Haverfordwest. "Mark the perfect man, and behold the upright: for the end of that man is peace!"

## Correspondence.

### ADMISSION OF MEMBERS TO CHURCH-FELLOWSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is the practice in most of our Baptist churches to delay the admission of applicants for fellowship sometime after they have professed their faith in the Lord Jesus Christ. The design of this delay is to prove the genuineness of the applicant's conversion. Have the churches authority from Christ for such a practice?

"The Bible and the Bible alone is the religion of Protestants," and of *Baptists* in particular. If so, what plea can be urged for our general departure from this primitive practice in regard to the admission of members into church-fellowship? I know it is said, and justly, "we are not bound to follow the primitive churches in all they did;" but, I think we are safe in concluding that *all such practices as were universally adopted by the churches under apostolical control were designed to be followed by the churches of Christ always and everywhere.* That new converts, when possible, were

*without any delay baptized* and admitted to church-fellowship, is evident (Acts ii. 41, 47, &c. &c.).

Some say that it is necessary to delay the admission of members in order to *preserve the purity of our churches.* Were not the apostles as much concerned about the purity of the churches as we are? One would like to know, too, whether the extreme cautiousness of brethren who are "a little stricter than the apostles" has had the effect of keeping out of fellowship hypocrites and false professors?

But we have nothing to do with consequences—duty is ours—and it must ever be safe and right for a church to follow the directions of the living oracles of God. Human policy is not to set aside Scripture authority. Our modern "prudence" is not to supersede inspired wisdom.

Moreover, do we not maintain that it is the *duty* as well as the privilege of every believer to be baptized and join a Christian Church? Do not the Scriptures teach that faith and baptism should be linked together as closely as possible? (Mark xvi.

16; Acts ii. 38; ix. 18). What right, then, have modern churches to require time to *prove* the applicants, whether they have been really converted to God? To say to one, who, to all appearance, is a true believer, "You shall not do your duty, shall not fulfil all righteousness, shall not follow the Lamb whithersoever he goeth, until, by months of well-doing, you prove that you are a sincere believer in Christ," is not only without Scripture warrant, but is unjust to him who, through love to the Saviour, would "make haste and delay not to keep his commandments." I think, if instead of treating new converts with suspicion, the churches would *at once* welcome them to their fellowship, and then in the spirit of Christian love do their best to direct, encourage, and protect them in the Saviour's service, and not, as is too commonly the case, neglect them, and let them struggle with the trials and conflicts of the religious life, without sympathy, very much would be done to prevent those numerous backslidings which ever and anon are vexing and grieving the hearts of the faithful everywhere.

"But we have not the miraculous gift of discerning spirits as had the apostles, and therefore we must allow time for the development of character which their supernatural insight enabled them to detect at once." There would be force in this argument if it were founded on truth. But it is not. The gift of discerning spirits did not include the ability to form *at once* an *infallible* estimate of persons' character. Simon-Magus was baptized while his 'heart' was not right in the sight of God" (Acts viii. 13-22). I need not refer to the *Epistles* to show that, from time to time, there crept into the primitive churches, not a few who had the form of godliness without the power thereof. The primitive churches had the same means of judging the fitness of applicants for baptism as modern churches have, and seemed to have required no more than what, to them, appeared an honest and earnest confession of their faith in the Lord Jesus Christ. Should we look or wait for more?

I shall be very much obliged if some of our brethren will favour us with their views on this point.

Yours, &c.,

A BAPTIST PASTOR.

THE BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

DEAR SIR,—It was with great regret I

read in the *Baptist Magazine* for this month the letter from the Rev. T. E. Fuller. I do not blame him for his appeal on behalf of the Baptist chapel at Chippenham, but his charge against the Baptist Building Fund is as unprovoked as it is undeserved.

My first impression after reading his letter was, that Mr. Fuller was not aware that the Baptist Building Fund has been in active operation more than thirty-five years, and has during that period assisted in the erection or enlargement of nearly a thousand chapels belonging to the denomination. Had he been aware of this, he would not have ventured to designate it the "so-called Baptist Building Fund."

But it is to the charge brought by Mr. Fuller against the operations of the Fund that I have more especially to refer. The Committee require that the trust-deeds of the chapels they assist shall give to the churches meeting therein the uncontrollable power of electing new trustees, and that the property cannot be appropriated to other objects than those for which it was designed. In the case of the Chippenham Chapel, the trust provided that new trustees must be approved by a majority of the surviving or continuing trustees; and that in the event of the dissolution of the church, the trustees might sell the property, and apply the proceeds to such purposes, religious, civil, charitable, or benevolent, as a majority of the trustees might direct.

These provisions in the trust-deed caused the Committee sincere regret. Mr. Fuller will remember the correspondence which followed, and the anxiety of the Committee to have the error corrected; and it was not until every effort had failed, that the Committee were compelled to decline the application. Mr. Fuller says, "I believe there was a great difference of opinion among the directors themselves;" but in this he is mistaken. The Committee sincerely sympathised with the friends connected with the Chippenham case; but they were quite unanimous in deciding that the loan could not be granted.

Mr. Fuller calls the conduct of the Committee "pedantic," which means, I believe, an "awkward ostentation of learning." I do not know how the Committee have exposed themselves to this charge. The rules of the Fund are always interpreted by them in the spirit of Christian kindness; and this has been gratefully acknowledged by many ministers and churches with whom they have been in correspondence.

If any contributor to the Fund desires to alter any rule, he may, by giving previous

notice of his intention, take the opinion of the subscribers on the subject, at any annual meeting. But until an institution, so beneficial in its operations, can be replaced by one better calculated to supply the increasing want of the denomination for new and enlarged places of worship, Mr. Fuller should not attempt, by groundless charges,

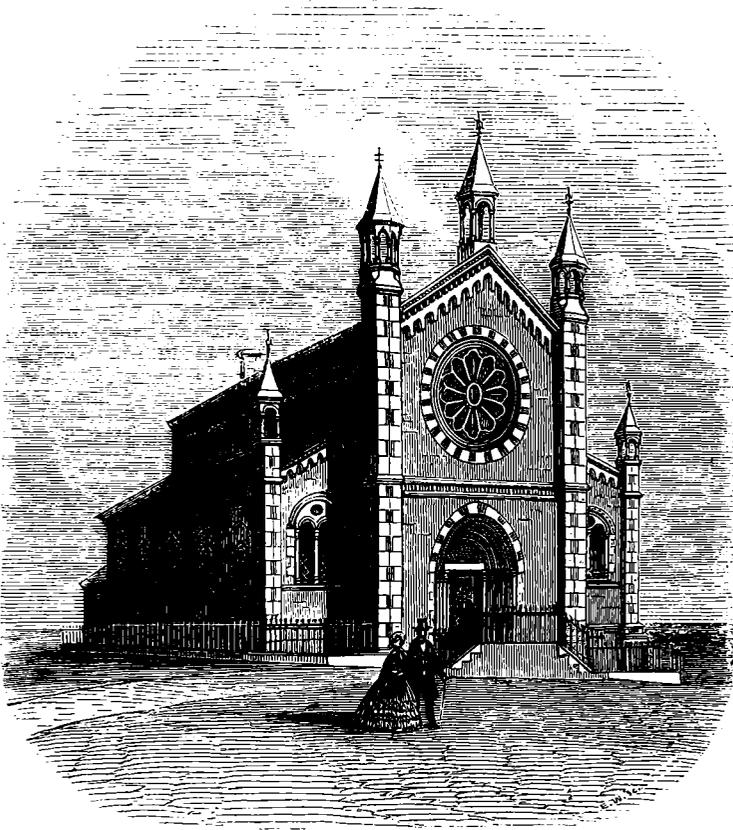
to cast a stain upon the constitution or operations of the Baptist Building Fund.

I am, yours respectfully,

CHRISTOPHER WOOLLACOTT,

Secretary of the Baptist Building Fund.

*Mission House, Moorgate Street,  
London.*



### THE BAPTIST CHAPEL, STOKES CROFT, BRISTOL.

THE Church of Christ in the Pithay, Bristol, has felt for many years the great need of better accommodation; and a most eligible site having offered, it was at length secured, on which a chapel is being erected capable of seating 1,000 persons, with vestries and school-rooms for 400 children.

The whole cost is estimated at £4,500. Of this sum about £2,000 have been subscribed by the church and Christian friends. A large sum, however, remains to be collected; and it is highly desirable that the chapel should be opened free from debt. An earnest appeal is, therefore, made for help, in the confident hope that it will not be made in vain.

Contributions will be thankfully received by the Rev. E. Probert, 4, Clevedon Terrace, Bristol; B. Pratten, Esq., Swanbourne Villas, Kingsdown, Bristol; and W. Rice, Esq., 3, Small Street, Bristol.

# THE MISSIONARY HERALD.

## ENCOURAGEMENT TO PRAYER FOR INDIA.

Our readers cannot but have felt a deep interest in the tidings which, from time to time we have given them of the Lord's work in Northern India. The call for prayer from the Ludianah Mission has already resulted in great blessing, and Delhi bears testimony to the faithfulness of Him who is the hearer and answerer of prayer. Other encouraging circumstances have of late manifested themselves, showing that God is working among the heathen, and that the movement begun in North America, continued in Ireland and Scotland, has at length reached lands long parched and dry. At the time that our brethren of the London Missionary Society were pouring out supplications at the throne of grace for Madagascar, God was answering their prayers, and by a remarkable series of events, opening the way for the arrival at the throne of a Christian prince, and the cessation of the persecution which has, for so long a time, oppressed the Church of Christ in that island.

And now we have tidings of a further display of Divine grace in North Tinnivelley, in Southern India. Scenes similar to those which attracted attention in Ireland have occurred, and both nominal Christians and Heathens have been brought under the mighty influence of the Spirit of God. The mission thus favoured is under the charge of brethren of the Church Missionary Society; but by later letters it appears that the good work is proceeding among Christians of other denominations also. It appears to have begun in the conversion of an ungodly school-master; then, his wife was brought to the feet of Jesus. Moved by an unusual anxiety for the salvation of his fellow-men, this convert, with another agent of the society, began, without ceasing, to exhort all they met to turn to Christ for salvation. Constant meetings for prayer were held, at some of which a "strange and solemn influence pervaded the whole place. In a few days thirty-two persons were found to have been awakened. In other villages a similar work has been going on." Says one of the native brethren engaged, "The heathen, also, observing this wonderful work, are amazed. Since the commencement of the work, twenty of these, including the awakened, have joined us. They show great eagerness to hear the word of God. For these ten or twelve days I have not heard a single word of bad language. It appears as if a terror had fallen upon the heathen."

These awakenings have not occurred without symptoms of bodily prostration. The subject usually assumes a kneeling position, as if under compulsion; bitter sobs burst forth; cries on account of sin are uttered, and the body is swayed to and fro. Thus one, in intense agony, publicly confessed his sins, crying to God, "O God! what a great sinner I am! Oh! my sin, my sin! If I had died on Saturday, I would now have been in hell amongst the devils. O Lord Jesus, the burden of my sins is great. Thou alone canst remove the load. Thou alone art my Friend." After a long struggle and earnest prayer for mercy, he found peace. Now he is constantly preaching to his friends the Saviour in whom he trusts.

Many other similar cases are mentioned. The missionary thus sums up the results of a few days' continuance of this remarkable move-

ment. "First, the most unsatisfactory, and perhaps, in point of ability, the ablest man in our district is converted. If the fruits of the Spirit have ever been visible, they are so, I believe, in his case. Then his wife and daughters are converted. Then, that once stupid-looking boy, Royappen, has been converted, and his now bright and beaming face does one's heart good to look at it. Then, eight women of the congregation, and two men have been visited by the strange influence, and appear now to be in the enjoyment of peace. Then, eight heathen have joined the little body. They seem to have only one thought, only one object to talk about. The Bible is now in their hands, and every one of them is furnished with a pencil to take down from your lips any text they may not themselves have alighted upon before."

A few days after we read that at Pattakalum, whilst the people were engaged in prayer, several of them were struck down, thirteen cases in all, five women and eight men. During Divine service on Whit-Sunday at Sooniapuram, many persons were touched, and they all cried out for mercy. The scene was very affecting and extraordinary. Two were backsliders. The rest were chiefly women and children.

"Meanwhile," says the Rev. D. Fenn, "we have such tokens of movements among the heathen as we have never yet known; but as they do not seem to proceed from any definite conviction of the truth of Christianity, and certainly from no sense of sin, I set less value on them. Yet they may, in God's hand, be the beginning of great things." Mr. Fenn then refers to several Shanars who were manifesting a satisfactory attention to Divine things. In one place, a well-connected Shanar tradesman had been led by two remarkable dreams to seek missionary instruction, and many others exhibit an inclination to join the body of nominal Christians, among whom this revival-movement chiefly has place. Among the Pullars, one hundred and three persons have given in their names as wishful to become Christians. But it is probable that they may be actuated by a desire to have the missionary's aid in a law-suit with their Zemindar. Still for some years they have been visited by the missionaries, and now, for the first time, begin to exhibit an interest in Divine truth. The case of the Shanar tradesman alluded to above is as follows. "He saw in a dream, some time ago, a missionary holding an open book in his hand. He thought that he asked the missionary for the book, but the missionary said it was not for the heathen. He awoke and felt a great longing for that book. Soon after the catechist met him, and gave him a tract, which fully opened his eyes to the folly of idolatry. He soon after saw in another dream, a man advising him to read and be instructed in the Bible. After this he came to Sattianadhen, and has since been a most promising inquirer, and appears truly a Nathaniel." In addition, a most remarkable movement has displayed itself in a school, the children of which, under the impulse, have most anxiously sought to lead their connexions to the Saviour. But our space precludes a fuller reference to the facts.

Thus in the north and south of that great country God is manifesting his power. May it be but the beginning, the first drops of that shower of refreshing rain from the presence of the Lord, for which the Church has so long laboured and prayed.

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## FOREIGN INTELLIGENCE.

## INDIA.

## MONGHYR.

Our young brother, the Rev. J. G. Gregson, informs us in a letter dated April 17, that he had recently returned from a very interesting and prolonged tour along the River Gunduck and through the district of Tirhoot. The first village at which an attempt was made to preach the Gospel is named Khugguria. There were many hearers, but few evinced a desire to receive the Gospel. Much discussion was had on various topics, in reference to which the following remark is made:—"The natives, without the slightest regard for the truth, will argue not for the truth, but for mastery. If we were to follow the advice of Dr. Ballantyne, we might spend hours in arguing about the colour of the wind, or the existence of spirit, and be continually revolving in a metaphysical wheel, without making the least progress with the chariot wheels of the Gospel of Christ's kingdom." It is a favourite notion with some persons acquainted with Hindooism as it appears in the Shastres and philosophical works of the pundits, that the Gospel can only be successfully preached as the missionary strengthens his appeal by, or bases his reasonings on, the effete dogmas of Kapila and Menu. It may be granted that, in discussion with the men whose lives are devoted to the study of their ancient Vedas, it may be desirable to know something of their contents, and of the turn of thought originated by such acquisitions; but amongst the masses of the people such knowledge is useless. Ignorance of the commonest elements of moral and spiritual truth is the general condition of the great masses of the population, while the Brahmins are often themselves unacquainted with more than quotations from their sacred books, the meaning of which they do not comprehend. The preaching of the cross is the secret of success in India as in all other parts of the world; and we trust our brethren will not be drawn aside by the theories of men,—who, however learned in the mysteries of ancient Hindoo lore, are yet practically ignorant of the real, moral, and mental condition of the masses,—from proclaiming boldly, strenuously, and faithfully, the unsearchable riches of Christ.

Here is a sight which often presents itself to the missionary's eye.

"A man covered with ashes, and wearing many necklaces of wood, to show his holy nature, and his forehead marked with yellow paint, and a dirty bag slung over his shoulder, and carrying a lota (a brass vessel) in his hand,—a complete Bhugut, or holy man,—such an one, with mud and ashes for clothing, proudly asked, if by believing he would live a hundred years longer; receiving a negative answer, he turned away, exclaiming, 'No matter whether I am a Hindu or a Christian.'"

But the missionary is not without some encouragement.

"One morning when returning to our boat, an old man who was squatting under a grass shed, behind many and various kinds of sweetmeats, which are generally to be found in every village and bazaar, and piled in little round bastions on little cane stools, raised above each other on primitive galleries made of bricks and stones; as soon as we got in front of this shed the old sweetmeat-seller, on recognising Sudeen, hurriedly left his shop, and making a profound salaam, begged us to sit down; he forthwith called loudly for a choukee (chair), which proved to be a wooden stand, about six inches from the ground. He began talking to Sudeen about the love of God, and from a dirty little bundle unwrapped a Gospel, and one or two well-worn tracts; he said that he had thrown his gods away, and that he prayed to God, believing on Christ."

Proceeding on their way, the brethren passed at the entrance of another village the bamboo surmounted with a small flag, which indicated that under a tree close at hand stood an idol, a mere black stone, for the worship of passers by. They were shortly invited to the house of the zemindar, where they found gathered many pundits and priests. Sudeen here read the Gospel and ex-

pounded it. They wished to see God. How could prayer be offered to a God who cannot be seen. Show us the Son of God, said a pundit, and we will believe. At the next village they were called by the owner of a shop into his shed, where to a numerous assembly they spake the word of life. On all previous occasions this man had steadfastly refused to listen to the truth, but on this occasion of his own accord he himself called the brethren.

Passing up a small river the missionaries came upon a mela, or fair, held in honour of Ram every third year in that spot. Mr. Gregson thus describes it :—

“His deeds of valour are enacted, and his praises sung, by most discordant voices, and the dinning of tom-toms, and the jingling and clashing of cymbals. I counted as many as thirty gods, some on high bamboo platforms, some in little sheds to protect them from the heat; some under mango trees, to shelter them from the scorching rays of the sun; and some, more honoured than the rest, had a mud-house

made to protect them, not only from the sun, but also from the wind and dust. Before this hut sat a fakeer, his black skin his only covering, and muttering from morning till night, ‘Ram! Secta Ram!’ Wherever you go, this name is always tainting the atmosphere; the man weighing corn unceasingly mutters it; the man bathing reverentially moans it; and the Dhobee washing most unceremoniously bawls it.”

On passing through a village on their return, the following incident took place :—

“We went into a potter’s house, where the potter sat on the ground, and after spinning a large wheel round (which turned on the ground), and sticking a lump of mud in the centre, he simply placed his hand in the centre, and so formed the vessel on the wheel. As usual, wherever the Sahib is to be seen, there the people flock; and at this little pottery all came to see what the Sahib was doing.

“As Sudeen was telling them of the love of God, one poor woman threw up her hands in astonishment, and every now and then wiped the tear that was flowing down her shrivelled cheeks. How far she understood the message of salvation, or comprehended the love of God, who can tell?”

We rejoice to find that our young brother feels great pleasure in this important work, and, by constant intercourse with the people, is acquiring a thorough colloquial knowledge of their language. He may be assured that prayerful and devoted labour will not be in vain in the Lord.

#### CALCUTTA.—COLINGAH.

The writer of the following appeal, to which we most cheerfully give a place, is the pastor of the native church. He holds a situation in a Government office, and devotes the remainder of his time to the service of Christ without fee or reward. He has long borne a consistent character for piety, and for some years has watched over the church committed to his care with zeal and devotedness. It may be that some kind reader will assist the committee in fulfilling his wish. The need of the assistance for which he asks is very urgent in the great city of Calcutta. The letter is addressed to Mr. Wenger.

“I am sorry to say that our brother, Ramkrishna Kobiraj, will shortly remove to Baraset, which will reduce my strength still more. I feel myself quite alone amid the surrounding band of enemies of the cross of Christ.

“Permit me now to remind you about the repair of the Colingah Chapel; it will cost, I think (including the compound wall, part of which to be newly built), no less than 400 rs. If the Committee in England wish to pay only a part, and tell me to subscribe the remainder, it will be quite impossible for me to do so; for you are aware that people here are tired to give

subscriptions. You will kindly try to obtain the full amount.

“I have another request to make to the Committee in England, which, if you think proper, you will kindly submit to them in proper shape. It is this: I require a grant of 30 rs. *monthly* to provide for the maintenance of one or two assistant preachers, who will work with me and under my direction. This want is very much felt. The prosperity of our church, under God’s blessing, depends much on the out-door work of evangelisation properly executed. For years and years past our churches received almost no addition from our neigh-

bouring Hindoos and Mohammedans. I can say of my own sphere of labour—and it is to my shame—that there are yet hundreds of people near our door who have not properly heard the Gospel. I made several attempts, in several ways; but for my want of time, strength, and grace, I often fail.

“I feel my charge very heavy and my responsibilities great. I have not only to watch for the souls of the few members of the church whom the Lord has placed under my care, but also to warn others, who surround this place, to flee from the wrath to come. Whether the Committee in England choose to help me or not, my charge remains the same, and I must execute it according to the means at my dis-

posal; but I must earnestly beg and entreat the Society to help me, because it is their work as well as mine. They undertook this work with much labour and cost, and why should they now abandon it. I leave this matter to your consideration, with a hope that you will kindly plead for me and obtain the grant, that I may carry on my work with a degree of comfort and encouragement. But most of all, I beg you will kindly remember me, and not forget me in your prayers to the Throne of Grace.

“Since your departure, I am sorry to report that two of our native Christians died—Kalachand, the brother of Shem-Chunder, and Shostie, the wife of Bhichoo.”

## MUTTRA.

The following portions of the journal of our missionary brother, Mr. Evans, will be found extremely interesting, and the utility of such itineracies very clearly evinced. Bernard is our native brother, and pastor of the native church in Agra.

“*Pulwul*, Lord's-day, January 22nd.—About 8 A.M. we went out to the Bazaar, where we soon had an audience of nearly 200 people. Many Mussulmans being present, Bernard directed his attention chiefly to them. He spoke powerfully, and did not spare the rod upon the proud, rebellious sons of the Prophet, though he also strove to draw them to the Saviour with the cords of love.

“I spoke from the words: ‘Love your enemies;’ showing the excellency of the teaching and the character of Christ. Though some hard truths were uttered against the Mohammedan religion especially, yet the people heard well, and even seemed pleased. One man, a Mohammedan, brought us a present of fruits, and urged us to accept of it. We thanked him, and said we could not accept his gift on the Lord's-day.

“We gave away several Gospels and some tracts, both in Hindu and Urdu. They were exceedingly anxious for books. About 2 p.m., again we went out, and this time we selected a new spot where we had not been before. A congregation of 300 people, and a large number of children with several women, soon surrounded the shop, on the step of which we had taken our stand. The sight was truly cheering, such a crowd of all sorts of people, rich and poor, learned and ignorant, Hindus and Mohammedans, listening with marked attention to the words of life. No one offered any opposition; but that was more from fear than anything else. A wonderful change has taken place in this respect since the late mutiny. When Bernard preached here before, some eight years ago,

he could hardly get a hearing, and the Mohammedans especially were very bitter against the Gospel. Now, however, there was none of that feeling manifested. Bernard spoke on the evidences of the true religion, and I followed with some remarks on the words, ‘I am the light of the world.’

“Monday, January 23rd.—We went to the next village called *Tarno*, inhabited principally by *Goojurs*. At first they feared we were some Government officials, who had come to give them some bad news. We, however, soon made known to them that our message was peace. About sixty came together at the *Chowpar* of the village, all of whom sat down quietly till our preaching was over, after which one man said, ‘Well, you have been telling us to worship only the true God, and pray to him; tell us also *how* we are to do this.’ We were glad to answer such a question, and also of an opportunity of praying to God before them, which we did. They said they would follow our example. When we left, one man ran after us, saying, ‘God bless you for your kindness.’

“In the afternoon we paid our last visit to the *Pulwul* bazaar, and were again favoured with a large and attentive congregation. There were present two rather famous *Maulvies*, and several Mohammedans. Bernard made some cutting remarks on the part the Mohammedans had taken in the late mutiny. He asked them where was now the green flag which they had set up with shouts of ‘Deen, deen?’ (Religion, religion!) and why did they not prosper, with so many advantages on their side, if their cause was the cause

of truth, and their religion the religion of God? He also asked them why they were so much afraid lest the English should destroy their religion, if they believed it to be from God? 'Who,' said he, 'can destroy the *truth*? Who can fight with success against what *God has ordained*? What power on earth can subvert the ordinances of *heaven*? Why then do you fear? It must be from a consciousness of the weakness of the cause which you defend. You know your religion to be nothing more than a *man's* device, and you know that what one man sets up another man can knock down. You, therefore, tremble lest *your* religion should fall. Yes, it is *yours* and *not God's*, and for that very reason you have cause to be troubled and anxious,' &c. In this strain the speaker went on for fully half an hour. Yet not a Mohammedan opened his mouth, indeed several hung down their heads and were evidently ashamed.

"*Bullumghur*, Wednesday 25th.—We now come to the territory of the late rajah of this place, and the heavy sandy road on which we had to travel told us plainly that we were no longer in a country where the ruler cared for the welfare of his subjects. The road was so bad that it was almost impossible to take a conveyance over it, but we jogged on as well as we could. We encamped near a garden of the late king's, and opposite the fort. I asked a man who had charge of the garden how it was that the roads in the *Bullumghur* State were not kept in better order? The man said, 'Sahib, our late licentious king squandered the revenue to adorn Mohammedan harlots, and to build mosques to please them, although he was a Hindu.' The man further told me that the late ruler was entirely under the influence of a Mohammedan clique, and that he had even become a Mohammedan himself. The late reign, he said, was most oppressive and unjust, and every Hindu especially hailed the British reign (which he called Dhurmrāj, or the righteous reign) with joy. 'Now,' said he, 'we shall be paid for our labour, and protected from the hordes of Goojurs who rob us every now and then.'

"Under the fort wall we saw a large iron cannon lying in the sand. It was about twelve feet long, and very heavy; but now of no use, as it was spiked. It had been hurled down from the bastion, at the foot of which it now is, by our soldiers when they took possession of the fort, and made the rajah prisoner. All the outer earth work also which was put up during the troubles of 1857 and 1858 is completely destroyed. The fort is now in charge of a company of *Seik* soldiers.

"Bernard, who knew this *royal city*

before the mutiny, was astonished to find so many houses demolished and the population decreased to a tithe. The people did not seem much inclined to hear the Gospel, and we made but a short stay in the place, especially as all the preaching now devolved on Bernard. I being troubled with a sore throat and fever.

"*Fureedabad*, 26th.—I accompanied Bernard to the bazaar, but could not speak; he, however, seemed to have doubled his strength, and he spoke in two places powerfully this morning. Here we met with opposition, but Bernard was more than a match for all his opponents.

"In the afternoon, Bernard went to the bazaar alone, as I was quite unwell. He heard there that the people were saying that a command ('hookoom') had been issued by Government to make Christians of them all, and that we had come there to execute the command. How soon the people of this country will make and believe a lie! but they love not the truth. This is a famous place for robberies, the *Goojurs* constantly prowling about at night for their prey; but we escaped, for *He* covered us with his wing.

"*Alee*, 27th.—This, a small village of Goojurs, and there is here a native Christian, who was baptized in Delhi, but we did not see him. We had about thirty people to hear us preach, most of whom were very attentive. As there was no other village near, and we were within ten miles of Delhi, I thought it best to move on, and get near the great city before night. We arrived at Old Delhi near the *Purana Killa* (old fort) by dusk, where we encamped.

"Saturday, 28th.—Bernard went into Delhi early this morning, and I went to the *Purana Killa* to preach, little knowing at the time that there were within those strong walls more than fifty native Christians, that had been lately baptized by Mr. Smith.

"After breakfast, we drove into Delhi, Mr. Smith having kindly invited us to put up with him during our stay there.

"In approaching the celebrated city we were filled with conflicting emotions; sad and sorrowful thoughts rushed in quick succession through our minds. *There* is '*Humaion's tomb*,' where Major Hodson took the old king of Delhi prisoner. *Yonder* is the old fort that was crammed with rebellious Sepoys not long ago, and which has now a native Christian Church established in it. *There* is the Water-gate, where the first rebels entered on the memorable 11th of May. *Yonder* the palace, where women and children were butchered in cold blood by order of the then pompous king.

"And *there* is Aldwell's house, where poor Mackay fled for refuge, and where he suffered more than the agonies of death before he fell a martyr. *There* is the spot on which Walayat Ali fell, confessing Christ; and *yonder* stands the late Mr. Thompson's house, where his aged widow

and two young daughters were murdered by cruel ruffians.

"But what *now*? Thanks be to God who giveth us the victory! *Now* there is peace and safety, and the Gospel has free course to run, and *is glorified in Delhi.*"

## KANDY.

In February, Mr. Carter writes as follows:—

"The Mabagama school will re-open in March. The teacher and his brother, Samuel Perera, a student, have both made great sacrifices for the cause of Christ. When I was looking out for fresh students, Juan de Silva spoke with them about it, and they finally decided that the younger, who is the cleverer, should continue in business and support his father. When I heard this I remarked, that the *best* gift ought to be presented to the Lord. This was reported to them, and, with their father's consent, they decided that it should not be a question of who could get the most money, but who could render the best service to God. Soon after this, wanting a teacher for Mahagama, I asked the young men of our church who would take the situation. Samuel's brother offered himself, and knowing he was well qualified for it, I accepted him. He is giving up a

situation in which he is now getting £3 a month, and would soon get more, for one in which he is only to get £2. I shall, however, as I said, raise him another 10s., as he has to keep his father. The new school-room, with one room at the end for the teacher, is finished at a cost of £51. Towards this I expect to get £35, which the Kandy Baptist Auxiliary M. J. Society has collected during the last three years.

"I think the school is supported by one of the London Sabbath schools, and as soon as it is at work again I will write to the teachers and children about it. I have great hopes of Michael Perera. He will devote himself entirely to the work, and he will not only teach the children, but evangelise in the district around. He is a truly pious, earnest, and well-educated young man."

A subsequent letter shows that Mr. Carter does not confine his labours to the department of translation, but makes use of his remarkable fluency in the Singhalese language in out-of-door preaching.

## PROGRESS OF TRANSLATION.

"I shall post by this mail two copies of the Gospel of John. I have just received the first proof sheets of Romans. I earnestly hope there will be little delay in proceeding with the other portions of the New Testament.

"You will see from the enclosed prospectus that I am doing something to assist future missionaries to acquire the language. It is time something of the kind was done. The notions about high—*i.e.* *obsolete*—Singhalese being the language best to acquire, are rapidly *becoming* obsolete. I have already contributed a little towards this myself, and my new book will do much more. A few months ago I wrote some articles in the *Observer*, combating certain rules in Mr. J. Alwis's Grammar, to which no reply has been given, although I made it out that the book was *worse* than useless, except two letters from Mr. Alwis's friends, imputing my opposition to malice, and making excuses for not entering into the arguments. Those same rules were most mischievous, and had nearly led to a ludicrous version of the Scriptures. The origin of my two books is this: I was compelled

to prepare lessons in English for the students, through the medium of Singhalese, there being nothing better than easy reading books; which, though very well for English children, are by no means adapted to foreigners. The lessons for the English being thus prepared, it was no difficult matter to adapt them to teach Singhalese. In the same way a vernacular grammar which I prepared for the first students, and am now revising for the second, will, I hope, in the course of a year be published, both in English and Singhalese. The native grammars—all ancient—are inconceivably crude and erroneous. By the help of my English and Singhalese grammar, Singhalese may now be learned in England without the student getting wrong in idiom, or materially wrong in pronunciation."

## PREACHING WORK.

"I have been out of doors talking and preaching a great deal of late, as great numbers of Singhalese are now coming to worship at the Malagawa (temple or palace). But for the last four days I have been obliged to refrain, my much speaking hav-

ing brought on a considerable inflammation and swelling of the tonsils with slight ulceration, and I have had, besides, a little fever. I hope to be able to preach to-morrow—Sunday—with assistance in the services, without increasing the injury. I speak, often in a loud tone, for three or four hours almost incessantly. I go out with one of the students with the determination to speak and rest alternately for ten or fifteen minutes, but in my eagerness to assist the student to clear up some point, or to catch some passers-by, I have scarcely ceased speaking before I find myself involved again. Could we get the people to stay for half-an-hour or more and listen calmly, we could do our work with less

fatigue; but it taxes our best efforts to keep them even for five or ten minutes. One company passes on and another comes up."

#### AN APPEAL REITERATED.

"Do send us assistance as soon as you can. We are the only persons who preach in the open air in and around Kandy. We want more of this work doing. Notwithstanding the disadvantages I have referred to, we see in a great number of cases that Buddhism is shaken, and, in others, that a more serious state of mind has been produced, and often a clear conviction that Buddhism is useless, and Christianity the way of life."

## WEST INDIES.

### JAMAICA.

During the last few months, many of the pastors have held a series of prayer-meetings in their several churches and districts. Generally the result has been gratifying in the numerous attendance of the people; and, in some instances, in the exhibition of a deep interest in religion. From a letter written by the Rev. B. Millard, of St. Ann's Bay, we extract the following passages. Its date is June 7, 1860:—

"Almost every week I am asked whether any intelligence has reached me of the deputation, for every one seems anxious to hear of your safe arrival home. May your generous and arduous labours, while visiting this loved and beautiful island, be abundantly blessed, and result in the efficient and permanent prosperity of our mission.

"Special services have been held at most of the stations. At my stations we have been holding special prayer-meetings at four o'clock in the morning, and other special services; but as we do not see a satisfactory revival in the churches, we are

continuing our early prayer-meetings, and hope to do so until the Spirit of the Lord cause a general and thorough awakening. I hope his influences are being felt already, but prefer waiting to see the result. Our Sunday schools are increasing very much. At present I have forty-eight candidates for baptism, and forty-six professedly penitent backsliders in the penitent class. And members are at work to visit every unconverted person throughout the district, to urge on each the duty of repentance towards God, and faith in the Lord Jesus Christ. May good result."

### SPANISH TOWN.

Our readers will, we are sure, rejoice at the intelligence conveyed in a letter lately received from our esteemed brother, the Rev. J. M. Philippo. One good result of the late visit of the deputation, is the appearance in some quarters of a kinder feeling both towards the missionaries and their people. And it is peculiarly gratifying to find springing up among the higher classes, an interest in the spiritual well-being of the coloured population. The date of this communication is June 23, 1860:—

"Since you left our shores we have held the revival meetings as decided on at our meeting at Montego Bay. I have carried them on from the last Sabbath in April to the present time throughout the extended district in which my stations are scattered. In the chapels at my different stations, in the class houses, and in private houses, both in town and country, prayer-meetings have been held, in most cases, morning and

evening, I going first to one and then to another, to encourage the masses attending them (especially in the country) by out-of-door addresses, accompanied by my wife and daughter. The results, I regret to say, have not been such hitherto as we desired; but they have been far from discouraging. In addition to greatly-increased congregations, there is evidently a deeper tone of religious feeling prevalent, an indication, as

we trust, that God the Holy Spirit will yet again pour out his blessings upon us like showers that water the earth. Added to the agency already named, a Committee for tract distribution has been formed, and among the applicants for these silent messengers of mercy are several respectable planters and their wives and families. More than this, and I record it as an evidence of God's purpose to bless and to bring into the fold of Christ some even of the class so long at enmity with the cause of God and truth, three or four attorneys and managers of properties have requested me personally, and by messages by the people employed on the different estates and penns, to preach at their residences. On one large property in this parish, I having published my intention to preach in the Negro village near, the manager sent to request me to hold the meeting in a booth he offered to erect in front of the great house, that I might address the assembly from the steps or a window, that himself, family, and domestics might have an opportunity of being present. With this request I could not then comply, as a large congregation had assembled on my arrival at the Negro village. His wife and family accompanied us, how-

ever, and after the service expressed their willingness to become tract distributors and scripture readers among the people of the district. I have since heard that this lady meets with the people in their class house, and does all in her power to encourage them by her presence and efforts. I have promised to repeat my visit to this property as soon as possible, when I have consented to occupy the manager's house. Last week I received a message from an attorney of several sugar estates, requesting me, when I repeated my visit to the property on which he resided, to occupy his house as the place in which to hold the service; or that, if I will hold service occasionally on the Sabbath day, he will erect a temporary place of worship in the immediate vicinity of the works. In a word, all opposition on the part of planters and others against the progress of the Gospel has ceased, and everything seems to indicate that the set time to favour our Zion again is near. God grant that our hopes may be fully realised.

"Our schools are getting on well, as it respects numbers and efficiency. On my visit yesterday to the Metropolitan school I found 121 in attendance. All we want is means of support."

#### HAYTI.

Under date of July 25, 1860, our brother, the Rev. W. H. Webley, presents to us some interesting and important particulars of the progress of Christ's kingdom. He says:—

"In spite of all our troubles, the blessing of God upon our labours has not been stayed. True, our congregations are not yet what we could wish them to be, although for a few Sabbaths past they have considerably looked up. The oppressive heat and the sickly season at this time of year invariably interferes with our services. Our prayer-meetings, too, are not so well attended as we could wish. Still there is a marked devotional, prayerful spirit being poured out amongst us, especially at our Sabbath mid-day prayer-meeting. Our best and most devoted members, too, seem more than ever anxious for the conversion of souls, and for the ingathering of God's Haytian elect. May this spirit of earnest, believing, wrestling prayer be yet more fully manifested amongst us. What may we not then expect. It does seem to be in special answer to our poor prayers that the Sabbath is now being observed, as the people's own spontaneous act, in several of the smaller towns around us; that even the capital seems disposed to follow in the good work, and that there is now a prospect of the day of God being speedily observed throughout Hayti. To this, we believe, the Governor will offer no opposi-

tion; but will, on the contrary, give every facility. Some of the authorities of this town, 'tis true, hang back, and appear ill-disposed. Yet we do not despair even of them. Their hearts are in God's hands.

"On the first Sabbath of last May we added six persons to the fellowship of the Church. Five of these were baptized on the 3rd of May, and were mainly the fruits of one of our Scripture reader's efforts, Lolo Jean Mitchell. Daily, then, have we cause to bless God for this new and happy agency. The sixth was a member from the Baptist church of Port au Prince, he having come to reside here, and wishing to cast in his lot with us.

"I hope, too, soon to baptize seven more converts, three men with their wives, together with the mother of a young person lately brought to a knowledge of the truth, and now at the point of death. This last one would have made the eighth had not disease prevented. Yet she will soon be where 'the inhabitants shall not say, I am sick.'

"But 'tis time to close, or I shall weary you. We very much long to hear of the safe arrival of our now very dear friends, Mr. and Mrs. Underhill. We owe them a debt

of gratitude for all their love and kindness to us.

"We are also very anxious to know what is to be done for Hayti, as we are so weary and worn ourselves, and so much need

help; whilst the strengthening of your mission here is all the more urgent from the fact that the Wesleyan Missionary Society holds out no promise of more missionaries for this field."

#### NASSAU.

The intelligence which Mr. Davey communicates, under date of July 26th, is most encouraging. One would have liked to be a spectator of the baptism of *fifty* persons at one time. The ordinance of believers' baptism is always solemn and impressive, even when the disciples are few; but the sight of fifty thus avowing their repentance towards God, and faith in the Lord Jesus Christ, would strongly affect the most unimpressible mind, and fill with intense emotion all kind hearts. To the missionary, the gathering into the Church these fruits of his toil must be, in the joy it imparts, almost indescribable. May these triumphs multiply, and may those brethren who have been the least favoured with such encouragements, soon have a large share of them.

"Since I wrote to you last I have had the pleasure of baptizing fifty persons, and have received and enjoyed the anticipated visit from Mr. and Mrs. Underhill. I baptized the fifty persons on the first Sunday in May, in the presence of a very large and attentive congregation. Some of the candidates had been soldiers who, having performed their term of service, were discharged; and several of them were young persons who had grown up in our own or other Sunday-schools. They were received into the fellowship of the Church at the Lord's table in the afternoon of the same day, our large chapel being nearly filled by the members of the church.

"On the 11th of May, Mr. and Mrs. Underhill arrived from Havana, and, after spending a week in Nassau, during which time we visited Foxhill and Adelaide, they

set sail for Inagua and Grand Cay, Mrs. Davey and myself accompanying them.

"Though we were absent from Nassau five Sundays, yet, through the good providence of God, we spent each of them on land and at different islands, so that Mr. Underhill had an opportunity of seeing what regard the people pay to religious worship, and, by conversing with the elders and people generally after the services, of forming some idea of their religious character and attainments. Before our friends left the colony we held a missionary meeting at Nassau, at which the resident Wesleyan missionaries and the Presbyterian minister were present and assisted. I found their visit, as you described it, 'a pleasant episode,' and endeavoured to 'make the most of it.'"

#### THE TAE PING REBELS.

FROM the *North China Herald* we extract the following observations on a movement which has so deeply interested the Christian world. Lately, two American Baptist missionaries visited the city of Suchow, which had fallen into the hands of the rebels. Subsequently, other missionaries have gone, and it is from their statements is derived the substance of the Editor's remarks.

"It appears evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them with as much sincerity and devotion as the expulsion of the Manchus and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed

with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The deity is with them, not an abstract notion, nor a stern implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their standard of faith now, as they were at the commencement of the movement. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person. They regard him as the greatest human being that has ever appeared in this world, and as *specially* the God-sent; and this will account for the revolutionary chief styling himself the *brother* of Christ. He does not suppose that he himself is divine; his idea, probably, is that the Saviour is the greatest of God's messengers, and he himself the second. On this point, as well as on the doctrine of the Holy Spirit, he needs enlightenment. Could he be convinced that Christ is divine as well as human, he would immediately see, and perhaps renounce his error. That errors have crept in, is not surprising; on the contrary, it would be one of the greatest miracles on record were it otherwise. The amount of religious knowledge diffused among the people is necessarily limited; that of the chiefs, though not very profound, is more extensive.

"The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren; we worship the same Heavenly Father, and believe in the same Elder Brother, why should we be at variance?' They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them.

"A great deal has been said about the cruelty of the 'long-haired rebels,' but this is a false accusation. In no instance have we witnessed any traces of wilful destruction. It is true they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defence. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel, relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and of plunder are carried on only so far as is necessary to secure the end.

"As to their general moral character, we are scarcely able to give an opinion. Probably, taking them *en masse*, they are not much superior to their fellow-countrymen in this respect. Though the use of opium is legally forbidden, yet we know that it is largely consumed by them. Both the common soldiers and many of the chiefs partake of it freely.

"As to their future success we can say nothing. One of the chiefs made the remark that, judging from the present aspect of affairs, two years would be ample time to accomplish their task. From Kiahing up to Tantu they have swept the country clean (as they express themselves) of all the 'imps,' so that small bands of ten, twenty, and thirty men pass to and fro from one point to the other along the banks of the Grand Canal without the least interruption. They seem now to be taking a hold of the empire with an iron grasp, and treading it like conquerors. The impression which an interview with them leaves upon the mind is, that they look back upon the past thankfully, and to the future with buoyant and confident hope."

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## NOTES AND INCIDENTS.

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MISSIONS IN CENTRAL AFRICA.—At the meeting of Convocation in the early part of the present year, that body inaugurated a new era in its history by setting the seal of its official sanction to the proposed Zambesi Mission, and by recommending the head of the mission to the Metropolitan of South Africa and his comprovincials for consecration. The mission will go forth, as it was designed, with a bishop at its head from the commencement, and the theories

of the Bampton Lecturer, Dr. Grant, with respect to the (presumed) cause of failure of all preceding missions—the absence of a bishop—be put to a test. One feature at least will have our approval. It is to be a “Free State Bishopric” that is about to be formed and supported by the Society for the Propagation of the Gospel with the approval of Convocation. It is curious that the project should have sprung out of the discoveries of a Nonconformist missionary.

STATE OF MIND AMONG THE YOUTH OF BENGAL.—In all the large towns, in which European education has made any great progress, idolatry has ceased to be the religion of the younger generation; and that will be, indeed is fast becoming, an important epoch in the history of Christianity in India, when the old bigoted race of Hindoos shall disappear from the scene, and the alumni of our English colleges become heads of families in their place. If they themselves repose neither on Hindooism nor on Christianity, but take refuge in a middle state of what they call Theophilanthropism, there is good hope for their sons, aye, and I may add for their daughters. The children of the young men who, in their hot youth, delighted to insult their idols with mocking words and irreverent gestures, are little likely to be deterred by any domestic influences from advancing onward along the path of reformation. Not cradled in idolatry, like their fathers, they will have a fair start from the beginning. There will be nothing for them to unlearn. They may go at once in quest of the truth.—*J. W. Kaye.*

MOHAMMEDAN SCHOOLS.—In order to present a more vivid picture of the life of the Mohammedan man, we will take him in his boyhood, and follow his course onward to manhood; tracing his experience step by step; marking the influences which are brought to bear upon him, in business, education, and religion. We say in his boyhood; for in matters of religion, as in every other matter, the Oriental man is the only true representative. To speak of a girl or a woman, as the religious representative of the East, would be regarded by the people themselves as the most gross impropriety. The assertion that “woman has no religion,” meets with almost universal approbation; and in the picture we purpose to draw, the boy and the man,—not the girl and the woman,—must be the object of attention, and furnish our illustrations. The Mohammedan boy, then, stands before you. Because he is a boy he must be sent to school; for in every Moslem city or town there is a medrice, or school, for the instruction of the boys in Arabic reading, writing, grammar, and, generally, arithmetic. The religion of Islam is a religion of one book, the Koran; and to read and recite the Koran is the first duty of every believer. Sitting on the floor, with his teacher and his comrades, he learns the Arabic alphabet from a little tablet of tin, or a card of paper, and then labours on, day after day, and month after month, committing to memory chapters and verses, until sometimes it happens that the boy is able to repeat the whole of that book. Many learn to read without knowing the alphabet, simply learning the sounds of words from their appearance, without knowing the constituent elements of which they are composed. A Moslem school is conducted entirely *viva voce*; each scholar studies aloud, and shouts at the top of his voice, so that a school-room is the scene of the greatest clamour and confusion. The reason assigned for this is, that the difficult guttural sounds of the Arabic language are only to be learned by constant practice, and that the boys progress more rapidly in pronunciation when using the language continually. Let us now suppose this boy to go forth into

the street, among boys of his own age. He meets a group of lads engaged in their sports. They are Greeks, Maroniks, Druzes, and Jews. The Moslem boy passes by them, in sullen contempt, or perhaps, greets them with a curse, calling them dogs and infidels; having been taught to regard all persons, excepting those of his own faith, as wretched infidels, and children of perdition. He never hears the law of love inculcated upon his mind. "Love thy neighbour as thyself" is a rule he has never known. "Love thine enemy" he regards as utterly monstrous. It is the duty of the true Moslem to hate and curse all infidels.—*American Missionary Magazine.*

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## HOME PROCEEDINGS.

### ANNOTTO BAY CHAPEL.

The Rev. S. Jones desires us to present, through the medium of the HERALD, his most cordial thanks to all the kind friends who have contributed towards his case; and to the beloved ministerial brethren at Leicester, Northampton, and Birmingham, together with those composing the Welsh Association in Monmouthshire for their promised aid. Mr. Jones would have gladly called on friends in many more places for the same object, did his time permit him so to do; but on account of pressing calls upon him to return to the sphere of his labours in Jamaica, he feels himself bound to do so at once. We shall most gladly receive any contributions which may be sent to us for this very deserving case.

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During the past month many meetings have been held throughout the country, the reports of some of which have reached us. Mr. Trestrail has visited Plymouth and commenced a series of meetings in Cornwall. In these he has been assisted by Mr. Page, who has also visited the East Riding of Yorkshire, Ipswich, and its neighbourhood, Brighton, Matfield Green, Tunbridge Wells, and Edenbridge. Our missionary brother, Mr. Williams, has been engaged in Beverley and around it, in Lincolnshire, Huntingdonshire, and at Wantage. In Lincolnshire he was accompanied by Mr. Saker. The Rev. E. Hewett, of Jamaica, with Mr. Diboll, has traversed the West Riding of Yorkshire, and has also commenced a series of services in Norfolk. The Rev. J. E. Henderson has been engaged in Worcestershire and Huntingdonshire. It will thus appear that the services have been very numerous, and from all that we hear we conclude both interesting and profitable.

Since the last issue of the HERALD, we have had the pleasure of welcoming our esteemed friends, Mr. and Mrs. Underhill. They have returned from the long wanderings in health, and we are assured not without many proofs that the mission they have accomplished has been of service to the cause of Christ.

We are happy to find that the welfare of our mission in Brittany occupied the kind attention of the brethren assembled in association in Glamorgan-shire in June last. A recommendation of the case of the church at Annotto Bay, Jamaica, was also given, as one very worthy of sympathy.

We are permitted by our esteemed friend, Mr. Joshua Wilson, of Tunbridge Wells, to give the following extract from a letter lately received from him:— "I have long been concerned that the guinea a year rate of contribution to our great missionary societies operates most injuriously, and should rejoice to see the day when the minimum amount of annual subscription required to entitle the subscriber to a vote at a general meeting, shall be at the rate of *one*

*shilling* a week. I am willing to renew my offer (made in 1858) of an annual contribution of £2 12s. (fifty-two weeks at one shilling a week), if a considerable number of supporters of the Baptist Missionary Society will adopt the weekly rate." Very glad shall we be to see this suggestion carried out. A weekly contribution to this amount would, we are sure, be easily given by multitudes of the friends of our mission.

It is a favourite method with many of our friends to contribute a small sum every Lord's day morning at the time of family prayer. To facilitate this excellent practice we have prepared missionary boxes to be employed for this special purpose. We shall be happy to furnish them to our friends on application. Boxes are also ready for weekly offerings.

A proposal has reached us from the Missionary Conference in Calcutta that the Christian Church throughout the world should devote the *first seven days* of 1861 to special prayer, for the prosperity of missions among the heathen. In a subsequent HERALD we will give this interesting invitation.

We are happy to announce the receipt during the past month of a donation of £500 from a friend to our missions. The increasing demands on our funds will require a constant outflow of such liberality.

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#### DEPARTURE OF MISSIONARIES.

On the 3rd September, the valedictory service connected with the departure for India of the Revs. F. T. Reid, R. J. Ellis, T. Rose, and their wives, was held in Lion Street Chapel, Walworth, the pastor of the church presiding. It was a very crowded and affecting occasion. The usual questions were proposed by the Rev. F. Trestrail. The Rev. J. Russell offered prayer, commending these dear friends to the care and blessing of the Most High, after which a powerful address to them was delivered by the Rev. Charles Stovel. On the following day they bade farewell to the committee, and on Friday were accompanied to the ship, *The Malabar*, by the secretaries. Since sailing we have received the following note from Mr. Ellis, dated, off the Coast of Dorset, 9th September:—

"Yesterday morning most of the passengers were somewhat squeamish—none of them, so far as we know, *sick*; and now that the sea is so rough, and the vessel rocking, we are all, thank God, able to appear at table. Some of us are fondly hoping that we shall have no further illness, though I fear this is too much to hope for. We seem to have a very fine set of passengers indeed, all very agreeable, and, at least *outwardly*, reverent. Mr. Mullens conducted service in the cuddy this morning after the English form, and most of the passengers were present. There was to have been a service also for the benefit of the soldiers and crew on deck, but a heavy rain prevented this. In the evening one of us is expected to preach in the cuddy.

"Our fine ship is going steadily before a favourable wind, and by the time the pilot leaves this afternoon, we shall, at this rate, be off the coast of Devon.

"To-morrow Mr. Mullens hopes to have us set to our studies; and I am sure we shall form a very *willing*, if not a very *apt*, class of students. The young missionaries are all set together at table, and a happy group we form. I think it unfortunate that none of our cabins admit of us meeting in a church capacity to observe our Lord's last institution; but to this we may yet see our way. Some of us have agreed to meet for prayer every night to seek fitness for our appointed spheres, a blessing on the Church at home and abroad, and especially to seek the well-being of all with us in the ship. I hope we shall have a happy and a useful voyage, and that when we land at Calcutta our labours, our communion, and our prayers, may be found to have been very beneficial to ourselves and others, and eminently for the glory of our God."





# IRISH CHRONICLE.

OCTOBER, 1860.

## THE GENERAL BAPTIST ASSOCIATION.

WE have much pleasure in reporting the following resolution, adopted at the Annual Meeting of the General Baptist body lately held at WISBEACH. Hitherto, the brethren in that connection have not taken part, to any great extent, in the operations of the Baptist Irish Society. An opportunity, free from all difficulty on account of separate organisations, now offers of hearty co-operation on the part of the two sections of the Baptist denomination in the extension of Christ's kingdom. It is earnestly hoped that the churches of the General Baptist Connection will kindly respond to the appeal that will shortly be made to them in accordance with the resolution here copied from their printed minutes.

"BAPTIST IRISH SOCIETY.—The Rev. C. J. Middleditch having advocated the claims of this mission at the Home Missionary Meeting, it was resolved:—That we commend the important work of the Baptist Society in Ireland to the sympathy and support of our churches."

## LONDONDERRY, COLERAINE, AND BALLYMENA.

During the months of July and August the SECRETARY visited several of the stations occupied by the Society. He found much cause for encouragement in many places, especially at LONDONDEBBY, COLERAINE, and BALLYMENA, three important towns in which the efforts of the Society have lately been put forth.

In LONDONDEBBY a few friends united in church fellowship in May last. On the interesting occasion when, by their own spontaneous action, they were formed into a Christian Church, our esteemed friend and brother, Mr. STOREY, of LETTERKENNY, presided. Eighteen members constituted the church thus gathered. The number has been subsequently increased, so that now forty are united in Christian fellowship. Of these not less than twenty are the fruits of the recent Revival. The friends thus associated have engaged the Masonic Hall for the period of two years; a good congregation has been gathered; a Sunday school is about to be established; four congregational prayer-meetings, besides six prayer-meetings in various parts of the town, are held every week. A system of tract distribution is also carried on with great earnestness. A public service is held on the Quay every Lord's-day evening, when large congregations are gathered, among whom a considerable number of Roman Catholics are to be found. Seven out-stations, from two to nine miles distant, are also regularly visited by nine young men, members of the church.

It is matter for grateful recognition that this religious movement began among the people themselves. They have applied to the Baptist Irish Society for an agent to be stationed there. At present the Committee have not felt themselves justified to do more than send ministers by means of the Special Fund to supply the pulpit for the period of six months. The Rev. J. KEED, of CAMBRIDGE, was the first of the brethren who engaged in this service. An interesting report from him is given in the present number of the CHRONICLE. We commend that report to the perusal of our readers. The Rev. J. T. WIGNER, of LYNN, has since been labouring at Londonderry, and bears testimony equally encouraging to the hopeful character of the present effort. The Rev. STANDEN PEARCE, of LONDON, and the Rev. S. COWDY, of LEIGHTON BUZZARD, have subsequently been engaged. Their reports have not yet been received. Whether the Committee will comply with the request to make

Londonderry a permanent station of the Society is not yet determined, and will greatly depend on the amount of pecuniary support supplied. The people themselves are prepared and pledged to contribute very liberally for this purpose, but increased responsibilities have been already incurred by the Committee with regard to other places. Augmented resources are needed to warrant them to enter on the desired engagement in the important City of Derry.

At COLERAINE, the Rev. T. W. MEDHURST, late of KINGSTON-ON-THAMES, has commenced his stated labours as pastor of the church. He enters on his work with much to cheer and encourage him. Congregations are large and attentive, and hopeful indications are afforded of great usefulness. It is cause for distinct recognition that the church at Coleraine have engaged to raise an amount for the support of the ministry truly liberal, and affording much encouragement to the Committee in their efforts to render the churches in Ireland self-supporting.

At BALLYMENA, since Sept. 1859, a congregation has been gathered, averaging from 400 to 600; the church consists of upwards of ninety members; a spirit of deep and earnest piety pervades the community; and every prospect is afforded of a vigorous and prosperous cause being established there. The tenure of the building now occupied is very uncertain; it is not unlikely it will soon be terminated; the resolution has therefore been taken to arise and build; an eligible site has been secured, and the people, almost entirely from their own resources, have raised the sum of five hundred pounds towards this important object. It is cause of encouragement also that they will contribute in a measure quite equal to their ability in support of the ministry. The esteemed friend and brother, the Rev. J. G. McVICKER, by whom this cause has been founded, has been long and heavily afflicted. Disease has, however, been subdued, and it is hoped he will be able, before this article appears, to resume his useful labours. An interesting narrative will be found below, supplied by MR. PARSONS, who has for some weeks been labouring in Ballymena.

## LONDONDERRY.

*“ Cambridge, August 6th, 1860.*

“ MY DEAR BROTHER,—In fulfilment of your request, I forward you an abstract of my visit to Londonderry, and my labours there in connection also with the Church at Letterkenny.

“ As I was the first minister that had visited Derry, to labour there, I endeavoured to ascertain the peculiar position of the cause there, and to devise such plans for personal intercourse and preaching as seemed most desirable. I spent the Saturday in this way. The history of their little Baptist Church is very brief, but very interesting. About a year ago, there were not in Derry—consisting of a population of over 25,000—above one or two Baptists; but the gracious visitation of God’s Spirit last year led to an awakening of spiritual life in Christ, and since then, the subject of our views as Baptists, has produced considerable attention, and reading, and prayer.

“ In the early part of this year, those friends who felt on this question, met for intercourse at each other’s houses, and at length resolving to commence religious services among themselves, sought counsel and aid from the Church at Letterkenny,

and of the Baptist Irish Society. A Church was formed in the early part of May last, by Brother Storey, of Letterkenny, and officers chosen, and nineteen members received the right hand of Christian fellowship. They shortly after hired for two years the Masonic Hall, a commodious building, capable of holding between two and three hundred persons, and there they have worshipped with an increasing congregation.

“ *The First Sabbath, July 8th, 1860,* was a very happy one. Considerable interest was excited, and I preached to them on the ‘ True life of the Christian,’ Col. iii. 17, in the morning, and to the unconverted in the evening, on the ‘ Danger of refusing Christ,’ Heb. xii. 25. In the afternoon I took part at a large meeting in the Corn Market, and gave addresses.

“ During the first week, I conducted four meetings in various places, and attended a fifth.

“ *Monday.*—I visited the interesting Church at Letterkenny, where there has been a great awakening, and a considerable increase to the Church, of young persons, and those I think, of very staid habits, and of deep piety. The meeting was on behalf

of the new chapel, which they have now resolved on erecting.

"The friends there are of the right stamp, and they are maintaining a beautiful illustration of the Apostle's desire, *living in love and unity, and esteeming each other highly* in the Lord. The religious influence attending this week's efforts at Derry was **MARKED**.

"*The Second Sabbath* was a wet day; so much so, as to interfere with the attendance at all the religious services in the city, yet our number was encouraging, and the interest increasing and sanctified. I conducted the early morning union prayer-meeting, in the Corporation Hall, on the Monday, and then went, by appointment, to conduct services in connection with one of the deacons from Derry, at Letterkenny. On the Tuesday, in the school-house, a very large attendance, and on the Wednesday, in the open air, to a most attentive and numerous audience. The power of God was felt at both these services. During this visit, so precious in its remembrance to myself, I sought intercourse with the leading friends of the cause at Derry, and held two social meetings, even until quite an advanced hour at night.

"*Wednesday, Thursday, and Friday, 18th, 19th, 20th.*—I was favoured with the presence and co-operation of Brother Wills, of Kingsgate Chapel, then labouring at Coleraine, and we held united services in the Corn Market, and in the Masonic Hall. The first of these, in the open air, was large, and a very impressive service; and the others I doubt not would have been very good, too, but the weather proved most unfavourable. We met the church at Derry, and Brother Wills gave an address, including some valuable information and counsel. I received the application of ten members, and had an opportunity of speaking with them preparatory to baptism and union with the Church—some very interesting cases.

"*Sabbath, 22nd July,* was a memorable day, and proved a truly holy festival to the Church, and a great comfort to me. The baptizing service was held in the morning, at 9 o'clock; several hundreds were present, and lined the banks of the river Faughan, near Enoch Lock. There I gave an address on the Nature, Subject, Mode, and Perpetuity of Believers' Baptism, which was listened to with great attention. I then baptized the ten accepted ones in the name of the Trinity, when a young man who had felt deeply on the question, but who had resisted till then the convictions of his mind, applied to the deacons, and at once came into the river to me requesting to be baptized. Of course, most cheerfully did I bury him in baptism unto Christ. These

all were received into the Church at the Lord's table that morning, and I believe the hallowed sense of God's presence and the Divine power that came down on and among us will never be forgotten. Oh, it was the House of God and the gate of Heaven truly!

"I give you the account which was published, in a leading journal of the city, the ensuing week:—

*Copy from the Londonderry Journal.*

"*Religious Intelligence.*—The ordinance of baptism according to the form of the Baptists was administered last Lord's-day morning, the 22nd inst., in the river Faughan, about three miles from this city, to eleven individuals who had previously professed their faith in the Lord Jesus Christ as their Saviour.

"The worship commenced with singing that beautiful hymn, 'There is a fountain filled with blood,' and prayer, after which the Rev. J. Keed, of Cambridge, delivered a very suitable address from the 3rd chap. of Matthew; there was then another short hymn, 'I'm not ashamed to own my Lord,' and prayer, when the candidates, eight males and three females, stepped forward from two tents, neatly attired in long dresses. The minister led the first, a female, into the river, repeating, 'And they both went down into the water, both Philip and the Eunuch,' &c. He then baptized her, the remainder following. There were from three to four hundred spectators present, most of whom joined in the service, although somewhat novel here. The greatest decorum and solemnity prevailed. Those who were baptized were added to the Church worshipping in the city the same day.

"Such a scene had never been witnessed in Derry before, and it was profitable to many persons of different character. The greatest order was preserved.

"*In the afternoon* I preached to the sailors on the quay, to a very large number, and with great attention on their part.

"*In the evening,* as by advertisement, I preached to 'young men,' when a considerable number were present. *Subject: Their perils and their safety.*

"*My last full week-day services* I hope were profitable.

"*Tuesday, 24th.*—We had a church members' meeting and a social tea. Every member was present that could be, and a deputation from the Letterkenny church joined us. After a very pleasant hour of free converse at the tea, the meeting was commenced by devotional services, and then a careful review of the Church from its commencement, and a slight revision of some of its regulations. I spoke at some length on the state and character of a Christian

Church, and addressed them on the *piety*, *consistent* walk and *influence* of church members, and in addition to some remarks by the two deacons, excellent addresses were given by Brothers Elliott and Storey, from Letterkenny; and though the meeting was necessarily protracted, the deepest and most prayerful interest prevailed.

"*Wednesday, 25th.*—I spent the opportunity of visiting members, and especially devoted time and energy to the case of a female inquirer who is on the point of decision for Christ.

"The evening service I hope was useful to all present.

"*Thursday, 26th.*—I visited the friends at Coleraine, where I had a most profitable interview with Dr. Carson and his excellent family, and where I met Brother Wills once more. The state of the North of Ireland, and the efforts of the Baptist Irish Society, were canvassed freely; and the importance of the recent efforts put forth by the Society was gratefully spoken of and approved.

"I paid pastoral visits to several interesting cases, in company with that excellent and devoted Christian lady, Mrs. Carson, from whom I received some most precious statements of the Revival.

"*Friday 27th.*—I went to Letterkenny to preach and baptize. This latter service was administered to four persons, three females, who were sisters in one family, and one young man; and though the associated circumstances were not of the exciting nature of those of previous Sabbaths, it was a season not to be forgotten. In the evening I preached again in the large school-house, on 'Steadfastness in the faith of Christ.' The service was very solemn, though we were sadly interrupted by a drunken Catholic, who had ultimately to be excluded by force.

"*My last day, Sabbath, the 29th,* was a most precious one with this kind-hearted people. I preached morning and evening in the Hall, and gave an address at the Lord's table, and in the afternoon again to the sailors, and those assembled on the quay. After the evening prayer-meeting, I detained the church members, and gave them a parting address, counselling and encouraging them as best I was able, and then, with a few of the friends, spent an

hour in converse and prayer on the state of true religion among them, and on what God hath wrought; and I shall never forget the melting season of prayer which closed this interview, nor the heartfelt kindness expressed towards me. Even with tears of deep feeling have we parted.

"I returned to *Dublin on the Monday*, when I had the privilege of meeting the Rev. — Giles, now supplying at Abbey Street, and then I went on to Rathmines in company with Mr. Cherry, and had the opportunity of visiting the new church in course of erection. I was much gratified by this interview, and could but be impressed by the fine opening presented here for a flourishing Baptist cause. Most earnestly do I desire that, ere long, a settled pastor, every way competent to the great work that now, in God's Providence, is opened, may bless this district.

"I can bear testimony most unhesitatingly to a mighty work of God in the North of Ireland; to a healthy piety also, as far removed from ungovernable excitement and excess on the one hand, as it is from cold formalism on the other. Londonderry presents a fine prospect. The Church numbers now from thirty to forty members, with many more anxiously inquiring for salvation, and others longing to be baptized, and join the Church; and I doubt not that with a liberal Church government, and an earnest Christian pastor, the many people God has in that city will be gathered, shepherded, and blest, the Lord adding to them daily such as shall be saved.

"A friendship and fellowship is begotten that will endure for ever, and be most glorious in the family of God above, between us; and I desire for them every blessing of the covenant.

"I intend to hold a series of meetings among my own people, to awaken a true spirit of brotherly love to our Irish friends; and I trust the Baptist Irish Society will have a deeper hold of our sympathies, prayer, and efforts, than it has had hitherto. Oh, send out earnest, warm-hearted ministers, to carry a pure Gospel into the heart of the Emerald Isle!

"Yours most affectionately,

"JOHN KEED."

#### BALLYMENA.

"*Ballymena, Aug. 23rd, 1860.*

"MY DEAR SIR,—In accordance with your request, I came on to Ballymena on Saturday last. My first desire, of course,

was to see our dear brother Mr. McVicker. I found him suffering most acutely, and very feeble in body; but his soul full of peace and comfort. He realises, with the

most unflinching confidence, that he is in the hand of a good God—a kind, heavenly Father—who does all things well.

“On Sunday we had a large gathering of earnest and attentive listeners in the Store, which you know so well. After the Lord’s Supper, arrangements were made for the administration of the ordinance of baptism to several candidates, who were desirous of thus putting on the Lord Jesus, and publicly professing their faith in him.

“Accordingly, to-day (Thursday), at five o’clock, we gathered, for this purpose, on the bank of a deep brook, which flows through some secluded fields, at the north of the town. The rain was falling in torrents, and continued to do so, during the time we were praying for God’s blessing upon our service, and our friends who were to be buried with Christ in baptism; and there was every indication of a thoroughly wet night. But God was kinder to us than our fears; he graciously dried up the clouds, and during the administration of the ordinance, and until we were all home, no more rain fell.

“Having taken my position in the water, I had the privilege of baptizing nine—five females and four males—into the name of the Father, the Son, and the Holy Ghost. It was impossible not to feel assured, from their whole demeanour, that they counted it all joy to keep their Lord’s commandment.

“And when one is acquainted—as a *very* short residence in the north of Ireland serves to acquaint the most unobservant—

with the strong feeling—not to use a harsher word—of the Presbyterians against baptism, and the persecution, and mocking, and jeering which each who espouses it has to endure, one knows that it is the taking up of a real cross, a going *without* the camp to bear the Saviour’s reproach.

“Each of the candidates to-night were brought up in the tenets of this body, and have come to this ordinance by a way neither smooth nor easy.

“Doctrines instilled into their minds from earliest childhood have first had to be confessed erroneous, and then forsaken; and, now, others adopted which, from earliest childhood likewise, they have been taught to despise and ridicule.

This enhances the value of each addition to our churches here, because the act *must* be taken as the result of stern conscientious conviction, and of glad and loving obedience to the Saviour.

“I am happy to report that dear Brother McVicker is improving—I hope, getting gradually stronger, though very slowly. He has been able to be up for two or three days past, and sit for a few hours on a couch.

“May God grant him a speedy recovery, and restore him to a sphere where he has been already so useful, and to a people whose affection for him knows no bounds.

“I am, my dear Sir,

“Yours very faithfully,

“JOHN PARSONS.

“To Rev. C. J. Middleditch.”

## BELFAST.

The Secretary also met a considerable number of the members of the church at Belfast, to confer with them on the present relation of that church to the Society. It is cause for pleasure that the resolutions adopted by the Committee with respect to the future support of churches in Ireland had already been approved by the church, and a resolution adopted, pledging them to co-operate with the Committee in carrying those resolutions into effect. They have engaged to raise a sum quite proportioned to their means in aid of the ministry.

As a special effort is being made by the friends in Belfast for the erection of a new chapel, which is greatly needed in that important town, we earnestly commend their case to the liberal support of the British public. Christian brethren in Ireland, who are devoting themselves and their resources to the extension of the cause of evangelical truth, need to be assured of the sympathy and aid of Christians in England and Scotland.

At the Annual Meeting of the Members of the Baptist Irish Society, held at the Mission House, April 25th, 1859, E. J. Oliver, Esq., in the chair, it was moved by the Rev. Dr. Evans, of Scarborough, seconded by the Rev. Mr. Webb, of Ipswich, supported by the Rev. W. F. Burchell, of Rochdale, and resolved,

“That the effort of the members of the Baptist Church in Belfast, for the erection of a New House of Worship in that important town, approves itself to the judgment of this meeting, and is cordially recommended to the support of Christian friends.”

Belfast is now a most important centre of religious influence. It contains about 120,000 inhabitants, including 40,000 Roman Catholics. It has been matter of deep regret that, in such a large and influential town, the Baptist denomination should be the only one without a suitable place of worship. The prospects of the church are encouraging. During the last two years eighty persons have been added to the membership, and sixty have been baptized. The Sabbath-school has been more than doubled, and the attendance at public worship greatly increased. The present effort has been strongly recommended by the following ministers:—The Revs. Dr. Paterson, Dr. Steane, C. H. Spurgeon, Dr. Evans, Dr. Burns, H. Stowell Brown, J. P. Chown, C. Birrell, Hon. and Rev. Baptist W. Noel, C. J. Middleditch, F. Trestrail, W. F. Burchell, Dr. Angus, Dr. Acworth, J. P. Mursell, Dr. Leechman, Dr. Winslow, &c.

“Above 500*l.* have already been subscribed for the Building Fund. Contributions on behalf of this object will be thankfully received by the Treasurer or Secretary of the Baptist Irish Society, 33, Moorgate-street, London, E.C.

Among subscriptions received are the following:—

<i>£. s. d.</i>			<i>£. s. d.</i>				
Charles B. Robinson, Esq., Leicester...	50	0	0	Mrs. Blair, Bridge of Allan ...	20	0	0
Richard Harris, Esq. ...	3	0	0	Thomas Coats, Esq., Paisley ...	10	0	0
Sir M. and Lady Peto, London...	10	0	0	Peter Coats, Esq. ...	5	0	0
Robert Lush, Esq. ...	5	0	0	W. Hughes, Esq., Belfast ...	30	0	0
Robert Lush, Esq. ...	5	0	0	J. R. Wilkinson, Esq. ...	20	0	0
Joseph Tritton, Esq. ...	1	0	0	Henry McClelland, Esq. ...	30	0	0
Sir H. McCalmont Cairns, M.P. ...	5	0	0	R. A. McMunn, Esq. ...	15	0	0
J. Wilkinson, Esq., Whitehaven ...	5	0	0	Wm. Hastings, Esq. ...	15	0	0
John Stewart, Esq., Aberdeen...	5	0	0				

## RESULTS AND PROGRESS OF THE REVIVAL.

The following letter, addressed to *The Nonconformist*, by some one entirely unknown to us, bears such testimony to the labours of one of our brethren in Ireland, that we have much pleasure in laying it before our readers:—

“SIR,—Having recently returned from a visit to Ireland, I should like, with your kind permission, to furnish your readers with a few jottings in reference to the results and progress of the ‘Revival’ in that land.

“Like many others who heard of the great movement last year, I was anxious to know whether the results were such as would justify the conclusions which had been formed by many excellent men amongst us who favoured us with reports of what they had seen and heard. I have, amongst other places, called at Banbridge, Belfast, Ballyrune, Straid, Ballymena, Coleraine, and Portrush, and I am happy to say that in every place the work of God is progressing in a very high degree.

“It has been supposed by many, and affirmed by some, that a very large defection has taken place amongst the converts who were added to the churches last year. From personal and minute inquiry I am able to declare that such is not the case.

“I have not met with a minister of any denomination who could conscientiously estimate the declension at 5 per cent.; in fact, at Ballymena, and Straid, and Cole-

rairie, the declension has not been 2 per cent. Of nearly 300 members added to Mr. Moore’s church (Presbyterian), not more than *two* have manifested signs of unsteadfastness, and in Mr. Bain’s church, at Straid (Congregational), of 100 members added, none have swerved from their profession. During my visit I made a point of inquiry of all persons—car-drivers, farmers, shopkeepers, as well as ministers—whether the work had stood, and the nearly universal testimony was that it was a real blessing and a permanent good.

“‘Is religion advancing?’ said I to an intelligent car-driver at Ballyrune. ‘O yes,’ he replied. ‘But how is it,’ I rejoined, ‘that we hear little of the Revival now?’ ‘It is progressing *silently* and without observation,’ was the reply, ‘and that is best, sir.’

“‘Can you,’ said I, ‘*personally* attest the benefits of the movement?’ ‘Oh, yes,’ said he, ‘I was converted to God last year, and so was my brother. Ah! sir, he was *nine* days in the most intense agony of soul—the *pains of hell* got hold upon him.’

"Even men who professed nothing were very decided as to the change which had come over the people.

"In the county of Down, it was my privilege to witness, and to take part in some interesting services in connection with a beloved friend who accompanied me, a gentleman of high social position in the city of London.

"Calling on the Rev. W. Eccles, the devoted and energetic pastor of the Baptist church in Banbridge, we were invited to accompany him to an open-air service in an out of the way place called Edenagarry, about ten English miles distant.

"On arriving at the spot we found a large concourse of people assembled—at least 500 persons—though where they came from was to me a mystery, for there were not twenty cottages within sight.

"The service, which was held in a field (the rain had poured down in floods the previous night), was commenced by Mr. Eccles with a beautifully appropriate prayer. I addressed the people from the Publican's Prayer, and my friend addressed them from 'Choose ye this day whom you will serve.' The addresses were calm in tone, but earnest in spirit,—yet not more so than an ordinary ministrations at home. But the effect! Never shall I forget that. During the service three persons were stricken after the manner of last year. They were, however, judiciously removed, and the service proceeded to the close without the least confusion. The Rev. W. Griffiths, of Biggleswade, concluded with an impressive prayer. Before we left the ground, which was nearly nine o'clock, we were requested to sing, 'Rock of Ages.' We sung it with great fervour, and before we had finished another young person was 'stricken.'

"We now moved off to our carriage, and had taken our seats, when another request was made, that we would sing another hymn. We sang, 'Just as I am, without one plea,' and after that, 'There is a fountain filled with blood.' While we were singing two females were stricken down at my side. I had now a full opportunity of hearing their cries, and of witnessing their conduct. There could be no mistake. As soon as they were supported, I heard this prayer in tones such as I never heard before: 'Oh, Jesus, save me; I am a lost and guilty sinner, but thy precious blood cleanseth from all sin.'

"Said I to myself, this must surely be of God—for the wicked one would never put such a prayer into human lips. It was nearly ten o'clock when we left the spot, and even then the people lingered, so intense is the desire to hear the Gospel of Christ.

"On a subsequent evening we held a service in a blacksmith's shop in the town of Banbridge. And what a service! The place was filled with the poorest of the poor, and though the clock struck eleven (p.m.), and the service had lasted three hours, the people were unwilling to go home.

"About twelve o'clock that night, Mr. Eccles was sent for to see a poor man who had been 'stricken' on reaching his cottage. The apostolic man hastened to the house, and found the doors crowded by people who had been attracted by the piercing cries of the man for mercy and salvation. On listening at the window he heard a neighbour reading the parable of the Prodigal Son, and expounding it, with a view of imparting some consolation. The following is a specimen which caught the minister's ear:—'Ye need not be so sad, man; did not the Father run and meet the poor lost one? and if he did that, he will just run and meet ye, poor prodigal as ye have been, now ye are returning.'

"Nor was this the only result of that remarkable service in the smithy, for I have since heard that several others were awakened, and have found peace with God.

"Passing from Banbridge, let me mention our visits to Straid. Mr. Bain, of this place, has been honoured of God to effect a remarkable work in this romantic locality. Educated for the Presbyterian ministry, he left it twenty years ago, and formed a Congregational church. He began with three persons. But God has blessed him. Twice has his church been enlarged, and even at the present time enlargement is in progress. For three days and three nights Mr. Bain was prevented the enjoyment of his bed during the late Revival, and frequently 3,000 persons have listened to the Gospel from his lips. He has been worked almost to death, and a pity it is that some real help has not been afforded to this devoted man.

"On the whole, then, the work in Ireland is a good work. Chapels and churches in every direction are requiring enlargement.

"The weather has been most unpropitious for open-air preaching; but I am persuaded that if the weather should continue fine, and a hundred good men and true could invade Ulster, and preach the Gospel to the outlying districts, scenes similar to those witnessed last year would again appear.

"I forbear to write more, fearing to trespass on your space, or else I should like to refer to the great work which is going on at Dublin and Kingstown.

"I am, yours very truly,  
"Sept. 1, 1860. "L. E. A."

## RATHMINES, DUBLIN.

THE friends at Rathmines having resolved to undertake all the responsibilities connected with this important cause, provided the Committee of the Baptist Irish Society would render them a certain amount of pecuniary aid for two years, and stating, at the same time, their desire to invite the Rev. JOHN EUSTACE GILES, of Sheffield, to minister permanently among them, the Committee at once complied with their proposal. The invitation has been presented to Mr. GILES, and accepted by him. He is expected to enter on his labours there on the second Lord's-day in October.

It is matter for great thankfulness that this effort to establish a self-supporting cause in that important suburb of Dublin has been so far successful. The Committee at home have been well sustained by the local Committee in Rathmines. They are also much indebted to many ministerial brethren, both in England and Ireland, who have aided them by their services. A good congregation has been gathered. A new and very admirable chapel is in course of erection in a remarkably eligible situation. The whole responsibility of this has been undertaken by friends resident in the locality. It is earnestly desired that they may meet with the most liberal support of all persons who wish for the success of voluntary evangelical churches in Ireland. The settlement of Mr. GILES in this important position will, it is hoped, be attended by the Divine blessing, so that the Committee may shortly be enabled to pursue a similar course with respect to some of the other large towns and cities of Ireland where such efforts are required.

## CONTRIBUTIONS

*Received in behalf of the Baptist Irish Society, from July 14th, 1860, to August 31st, 1860.*

		£	s.	d.			£	s.	d.
London—					Bunham, by Rev. W. Abbott . . . . .		1	0	0
	Arthur Street, Camberwell, by Mr. W. Searle . . . . .	11	4	11	Bootle, by T. R. Hope, Esq. . . . .		1	0	0
	Blandford Street, by Mr. Farrington, Sunday School . . . . .	0	10	0	Caerphilly, Mrs. Edmunds . . . . .		1	10	0
	Ditto, by Mr. G. T. Keyes . . . . .	5	0	0	Cardiff, by Rev. A. Tilly . . . . .		6	8	6
	Brixton Hill, Salem Chapel, by W. H. Miller, Esq. . . . .	6	10	4	Kettering, by Rev. J. Mursell . . . . .		3	10	0
	Trinity Street, by Rev. W. H. Bonner	2	0	0	Kingstanley, by Miss E. King . . . . .		2	5	0
	Walworth, Lion Street, by Mrs. Watson, General Purposes, on account . . . . .	9	10	0	Liverpool, Myrtle Street, by J. Golding, Esq. . . . .		20	10	0
	Ditto, for Special Fund . . . . .	5	17	0	Margate, F. W. Cobb, Esq. . . . .		2	2	0
	Elmelech and Naomi, Twenty-first Nuptial Anniversary . . . . .	5	0	0	Thrapstone, by Rev. J. Cubitt . . . . .		3	0	0
	Friend, A, for Rathmines . . . . .	0	10	0	Welford, Mr. Billson . . . . .		0	10	6
	Goold, Mr. . . . .	0	10	6	By Rev. C. Kirtland—				
	Hoby, Rev. Dr. . . . .	1	1	0	Bourton-on-the-Water . . . . .		11	0	6
	Marlborough, Mrs. . . . .	1	1	0	Chipping Norton . . . . .		11	3	1
	By Mr. Brown—				Cranfield . . . . .		0	16	6
	Heaton, W., Esq. . . . .	0	10	6	Hook Norton . . . . .		2	7	0
	Kelsey, G., Esq. . . . .	1	1	0	Maulden and Amphthill . . . . .		7	3	6
	Lush, R., Esq., Q.C. . . . .	1	1	0	Ridgemount . . . . .		1	1	4
	Miall, Mr. J. . . . .	1	1	0	Shefford . . . . .		2	5	7
	By Miss Pritchard—				Stow-on-the-Wold . . . . .		1	3	9
	A Friend for Rathmines . . . . .	5	0	0	Toddington . . . . .		3	10	6
Amersham, by Rev. J. Price . . . . .		5	0	0	Westoning . . . . .		1	0	0
Bewdley, by Rev. G. James . . . . .		1	0	0	By Rev. J. Brown, M.A.—				
					Bramley . . . . .		2	3	4
					Farsley . . . . .		1	18	0
					Sutton . . . . .		1	0	0

*Received from September 1st to September 20th.*

		£	s.	d.			£	s.	d.
London—					Keysoe, by Rev. M. Edwards—				
	Middleditch, Rev. C. J., for Rathmines . . . . .	5	0	0	Mr. Bell, Pertenhall . . . . .		0	4	6
	Shacklewell, by Mr. Runchman . . . . .	2	10	10	Rathmines, Dublin, by O. Beater, Esq., Collection and Donations, extra . . . . .		24	13	9
Cheltenham, by Mrs. Beetham—					Legacy—Stevenson, George, Esq., by Mrs. Stevenson, J. G. Stevenson, Esq., and E. B. Beddome, Esq., Executors. . . . .				
	Mrs. Lang . . . . .	0	5	0	Less Legacy Duty . . . . .		90	0	0
Denbighshire, by Rev. J. Robinson, Llanrhaisadr . . . . .		7	17	3					

Interesting communications from the Rev. P. GRIFFITHS, of Biggleswade; the Rev. STANDEN PEARCE, of London; and the Rev. W. A. GILLSON, of Saffron Walden, are unavoidably deferred.

The thanks of the Committee are presented to some unknown friends for some parcels of books.

THE  
BAPTIST MAGAZINE.

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NOVEMBER, 1860.

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THE SEEDS AND FRUITS OF SPIRITUAL LIFE.

It is said of Isaac the patriarch that he went out into the fields at eventide to meditate. And it is implied in this that the fields can preach to us of God, if we have eyes to see and ears to hear. Every blade of grass, every ear of corn, and every tree has a sermon for him who wishes to meditate. Our Great Teacher often took the text of his discourse from a lily, a vine, or a fig-tree, thereby implying that some great truth of human life and of God's will was uttered forth by these silent preachers of the garden, the field, and the forest.

Nature has just finished one of her grand periodical sermons. Only a few weeks ago, the sickle flashed light in the hand of the reaper; the sun, inimitable artist, all through summer and autumn, painted with delicate strokes of light such pictures of scarlet or golden beauty as no Claude or Turner will ever be able to copy; and the world, but a month since, uttered a thousand soft invitations to us to leave the town, the street, and the shop, and go into the country, and learn the lessons of the autumn. Nature and the Bible are two books by the same great author; or rather two parts of the same great book. The history of a flower or a blade of corn from the time it first began to live to the time it died is in some sort a picture of man's life, and therefore deserves to be studied. You, my friend, are but a leaf upon the great human tree; presently an autumn gust will sweep you down from the branch where you have fluttered through the summer of life; and you will find a grave with the thousands which have fallen before you. The revolving seasons are full of unspeakable pathos to the reflective beholder; for what are they but emblems of man's life, prophecies of his death, and forewarnings of judgment!

I. *There is a time for sowing the seed of character.*

*There is the spring-season of life—youth.* Spring is the seed-time of nature. When the year is young and the earth tender, then the farmer with plough and harrow prepares the soil, and casts in the precious golden grain. He sees the autumn in the spring, the harvest in the diligent seed-time. As he sows now shall he reap in months hence. And as it is in the world of vegetation so it is in the world of man. Life with its harvest of glory or of shame, depends upon youth. What we become when we are old men, has a sure connection with what we were in our young days. The seed we sowed at

sixteen or twenty breaks out into blossom at forty, and ripens into fruit at sixty.

As a general rule, every man who has become great and good laid the foundation of his character in early life. He received the good seed of God's kingdom while his heart had the morning dew and the morning sun of youth upon it. This is true of natural character and ability. An indolent youth, of self-indulgent habits, turns out an indolent selfish man, who dreams, perhaps, and plans, and hopes, but who never achieves any great or useful enterprise. An idle apprentice never becomes an industrious, prosperous master. Search the world over and you find that he who wastes his college days in mere amusements never rises to distinction in science and learning. And he who, when young, refuses to hear the instructions of Divine wisdom, stops his ears to the music of Christ's voice, shuts his Bible till he has more inclination to read it, thinks that the world has richer pleasures than the service of Christ—of him there is little hope in years to come. He is sowing what are called his wild oats, and he shall reap shame and misery by and bye.

*There is a great difference between the pleasure of sowing to the flesh and the work of sowing to the Spirit.* The one is easy and pleasant, the other is toilsome and sometimes wearisome. In sowing the seeds of sin, the soil is all ploughed and prepared; the natural heart hungers for pleasure, and swallows down the unlawful morsel with keen delight. The appetites of the flesh are more varying and exciting than the desires of the Spirit. And the pleasures of sin are more *immediate* than the pleasures of religion. You can have the delights of vice this day, this night, and we are more inclined to feast at a banquet set before our eyes than to wait for one that is only promised to us. Oh yes, it is far more easy to be amused, than it is to get the victory over evil desires. It is far more easy to pluck the blooming apples of sin as they hang down in our path, than it is to plant a tree that will by and bye bear the fruits of paradise. A novel to a youth in search of present excitement, is no doubt more pleasant reading than Paul's Epistles; the concert-room, with its gay lights, and wine, and music, is more intoxicating to the senses than the church or chapel service; the midnight riot, with the devil as the presiding genius, has more of maddening fury than a prayer-meeting or solitary strivings after the unseen. In the one case you have nothing to do but to abandon yourself to the impulse of the moment, fling loose the reins of desire, forget the future, and forfeit conscience and heaven; in the other case you have to compel yourself to remember your sins and dangers, your privileges and hopes, your immortality and redemption through Jesus Christ. But oh, eternal God! show to us all which is the wiser enjoyment for souls in danger of hell, but with the opportunity also of getting to heaven.

II. *There is a time for the growth of this seed.*

*The growth is gradual.* The richer and greater the nature of a thing, the slower the growth, and the longer is it in attaining maturity and strength. Some insects are born in the morning, reach maturity at noon, and perish at night. Some seeds spring up in a night, blossom only for a few days, and then die. But the oak, which is to last for a thousand years and to supply timber for battle ships, grows scarce three inches in a year. The human body, whose natural term is threescore years and ten, attains the perfection of strength and beauty at forty or fifty, and then begins to waste and die. But man's soul is born for eternity, earth is his birth-place and the nursery of his intellectual and moral being; his

body is but as the infant's swaddling clothes ; he is here only while he is learning to walk and studying his first lessons. By and bye, he that is faithful to his work, shall join his Father and his brethren in the better country, where he shall reach the stature of a man, and enter upon the immortal work and the unending glory of heaven. Eternal life is the destiny of the good man.

Now his preparation for that world is of necessity gradual. First the blade, then the ear, then the full corn in the ear. Character is a living, organised growth. No one becomes a full-grown Christian at once. Prayer and love to God, purity and truthfulness of heart, are at first like saplings growing on the continent of man's soul, overhung by the sky of heaven and the sun of God's grace, watered by the showers of his love, and shooting heavenwards by the influence of his Spirit. They are the plants that grow in the garden of man's heart, looking sometimes sickly and blighted, but as the weeds are plucked away and the air blows fresher and purer, the bloom of a heavenly summer returns upon them, and in due time they prove themselves plants of God's right hand planting. Thank God, that though man's heart is a hotbed for the seeds of sin, yet even they grow slowly : no man becomes corrupt and vicious suddenly. Great sins are the work of years. The thief, the adulterer, the murderer, were once innocent children at their mother's breasts ; and it has taken them long years to become what they are. That young man who has gambled and lost his all, and who now robs his master to enable him to continue his guilty pleasures, once trembled at the thought of robbery, and blushed crimson when the tempter first whispered the suggestion into his ear. There has been many a struggle of the better nature before the mastery was gained by those passions that now rule his soul.

*Visible and invisible influences foster this growth.* As it is in the field so it is in the unfolding of human character. Man and heaven unite their influences in the sowing and growth of the corn. God's power and presence are in the soil, but man's power ploughs it and makes it ready to receive the seed. God's living energy is in the seed, endowing it with the vital principle ; but man's activity is needed to select and cast it into the bosom of the earth. God's power is in the fructifying sunbeams and in the fertilising showers, and God's spirit in the mysterious air ; but man's care must watch over it ; must see that the birds do not devour it, nor the beasts trample it down, nor the thistles choke and hinder its growth. Who can draw the line between these co-operating influences, and say where the first agency ends and the second begins ? And is not this a truthful picture of the manner in which the immortal seed of truth grows and flourishes in man's heart ?

Science is furnishing religion with wonderful analogies and illustrations of some of her most mysterious doctrines. Prayer is one of the great means of spiritual growth, one of the mightiest agents in unfolding the life of God in the soul. There is an electric telegraph between the soul of man and the throne of God spanning the whole distance between earth and heaven—between the finite and the infinite ; an invisible current of influence between man's heart and God's heart established by the Supreme himself. We on this earth speak a few simple, sincere words of prayer or penitence, and our thought flashes away along this consecrated line of communication, and before we have spoken, God has answered, and before we have called, he has heard and sent back a message from his infinite love. The *visible* influence in the growth of the

spiritual man is man's effort and diligence; the *invisible* is God's blessing upon his endeavours.

III. *There is a time when this seed becomes ripe fruit.*

*When the powers that rule the soul attain uncontrolled dominion.* Ripeness, here, does not mean complete perfection of character. It only means that the lasting character of the man is now determined; that the man's soul has been growing in one direction sufficiently long to show that it will eternally go forward in that direction, either in heaven or in hell. Faith in one man, unbelief in another, has gotten the victory; and it is known to the All-seeing which power will rule and sway the soul through all its future history. *Then* the harvest of the soul has come, and God puts in the sickle.

This is God's way of trying and proving us in this world. We profess at the outset of our Christian life to believe on his Son, to bow to his will, and to aim at heaven; but the sincerity and depth of all this need to be tried and tested. And therefore God puts us into circumstances that will sufficiently prove what is in us. If we conquer temptation and love Christ, the more that love is tried, then we are proved fit for the kingdom of God, and are removed to the employments and rewards of heaven. But our career there is ever upward towards higher perfection.

*Then man reaps the fruit of his life.* "Whatsoever a man soweth that shall he also reap." "He that soweth to the wind shall reap the whirlwind." You shall reap the same kind of thing that you sow, and not something else. If you sow to vain, frivolous amusements, to thoughtless follies, you shall reap, by and bye, a vacant mind and a heart incapable of interest in the great, solemn concerns of life. If the youth sows to idleness, the old man shall reap poverty and want, rage and hunger. If the youth sows only to self, repressing every generous sympathy with the welfare of others, the old man, if poor, shall reap contempt, desertion, and friendlessness; and if rich, lip homage and an aching heart in the midst of his plenty. If the youth sows to the flesh, pampers his appetite, and indulges his passions, the old man shall reap a disordered brain, a broken constitution, and a wretched conscience; and if the youth sows to the neglect of God and the scorn of the Bible, in his old age "terrors shall take hold upon him as waters, and a tempest shall steal him away in the night. For God shall cast upon him, and he shall not spare; he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place."

"He that soweth to the Spirit shall of the Spirit reap life everlasting." The evening of a good man's life is calm, and holy, and happy. He is reaping now the fruit of his faith in Christ kept steadfastly through life, the fruit of his trust in God, the fruit of his self-government and purity. His heart is a bower of love where he daily entertains Christ the Saviour. His memory is a catalogue of great trials, perhaps of great sufferings, but also of great victories won in the name of Christ and by the grace of God's Spirit. Upon his conscience is inscribed the decree of God's eternal pardon and the promise of everlasting life. His brain is filled with great thoughts and hopes of the future, and his whole nature dilates with solemn joy as he muses and says to himself, "All the days of my appointed time will I wait, till my change come."

*Then God reaps the fruit of life.* Man reaps here, and God reaps for the great harvest of the world (Rev. xiv. 14). When men are ripe for heaven, God sends the angel to put in the sickle and to gather the fruit

of the earth. When fruit is ripe, nature can do no more for it; and men gather it. So the time will come when this world can do no more for saint or for sinner; then God removes them hence.

*Swansea.*

CHARLES SHORT, A.M.

### THE ANABAPTISTS OF THE VOSGES.

“ If in an age greedy of luxury, of wealth, of sensual pleasures, of false splendour, false glory, and false happiness—if to a nation like our own, unquiet, agitated, full of unsatisfied desires, and of dreams, one were to say that there exists in France a people who are the enemies of luxury, of sensual indulgences, of vanity, of ambition, who shun places and honours, who have reduced life to its simplest forms, and enjoy a perpetual calm, one would seem to relate an incredible story. Such a people, nevertheless, exists. I have seen them—these men, so calm, so happy. I have sat at their tables, I have slept under their roof, I have heard them expound their doctrines. Their sentiments at once gentle, pure, beneficent, and charitable, have affected me like gazing on one of those grand sheets of water, which mirror the heavens whilst they glide onward toward the sea.”

It is in these words that M. A. Michiels, a well-known Parisian writer introduces our Baptist brethren of Alsace to his readers. His narrative first appeared in the *feuilleton* of the *Siècle*. It attracted so much attention, and its success was so great as to prompt its publication in the form of the volume which now lies before us.\* To such of our readers as can master the very easy French in which it is written, we strongly recommend its perusal. To such as cannot, we offer the following extracts, feeling sure that they, like ourselves, will be deeply interested in seeing how a simple unsophisticated race of people, whose religious sentiment in the main agree with our own, have impressed a denizen of that great Vanity Fair—Paris. It may be well to say at the outset that, having used all means in our power to test the veracity of the narrative, we have found it in all essential particulars authentic and trustworthy; and that after making allowance for the different circumstances in which they are placed, the description given will apply with equal accuracy to the Mennonites† of Holland, Germany, Switzerland, as well as those of the Vosges Mountains.

In the year 1857, M. Michiels was wandering among the solitudes around the Donon, the highest summit of the Vosges, when his guide proposed that they should visit Salm, an Anabaptist village in the neighbourhood. They did so and found it seated in the centre of a small plateau in the mountains, containing about 800 acres of arable land, divided into eight farms. Barley, oats, rye, potatoes, and cabbages, constitute the produce of the soil. Round the houses a few fruit trees are grouped, but they are all of the hardiest kind, such as can bear a long keen winter, and even ripen their fruits amidst the early frosts of the short autumn. The view from this secluded and elevated spot is superb. It forms a magnificent panorama, offering on all sides a scene of infinite variety and transcendent beauty. M. Michiels was led by his guide to the house of a farmer of his acquaintance, named Augsburgur. As they approached it

\* Les Anabaptistes des Vosges, par Alfred Michiels. Paris: Poulet, Malassis, et Cie. Prix Trois Francs.

† We retain the names of Anabaptist and Mennonite in our translation, as they are used in the original.

he was struck by the exquisite cleanness and neatness, the good taste, the perfect order, of everything he saw. The walls of the farm-house were whitewashed, over each door and window roses were trained, the floors were spotlessly clean, the chairs, tables, and benches, constructed of deal, were so well scoured that they almost shone with friction, everything displayed the utmost order and good management. The master of the house met them on the threshold. He was an elderly man whose rustic simplicity was blended with native dignity and grace. His white beard (which the Mennonites retain as a religious duty), his calm and tranquil face, and the simplicity of his dress had something patriarchal about them—an impression which was confirmed by the free and open hospitality with which he welcomed the travellers. Bread, butter, honey in the comb, some white wine of the district, and a little ripe fruit were soon placed on the table. Having partaken of this frugal repast, they spoke for some time on indifferent matters, but it was the first time the writer had seen an Anabaptist, and at length unable longer to repress his curiosity he ventured to make some inquiries respecting the faith and practice of his host. To us it seems strange, but the fact is certain, that both on the continent of Europe, and in England, we are regarded as the lineal descendants of Stork, Munzer, John of Leyden, and Knipperdolling, and are supposed still to hold their monstrous doctrines. M. Michiels laboured under this error, and was surprised to find that one fundamental doctrine of the Mennonites is, and ever has been, the unlawfulness of war. They are known as *Les Chrétiens sans défense* (the unarmed Christians), and have suffered extreme persecution at various times from their refusal to bear arms. The article in their confession of faith upon this point is as follows:—

“Concerning revenge and armed resistance, we believe and confess that our Lord has forbidden to his apostles and disciples all vengeance and retaliation; yea more, he has ordered us not to repay evil for evil, not to return injury for injury, to sheathe the sword, in the language of the prophets to turn it into a ploughshare. From this it follows that if we would follow his example and precepts, we must injure no one, and cause to no one either evil or sorrow, but are bound to labour for the welfare and salvation of mankind. When they persecute us we must retire from one town or country to another, suffer them to spoil us of our goods without an angry word, and if they smite us on one cheek to turn to them the other also. We must pray for our enemies, when they are hungry feed them, when thirsty give them drink, must persuade them, and win them by kindness.”

Some remarkable instances are given in which governments have respected their scruples and granted them immunity from military service. One of the most striking of these is a decree of “the Committee of Public Safety of the National Convention,” dated August 18th, 1793.

The Reign of Terror was then raging in its fiercest fury. Charlotte Corday had just been beheaded. Marie Antoinette, after suffering the last insults and indignities, was awaiting her execution. The guillotine had no rest, for the law of the Suspect was in full force, and Fouquier-Tinville sentenced scores daily. The armies of Europe were leagued together to crush the revolution, and were rushing over the frontier. Just at this time a deputation from the Anabaptists of the Vosges went to Paris to ask the terrible men at the head of affairs to show them favour. The following is an extract from the decree issued in answer to their application:—

“The Anabaptists of France have deputed to us some of their number to represent to us that their religion and morality forbid them to bear arms, and to request that they may be employed in some other service in our armies. We have seen in them simplicity

of heart (*des cœurs simples*) and we have considered that a good government ought to employ all virtue for the common benefit. We therefore request you to display toward the Anabaptists the same gentleness as characterises them, to prevent any one persecuting them, and to allow them to act as pioneers, or in the transport service, or indeed to purchase their discharge."

If anything could add to the singularity of such a decree, at such a period, it would be the names of the men whose signatures are affixed to this deed of mercy. They are "COUTHON, BARRERE, SAINT JUST, THURIOT, ROBESPIERRE!"

Bonaparte granted them similar favours, and throughout the wars of the Empire, they were only attached to the armies as non-combatants. Augsburgur said that hundreds of his brethren perished on the field during those long years of battle, but that not one of them ever drew a sword or fired a musket. He mentioned the case of one of these inoffensive conscripts still living in a neighbouring village, who, when endeavouring to assist the wounded after a battle in Germany, was attacked by a party of Prussians, but he ran toward them, crying out, "Do not attack me, do not kill me, for my religion forbids me to defend myself." They instantly recognised him as an Anabaptist, and after keeping him prisoner for a short time, liberated him without harm.

The conversation then turned on the question of Baptism. Augsburgur defended the practice of adult baptism by the example of our Lord, and by an appeal to those passages which are ordinarily quoted by us. M. Michiels took that view of the ordinance which is sanctioned by the Papal Church, and asked whether it could be right to postpone the remission of original sin till so advanced a period of life. Augsburgur replied:—

"It is about the age of fourteen or fifteen that we receive baptism, when we have learned and understood all those verities which compose our creed. Then we enter the Christian community and become members of the Church. We do not believe that Baptism effaces original sin, this guilt having been done away with since the death of Christ. Was it not to expiate the sin of Adam that He clothed himself with a frail body, endured all the miseries of human life, bore the outrages of the rulers and the mob, and at last gave up the ghost on the cross? Since God was willing to die can we believe that such a sacrifice was useless? At the moment when the Saviour expired with a great cry, we were redeemed, purified, animated by a new life. Every subsequent ceremony appears to us superfluous. We are free, for the price of our ransom has been paid."

It may be doubted whether in this statement the writer has quite accurately reported the doctrines of the Mennonites. We are inclined, however, to think that he has done so, and that the differences which will easily be detected between our views and those taken in this passage exist in fact. But in regard to the next important question which is raised, we are in complete accord. M. Michiels reminded his host that the Catholic doctors have a whole legion of arguments to hurl against him. Augsburgur replied that this concerned them not at all. "We rest upon the Gospel alone, and do not look elsewhere for truth. Since Jesus Christ is the Son of God, is God himself, his words must suffice to settle every question, must be the source of all light. What men add thereto is worthless; nay more, we deem it sacrilege." We believe that this simple and entire devotion to Scripture will be found characteristic of Baptists the whole world over.

The travellers having now refreshed themselves, took their leave, promising their venerable entertainer to revisit him should they again find themselves in his neighbourhood. On their way down the mountain side

the guide called the writer's attention to the dress of the Anabaptists. It is perfectly plain and free from ornament. Those large metal buttons in which the Alsatian peasantry take such pride, are not allowed. Their garments are made of stuff woven of half wool and half cotton, dyed of some sombre colour, such as grey, brown, or dark blue. Ribands and jewellery are prohibited. The only head-dress of the women is a plain bonnet either black or white. This simple, homely attire, is in admirable keeping with the character and habits of the people who wear it.

Eighteen months passed away before the thoughts of M. Michiels were again turned towards his friends in the Vosges. He had become absorbed in the bustle and excitement of Paris, and actively engaged in literary labours, when early last year he stumbled upon a very striking historical incident which led him to revisit them. The event so honourable to the Christian consistency of our brethren was as follows:—

“In the year 1759, the Comte de Stainville commanded a strong detachment of French troops in Germany. After a very sharp engagement with the Prussian forces under Bulau, the French remained masters of the field, and were encamped near the Monastery of Jachein in the district of Waldeck. An aide-de-camp named Stadler, was sent out with a foraging party to find some barley for the cavalry. He met an Anabaptist.

“Come,” said he, “take us to a barley field, that we can get forage for our horses.”

“Why should I do that?” replied the sectary, in a calm tone, “Am I your commissary?”

“Because if you don't obey we shall make you. Do you understand that argument?” And he showed him the point of his sword.

“Your weapons don't frighten me. But God bids us give our cloak to him who would take away our coat, so follow me.”

“The devotee put himself at the head of the detachment, first leading them through a little wood, and taking many turns, he at last conducted them to a spot at a considerable distance from the place where he had first met them.

“But it seems to me,” said M. Stadler, stopping him all at once, “that we must have gone past some barley fields. Why have you not pointed them out?”

“Because those fields were not mine,” replied the old man; “but that which is before you belongs to me. Bring your cavalry here and let your horses eat it.”

The writer of *Les Soirées Helvétiens*, from whom this account is taken, goes on to describe the Anabaptists, with whose habits he seems to have been well acquainted, in the most eulogistic terms. He says that wherever, throughout Alsace, he found the fields more carefully cultivated, and tillage rising higher up the mountain sides than was usual, he knew at once that he had reached a district peopled by Anabaptists. Entering their villages, the same good order and careful cleanliness were always observable. Simplicity and good sense characterised everything they did. At this rustic picture the imagination of M. Michiels took fire. He seemed transported to the *plateau* of Salm. Again he saw the house of Augsburg, its windows festooned with roses, the mountain clothed with pines rising behind it, and the marvellous landscape stretching out on every side. Nothing but the pressure of engagements prevented his flying from the tumultuous roar of the great city to those delicious and peaceful solitudes. At length he was able, in September of last year, to gratify his desire of revisiting the scenes and the people which had so charmed him a year and a half before.

On arriving at the house of Augsburg he received a cordial welcome, and after partaking of his hospitality, proceeded to make some further inquiries respecting the faith and practice of the brethren. In doing so he expressed some fear lest he should be asking information upon points which his host wished to conceal. Augsburg replied, “Why should we make a mystery of our faith and worship? The Word of God is our

only guide. We follow it point by point, and only reject the mistaken interpretations and arbitrary additions of men. The Gospel offers us the example and teaching of Christ and his apostles. Why should not this suffice?" The visitor suggested that the Bible only contains germs of truth from which there must be developed a system of theology, of morality, of metaphysics, a series of deductions and inferences which should form the platform of a society. Against this view the host strongly protests, arguing that mankind does not need these fatiguing subtleties, which have been injurious rather than beneficial to the cause of truth and the welfare of the Church. This prompts an inquiry into the organisation of the Church. The question is asked, "Have you, then, no learned hierarchy, no order of clergy, like those in the Catholic Church?" Augsburg replies, "that this luxurious and costly system is utterly opposed to the spirit of the Gospel and to the humility of a Christian life." They have no clergy, in the proper sense of the term. Each one is able to exercise the office of pastor in turn if the people call him to it. An annual choice of officers is made, in which all the members vote, "women as well as men, for before God woman is our equal. We only have established universal suffrage, for your law proscribes one half of the human family." They have three classes of ministers, "who have titles little adapted to flatter pride." The first is called "the complete servant" (*le complet serviteur*). He preaches, administers baptism and the Lord's Supper, marries, and pronounces the sentence of excommunication. The second minister (*le deuxième serviteur*) expounds the Scriptures and the catechism, and presides in the assemblies when the senior minister is absent. The third officer is called the deacon, or the servant of the poor. The purity of doctrine is committed to his charge. He takes the oversight of the discourses of the preachers, lest they should slip into any erroneous statement, or inculcate anything opposed to the doctrines of the sect. The deacon has charge of the poor, to visit them, and collect alms on their behalf. Formerly there were deaconesses charged with the same duty, but poverty being almost unknown among them, they really had nothing to do. "The maintenance of the faith really forms the sole occupation of the deacons."

By a natural transition the conversation then passes over to the question of ecclesiastical edifices. Of these they have none. "An article of our creed positively forbids their erection. All things come from God, exist by God, and live in God. Is it not, then, a useless labour to rear monuments to him as if he needed shelter. The world is his dwelling-place, his work, his glory. He has for a sanctuary the heart of the just man. The assembly of the faithful, not any material edifice, composes his true Church. Has he not said, 'Whosoever a few of you are met together in my name there will I be in the midst of you'?"

In accordance with this view they meet for worship in any place which they find convenient. The largest room in one of their farm-houses is frequently used. In Salu a barn belonging to Augsburg, and standing among his outbuildings, is devoted to this purpose. It is approached by a ladder. The beams of the ceiling are visible, the floor is of rough deal, the walls are whitewashed, a dozen benches form its only furniture.

M. Michiels asked, in surprise, why there was neither pulpit nor altar. "What use would they be?" replied his host. "Our preachers rise and preach a sermon wherever they may chance to be. Is anything else needful? Is it the pulpit or the word spoken which we regard? Is it that which pleases the eye or the exposition of the Divine law and pater-

nal counsels which may guide us here, and after death conduct us to eternal happiness? Did not Christ teach the crowd wherever he might be—in the open country, in the streets, on the shores of the lake? All needless display turns away the spirit from the contemplation of the truth, and inspires a frivolous love for external and transitory things.”

It may readily be understood that the visitor was deeply impressed by the simple and entire devotion to the precepts of Scripture which appeared among his kind entertainers. Accustomed to hear the priests and devotees of his own church appealing to tradition or to human teaching, defending their doctrines and practices, either by the sayings of the Fathers, by the authority of the Church, or by inferential reasons—it was with admiring wonder that he found himself among a people who disclaimed all such arguments and appeals, and had recourse in all things to the declarations of God’s most holy word. This seemed more impressive and striking than anything else which he observed. He proceeds to give a further illustration of it by a description of their marriage ceremonies, which he affirms to be modelled upon the Biblical narrative of the proceedings of Eliezer, the servant of Abraham, when sent to seek a wife for Isaac. We must be excused if we suspect our author of a little “romancing” here. We can believe that there is a substratum of fact at the bottom, but we cannot resist the conviction that the superstructure is very much due to his imagination. His narrative, however, *may be* strictly accurate, and we have no evidence to the contrary. If true, it illustrates in a very amusing manner their quaint, archaic simplicity.

M. Michiels says, that when a youth and maiden of the Mennonites (they intermarry only with those of their own persuasion) have come to an understanding between themselves, if the parents of the former consent, their desire is communicated to the deacon, who, having given notice to the friends of the young girl, mounts his horse and trots away to their house, which may be at the distance of but a few yards. He stops by the fountain of water, which among these mountains is found before every dwelling. As soon as she sees him the young puritan goes out to meet him with a jug in her hand. “I am a thirsty traveller,” says the messenger, “give me water to drink, I pray thee.” “Most willingly,” replies the young girl, with a smile of pleasure she cannot repress. She fills the rustic pitcher and presents it to the lips of the horseman, who drinks. “Now draw near and give your horse to drink likewise,” says she, showing the wooden trough into which the fountain flows. These words of invitation intimate that the visit and its object are welcome to her. If they are disagreeable, she takes her pitcher and returns to the house without a word. When the horse has drank the deacon draws from his saddle-bags the presents brought for this new Rebecca—a piece of linen, a dress, a handkerchief. He presents them to her and asks, “Whose daughter art thou? Tell me, I pray thee. Is there room for a guest in thy father’s house?” “Doubtless,” she replies, “but my father himself will come to answer your questions.” And she runs in to tell the head of the family, and joyfully shows to him the presents she has received. He goes out to receive the visitor, and says to him, “Come in, thou blessed of the Lord. Why standest thou without?” The deacon dismounts; they take him into the best room and place before him bread and wine. He declines to eat, however, saying, “I will neither eat nor drink until I have told my errand. They have sent me to demand the hand of your daughter in marriage.” “It is God who has sent you,” they reply, “shall we not regard his will? But we must first

consult our daughter, for we cannot marry her without her consent." They call the young girl, who has gone into another room, and ask whether she will accept the husband who is proposed. On her consent being given a modest repast is served, when the deacon and the family eat together in token of betrothal, and he returns to report his success. The marriage is celebrated soon afterwards; passages of Scripture are read, prayers offered, hymns sung, and a sermon is preached. About the middle of the religious ceremony the hands of the young couple are joined in the presence of the congregation, but no ring is used. After the religious service there is a festival, to which all the Anabaptists of the district are invited, and which extends over several days.

Here we must leave, for the present at least, our brethren of the Vosges Mountains, whose quaint and simple manners, pure morals, and scriptural knowledge, will, we have no doubt, interest our readers as they have already interested ourselves.

### LIFE UNDERSTOOD IN CHRIST.

"I am a scholar. The great Lord of love  
And life my tutor is; who from above,  
All that lack learning, to his school invites."

QUARLES.

IN the history of our Lord's intercourse with his disciples we can scarcely fail to be struck with the fact, that it was by means of the passing incidents of their lives that he instructed and disciplined them. They became rich in Divine wisdom, not by any formal and dogmatic instruction, but by being taught to understand the Divine meaning of their daily life. Identified with him, constantly associating with him, every fact became full of meaning for them. Their external relation to him brought about many of the incidents which thus furnished them with instruction. Their daily intercourse with him tended surely and constantly to refine and spiritualise their minds. A holy influence went forth from him, and created for them a new moral atmosphere in which they lived a new life. Following him, they did not walk in darkness but had the light of life. Their life was conditioned by its relation to him, took from that a new aspect, bore thenceforward a deeper meaning.

In a sense no less true and important is this the case with all true followers of Christ. The fact of our discipleship gives a tone and direction to the whole of our life, brings us into new scenes, arranges for us new circumstances, puts us in new positions which are full of instruction and help for us, which are graciously designed to be a means of education in the higher life. Events otherwise trivial gain in this relation new importance. Ordinary circumstances become associated with the highest aspects of our life and destiny. The redemption of Christ underlies all life, is the key to all its mysteries; and it will be no less the interpreter of the individual life than of that of the race. He who was the perfect manifestation of God to man, who occupies in relation to us the office of "mediator between God and man," must of necessity occupy a relation of highest significance to every human life brought into contact with his. By association with him every incident becomes invested with new meaning, takes to itself new aspects, is the condition of some special result. Our lives are greatened by our identi-

fication with him. Life cannot be, at least ought not to be, to us a commonplace or unimportant thing. It teems with evidence of his grace, it is full of his Divine instruction.

The history of our Lord's relation to individual disciples illustrates this point. We can trace therein the process by which they were brought to fuller faith, to clearer knowledge, and by which at the same time they were moulded into fitness for their after-work. Take for example the history of Peter. Here is a man good-natured, honest, out-spoken, full of zeal and love, but at the same time rash, wanting in reticence, in self-control; apt therefore to promise beyond his strength, and, presuming on a strength which he did not possess, to fall into danger. There was good material for the work which the first preachers of the Gospel had to do, if only it could be tempered with somewhat of self-distrust, of thoughtfulness; if only that rashness could be transformed into prudent zeal. The history shows us how Christ did thus school Peter: how he revealed to him his defects and brought him to see that all zealous and faithful service was comprised in obedience to his words, "Follow me." He is suffered to walk on the water that he may learn that safety and strength are only in Christ, that without him he can do nothing. He is permitted to rebuke his Lord\* in order that there may be unfolded to him the law of self-sacrifice, as the one condition of true greatness. Last of all he is permitted shamefully to fall, that he may prove to himself his own utter weakness, that he may see the end of his vanity and presumption, that his whole ardent nature may be won to simple loving obedience to his Lord. His nature was brought out by his contact with Christ. He was revealed to himself, became conscious of defects which he had thought virtues; learnt to see that zeal might have its root in vanity, and that endurance of temptation was better than readiness to encounter it. We can imagine, too, what carefulness was thus wrought in him, what distrust of self, what watchfulness, what caution, what feeling of dependence, by which his ardour was toned down into practical diligence, and thus became all the stronger and more lasting for the restraint which he put upon it. His force of character became thus concentrated force, nor only that, but a force under control, and therefore capable of being used in right directions and with due effect. His spirit was humbled yet ennobled, subdued yet taught to conquer. The wild strength of this noble branch of the true vine, which otherwise would have wasted itself in leaves, was made by the sharp pruning of the husbandman to bring forth much fruit. And it was being with Christ, being on terms of familiar intercourse with Christ day by day, that brought out his character and made this discipline possible and effectual. The facts of his life became the lasting life-long lessons of Christ's wise love.

The life of the beloved disciple also very beautifully illustrates the transforming power of fellowship with Christ. The incidents recorded of his personal intercourse with our Lord are not so numerous or striking as in the case of Peter, but they are none the less suggestive. They indicate a different process adopted by Christ in this case, adapted to the mental character and moral necessities of his disciple. His was apparently a soul of great ardour and fire; but his natural temperament would have made him a bigoted zealot. He was ambitious, exclusive, and willing enough to wield against those whom he thought in error, the terrors of the Divine wrath. His desire to be great in the kingdom of his Lord; † the

\* Matt. xvi. 22—25.

† Matt. xx. 20, 21.

haughty exclusiveness with which he forbade the man to cast out devils because he followed not with them;\* the spirit of vengeance with which he would fain have called down fire from heaven on the Samaritans,† indicated a character needing very much discipline before it could be conspicuous for the meekness and gentleness of Christ. Yet he, by being constantly with Christ, by virtue of his deep love for him and daily fellowship with him, so drank of his spirit, became so filled with his love, as to be the most faithful representative of all the twelve, of the Master's own strong and loving spirit, and the instrument of the Holy Ghost to give us the profoundest insight into our Lord's inner life. The process which the Apostle Paul describes as taking place in the spiritual life of every true believer, had an evident illustration in him. Beholding as with open face the glory of the Lord, he was changed into the same image from glory to glory. His nature received and bore to the last the impress of the Master's own.

Another illustration may be found out of the immediate circle of the disciples, yet it no less strikingly unfolds the same truth, that the common incidents of life, the ordinary developments of character, so soon as *He* comes into contact with the life, become rich in meaning, fruitful with instruction. Lazarus might have died, and his sisters might have sorrowed as in all ages hearts have had to sorrow; and when the common-places of consolation had been uttered and had made them feel how deep was their wound, they might have got it healed or forgotten as best they could, and the busy world would soon have filled up the gap in its ranks and gone on all the same. But "Jesus loved Martha and her sister and Lazarus." He had been their favoured guest. The brother, the sisters, were his friends. And now, oh! what precious truths hallow the graves of our dead! Now what depths of consolation spring up in our seared and withered hearts from those words which bring him before us weeping for a friend! With what power, when unbelief murmurs, "Lord if thou hadst been here my brother had not died," do his gentle words, not heeding the reproach, fall upon our perturbed spirits, "Thy brother shall rise again"! Full and clear-toned down the ages yet ring those words of more than earthly comfort, words of Divine strength, the inalienable possession of all bereaved hearts till death be swallowed up in victory, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in me shall never die." We stand by the tomb, and our sorrow is comforted. We look upon the work of the last enemy, and feel that the victory is *theirs*, and ours. In that scene of sorrow and sympathy Christ has taught us more than the profoundest argument for man's immortality could have proved. A solemn and holy joy belongs henceforth to the place of Christian sepulture. Gloom and decay are no longer the fitting emblems of the grave.

"They live whom we call dead."

And so it is with the whole Gospel history. The least incident in the lives of those who loved and trusted him had its signification, unfolded its lesson. Their ineffectual toil in fishing; the claim for tribute money; the barren fig-tree; the coming of the children, and many otherwise trivial incidents, became fruitful of truth and spiritual power. And they themselves were revealed in this intercourse. Being with Christ brought them out, unfolded the secrets of their hearts, laid bare their faults, and

\* Mark ix. 38.

† Luke ix. 54.

was the means of developing and strengthening all that was good. They were thus, in the literal and best sense of the word, *educated* by him: not merely instructed, but trained. Their daily life became a divine discipline. They grew, by virtue of their relation to Christ, in grace and in the knowledge of Christ. He taught them to understand themselves, to understand their lives in relation to their spiritual calling and destinies, and thus, while, in the case of Judas, the son of perdition, intercourse with Christ served only to develop in all its foulness his treacherous and covetous nature, the rest, in whom the divine life existed by virtue of their relation to him, were led on by their daily intercourse with him to higher attainments in the divine life, to a perfect understanding of their divine calling.

And thus he deals with us now. In proportion to our nearness to him, to our habits of daily intercourse with him, do we find in all our life lessons from him. We cannot understand our lives without him. Yea, more, the external facts of our lives are determined by our relation to him. Just as it was their relation to Christ that brought about the circumstances from which the disciples learnt these lessons, so is it with us. The order of our lives is determined according to his purpose, and in the development of that purpose in our obedience to him, the facts of our lives become significant with eternal meanings. Our relation to him brings us into a new order of life, into a new range of duties, into new relationships. We become exposed to a new class of temptations, have to grapple with new difficulties, and find new developments of energy and activity necessary, in order to the fulfilment of our calling. He thus develops our nature, strengthens it, educates it, perfects it. And this is often, as it was to these disciples, a painful and humbling process, hard to bear, hard sometimes to understand. There is so much self to be subdued, so much evil to be uprooted, so many perverse habits of thought and action to be overcome, so much self-will to be brought into control, so much self-conceit to be taken out of us, so much pride to be humbled, that it is not to be wondered at if the process should be painful, and if life should sometimes go anything but smoothly and pleasantly with the man who is brought under the influence of Christ, who is seeking to have his life identified with his. But let us think of his purpose and be encouraged. The new life can only be perfected in the crucifixion of the old: the spiritual, only in the complete subjugation of the carnal. Christ himself is our example. He was made perfect through sufferings. And the disciple is not above his master, nor the servant above his lord. The discipline that is most painful, that which most rebukes us, humbles us, which revealing us to ourselves tends to make us cautious, thoughtful, self-distrusting, is that which of all discipline is most necessary to the growth of an exalted Christian character; and it is painful, because it is so necessary, because there is so much that is adverse to it. The nobler the idea of life which we cherish, the more earnestly we long to be conformed to Christ, to be perfected in all things according to him, the more we may expect of such discipline, of such as, by the subjugation of that which is selfish only, shall teach us to lose our life that we may find it in him.

Nor must we think of this truth as applicable only to the extraordinary, the uncommon incidents of our lives. It belongs to our life in every part and every aspect of it. Daily life, with its circle of petty cares and sorrows, becomes full of meaning when brought into communion with him. A light from heaven illumines it. It conveys to us spiritual instruction. Our common life, and not some sacred and exceptional part

of it, is the life which for us to live is Christ. And without any formal moralising, without contracting the foolish habit of making common-place pious reflections about everything, as if in self-assertion of our spirituality, the thoughtful and observant Christian will find innumerable witnesses in his daily life of his Saviour's love, innumerable lessons of his wisdom. His home life in its peace and purity will bear witness of him. His daily business will be a battle-field against the world, the flesh, and the devil. The trials of the past, the difficulties of the present, will be full of healthy wisdom to the man whose one idea and aim of life is to live for Christ a noble Christian life. It is the privilege of the believer to interpret his life in Christ. Individual circumstances may cause him perplexity; but the grand scope and aim of his life lies clear and plain before him, as understood in the redemption that is by Christ Jesus. Even these circumstances are dark and perplexing, rather because we are so apt to lose the key to their meaning, which our conscious fellowship with him would always give us, than from anything peculiarly dark or perplexing in the things themselves. Life *is* a mystery without Christ. The mystery of humanity can only be revealed in the mystery of redemption, and the individual life and destiny needs the same interpreter. His purpose respecting us explains the discipline by which that purpose is fulfilled, and our fellowship with him is the condition of our recognising that purpose in our daily life. If we live near to him we shall understand, and only thus we shall understand, how that process is fulfilling his purpose. Life will be a snare and a temptation to us without Christ. Only in him can the prayer be answered, "Make thy way straight before my face." All other attempts to solve life's mystery, to live a noble life, will end in confusion and despair. There is but one answer to the otherwise crushing fact of suffering, "God so loved the world that he gave his only begotten Son." There is no key to the mystery of life but this, "He that followeth me shall not walk in darkness, but shall have the light of life."

*Devizes.*

S. S. P.

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## THE PHYSICAL PHENOMENA OF THE REVIVALS.\*

To many of the readers of the BAPTIST MAGAZINE it may seem superfluous to discuss whether the Revival which has taken place, and is still going on in Ireland and other parts of our country, is the work of the Holy Spirit, or simply a result brought about by human agency; whether the mental and physical manifestations are the ordinary and expected results of the agency used, such agency being exciting preaching directed exclusively to the fears and the feelings, and not to the intelligence and the judgment; protracted meetings, exhausting the nervous energy, and the sight of others affected;—or whether they are the result of Divine agency. The irreligious, the formalist, and the merely scientific, believe the former to be the true explanation; while the truly religious believe the latter. A medical journal, the *Lancet*, first propounded the physical explanation, and the secular press eagerly adopted and disseminated the same views. And although that article has been ably answered by one of our own denomination, Dr. Carson, who has been an eye-witness of the means used and the effects produced, yet it has not removed the scepticism of those

\* The Physical Phenomena of the Religious Revivals having formed a topic of very interesting discussion at the recent meeting of the British Medical Association, we think that the following notes upon it by a Physician present will be perused with pleasure and profit by our readers.

who by wisdom know not God; for the same views were repeated the other week in the presidential address delivered by Dr. Charles R. Hall at the annual meeting of the British Medical Association, held at Torquay. Although one gentleman present, Dr. Steuart, of London, objected to the President's conclusion, yet I have no doubt the majority agreed with it. I shall, therefore, in this short paper endeavour to prove that the bodily phenomena observed at the Revival meetings may be the result of emotions produced by the highest and most sacred influences, and not by mere emotional excitement of the brain, brought on by bodily sensations, mental feelings, or instinctive sympathy, as Dr. Hall would have us believe. And also that such phenomena are not generally presented by the feeble, the frightened, the nervous, and those who are deficient in strength of mind and self-control, as stated by him.

All the writers who would have us believe that the present Revival is not a genuine religious awakening start with a fallacy. They lead their readers to infer that all persons influenced or impressed at these meetings manifest the physical phenomena. On the contrary, those who have been present at, and taken part in, the meetings declare that the cases of the "stricken" are very isolated, and bear no comparison with the number of conversions without any marks of physical phenomena. And surely the evidence of Drs. Massie and McCosh and Mr. B. Scott, the Chamberlain of London, whose pamphlet is a repertory of authenticated facts, together with that of ministers of our own body, is as worthy of credence as the anonymous writers for the papers, who do not go beyond their office-walls for their information, and from whom our scientific objectors derive the facts upon which they so learnedly comment.

It must be remarked, too, that the usual machinery of Revivals was not employed. No exciting placards, no celebrated Revival preachers, no protracted meetings, no exaggerated appeals to the fears of the audience; but simple, earnest prayer, and a belief in the power of the Gospel to save souls.

Having thus cleared the way for my special object, I shall proceed to analyse the emotions usually excited in an irreligious man when first awakened to a sense of his danger, and the importance of sacred things. And although these emotions will vary in intensity, according to the temperament and peculiar constitution of the individual, yet their identity will always be preserved.

The first emotion excited will be that of *awe*, produced by glimpses of the majesty of the Deity, and his wondrous attributes. This feeling differs from that of *fear*, or *reverence*, in the absence of knowledge. Enough is not known of the object contemplated to cause fear or reverence. Under this emotion the countenance expresses wonder, the circulation is diminished, and the muscular system passive. Self is absorbed in the object contemplated.

This state of mind does not continue long, for when the sinner learns that the Being, the object of *awe*, is his Creator and Preserver—a Being of infinite purity and holiness, and who has declared his hatred of sin, and determination to punish the sinner with everlasting banishment from his presence—the second emotion, that of fear or dread, is produced.

The physical phenomena of fear are the same, whatever the causes producing it; whether it be fear of a Divine or human being, or of some foreseen or imaginary evil.

Fear paralyses the muscular powers of the body, weakens the action of the heart, causing internal congestion, and paleness of the surface. It acts so powerfully on the secreting organs, that all the secretions are either augmented or diminished. Were it not for the wish of not increasing unnecessarily the length of this paper, illustrations of these effects could easily be given; but most readers will be familiar with the peculiar and terrible effects of fear occurring under their own observation. If, then, the bodily functions become so evidently deranged under fear of temporal adversity and suffering, surely the same symptoms will manifest themselves when a sinner first really sees the awful doom pronounced against him. If a criminal trembles at the bar of human justice, will he not also tremble when arraigned at the bar of God?

As the repentant sinner begins to perceive the Fatherly character of God,—as the Lord, the Lord God merciful and gracious, long-suffering and abundant

in goodness and truth," that "like as a father pitieth his children so the Lord pitieth them that fear him;" the emotion of *sorrow* for having offended such a loving Being is called forth. The physical effects of *sorrow* are, diminished energy of the nervous system; the force of the circulation lessened; the appetite impaired; sleep absent or disturbed; and the blood being imperfectly changed, the countenance becomes sallow. Having arrived at this stage (which may continue for a longer or shorter period), and supposing the conversion to be genuine, a different emotion will be educed. As the sinner gets clearer views of Christianity, and perceives that the Gospel is really good tidings to lost sinners,—as by faith he sees Christ crucified *for him*, and feels as he raises his eye to Calvary the burden of sin fall from him, and its consequences removed,—then *awe*, fear, and sorrow, give place to joy, and a consequent physical change follows.

Joy acts as a powerful, exhausting stimulus, affecting particularly the nervous system, and producing effects according to the temperament of the individual, ranging from moderate excitement to insanity, and even in many cases causing death.

Such are the acknowledged effects of the various emotions of awe, fear, sorrow, and joy, when produced by sublunary causes; and why should it be thought a thing impossible that higher and spiritual things should be equally powerful, seeing they are directed to the most momentous issues, and tend to elicit a Divine life in the soul of man?

September, 1860.

R. B.—M.D.

## THE BAPTISM OF THE NEGATIVE THEOLOGIANS.

DEFECTIVE practice leads to defective faith. Fully admitting, as we do, that God hath in all ages eminently blessed many of his servants of widely differing communions, as if to reinforce the lesson that "in every nation, he that feareth him and worketh righteousness, is accepted with him," we yet hold that departure from a revealed precept, whether knowingly or in ignorance, is fraught with disastrous results. Fully admitting, further, that correct formulæ of faith and practice may co-exist with spiritual death, and that a comparatively defective view of our relation to God and Christ may, when entertained as a living principle, bring forth fruit, putting average Christianity to shame; we still fall back on the article of belief already implied, viz., that the discovery, whether in ourselves or others, of obvious departure from the faith once delivered to the saints, should prompt us, while searching out the cause, to ascertain whether we have not in the first place departed from primitive Apostolic practice.

How far the misuse of baptism may have been instrumental in the production of that school of cloudy ethics, which obliterates the landmarks of Scripture and substitutes an ideal goal which few can see and none can reach, we will not positively assert; but, while shrinking from assigning to Christian baptism an undue position, it is not difficult to perceive what an important place infant baptism holds in connection with the doctrine of human native goodness. Devoutly do we trust that no Baptist minister will be found weakening his own hands and corrupting the morals of his people by fellowship, or even dalliance, with negative theology. Possessing clearer light, may they be pre-eminently distinguished in the Christian Church by their instinctive recoil "from all false doctrine, heresy, and schism." The following somewhat random remarks make no pretension to the systematic discussion of a thesis.

Among Protestants there are three distinct bases on which the practice of infant baptism is supported; and they are worth discriminating, if we would know how to recognise and encounter the delusion in its Protean forms. First, there is the doctrine of the Church of England, which, while admitting that a profession of faith is an indispensable ingredient on the part of the recipient, yet rules that faith by proxy will answer the required purpose quite as well as faith personal. Next, we have the views embodied in the recently issued work on Quakerism, styled *the Peculium*, viz., that the exaltation given to humanity by its comprehension in the vicarious death and resurrection of our Lord Jesus Christ, in whom representatively the entire family of man hath been crucified, dead, buried, and risen again, warrants us in impressing the seal of baptism on every child of Adam—*catch them how and when you can*. Lastly, there is the old familiar thesis, common to the Genevan churches and to the Presbyterians, Moravians, and Independents of England, that the faith of the parents, or of one of them, gives to their offspring a right to share in covenant blessings. Indeed this last mentioned theory has recently found an advocate even in an eminent episcopal preacher, the late Rev. F. W. Robertson, of Brighton, who, so far forth, is of course in direct antagonism to the doctrine of his own Church. Treating of the passage, "Else were your children unclean, but now are they holy," he uses the following significant language,

"The great question we are deciding in the present day may be reduced to a very few words. This question,—the baptismal question,—is this:—Whether we are baptized because we *are* the children of God, or whether we are the children of God because we are *baptized*;—whether, in other words, when the catechism of the Church of England says that by baptism we are made the children of God, we are to understand thereby that we are made something which we were not before, magically and mysteriously changed;—or whether we are to understand that we are made the children of God by baptism in the same sense that a sovereign is made a sovereign by coronation? Here the apostle's argument is full, decisive, and unanswerable. He does not say that these children were Christian and clean because they were baptized, but they were the children of God because they were the children of one Christian parent. Nay, more than that:—Such children could scarcely ever have been baptized, because, if the rite met with opposition from one of the parents it would be an entire and perfect veto to the possibility of baptism. You will observe that the very fundamental idea out of which infant baptism arises is, that the impression produced upon the mind and character of the child by the Christian parent makes the child one of a Christian community."—14th *Lecture on the Epistle to the Corinthians*.

Is it not strange that a teacher, promulgating views such as the above, should have held his commission under a Church which asserts in such unmistakable language that "this child, born in original sin and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting life"?—*See the office for Private Baptism in the Prayer Book*.

We shall again have recourse to Mr. Robertson presently; but in the meanwhile we recur for a moment to the system already alluded to, of catching children, in order to exemplify it by a graphic illustration furnished by a recent writer, the Rev. Robert Young, lately deputed by the Wesleyan Methodists to inspect their missionary fields in Australia. Mr. Young relates how, shortly before his own arrival at Paramatta, (in Sydney), a clergyman visited a squatting district in the neighbourhood, and after holding a religious service, proceeded to sprinkle the children from one to twelve years of age. He concluded the ceremony by administering to the parents some appropriate advice, when one of them stood up in the congregation, and said, "There are three or four more children,

but we could not catch them." "This," says Mr. Young, "forcibly reminded me of the wild ass's colt to which Job compares degenerate man. We could not catch them! What a state of society does this one fact reveal! It seems that the children, thinking baptism was some dreadful operation about to be performed upon them, had escaped to the bush and concealed themselves in the thicket. And certainly, until better instructed, the bush rather than the font is their place."—*The Southern World*, p. 102.

In place of bemoaning the unenlightened condition of the juvenile runaways, would not a little more consideration have suggested to Mr. Young that the only conceivable difference between "the child in the hand and the child in the bush" was, that in the one case the infant fell beneath the power of the priest, simply because it did not possess, like its more robust brother, the capacity of taking to its heels. To institute a moral distinction of fitness in the two cases, seems like inviting a *reductio ad absurdum*. On the other hand, a distinction in the matter of sagacity might, we think, not unfairly be challenged in favour of the children who fled from what was to them an unintelligible rite, as *versus* the parents who sought to catch them.

The process of thought by which the system of catching children comes to be regarded as part of the legitimate discipline of Christianity, will derive illustration from a few additional passages from Mr. Robertson's last work, "On the Epistles to the Corinthians," which we shall throw into a group in order to treat them in the mass.

"Humanity, as a whole and individually, is spiritualized. It is viewed in Christ as a thing dead and alive again; dead to evil, but risen to righteousness. For even such is Christ, the Son of man."—*Lectures on the Epistles to the Corinthians*, p. 393.

"The work of the Christian ministry consists in declaring God as reconciled to man, and in beseeching, with every variety of illustration, and every degree of earnestness, men to become reconciled to God. It is this which is *not* done. All are God's children by right; all are not God's children in fact. All are sons of God, but all have not the spirit of sons, whereby they cry, Abba Father. All are redeemed; all are not yet sanctified."—*Ibid*, p. 415.

"Now observe," says he, in reference to the passage, 'Whoso defileth the temple of God, him shall God destroy,' "that St. Paul calls all in the Corinthian Church holy; and this, though he knew that some were even incestuous; nay, though he says in the very verse where he calls them holy, that some might be defiled, and some destroyed. And hence it follows that we have no right to divide our congregations into regenerate and unregenerate, worldly and unworldly, Christian and unchristian. Him who doeth this, shall God destroy."—*Ibid*, p. 54.

"Ye are God's temple in which he dwells; will you pollute that? Observe on what strong grounds we stand when we appeal to men as having been baptized. St. Paul spoke to all the Corinthians as being the temple of God. Now, if baptism were a magical ceremony, or if it were a conditional blessing, so that a baptized child were only God's child hypothetically, how could I appeal to this congregation? But since I am certain and sure that every man whom I address is God's child, that his baptism declared a fact which already existed, and that he is a recipient of God's loving influences, I, as Christ's minister, can and must say, having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. I can say to every one of you, Ye are the temple of God, therefore keep God's dwelling pure."—*Ibid*, p. 433.

"There is no sharp and marked distinction now, as there was then [in the Apostolic age] between those who are, and those who are not, on the side of Christ. At that time, baptism severed mankind into two great bodies, the world and the Church. But now, all being baptized, the command, 'Be ye not unequally yoked together with unbelievers,' cannot mean the same thing as it did then. Therefore, only the spirit of the injunction can be applied to us."—*Ibid*, p. 428.

Thus speaks Mr. Robertson, and thus also preach many of his followers

who have not the skill to present his thoughts in the attractive form which gave them the power of such a fatal fascination when uttered by the master. The animus pervading the entire series of extracts above given is manifest enough. The old landmarks between the kingdom of Christ and the kingdom of darkness are effete, and ill suited to the Catholicity and manly breadth of view claimed by the negative theologians; and as to "the division of our congregations into regenerate and unregenerate," it is just synonymous with "defiling the Church." But how comes it to pass that it never occurred to a preacher who passed in his days for a man of considerable sagacity, that the practice of making common to all men a sacramental rite which the Lord of the Church had instituted as a badge of distinction might possibly have had some share in producing that very defilement which he professes so much to dread? Let the sarcasm implied in the term, "dividing congregations into regenerate and unregenerate," fall where it is due, namely, on the great Head of the Church himself, who in his infinite wisdom instituted the pledge of discipleship, and whose faithful heralds, so far from desiring to exclude any, say, Come one, come all; only let each assume for himself, and not another, the celestial livery, and let each subscribe with his own hand unto the Lord, and surname himself by the name of Israel.

Professing Christendom has now for so many centuries made void the law of Christ by a vain tradition, in respect of baptism, that it is no wonder the institution has come to be practically regarded as a thing of nought. By declaring to all young persons that it is something which took place in their infancy; that, so far as they are individually concerned, it is an accomplished fact and a thing of the past, needing consequently no further revision, and certainly not to be cancelled or revoked, for fear of impugning parental wisdom, the door is in most cases effectually closed against the young inquirer, who, silenced by such venerable authority, meekly accepts the office for himself, and by the force of all-conquering custom, transmits it to the next generation.

Manifold are the mischiefs arising from the false doctrine, that by reason of the altered position of external agencies, the practice of modern disciples of Christ cannot correspond with that of the primitive believers. Could his true disciples, instead of insulting their Lord by declaring his ordinances too obscure to be understood, address themselves to the subject in the spirit of little children, they would not be long in discovering that alliance with the world is the one sole ingredient which has thrown obscurity over as plain and simple a command as was ever uttered. The motive impelling worldly establishments to the retention of infant baptism is transparent enough. Without infant baptism, no society, composed of the heterogeneous elements which go to make up a national church, would hold together for a week; and so highly are the advantages of an establishment of this sort rated, that many of its conscientious members seem to think that, rather than imperil its existence, a clear command of Christ may be ignored with impunity. They fear that Christianity can never be trusted to go alone, and prefer the alternative of shutting their eyes to the inherent dissolution of a mixture of clay and iron.

J. W.

## THE WRECK REGISTER AND CHART OF 1859.

Two years ago an article appeared in the Baptist Magazine on the Wreck Chart of the British Isles. It attracted a good deal of attention, and was read with deep interest. The following extract, on the same subject, from the "Journal of the National Life Boat Institution" has been forwarded to us for publication by the Secretary of that Society; the painful facts it brings to light deserve a careful perusal.

"Truly these statistics, which have been so accurately and ably tabulated by the Board of Trade, and afterwards presented by the Board to Parliament, are of a dry and uninviting character; but we deem them, nevertheless, of the utmost national importance, for they tell, with unmistakable accuracy, that 3,977 shipwrecked persons were placed, last year, in imminent danger on our coasts, of whom 1,645 unfortunately met with a watery grave; and that the value of the property destroyed was upwards of a million and a half sterling. The lives thus sacrificed and property destroyed on the coasts of the British Isles represent a state of things, within one short year, which is without a parallel in our maritime annals, and which loudly invokes the help of every Christian philanthropist to aid in the mitigation of similar sad results in future years.

"To realise, however, the desolating scene at one view, it is indispensable to place before one the accompanying Wreck Chart, which represents 'all round so many small shot, hollow shots, red-hot shots, and crosses.\* It will be observed that in some spots, such as the whole of the east coast, where 621 wrecks took place last year, near projecting headlands, and the sites of light-houses, the cannonade seems to have been the most furious, just as though they were the salient angles of some bastion made special marks of by marine artillery,—and on investigation such turns out to be the fact. But the artillery in this case is the wild force of storms, and the expended shot represent noble ships hurled against the solid bastion of our cliffs, or the more treacherous earthworks of sandbanks and quicksands. To survey the map, it would seem as though all the ships of the world had been attracted to our shores as by some magnetic mountain, and then shattered helplessly upon them.'

"When we remember, however, that England is the centre of the commercial world—that hither are attracted the mercantile navies of all nations, as well as of our own—that last year alone the number of vessels which entered inwards and cleared outwards, including their repeated voyages from the different ports of Great Britain, was 300,580, representing a tonnage of 31,712,500, and probably having more than a million of people on board—that it is not an unfrequent occurrence to see 400 or 500 vessels at one time coming down the east coast, and equally as many at the mouth of the Thames and Mersey—we say that when one considers all this enormous shipping and number of men which crowd, day after day, our narrow channels, skirted as they are by dangerous rocks, headlands, and sandbanks, it is not a matter of surprise that so many lamentable catastrophes should occur, year after year, amongst them. However, last year, was one of the most disastrous on record to ships on our coasts, as many at 1,416 wrecks having occurred with the loss, as we said before, of 1,645 poor creatures.

"We shall now proceed to analyze the causes of these shipwrecks, taking for our guide the Board of Trade Wreck Register. This states that the increase of these disasters is mainly to be traced to the very heavy storms of October 25th and 26th; and of October 31st., and November 1st and 2nd last. In the

\* The reference is to the marks on the Chart indicating disasters of various kinds.

former gale there were 133 total wrecks and 90 casualties, resulting in serious damage, and 798 lives were lost. This number, however, includes the loss of 446 lives in the *Royal Charter*, which will always be remembered as one of the most melancholy shipwrecks that ever occurred on British shores.

“During the gale of November 1st and 2nd there were 27 total wrecks, and 27 casualties resulting in partial damage, and there was a loss of 51 lives. Besides these, 424 lives were lost at one time in the *Pomona*, on April 28th, and 56 in the *Blervie Castle*, on or about December 20th.

“Although the work of destruction, as thus officially recorded, is fearful to contemplate, yet it must be remembered that had it not been for the services of the life-boats of the National Life-boat Institution, the rocket and mortar apparatus of the Board of Trade, and other means, it would have been much more disastrous in its consequences. It is somewhat singular that whilst the number of casualties to British ships trading to, from, or between places in the United Kingdom has greatly increased, namely, from 927 in 1858 to 1,187 in 1859, the casualties to foreign ships similarly employed have decreased from 209 to 188. It surely cannot be creditable to British seamen that foreigners should beat them in safely navigating ships in British waters.

“Again, it appears that in one voyage out of every 175 voyages made by British ships employed in the oversea trade, a casualty has happened; whilst in only one voyage out of 335 has a casualty happened to a foreign ship similarly employed. We fear this unfavourable contrast would be still more strikingly illustrated if the per centages of casualties, compared with voyages made by vessels in ballast in our coasting trade were given; but, unfortunately, this register is silent on that important point, as no record is kept of coasting voyages made by British ships in ballast. Some of the most distressing and fatal wrecks are often occurring amongst our coasters in ballast.

“The whole of the wrecks are divided clearly into classes, according to their rig and tonnage; and it appears from the Register that those who have suffered most are as follows, namely, schooners, 491; brigs, 292; sloops, 127; and barques, 123; that the number of casualties to vessels between 100 and 300 tons is 493; between 50 and 100 tons, 455; and below 50 tons, 306; whilst the number to vessels from 300 tons to 1,200 tons and upwards is only 160. It was amongst these numerous wrecks, which occurred often during fearful storms, that the life-boat was busily engaged. It is a long list of noble services, and a few of them will be enough to show what strong claims the National Life-boat Institution has on the public gratitude. Here is April 15th, Goodwin Sands—terrible name of ill omen to sailors—wind W.N.W., sloop *Liberal*, of Wisbeach, one man saved by the Walmer life-boat. September 17th and 18th, Misner Haven, wind N. and W., strong gale, brig *Lucinde*, of Memel, 11 men saved by the Southwold life-boat. February 28th, Jack’s Hole Bank, brig *Louise*, of Genoa, ship assisted by the crew of the Padstow life-boat. March 8th, Doom Bar Sands—a hideously-suggestive designation—brig *Gonsalve*, of Nantes, 7 men saved by the Padstow life-boat. November 1st, Holm Sands, wind S., heavy gale, steamer *Shamrock*, of Dublin, 14 men saved by the Lowestoft life-boat. November 2, Whitburn, blowing a hurricane, schooner *Anton*, of Denmark, 6 men saved by the Whitburn life-boat. November 26th, Redcar, wind S.E., heavy gale, brig *Fortuna*, of Memel, 11 men saved by the Redcar life-boat. December 30th, Barmouth, wind from the S.W., blowing a gale, ship *Britannia*, of Bath, United States, 14 men saved by the Barmouth life-boat. December 21, Lytham, weather stormy, the

brigantine *Hannah Jane*, of London, 7 men saved by the Lytham life-boat; and so the record goes on through a long list, enumerating services of the most humane and sterling character, in words and figures, as simple as an ordinary entry in a merchant's ledger.

"Old age tells on ships as it does on human beings; and the ship that was once able to weather the fierce gale, bends under the influence of advancing years and rotten timbers. The Register states that the greatest number of casualties have happened to ships between 14 and 20 years old, next between 20 and 30, and then to comparatively new ships, or ships between 3 and 7 years of age. It also appears that 64 were upwards of 50 years old, 3 of this number being between 80 and 90, 1 between 90 and 100, and 1 above 100 years old.

"A comparison of the wrecks that have occurred during the past two years, on the coasts and in the seas of the British Isles, gives the following results:—

"On the east coast are 621, against 514, in 1858; on the south coast 136 against 89; and on the west coast 466 against 304. On the Isle of Man 6 wrecks took place in 1858; but in 1859, they had increased to 28. This is a point where the Commissioners on Harbours strongly recommend the erection of a Harbour of Refuge. The Castletown life-boat has several times been instrumental, during the past year, in saving life from wrecks off that island.

"The wind, which has been most disastrous to shipping during 1859, was the S.W. wind; this was also the case during 1858. The casualties during the S.W. wind were, in 1858, 110, and in 1859, 166. Next comes the W.S.W., which shows 104 casualties in 1859, against 65 in 1858. Then follow the S.S.W., the N.E., the W., and the W.N.W., which show a marked prevalence as compared with the previous year.

"From the force of the wind when each casualty happened, it appears that a marked increase has taken place in those which happened during force 11 (or 'storm'), namely, 88 against 57 in 1858, and at force 12 (or 'hurricane'), 87 against 11.

"Knowledge and ignorance hold also an unequal strife in these alarming records; for it shows that the number of ships to which casualties happened, commanded by masters possessing certificates of competency was 217, against 344 commanded by masters holding certificates of service only; and 597 commanded by masters not required by law to have certificates. It is only reasonable to expect that every one who professes to navigate a vessel should give some proof of his ability to perform so important a work.

"It is computed that the loss of property caused by wrecks and casualties on the coast of the United Kingdom during the year 1859, was in cargoes about £893,000, and in ships of £870,000, being a total loss of nearly two millions. Surely this is so much wealth lost to the nation at large!

"An analysis of the 1,416 wrecks, gives the following results:—In 1859 the wrecks and strandings, involving total loss, amounted to 527 against 354 in 1858, and those involving partial loss to 540 against 515 in 1858. The total number of strandings, &c. being 1,067 against 869 in 1858. The total number of collisions being 349 against 301 in 1858. 116 of these happened in the daytime, between 6 A.M. and 6 P.M., against 76 in the daytime in 1858; and that 233 happened in the night between 6 P.M. and 6 A.M., against 225 in the night in 1858; also, that only 89 happened between April and September inclusive, and that 260 collisions happened between October and March inclusive.

“It appears that exclusive of passengers, there were 10,538 on board these 1,416 wrecks; and of these persons, 3,977 were actually imperiled, and 2,332 have been saved from a watery grave by life-boats, the rocket and mortar apparatus, ship's own boats, and other craft; the remainder, 1,645, having unhappily been drowned. This is the largest number on record that have perished from wrecks in one year on the coasts of the British Isles. It should, however, be remembered that 926 of the unfortunate creatures, who were thus sacrificed, belonged to the *Royal Charter*, the emigrant ship *Pomona*, and the *Blervie Castle*.

“Sir David Brewster, in a recent publication, alluding to the operations of the National Life-boat Institution, thus speaks in eloquent terms of the ‘fate of those who, in mid-ocean, are overtaken by the thunderbolt or the tornado, or who, within sight of their native shore, are dashed upon the wild shelves by which it is surrounded. The merchant returning to his home, the traveller to his country, the emigrant to his friends, the soldier to his family, and the mariner to his haven, all instinct with life and hope, become the sudden victims of those disasters at sea which science alone can counteract or alleviate. Escaping from the fatal cyclones of the tropical seas, and unscathed by the lightning-bolt that has rushed through its masts into the deep, the joyous vessel approaches its destination at midnight, anticipating the greetings of a happy morning. A cloud-spot in the azure vault reveals an element of danger. The stars disappear in the rising haze; the beacon lights shine feebly or falsely; the gentle breeze freshens into a gale, and amid the discord of rending canvas, creaking timbers, clanking chains, and raging waves, the startled passenger rushes from his couch to witness his ship in the arms of breakers—to welcome the life-boat that has been sent to save him, or to bid God-speed to the rope of mercy that is to connect him with the shore. In contrasting the fate of the thousands who are annually lost at sea with the more numerous victims of war, our Christian sympathies are very unequally divided. To each of us, of whatever cast, death is the greatest of physical evils—the severest punishment which society awards to crime; but in its relation to the future it wears very different aspects. Even in the battle-field the prayer for mercy may be breathed and answered; but on board the ship in flames, or the plunging life-boat, or the sinking raft, the interests of the future are merged in the exigencies of the present, and in the last struggle for life, the cry of help from man is louder and more earnest than that of mercy from heaven. Hence it is that the victims of sudden death by shipwreck have ever excited the warmest sympathies of the Christian philanthropist, and that it has always been regarded as one of the most urgent of social and religious duties to provide for the safety of the sea-faring traveller, to protect his ship from the electric fire of the tropics, to light up our headlands for his safe return, and to place a life-boat for his use at every point of danger.’

“Of course, more lives have been saved by ordinary boats than by the life-boats of the National Life-boat Institution and other bodies; fishing-smacks and other craft being much oftener at hand when disasters happen; nor, indeed, are the services of the boats in question generally called into requisition, when it is safe for other kinds of vessels to approach a wreck. To despairing mariners in their shattered hulk, however, grinding upon some rocky barrier, or sinking into some treacherous quicksand, these boats are life-boats indeed. For instance, on January 30th last, the ship *Ann Mitchell*, of Glasgow, was wrecked on Arklow Banks. Several fishing-smacks attempted in vain to

approach her. The steamer *Ruby*, bound for Bristol, laid-to for five hours, with the laudable view of succouring the crew; but the sea was so very heavy that neither smacks nor steamer could even come within hail of the wreck. The Arklow life-boat, belonging to the National Institution, made her appearance. She nobly ran through the heavy breakers, and succeeded in taking off the whole nine men from the wreck.

“There are altogether 158 life-boats on the coasts of the United Kingdom—about 100 of these are under the management of the National Life-Boat Institution, and are manned and inspected in conformity with its regulations. They were manned last year, on occasions of service and of quarterly exercise, by about 5,000 persons. With the exception of three individuals who perished from the extreme coldness of the weather and the water, by the upsetting of a life-boat, not a single accident happened either to the boats or their brave crews. Surely we should not grudge such a society a little pecuniary help, when we read that, during its thirty-six years of existence, it has expended on life-boat establishments nearly £40,000, and has voted 82 gold, and 658 silver medals for distinguished services, besides pecuniary grants, amounting to almost £14,000; while during the same period it has granted rewards for preserving, by its life-boats and other means, no less than 11,601 of our fellow-creatures from a watery grave.”

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## BRIEF MEMORIALS OF THE BAPTIST CHURCH AT KETTERING.

*(Concluded from the last number.)*

DURING the latter part of Mr. Robinson's ministry, the chapel again became too strait for the growing claims of the town; and the building itself gave signs of insecurity. Steps were accordingly taken with a view to the erection of a new place, but the enterprise, for reasons which need not now be specified, was abandoned. At the commencement of 1856 it was, however, resumed, and though met in the following year by a check which seemed to threaten it a second time with defeat, has been carried on by this congregation with a steady resolution and a self-sacrificing liberality which has awakened in my own heart sentiments of cordial thankfulness and admiration, until, chiefly by their own efforts, but with a generous help from friends in other places, for which our warmest gratitude is due, they have brought it to the stage of its progress which we meet to celebrate to-day. Nor can I help regarding it as a circumstance pleasingly in accordance with the sacred associations of this the birth-place of modern missions, that the memorial-stone of our new chapel, which is to wear the honoured name of Fuller, has now been laid by the respected treasurer of the Baptist Missionary Society, that we have the presence of one of the secretaries of that institution amongst us here, and that in immediate connection with this service we have been engaged in designating to his work the first Baptist missionary who has been set apart to that toil in India since the late desolating, and yet I trust regenerating, mutiny there.

Nor is this the only fact which recalls to our minds to-night the traditions of the past. The name of Fuller was closely allied in the esteem of contemporaries, and is still allied, in the memory of posterity, with that of Toller, for forty-five years the revered pastor of the church assembling in this place.\* And his son and successor, who for nearly forty years has laboured here, has borne a prominent part in the transactions of this day. We have had occasion to speak of times when strife and separation occurred between the two sections

\* The meeting was held in the Independent Chapel.

of professing Christians in this town. That day, we are thankful to testify—and surely the place and circumstances of our meeting confirm the witness—is long past and well-nigh forgotten. For many years nothing could possibly be more close and cordial than the relations subsisting between the pastors and the members of the Independent and Baptist churches in Kettering.

It will have been remarked that Mr. William Wallis was the first, and Mr. Thomas Wallis the second pastor of this church. Mention has been made also of Mr. Beeby Wallis as having long and honourably sustained the office of deacon here. Upon his tomb Mr. Fuller inscribed these lines—

“ Kind sycamore, preserve beneath thy shade  
The precious dust of those who cherished thee ;  
Nor thee alone, a plant to them more dear  
They cherished, and with fostering hand upreared,  
Among whose fairest and most fruitful boughs  
The name of Wallis has for ages ranked,  
And still it lives, and shall for years to come  
Live fragrant in our recollecting thoughts.”

The presage of these lines has been verified ; for, from its formation until now, this church has never wanted among its officers one bearing this honoured name. Our respected senior deacon, with recollections stretching back to the days of Andrew Fuller's predecessor, is with us to-night, a messenger from the fathers. May we not esteem him? lingering yet a little ere he joins their company above, that he may convey to us their sanction of the doings of this day. Brethren, let us accept the assurance. The spirits of our forefathers are around us here, and the sense of their near presence makes us feel that “ the place whereon we stand is holy ground.” We seem to hear the sound of their celestial wings, and to catch the brightness of their effulgent smile, as they gather and bend, with ineffable interest and joy, around the scene of their earthly toil, and mark how their children are bearing up and along that ark of God, whose burden they refused to resign until it was lifted from their stalwart shoulders by the hand of death. O for a double portion of their spirit to rest on us ! “ Where is the Lord God of Elijah ? ” It was by his inspiring might that they wrought their work and won their triumphs ; and, with the same grace vouchsafed to strengthen us, we too may emulate their deeds. “ The fathers, where are they ? ” The illustrious and holy men who “ seemed to be pillars ” in the church, have passed away, but the immortal Head survives. Those “ who have spoken to you the word of God,” go in and out before you no more ; but “ Jesus Christ is the same yesterday, to-day, and for ever.” And his Church shares his immortality. Death may smite down her members, may hush the voice of her prophets, and dismiss her priests from her altars, but herself he cannot wound. She sits unscathed amidst all his desolations, and smiles with calm contempt on all his power. So long as her monarch lives, she shall endure, gathering new strength amidst surrounding destruction, and new beauty from encompassing decay ; until at length, rising triumphant and immortal above the final fires, she shall claim her abiding mansion in the “ new heaven and new earth, wherein dwelleth righteousness.” “ Of old hast thou laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure ; yea, all of them shall wax old as doth a garment ; and as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall have no end. *The children of thy servants shall continue, and their seed shall be established before thee.*” Animated by such thoughts, compassed about with such a cloud of witnesses, strengthened and beckoned forward by such a Saviour, be it ours, my friends, to consecrate ourselves anew to-day to one object—the only one worthy of our devotion—to work the work of our Master here, that his voice and smile may welcome us to his joy above.

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UNPUBLISHED LETTERS FROM THE REV. JOHN NEWTON  
TO THE REV. DR. RYLAND.

(Contributed by J. E. Ryland, Esq., Northampton.)

(Continued from page 633.)

No. V.

May 2nd, 1793.

MY DEAR SIR,—When David George first arrived he was often with me; but since he has been published as *Pastor of a Baptist church*, I have lost him. I think he was then only a Baptist by circumstance, as I should be myself if I was useful among a people who had never been baptized any way. He was a simple, good man. He told me he did not think himself qualified or called to preach to the Whites. But being deemed a Baptist, he must be set up in the pulpit. I must do Brother Booth the justice to say that he told me he did not approve of this step.

I am sure you mean well; but it would, I believe, have been better, both for him and the Colony, to have left him under the patronage of Mr. Henry Thornton, who would, I doubt not, have abundantly supplied all his wants, except those of learning, which in his situation he is better without. I expect he will now return a *complete Baptist*, fully instructed and qualified to introduce among the poor people of Sierra Leone disputes about mode and subject, which I am afraid may turn their attention from points of more importance. Had he not been spoken of as a Baptist, he might have gone in on the plain, quiet path, in which the Lord appears to have owned him already to the good of many.

As I was a personal stranger to Mr. Thomas, it behoved me to be careful and tender of what I said; but I endeavoured, with as little prejudice to him as possible, to give you a caution. What I have heard from Mr. Grant, and have read from Mr. Udney, I thought a sufficient warrant. I find Dr. Stennett has seen Mr. Grant; so that I have no more to offer than my best wishes for every design that faithfully aims at the Redeemer's glory, whether Churchman, or Dissenter, or Methodist are engaged in it.

N.B. In the press, and I hope sometime (but I think not shortly) will be published, "Letters to a Wife," in two vols., 12mo., by the Author of "Cardephonia."

I am not sorry there is a possibility of your remaining at Northampton. Wherever you are, I pray the Lord to bless you and Mrs. Ryland, and John, and all your good friends. We join in love to those of whom that we know.

I am, sincerely yours,

JOHN NEWTON.

No. VI.

(Mr. N.'s last letter to Dr. R.)

April 23, 1803.

MY DEAR OLD FRIEND,—If you were thinking of me this morning, perhaps our spirits met at the throne of grace; for while I was there your idea suddenly popped into my mind. I believe in the communion of saints—that the living members of that body of which Jesus is the living head, have fellowship one with another, and are reciprocally helped by the prayers of many whom they will never see in this world; but there is something in the subject which is beyond my feeble comprehension. Local distance cannot restrain thought. I can thus converse with and pray for a friend in Bristol or in Indostan, as readily as if he lived in the same street with me.

My dear Miss Catlett, though not in all points well, is mercifully restored so as to be a great comfort to me. O praise the Lord with me, for he has done great things for us, and I trust he will do yet more, in his own set time, and in his own way, which must be the best.

What shall I say of *old seventy-eight*? I thank the Lord my health is remarkably good. I eat, drink, and sleep well; but my sight, hearing, and recollection greatly fail me. I can seldom remember what I heard or said two hours before; yet when in the pulpit I am not often much at a loss. I still preach as long, as loud, as often as formerly, and my auditory are still willing to hear me. The church was never more thronged, nor the hearers more attentive. Indeed, I am a wonder to many and to myself. I am a stranger to sickness and pain; but there is a cloud over my animal spirits—a nervous affection, so that though I am mercifully supported and have some daylight in the path of duty, I take but little comfort in any thing (Isa. l. 10). I walk in comparative darkness; but I am encouraged, and in some measure enabled to stay myself on the Lord, and to trust in Him as *my God*. Perhaps this depression may be owing in part to old age. I often compare myself to Barzillai, who when he was but a little older than I, had lost all relish for what is called pleasure.

But—Precious Bible! what a treasure! Blessed be the Lord, I can see that my acceptance and perseverance do not depend on my frames and feelings, but upon the power, compassion, care and faithfulness of Him who in the midst of all the changes to which all are exposed in this wilderness-state, is unchangeably the same, yesterday, to-day, and for ever. O what a horrid wretch was I when on board the *Harwich* on the coast of Africa, and too long afterwards. Surely no one who did not finally perish, was ever more apparently given up to a reprobate mind! I am a singular and striking proof that the atoning blood of Jesus can cleanse from the most enormous sins, that his grace can soften the hardest heart, subdue the most obstinate habits of evil, and that he is indeed able to save to the uttermost. Lord! I believe; O help me against my unbelief. I have been, yea to this day I am, a chief sinner, and yet I am permitted to preach the truth I once laboured to destroy . . .

My poor letter has been some days in hand. May the Lord bless you and yours, in your house, academy, heart, and ministry, and make you a blessing to many. Remember me to all inquiring friends. My eyes forbid my mentioning names. I hope they remember us in their prayers. I do not forget them often on a Saturday evening when my thoughts usually travel round the kingdom.

I remain, your affectionate friend and brother,

JOHN NEWTON.

## THE ATHENIAN ALTAR.

Acts xvii. 23.

In the crag-corner of an ancient land  
 A people one time dwelt, most wise in beauty;  
 In that scant space a presence dwelt whose hand  
 Gave form to thought, and grace to Roman duty;

And filled the world with loveliness that never  
 Shall fail, or fade, wax weary, or grow old;  
 And with the teaching that shall be for ever  
 A treasury of wisdom manifold.

In its inhabitants did God discover  
 The utmost scope and bound of human mind,  
 And what of truth a simple-hearted lover  
 Of truth, untaught of Him, may chance to find.

In him was shown that man's sublime proportions  
 Of mind beyond this truth may not attain—  
 That he knows not. To grim, grotesque distortions  
 His reason grew when further forced to strain.

He stood in his own land and saw the morning  
 Flush up the sweet heaven over Cœnœ,  
 Then, breaking earthward, lavish of adorning,  
 Strike the tall front of Oros over-sea,—

Make musical light of thousand rills that sparkle  
 In shady hollows of Parnassus,—dance  
 On ocean in the quick innumerable sparkle  
 That did about the Cyclades gleam and glance.

He looked within, and knew all time would love him  
 Since he the impulse of its art would be ;  
 Felt what his fathers were, for, lo ! above him,  
 Marathon sculptured on the Pœcile !

And when awhile he left the calm-eyed muses  
 To pass in white, with myrtle-circled head,  
 Up to the august ritual of Eleusis,  
 His feet o'er all the grand historic dead

At outset moved ; then by the olive pleasaunce,  
 Whence up the steep of thought his Plato trod,  
 Height over height, retired from mortal presence  
 Into the bright clouds round the feet of God ;

And from the outer visible creation,  
 And from the conscious splendour of his mind,  
 There passed into his heart the inspiration  
 That One whom he had found not, nor could find,

Ordered, upheld, pervaded, undivinéed  
 In what of fairy form or stately shape  
 Beamed in the Parthenon, or high was shrinéed  
 In foam-beat fane on the lone Sunian Cape ;

Or in the sprites that from the tumbled boulders  
 Of Phyles' gorge peeped out on him below ;  
 Or in the nymphs that lifted shining shoulders  
 In Callirhœe, or Ilissus' flow ;

Or in the fluting fauns oft heard to warble  
 Near the tall pines of windy Laureum ;—  
 Not these, not all the grand Pentelic marble  
 Fashioned by Myron's hand, so blind and dumb,

Could fill his soul, nor was his yearning sated  
 With the belief confessed in symbol fair  
 Of golden fly, by his Ianthé braided  
 In the dark falls of her abundant hair ;

And with his conscience he refused to palter,—  
 Thus came it there was reared upon the sod  
 Of populous Acropolis this altar,  
 Inscribed most sadly, "TO THE UNKNOWN GOD!"

O Thou, thus owned, if 'midst thy works I lose,  
 (Who read thy broad-leaved revelation,) Thee,  
 I, earnest, would this humble boldness use,  
 "Lord, open Thou mine eyes that I *may* see."

## HUMILITY BEFORE GOD.

I THINK that a view of what we are before God, of our leanness, of our littleness, of our weakness and imperfection, is enough to keep down the risings of any man's pride. There are times when, if a man should receive a full, clear view of what he is himself, in comparison with what God is, all hope and almost life itself, would be crushed out of him! And it is only when God reveals himself in the person of Jesus Christ, pardoning sins, and overlooking our errors and imperfections, that we are enabled to have hope! But while, in the view of God, every Christian feels that he is not only sinful, but ignominiously so, and degraded beyond all expression, yet there is in his experience of the love which Christ has for him, notwithstanding his weakness and impurity, a certain boldness that lifts him up and gives him confidence to stand in the very presence of God!

Did you ever see a child, which through a period of days and weeks had little by little been gathering mischief and disobedience, and seeming to be aching for a whipping? By and by he comes to a state in which it is plain that there must be an outbreak; and an occasion occurs, perhaps, from some trifling circumstance, in which he is brought to a direct issue with the parent, and the question is, Who shall conquer, the mother or the child? She expostulates, but the child grows red and swells with anger; she pleads with him, and uses all her power to bring him to a reconciliation on the basis of justice; but nothing will do; and at last, when everything else has failed, and she has been unable by gentle means to subdue his haughty pride—if she does what she ought to do—she gives him a sound whipping! He is quickly subdued, and filled with shame, yet not entirely humbled; but when he sees the much-loving mother, who has wept with even more pain and suffering than the child himself, going about the room—a kind of living music to the child's unconscious feeling!—taking her seat at last in some window-nook, with sorrow upon her face, he comes to himself, and, thinking a moment, feels that all the old dark flood of ugliness has gone away, and an entirely new feeling begins to take possession of him. He looks at the face of the mother, with love swelling in his heart, and wishes that he were sitting at her feet. And when she says, "My child, why do you not come to me?"—with another burst of tears, not of pain and wounded feeling, but of joy and love, he throws himself into her arms, and buries his head in her bosom! Ah! if I remember aright, I can recount many similar experiences in my own early life; and I am brought back into the remembrance of such childhood's scenes, because the relation of my own disobedient heart to my mother when she punished me, is the best illustration which I can give you of the relation of the soul of a rebelling child of God to his chastising hand! When, after being puffed up with pride and vanity, from being engaged in worldly pursuits, and being contented with mere worldly moralities, I am suddenly, by afflictions or disappointments, or by the direct visitation of God's Holy Spirit, humbled and brought to the very earth with contrition; oh, who can tell how sweet it is to take hold of the outreaching hand of the Lord Jesus Christ, and go up into the confidence and embrace of his love! I am nothing myself: I am entirely humbled and subdued; only I feel his love in my heart, and my heart swells with love in return. These are days of sweetness! These are days of heavenly joy! These are days of true humility! Oh, how lowly a man bows, and how lowly he walks, who has a view of his own littleness and emptiness in comparison with the greatness and the fulness of the ever-living and ever-loving God!—H. W. BEECHER.

## THE UNLIMITED INVITATION.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—*Matt.* xi. 28—30.

THE persons invited by Jesus in these words to come to him are described as those who "labour and are heavy laden." Some good men limit this invitation, as well as the invitations of the Gospel in general, to what they call *sensible sinners*, supposing the words to imply a sense of sin, and a desire of forgiveness. The original word which we render "*ye that labour*," expresses the idea of toil with weariness, and is translated in some versions "*Ye that are weary*." Hence the terms are supposed to describe the character of those who are seeking salvation, as being "*weary*" of sin, and feeling themselves "*heavy laden*" with it, as an intolerable burden from which they are anxious to be delivered.

But though such sinners are no doubt included, and though none but such *will* come to Jesus, yet the words both admit and require a wider application, embracing all who are oppressed with any burden, *whatever that burden may be*. The *ambitious*, for example, labour for riches, honour, and fame, and are burdened with a load of cares, anxieties, and disappointments. They find "all things full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." *Eccl.* i. 8. The *licentious* labour to gratify their appetites, and are burdened with a load of guilt. They are "a people laden with iniquity." *Isa.* i. 4. The *self-righteous* labour to merit the favour of God, and are burdened with a "yoke" of legal servitude,—"*a burden which*," says the apostle, "neither we nor our fathers were able to bear." They "labour in the fire and weary themselves for very vanity." *Hab.* ii. 13. "*Sensible sinners*" labour to obtain peace with God, and are burdened with a sense of sin. "For mine iniquities," says David, "are gone over mine head: as an heavy burden they are too heavy for me." *Psa.* xxxviii. 4.

Now the labourers described in these passages differ much from each other in character, in pursuit, and in the burdens which they bear; but they are *all* invited to "come unto" Jesus, that is, to believe on him; and Jesus promises to "give rest" to *all* that do come. He gives "rest" to the *ambitious*, when they come to him, by satisfying their largest desires. It is true, he does not give the objects which they pursued while in unbelief; but he gives them that which is more satisfying and lasting. "I love them that love me," says he; "and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness." *Prov.* viii. 17, 18. He gives "rest" to the *licentious*, when they come to him, by delivering them from the bondage of corruption. "For sin shall not have dominion over you: for ye are not under the law, but under grace." *Rom.* vi. 14. He gives "rest" to the *self-righteous*, when they come to him, by delivering them from the "yoke" of legal duty, and bestowing upon them a righteousness commensurate with the law's demands. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith," or the object of his faith, *i.e.*, the righteousness of Christ, "is counted unto him for righteousness." *Rom.* iv. 5. And he gives "rest" to "*sensible sinners*," or "anxious inquirers," by causing them to perceive that that righteousness is made over to them. "Being justified," or declared righteous "by faith, we have peace with God." *Rom.* v. 1.

All these characters, and many more, are comprehended in the Redeemer's kind invitation. Many anxious inquirers hesitate as to whether they be warranted to come to Jesus, because they think they are not qualified; they do not feel sufficiently humbled; their hearts are too hard, &c. But this objection is founded in mistake. Generally those who object in this manner

possess the supposed qualification; they are "heavy laden" with a sense of sin and its awful consequences; but they set up a standard of experience which they cannot reach at the outset, and which is to be the result of saving faith, not its condition. The very doubt arises out of a tender conscience, which will not be satisfied with slight convictions. But even if it were so, though their hearts were as hard as the nether millstone, they would nevertheless be warranted to come to Jesus. For whilst it is true that those whose hearts are broken under a sense of sin are invited to come to the Saviour, yet so are those who are *stout-hearted*. "Hearken unto me, ye *stout-hearted*, that are *far from righteousness*: I bring near my righteousness." Isa. xlv. 12, 13. Whilst it is true that those who are "asking the way to Zion with their faces thitherward" are invited to walk in the way of peace, it is equally true that those who *refuse* to walk in it are also invited. "Thus saith Jehovah, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, *We will not walk therein.*" Jer. vi. 16. Now the persons here described are so far from being broken-hearted on account of sin, that it is said of them in the preceding context, "They were not at all ashamed, neither could they blush;" they are so far from being disposed to "walk in the good way," that they obstinately determine, *We will not walk therein*. Yet these very persons are counselled by Jehovah to "walk in the good way," which just means to come to Jesus; and "rest" is promised to their "souls" in so doing, though they *would not comply*. It is true that the invitation of the text is addressed to those who are disposed to accept of it; but it is also true that it is addressed to those who *will not accept*. This will appear evident on comparing the passage with Isa. xxviii. 12, to which our Lord seems to allude. "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they *would not hear.*" Thus the "weary," whom Jehovah invited to accept of "rest," were so far from being humbled under a sense of sin, or disposed to embrace the promised rest that they *would not even hear of it*. It is evident, therefore, that whilst none *will* come to Jesus but those who are sensible of their sins, yet all are invited without distinction and without exception. A sense of sin is the *way* of coming, but not the *warrant*. The warrant is the broad invitation of the Gospel, which is clogged by no terms, or conditions, or pre-requisites to be performed by the sinner—an invitation which is given to all, *whether men accept of it or not*.

But though Jesus delivers those who "labour and are heavy laden" from their burdens of anxiety, disappointment, sorrow, and misery, he nevertheless imposes a "yoke" and a "burden" on all his followers, *viz.*, a life of Christian obedience, called a "yoke" and a "burden," not because it is felt to be so, but in allusion to the burdens from which they are delivered. The bondage of their natural state is a painful yoke and a heavy burden; but Christ's "yoke is easy and his burden is light." *Love* makes it easy. Terror drives the slave; but love draws the child. "The love of Christ constraineth us." 2 Cor. v. 14. The *new nature* imparted in regeneration makes it easy. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he *cannot* sin, because he is born of God." 1 John. iii. 9. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v. 3.

JOHN BROWN, M.A.

*Conlig, Newtownards.*

## Reviews.

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*The Land and the Book; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land.* 7s. 6d. By W. M. THOMPSON, D.D. Nelson and Sons.

“THE Land and the Book—with reverence be it said—constitute the *entire and all perfect text*, and should be studied together.” This statement made by Dr. Thompson in his introduction, though bold, is true in not a few senses. The Land and the Book bear many most important relationships to one another. It is impossible to compare the two, or to read the one in the light of the other, without coming to the conclusion that at the creation of the world Judæa was prepared and fitted to become in after ages the scene of Revelation. The Inspired Volume, indeed, in more than one passage asserts this to have been the case. We may adduce a single illustration of this. The Bible is a revelation not for one race or type of humanity, but for all. In its message to mankind there is “no respect of persons.” It knows nothing of “Greek or Jew, barbarian, Scythian, bond, or free,” but treats all as children of one common father, as lying under one common guilt, and needing a “common salvation.” The Book bears upon the face of it the imprint of universality. Though thoroughly national, intensely patriotic and Jewish, it is yet most intensely Catholic and cosmopolitan. We are speaking now of its natural form and phraseology. All the phenomena of nature have their place in its pages. Snow, hail, ice, the sands of the desert, the waves of the sea, tropical heat, wintry cold, mountains, plains, valleys, rivers, with all their characteristic aspects, are spoken of with the utmost freedom. The biblical writers use them as the staple of their descriptions and illustrations in a manner which shows their familiarity with them all. The very extremes of temperature and climatic influence are found in closest juxtaposition. Of this the Book of Job will afford the most striking examples, though instances from every part of Scripture will occur to the mind of thoughtful readers. How is this to be accounted for? The explanation is found in the fact that Palestine itself contains all these extremes. From Lebanon 10,000 feet above the level of the sea, to the valley of the Dead Sea 3,000 feet below it, we have all varieties of temperature from Arctic cold to tropical heat, from the regions of perpetual snow to spots where the heat falls little below that of the equator. The mountains to the north, the sea to the west, the desert sands to the south and the vast plains of pasture land to the east, give all varieties of natural scenery, and develop all forms of social life. The sailor, the husbandman, the shepherd, the wild Arab, the fisherman, the trader, cross each other's path in all directions. Yet this land is one of very small superficial extent. Its area is not larger than that of the British islands, nevertheless it contains within itself an epitome of universal nature. Hence it comes to pass that men of every clime find the distinctive aspects of nature to which they are severally accustomed, reflected in the one book produced amid the scenes of that single land.

Anything which will help to throw light upon the text of Scripture by means of the land of Scripture, claims our diligent and thoughtful study. Many volumes have lately been produced having this end in view. Robinson, Van de Velde, and Stanley, deserve grateful mention. It would be difficult to

exaggerate the value of their services. But yet in some respects Dr. Thompson's work claims a still higher place than theirs. To their scholarship and research he makes no pretensions. Seldom or never do we meet in his pages with instances of the searching investigations into chronology or topography which render their volumes so invaluable. But in place of this we have the intimate knowledge, acquired during the residence of a quarter of a century, brought to bear upon the elucidation of Scripture. They were but visitors, he a resident during the best part of his life. They only travelled over the country, he lived among and with the people. The result is a work of extraordinary interest and value which will be read with profit by all classes. The student who is familiar with the more elaborate and erudite treatises just referred to, will learn much from this; and the humblest Sunday school teacher will study it with delighted interest. Dr. Thompson tells us how the book was written:—

“A large part of these pages was actually written in the open country, on sea shore, or sacred lake, on hill side or mountain top, under the olive or the oak, or the shadow of a great rock; there the author lived, thought, felt, and wrote; and no doubt place and circumstance have given colour and character to many parts of the work. He would not have it otherwise. That blessed book, at once his guide, pattern, and text, wears the same air of country life; and he who came from heaven to earth for man's redemption loved not the city. To the wilderness and the mountain he retired to pray. Thither he led his disciples from the listening multitudes; and from seed time and harvest, and flocks and shepherds, and birds and flowers, he drew his sweetest lessons of instruction. In this identical land, amid the same scenes, has the author of this work earnestly cultivated communion and intimate correspondence with this Divine teacher, and with the internal and external life of the Book of God. What he has found and felt he has tried to trace upon the silent page for other eyes to see and other hearts to enjoy. Whether wisely done or otherwise, herein is revealed the reason of that rural *abandon* in matter and manner with which the reader is everywhere saluted.”

It may readily be imagined that a book written under such circumstances and in such a spirit must possess rare interest and value. However highly the expectations of readers may be raised, we venture to say that they will be more than fulfilled. We have already said that this book is the result of twenty-five years' residence in the lands of the Bible. The knowledge of scriptural usages thus acquired is brought together and arranged in order in the narrative of a tour which the author undertook in company with his brother, who paid him a visit and travelled with him “from Dan even unto Beersheba.” They travelled together over the battle fields where Joshua, and Samson, and Saul, and David, performed their exploits; they traced together the lines of mouldering ruins which rebuke the pride of man, the yawning gulf from the valley of Tophet to the Dead Sea testified to them of the terribleness of the Divine wrath; the trees and flowers again spoke parables to them; the happy birds sang hymns of praise in their ears. They saw that “Palestine is one vast tablet whereupon God's messages to men have been drawn and graven deep in living characters by the great publisher of glad tidings, to be seen and read of all to the end of time.” How rich and full are illustrations of Scripture the following extract may prove. It is taken quite at random; almost any page in the volume would afford illustrations as striking and impressive. Though somewhat long, it will well repay perusal:—

“That noble tree before us with giant arms low down and wide open must be the Sycamore. I once heard an itinerant preacher in the ‘back woods,’ puzzle himself and his hearers

with an elaborate criticism about the tree into which Zaccheus climbed to see the Saviour.\* He and his audience were familiar only with the sycamores of our flat river bottoms,† tall as a steeple and smooth as hypocrisy. 'Why,' said the orator, 'a squirrel can't climb them.' But nothing is easier than to climb into those sycamores, and as its giant arms spread quite across the road, those on them can look directly down upon any crowd passing beneath. It is admirably adapted to the purpose for which Zaccheus selected it.

"True; and moreover it is generally planted by the way side, and in the open spaces where several paths meet just where Zaccheus found it. It is a remarkable tree. It bears several crops of figs during the year. The figs are small, and of a greenish yellow colour. At Gaza and Ashkelon, I saw them of a purple tinge and much larger than they are in this part of the country. They were carried to market in large quantities. Still they are at best but very insipid food, and none but the poorer classes eat them. This agrees with, and explains an allusion in Amos. He had aroused the wrath of Jeroboam by the severity of his rebukes, and being advised to flee for his life, excuses himself by a statement which implies that he belonged to the humblest class of the community. 'I am no prophet, neither am I a prophet's son; but I am a herdsman and a gatherer of sycamore fruit.‡ None but the very poor consent to be herdsmen, and only such at this day consent to gather sycamore fruit and use it.

"It is easily propagated merely by planting a stout branch in the earth and watering it until it has struck out its roots into the soil. This it does with great rapidity and to a vast depth. It was with reference to this latter fact that our blessed Lord selected it to illustrate the power of faith. If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, 'Be thou plucked up by the roots, and be thou cast into the sea and it should obey you.§ Now look at this tree, its ample growth, its wide spread arms, branching off from the parent trunk only a few feet from the ground; than examine its enormous roots, as thick, as numerous, and as wide spread into the deep soil below as the branches extend into the air above—the very type of invincible steadfastness. What power on earth can pluck up such a tree? A thunder bolt may strike it down, the tornado may tear it to fragments, but nothing short of miraculous power can pluck it up by the roots.

"The wood of the sycamore is soft and of very little value. This is implied in various parts of Scripture. Thus in Isaiah 'the people say in pride and stoutness of heart the sycamores are cut down; but we will change them to cedars.¶ And so in the days of Solomon 'he made cedars to be in Jerusalem as the sycamore trees which are in the vale for abundance.¶¶ It is a tender tree and flourishes immensely in sandy plains and warm vales, but cannot bear the cold mountains. A sharp frost will kill them. And this agrees with the fact that, 'he destroyed their vines with hail and their sycamores with frost.\*\* But we shall not reach the city to-day if we stop at every tree that is strange, Oriental, or biblical."

This extract will afford a fair specimen of the style of the whole book. We have everywhere the same ample and varied illustration of Scripture. In the words of Dr. Thompson, "Broken columns, and prostrate temples, and cities in ruins, bear testimony to the inspiration of prophecy; and ravens, and sparrows, and cedars, and brambles, and fruits, and flowers, preach sermons and utter parables, and we shall not hesitate to listen when they begin to teach." We cannot close our commendation of this admirable volume without noticing yet further the abundance and beauty of the illustrations with which it is enriched, the excellence and completeness of the indices which greatly increase its value as a book of reference, and the very moderate price at which it is produced. Heartily do we echo the devout wish for the readers of this volume, with which Dr. Thompson closes his preface. "And now with the cheerful hope and fervent prayer that our pleasant pilgrimage together through the earthly Canaan, may hereafter be resumed and perpetuated in the heavenly: the author bids his courteous readers a cordial *adieu*."

\* Luke xix. 4. † Dr. Thompson and his brother are Americans.

‡ Amos vii. 14. § Luke xvii. 6. ¶ Isaiah ix. 10. ¶¶ 1 Kings x. 27. \*\* Psalm xxviii. 47.

*The Ultimate Principle of Religious Liberty. The Philosophical Argument : with a review of the Controversy.* Ward & Co.

THE question of a national establishment of religion may be discussed upon three separate and independent grounds. *First*, Does it fall within the proper range and function of government to endow and defend religion? *Second*, is it consistent with the teachings of the New Testament, and with the genius of Christianity, to enter into an alliance with the State, or to be taken under its patronage? *Third*, Is a national establishment of religion expedient? Would it promote the welfare of the people, or tend to the extension of religion? We are prepared to maintain the negative on all these points. That the maintenance of religion does not fall within the proper office of government is a view which is rapidly making way amongst all classes of politicians. Till recently the contrary was taken for granted without investigation or proof. Within the last few years a great change of opinion is evident. Few statesmen of any weight in the country, would now care to defend the present system upon the ground of political economy. The appeal to the Bible is even more conclusive. There is no trace of a church establishment, in the present sense of the word, to be found either in the Old Testament or the New. If the Jewish people neglected to bring their tithes and offerings into the House of the Lord, there was no legal process to enforce payment. Idolatry, indeed, was a capital offence, punishable with death, but there was no law to compel acts of worship, and no civil penalties attached to a neglect of religious duties. And no one has ever pretended to find a church establishment in the New Testament. We argue, then, that it is impossible to maintain the legitimacy of church establishments, either from the side of civil government, or from that of Christianity itself. Neither Church nor State can authorise the alliance. But supposing these questions to be waived, or their force to be evaded, we may argue the question on the ground of expediency and utility, and show that the results of the union have been injurious to the true interests of both.

The able argument before us is devoted almost exclusively to the first of these questions. The anonymous writer thus defines and explains the terms of the proposition he sets himself to defend.

“When we affirm the employment of the civil magistrate’s power in matters of religion to be unjust, we mean that he therein exceeds his rightful authority, to the prejudice of such portion of the community as may dissent from this use of the authority and power of the State. The civil community cannot rightfully authorise him to exercise power except for *civil* purposes and in *civil* affairs. When he takes advantage of its possession to enforce the support of any religious system or systems, he assumes an undue and injurious prerogative.”

His fundamental principle is this—that “the kind and extent of authority and obligation which can be legitimately exercised, must be determined by the *nature of the relationship* out of which such authority and obligation arise.” If, for instance, religious obligation or duty be traced to its source, it will be found to originate in the relation, which, as creatures, we sustain towards God. If we inquire into the origin and nature of our moral duties, we shall find them to arise out of our relations toward one another as men—not as members of the same community, but as human beings. But civil governments are founded upon civil relationships alone, and can only take charge of civil duties which arise out of those relationships. They have to do, not with the relationships of man with God, or of man with mankind at large, but of those

subsisting between fellow-citizens as such. Religion and morality are therefore beyond their province. The following extract will give the gist of his argument.

"Just as the subsistence of a moral relation between God and man is, philosophically speaking, the foundation of the authority to impose moral precepts, or law, so is the natural relation subsisting between parent and child the originating cause of natural duties and the source of the authority to enforce them; and the like with regard to civil authority. A merely civil relation cannot give the right to impose moral commands or to enforce moral duties. If this right *is* in any case claimed along with political authority, it must be on *some other account* than the existence of a merely civil relationship.

"That the obligation to these several forms of duty does arise from relationships answering to them in kind, is a proposition which cannot be disproved. The inference is obvious,—that, since civil government is founded upon civil relationships alone, its functions are exclusively civil, and its power and resources can be legitimately applied to the enforcement of none but civil duties. In so far as the distinct *origins* of civil authority and of moral authority determine their respective provinces and limits, they separate the two, and place the subjects of each beyond the jurisdiction of the other. Springing from relationships quite distinct and essentially different, morals, whether viewed as comprehending religion or not, are wholly beyond the legitimate interference of civil authority.

"This, then, is the argument derivable from the known origin and nature of civil government, and the presumed ends of its institution, against the employment of its power in matters of morality and religion. If this argument is sound, it is, of itself, sufficient to prove that the application of civil power to the propagation and support of religion is an offence against the infallible wisdom and irreversible ordinations of God, and an injustice to man, as the appointed subject of the wisely-adapted and benevolent government of God."

That the author over-estimates both the value and the novelty of this fundamental principle we are satisfied, but we willingly concede to him the credit of having worked it out more clearly, set it in a stronger light, and shown its bearings on the question more fully than those who preceded him. His criticisms of many of the most eminent writers on the subject, from Locke downwards, are often very able and acute. The style is somewhat heavy, and the attempts at wit and humour are not altogether free from coarseness. But there is a logical power about the book which atones for many defects. It forms a very valuable addition to the literature of voluntarism.

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## Brief Notices.

*The Illustrated Family Bible, With Notes. Vol. I. Genesis to 1 Samuel. 7s. 6d.* Cassell, Petter, & Galpin.—The value of pictorial illustrations is now generally admitted. A woodcut, however rude and poor, will often give a more distinct and definite impression to the mind than whole pages of letter-press. The young, the imperfectly educated, and the busy, who have little or no leisure, are especially helped by such illustrations of the text. We, therefore, welcome this volume, so well got up and so marvellously cheap. There are indeed many important senses in which the Bible is not altogether adapted for such treatment. The majesty, the sublimity and ineffable pathos of many of its scenes are altogether beyond the reach of the painter's art, and to attempt them he must fall immensely below his theme, and obscure instead of illustrate, depress our conceptions rather than elevate them. But then in all outward manners and customs, the natural objects of the landscape, the plants and animals, the dress and dwellings of the people, there is fine scope for the painter, who honestly and conscientiously desires to illustrate the inspired text. These engravings are well suited to the purpose. They are full of life and action. For the most part they are true to life. In some cases we detect a tinge of French exaggeration, and suspect that the designer knows little more of Oriental usages than he could learn in Paris. But on the whole they are deserving of high commendation,

and they are upwards of 300 in number. The notes hold a very subordinate place. They are good as far as they go, pious and sensible, but make no pretensions to critical acuteness or exegetical profundity.

*Memoirs of the Rev. Dr. Morison.* By the Rev. JOHN KENNEDY, M.A. Ward & Co. Mr. Kennedy has produced a deeply-interesting memoir of his deceased friend. Carefully avoiding prolixity—that bane of modern biography—he has compressed into a single volume a large amount of interesting matter. It is, of course, to members of his own denomination, of which he was so prominent and active a member, that this memoir will be chiefly attractive. They will feel a personal interest in the movements whose history is narrated, in the details of denominational business in which Dr. Morison took so active a part, and in the anecdotes of their influential and leading men with whom he was brought into daily contact. But beyond and above this, the biography has a value of its own as the record of a life spent in earnest labour, in courageous service, and in sanctified affliction. In the words of Canon Miller, “Dr. Morison had beyond most of the Master’s servants a remarkable combination of active duty and of endurance; the pen ever at work in one hand, a bitter cup in the other.” An admirable, life-like, portrait is prefixed to the volume.

*Sermons preached in Marlborough Chapel* by J. GAGE PIGG, B.A., second edition. Ward & Co. Very frequently of late we have had to call attention to the remarkable increase of pulpit literature. Sermons are no longer a drug in the market. Preachers who have anything to say, and can say it, not only find hearers but readers in abundance. Few weeks pass without the publication of volumes of sermons, and those of any merit pass into a second or third edition very speedily. It is to be noted too as yet further indicating the same tendency that the writers no longer need to conceal the character of the publication by putting some euhuistic paraphrase on the title-page, as smugglers run contraband goods by means of false labels on the packages, but boldly and fearlessly call them SERMONS. The discourses before us now are printed for the second, and some of them for the third, time. Yet they are not strikingly original or characterised by any remarkable excellence. The thoughts are good and true, the style fresh and lively, but somewhat deficient in repose and simplicity. They will be read, as they were heard, with interest and profit. The old phrase, “dull as a sermon” cannot apply to discourses like these.

*Help Heavenward; or, Words of Strength and Heart-cheer to Zion’s Travellers.* By OCTAVIUS WINSLOW, D.D. Second thousand. 2s. 6d. Nisbet & Co.—We have seen few of Dr. Winslow’s works which we like so well as this. It consists of a series of twelve discourses upon subjects well adapted to his modes of thought and feeling. They are less diffuse and declamatory in style than some of his other publications. They contain much which will give consolation and help to the doubting and the feeble in the Church of Christ. For the sick-room, for the chamber of affliction, for the sorrowful everywhere, this little volume will be found most acceptable.

*The British and Foreign Evangelical Review.* No. XXXIV. 3s. 6d. Nisbet and Co.—The new number of this able quarterly, if somewhat heavy, contains much that is wise and weighty. The recent work of Dr. Baird on the First and Second Adam, and Dr. Edward Beecher’s Treatises on the Conflict and Concord of the Ages, are subjected to a searching analysis. A review of Sir William Hamilton’s writings is far less eulogistic than his idolaters will like; the defence of Dr. Thomas Brown against his attacks strikes us as being on the whole satisfactory. An article on the Phenomena of Spiritualism decides conclusively against the authenticity of these “lying wonders” and “deceivableness of unrighteousness,” which are now attracting so much attention. Articles on the New England Theology, and Zwingle and the doctrine of the Sacraments, contain much valuable matter, and will interest our readers from the extreme and amusing perplexity which the writers betray when they have to speak of infant baptism. In our judgment the gem of the whole book is the concluding article on Tholuck’s exposition of the Gospel of John.

*The Quarterly Journal of Prophecy.* No. XLIX. Nisbet & Co. The school of the theologians under whose auspices this periodical is issued treat the Bible much as schoolboys do the concluding pages of Walkinghame’s Arithmetic, eliciting the most astounding results from some simple problems by an application of the four arithmetical rules. That prophets were raised up and inspired for the purpose of exercising men in addition, subtraction, multiplication, and division, we cannot believe. Yet, in the pages of writers of this school, 1,260, 490, 1,272, 666, are added, subtracted, multiplied, and divided, in wearisome confusion. We subjoin a very curious illustration of what we mean. It occurs in an exposition of Isaiah liv. 7—10.

“A little additional illustration of this comparison may not be unacceptable. The ‘small moment,’ to which the time of their sufferings is compared,

signifies a mere point of time, or the smallest degree of duration which the mind of man can conceive; but we will suppose it to mean a *second*, the 60th part of a minute. Now, had it been said in the prediction, 'but with the kindness of *one day* will I have mercy on thee'; in that case, by multiplying 86,400, the number of seconds contained in a day, by 2,520, the number of years since the prediction was given, it will be found to require no less than two hundred and seventeen millions seven hundred and twenty-eight thousand years to fulfill the prediction in the very limited manner here supposed. But when 'everlasting' is inserted instead of *one day*, the difference can be no less than infinite. *N.B.*—This calculation refers to the year 1808."

*Similitudes and Substance.* By JOHN COX, (late of Woolwich). Simpkin, Marshall, & Co.—Mr. Cox needs no "letters of commendation from us." His plain and vigorous style, his clear, practical cast of thought, his richness and ingenuity of Scriptural illustration, are known and prized by those who love "the old theology." This little volume is characterised by all Mr. Cox's ordinary excellencies. It is still further recommended by the fact that the profits, if any, will be given to the building fund of Burlington Chapel, Ipswich.

*The Fugitive of Cevennes Mountains.* From the French of M. J. PORCHAT. With illustrations. H. J. Tresidder.—A well-written tale of the period of the French Revolution. The plot, though very simple, is well worked out, the style is picturesque, the lessons of morality and religion are excellent. It affords an interesting illustration of the state of feeling in some of the secluded districts of France during the Reign of Terror.

*The Almost Christian Discovered; or, the False Professor tried and cast.* By MATTHEW MEADE. Religious Tract Society.—We are glad to see this pungent and searching treatise of the old Puritan reprinted in a form so cheap and readable. If introspection, cases of conscience, and scrupulous self-examination occupied the attention of our forefathers too much, we are quite sure that these exercises of Christian fidelity are injuriously neglected now. Our religious life has become far too external. The inner life is sadly slighted. As a manual for self-examination Meade's work has long stood pre-eminent.

*Gems from Christian Writers. Goodly Pearls.* Religious Tract Society.—Two

small volumes of well selected passages from our best religious writers. Differing in almost everything else the writers were "one in Christ." They unite to honour and glorify their common Master and to commend him to the acceptance of all.

"*He is Risen.*" By CHARLES LAROM. Heaton and Son. Price 6d.—The resurrection of our Lord affords an inexhaustible theme, "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Upon it Mr. Larom has written wisely and well. In this little book many of the most important truths of revelation are ably deduced from this great fact of Gospel history, and many of the most important duties of a Christian life are enforced by an appeal to the lessons it teaches.

*Tales of Old Times in England.* By LOUISA HATCHARD. Binns and Goodwin.—Miss Hatchard has compiled an interesting and instructive narrative of the history of England up to the Norman conquest. Being intended for the young its information is simple and elementary. It is written in a clear and pleasant style, and is altogether well suited either for a class or gift book for young people.

THE RUN AND READ LIBRARY. *The Journey of Life.* By CATHERINE SINCLAIR. 2s. *Mary Bunyan; the Blind Dreamer's Daughter.* By S. R. FORD. 1s. 6d. Simpkin and Marshall.—Miss Sinclair has long been one of the most acceptable contributors to the Run and Read Library. "The Journey of Life" has already passed into a ninth edition. We do not wonder at this. It is full of apt and striking anecdotes, and the original reflections are good and true. The great defect is in its want of orderly arrangement, the contents of the chapters often having little or no connection with the title.—To write a tale of which Bunyan and his blind daughter shall be the chief figures is a daring attempt, the successful accomplishment of which would require unusual ability. Miss Ford, has succeeded, however, far better than might have been expected. If not a signal success it at least is not a conspicuous failure. She has produced an interesting, and for the most part truthful, sketch of those stirring times.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

**CULLOMPTON.**—The Baptist chapel in this town has been completely restored, so as to produce an almost entirely new place of worship. A commodious vestry has been built, and other additions made. An excellent organ also has been provided, the whole involving a cost of about £400. On the 3rd of October re-opening services were held, and impressive discourses delivered during the day by the Revs. S. J. Baynes, E. Webb, and the Rev. S. Newnham. The friends have nearly removed the debt by their own efforts without appealing for aid to the public.

**EYE, SUFFOLK.**—On Thursday, October 4th, an interesting service was held in the Baptist chapel of this town, to celebrate the jubilee of the erection of the chapel, the formation of the church, and the ordination of the first pastor. At five o'clock a goodly number sat down to tea; after which the Rev. W. Lloyd, pastor, was called to the chair, and the meeting, which was largely attended, was addressed by the Revs. J. P. Lewis, J. Webb, and Messrs. Cason, Mudd, Bicker, and Gissing. Mr. Cason read an interesting history of the church, detailing all its vicissitudes for the fifty years of its existence. At the close of the proceedings, Mr. Gissing, one of the deacons, in an interesting speech, presented to the pastor, in the name of the church, between twenty and thirty handsome volumes, showing their appreciation of his services, and respect for his person and character.

**GEORGE-STREET CHAPEL, HULL.**—A new organ having been placed in George-street Chapel, and several alterations made during the past few months, the services in connection with the re-opening have recently taken place. On Thursday, Sept. 20th, a prayer-meeting was held, and on Friday, the ceremony of formally opening the organ took place. In the course of the proceedings the Rev. Mr. O'Dell pointed out the alterations which had been made, and said that additional accommodation for about a hundred persons had been provided. The entire expense would be about 400*l.*, towards which they had collected over 200*l.* Sermons were preached by the Revs. J. O'Dell, A. Jukes, B.A., and R. Smart. On Tuesday and Wednesday the ladies held their bazaar, and realised the sum of 120*l.* It is expected that nearly the entire expense

will be met. The cause at George-street has not for years been in so promising a state as it is at the present time, and it is confidently hoped these improvements and enlargements of the chapel will materially aid in advancing its real interests.

**UNION CHAPEL, LUTON, BEDS.**—The church members' annual tea meeting was held on Wednesday, October 3rd. The Rev. J. Makepeace, pastor, presided. From the reports of the past year's operations it appeared that, 101 had been added to the church, which now numbers more than 500 members. In the several schools were about 800 pupils, under the care of about 97 teachers, whilst a staff of 12 village preachers had the oversight of flourishing sub-stations. An elegant and commodious school-house, to be used, also, for Divine worship, had been erected during the year in one of the suburbs of the town. The year had been one of more than usual prayerfulness and more than usual success.

**DAWLEY BANK, SHROPSHIRE.**—The Baptist chapel at this place was erected thirteen years ago, and has been twice enlarged. Since the settlement of the Rev. Thomas Skemk the congregation has greatly increased, and the friends determined to rebuild the chapel on a larger scale. This has been done, and the chapel was re-opened on the 30th of September, when the Rev. John Williams preached; after which collections were made, amounting to 38*l.* 12*s.* 6*d.* On the 14th of October, the Right Honourable Lord Teynham preached, morning and evening, and Dr. Cranage, of Wellington, in the afternoon, when 51*l.* 12*s.* 3*d.* were collected. Lord Teynham preached on Monday at Madeley; Tuesday at Shiffnal; Wednesday at Dawley Bank again, and Wellington (Salop) on Thursday, to crowded congregations. His lordship (formerly the Hon. and Rev. G. H. Roper Curzon) preached at the re-opening of the Baptist chapel, Wellington, thirty-two years ago. His lordship (who is now far advanced in life) during his stay delivered some very earnest spiritual discourses, and was listened to with devout attention.

**SHIRELAND HALL SCHOOL.**—At the recent anniversary of this institution for the education of the sons of ministers, a report was read showing that 46 boys had enjoyed its benefits during the year. The cash accounts showed a balance due to the treasurer of 120*l.* 4*s.* 1*d.* The accuracy of

the balance-sheet was attested by professional accountants, by whom it had been prepared. G. F. Muntz, Esq., was elected treasurer; the Rev. R. A. Davis, secretary, and S. Daniel, Esq., auditor, for the ensuing year. Thanks were voted to the Rev. Dr. Temple, head master of Rugby school, and the Rev. S. Manning, of Frome, for their kindness and ability in conducting the annual examination. It is hoped that this institution is now entering upon a course of largely increased prosperity.

**APPRENTICESHIP SOCIETY.**—The annual general meeting of this society was held at the Congregational Library, on Tuesday, September 25th, the Rev. Dr. Leechman in the chair. The London secretary, the Rev. I. Vale Mummery, read the report, which stated that during the financial year just closed the society's income had been the largest yet received. Twenty candidates had been elected to the benefit of the institution, which was a greater number than the funds of the society had warranted the committee in electing in any former year; while 270*l.* 10*s.* had been voted in grants to successful candidates. Since the formation of the society, in 1829, the number of candidates had been 225, and the aggregate sum voted in grants 3,811*l.* 10*s.*

#### PRESENTATIONS AND TESTIMONIALS.

**IPSWICH.**—On Wednesday, 19th September, a tea-meeting was held at Stoke Green Chapel, Ipswich, for the purpose of presenting to the Rev. J. Webb, who has been pastor of the church for about eighteen years, a purse containing fifty sovereigns. This sum had been spontaneously contributed by the members of the church and congregation, and was presented in a very feeling and appropriate manner by Robert Lacey, Esq., the senior deacon, as a memorial of the sense they entertained of Mr. Webb's long and faithful services amongst them. The Rev. J. Aldis, of Reading, who was staying in the neighbourhood, was present, and addressed the meeting.

**SHEFFIELD.**—A public meeting was held in the Cutler's Hall, Sheffield, for the purpose of bidding farewell to the Rev. J. E. Giles, who, after fourteen years' ministry in Portmahon Chapel, in that town, was about to remove to Rathmines, Dublin. The Rev. J. H. Muir occupied the chair, and several other ministers were present. The chairman having suitably addressed the meeting, Mr. Francis Hill (one of the deacons) presented to Mr. Giles an address and a testimonial of regard, which Mr.

Giles very appropriately acknowledged. The Revs. Brewin Grant, J. Feather, M. Robinson, and Mr. Alderman Hoole, also addressed the meeting, expressing their deep regret at Mr. Giles's removal from Sheffield, and their hopes for his future usefulness.

**COUNTERSLIP CHAPEL, BRISTOL.**—On Wednesday evening last, a deeply interesting and very crowded meeting was held in Counterslip Chapel, for the purpose of bidding farewell to the Rev. Thomas Winter, who has recently resigned the pastorate, after a ministration of nearly forty years. Robert Leonard, Esq., who had been the means of bringing Mr. Winter to Bristol, occupied the chair, and introduced the proceedings with appropriate and touching remarks. He concluded by presenting to Mr. Winter, on behalf of the church and congregation, a timepiece and a purse containing £270, also an address, which was read by Mr. S. B. Wearing. After the reading of this address, Mr. Winter, who was visibly affected, addressed the meeting in the most appropriate and touching manner; and he was followed by Mr. Pearce, the Rev. G. Wood, Mr. Wearing, Mr. Riddle, Mr. W. Clark, of Cheddar, the Rev. E. Probert, and Mr. Gould. Mr. Winter then delivered a closing address. During the ministry of Mr. Winter, about thirteen hundred persons have been baptized. Of this number many have been called to labour in different parts of the Lord's vineyard; sixteen are now in the ministry, twelve pastors of churches in our own country, one a missionary in Calcutta, two preachers of the Gospel in America, and one or two in Australia. During the last seven years from sixty to seventy of the friends have emigrated to Australia and other foreign parts, and there are also a dozen preachers connected with the Baptist Itinerant Society. Mr. Winter leaves amidst the esteem of his brethren, and with the deep affection of the church he has served so long.

**ROCHDALE.**—A very interesting meeting was held in the school-room of West-street Chapel, Rochdale, on Wednesday evening last, the object of it being to present an address and testimonial to the Rev. W. F. Burchell, who, after twenty years zealous and successful labour, has relinquished his ministry in that place. The occasion was the more interesting, inasmuch as Mr. Burchell had that day attained the age of sixty-two years, and the amount of the contributions to the testimonial was £62—exactly the number of years of Mr. Burchell's life. Mr. T. Watson occupied the chair, and opened the proceedings with appropriate remarks. He called on Mr. James William-

son to present the address. After the presentation of this address, Mr. James Cropper presented the purse. Mr. Burchell very suitably, and in very touching terms, acknowledged the kindness that had been shown him. Several other addresses were also given, and the meeting closed with prayer.

### RECOGNITION AND ORDINATION SERVICES.

**PADIHAM, LANCASHIRE.**—The ordination of the Rev. R. Brown (which has been unavoidably delayed) took place in the Baptist Chapel on Saturday and Sunday, Oct. 13th and 14th. In the afternoon of Saturday a sermon was preached by the Rev. Alex. Fraser, M.A., of Blackburn; after which tea and dessert were served, and a public meeting held, when addresses were delivered by the Revs. A. Fraser, T. R. Stevenson, J. U. Davis, B.A., and W. Davis, G. C. Taylor, and other friends. On the Lord's-day morning the minister gave an "Outline of his Religious Belief"; which was followed by the charge, administered by the Rev. J. Acworth, LL.D., of Rawdon College. In the afternoon the Rev. J. T. Shawcross, of Burnley, preached; and in the evening the ordination prayer was offered, and a sermon delivered, by the Rev. Dr. Acworth. The services were all highly interesting, and the attendance very good.

### MINISTERIAL CHANGES.

The Rev. William Leese Giles, of Regent's Park College, London (son of Rev. John Eustace Giles, late of Sheffield, but now of Rathmines, Dublin), has accepted the invitation to the pastorate of the Baptist church meeting in Abbey-street, Dublin. Mr. Giles commences his labours there with very pleasing prospects of success.—The Rev. Alex. M. Stalker, having resigned his charge at Frome, intends to spend the ensuing winter at Cirencester, Gloucestershire, discharging ministerial and pastoral duties in connection with Coxwell-street Baptist church in that town.—Mr. Thomas Phillips, of the College, Haverfordwest, has been unanimously desired to take the oversight of the church at Treforest, Glamorganshire.—The Rev. Cornelius Griffiths, of Aberavon, has accepted an invitation from Zion, Merthyr Tydvil. He intends commencing his ministry there on the third Sunday in November.—Mr. J. T. Gale, of Rawdon College, has accepted an invitation to the pastorate of the church, Over-Darwen, and proposes commencing

his ministerial labours there on the first Sunday in 1861.—The Rev. P. H. Cornford has resigned the pastorate of the church in Wellington-street, Luton, Beds. His address for the present is, "Miss Anstie, Grove-hill-glebe, Camberwell, London."

### RECENT DEATHS.

REV. J. DIXON.

The Rev. J. Dixon was born April 8th, 1776, the succeeding account of whom is kindly furnished by his bereaved widow. She thus writes:—

"My dear husband was brought to the knowledge of God in the days of his youth, when he was about sixteen years of age. The Wesleys came to preach at Brandon, a town in Suffolk, in which there were no dissenting places of worship. They procured a licensed cottage for preaching; this was a time when the people of God were much persecuted. It being a new thing, he thought he would go and hear what the preacher had to say. Although he went in the spirit of ridicule, the Lord met him, and the Holy Spirit fastened the words of the text on his mind, which were these:—'The prayers of the wicked are an abomination to the Lord.' He was brought into great distress of mind; but still continued going to the cottage-door to listen, yet feeling ashamed to enter. At last a pious old man observed him, and invited him in, spoke kindly to him, and prevailed upon him to attend the prayer-meetings; the people of God used to meet at each other's houses for prayer. The gracious Lord soon heard prayer on his behalf, and, in mercy and love, took the burden of sin from his conscience, and spoke peace to his troubled soul, so that he was enabled to say,

'My God is reconciled,  
His pardoning voice I hear;  
He owns me for his child,  
I can no longer fear.  
With confidence I now draw nigh,  
And Father, Abba, Father cry.'

"From this time he became a decided Christian. Naturally fond of reading, he began to search the Scriptures with diligence and prayer. God blessed him, and in his youth called him to preach the unsearchable riches of Christ. When in his twenty-second year, the Wesleys invited him to become an itinerant preacher amongst them; but their circuits being large, and the ministers obliged to walk, he declined it, his constitution at that time not being strong, but he continued on the local plan, and for many years preached the Gospel faithfully amongst them. In the year 1840, we removed to Halstead, in

Essex ; there the Wesleyan cause was very low, so that the Colchester circuit soon gave up the place. In 1844, he was invited by the church at White Colne, a village near Halstead, to preach occasionally, which church we joined, after being baptized by the Rev. W. Clements. The friends there earnestly solicited him to become their pastor, and in April of the same year he was recognised by several neighbouring ministers, and laboured with pleasure amongst them until his death.

The last Sabbath, Oct. 16th, 1859, he preached as if it would be the last time. Some of our dear friends thought as he was preaching, 'You will soon be in glory.'

During the following Wednesday night he was seized with convulsions and only sat up a few hours the next day. On Friday I asked him if he thought his affliction would end in death. He said he could not tell, but wished to be resigned to the will of God, adding, 'He can take care of us both—me in heaven, and you on earth. I am a poor sinner, but I trust alone in the great atoning sacrifice.'

He was very calm and happy ; many of our dear friends visited him ; he appeared much comforted and strengthened by their presence and prayers ; to one friend, he said, 'I have been looking back upon the loving-kindness of God, which has kept me to this day, and will not let me go.'

Another friend, who saw him about an hour before his death, said to him, 'You can say round and beneath he spreads his everlasting arms.' 'Yes, yes,' he said, 'God is a stronghold in the days of trouble. Oh, yes, he is *my* stronghold.' In a very short time after he sweetly fell asleep in Jesus, in his seventy-third year, on Monday evening, Oct. 24th, 1859.

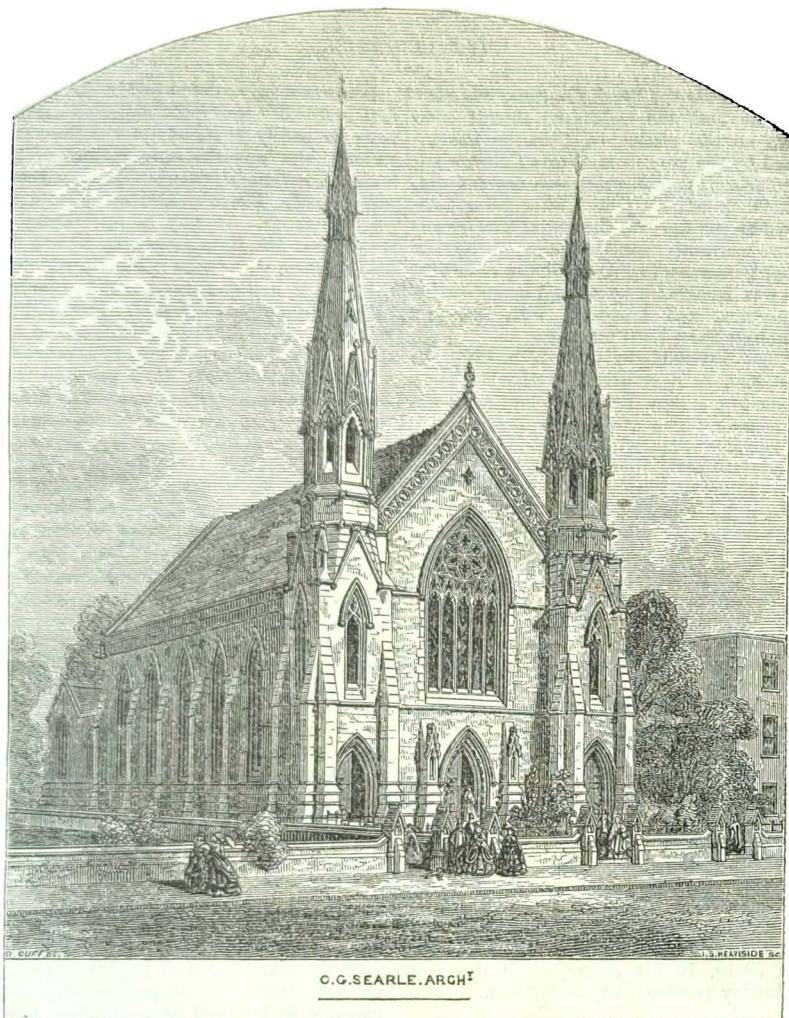
#### MRS. ANN COTTON.

On the morning of the 7th of July, 1860, Mrs. Ann Cotton was called to her rest. She was born on the 14th of January, 1790, and consequently had completed the term which the Psalmist assigns as generally the extreme point of human life. She was brought up in the fear of the Lord, but no particulars remain as to the time and manner of her conversion. In all probability she was one of those who are quietly and gradually brought to the knowledge and faith of the Redeemer. Her connections did not all of them belong to one section of the Christian Church, and the effect was that Mrs. Cotton, whilst firm in her own convictions, had also strong sympathy with all who loved Christ, though differing widely from one another in their opinions on doctrine and discipline.

She was nearly related to Mr. Rance, the first pastor of the Baptist church in Hackney ; so nearly that, except the domestic servant, she was the only inmate of his house on that night when suddenly, without warning, Mr. Rance passed away from all earthly labour. It may be interesting to record that Mr. Rance exchanged earth for heaven, none witnessing it but He who has the keys of hell and death. When he bid his niece (our departed friend) "good night," he might have said in the words of the anthem, "Thou shalt seek me in the morning and I shall not be." It is possible that this solemn event tended to awaken in her mind a sense of her state in the sight of God ; but it was just two years after, in the month of February, 1809, that Mrs. Cotton (then Ann Bolton) was admitted to the church at Hackney, together with eight others, three of whom remain to this present, the rest are fallen asleep. To be preserved for more than half a century of Christian profession is no ordinary instance of the grace of God.

As a wife and mother her best praise is in the hearts of those who constitute her bereaved circle. Our elder brother may be thankful for a connection of forty-nine years' duration, though his mourning is all the more severe because that connection is at last ended. As a friend she was true, faithful, and affectionate ; as a Christian, benevolent in no small degree ; and, until the infirmities of age prevented, active in personal visitation. Her love for the house of God was conspicuous and eminent. When all social gatherings were abandoned, still, as long as it was possible, a place was reserved for the assembly of the saints. It may illustrate her zeal in this respect to mention that she was prominently associated with Mr. and Mrs. Bradley, when, upwards of thirty-five years ago, they commenced what may, in the truest sense, be termed Ragged Schools, and a room for preaching, in Mason's Court, Shoreditch, which humble effort resulted in the formation of a church, which has now become two bands—one in Austin Street, Shoreditch, under the pastoral care of the Rev. J. Russell ; and the other in Queen's Road, Dalston, under the pastoral care of the Rev. W. Miall.

It does not clearly appear that our departed friend was aware of her approaching decease. Her state of mind, however, was such that no dying testimony was needed for the consolation of survivors. The life is the best evidence ; and, beyond doubt, her spirit, though absent from the body, is present with the Lord.



## HAMPSTEAD CHAPEL.

AN opportunity has at length occurred for erecting a place of Evangelical Nonconformist worship at Hampstead. A most eligible site in Heath Street has been obtained at a ground rent of £24 per annum, with a right to purchase the freehold at a fixed price within twenty-one years. The contract for chapel, vestries, and school-room, has been taken at £4,800, and will be ready for opening (D.V.) in the summer of 1861.

The memorial stone will be laid by Sir S. Morton Peto, Bart., M.P., on Thursday, November 8th, at two o'clock.

The chapel, of which the above is a representation, will be put in trust, and the intention is to form a church whose membership shall be open to all who love our Lord Jesus Christ in truth and sincerity. Baptism will be administered by immersion only to such persons as have professed their faith in Christ.

The promoters of this enterprise are confident in the hope that a ministry will be provided by the opening of the chapel which will render its services acceptable, and the prospect of gathering a congregation is most encouraging.

Many friends in Hampstead and London have subscribed liberally. One friend has generously promised to give £500 when the memorial stone is laid, if £2,000 be raised by that day. Nearly £1,500 has already been promised, and subscriptions towards the remaining £500 are earnestly solicited that so liberal a contribution may be secured. Donations will be thankfully received by James Harvey, Esq., 74, Holborn Hill, E.C. Treasurer; S. R. Pattison, Esq., 25, Torrington Square, W.C., Hon. Secretary; or by Richard Ware, Esq., Heath Street, Hampstead.

# THE MISSIONARY HERALD.

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## NATIVE AGENCY.

IN the discussions of the Missionary Conference in Liverpool, the question of native agency received great attention. No difference of opinion was elicited as to its value and importance. Many wise suggestions were made on the mode of training, the nature of the employment, and the qualifications which should be sought for. The practical difficulties, however, which lie about the employment of native converts in the propagation of the Gospel, are not found in this direction. There are few missions, and those only in an incipient stage, which do not enjoy a fair supply of suitable men, or men that by training and instruction may not be made useful in carrying on the Lord's work. Some countries present peculiar facilities, from their advanced civilisation, for the obtaining of such men. A literature already exists, information of some kind is generally diffused, and education of some sort is moulding the minds of the people. Let but an adequate knowledge of the Gospel be had, and the new convert may be fairly equipped for the work of evangelisation among his countrymen. This is the case with nearly all Oriental missions. Turkey, Armenia, India, and China, provide among their converts many intelligent men, and from the first all missionaries have availed themselves of their gifts.

It is a mistake to suppose that the value of native agency has only of late years been perceived by missionaries and missionary societies. The records of all missions prove the contrary. Henry Martyn had his Sabat; Dr. Carey, his Krishna Pal. In the form of agreement, drawn up by the Serampore brethren, in 1805, this question is largely considered. They were prepared to advise the native brethren to form themselves into separate churches, to choose pastors and deacons from their own countrymen, and to impose on a native ministry all the duties and obligations of the pastorate. The native agents of every society have undergone continual additions, until, at the present time, a very large expenditure is employed in their support. Indeed, practically considered, the only limitation to the largely increased use of native agency is the want of funds. From all the missions the appeal is urgently addressed to societies at home:—Provide us with the means of taking up men to occupy the daily increasing fields opening before us.

Native converts are employed in every department of missionary work. They assist as translators. They act as schoolmasters. They accompany the missionary in his evangelistic tours. They occupy the outlying posts of the mission field. They become pastors and ministers of native churches. But the cases are exceedingly rare in which they stand forth as the head of a mission, or where the charge of a principal station is confided to their care. It is, we believe, only in our own mission in Jamaica, that native ministers are found, in all respects, on a perfect equality of duty and privilege with their European or American brethren. Throughout all lands where missions have been planted, they remain in a position of subordination. They continue to be dependent on foreign sources for their support, or to receive it under the direction and control of the societies which have sanctioned their employment.

Now it is this very question of the support of the native agency which is the real difficulty to be grappled with. It is easy to see that at the first the native agent must be dependent on the mission that employs him. It is also unavoidable that a native itinerant evangelist should look to extraneous sources for his maintenance, at least until the churches of his countrymen should become numerous enough, and strong enough, not only to provide for their own spiritual needs, but also to be themselves propagators of the truth. But it is surely reasonable to expect that when instructed converts become pastors of churches, their churches would support them, and, in their turn, contribute somewhat towards the spread of the faith. Yet this is the very thing that has not been done, and, from present appearances, cannot be done. With the partial exception of the remarkable mission among the Karens of Burmah, and the Baptist churches of Jamaica, no mission has succeeded in rendering native churches independent, or a native ministry self-supporting. The burden of both propagating and maintaining the Gospel has weighted the action of every missionary society, and compelled slower progress than might have been attained had propagation been their only task. Missions have not expanded as they ought and would have done had not societies been constrained, or thought themselves to be so, to uphold the churches they have formed, and to provide for the pastors they have supplied. With the calls to new fields daily opening upon the Christian Church, and the increase of converts in every mission field, this draft on our resources becomes more burdensome. If the means of extrication are not speedily found, Christendom will have to provide not only for the spread of the Gospel, but for the permanent maintenance and direction of the numerous churches which are rising up throughout heathen lands. But for the amounts swallowed up in the support of native agents, many more active, energetic missionaries might have gone forth to preach "everywhere" the unsearchable riches of Christ.

The difficulty, then, in the way of an extension of native agency, is its support; and the grave question arises whether this is continually to be provided by the missionary societies. Native agents may be divided into three classes—schoolmasters, evangelists, and pastors. In neither case, do we conceive, where churches of converts exist, should the entire charge fall on the missions which originate them. Schools for the poor, of whose children mission schools are usually formed, will probably long have to depend, partially at least, on the contributions of the benevolent. Still in every case, as far as practicable, fees should be required, and the people benefited be induced to assist. The same with evangelists. It may be proper for societies, for a time, to sustain these brethren; but no sooner are churches gathered than the members should be expected to manifest their interest in the spread of the Gospel, and in the salvation of their fellow-countrymen, by aiding partially, and in some cases by supporting entirely, the converts thus employed. In the case of pastors the duty is still more clear and imperative. The Word of God imposes the obligation on the churches, and the needs of our missions require its fulfilment. Yet, with the exception stated, mission churches generally continue, however long they may have been established, to be dependent on the missionaries and societies which planted them. In India and Ceylon there are upwards of three hundred native churches; certainly not six are wholly self-supporting; the salary of the pastor is either supplemented, or, in the vast majority of instances, *wholly* provided from missionary funds. The cases are not numerous in which contri-

butions are obtained from the members of these churches for the support of the ministry. Some of the churches under the care of the Propagation Society have begun to contribute to a general fund; with this exception we know of none other in all India that have shown any desire to assume this scriptural obligation.

It has been stated that the converts annually added to the churches are for the most part the fruit of the labour of native brethren employed by the missionaries. But this is only partially true. Take away the energy of the missionary, his constant watchfulness, his care to fan the zeal of the native evangelist, and it may be doubted whether the work would go on. The converts are but few whom the missionaries are content to leave alone to labour. All are agreed that superintendence is essential to success. And the pastors of the native churches are not more efficient. In a word, it must be admitted that while there is much hopefulness in the character of the native Christians, missionaries have failed in awakening, except in rare instances, an active evangelising spirit in their converts. For all practical purposes few churches in heathen lands are animated with missionary zeal, or make any self-denying exertions to propagate their faith. It is undoubtedly true that the ultimate triumph of the Gospel among the great heathen populations of the globe must be brought about, under the Spirit of God, by the natives of those countries which receive the truth; but at present there is little prospect of this result being effected by the converts of our various missions.

These two things, then, are essential to success, if we would have a speedy diffusion of the Gospel in heathen lands—missionary zeal in the converts, and a self-supporting church. And these two things are intimately bound together. Because our converts have not a missionary spirit they are backward in devoting themselves to Christ's service without remuneration, or in supporting the ministry and the means of grace among themselves. Much is said of their poverty by way of explanation. But the apathy is apparent even where poverty has no existence; while in a large majority of cases it is sufficient to reply, that were only a portion of the sums saved from the grasp of the Brahmins, from the cost of superstitious practices, from the exactions of the zemindars and others, from which most of our native Christians are protected by the missionary, devoted to Christ's cause, ample funds would be forthcoming for the house of God and the spread of the Gospel.

We are by no means sure that this state of things is not the result of our own unthinking procedure. The native Christians have been so long accustomed to see the missionary take the lead, originate every evangelistic movement, promptly supply the funds for its support, and require little more than obedience from his converts, that notwithstanding occasional exhortations to zeal and liberality, they have learnt, by example and practical experience, that there is no need for activity on their part. They have been tutored into apathy, or into dependence on the missionary. Necessity has not been felt to preach or support the Gospel.

Ought not this necessity to be laid upon them? We well know that previous to the mutiny scarcely a missionary could be found who had confidence in the strength of the piety of his converts to withstand the combined or separate influence of temptation and persecution. Yet how few in that dread time denied the faith! Terrible was the ordeal through which they nearly all passed. Yet with rare exceptions they "stood fast in the Lord." Is it just to them, are we faithful to our convictions of the power of Divine grace to uphold them, to hesitate to throw upon their

love and zeal the cause of that Master for whom many prepared themselves to die? Why should not every native church be at once told that it must provide for itself all the means of grace, and for the ordinances of God's house? Why should not every native pastor be made to look to his flock for support, and be placed in that position which the word of God indicates as the right one, and all experience proves to be most healthy, and conducive to the best interests of the Church? If, by this course, the native pastor and his church become less dependent on the missionary, great gain will nevertheless accrue in the improved piety of the converts, and in the identification of their highest interests with the wide spread of the Gospel. We are convinced that the missionaries and missionary societies who will *dare* to enter on this course, though necessarily at some risk of failure and disappointment, will be the first to set in motion an agency, under God, of greater power than any system yet adopted. When the converts shall themselves take up the work of the Lord, prompted by a spirit from within their own body, then shall we see our hopes speedily realised; but our present system of paying all without discrimination, and making every movement subordinate itself to the presiding missionary, is, we fear, a barrier in the way, and hinders, rather than contributes, to the end in view.

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### CALL TO PRAYER.

The following invitation is issued by the Calcutta Missionary Conference, and is addressed to all the churches of our Lord and Saviour. With great pleasure we give it insertion here, and call the attention of our friends to the subject it embraces. Since its reception in this country, the Committee of the Evangelical Alliance, in accordance with the expressed wish of the Liverpool Missionary Conference, have proposed that the time devoted to this special season of prayer should be from Sunday, January 6th, to Sunday, January 13th, inclusive, as the first few days of a new year are in this country often occupied with private and domestic meetings of gratulation. We presume that the time indicated by the Evangelical Alliance will be that generally followed in this country. May all true churches of Christ throughout the world unite in this "concert of prayer."

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"BELOVED BROTHERS,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has 'endeavoured to keep the unity of the Spirit in the bond of peace' among all evangelical labourers in this part of India, to the effect that we should venture (in imitation of our dear and faithful fellow-workers at Ludiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

"We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honour in the Lord, that it should be issued by us, we desire, in humility, to make the proposal; leaving the result with *Him*, 'of whom, through whom, and to whom are all things.'

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Antichristian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake'; the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

"At 'such a time as this,' it becomes His people devoutly to remember that '*His* ways are higher than their ways, and *His* thoughts than their thoughts'; to stir up

themselves to manifest before the world their lively concurrence in the development of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

“But ‘for these things *He* will be enquired of’ by his believing people; and especially *He* will honour and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are ‘not worthy of the least of *His* mercies’; with heartfelt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering, patience, faithfulness, and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

“Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, ‘Thy kingdom come, thy will be done on earth, as it is in heaven’:—the outpouring of the Holy Spirit on all teachers and ministers of the Gospel in nominally Christian lands, on all evangelical missions and missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all books and tracts that are fraught with its spirit and its truth; on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities ‘professing godliness,’ and for the evangelisation of the sunken masses that live ‘without God and without Christ,’ amid a multiplied exhibition of the ordinances of Gospel grace and salvation; and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of antichristian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings, shall cause ‘the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken.’

“In these and such like exercises of devotion, we humbly yet fervently desire to join with all that ‘fear the Lord and speak often one to another,’ in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication, on each day from the 1st January, 1861, to the 7th inclusive.

“And ‘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. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.’

“Even so, come, Lord Jesus; come quickly; Amen.”

“Signed by authority and on behalf of the Calcutta Missionary Conference,

“ALEXANDER DUFF, *Chairman*.

“D. EWART, *Secretary*.”

“Calcutta, July, 1860.”

## FOREIGN INTELLIGENCE.

### EAST INDIES.

#### HOWRAH.

It rejoices us to learn that the health of Mr. Morgan continues good, and that he is much encouraged in his labours. Under date of June 28th he says:—

“Within the last three months we have had several additions to the church; in the first instance a gentleman and his wife in prosperous circumstances. The former had attended the chapel for many years before I went home, and was always a most liberal supporter. The father of the latter was for many years a member of our church in

Howrah. They went to England about the time I did, were baptized, and have returned to us. After that our dear daughter was baptized in the presence of a large congregation, and all present were most deeply affected. Subsequently a young gentleman arrived from England who was formerly connected with the Young Men's Society at the Mission House. The admirable training he had received at home, and his consistent conduct, will make him a valuable member of society here.

"For many years a blind woman has been a member of our native church. Being married to a man who had been a musician in a native regiment, they had to proceed to Meerut to draw the pension, and were there when the mutiny broke out. The mutineers went to their hiding-place, but were put on the wrong scent; the lives of both were most mercifully spared. The other day the poor woman called

to see me, and placed six shillings in my hand towards the Mission, a large sum for her, for she is very poor.

"You may remember my mentioning when at home that the last time I attended the Juggernath festival the car was abandoned by the people and left on the road. A few days ago I went to the same spot and expected to see *two cars*, and was told that one is too old, and, with regard to the other, it was said that the proprietor could not afford the usual feed to the Brahmins. But that is all a blind. The truth is, that the people have grown too-wise to make beasts of themselves by dragging the car, and thus I have lived to see an end to the swinging and Juggernath feasts in the one and the same place, and singular enough there were no images of Juggernath offered for sale. Formerly there were. I infer that the god must be sadly out of favour."

May the decay of Juggernath be the pledge of the speedy overthrow of all India's idols. God has said that idols shall be utterly abolished.

#### AGRA.

The work so auspiciously begun among the soldiers of the British army in India continues to make progress. Its important bearing on our missionary work cannot be overlooked. Often have missionaries had to complain of the pernicious example of Europeans, and to mourn over the stumbling-block cast in the way of the heathen's perception of the truth and beauty of the Gospel. The removal of the obstacle in any manner is in itself an advantage; much more when our countrymen become fellow-helpers, as converted soldiers have often been in days gone by. In Agra Sir Henry Havelock was the first to found a church of soldiers. From his labours sprang the Cantonment Chapel and the Christian community which for many years has occupied it. The works of this eminent man continue to follow him, and the adorned still yields converts to Christ. Under date of June 6th Mr. Gregson writes:—

"Last Sunday, the 28th inst., I had the pleasure of baptizing three more soldiers, making a total of twenty-two Europeans baptized in the Cantonment Chapel since the commencement of the year. We had a full chapel. I did not see half-a-dozen vacant seats, although this year we have had eighty additional seats added to the chapel. The numerous baptisms of soldiers that we have had of late has become a topic of general remark, and given annoyance to many. The *Delhi Gazette*, now published in Agra, the spirit of which is by no means religious, has been sneering at us. In the Episcopal Church I have been preached against personally, and the Baptists generally; and lately the Roman priest attacked me in the Hospital. Twice I have applied, at the request of men who wished to attend our chapel, and my application has been disregarded; whilst the colonel has more than once spoken to

the men against what he calls this proselytizing. Still the good work goes on, and I trust will go on; and, from what I see and can learn, I believe there is a widespread spirit of inquiry among the soldiers here—those of the Rifle Brigade especially; and I sometimes almost venture to hope that it may, ere long, appear in a general religious awakening.

"The change in the conduct of many who have joined us has been most striking, and has deeply affected their comrades, who attend the chapel in larger numbers than ever. Nearly all who attend with us were formerly Dissenters, a considerable number having been accustomed to attend Baptist chapels. Without any special inquiry I can count up *ten* of the latter class alone. But, whatever else they may have been, they were, so far as I know, *all* without Christ up to the time of their first coming to our chapel."

This work does not, however, proceed without opposition. One of the army chaplains has seen fit to denounce it from the pulpit, affirming that the missionary cares more to proselyte than to save souls. It is unnecessary to expose here this bigoted and uncharitable attack upon our estimable brother, Mr. Gregson. None who have the happiness of knowing him will for one moment give credit to such false statements. His accuser may be a man of sincere piety; but he is certainly of a most narrow and contracted spirit. Of another kind, but not less foolish or wicked, is the attack made on this work of God by the editor of the *Delhi Gazette*, which as a curiosity we insert. Both assaults are an unwitting testimony to the reality of the religious movement condemned.

"It is our belief that we in this country and in this age have not been without our moral epidemic. We look upon the religious fanaticism that spread over this country before and during the late rebellion, as a phase of this phenomenon. And it will be remembered that about the same time as we suffered in India from its effects, they were also observable in other places, indeed almost throughout the whole Mohammedan world, and it appears to have been of such a nature as to affect the Mohammedans principally, if not entirely.

"The influences we are speaking of will be ascribed to a divine, a satanic, or a natural origin, just according to men's ideas, opinions, and prejudices.

"It is the same sort of thing, though in a much smaller degree, that has been agi-

tating the substrata of society in this place lately; men suddenly taking into their heads to repudiate their baptism and the faith they have been educated in, and to seek relief for their excited feelings in the ceremony of immersion in the bath of the Baptist chapel.

"We have no faith in these sudden awakenings, this restless and spasmodic religion, that comes and goes by fits and starts; and those who lend their aid to foster and encourage it would do well to peruse the accounts of the Irish and American revivals, and see to what ends these things sometimes lead. It is easy enough to set a huge stone rolling from the summit of a mountain: it is not so easy to arrest its course midway."

At the close of his letter Mr. Gregson intimates that he had received an invitation to visit Lahore, to baptize some candidates, and to advise with the friends on the organisation of a church. He hoped to secure the services of Mr. Evans, of Muttra, during his absence from Agra.

Of some of the results of these labours Mr. Gregson gives an interesting resumé, in a letter dated July 12th. A soldier who had left Agra for a distant station writes to say that he has collected about fifteen men to read the Scriptures and pray together in his new abode. Another, baptized in 1858, is now usefully employed as a Scripture-reader in a regiment in India. One had died, leaving behind the most pleasing evidence of his humble, but hearty and exclusive dependence upon a crucified Redeemer; while others, in distant places, are honouring the Gospel by a consistent life. This work, if neglected by our missionary, would remain undone, so ill-adapted is the chaplaincy system of the army to meet the spiritual needs of the men.

Of his visit to Lahore, Mr. Gregson gives us the following interesting account:—

"I have recently returned from Lahore, where I went at the request of some ten Baptist friends, all of whom were formerly connected with the Baptist church, Agra. I went to baptize, and also to advise with the friends on the steps to be taken, should baptism again have to be administered. Mr. Broadway went over about a month before me, and baptized four believers. Just after his departure others applied, and the friends then requested my help. It was a very pleasant visit for me. I spent about ten days there, and preached nine times, baptized five candidates, and administered the Lord's Supper in the Presbyterian Chapel. Lahore is not

a large station. The number of Europeans is small, and the cantonment is six miles off. Our Baptist friends have united with the Presbyterians, and enjoy the ministrations of a very excellent American missionary. On becoming acquainted with the circumstances of our friends there, it appeared to me that it would be very wrong, and hurtful to the cause we love, to do anything that might needlessly tend to create discord or division. Unitedly, they (*i.e.*, Baptists and Presbyterians) form a nice congregation; but they already absorb nearly the whole of the available European population, and a division could only weaken both. They have lived in

great harmony and comfort, and our friends, I think justly, are very wishful to preserve this harmony unimpaired. These baptisms did at first create a little commotion; but the missionary in charge, who is the offspring of Baptist parents, has taken the matter in a very Christian spirit. He not only gave me his pulpit to preach in all the time I was there, but even came to the baptism, and is resolved that these baptisms shall make no difference in his feelings and conduct towards our Baptist friends. After calmly and prayerfully considering all the circumstances of the case, I told our friends that I thought it would

be very undesirable for them to *seek a division*. Of course, I said they must obey God rather than man. As conscientious Baptists, they must be faithful to their convictions; and, regardless of *all consequences*, I thought it would be their duty to make provision for the baptism of all fit subjects who might apply to them. If they could do this, and live in harmony with the Presbyterians, I advised them to do so, and only to think of separation should they (the Presbyterians) render it inevitable. But I think all parties are anxious to maintain unity, and I trust my visit has rather tended to foster the feeling."

Respecting the native work, Mr. Gregson writes as follows:—

"Since returning from Lahore I have been able to resume my bazaar and village preaching, which, owing to heat and bodily debility, I had been obliged to neglect for several previous weeks. Our congregations are good as ever, and the people hear well; but no deep or anxious concern is manifested to become acquainted with the truth. Nor do they court a closer acquaintance with us personally. I have three inquirers who visit me daily; they have come from a distance. I mentioned the baptism of four natives several months ago. Two were men of very respectable family and high caste—one being a Brahmin, the other a Thakoor, whose family holds land under Government. The latter I have appointed colporteur. Some two months ago I gave him a lot of Gospels and tracts to sell. He made off to his own village, on foot, some 120 or 150 miles distant. He not only sold his tracts, &c., but he began to tell the people what he knew about Jesus Christ

and the way of salvation. He appears to have created quite a commotion, in his own village especially. Fourteen men, he states, were wishful to accompany him here, to learn more about the way of life, but had not the means of supporting themselves away from home. However, four did come with him. One is a mere youth, and appears to have come with an elder relative; the other three are fine, young-looking men. One of the three has been waylaid and taken from us. He fell in with some men of his own caste in the police corps here, who have prevailed upon him not to come near us again, promising to support him, &c. Many who have come to us to inquire further about religion, especially when of high caste, have on the way been drawn from us. The other three are still with us, and the eldest pays much attention to our instructions. May God graciously open the hearts of them all to attend to the things spoken."

At a still later date, July 28th, Mr. Gregson continues his narrative of the Lord's work:—

"In reference to our native congregation I cannot speak so favourably as formerly. We have had a sad falling-off in attendance since the commencement of the year. It is, however, easily accounted for. In the first place, the native Christian corps, into which many of the Chitoura native Christians and some of our recent converts had entered, left the station last February. This took away at one stroke thirty of our regular attendants, including fifteen to twenty members. Again, owing to the removal of a judge from Agra, who took a deep interest in native Christians, and employed a large number of them, a considerable number of our congregation has been thrown out of employment, and about a dozen have had to go to distant places seeking employment, besides several removals from other causes; and we have had only few additions to compensate for these serious losses.

"The old difficulty of providing for our native Christians is recurring with as much severity as ever. Just after the mutiny everybody was inquiring for native Christians. People could not trust Hindoos or Mohammedans. Civilians wished to have Christian body-guards; all wanted Christian servants. The police, the army, were open to them; and had they been numbered in thousands instead of in tens, *all* would have been employed. Now the reaction has come. The first employers are leaving, and their successors resort to the old system, and prefer Hindoos and Mohammedans. I recently applied to the head of the magazine here, asking employment for three or four native Christians. The magazine furnishes employment for 150 or 200 men. It is an employment that requires little skill and little training, while in reference to pay and the leisure it affords it would be very suitable for native Chris-

tians. Part of the employment consists in making up cartridges, and as just before or about the last mutiny some Mohammedans had been tampering with the cartridges, mixing dust with the powder, &c., I should have thought Government would have been glad to employ those whose interests are too closely identified with their own to permit of their acting thus. However, the officer in charge of the magazine said he was afraid the introduction of native Christians would give offence to the Hindoos and Mohammedans, and might lead to a disturbance. Native Christians, he said, never had been employed in the magazine, and at all events before introducing them he must refer the matter to head-quarters; and asked, through a second person, a letter from me requesting employment for native Christians in the magazine, to be forwarded to head-quarters. I sent the letter; but, although three or four months have elapsed, I have heard, and now expect to hear, nothing.

"Our native Christians have to contend with great difficulties. If they get employment, they are surrounded by enemies spiteful and cunning, who stick at no means to bring them into disrepute. They very likely get hold of masters who, knowing them to profess Christianity, look for perfection, and, not finding it, are trebly incensed at every trifling fault; whilst they

themselves are inexperienced and destitute of all sympathy from those who could instruct and help them. Our native Christians have been suffering much of late, and I have had many distressing appeals for help. Mrs. Gregson has for a month or two past devoted nearly the whole day to teaching the women and girls crochet work. She finds them thread, and pays them for their work, the articles being afterwards sold. This has been a considerable help. Would you believe it? I blush whilst I record that, before this, some of the women used to earn a few halfpence by picking up cowdung in the roads. I did not know it at the time. Now they do better with their needles. Bernard, too, constrained by the poverty of our people, has commenced the weaving shop on a small scale; and now I fear if I do not do something to help him out, he will be seriously involved.

"I am trying to collect a few hundred rupees to pay off the debt, and set the thing fairly a-going. The concern will be very small. Every piece, when finished, will be bought at a certain rate, and so much added for profit, to meet expenses. No credit will be given; and although I would rather we had not had it, yet I trust arrangements can be made to secure us against all risk and loss, and that will not at all interfere with our mission work."

His notice of the state of affairs in the native church requires serious attention. After the lessons of the mutiny, it is grievous to think that the officials of Government seem disposed to pursue the old infatuated course.

#### BENARES.

From a letter of the Rev. J. Parsons we select the following important remarks on the present proceedings and character of the Indian Government. He continues diligently to pursue his translation work.

"I am afraid the English public are greatly deluded in regard to the present character of the Indian administration. It was with no little surprise I read Mr. Rosevear's remarks on the effects of the mutiny, in his speech at our anniversary. Do you suppose that the Government of India are 'warned against governing India on the suicidal principle of selfish fear'? Why, there never could be a Governor more swayed by that principle than Lord Canning. Do you suppose he has 'reconsidered' the traditional 'Indian policy'? If he has, it has only been to hold to it more firmly, and carry it to more absurd lengths than any of his predecessors. 'A new era dawned!' It would be more correct to say, as referring to this subject, a new shade had fallen over the previous darkness, making it almost as black as can be. Every kind of Christian activity among the servants of Government is strictly dis-

countenanced; and I suppose missionaries are not restricted, only because England would scarcely suffer that. But native preachers insulted at Futtehghur, and Bro. Broadway assaulted and beaten at Delhi, by servants of Government, are straws that tell pretty surely which way the wind is blowing. Mr. Rosevear is quite right in depicting the lessons that the mutiny *ought* to have taught, and doubtless many have learned them; but if you suppose Lord Canning has, or will allow those who have to act out their convictions, you are woefully mistaken. I am no way competent to write political letters; but I could not refrain from this remark or two, because I was grieved to think that things in India should be so unknown to our English friends. Where (apart from God's overruling providence) have we any hope of amelioration, while the most glaring acts of injustice and trucking to the

natives are either not known or not understood in England, and the English public do not speak out?

"Through mercy, neither Bro. Heing nor myself has been laid aside from work. We have continued our labours, though they have yielded but little incident to communicate to you. As to the translation, I have the happiness to say that I have examined the last proof-sheet of the Acts, and I have revised one-half of the Epistle to the Romans, or rather, it might be more correct to say, have re-translated it; for I have found it the more satisfactory plan to translate for myself, and then compare it with the former version and with other translations. Of this re-translation, as I go on, I purpose having two copies taken, and sending them out to brethren, who will, perhaps, favour me with criticisms and

suggestions; and the manuscript, thus multiplied, will be more secure from loss by accident or incendiariism. I have proposed not to print any portion of the Epistles until I have gone through the whole, and have revised my work again.

"I have to acknowledge, with very many thanks, the valuable parcel of books, which you informed me was sent with Bro. Williams, of Muttra, but did not reach me till this month. I beg to return my warmest acknowledgments for them to the Committee of the Baptist Tract Society; and I hope I have an occasional place in their prayers, that I may have grace and skill to use them aright, and to really further the object of giving the Word of God to the Hindoos in a correct and intelligible version."

## CHINA.

We have been favoured with the sight of a journal kept by Mrs. Kloëkers, during a boat voyage up the Wompoo river, with the permission to publish in the *HERALD* any extracts that would be interesting to friends in general. Space will not allow of our inserting the graphic descriptions of the country and its inhabitants. The following details will be read with two-fold interest from their novelty and their bearing on missionary work:—

"May 21st.—We put into a little creek about ten miles from Shanghai at about seven in the evening. It was nothing but a wretched, dirty, miserable little village. We went on shore, and were instantly followed by a swarm of men, women, and children, chiefly to stare at me. At the door of a tea shop we asked them to lend me a bench to sit on, which the man did very politely. So prudently carrying it out into the fresh air for fear of being poisoned by smells, I sat down, and Mr. Kloëkers stood and began to talk to the people. The women especially were greatly interested in me, pulling at my dress, touching my white cotton gloves, and my little tweedy cloak, and peeping under my hat. They made remarks on all I wore, and when after a few minutes, Mr. Kloëkers began to preach I could with difficulty restrain them. I said, 'Ting, ting, *listen, listen,*' and held up my finger. Then they laughed out loud, and at last I looked very earnest, and told them Sing Song had come to tell them good doctrine, and I begged them to hear. The men listened pretty attentively, only making their remarks; but the women and children were much more interested in examining me. After a short sermon Mr. Kloëkers gave away some tracts, and we came back to our boat to tea, during the whole of which the people squatted on the bank to stare at us. After tea I let Mr. Kloëkers go

out alone, as I seemed to be of doubtful use.

"23rd.—To-day the prospect has often been very pretty—every now and then the long winding river in front of us dotted with boats, most of them with one tall straight sail, and the edges of the water were covered with willows, rushes, and bushes, over which the wild white dog-rose grew in the wildest profusion. Then the trees and sails in the distance made a fancy picture, and seemed as if we were coming by and bye to some tall beautiful city, if we followed the windings of the river. But the hope was always hope deferred, we came only to the same groups of trees and houses, the same thatched sheds, and the same adorned graves, nothing more; and the graves were the best. It was painfully symbolic of the heathenism, and the moral and mental condition of the land—on, on, on—you think you are coming to something better, but still the same poor people, labouring everlastingly for rice and cash, a bare existence, with no single idea beyond a wretched life; and if there were no future, the best of all is the grave at the end. It is mournful to see how barren of all hope, or knowledge, or interest, the lives of these poor people are; you ask a boatman a question about a tree or the name of a portion of the river, &c., and the answer always is 'Ve ziawta,' 'I don't know.' They do not know anything.

except how to guide the boat, and get all the rice and cash they can.

"24th.—This morning before breakfast we landed a very little way from Bingos, and went to see a Chinese pagoda. It was built of stone and lined with porcelain, and had three wooden galleries one above another, each with a roofing or verandah of tiles. It was just like the pictures of Chinese pagodas in children's books. We entered first an open court, round which were places for the poor beggars to live, and an ordinary temple for worship. The pagoda was in the centre, and we ascended inside by winding stone stairs; at each different story was a small shrine, and an image of Bhudda. We went outside on the topmost wooden gallery, and had a lovely view. The whole country was 'well watered' and highly cultivated, and the trees very beautiful and luxuriant, and in the distance in one direction we saw a chain of hills. But though it certainly was a beautiful view with its rich wood and water, it was painfully monotonous; no dotting of church spires, no roads, no irregularities of little hills and valleys; all one dead level without life or animation. We came down, and went into the great room used as the ordinary temple. There were numerous images of Bhudda on both sides, in his various states or stages, and three enormous hideous images over the altar in front, besides lots of little images. In one corner was a great bell, with a pasteboard man poked up inside it, we could see his feet and legs as large as life,

and against this bell a little boy was knocking with a large piece of wood suspended from the ceiling. He kept making a frightful din, and this performance, which is kept up—I conclude by a change of boys—incessantly for thirty days and nights, is supposed to send the real man whom the pasteboard one represents up to heaven. This is done after a person's death by rich friends, or by the desire of a rich man for himself to knock the spirit through the bell into heaven. It was very mournful to see such mummery. At the end of thirty days the pasteboard man is burnt. Some say, however, that the intention is to call by this noise the attention of the dead man's spirit to the *dress* in the bell, so that when it is burnt, he may come and take it for his use in the other world. A crowd of people followed us into the temple, and there again my husband stood and preached. He told them their god was wood, and could not see, or hear, or speak, or help them when they prayed, or help himself if he were beaten—than he knocked an image with his stick, and the people laughed and said it was quite true. But when he went on to tell them of the ONE GOD who can see and hear everything, and who knows our thoughts and *can* help us, they seemed as if they could not in the least understand. They have no idea of a God whom they cannot embody; indeed their whole low degraded heathen life seems to unfit them for any idea of a spiritual being."

## WEST INDIES.

### BAHAMAS.

From our missionary brethren we continue to receive pleasing accounts of the progress of the kingdom of God. Mr. Davey writes, under date August 23rd:—

"We kept the Anniversary of Emancipation on the 1st of August as usual, and I do not think that we ever had a greater number of children, or that the day ever passed off with more satisfaction. We commenced the day by an early prayer-meeting at Bethel from five to six o'clock; after that the teachers set the mission grounds in order, and about a quarter to four o'clock the children walked in procession from Bethel to Zion to take their tea. In the evening we held a service in Zion, Mr. Rumor being one of the speakers. He seems to have been somewhat surprised at what you said at the missionary meeting respecting the accounts that reach England in reference

to the results of emancipation. 'Who could have written home to say that emancipation had done no good?' The reading of the people is not very extensive, nor their ideas very large. Of course his speech was very miscellaneous. He enumerated some of the benefits which the black people now enjoy, and said before he closed that he would fight to liberate his own colour from slavery.

"On Friday, the 3rd of August, we kept the Anniversary at Adelaide. This is the third time that I have kept it there, and I find that it does good in a sanitary point of view, the people, expecting strangers, clean up their houses."

A similarly interesting account is given by Mr. Rycroft of the celebration of the Anniversary of Emancipation, in Turk's Islands.

"The 1st of August was observed this year with much more spirit than in past years. The inhabitants of both islands, Grand and Salt Cay, came together. The

Friendly and Union Societies met in the morning at their hall, from whence at ten A.M. they marched with suitable adornments, flying banners, and music, to the Baptist chapel, when the writer gave them a discourse suited to their relation as members of society, and the circumstances in which they were found as freed men. The chapel was densely crowded, and attention very grave to all we had to say, and the service concluded by the voluntary rising of the members of the societies to put on the plate a subscription for my personal benefit. The benediction was then pronounced, and at the head of the principal coloured people of both islands your missionary conducted them back to their hall of meeting. Never did the island present such a stirring scene before.

"The Queen may well be proud of reigning over such loyal and improving subjects. They are no longer merely chattels and beasts of burden, but intelligent men, men striving to raise themselves in society, and to wear its proud distinctions as well as others. In the evening the united societies of both islands dined together, numbering 130; myself and some of the most respectable of the inhabitants, with the rector of the parish, the Rev. Mr. Maxwell, sat down to dinner with them. Mr. Gibbs stated on the occasion that twenty-six years ago he could not have thought to have seen such a sight, and that it gratified him to see that liberty had

so far been improved. In fact, such a respectable and numerous party, and so grand an affair, had never been seen here before, particularly connected with the once despised sons of Ham.

"As to our schools and teachers they, too, had their time of it. Some 300 teachers and children marched from the chapel to the mission yard, gaily attired, with songs of joy, banners flying, and faces laughing. How proud their parent were to look upon them. The tables were, as usual, set out with cakes and tea, to which you may be sure ample justice was done. Tea ended, the boys amused themselves in the yard as they best could, and the girls did the same, in the presence of numerous spectators. To close all, the teachers sat down to tea in the house. And now it would have pleased and gratified you could you have listened to their sacred singing and lively speeches. Many of their parents had been lashed on the ground where now they could no more be so dealt with. Instead of the groans of the bleeding and oppressed were here the songs of the free, of the freed men and women of the Lord. All felt the greatness of the change, and expressed how grateful they were to God for it.

"Next week I intend paying a visit to St. Domingo. I may be away two or three months, and, God willing, may visit several towns."

#### JAMAICA.—CALABAR INSTITUTION.

From a brief letter from our esteemed brother, the Rev. D. J. East, we extract the following information of the prospects of the Institution. It is dated July 20th.

"The future of the Institution will, I hope, amply recompense all your care of it and interest in it. Last month we accepted another theological student, and this week I have had an application for admission to the normal school. We expect to open next month with six theological students, five normal school, and nine lay pupils. There are several other young men desirous of entering the normal school at Christmas. Two of the theological students, however, will then have completed their four years, and we shall be anxious to know of others to occupy their places. Our heart's desire will, I

think, by God's grace, be accomplished if only we get the tutorial aid we need from home. You will, I know, let me have the earliest information of the result of the deliberations of the Committee on the Report of the Deputation.

"We were rejoiced to learn that Mr. Brown was once more amongst you. The Jamaica papers are already pouring out their wrath upon him. His speech at Northampton has stirred up their indignation, and they try to make out that he is blacker than the blacks. But this is only the beginning."

## HOME PROCEEDINGS.

THE missionary meetings during the past month have been very numerous—more numerous than usual. The Rev. F. Trestrail, with the Rev. J. C. Page, has completed the series of meetings in Cornwall, which have proved more than

usually interesting and successful. Mr. Page has also visited Hampshire, with the Rev. S. Manning, closing the month's labours by meetings at Coventry. Mr. Underhill has been engaged in Leicester and its vicinity, Bedford, Watford, Liverpool, and Hull, being assisted by the Rev. T. Hands in Leicestershire and Watford. The Rev. R. Williams has visited Berkshire, Manchester, and other parts of Lancashire, in company with the Rev. C. Vince and Rev. A. Mursell. Mr. Mursell also took part in the services in Leicestershire. The Rev. J. Diboll closed his Yorkshire tour with meetings at Bedale and Masham. The Rev. J. E. Henderson has been on deputation in Huntingdonshire, Cheltenham and Gloucester, Preston and Rochdale. The Rev. F. Supper has taken part in meetings at Preston, Bolton, &c., and Salisbury, and the Rev. J. T. Brown has given his valuable services at Rochdale. The Rev. E. Hewett has kindly taken services in East Gloucestershire. Glamorganshire has been visited by the Revs. W. Crowe, and T. T. Gough, and the Rev. J. Makepeace has attended a meeting at Leighton Buzzard. The Rev. F. Tucker has also afforded his very acceptable services at the meetings in Manchester.

The above list does not, we believe, entirely exhaust the deputation work which has been accomplished. But it is all the information we have received. Upwards of *one hundred* services have had to be provided for, and if in one or two instances some disappointments have been experienced, or brethren desirous of meetings in October have been compelled to postpone them, no surprise can be experienced with such an account of the month's labour, and considering the difficulties to be surmounted in making arrangements over so wide an extent of country.

The meetings are almost universally reported as very good, and the pecuniary proceeds as in advance of last year. We may be permitted to single out Leicester as a striking example of what may be done by good organisation. After last year's meetings the congregation at Belvoir Chapel was divided into districts, collectors appointed, and missionary boxes distributed. The result is an increase of nearly £100 on the previous year's contributions, comprising not only weekly and monthly subscriptions, but a very considerable addition to the list of annual subscribers.

We have much pleasure in giving insertion to the following :—

"At a meeting of pastors of Baptist Churches, held at Bourton-on-the-Water, July 3rd, 1860, it was agreed to attempt the re-organisation of the East Gloucestershire Foreign Missionary Auxiliary. For this purpose a meeting was held at the vestry of Stow Chapel on July 17th, 1860, at three o'clock. The following churches were represented—either by their pastors or by letter, namely, Arlington, Blockley, Bourton, Burford, Campden, Cutsdean, Milton, Naunton, Stow, and Winchcomb.

"The Rev. T. Brooks presided, and Rev. D. Ricketts engaged in prayer.

"From the general wish expressed for a district organisation, both on the part of those present and also by the letters from absent brethren, it was resolved unanimously :—

"1. That an Association be now formed, to be called the East Gloucestershire Auxiliary, in aid of the funds of the Baptist Missionary Society, and that all the churches in the district be requested to co-operate in promoting this important object.

"2. That the fundamental principles and objects of the Baptist Missionary Society have the cordial approbation of this Auxiliary."

Additional resolutions were also passed providing for annual meetings, the election of officers, and the destination of the funds. We shall be happy to learn that Auxiliaries are being similarly revived or formed in other parts of the country.

We have much pleasure in recording the safe arrival of the Rev. W. Teall at his sphere of labour in Jamaica, after a favourable voyage.

On the 9th of October a very interesting and crowded meeting was held in the Regent Street Chapel, Lambeth, on the occasion of the designation of Mr. Robert Smith to missionary work on the west coast of Africa. The Rev. A. Saker gave a vivid picture of the trials of a missionary's life, the designation prayer was offered by the Rev. C. H. Harcourt, Mr. Underhill asked the usual questions, and the Rev. J. H. Hinton addressed the youthful

missionary. His pastor, the Rev. R. B. Lancaster, presided, and several other ministers took part in the service.

The Rev. A. Saker, in company with the Rev. J. Diboll and family, and Mr. Robert Smith, have sailed for their destination. †They have undertaken the voyage in a schooner lately purchased by Mr. Saker with contributions specially designed for the purpose, and having for their captain Mr. Thomas Milbourn, the captain of our former missionary ship, *The Dove*. By a striking arrangement of Divine providence, Captain Milbourn arrived in England, with the intention of going to Africa, just at the time when his services are of the highest value to the mission. May the many fervent prayers that will follow these dear brethren be heard, that they may enjoy a safe voyage to the land of darkness and sorrow, whither they bear the glad tidings of salvation!

### ACKNOWLEDGMENTS.

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

- W. Foster, Esq., Padiham, for a parcel of Magazines;  
 Juvenile Auxiliary, Cross Street, Islington, by Mrs. Sheeres, for a package of clothing, cutlery, and useful articles, value £10, for *Rev. A. Saker, Africa*;  
 Juvenile Auxiliary, Westbourne Grove, for two boxes of clothing, for *Rev. A. Saker*, and one box for *Rev. F. Pinnock, Africa*;  
 Friends at Camberwell, for a case of clothing, for *Rev. A. Saker*;  
 Mr. Hammond, Wisbeach, for a parcel of Magazines, &c. ;  
 Sunday School Union, for a grant of books, &c., value £10, for *Rev. J. Davey, Nassau*;  
 Friends, Lewisham Road Chapel, for a parcel of clothing, for *Rev. A. Saker*;  
 Religious Tract Society, for a grant of books, for *Rev. A. Saker*;  
 British and Foreign Bible Society, for a grant of Bibles and Testaments, for *the same*.

The Rev. J. E. Henderson acknowledges, with thanks, a box of useful articles, from the ladies at Clarence Street Chapel, Penzance, for the benefit of his schools.

We have pleasure in giving insertion to the following note:—

“MY DEAR SIR,—While I was in the North of England, and in Norfolk, it became known that I wished to obtain certain instruments and additional medicines wherewith to replenish my chest in Africa. Several friends, at the various places where our missionary meetings were held, kindly responded to my wish, and gave for that object the following sums, which I take this opportunity to acknowledge, with thanks.

“Yours affectionately,

“JOSEPH DIBOLL.

“*Norwich, October 8, 1860.*”

	£	s.	d.		£	s.	d.
Newcastle-on-Tyne . . . . .	0	7	6	Horsforth . . . . .	1	5	6
Ditto, Mrs. Thompson . . . . .	1	4	0	Lockwood, S. School Teachers, for Draw-			
Sheffield . . . . .	0	2	6	ing Materials . . . . .	0	8	9
Rawden . . . . .	0	10	6	Worstead . . . . .	1	3	6
Two Friends at Micklefield House . . . . .	0	7	6	Ditto, Mrs. Barcham . . . . .	0	10	0
Shipley . . . . .	0	16	10	Ayisham . . . . .	0	2	6
Halifax . . . . .	1	12	6	Norwich, Mrs. T. A. Wheeler . . . . .	1	0	0

FOREIGN LETTERS RECEIVED.

<p><b>AFRICA</b>—CAMEROONS, Fuller, J. J., July 30; Sakor, H., July 28, August 30.</p> <p><b>ASIA</b>—AGRA, Gregson, J., Sept. 4.</p> <p>ALIPORE, Pearce, G., Aug. 30.</p> <p>CALCUTTA, Lewis, C. B., Aug. 14, 22, Sept. 8, 15.</p> <p>DACCA, Bion, R., July 23.</p> <p>DELHI, Broadway, D P., Aug. 30; Smith, J., Aug. 16.</p> <p>HOWRAH, Morgan, T., Aug. 7.</p> <p>INTALLY, Sale, J., Sept. 8.</p> <p>JESSORE, Anderson, J. H. Report of Tour.</p> <p>KANDY, Carter, C., July 30.</p> <p>KURRACHEE, Mathewson, A., Aug. 2.</p> <p>MUTTRA, Evans, T., Aug. 13.</p> <p>POONA, Cassidy, H. P., Sept. 4.</p> <p>SEWRY, Williamson, J., July 28.</p> <p>SHANGHAI, Hall, C. J., Aug. 16; Kloëkers, H. Z., July 12, Aug. 16.</p>	<p><b>AUSTRALIA</b>—HOBART TOWN, Tinson E. H., Aug. 20.</p> <p>KYNETON, Rees, D., July 25.</p> <p>NELSON, Dolamore, D., July 21.</p> <p><b>BAHAMAS</b>—INAGUA, Littlewood, W., Aug. 20.</p> <p>NASSAU, Davey, J., Sept. 25.</p> <p><b>HAITI</b>—JACMEL, Webley, W. H., Sept. 21.</p> <p>PUERTO PLATA, Rycroft, W. K., Sept. 24.</p> <p><b>JAMAICA</b>—BENTLEYPHIL, Henderson, G. R., Sept. 4.</p> <p>CALABAR, East, D. J., Sept. 7.</p> <p>KINGSTON, Oughton, S., Aug. 22.</p> <p>SAVANNA-LA-MAR, Clarke, J., Sept. 10; Hutchins, M., Sept. 4.</p> <p>STEWARTON, Knibb, M., Sept. 21.</p> <p>STEWART TOWN, Lea, T., Sept. 21.</p> <p><b>SWITZERLAND</b>—BERNE, Wenger, J., Sept. 18, Oct. 2, 15.</p> <p><b>TRINIDAD</b>—Law, J., Sept. 7, 22.</p> <p>SAN FERNANDO, Gamble, W. H., Sept. 22.</p>
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21, to October 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		Contributions.....	
	£ s. d.		£ s. d.		£ s. d.
Hayward, Mr. Thomas.....	2 10 0	Reading, on account, by			1 19 0
Deal.....	0 10 0	Mr. Thomas Day.....	30 0 0		7 1 2
Inglis, George, Esq. ...	0 10 6			Less expenses.....	0 5 0
Merriman, Rev. E. ....	1 1 0				6 16 2
Rixon, Mr. J. S. ....	1 1 0				
DONATIONS.		CORNWALL.			
A Friend.....	25 0 0	Helston—		Plymouth, George Street—	
Bible Translation Society		Collections.....	8 9 6	Collections.....	51 15 3
for Translations.....	200 0 0	Contributions.....	2 10 0	Do., Buckland.....	0 14 1
Do., for African do.....	50 0 0			Contributions.....	2 10 6
Muntz, G. F., Esq. ....	10 0 0		10 19 6	Do., Juvenile, for	
Do., for Amboises Bay... 10 0 0		Less expenses.....	0 8 0	African Orphans	14 14 6
Tritton, Jos., Esq., for					69 14 10
do.....	10 0 0	Redruth—		Less expenses.....	2 0 0
		Anon. ....	1 16 6		67 14 10
LEGACY.		St. Austell—		Tiverton—	
Perkins, Mrs. Mary Ann,	100 0 0	Collections.....	6 19 7	Sunday School, for	
late of Pershore.....		Contributions.....	8 9 8	N.P.....	7 0 0
		Proceeds of Tea-meeting.....	5 4 6		
			20 13 9		
LONDON AND MIDDLESEX		Less expenses.....	0 13 9		
AUXILIARIES.			20 0 0		
Camden Road—					
Contributions, on account, by Mrs. Underhill.....	13 13 9				
Underhill, Miss, for China.....	2 0 0				
Hackney, Hampden Chapel—					
Sunday School, by Y.M.M.A. ....	8 13 3				
BEDFORDSHIRE.					
Bedford, Mill Street—					
Collections.....	1 13 0				

HAMPSHIRE.		SUFFOLK.		SOUTH WALES.	
£ s. d.		£ s. d.		£ s. d.	
Blackfield Common—		Paulton—		Contributions.....	0 6 10
Collection .....	1 12 9	Proceeds of Lecture, by do. ....	0 16 2	Do., Juvenile.....	4 12 7
<b>HEREFORDSHIRE.</b>		<b>WILTSHIRE.</b>		Less expenses .....	22 17 3
Ross—		Beacrore—		Steep Lane—	19 7 5
Griffith, C., Esq., for Rev. J. Gregson, Agra	0 10 6	Proceeds of Lecture, by Rev. T. E. Fuller.....	0 14 6	Collection .....	2 16 7
<b>KENT.</b>		<b>WORCESTERSHIRE.</b>		West Riding Auxily., on account, by Rev. H. Dowson .....	100 0 0
Blackheath, Daore Park—		Blockley—		<b>MONMOUTHSHIRE.</b>	
Sunday School .....	1 12 6	Collections .....	4 15 1	Pontypool, Tabernacle—	
Edenbridge—		Contributions.....	10 5 0	Collection .....	1 8 0
Collection .....	7 6 3	Do., Sunday Schools	7 8 1	Contributions.....	1 18 6
Do., for W. & O. ....	0 6 0	<b>YORKSHIRE.</b>		Less expenses .....	3 6 6
Contributions.....	2 4 4	Bingley—		0 0 6	3 6 0
	9 16 7	Collection .....	2 0 0	<b>SCOTLAND.</b>	
Less expenses .....	0 6 0	Contributions.....	1 10 0	Aberdeen—	
	9 10 7	Do., for China .....	1 1 0	Black, Miss Helen, Cullen .....	1 0 0
Woolwich, Queen Street—		Less expenses .....	0 12 8	Dunfermline—	
Sunday School, by Y.M.M.A. ....	2 0 0		35 16 9	A Friend, 2 years.....	10 0 0
<b>LANCASHIRE.</b>		Worcester—		<b>FOREIGN.</b>	
Booth—		Collections .....	22 4 4	<b>JAMAICA.</b>	
Contribs., Juvenile ...	4 5 3	Contributions.....	13 7 6	For Africa:—	
Liverpool—		Do., Juvenile.....	21 9 0	Annotto Bay .....	4 0 0
Athol Street—		Less expenses .....	2 3 6	Belle Castle .....	5 0 0
Collection .....	4 6 2		54 17 4	Bethsalem, Wallingford, and Spring Gardens...	7 0 0
Pembroke Chapel—		<b>YORKSHIRE.</b>		Beththephil and Hastings	4 14 0
Contribution from Weekly Offering Fund.....	100 0 0	Bingley—		Brown's Town and Bethany .....	15 10 0
Manchester, on account, by Thomas Bickham, Esq. ....	150 0 0	Collection .....	2 0 0	Buff Bay.....	1 1 6
Salford, Great George Street—		Contributions.....	1 10 0	Clarksonville Mount and Zion .....	6 16 9
Contribs., Juvenile ...	1 2 6	Blackley—		Coulart Grove .....	1 0 0
Do., for Rev. J. Greg- son's N.P., Agra	10 0 0	Collections .....	3 0 0	Dry Harbour and Salem	3 11 4
<b>LEICESTERSHIRE.</b>		Bramley—		Elbenezer and Greenock	8 0 0
Leicestershire, on ac- count, by James Bedells, Esq. ....	300 0 0	Contribs., Ladies' As- sociation, on acct. ....	15 0 0	Falmouth .....	5 0 0
Do., do., by R. Harris, Esq. ....	11 19 5	Do., for China .....	5 0 0	Gurney's Mount and Mount Peto .....	8 0 0
Leicester, Belvoir Street—		Do., Juvenile Society, on account .....	6 10 0	Luca and Fletcher's Grove .....	13 16 0
Robinson, C. B., Esq., for China .....	50 0 0	Halifax—		Montego Bay and Wat- ford Hill .....	7 8 0
Leicester, Charles Street, by R. Harris, Esq. ....	108 0 7	Pellon Lane—		Mount Carey, Short- wood, and Bethel Town .....	25 0 0
Sheepshed—		Collections .....	10 5 8	Mount Nebo and Mo- neague.....	5 0 0
Contributions.....	6 1 0	Contributions.....	9 10 4	Point Hill .....	1 10 0
<b>LINCOLNSHIRE.</b>		Do., Juvenile.....	5 14 0	Providence .....	2 2 0
Boston—		Trinity Road—		Refuge .....	7 10 0
Collection .....	3 18 5	Collections .....	11 1 11	St. Ann's Bay and Ocho Rios .....	19 10 9
Do., Holland Fen.....	0 18 4	Contributions.....	6 1 0	Salter's Hill .....	5 0 0
Contributions.....	4 1 0	Do., Sunday School	3 8 5	Spanish Town and Sligo Ville .....	17 0 0
Do., for N.P. ....	0 13 2	Less expenses .....	1 17 0	Stacey Ville and Para- diso .....	3 0 0
	9 10 11		20 11 4	Stewart Town and Gibraltar.....	11 17 0
Less expenses .....	0 8 6	Millwood, Todmorden—		Thompson Town .....	5 0 0
	9 2 5	Collections .....	2 10 6	Vere .....	3 0 0
Grimsby, Great—		Contribs., Juvenile ...	4 4 9	Waldensia and Unity...	8 0 0
Collection .....	10 4 0	Proceeds of Tea-meet- ing.....	0 4 9		204 7 4
Less expenses ...	0 12 0	Scarborough, &c., on acct., by Rev. Dr. Evans	30 0 0	Acknowledged before and expenses .....	180 3 0
	9 12 0	Sheffield, Portmahon—			24 4 4
Horncastle, on account	10 0 0	Collections .....	11 18 10		
<b>SOMERSETSHIRE.</b>					
Beckington—					
Proceeds of Lecture, by Rev. T. E. Fuller	0 13 6				

# IRISH CHRONICLE.

NOVEMBER, 1860.

THE attention of our readers is earnestly directed to the enclosed communication just received from THOMAS AKED, Esq., of Shipley, and RICHARD HARRIS, Esq., of Leicester. The testimony of gentlemen so well qualified to speak on such a matter, and who have kindly devoted attention to such an investigation, will be gladly received by many Christian people who are anxious to ascertain the real character of the remarkable movement which has been going on in Ireland. It will also afford satisfaction to many friends of the Baptist Irish Society to learn from such competent evidence that much success attends the zealous labours of those of its agents whose stations were visited by Messrs. Aked and Harris. It is greatly to be desired that Christian people from England and Scotland would visit Ireland, and judge for themselves as to the nature of the work which has been accomplished there, and which is still being carried on, if not with so much of the external and sensible to mark its expression, yet with no less of the spiritual to attest its reality. Personal observation would do much to confirm the belief that the work is indeed of God.

“October 10th, 1860.

“DEAR SIR,—Having recently paid a visit to part of the north of Ireland, we send you a few remarks in reference more particularly to Banbridge and Londonderry.

“Our intention in visiting Banbridge and other places was to ascertain whether the results of the Revival justified the opinion we had formed of it, and enable us to speak from personal knowledge for or against the statement freely expressed by some, ‘that many of the converts of the past two years had returned again to their former sinful state.’

“Our opinion, after careful investigation, is, that few—very few—have disappointed the hopes their conversion gave. We conversed with ministers and others, who have been engaged in the blessed work, and find from all a uniform report.

“The desire on the part of the people for hearing the word is such that they assemble on the shortest possible notice,—the news of a meeting about to be held spreading with incredible rapidity; and wherever the room, or whatever the size, it is filled with devout and attentive listeners.

“We met in a barn and in the open air; in the lowly cottage and in the Baptist chapel; in the farmhouse and once in a smithy; at all the meetings the same features were observable: deep, anxious attention to the exhortations, apparently hungering and thirsting after spiritual knowledge.

“The Revival has evidently penetrated deeply into society, more especially amongst the poor; and as we found, in many instances from their own confession, even the ranks of the most degraded. We enjoyed the privilege of uniting in several meetings

for prayer, and heard many of the recent converts pour out their hearts’ desire in supplication to the throne of mercy in earnest, humble, and appropriate language. The Rev. W. Eccles is very much respected by all classes of the people and by all denominations of Christians; he is gladly received into the houses of the Pædobaptists as well as the Baptists; in fact, most of the sub-stations where he holds meetings are on the premises of Presbyterians.

“Some of the converts are cruelly persecuted. One poor woman told us she was much ill-used by her drunken husband because she would continue to attend the Baptist Chapel; ‘but,’ she said, ‘I found the Lord Jesus Christ *there*, and if I die for it I will continue to go.’ The Baptist Church at Banbridge has only been formed within the last twelve months, and now there are seventy-five in fellowship, and many others give hopeful evidence of knowing the Lord. Mr. Eccles expects to add thirty members to his church before the close of the year. The attendance is very good, upwards of 200 being in regular attendance. The Sabbath school meet in the afternoon in numbers about 150, and, judging from the proficiency of the children, they are well taught. It is worthy of notice, although the church consists, for the most part, of recent converts, not one had disgraced their profession.

“The people are poor; they evidently love their pastor and love one another. Considering the circumstances antecedently to Mr. Eccles occupying this station, we may with gladness say, ‘What hath the Lord wrought!’ We conversed with some scores of persons, many of whom had been stricken

or prostrated, and all of whom are holding on their way, and are acting consistently in their new profession. Some of these were once Unitarians, and some drunkards or open transgressors. We saw many at their own firesides, and freely conversed with them. The Baptist cause at Banbridge is progressing very favourably, and it is a matter of thankfulness that such an indefatigable person as Mr. Eccles is placed there. His preaching stations are very numerous, and take in a circle around the town of about five miles. We visited four or five, and were pleased to find crowded, attentive audiences at them all.

"The interesting account from the Rev. John Keed in this month's *Chronicle*, under the head of 'Londonderry,' agrees with our own observations. We can endorse all he has said, and add that we had the pleasure to meet most of the members of the newly-formed church in the Masonic-hall. We united in prayer with them—six or seven of the new converts offering

prayer—and heard statements from several most deeply interesting and satisfactory, some relating their conversion, and others telling us of the work in which they were engaged. One young man said, 'Tell your friends in England you have seen in the Masonic-hall one who was the master of the ceremonies at the balls, and thirty young men who formerly met in this room for dancing and other sinful pastimes now uniting in singing praises and offering prayer to the throne of the Almighty.' Our earnest hope is that the Church at Derry may soon meet with a resident pastor, and that funds may be raised to build a chapel suited to the importance of the city. You are at liberty to make what use you please of this communication.

"Believe us, dear Sir, to be,

"Yours very truly,

"THOMAS AKED, Bradford.

"RICHARD HARRIS, Leicester.

"To the Rev. C. J. Middleditch."

The notice of our friends is also requested to the following letter from Mr. Eccles. It is only a tribute due to brethren whose active, zealous, and efficient labours plainly testify that they were precisely the right kind of men to be employed in such a work. We owe a debt of gratitude to many brethren for most valuable services rendered by them, not only at Banbridge, but also at Conlig, Belfast, Ballemena, Coleraine, and Londonderry. The pulpit at Rathmines, being now permanently provided for by the welcome settlement of the Rev. John Eustace Giles in that important station, it is due to ministerial brethren who have kindly supplied it for two years and a half that their acceptable and efficient services should be distinctly acknowledged. The present hopeful character of this interesting cause is greatly owing to the ministrations so kindly rendered.

"*Banbridge, October 3, 1860.*

"MY DEAR BROTHER,—Just a line. Dear Brother Evans is gone. I am again alone. An undivided responsibility again is mine. To labours, more interrupted, notwithstanding all the generous aid I get—labours continually increasing, and more and more inviting, I apply myself afresh. 'The joy of the Lord is my strength.' I cannot, however, allow the opportunity to pass, without a warm acknowledgment of the sympathy, loyalty, earnestness, and efficiency, of the brethren who laboured with me. Each one in succession bore away golden opinions, not only from my own congregation, but from all around. After trudging together weary miles, day after day, holding alternately a dozen or so smaller services in the rural districts, and night after night jointly

addressing the larger assemblies, you may well imagine we had quite become 'companions in arms,' and our parting was evermore with pain and regret. The names of Gibson, Short, Parsons, Griffiths, and Evans, are deeply engraven on my heart, and will be long remembered with gratitude. I sincerely thank you for sending me men so faithful, so devoted, so willing to spend and be spent in the Master's work. Had the choice been my own, I could not have selected better men. With nobler spirits I never expect to labour.

"Yours, my brother,

"In the incessant, but glorious struggle,  
"W. S. ECCLES.

"Rev. C. J. Middleditch."

## THE PRESENT CLAIMS OF THE IRISH MISSION.

The following appeal from the Rev. W. S. ECCLES, appeared in the *Freeman* for October 17th. It is truly descriptive of the urgent and hopeful character

of the Mission to Ireland. It is therefore earnestly commended to the prayerful consideration of Christian friends in England and Scotland.

“TO THE FRIENDS OF THE GOSPEL IN IRELAND.

“*Banbridge, October 9th, 1860.*

“FATHERS AND BRETHREN,—Writing is now to me a strange work. Both time and taste for it are alike precluded by engagements that seem weekly to multiply. But a sentence in the last *Irish Chronicle* has been to me like the touch of Ithuriel's spear—it has pierced me to my soul, and quickened with new vigour each dormant energy. I groaned as I read it. With undiminished pain I transcribe it now: ‘Whether the Committee will comply with the request to make Londonderry a permanent station of the Society is *not yet determined*, and will greatly *depend on the amount of pecuniary aid supplied.*’ Thus, then, there is *doubt* whether this most interesting young cause shall be fostered by fraternal effective sympathy from England! The ground of difficulty is deficient funds—oh, tell it not in Gath! The Spirit has been poured upon us from on high. The fields are blessedly white unto harvest. Prayer arises, on all hands, for a supply of labourers. But the requisite funds are not forthcoming; and fields that bend to the sickle under the weight of the hundredfold increase cannot be reaped!

“Will my brethren excuse me, if I say, ‘Come and let us reason together’? Time was when you inquired for fruit. You said, ‘We love Ireland; we wish well to the Irish Mission; show us that it is doing good, and we promise to give it efficient support.’ The results, you know, are now most encouraging. The Baptist Mission has had an ample share of that tide of mercy by which the land has been inundated. The increase both to churches and congregations has been unparalleled in any previous period. New churches, too, have sprung up, and even, in a few months, attained to a wonderful maturity and vigour. More, probably, has been achieved in the two last years, than in ten times that period of the Society's labours previously. The evidence of Baptists and Pædobaptists, of clergy and laity, is alike confirmatory of this statement. Space will not permit me to go into details. I state what the readers of the *Freeman* and the *Chronicle* know to be a fact. Will you not, then, brethren, *double your liberality* to the Irish Mission, on the principle that the merchant embarks his money in what he believes will insure a *quick and profitable* return?

“But you say, ‘This prosperity seems likely to become costly. Is this the result

of the Special Fund?’ Even so, dear friends. It is with the Irish Mission as it is with the Kingdom of Sardinia. The good fortune of that monarchy necessitates for the present a heavily increased outlay in garrisoning the various cities and territories that demand annexation. But this is joyfully submitted to, because it is known that, in a little, all will be richly repaid by an increase of wealth and power. Thus what has been expressively designated in Ireland ‘The Year of Grace,’ becomes, of necessity, a ‘Year of Cost.’ The openings that continually present themselves are, however, of God; they are *his* voice to the churches. Shall we be ‘disobedient to the heavenly vision’? Shall fear for the silver and gold hold us back when the hand of the Lord motions us to enter? To secure and to work the new machinery may indeed be costly—may even task the means of the denomination to the utmost *now*; but the end will be blessedly remunerative.

“Rest assured, dear brethren, that in helping us now, you are indirectly and eventually helping yourselves. Your attitude respecting the Revival in Ireland may be connected, in the mystery of Providence, with the forthflow of a similar blessing in England. And as ‘the last shall be first’—as also the conversion of the Jews introduces the ‘fulness of the Gentiles’ and ‘life from the dead’—may not children of the Revival here assist you yet in ‘preparing the way of the Lord’? Numbers of young men, considerably gifted, are continually devoting themselves to the work of the Lord. Some of them require but a little time and training to take rank beside the early Baptist worthies. A few such I hope soon to send across the Channel. Give us now, in this exigency, a little extra pecuniary aid, and you shall have in return a host of Evangelists, in whom a heart throbbing with holy love, and an eye that flashes the old prophetic fire, will blend with a ‘sound mind,’ and a conduct approved in the Master's service. Give now to the cause of the Lord, and ‘it shall be given you again, good measure, pressed down, and running over.’

“Brethren, are you now poorer than you were at this time last year? Were you injured by the ‘Special Effort’? Have you found that though you brought of your substance into his storehouse, yet the Lord has not, in return, poured you out a blessing? See Mal. iii. 10. You tell me joyfully, ‘The Lord has kept his promise; we have had a blessing.’ Yes; and I pledge *his word* for it you shall have a *fresh* blessing, if you *renew* the effort, with the view

of meeting the increased obligations now pressing. The recent effort has been reproductive. It has originated a necessity for further exertion. The good work must not stop where it is. In the 'Special Fund' we began to build; we should now proceed to finish. Our hand is on the plough, *ought we to look back?*

"The Mission's Executive challenges the fullest confidence. Every movement indicates the presence of a wise and healthy energy. The stir at every station indicates a consciousness of the eye of man as well as of the eye of God. The love that rules fires each heart with an emulous ardour. All are at work, and happy in their work. The result has amply justified the language of Dr. P., one of our leading ministers, and a principal supporter of the Irish Mission:— 'The Committee's choice of Mr. Middle-ditch is the strongest proof they could give that they are about to *work the Mission thoroughly.*'

"As to the *work* the Mission is achieving, I can hardly trust myself to speak. Shortly, if the Lord will, I hope to enter fully into details which, at least, have moved my own heart—thrilled it to the very core. But there is other testimony. Ask the ministers who have laboured among us. Ask any one who has taken time and pains to examine. Is there even a doubt as to the nature of their reply? Two brethren (not ministers), anxious only to know the facts, have recently been in our midst. To make full proof of the work, they were requested themselves to take part in it. Right nobly did they labour. They left a blessing with us; they took a blessing home. Would that others *similarly gifted*, who could thus come at their own charges, would do as they did! I refer to these dear brethren, because they are known in the denomination, and 'their praise is in all the churches.' R. Harris, Esq., of Leicester, and T. Aked, Esq., of Bradford—most *unexpectedly* called upon—will, I doubt not, testify to the work that is now progressing here.

"Derry is a leading city of Ulster, second only to Belfast, and in many respects its rival. The Protestantism of Ireland was once shut up within or under its walls. The Stuart, with a numerous army, thundered at its gates in vain. The defenders, as brave as they were few, were almost without food from the first. The want at length became extreme. Hunger was fast vanquishing those who were otherwise invincible. Against a host both numerous and well provisioned, what could be effected by men so weakened as to stagger under the recoil of their own muskets? Yet from the city's heights they could see the provision-ships that were sent for their relief.

But between them and those ships was the hateful 'boom' which the enemy had laid across the river. Over the boom the ships dared not venture. Day after day the tall masts appear no nearer; and loyal, loving hearts, lifting to heaven a despairing cry, and sighing out 'No surrender!' are stilled in the embrace of death. At length the ships are in motion! The *Mountjoy* leads right against the boom! It breaks at the first dash! Derry is provisioned and saved! From the Maiden City, a devoted band, worthy representatives of 'the good times of old,' solicit English aid. More than one minister, full of the Holy Ghost and of power, is ready to spend and be spent there. But a 'boom'—the want of funds—stretches evasively between. In the name of God, my brethren, advance upon this boom! Arise against it in your usual might; and when you see how easily it breaks, you will wonder you ever feared it!

"O England, refuge of the oppressed, home of the brave and generous, object of my heart's imaginings, *can you decline to meet a need the grace of God has created?* In Derry and elsewhere the gracious movement is an evident expression of the Lord's will as to our duty. 'When thou hearest *the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself;* for then shall the Lord go out before thee, to smite the host of the enemies (2 Sam. v. 24).

"Dear brethren, may my heart speak to you a little further? Bear with me for the sake of Ireland. The First Napoleon exhorted his army, saying, 'Forty centuries look down upon you from the top of these pyramids.' Considerations infinitely more rousing animate us. Ours is the honour of no mean name. It is venerated even by those that most dislike us. Where is it that 'Baptist pluck' is not proverbial? Our fathers held a distinguished place among the nobility of heaven. What, by the grace of God, have they not dared and done? Do we wear their mantles? Is there in us a spirit worthy of the 'old renown'? Are we prepared to take up and carry on the work they left us, or shall it fall in our hands? Fuller is gone, Ryland is gone, star after star of the glorious galaxy brightens our world no more. But that the denominational vigour survives, let us show by *an increased support of the Irish Mission*, a support worthy of 'the times and of what Israel ought to do.'

'The star of the field that so often bath poured  
Its light on our battle, is set;  
But enough of its glory remains on our sword  
To light us to victory yet.'

"Instead of the shadow of the pyramids, and the regard of forty centuries, we act in the view of Calvary, and under the eye of

Immanuel. May this thought animate us to redoubled effort! Ho who shed his life's blood for us deserves it all. His smile from the great white throne will be ample recompense. A great work, though possibly a short one, is the Lord now doing in Ireland. Now is indeed 'the accepted time.' The land is mercifully before us; help us, brethren, to take possession. How little

will be thought of the sacrifices now needed, when once, in His presence, we lift our voices in the song which eternity will be too short to finish.

"Wishing you grace, mercy, and peace, I am, brethren,

"Your servant for Jesus' sake,

"W. S. ECCLES."

### COLERAINE.

The Rev. W. A. GILLSON, of Saffron Walden, speaks of his recent visit to this town in the following terms:—

"COLERAINE had long been by name familiar to me as one of the places more prominently connected with the remarkable Revivals of the past year; and on paying it a visit I hoped to have witnessed somewhat of the movement. This, however, as far as its outward manifestations are concerned, has ceased; but I could gather that the work itself had not ceased with the external manifestations. A silent and perhaps as real a work is still progressing here, as well as in other parts of the country.

"During my stay here I preached three times on the Sabbath-day, viz., in the morning at twelve o'clock, after which the ordinance of the Lord's Supper was administered; and in the evening at half-past six in the Baptist chapel (which, by-the-by, is a neat little structure, though I hope it will soon have to be pulled down and one more worthy of our young brother, who is just gone there, and his flock, erected on its

site); and at a quarter past eight in a large cloth factory belonging to Mr. Gribbon; and on each occasion to very attentive audiences. After the services the people manifested great readiness to enter into conversation with me about spiritual things, and evinced a deep solicitude to receive instruction in the way of life. During the week I had an opportunity of meeting many of them in their own houses, and conversing with them more fully than could be done at the close of a public service; and often have I felt my own soul blessed while speaking to them of the great things which accompany salvation, and favoured with nearness to God while reading to them his Word and commending them in prayer to the throne of his grace.

"I also visited, for the purpose of preaching, at Articlave, Bally Sally, Port Stewart, and Rosehill."

The Rev. T. W. MEDHURST gives the following statement respecting this important station:—

"Coleraine, Ireland,

"Oct. 11th, 1860.

"My dear Brother,—You will be pleased to hear that my settlement as pastor of the Baptist church here has, so far, fully met my most sanguine expectations. Our chapel is already far too small to accommodate the numbers who are desirous to attend my ministrations. We have already added eight new members to the church. The readers of the *Irish Chronicle* would do well to bear in mind the important fact, that *one* person added to the Baptist church in the north of Ireland has far more influence for good to the Baptist denomination than *ten* persons added in England. This is to be accounted for from the fact, that all who join the ranks of the despised Baptists have to take up a *real* cross, and not a fancied one, so great is the prejudice we have to meet daily, in consequence of the comparative fewness of our numbers in Ireland. Last evening I commenced a Bible-class under truly favourable

aspects. Thirty young people were present, and I have no doubt but I shall find this class a very useful auxiliary to the Church. I hope to be able to re-organise the Sunday school, and place it in good working order. A few books suited for the children would be an acceptable present from any of my English friends. Catechisms especially we need. I am happy in being able to testify to the acceptableness of those dear brethren who have visited the north by means of the agency of the 'SPECIAL FUND.' The visit and labours of the Revs. J. Keed, of Cambridge, F. Wills, of Holborn, S. Cowdy, of Leighton, and J. Parsons, of Regent's Park College, are spoken of with gratitude by the friends who were privileged with their help.

"The prospects of the infant cause at DERRY are cheering; the church is gradually increasing; and so far as I can judge, there is every prospect of an important addition to the Baptist denomination in Ireland, from the commencement of a cause in that ancient city. Your Com-

mittee would do well did they now adopt some grand measures for the advancement of the Baptist faith in the north of Ireland. The iron is now red hot; STRIKE, and much is accomplished at each blow. Trusting the generosity of the churches

will place your Committee in a position thus to act,

"I am, yours faithfully,

"T. W. MEDHURST.

"Rev. C. J. Middleditch."

#### RATHMINES, DUBLIN.

A very interesting report has been supplied by the Rev. J. HONY, D.D., of his visit to this station, where his services were highly appreciated and thankfully acknowledged. It would give us pleasure to insert the whole of that report, but, notwithstanding we have again issued a double number, we are compelled to insert only a portion of it.

"September 29th, 1860.

"MY DEAR SIR,—Rathmines, during my short visit to Dublin, presented a very cheering and hopeful appearance. The state of the congregation at the Hall was quite in keeping with the progress of the new place of worship, a short distance further on the same line of road. This suburb of Dublin promises to be populous and prosperous. For beauty of situation and salubrity of air, it is unsurpassed. It appears, therefore, to have been well and wisely chosen as the site for a second Baptist Church. The distance from the Abbey Street Church is also so considerable, that there is not only ample room for this second chapel, but it would be cause for joy and gratitude if two more churches could be planted at equal distances in other directions around the populous capital. Now that both places are provided with settled pastors, from whose labours the most cheering expectations are entertained by the respective congregations, it is earnestly to be hoped that they will be united in cordial and zealous endeavours to promote the Redeemer's kingdom in all its simplicity and spirituality, as it may be presented in well-organised Baptist Churches.

"Dublin is distinguished for much earnest, active religion. Numerous prayer-meetings are held in the city; and a spirit of cordial union prevails. Large meetings are convened weekly at the Metropolitan Hall, where our brethren unite with the ministers of all communities who harmonise in this true evangelical alliance. On Tuesdays this spacious Hall is occupied by the Rev. Denham Smith, of Kingstown, whose evening assembly consists of 3,000 persons. Among these as striking a spirit of revival is often seen as in any part of Ireland or Scotland. I conversed with some during the interval, with great satisfaction as to the nature of the impressions received and the promising character of the work apparently wrought in them. Both here and at Kingstown, there appeared to me every reason to believe that the Holy Ghost has indeed visited the people with special grace and favour. Many written communications

were read, of deep interest, and a large number of young people seemed to be brought under the Divine influence. Our own churches throughout the United Kingdom might surely derive much benefit from efforts in this way, to test the efficacy of prayer; many more than we are aware of might possibly be discovered to be under more or less concern for salvation.

"Meetings of intense interest were held in the same Hall, to receive a morning and an evening address from the distinguished Canadian, *Father* Chiniqui, as he is still called. The statements were in substance the same as our brethren of the Grande Ligne Mission communicated to us in London some time since, but told by himself with great simplicity and pathos, the effect was incomparably more striking.

"A visit to Athlone enabled me to make the acquaintance of our esteemed brother, Rev. T. Berry, and his family. Mr. Michael Walsh was my guide, and I gathered that a wide and promising field was constantly cultivated by these laborious and self-denying agents. Our place of worship at Athlone is a pretty and commodious chapel, just repaired. It is much to be regretted that only a Sabbath evening service can be held there, as the morning is spent by the pastor in a distant town. Neither in Galway nor among the congregations or schools of Connemara did I hear of any special cases of revival. Occasional instances of very decided objection to, and resistance of, priestly intrusion are common. This is not surprising when it is remembered that many in these parts are the descendants of Cromwell's soldiers, who settled here after the wars. Some of the youngsters in the schools are said to have carried their anti-catholic notions to an unjustifiable length, when, on an occasion of drawing off the boys of the Romish community for a confession, some priests visited the school. These Protestant lads thought it would be fine sport to get up a confessional of their own, and with much mock solemnity, they said and did what may be conjectured, but need not be narrated. Extemporising the needful preparations, they made rare fun of the whole affair; but the 'holy fathers' made grave

business indeed of it, and perceiving how great the danger of such amusement might become among youth, they pursued the delinquents, so far as to insist on the expulsion of some, a very unlikely method truly of winning them over to Catholicism.

"There are other and numerous sections of country, where, notwithstanding the tide of tourists incessantly flowing through during the summer season, it is still almost impossible for pious Protestants to avoid giving offence. If remarks should chance to turn upon Mary, the mother of our Lord, there will sometimes suddenly burst forth so impetuous a torrent of wrath, as to surpass all bounds of propriety and decency. To deny some strange assertions relative to the wife of Joseph, gives more offence than if an Atheist questioned the being of a God in heaven. Among the beautiful scenes of the Wicklow mountains and in the neighbourhood of 'the seven

churches' this 'Mariolatry' prevails, so that even at the hotel the subject is sought to be tabooed.

"It was a great satisfaction to learn that just before my return to Holyhead by the splendid new steamer *Ulster*, one of the powerful packets that are to cross the Channel in three hours and a half, the embargo against the Sunday-morning service on the decks had been taken off, and the crew were no longer to be debarred the privilege they had enjoyed. Many of these sailors are well capable of appreciating those and similar religious opportunities. May the time soon arrive when all the inhabitants of the United Kingdom under one Queen and Government, together with the colonies of the empire, may be united as owning one Lord, one faith, and one baptism, under the one God and Father of all.

"Yours, very truly,

"JAMES HOBY."

### CONLIG AND LONDONDERRY.

The following extracts from a Report, furnished by the Rev. STANDEN PEARCE, give an interesting view of these stations:—

"CONLIG is a village situated about half way between Newtownards and the pretty little watering-place, Bangor. The population is somewhere about 500, who obtain their living chiefly by weaving muslin fabrics, &c. The wages at present are very low, and they have to work many hours for a little money. Still the people seem, if not contented, yet reconciled to their condition, and complaints were seldom heard. During my stay in the village, I made it my business to visit almost every house, and was much pleased with the general habits, intelligence, cleanliness, and industry of the people. Besides the Baptist chapel there is a much larger and better one belonging to the Presbyterians. This has been built since our own; and as Presbyterianism in the North of Ireland holds about the same position as Episcopacy does in the country districts of England, it is no marvel if the Baptist cause at Conlig should have suffered in consequence. My labours began by a visit to one of the deacons, whose son was a candidate for baptism.

"On Lord's-day, the 19th, I preached at Conlig, after which the ordinances of baptism and the Lord's Supper were administered. The whole of the services lasted three hours, yet no one that I remember went out. Mr. Brown usually baptises on a public and oracular profession of faith. Three questions are asked the candidates before going down into the water:—'Do you believe in the doctrine of three distinct persons in the Godhead?' 'Do you believe that faith in the Redeemer is essential to salvation?' 'Do you believe that an evidence of the work of grace in the heart is

a prerequisite to baptism?' The candidate replies, 'I do,' and is then immersed.

"The services over, and some refreshment, we started on foot for the Lockenes, a very rural district, between four and five miles from Conlig. This is one of Mr. Brown's stations, and where he usually collects a good congregation. On the present occasion the weather was very threatening, and rain had already fallen, yet on our arrival the room was quite full; but many more still coming, we were necessitated to hold our service out of doors; about 200 persons formed the congregation. I addressed them on the 'Prodigal Son,' and was moved myself on seeing some of them in tears. Though the grass was very damp, and some were without shoes or stockings, yet not one of them left till the benediction was pronounced.

"On Monday evening a cottage prayer-meeting was held in Conlig, when I gave an address on closet and domestic prayer. The next day, in company with Mr. Brown, I paid a visit to Newtownards. Being anxious to get a congregation, I gave the crier a commission to publish an open-air service opposite the large Presbyterian chapel. At seven o'clock about 400 were assembled, and never did I address a more orderly and attentive congregation. At the close of the service, one of the congregation gave me a hearty shake of the hand—such as an Irishman is wont to do—and expressed a wish that I would preach again. I did so on the following Saturday in the market-place; but not being able to avail myself of the services of the crier, the attendance was not so large. The con-



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THE INSPIRATION OF SCRIPTURE.

“ All Scripture is given by *inspiration of God*.”—2 *Tim.* iii. 16.

“ Is the Bible an *inspired* book ? ” So far as revealed religion is concerned this is the question of questions. It is a very ancient book ; it abounds with glowing eloquence, with sublime poetry, with the maxims of a sage philosophy and of an elevated morality : but if it be not divinely *inspired*, animated through and through by the Spirit of God, it is to us no more than the writings of Plato, or Shakspeare, or Milton. If this characteristic be wanting, our faith in its teachings is vain—our hopes repose on drifting sand, and over our moral relations and future destinies there is spread a veil of funereal darkness which no rays of human genius can penetrate, and no efforts of human intellect can rend.

Nor would our situation be materially improved if it could be shown that the Bible is only **PARTIALLY INSPIRED**. In that case, who is to distinguish between the Divine and human elements which it would contain ? How is certainty respecting the Divine authority of any particular book or paragraph to be attained ? The learning or ignorance, the interest or prejudice of the reader would be the only judge to decide which portions should be recognised as Divine and which should be treated as human. There would be no certainty, no satisfaction, no uniform rule, no supreme standard.

Considering the pretensions which the sacred writers put forth, we may affirm, that if the Bible is *not inspired*, it is not only powerless, but absolutely mischievous ; if it be only *partially inspired*, it is practically useless : whereas if it be *fully inspired*, then *all* its revelations must be true—*all* its promises sure—*all* its lessons authoritative, and our present happiness and future welfare will be dependent upon our cordial reception of it, “ not as the word of man, but as the word of God, which worketh effectually in them who believe.”

It is manifest, then, that the question, “ *Is the Bible an inspired book ?* ” is one which demands our devout and earnest attention.\* The limits of

\* A minister of our own denomination some time ago, in conversation with James Martineau, said, “ I suppose, Mr. Martineau, that you would regard the question of the Divinity of Christ as that which underlies every other ? ” He replied, “ No ; there is one question which underlies even that, and which demands attention before every other—I mean the question of inspiration.”—E.D.

a single article forbid anything more than a very cursory investigation of the subject.

In discussing this question it is necessary to recognise a very obvious distinction, though one that is sometimes overlooked, viz., that there is an essential difference between the *fact* and the *mode* of inspiration. We may be perfectly assured of the one, and yet be profoundly ignorant respecting the other. On this, as on many other subjects, the "What?" and the "How?" are wide as the poles asunder. To question the *reality* of inspiration because we cannot explain the *mode* of it, is as irrational as it would be to deny the influence of mind over matter unless all the complex laws which govern the two could be understood, and all the mystery which surrounds them could be dispersed.

And now the question arises, "*What is meant by an inspired book?*" We may answer, one written "by holy men of God, who spake as they were moved by the Holy Ghost;" or, to expand the terms of the definition, one that has been composed under an extraordinary influence of the Spirit of God on the minds of the writers,—an influence exerted in such a manner that they were preserved free from all error, whether they published truths previously unknown, or recorded truths and facts already familiar; a book which, though written by men, may, in the strictest sense of the term, be said to be from God, throughout from God, and entirely from God. Is the Bible such a book? Where shall we turn for an answer. Shall we go, as the teachers of the Transcendental School would send us, to our "inward intuitions," our "subjective perceptiveness," our "introspective judgments," our "psychological laws"? Shall we arraign the venerable Bible before such a motley bench of judges, and by their decision regulate its claims on our faith and obedience? What proof have we of their competence to form a decision of their unanimity or infallibility? Is it quite certain that the moral disease which afflicts our nature has not reached them, throwing their faculties into disorder and disorganisation? The evidence of Divine truth assuredly does not consist in the harmony of its teachings with the decisions, or propensities, or perceptions of depraved human nature. This would be to reverse the established order of things—to permit the criminal to enact the laws by which he should be tried, and to place the culprit in the seat of the judge. Turning from all such incompetent and disqualified authorities, we cannot do better than interrogate *the Book* itself, and ask whether it prefers a claim to complete inspiration, and if it does, then the characteristics and evidences of its inspiration may fitly engage our attention.

To the inquiry, "Does the Bible profess to be a divinely inspired book?" there can be but one reply. Not only does it assert its claim to be thus acknowledged, but the whole system of the religion which it teaches is based upon the alleged fact of a supernatural intervention of God in the revelation of its history and doctrines.

The names or titles by which the Old Testament is designated necessarily imply the fact of its inspiration. It is called "the Law of the Lord," the "Holy Scriptures," the "Living Oracles," the "Oracles of God," the "Word of God." It is *his* word, revealing *his* laws, and proclaiming *his* oracles. It was of this that Paul declared, "All Scripture is given by inspiration of God;" and it was of this that Peter affirmed, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The writers of the *New Testament* assert a similar claim to Divine

inspiration with equal plainness, and even with increased frequency. Of the eight writers of the New Testament, five—Matthew, John, Peter, James, and Jude—were among the apostles to whom our Lord gave authority to publish his Gospel to the world, and to perform miracles in confirmation of their teachings. Paul, another of the eight, was subsequently called to the apostolic office, was acknowledged by the rest of the apostles, and vindicated his claim to that high office by miracles and labours of the most demonstrative character. Of the remaining two, Mark was the companion and fellow-labourer of the apostle Peter, and was so highly esteemed by him that he calls him “ Marcus, my son ; ” while Luke was the colleague and steadfast companion of the apostle Paul in all his sufferings, and labours, and journeys, for many years. In his Epistle to Timothy he quotes from the Gospel of Luke x. 7, and also from the law, Deut. xxv. 4, and, classing both quotations together, introduces them as the teaching of “ *the Scripture*.” The writings of the New Testament all profess to be inspired ; they are styled the “ *Scriptures of the Prophets* ; ” revelations made “ unto holy apostles and prophets by the Spirit.” Their writers claimed to possess “ the mind of Christ,” and affirmed that it was not “ they who spake, but the Spirit of their Father which spake in them.” Nothing can be plainer than that they represent the Scriptures of the Old and New Testament to be inspired communications, and upon the authority of their alleged inspiration they challenge our faith and regard. The Scriptures profess to stand apart from, and to be superior to, all other writings ; they claim, in their collective form, to be recognised by the unique and imperial title, “ *The Word of God*.”

Many theories of inspiration have been projected, designed to explain its various phenomena and adjust its alleged discrepancies. It is an instructive fact, that the Bible itself presents none. It teaches nothing of partial, occasional, or dubious inspiration ; it presents no distinction between the inspiration of *superintendence* and of *elevation*, of *direction* and of *suggestion*, and it is silent respecting the subtleties of *mechanical* and *dynamical* inspiration. It does not exhibit the theory of inspiration, but it proclaims the fact ; it does not describe the process, but it gives the result.

But although the Bible presents no theory of inspiration, there are certain *characteristics* by which it is manifestly distinguished, and which may now be appropriately referred to.

1. *The inspiration of the sacred writers was totally different from the natural excitement of the intellect, or the developed powers of mere genius.*

Some profess that the influence under which the sacred writers wrote is the same with that which actuates the poet, the philosopher, or the painter, in the production of works. Thus we are told that Moses and Minos were alike inspired to make laws ; that David and Homer, Jeremiah and Raphael, Isaiah and Shakspeare, exhibit only various forms of the one Spirit of God ; that the pens of Paul and Plato are ministering instruments, in the different degrees of the same Spirit ; that the inspiration of the prophet belongs to the inspiration of the age, and is as wide as the world and as common as God. According to this Pantheistic doctrine, every earnest man is a prophet, every brilliant thought is a revelation, and every man possesses so much of God within him as only needs development to constitute him a Divine messenger. In answer to this it is sufficient to remark that the noblest sons of genius lay no claim to direct and immediate revelation from heaven, and that the

writers of the Bible lay no claim to human genius. That they were distinguished by its possession, in some instances in a pre-eminent degree, all will admit, *but they found no claim to authority or infallibility on its possession.* Their doctrine is not "our teachings are true, therefore they are from God;" but "our teachings are from God, therefore they are true." They asserted no pretensions to superiority of intellect; but they did challenge the obedience of our faith on the ground of their Divine inspiration. Thus Paul declared that his communications "were not with enticing words of man's wisdom, but in demonstration of the Spirit and in power; that our faith should not stand in the wisdom of man, but in the power of God."

It is obvious also that many of the subjects treated in the Scriptures are altogether beyond the province of the philosopher or the poet. The triumphs of the former consist in the perception of facts which have always been facts lying open before the eyes of all, but which none but he has hitherto perceived; the achievements of the latter consist in idealising the real or in realising the ideal. But the revelations of prophets and apostles relate to subjects new, and supernatural, and Divine, respecting the knowledge of which universal nature proclaims, "It is not in me."—

"Dim as the borrowed beams of moon and stars  
To lonely, wandering, weary travellers,  
Is reason to the soul. And as on high  
Those rolling fires discover but the sky,  
Not light us here; so reason's glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day.  
And as those nightly-tapers disappear  
When day's bright Lord ascends the hemisphere,  
So pale grows reason at religion's light,  
So dies, and so dissolves in supernatural light."

Newton might discover the laws which govern the orbs of heaven; but even his patient and profound research would not have sufficed to reduce the glorious truth, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." It needed a more Divine philosophy than that with which he was acquainted to announce, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." These, and a number of kindred subjects which the Bible reveals, the plummet of his philosophy could not fathom, and the might of his genius could not scale, for the simple reason that they belong to a sphere of knowledge immeasurably above his reach and beyond his power.

"The poet's eye, in a fine phrenzy rolling,  
May glance from heaven to earth, from earth to heaven,"

but it is blinded before the blaze of *His* attributes,

"Whose throne is darkness in the abyss of light,  
A flood of glory that forbids the sight."

It is not far-reaching enough to discern those things which "eye hath not seen, nor ear heard, nor the heart of man conceived, which God hath prepared for those that love him"—but which Paul declared "God hath revealed to us by his Spirit." Neither the flights of imagination nor the inductions of philosophy would suffice to predict and describe events that

should happen hundreds or thousands of years hence. The knowledge that can do this belongs to a sphere which the Father has reserved in his own keeping. No human aspiration or energy can gain access to its secrets. If in any instance it is possessed by man, it must be immediately vouchsafed by "the Father of lights;" and it is in this way only that the sacred writers explain the facts of their possessing such supernatural knowledge. "The prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." They did not disparage either intellect or genius, but they claimed for themselves an inspiration immeasurably *higher in its character, and perfectly distinct in its nature*, from that which ever distinguished the greatest philosophers or the sublimest poets. "For this cause thank we God, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God. He, therefore, that despiseth, despiseth not man, but God, who hath given unto us his Holy Spirit."

2. *The inspiration of the sacred writers was manifestly different from moral purification or spiritual illumination.*

A recent author has observed, "Let there be but a due purification of the moral nature, and what is to prevent the immediate intuition of Divine things?" The tendency of this teaching is to reduce the idea of inspiration to insignificance, and to divest it of all that is peculiar and authoritative. Let a man's moral nature be purified, and, according to this doctrine he is at once rendered independent of Scriptural knowledge—the prophets proclaim no truths, the apostles promulgate no doctrines, nay, even the great Teacher himself enunciates no lessons with which he is not familiar by his "immediate intuition of Divine things."

"We know indeed that depravity obscures the mental vision, and that holy truth is much more clearly seen and more promptly apprehended by a holy mind, but there is surely a limit to this improvement of the vision. Purity cannot be supposed to confer the power of knowing ALL things. 'What is to prevent it?' Simply that some of them are out of sight. The mysteries we want to discern have been 'hid in God from the foundation of the world;' even counsels of eternal love, in the adoring contemplation of which an apostle breaks out in strains like these:—'O the depth of the riches, and the wisdom, and the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?' Aye, that is the question, 'Who hath known the mind of the Lord?' Pure morals? How are they to help a poor blind mortal to see into the heart of God? 'What man knoweth the things of a man save the Spirit of man, which is in him?' And if moral goodness does not enable a man to see into the heart of his fellow-man, how should it enable him to penetrate the infinite profound of his Maker's bosom? 'Even so knoweth no man the things of God but the Spirit of God.'"\*

Some tell us that "there have been no books to be compared with those of Paul and John because there have been no such eminent Christians as they—that the influence of the Spirit upon the apostles did not differ as to its nature from that which every Christian has a right to expect, and which it is his duty to desire. To this it may be replied, that apostolic piety and inspiration are subjects essentially distinct. As the apostles never put forth their claims to our attention on the ground of superior intellect, so neither did they on the ground of superior piety. The writers of the Sacred Volume were the authorised *revealers* of Divine truth. The province of true piety, in whatever degree it may be manifested, is to study that which is revealed, to walk in its light, to become permeated by its influence. Inspiration communicates,—piety receives that which is communicated; the one enunciates

\* "The Divine Inspiration of the Scriptures, by J. H. Hinton, M.A."

Divine truths, the other apprehends its teachings; the former reveals the will of God, and the latter, by submitting to its control, is changed into the moral similitude of its Divine author. Between the gift of inspiration and any endowment of mere piety there is, to adopt the language of Coleridge, "a difference of kind—a chasm—the pretended overleaping of which constitutes imposture, or betrays insanity."

3. *The inspiration of the sacred writers did not destroy their natural mental characteristics, nor did the exhibition of these impair the integrity of their inspiration.*

They were men of diversified talents and attainments, and strikingly dissimilar in their habits of thought—their temperament and their circumstances. Hence the diversity of style which is apparent in their writings. We meet, alternately, with rugged grandeur and polished gracefulness, with antique simplicity and quaint sententiousness, with magnificence and plaintiveness, with sublimity and tenderness, with argumentative vehemence, and the outpourings of the gentlest affection. We find both poetry and prose, and most of the minor forms into which they are divisible. There is the simple pastoral and the ælegiac ode, homely proverbs and pleasant parables, artless narratives and gorgeous prophecies, surpassing in the vastness of their conceptions and the splendour of their imagery the noblest productions of human genius. There is history, unrivalled for its terseness and comprehensiveness, and strains of logical argument, expressing thoughts that breathe in words that burn. The most practical truths are taught through the Biographies of the righteous and the wicked; and in Epistles instinct with affection and sympathy, doctrines are unfolded, counsels are presented, admonitions are urged, while, at the same time, the writers reveal the depths of their own hearts, record their own experiences, give expression to their glowing desires, break forth into ecstatic exclamations, and enunciate lessons bearing upon all the phases of private and social, of ecclesiastical and public life. There is an indescribable charm of *human* sympathy pervading the entire volume, manifesting how completely its writers were men of like passions, temptations, and difficulties with ourselves, though the amanuenses of the Divine Spirit—the mouthpiece of the Eternal God! This human individuality, which is so visible in their writings, far from leaving any stain there, rather stamps them with incomparable beauty. When God made the prophet he did not unmake the man. Like the *Eternal Word*, the Bible is a combination of the human and the Divine. It is God who speaks therein, but it is also man. It is man, but it is also God. It is God speaking to man *through* man, employing not only his mind and his thoughts, his circumstances and his feelings, but even his infirmities, his wanderings, and his errors, as the vehicle of communicating the lessons he designs to inculcate. It is Divine truth clothed in the garb of real humanity. It is eternal wisdom giving forth its utterances by human modes of thought, by human incidents, and by human expressions. The Bible has thus been constituted a book of universal sympathy—proceeding from God—bearing on every page the impress of his image; but speaking in all varieties of tone and expression the language of man.

There was no lack of active agency, and the individuality of the man was sufficiently impressed upon the declaration of Caiphas when he said, "Ye know nothing at all, nor consider that it is expedient that one man should die for the people," and yet it is added that he spake this "*not of himself*;" but, being High Priest, he prophesied that Jesus should die in order that he might gather into one the children of God that were

scattered abroad. There is surely no more difficulty in conceiving how the same Spirit, in order to reveal the truths of God, should appropriate the pious affections of the saints than that he should lay under contribution the diabolical thoughts of his adversaries.

While, then, in reading the Bible we may here recognise the phraseology of Moses, there, the peculiarity of Mark; here, the tone of John, there, the accent of Jeremiah; here, the marked idiosyncrasy of Paul, there, the aphoristic terseness of Solomon; instead of perceiving in these characteristics objections to their Divine inspiration, we may rather freely acknowledge them and gratefully discern in them additional evidence of the wisdom by which they were dictated. It is the word of Moses, of Mark, of John, of Jeremiah, of Paul, and of Solomon; but still it is the Word of God—the revelation of *his* will—the utterance of his thoughts—“The Spirit of the Lord spake by them, and his word was on their tongue.”

The *evidences* which prove the fact of the inspiration of the Bible are numerous and demonstrative.

The *comprehensive brevity of the Sacred Scriptures* may be mentioned as one.

This is perfectly marvellous and unparalleled. It is strikingly apparent when contrasted with the huge and cumbrous mass of materials which uninspired men have heaped together in the shape of sacred biographies, or expositions of doctrinal systems. The modern Church of the Jews, for example, has joined to the Scriptures—by attributing equal authority to them—the Targums of Jerusalem, and of Babylon; the former of which occupies a large folio volume, and the latter twelve folio volumes; while the “Sacred Traditions,” which the Church of Rome professes to hold and “to regard with the same affection and reverence as the Holy Scriptures,” are comprised in no less than one hundred and thirty-five volumes of Greek and Latin. How different the inimitable brevity of the sacred writers who present their diversified compositions, embracing the interests of all time and of both worlds, concentrated in a compass (as has been pithily remarked) which a finger may suspend, and a wayfaring man may read. Without referring particularly to the Old Testament, except to remark that Moses has condensed the history of the world for seventeen hundred years into two short chapters, where shall we find examples of brevity such as the New Testament presents? Never in the life of any other person did there occur such a vast assemblage of wonderful and memorable events as in the life of our Lord, the narration of any one of which might have been expanded into a volume; but a graphic description of *all* is presented by his most admiring followers in the brief space of a few chapters. Who but they would have found it possible to avoid saying more than a few sentences of the first thirty years of such a life? or to have recorded so many miracles and acts of kindness; so many sublime sayings and personal characteristics; so many sufferings and persecutions; so many scenes of deep abasement and glorious majesty, without a reflection, a comment, or an exclamation? A single chapter suffices to record the marvels of the day of Pentecost, while but a single verse is devoted to the conversion of a Roman Proconsul. The early triumphs of the Gospel, and the life and labours, the prophetic gifts and innumerable perils of its most distinguished apostle, through twenty-two eventful years, are narrated by his fellow-labourer in the space of an insignificant tract. It is not thus that *men* write biographies, or record marvels, or relate history. And with all this brevity.

there is no overcrowding, no confusion; but, on the contrary, transparent clearness, inimitable variety, and genuine simplicity. What but the inspiration of the Divine Spirit could have led them to such a selection of details amid an age teeming with recollections, and upon subjects that thrilled their inmost souls?

*The substantial harmony* of the sacred writers must strike every one who carefully ponders their works, and this is no mean proof of their inspiration. Under the peculiar circumstances of the case this is most admirable, and upon ordinary principles perfectly inexplicable. They were written by thirty-seven different persons, who lived during a period extending over sixteen centuries, and yet one plan, one purpose is manifest through them all. Some of the writers were kings and warriors, others herdsmen and fishermen; some were scribes and priests, and others publicans and tentmakers; some were men of great talents and learning and others of small capacity and of little education. They lived in circumstances, and were exposed to influences strangely opposite. They wrote upon a vast variety of subjects;—history and moral philosophy, theology and laws, prophecy and religious experience; they recorded celestial visions and practical counsels, national chronicles and political statistics; they discussed subjects the most recondite and the most familiar; they described the ante-historic, the present, and the future; the glories of heaven, the miseries of hell, and the visible realities of earth; and yet, though living in such different circumstances, though so widely separated by distance and by time, though so numerous themselves and writing upon such multifarious subjects, there is a mysterious harmony pervading the whole. The system of religious truth which they exhibited was of *progressive development*; some only beheld its dawning light, others its morning brightness, and others its meridian effulgence, and yet there is no anachronism, no incongruity, no contradiction. In their descriptions of God and man, of sin and holiness, of salvation and perdition, of this world and the next, there is an unbroken agreement. Whether writing at Horeb or at Babylon, at Jerusalem or Athens, in the age of the Pharaohs or of the Cæsars, there is the utterance of harmonious truths, the progressive development of the same glorious system.

Whence but from heaven could men, unskilled in arts,  
In different ages, born in different parts,  
Weave such *agreeing truths*, or how or why  
Should all conspire to cheat us with a lie?  
Unmasked their pains, ungrateful their advice,  
Starving their gains, and martyrdom their price.

This *harmony* of the sacred writers challenges our devout attention. There is nothing like it in the world beside. It stands forth in the entire region of universal literature a unique and magnificent fact, and can only be explained by acknowledging the presiding influence of an all-seeing and overruling mind, "One day with the Lord is as a thousand years." In him knowledge is not progressive but intuitive, and his teachings, therefore, though gradually developed, will always be harmonious.

*The morality of the Bible is so pure and lofty, that nothing but Divine inspiration can account for it.* Look at the wretched morality of the most civilised nations of antiquity, and then mark the sublime but practical morality of the Gospel. How are we to explain the fact, that a people living in the obscure country of Judea, "ever ignorant and vulgar, and

strangers to the arts," as Voltaire asserts; "ignorant and barbarous in the extreme," as David Hume affirms; and certainly inferior to surrounding nations in genius, philosophy, and science, should yet so infinitely surpass them all in their ideas of the character and government of God, and in everything relating to morality and religion? How was it that from such a people, so isolated and peculiar in their habits and institutions, these writings should proceed, which even at this advanced period of the world's civilisation are adapted to instruct, to elevate, and to bless men of every race and in every clime? "Were they from heaven or of men?" From men of neighbouring countries they could not be, for Athens, the most famous literary city in the world, the eye of intellectual Greece, at the period of its greatest celebrity, was "wholly given to idolatry," and the doctrines they proclaim are in direct antagonism to the teachings of every school of philosophy or sect of religionists with which history has made us familiar.

From the writers themselves they could not originate, for they immeasurably surpass what their unaided power could produce; or if their ability had been equal to the task their wickedness as impostors would not have permitted them to palm upon the world such a system of elevated morality and transcendent holiness; a system most utterly condemnatory of fraud and falsehood, and consigning to merited infamy and endless perdition the men who could have been guilty of such an act. Human ingenuity *could* not produce such a system. Human depravity *would* not if it could. Then, if it be not of men, there is no alternative but it must be from heaven—if it be not human it must be Divine.

The performance of miracles and the fulfilment of prophecies supply evidence strong, and still increasing, of the inspiration of the Bible—but our space will not permit even a passing reference to these. There is, however, one kind of evidence to which a few concluding lines may be devoted. If the Bible be the kind of book already described, it may reasonably be expected that a cordial reception of its truths will be accompanied by subjective results of a corresponding character. This is the *experimental* evidence of its truth—evidence most convincing in its nature, and yet limited in its application. It cannot be realised by the unbelieving and ungodly, but is absolutely demonstrative to the humble believer. He would be a cunning sophist who should persuade a man in high and robust health that he was sickly and emaciated, and as difficult would it be to convince the Christian possessing the peace of God and joy in the Holy Ghost, the consolation that is in Christ, and a good hope of eternal life, that all these are a delusion, and that the word by which they are produced is a fabrication and a lie. His personal consciousness—his happy experience—his pacified conscience—his renewed nature—his altered end and aims and expectations would resent such an attempt as an absurdity and a crime. "If any man will do his will he shall know of the doctrine whether it be of God." Thus does the Bible become its own witness by its accordance with the deepest convictions and inward experience of the devout believer, "As in water face answereth to face," so does the heart of man to the truths the Bible proclaims. He feels that they *are* truths, most important and blessed, most transforming and Divine truths. Other evidence of the inspiration of the Scriptures he accepts and values, but *this* is of pre-eminent value. Other may dispel darkness, but this comes clothed in light; other may convince his intellect, but this captivates his heart. He cannot—he would not—resist its

force. It grows and deepens as he pursues his heavenward pilgrimage! It constitutes his repose, his confidence, his joy. He sees and feels that God is everywhere in the Scriptures, that they are bathed in his light, instinct with his grace, radiant with his glory. Unlike human compositions, which may be studied and *exhausted*, the more he studies these the more he admires them—the more he discovers that they reveal depths of wisdom yet unsounded, and mysteries of love yet unexplored, and while he does so gratefully exclaims, “For ever, O Lord, thy word is settled in heaven, the entrance of thy word giveth light, it giveth understanding to the simple. How sweet are thy words unto my taste; yea, sweeter than honey to my mouth.”

The key of this Ark of the Covenant in which are laid up the “Tables of Testimony” is prayer; “Lord, open thou mine eyes,” is a petition indicating the spirit in which they should be studied; and when this is sincerely presented then may we expect that “unction of the Holy One” by which we shall be made wise unto salvation. Whatever books are neglected let the Bible be studied; “Let the Word of Christ dwell in you richly.”

Read and revere the sacred page—a page  
Where triumphs immortality—a page  
Which not the whole creation could produce,  
Which not the conflagration shall destroy.

*Bourne.*

J. B. PIKE.

## CHURCHES AND ORGANS.

BY H. W. BEECHER.\*

WHEN a church is to be built, the question usually is from the outside to the inside, and not from inside to out. It is not said, “Here are a thousand people; in our system of worship the effects to be produced require such and such conditions for the congregation, and the church building must go up around these uses and be but an instrument of them.” It is much more often the case that the question takes this form:—“Where shall we put it? In what style shall it be built? Who shall be the architect? How high shall the steeple be, and how fine can we afford to make the interior?” Then, when these questions are settled, it is also, incidentally, a matter of consideration how to seat the people, and whether the building can be made available for hearing. As to the pulpit, but one thing is usually considered necessary, and that is, that it should be put as far as possible from all sympathetic contact with the people to be influenced by it; that it should be so constructed as to take away from the speaker, as far as it can be done, every chance of exerting any influence upon those whom he addresses. Therefore the pulpit is ribbed up on the sides, and set back against the wall, where it looks like a barn-swallow’s nest plastered on some beam. In this way the minister is as much as possible kept out of the way of the people, and all that is left is his voice. Posture, free gesture, motion, advance or retreat, and that most effective of all gestures, the full form of an earnest man, from head to foot, right before the people; in short, the whole advantage which the body gives when thrown into argument or persuasion, are lost without any equivalent gain. In this sacred mahogany

\* The following observations, though calculated for the latitude of America, may not be altogether inappropriate to some places on this side the Atlantic.

tub or rectangular box, the man learns every kind of hidden awkwardness. He stands on one leg and crooks the other, like a slumbering horse at a hitching-post; he leans now on one side of the cushion, or lolls on the other side. And when a man, thoroughly trained by one of these dungeon pulpits to regard his legs and feet as superfluous, except in some awkward and uncouth way to crutch him up to the level of his cushion and paper, is brought out upon an open platform, it is amusing to watch the inconvenience to him of having legs at all, and his various experiments and blushing considerations of what he shall do with them!

Is it any wonder that so little is done by preaching, when, in a great church, with a small congregation, so scattered that no two persons touch each other, the bust of a man, peering above a bulwark, reads a stale manuscript to people the nearest of whom is not less than twenty-five feet from him? The wonder is that anything is ever accomplished. Daniel Webster is reported to have said, that no lawyer would risk his reputation before a jury if he had to speak from a pulpit, and that he considered the survival of Christianity in spite of pulpits as one of the evidences of its divinity. We do not vouch for the truth of this as an anecdote, but we indorse it as a truth in philosophy.

Next comes the question—Shall we have an organ? What do they want an organ for? We suspect that it would be difficult for the most part of the congregation to say, unless it were that other fashionable churches had organs, or that it formed a cheerful and pleasant interlude to the tediousness of other parts of worship.

But Young America means to have an organ! And the question is not, How large a one is needed? but, How large a sum can be raised to buy it? If an organ of ten stops is good, it is innocently reasoned, an organ of twenty would be twice as good. As soon as it is known that an organ is to be built, down come the agents of various organ establishments, each one proving all the rest to be mere pretenders, and their work trash. Then comes bidding and under-bidding. The builder that will give the most for the money is to have the job. One will, for the said number of dollars, give fifteen stops, another twenty, another twenty-five, and so he gets the organ. Now, a stop, in the understanding of a church committee, is a small piece of wood sticking out of the organ by the side of the manuals, with a piece of ivory on the end of it, with some name cut and blacked in, as "Pedal," "Coupler, Swell, and Choir," "Op. Diapason," "St. Diapason," &c. Of course, a skilful builder can easily multiply stops fast enough, if the church committee are only ignorant enough. To cut a stop in two, and give two registers to it, makes two out of one in a manner very inexpensive to the builder, and quite satisfactory to most church committees. Or to let a stop run only half way through the organ, speaking only either in the upper or the lower half; or, better yet, to let stops run in separate pipes through half the organ, and then flow together into one series of pipes for the bass, so that, like a river, many small streams meet and go out to sea in one channel—these and many other methods enable a skilful organ-builder to gratify the vanity of a church and the solidity of his own pocket at the same time.

But when the organ is bought, put up, paid for, then comes the tug of war. What is an organ good for, at any rate? To what end is it put into the church? Can any one tell us? Or must we come back to the subject, and give our own notions?

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The organ, long expected, has arrived, been unpacked, set up, and gloried over. The great players of the region round about, or of distant celebrity, have had the grand organ exhibition; and this magnificent instrument has been put through all its paces in a manner which has surprised every one, and, if it had had a conscious existence, must have surprised the organ itself most of all. It has piped, fluted, trumpeted, brayed, thundered; it has played so loud that everybody was deafened, and so soft that nobody could hear. The pedals played for thunder, the flutes languished and coquetted, and the swell died away in delicious suffocation, like one singing a sweet song under the bed-clothes. Now it leads down a stupendous waltz with full bass, sounding very much as if, in summer, a thunder-storm should play above our heads, "Come, haste to the wedding," or "Monymusk." Then come marches, galops, and hornpipes. An organ playing hornpipes ought to have elephants for dancers.

At length a fugue is to show the whole scope and power of the instrument. The theme, like a cautious rat, peeps out to see if the coast is clear; and after a few hesitations, comes forth and begins to frisk a little, and run up and down to see what it can find. It finds just what it did not want, a purring tenor lying in ambush and waiting for a spring, and as the theme comes incautiously near, the savage cat of a tenor pitches at it, misses its hold, and then takes after it with terrible earnestness. But the tenor has miscalculated the agility of the theme. All that it could do, with the most desperate effort, was to keep the theme from running back into its hole again, and so they ran up and down, around and around, dodging, eluding, whipping in and out of every corner and nook, till the whole organ was aroused, and the bass began to take part, but unluckily slipped and rolled down stairs, and lay at the bottom raving and growling in the most awful manner, and nothing could appease it. Sometimes the theme was caught by one part, and dandled for a moment, when, with a snatch, another part took it and ran off exultant, until unawares the same trick was played on it, and finally, all the parts being greatly exercised in mind, began to chase each other promiscuously in and out, up and down, now separating and now rushing in full tilt together, until everything in the organ loses patience, and all the "stops" are drawn, and, in spite of all that the brave organist could do—who flew about and bobbed up and down, feet, hands, head, and all—the tune broke up into a real row, and every part was clubbing every other one, until at length, patience being no longer a virtue, the organist with two or three terrific crashes put an end to the riot, and brought the great organ back to silence!

Then came congratulations. The organist shook hands with the builder, and the builder shook hands with the organist, and both of them shook hands with the committee; and the young men who thought it their duty to know something about music looked wise, and the young ladies looked wise too, and the minister looked silly, and the parishioners generally looked stupid, and all agreed that there never was such an organ—no, never. And the builder assured the committee that he had done a little more than the contract stipulated; for he was very anxious to have a good organ in *that* church! And the wise men of the committee talked significantly of what a treasure they had got. The sexton gave a second look at the furnace, lest the church should take it into its head, now, of all times, to burn up; and he gave the key an extra twist in the lock, lest some thief should run off with the organ.

And now, who shall play the organ? is the question. And in the end, who has not played it? First, perhaps, a lady who teaches music is exalted to the

responsibility. Her taste is cultivated, her nerves are fine, her muscles feeble, her courage small, and her fear great. She touches the great organ as if she were a trembling worshipper, fearing to arouse some terrible deity. All the meek stops are used, but none of the terrible ones, and the great instrument is made to walk in velvet slippers every Sabbath, and after each stanza the organ humbly repeats the last strain in the tune. The instrument is quite subdued. It is the modern exemplification of Ariadne riding safely on a tamed leopard. But few women have strength for the mechanical labour. It ought not to be so. Women ought to have better health, more muscle, more power, and, one of these day, doubtless, will have.

Next, an amateur player is procured, who was said to have exquisite taste and finished execution. A few pieces for the organ he knew by heart, a pretty way of varying a theme, a sentimental feeling, and reasonable correctness in accompaniment.

Next came an organist, who believed that all this small playing, this petty sweetness, was a disgrace to the powers of the instrument. He meant to lead forth the long pent-up force, and accordingly he took for his first theme, apparently, the Deluge, and the audience had it poured upon them in every conceivable form—wind, rain, floods, thunder, lightning, with all the promiscuous stops, which are put in all large organs to produce a screeching brilliancy, full drawn, to signify universal misery and to produce it. That man gave the church their full money's worth. He flooded the house. The voices of the choir were like birds chirping in a thunder-storm. He had heard that the singing of a congregation should be borne up upon the music of the organ, and, as it were, floated, and he seemed to be aiming, for the most part, to provide a full Atlantic ocean for the slender choir to make its stormy voyages upon.

A fortunate quarrel disposed of him, and the organ went back to the tender performer. But before long a wonderful man was called, whose fame, as he related it, was excessive. He could do anything—play anything. If one style did not suit, just give him a hint, and he would take on another. He could give you opera, ecclesiastical music, stately symphony of Beethoven, the brilliant fripperies of Verdi, the solemn and simple grandeur of Handel, or the last waltz, the most popular song (suitably converted for the purpose)—anything, in short. The church must surely be hard to please, if he could not suit them. He opened his organ as a pedlar opens his tin boxes, and displaying all its wares, says, "Now, what do you want? Here is a little of almost everything!"

He took his turn. Then came a young man of a true and deep nature, to whom music was simply a symbol of something higher, a language which in itself is but little, but a glorious thing when laden with the sentiments and thoughts of a great heart. But he was *not* a Christian man, and the organ was *not* to him a Christian instrument, but simply a grand Gothic instrument, to be studied, just as a Protestant would study a cathedral, in the mere spirit of architecture, and not at all in sympathy with its religious significance or uses. And before long he went abroad to perfect himself in his musical studies. But not till a most ludicrous event befell him. On a Christmas-day a great performance was to be given. The church was full. All were musically expectant. It had been given out that something might be expected. And surely something was had a little more than was expected. For, when every stop was drawn, that the opening might be with a sublime choral effect, the down-pressing of his hands brought forth not only the full expected chord, but also a cat, that by some strange chance had got into the organ. She went up over the top

as if gunpowder had helped her. Down she plunged into the choir, took the track around the front bulwark of the gallery, until opposite the pulpit, whence she dashed down one of the supporting columns, made for the broad aisle, where a little dog joined in the affray, and both went down toward the street-door at an astonishing pace. Our organist, who, on the first appearance of this element in his piece, snatched back his hands, had forgotten to relax his muscles, and was to be seen following the cat with his eyes, with his head turned, while his astonished hands stood straight out before him, rigid as marble!

But in all these vicissitudes, and in all this long series of players, good playing has been the accident, while the thing meant and attempted has been, in the main, a perversion of music, a breaking of the Sabbath-day, and a religious nuisance. The only alleviation in the case was, that the general ignorance of the proper function of church-music saved the Christian congregation from feeling what an outrage they had suffered.

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### THE PURPOSE OF GOD IN SALVATION.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”—*Romans* viii. 29.

LET us look for a moment at the connection in which this text stands. All creation, says the apostle, is in unrest and expectancy. The redeemed of the Lord very especially are longing for the redemption of the body, waiting in hope and in unutterable prayers for the time of their absolute deliverance. But whilst they thus do wait, all things work for their good. The delay in fulfilling their hope is working out the good of the Church collectively, and of the Christian individually, even every one who is called according to God's purpose. The purpose of God concerning the Church can only be accomplished by delay; and the will of God concerning the individual also requires delay. For the will of God for every one who is called is, that he be made like unto His Son; and all things are arranged with a view to its consummation, in order that Christ may be the firstborn among many sons or brethren. This is the true point of view from which to look at predestination. We are as a traveller who encounters a mountain in a mist. He fancies there can be no track, and that its side is utterly impassable. He nevertheless forces his way through the mist, and finds to his joy that not only is there a good practicable path, but that in the beauty of the mountain and in the glances he gets at the distant prospect, there is much to lighten the labour and to make the journey pleasant. So if we in treating this text step out from the mystery of the doctrine into the open ground of the fact of God's predetermination to save, the contemplation of the subject will be both practicable and pleasant. Let us, then, state and consider the facts which the apostle has here and elsewhere many times affirmed.

I. *Men are Christians because God afore determined they should be.*

In the sentence immediately before the text, the being “called of God” is the precise equivalent to “loving God.” But loving God is not the condition in which the souls of men are found. However unreasonable it may seem and is, and however in itself improbable it may be, that

beings capable of loving God, and who receive from him a boundless continuity of good, should not love him, we know that they do not. We know that we did not. And we know that the history of the human race is a record of war, of crime, of bloodshedding, of bitter miseries, of social anarchy, and of individual woe, simply because men do not love God. Did they love him, their love would be a burning fire in which the wood, hay, and stubble of human passions would be for ever consumed. All personal experience attests the truth of the words of the Apostle John—"We love him because he first loved us." And all observation assents to the declaration of the prophet, It is not by might nor by power, but by the Spirit of the Lord, that love to God is awakened in the human breast. Whilst every prayer that is offered for the conversion of a soul and the extension of the Saviour's victories is but an acknowledgment that "the kingdom of God is not in word but in power."

Seeing that Scripture, experience, and observation agree in referring the love of God in the soul of man to the operation of God in the soul, we are assured that a purpose of God is accomplished whenever a sinner is converted. And as all the considerations and all the reasons that can ever operate to induce God to act must have for ever existed, then, whatever the means used, whatever the apparent cause of conversion, the fact expresses a working of God, and exhibits an accomplished determination of God. Accepting this fact, words will not convey nor even suggest the grandeur which invests the Christian. We estimate the distinction of a man by the honours with which he is invested. Most of us know something of the deference which wealth or titles can command, and of the change of feeling with which a man is regarded who has passed from poverty to wealth. Some may even know what it is to subordinate their Christian possession to the earthly position. But all these honours and attainments of the man are as the small dust in a balance when compared with the distinctions which attach to the Christian. The gains of earth and its glories are but little more than an affair of broadcloth and brocade, —uncertain at best, and evanescent in their most certain security. A few years, and whether the messengers of the grave tread lightly on tiptoe over rich carpets and in elegant attire, or walk heavily over stone floors in tustian and smockfrock, or whether the accompaniments of the funeral are the emblazonments which wealth can *purchase*, or only those which affection can *give*, the end will be the same. Lift the coffin-lid of the peer and of the peasant, of the merchant-prince and the pauper, and the faces are both cold, both stiff, both pale. The hands move not in either. The space occupied by each is the same. The home to which each is carried is almost identical with the other's; and in a few years more the elements of the two will have commingled with the elements of universal nature, and so will end for them the honours acquired by much labour, and so ceaseth for them the wealth accumulated by much suffering. But that which distinguishes the Christian is a gift from God; it is the expression of a purpose whose existence is coeval with the primary counsels of the Eternal; it is a result, in the accomplishment of which the countless arrangements which make up the world's history have had a place. For, strange as it may seem through all the conflicts of nations, the rise and fall of dynasties, the formation and dissolution of families, God is ever accomplishing the enfranchisement of the world with a true and enduring freedom. And his ultimate design is only then effected when men have learned and do learn the song of Moses, the servant of God, and the song of the Lamb.

It is not an easy thing to trace the succession of influences which finally bring the sinner into the fellowship of God's people. But whoever will make the attempt will be carried back through a complicate series, which in their variety will produce and leave but one impression—that one unseen hand wrought and arranged every step in the series in subjection to an all-commanding will, and that they were so ordered as, at a certain time, by specific means and in a particular way, to lead the soul into acquaintance with itself, and into a consciousness of the need which only Christ could supply. Earth is the true home for the honours which in this life are earned and worn. But a distinction which has such a history can have no sufficient field for its development and fruition within the narrow bounds of an earth-born life. The Christian demands and aspires to freedom, that being free his new-found life may expand to the full proportions of its capability and its power. But to be free, the soul must be perfect. And all the tendencies of God's government over man, and all the conditions of the life of God in the man, imply a higher, holier, less limited world than that to which he is now confined. And thus it is that death, which is the limit to all earthly honours, is but the starting-point for the full realisation of this gift of God. The grave, which is the sepulchre of the glories which human exertions may obtain, is only the preliminary to the perfect development of those which God bestows. And the cemetery, which is the terminus of all our efforts after personal aggrandizement and distinction, is, to the Christian, but the path to a new world in which death hath no dominion, where the mortal shall put on immortality, and where God shall appear fully revealed and vindicated. This inheritance have all the saints, for "whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The inheritance is but little esteemed either in the purposes, or the means, or the expectation. The second fact stated in the text will help to show the reason of this.

11. *God has a purpose to effect in his people other than and beyond their salvation.*

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."

A father chooses a school for his son with the immediate intention of having him educated. He wishes the boy to be informed and trained to use the faculties God has given him. This is his direct first purpose. But beyond this he has in view to prepare his son for the duties, responsibilities, and labours of his after-life. It is thus with God. When he sends forth his Spirit to awaken the conscience and heart of a sinner, his wrath sometimes enwraps the soul in its deep, dark shadow, as a storm-cloud covers the traveller, and threatens to overwhelm him in speedy and irrevocable destruction. But whilst fear holds him in dread, the love of God is manifested; and as the sun above the cloud dissolves the upheld waters into impalpable vapour and dissipates them, and sends down rays which pierce the filmy veil, scattering at once the shadow from the traveller's road, and the fear from his heart, illuming his path, and gladdening all his being, so the love of God scatters the fear which his wrath has awakened, and communicates an ecstasy of joy. Through that dread, and in that joy, the sinner attains to salvation. In that hour a purpose of God was perfected, but only as the condition of another and broader purpose. God desires and designs that each converted sinner shall become like his well beloved Son, in order that Christ may be but the first among many brethren.

There is a solemn grandeur in this statement which might make us pause. Does God in very deed wish, has he determined that we, each saved sinner, shall be like to Christ? Is Christ God's ideal for each one of us, which we may, which we ought, to realise in our daily character and common life? Have we done this? The answer must be sought in an analysis of the imitable parts in the character and life of Jesus. There must be points in him to which we may compare ourselves; aspects in his life in which we may imitate him. I select these three—his moral qualities; his motive power; and the spirit of his sufferings.

There are many tests for the common Christian life, as there are many tests for gold. There is but *one* ultimate and final test which evinces the absolute purity of the metal, and but one for proving the reality of the Christian. That one is, this life of Christ in the three distinctive aspects of that life, his acts, his motives, his sufferings. What he did and why he did it; and why he suffered by and in the doing.

Our life is a shifting, variable condition, every change in which is an opportunity for testing and evincing character. Those opportunities determine what sort of Christians we are, for they reveal what sort of secrets we hide in the concealment of feeling and of thought. No man is better than his secret life, however fair may be his outward appearance. The show of benevolence, of truth, of charity, of patience, of meekness, may be perfectly sustained by corresponding acts; but the reality of them must be estimated by the conditions of the soul and its secret, silent actings. As they are, so are we, and as they assimilate to the conditions of Christ's soul in similar circumstances, we approximate to God's ideal concerning us, we realise the purpose he has formed for us,—we are conformed to the image of his Son. A great part of the vicissitudes in a human life are the means which God employs to purify the secret life of the soul, to make our acts real acts, our character a real character. He aims to do this by showing us the unreal, the untrue in our pretensions and our deeds. In whatever measure this may be effected, we are in a position to understand what he intends, and to reach it. The severest disappointments, the bitterest sorrows, are thus continually a strong reflector which throws up into our startled view the defects and the enormities, which but for them would never have been suspected, much less corrected. And in others the constant succession of small trials are but so many ceaseless admonitions that we must not trifle with sin nor think lightly of false principles, wrong motives, or dishonourable gains. It is much to say, it is *very* much to affirm, that God is in all this endless series of trials, vexations, disappointments, and sorrows—that he is at hand in all the temptations which cross our way, or start up in the very midst of our path; but it is more still to say that in and by all these God has proposed to himself, and announces to us, that he purposes to form and fashion our souls in the beautiful proportions, and into the sublime perfection, of his first-born Son. Every one of us is thus in God's hand as the primitive marble under the sculptor's chisel. The artist has his ideal. Every change in his own position, every movement of the block, every stroke of the mallet, helps to fashion the marble up to its intended form and beauty—is directed as a step towards the perfected ideal. So God works. Every dispensation in his providence, every provision of his grace, all the operations of his Spirit, and all the teachings of conscience, are means to the one end—the likeness of Christ in us. Unhappily, and alas! that we are not in his hands as the marble is in the hands of the sculptor. We will, and our willing,

does not coincide with God's willing. We have an ideal, and it differs mournfully from God's; we work and our work thwarts and annuls God's work. And so, God's great and gladdening purpose is never fulfilled in us. I feel sometimes when I see Christians die who are manifestly very far from being conformed to the image of Christ, that God has done with them as the artist has to do when he finds his block intractable to the chisel for his first conception—he gives it up and contents himself with an inferior figure or a less complicate group. So, many of God's people are left in a much inferior state to that which he intended for them, and which was possible to them. They refuse his higher purpose for them, and resist all the discipline he has employed to perfect that purpose in them, and so they die and carry away into heaven a soul dwarfed and enfeebled by idleness, meanness, illiberality, penuriousness, and avarice, and other evils which have been nursed and indulged by them. They were intractable to his kind, loving, and patient hand, and through all eternity they will show the proofs of their intractableness. They are saved, but so as by fire, and the marks of the fire can never be removed. If any Christian can find comfort in saying after this, "Ah well! we shall be saved, that is the important thing," I reply, Read the text again, you will not only see that it is not *the* important thing, but that inasmuch as you are not yet what you call saved, there is something in the text which might make any *such* Christian as you are, fear he never will be saved. Read it. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." If in the light of such words any one can still say, "the being saved is the important thing," it accounts in full for the utter neglect in which the great salvation is still left by so many who nevertheless think they are saved. Perhaps it will arouse them from the stupor of this indifference to consider the third fact supplied to us by the text.

III. *God's delight in his people is in proportion to their likeness to his son.*

God's delight in Christ is infinite. In the highest conceivable sense he loves him, because he is his Son, and because of those qualities in him which though Divine in their essence, are at the same time distinctively human in their form and expression. These qualities attract the heart of God everywhere and always. In Christ they existed unadmixed by any feebleness or corruption. The life of Jesus was an unbroken exhibition of all love, of all truth, and of all purity. And God loved him, and told him so, for as he returned from the scene of his suffering and his triumph he was welcomed by these great words, "Thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Necessarily then, God's delight in the brethren of Christ must be measured by their possession and exhibition in his sight of those qualities which delighted him in Christ. They may be but partially perfected, they may be much admixed with the corruption of our fallen nature. But he sees them as they exist in us. And as the mother who has wept over the corpse of her first-born, the pride of her heart and the hope of her age, loves the last-born the more for his likeness to the first, so God in heaven watches, approves, and rejoices in the last child of his grace as he assimilates to the first Son of his love.

Men sometimes reason, and some Christians seem to think, that God's interest in man is merely a cold and barren approval or disapproval.

God loves, and his love cannot be cold, unimpassioned, uncommunicative. It is a spring ever giving choicest blessings to those to whom it flows. It is a sun ever radiating in light and heat, around and in those on whom its rays do fall. It is a treasure ever unfolding, enriching unto countless and imperishable wealth those who are admitted to participate therein. God's love creates a consciousness of itself in the soul, which is itself a very heaven of joy. God's love shed abroad in the heart prompts and impels the soul to seek communion with him, as one of its holiest employments and as its refuge and solace in the cares and toils of earthly life. God's love clothes the vicissitudes of Providence in a vesture of light, which destroys their darkness and hallows all the pain they bring. God's love extracts the bitterness from human enmities, and the gall from the opposition of foes. But God's love can only do this in the Christ-like souls, for only they have risen, or can rise, high enough to enter into the mystery of that love. The dry, arid soul, who knows of predestination only as a hard and harsh word, or who knows of religion only as a bony, fleshless controversy, or who knows of Christ only as a dead past,—these and such as they can never be delightful to God, nor find delight in God. They have not put on Christ, nor can they put him on, until they have put off their old man with his deeds. To expect God should delight in such as they, is to suppose that a loving heart would choose the presence of the putrescent corpse of a friend, rather than the living reality of its own memories. God delights in holiness, and if there be no living holiness in the disciples, he will content himself with the holiness of his Son, and all the resources of his happy nature shall be shut up to *him* rather than be permitted to flow forth on the impure, the selfish, and the worldly.

This is not because of any decree, but because of a necessity. The pure in heart *shall* see God, because *only* the pure in heart *can* see God. Only the pure can commune with the pure. Only the kingly in spirit can share the throne of the king. Only the immortal in aim and ambition can participate in immortality. Only the wise can enter into the counsels of wisdom. God's delight is necessarily confined to those in whom he can have complacency because only they can reciprocate his joy. Brotherhood with Christ is only then complete when all his brethren are perfected in his likeness. The family of God is then perfect when every child is in constant fruition of the father's love.

Brethren, it is a passing wonder, that such as we know ourselves to be should be appointed to so sublime a destiny. It is more wonderful that we should be content to let our possible be so far off from the real. Absorbed, secularised, deteriorated, by the unchecked sway of the world over us, God's purpose for us is left unconsidered, God's joy in us is left unregarded, God's resources waiting for us are left uncalled for and unused. And we meanwhile are living upon the husks which swine do eat, and toiling for possessions which the wind carrieth away, and dying with souls incapable of recovering what they have lost, and of acquiring that which they might have had. It is, nevertheless, an eternal verity: "WHOM HE DID FOREKNOW, HE ALSO DID PREDESTINATE TO BE CONFORMED TO THE IMAGE OF HIS SON, THAT HE MIGHT BE THE FIRST-BORN AMONG MANY BRETHERN."

*Notting Hill, London.*

J. STENT.

## THE TWO ARTIZANS OF PARIS.

THE incidents of the following narrative are given exactly as they occurred in Paris, during the writer's visit there some years ago. They so beautifully illustrate the force of Divine truth, not only in awakening a mind hardened in atheism, but also in prompting its zeal to rescue others, that we scarcely know of a more touching manifestation of the genuine tendencies and triumphs of Christianity over the unbelief and depravity of the heart. It is not often that we have a glimpse into the depths of French society. In the following instances, both the artizans were atheists, and all their comrades atheists. This was many years ago, but we fear that it is but too true a picture of the present state of the lower classes of workmen in Paris, and all the large towns on the Continent. The reader will remark, in the answers of the dying convert at the close, that they are the answers of one just opening his view on the first verities of religion, and faith in *immortality* comes in with the faith in Jesus. From absolute and avowed atheism, what a change is it, to the assured hope of heaven through faith in the blood of Jesus; and from cold-blooded infidelity, dark selfishness, and sensuality, what a change to the heart-felt experience of love for the souls of others, which no repulse could turn aside from its efforts to save! Yet the truth as it is in Jesus, brought home by the Spirit, can effect all this; and the reader will not, we think, fail to acknowledge, that the two Artizans of Paris exhibit the evidence of its triumph. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. xii. 20, 21).

Duval and P— were, for many years, most intimate friends. They were from the same Department, and similar in their depraved tastes and habits. Both were notorious drunkards and profane infidels; both sacrificed the interests and comforts of their respective families to their own selfish indulgences. It pleased God to awaken the conscience and renew the heart of Duval, during a period of long illness and seclusion from society. After his recovery, his former habits and friends were no longer the objects of his choice. Instead of spending his evenings in the public-house, he went to the Protestant service in the school-room, accompanied by his wife and children. When P—, the friend of his youth, observed this change, he hoped for a time that this symptom of morality would be transient; but as time went on, and each renewed solicitation to sin was met with a firm refusal, he was roused to anger, and attacked Duval with reproaches and ridicule of the most malicious kind. As they lived in the same house, there was every opportunity for continual annoyance. On the evening of the week, when Duval attended the services of the chapel, P— would intoxicate himself to become the more violent. He would place himself at Duval's door, rap in the loudest manner, using most abusive names, accuse him of hypocrisy in changing his religion, asserting that he was bought up by the Protestants, and calling upon all the other lodgers to listen to his reproaches. If Duval attempted to reason with him and to calm him, he became tenfold more outrageous. Sometimes P— would seize on Duval, striving by force to drag him back to sin. Often had the neighbours and the wives of those men to interfere to prevent personal injury. Poor Duval had no means of safety but in flight. Once, after a most determined attack, the drunkard said, "I so hate you for your new religion, that I will do you all the mischief in my power, and sooner or later you will see that I shall perform what I threaten."

Within a few months, Duval understood what P—— intended by saying this. Duval had a brother living at Nantes in comfortable circumstances, and upon writing to him to ask for assistance in rendering the last days of their sick father more tolerable, the brother replied that “ he had been informed Duval had become a renegade to the religion of his family, that he had sold his conscience for money, and was living in luxury on the fruits of his iniquity, and that therefore he could very well support their father without his assistance ;” adding “ that for the future he renounced all communication with him.” After that time, many letters of explanation were written in reply ; but they all remained unnoticed. P——, the author of this affliction to poor Duval, afterwards confessed the fact. The persecution, as we have stated it, continued for some months, until P—— became ill, and was sent to an hospital. Duval now promptly acted upon the advice of the apostle ; he went to see his old friend in the hospital, and finding him in extreme poverty, he made a subscription for him in the different workshops, and carried the money with peculiar joy, hoping it would be the means of destroying the old enmity. But alas ! he was mistaken. No sooner was the sick man recovered, than he seemed more than ever determined to overcome his friend’s religion, first by redoubling his entreaties, and then by the violence of his abuse, &c. But he was not long permitted to go on thus. A second time his health sank under the excess of his sins, and he was taken to the Hotel Dieu. Christian charity sent Duval again after his obdurate enemy. Again he visited the workshops, and collected a sum sufficient to provide necessaries for the invalid and his wife. Now, thought Duval, I shall certainly have gained my brother ; but he had to bear another disappointment. No sooner was the man out of the hospital, and at work, than he seemed inspired by the devil to use his last strength to recover the prey from the hand of the Almighty. Duval then felt obliged to change his lodgings ; he went to a distance, and rarely met his enemy. After some months had passed, he heard that P—— was dying of consumption, and was in the same hospital as before. He was at this time out of Paris, and therefore he requested his wife to go and see him. When Madame Duval approached the bed, P—— started, shrunk under the clothes, and began to weep. He would not show his face, but put out his hand to press that of Madame Duval. As the doctors gave no hopes of recovery, P—— wished to return home to die. Duval heard of this, and went immediately to see him there. He found him in extreme poverty, with no furniture but a miserable bed, and not even bread in the house. When Duval proposed to make a third application to the work people to meet this distress, tears of gratitude fell from the eyes of both husband and wife : they seemed for the moment melted with gratitude. Duval told them that it was God who had given him the desire to be useful to them, and that they must join him in prayer, that God would incline the hearts of those who should be asked to be generous. Duval was much surprised at his success, for within two hours after his prayer, he returned with fifty-four francs. But he was grieved to find how little they who received it saw the mercy of God in this assistance. Nevertheless he offered his personal services in nursing, and he went regularly three times a day for a fortnight to alleviate his friend’s sufferings by little kind offices. All this time he felt it very difficult to speak to the dying sinner on the danger of his soul, but he remarked that P——’s habit of swearing at every sentence was abandoned. One day P—— said, I don’t know how it is, but when you are here I cannot swear ; something withholds me, and this convinces me that if I had followed your advice, I should

not have been in my present condition." Yet whenever Duval spoke directly on religious subjects, he was so repulsed, that he became discouraged.

One Sunday, being unwell, he sent his wife. She found P. quite alone, which was an extraordinary occurrence. Madame D. had taken a tract in her pocket. She ventured to ask P. if she should read a little to him? "What for?" was the reply. "It may do you good." "Is it a Protestant book?" "Yes." "Then you shall not." "Why, so?" "Because I am a Catholic." "What is a Catholic?" "Oh! I don't know exactly, but I was born a Catholic." "Why P., a Catholic believes in the existence of a God, and you do not, therefore you are no Catholic." "Well, that is true, and I never shall believe in any greater God than the sun, so that if you think by your books to make me like you, you are much mistaken, I shall never be like you." "Now pray let me read a little." "Well, you may if you please, but I shall go to sleep, for I don't like such things." "Dear friend, God can do as he pleases with you; don't resist his grace, let him touch your heart. Do allow me to read, and you will find you cannot sleep. If you neglect this appeal from God, believe me, he will, ere long, require you to answer for it in judgment." "Well, you may read, but only for a short time." The whole tract was read, and the sick man felt no inclination to sleep. On the contrary, his attention became increasingly awake. No remarks were made on either side afterwards. When Madame Duval reported her success to her husband, he was rejoiced, and hastened with new courage to attempt, if it were the will of God, his friend's conversion. When asked, next day, how he had slept, he said, "More tranquilly than before." He was asked if he would hear again a good book read to him; he replied, "Most willingly." The tract now chosen was on the Lord's Prayer. It was blest to the excitement of the conscience, and the desire to be more fully instructed. He now begged Duval to come often, and read to him. From this day he saw no one with pleasure, but the friend he had so long persecuted. When any of his wicked companions entered the room, he turned his head, impatient for their departure. During his last month on earth, the only consolation he sought was in hearing the Bible read, and in prayer by his friend. When he heard any of his acquaintances swear in his presence, he was observed to tremble in his bed. He said to his wife, "Oh! what miserable comforters are all those my old friends. There is none but Duval whom I wish to see again." P—— had passed many years of his life as soldier, and afterwards as sailor, denying boldly the existence of a God, and notorious, even among the vile, for his immoralities and blasphemies; but he was now, by infinite mercy, transformed into a humble, penitent believer, never so happy as when hearing the Scriptures and engaged in prayer. The night before his death, Duval staid with him till midnight, conversing of Him who had so much loved them. It was not thought death was so near. There were only thirty sous in the house, and Duval intended next day to make a fresh subscription. Soon after he left, P—— fainted; and when recovered he desired his wife to call Duval, as he felt himself dying. His wish was not complied with, and though he continually asked, no one went for his friend till eight o'clock the next morning. Duval saw the hand of God in this delay; for when he arrived, he found the room filled with many of the old reprobate associates of the dying man, who had often heard him abuse and misrepresent Duval. At the sight of his Christian friend and spiritual father, the face of the dying man was lighted up with joy. He held out his hand and said, "It is all over." "Yes," replied Duval, "as to this world, but there is another and a better, where

all your hopes are fixed." "Oh yes, it is so, I do believe in that future and happy state," was the reply. "And who," said Duval, "can give you a blessed admission?" "The Saviour Jesus." "But have you merited such felicity?" "Oh no, it is all the Saviour Jesus." P—— then asked to have a chapter read. Duval read the resurrection of Lazarus, and then asked, "Do you firmly believe that Jesus can and will raise you from the dust of death as certainly as he did Lazarus?" "Yes, I do," replied P——, and added "Pray, pray, my dear friend," and feeling for Duval (for he could no longer see) he said "Do not leave me, but pray, pray." As Duval prayed, the dying man repeated aloud each petition, and when the prayer ceased, he continued to move his lips (with his hands clasped) as still in mental prayer. A few moments before he expired, Duval asked him "if the Saviour was with him." He distinctly answered "Yes," and fell asleep.

A. J.

## JACOB'S JOURNEY.

### A MEDITATION FOR THE CLOSING YEAR.

IN one of the first chapters of the oldest book extant, we find this simple patriarchal record: "And Jacob went on his way, and the angels of God met him." What he did then, we are all doing now. As he was travelling toward Canaan, we are journeying from this to the eternal world. It need hardly be added that it is supremely important that, in doing what Jacob did, we also have what he had,—namely, the blessing of God. Without it, our short and chequered pilgrimage must end in shame and utter disappointment; with it, our earthly career shall find a high and holy termination in heaven. Such being the case, let us ponder the words just quoted; peradventure, the lessons which they teach may be of some spiritual service to us during the new epoch of time whereon we are about to enter. What, then, does the incident in question tell us?

*Our duty and our highest interest are identical.* "Jacob went on his way." This God had commanded. His finger had pointed out the pilgrim's path. We learn from the preceding chapter that the angel of the Lord had graciously appeared to the patriarch, and enjoined him to depart from the place of his sojourn. Therefore was it his duty to "go on his way." But it was more. It was to his interest. Why? Because he was going to the land of his birth. How often had he wished this! It had been the object of many an earnest desire. Oftentimes, perhaps, it was his happy dream by night and his ardent hope by day. For long, long years he had been absent from Canaan. Memory and imagination alone presented it to him. But now he was to return to it. To the land of his birth—to his much-loved home—to his endeared kindred he was to return. Again he would soon revisit the spot hallowed by the recollections of youthful days, and gaze upon old familiar faces, upon which time had wrinkled its furrows since he last beheld them. We see, therefore, that in discharging his duty he was securing his interest.

Encouraging and important is the great principle of which we are reminded by this aspect of the occurrence. Our duty and highest interests are one. The former invariably insures the latter. Observe, we say our *highest* interests. Experience demands that we make this qualification. A cursory glance will suffice to show that for the sake of right our lower

and worldly good must, ever and anon, at least for a time, be sacrificed. Not so, however, our best interests. These are ever made over to us by a sure testament when we obey the voice from above. For example, take the case just noticed:—the sacrifice of secular possessions in behalf of duty. This has to be done by every faithful servant of God, sooner or later. Days dawn when we are compelled to make a choice between gaining by submission to Belial, or losing by fealty to Christ. He that would have the “well done” of the Master must make absolute right his pillar of cloud by day and pillar of fire by night; and as surely as he follows its guiding movement it will lead him through the wilderness as well as through the land of Goshen; it will conduct him to adversity not less than prosperity. But if he bears that adversity with patient fortitude, happy and noble does it make him. He must encounter stern temptation at well-nigh every turn; but let him courageously resist it, and what moral power does it impart. To wit: a Christian tradesman, in the ordinary course of business, has a most eligible opportunity of making a large profit by the utterance of a single falsehood. He knows that such is the confidence placed in him by the buyer before him that he has only to make a departure from the truth in order to net a considerable sum of money. For a moment the battle between “the old man” and the “new man” within is painfully hard. But principle conquers. He girds up the loins of his strength, and says in his heart, “Get thee behind me, Satan.” The temptation is gone. He has lost the wealth that might have been obtained, but what a gain is that loss! He is a spiritually mightier man than ever. In no previous period of his history did he feel so utterly devoted to conscience and so ready henceforth to follow it “fully.” The comment on the apostles’ conduct, which is given in the sketch of the pristine Church, is comprehended now by him as it was not previously:—“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer for his sake.” His duty has proved his interest. In him is the promise fulfilled, “He that loseth his life for my sake shall find it.”

Look at the question now from another stand-point. Benevolence is a prime duty of man. That philanthropy which works for as well as weeps over the sorrowful, which not only mourns over the needy but toils in their behoof, which seeks as far as it can to secure both the material and moral weal of the world, is binding on us all. Without it, there can be no true piety. To love God and hate or neglect one’s brother is impossible. To be good is to do good. As one has well said:—

“Let me re-meditate the truth,  
That Christ did for and with us bleed;  
Then, he that is good doeth good,  
Shall be my dear and honoured creed.”

Equally true is it that good-doing leads to good-getting. By being a benefactor to others, man is a benefactor to himself. Palpably it is a law of the Most High, that, in order for us fully to enjoy any blessing, we must give that blessing away. Contradictory as it may look, distribution is the condition of increase. The Jewish philosopher had attained to a knowledge of this Divine plan, for he says, “There is that that scattereth and yet increaseth.” Yes; if you would increase in love, devotedness, obedience, conscientiousness, which is the true wealth, you must “scatter” the gifts Heaven has given you as liberally as you can. Refuse to do it, and to the extent to which you refuse will be your narrowness of mind, littleness of soul, barrenness of spirit, and leanness of heart. Is it not

so? Look about you and you shall, alas! find too many proofs positive. This world of ours has not a few who get to keep, who never think of imparting. But what are they? In the scale of God, "nothing." They are men, to be sure, but what poor, dwarfed, deformed specimens of the *genus homo*. By selfishly retaining all their material wealth they are, every hour, losing all that is worth retaining. Affection, justice, piety—these are ebbing and dribbling away as fast as they can. But when the opposite course is adopted, effects as opposite inevitably follow. The donor becomes a receiver. Scattering increases. So have we seen a beautiful rivulet gliding along, constantly giving, giving new beauty, new fertility, new life wheresoever it goeth; but instead of losing thereby it gains, for hills and mountains each send into it tributes of water, until at length the erst feeble streamlet swells into the broad, deep river.

We may, then, step forward joyfully into the future with this fact in view, that our beneficent Creator has united in the most sacred matrimony our duty and our interests. When we serve him, we serve ourselves. He who seizes the standard of truth, and, after patient climbing, reaches the mountain-top of obedience, shall bask in the glory of a sunshine which they lack who linger in vanity fair, retreat from every lion-like obstacle, or sleep on the enchanted ground.

"The angels of God met him." This shows that *good conduct secures good company*. We have already remarked on Jacob's rectitude. His conduct was—to use the simple Saxon, always so expressive—good because obedient. What did it do for him? Secured good company. Angels surrounded and greeted him. In all likelihood they did more,—helped him. In some way, doubtless, they were the media of the Divine blessing upon the patriarch. What a contrast, by the bye, have we in this incident and a well-known one in the biography of a successor of Jacob. We speak of Jonah. Urged by self, he deliberately disobeyed Jehovah's mandate. Told to go to Nineveh, he sailed for Tarshish. He forsook the cause of duty—he did evil; but what followed? What might have been augured,—disaster and suffering. The terrified mariners of an idolatrous nation, and at last the monster of the briny ocean, were his companions.

The experience of these two men, so diametrically opposite, is accurately illustrative of *all* human experience. It is as true now as it was those thousands of years ago, that good conduct secures good company. Corporally one may, indeed, be surrounded by the vicious and debased, but still one's society may be far different. It is not the presence of a man's outward person that constitutes his society. To be really in his company is to be in company with his thoughts and feelings. Fellowship is not dependent on a material organism. You are not nearest to a fellow-creature when you are near him physically; you may be close to him, sitting by his side, and yet a long way off him. Why? Because your sentiments and emotions are so foreign to each other. On the other hand, you may be in a brother-man's society when he is thousands of miles off, when continents separate you from each other. Nay, you may be with him after death has done its ghastly work, and when his "earthly house of this tabernacle" has fallen into ruins. How? By sympathy of heart and mind; by fellowship of thought and feeling. As one of our minor minstrels sings:—

"They who love  
Are always with each other, for 'tis not  
Mere contact which makes nearness; they who sit

On the same hearth are often more apart  
 Than those who have a massive hemisphere  
 Rising between them."

Hence it is that the good have always good company. Members of the great family in heaven and on earth, whose bond of unity is life in and from a common Father, they never lack a fellowship which is at once blissful and hallowing. By means of that God-given book, which is the record of holy aspiration and the history of devout experience in all ages, they are brought near to those "of whom the world was not worthy." Alone they cannot be; solitude is banished by the presence of a fraternity of which the heedless unbeliever wots not. When they read the ever varying but always truthful songs of David, they feel that they are with him. When they listen to the pathetic complaints of Job, they are with him. When they ponder the wise utterances of Solomon, they are with him. When they linger over the alternately touching and searching epistles of Paul, they are with him. When they peruse the loving words of the tender-hearted John, they are with him. In fine, with all seers and saints, priests and prophets, martyrs and missionaries, they are all familiar, and enjoy their society almost as much as if they had not "shuffled off this mortal coil." Nor is this all. Nay, verily, it is but the shadow, so to speak, of something immeasurably better. Yes, immeasurably better, for words are weak in describing its blessedness. "Thus saith the High and Lofty One, whose name is Holy, who inhabiteth eternity: With him will I dwell who is humble and of a contrite heart, and that trembleth at my word." Piety not only secures the fellowship of earth's noblest sons, but the inspiring presence of the great God. He who spoke to Moses from out of the flame and smoke and thunder of Sinai; He who communed with Elijah on the heights of Horeb; He who drew nigh to the exiled apostle on the dreary Isle of Patmos, still manifests himself to his people. He is as near to them as ever. What he has done, he is doing. The voice which spake to Abraham in the land of idolatry, and to the youthful Samuel in the precincts of the tabernacle, has not become mute. The devout ear can catch something more than its echoes now. It calls to us all to-day. He from whom it comes is in our midst; the sinful and the world-deadened alone fail to feel it. "Draw near to God, and he will draw near to you." Good conduct, indeed, secures good company.

*New proofs of God's love should produce new displays of man's obedience.* The context of the verse suggests this commonplace but timely thought. By so influencing the mind of Laban as to induce him to let Jacob proceed on his way, Jehovah had given the patriarch a fresh token of his goodness. "And Jacob went on his way"; proceeded at once to obey the summons which God had before made known.

We stay not to develop the duty under consideration. It is not needful that we should. To all must its utter reasonableness be palpable. Albeit, we cannot but remind our reader of its appropriateness to the present season. The year which is just about to die, and whose plaintive requiem will soon sound in our ears, has been the messenger of Divine love to us all. It has been the faithful servant of Him who, through it, has given us "richly, all things to enjoy." As the royal psalmist says, it was *crowned* with goodness. Sitting by your cheerful fireside to-day, and by the aid of memory calling up the events of the year, you cannot but see that every hour brought new proofs of a Father's love. Let the result of our meditations be a more devout, willing, devoted obedience to him.

And if that is the case, if we yield ourselves more entirely to him, if we "go on" our "way" of duty with a readier step, "the angels of God," truth, peace, and love, those ministering spirits sent down from heaven, will meet us. By and bye, too, another angel shall come. Death, transformed from a foe to a friend, shall lead us safely through the dark stream which separates the seen from the unseen, and conduct us gently to the eternal home of the redeemed.

"A little further on our way,  
A little nearer every night;  
We soon shall reach eternal day,  
And gaze upon the Light of Light."

THOMAS R. STEVENSON.

*Burnley.*

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### THE FOUNDER OF THE MENNONITES.

AGAIN availing ourselves of the very interesting volume from which we gave some extracts in our last number—"Les Anabaptistes des Vosges, par M. Alfred Michiels"—we proceed to give a brief memoir of Menno Simonis, founder of the numerous body of Baptists who have held their ground on the Continent of Europe from the time of the Reformation. M. Michiels transcribed his account from the preface to a large folio volume which he found in the house of Augsburgers, consisting of the works of Menno, printed at Amsterdam in 1651. His narrative is partly autobiographical. Menno was a native of the village of Witmarsum in Friesland, being born there about the year 1500. He was thus a youth of about seventeen when Luther first came into collision with the Papal church. His early life seems to have been dissolute and profligate. He charges himself with many and heavy sins. But how far he was really addicted to open vice does not appear. That portion of his history which will most interest our readers begins when he was in his twenty-fourth year.

"When in the year 1524 I had been ordained to the priesthood in the village of Punningum, I had for companions two young ecclesiastics of my own age. One of them was very well educated, the other even more ignorant than myself. They had read portions of the Bible; I on the other hand had not dared to touch it, fearing to understand it incorrectly. For two years I exercised my ministry without having learned better. Throughout the first year of my priesthood I never celebrated the mass without the thought occurring to me that the bread and wine were *not* the actual body and blood of Christ. I attributed this to a suggestion of the devil, and believed that the powers of darkness wished to destroy my faith. But however I might pray and contend against it, I could not free myself from this besetting doubt.

"Meanwhile myself and my two colleagues lived like other godless persons of our own class. Gaming, drinking, and similar pleasures filled up our days. When the Gospel was spoken of I could not utter a word, or talked at random, for the word of God was unknown to me. At length I resolved to read the New Testament attentively; but I had not read far before I discovered that we had been deceived, and without further instruction I was delivered from all anxiety about the sacramental bread. Thus enlightened by the grace of God, I continued my reading, day by day, and many persons began to call me, though erroneously, the Gospel priest. They sought me

out and esteemed me, and though I was bound to the world, I passed for a holy man who preached the word of God.

“Whilst these things were going on, it happened that an excellent and devout citizen of Leuwaarden, named Sicke Schnieder was put to death for being re-baptized. I had never heard a whisper of the Anabaptists, and it seemed a very strange thing to talk of a second baptism. I again interrogated the inspired volume with the greatest care, pondering each text, but I could not find in it the least mention of infant baptism. When I had discovered this, I spoke of it to a clergyman, and after much discussion forced him to confess that the usage of the Church had no foundation in Scripture. But as I did not wish to repose too much confidence in my own judgment, I consulted the Fathers upon the point. They taught that it was administered in order to efface original sin. When I compared this opinion with the Gospel, I saw that it denied the efficacy of the blood of Christ, who has cleansed us by his death. I then asked Luther to explain the practice to me. He said that infants were baptized in order to procure faith for them. This did appear to me to be based upon the Gospel. Bucer pretended that it was the first act of the Church's superintendence of and care for them, an opinion equally without foundation. Bullinger appealed to circumcision, and confessed to me that there was nothing to authorise the practice in the New Testament. I thus found that the doctors knew nothing about it, that each of them had his own opinion on the matter, and I was confirmed in my convictions that God had not ordained infant baptism.’

“Menno still continued to discharge the functions of the priesthood in the Papal Church, though he often taxed himself with base hypocrisy for doing so. He now was brought into contact with the followers of Carlstadt and John of Leyden. The similarity of their doctrines to those at which he had arrived, startled him, but he was shocked at their excesses. In a private interview, and subsequently in a public controversy, he endeavoured to confute them, but failed. As he defended the principles of Catholicism he came to be regarded as their staunch advocate, and the ability he displayed attracted much attention. But he sighed and wept in secret: on the one hand he had lost his faith in the doctrine of the Papacy, on the other he saw himself on the brink of a boundless ocean of conflicting opinions and tempestuous controversies.

“Persecution had now set in against the Anabaptists. They were proscribed, tortured, killed without mercy. At length they took up arms in their own defence. But overwhelmed by the troops of Charles V., they were put to the sword. Their lamentable end and the courage they displayed in braving death for their faith, forcibly struck Menno. ‘Their calmness in death,’ he says, ‘much impressed me. I saw them lay down their property and their lives in defence of what I deemed error, whilst I, who agreed with them in so many respects, who felt as they did respecting the abominations of the great apostacy, not only kept aloof from danger, but abandoned myself to indulgence and shunned the cross.’ He speedily threw off his disguise and spoke openly against war, the mass, infant baptism, transubstantiation, the ecclesiastical hierarchy, and confession. The storm soon burst upon him, the clergy denounced and excommunicated him, and invoked against him the aid of the secular power. They wished the Dissenter to be arrested that they might convince him by the logic of torture and the forcible arguments of the hangman. He took to flight and began a course of life full of suffering, of grief, of misery, such as is the lot of almost all reformers.

A price was set on his head. It is even alleged that murderers and other criminals were liberated from gaols and galleys that they might help to hunt him down. Men were forbidden, on pain of death, to receive him. An inhabitant of Harlingen, having set at nought this decree, perished at the stake. An immense number of his disciples were burnt alive. He himself escaped with difficulty, and at length found an asylum at Wisman. There, influenced by the Christian conviction that we must openly declare our faith, he again began to propagate his opinions. The general assembly of the French Church, in 1765, declared that 'The truth can only be dishonoured by being concealed; not to proclaim it is to betray it; it allows of no truce or compromise.' This the noble Nonconformist did, but he only kindled against himself the most violent hostility. He had again to fly from his relentless enemies, and with his wife and children to seek a refuge elsewhere. Amidst these perils and sufferings he writes: 'The Saviour who has ransomed us with his blood, and who notwithstanding my insufficiency has committed this work to me, knows well that I seek neither wealth nor honour nor ease, but only the glory of God and the salvation of souls; that for this cause I have suffered for the last eighteen years the most terrible anguish, poverty, and persecution, with my poor wife, now very feeble, and with my little children. Daily has my life been in peril. Whilst my enemies, the priests, sleep in beds soft and warm, we must hide in lonely ruins. Whilst they dance and sing at baptisms and weddings, we must keep ceaseless watch against our pursuers, and couch and hide like wild beasts. They are called doctors, masters, apostles; we are branded as devils, schismatics, and the brood of hell. In a word, whilst they live in luxury, and receive large incomes, we have for our reward hunger, affliction, infamy, and death. It is amidst troubles such as these that I, poor wretch, have endeavoured to uphold the cause of Christ, and *by his help and grace I trust still to uphold it so long as I shall still inhabit this "earthly tabernacle."*'

"Whilst seeking a place of refuge Menno heard that the Lord of Fresenbourg, in Holstein, had afforded an asylum to Mennonites on his domain. This nobleman, during the war in Holland, had witnessed the massacre of the Anabaptists, and secretly blamed the cruelty with which they were treated. Thither Menno turned his steps. He was cordially welcomed, and at last tasted the repose after which his heart had long sighed. His wife and children could breathe freely beneath a sky, more inclement than that of their native province, but where intolerance did not unchain her tempests, and where they did not hear the roar of her fires. Here they settled, and were disturbed no more. Their noble entertainer protected them against their enemies, even against the King of Denmark himself. He did more. He allowed them to publish their doctrines, to refute their opponents, and to silence their calumniators. This was a great boon. Charity, tranquillity, and kindness of heart possess a magnetic power. Men, almost always suffering from vexation and agitation, cannot long withhold their admiration for those who are calm, kind, and forgiving. By 'the power of gentleness,' the Anabaptists subdued all their enemies except the most bigoted. A neighbouring nobleman was unfortunately among the number of these. He pounced upon the printer of the Mennonites, carried him off and threw him into gaol. But the Lord of Fresenbourg hearing of this, and finding that the aggressor was just setting out on a journey, formed an ambuscade on the road, and seized and imprisoned him in his turn. In order to obtain his liberty he was under the necessity of ordering the release of the printer. For the energetic protection thus afforded them the

Mennonites only paid to their defender a thaler a year for each family. They flocked hither from all parts of Germany. By their industry, agricultural skill, temperate habits, and lucrative trades, they conferred even greater benefits than they received. Surrounded by this colony of disciples, Menno expired, in the sixty-second year of his age."

Our readers will doubtless be interested in the following estimate of our prospects as a denomination, with which M. Michiels closes his very interesting volume. He speaks first of the peace principles held by our Mennonite brethren, and then of the doctrine of baptism which we hold in common.

"Their opinion on war will sooner or later prevail everywhere. It is impossible to believe that men will continue for ever to kill one another, and boast of doing it. Laws are enacted prohibiting murder among fellow-citizens. A man is punished if he kill even his deadliest foe. Some day a similar law will prevail among princes; an international code will be established to regulate international differences. The nation which refuses to submit to its decision would be crushed by an irresistible force. Already, if Europe wished it, no state would dare to draw the sword without the consent of the other states. The bravest nation on earth would be powerless to contend against the opposition of a whole continent. But other truths must be received, and other questions settled, before we reach this point. As for the religious opinions of the Anabaptists, they have made immense progress during the last few years. In Paris alone there are now 3,000 Mennonites. In England their principles have gained millions of adherents. In the United States they form a majority of the population. On both sides of the Atlantic they call themselves Baptists, their doctrine on this point having in their estimation a supreme importance. The day seems to be not very remote when the whole Anglo-Saxon race will profess their doctrines. The Presbyterian church has for a long time been tending in this direction."

In those statements there is some exaggeration, but substantial truth. That our doctrines will ultimately prevail we firmly believe. Our only doubt is, whether they have made so great a progress, and are so near their final triumph, as the vivacious Frenchman supposes. We wish we could think so.

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### THE BAPTISTS IN RADNORSHIRE.

THE names of those faithful ones who have used their time, their talents, and their energies to promote the glory of God in the salvation of man, should not be allowed to fall into oblivion. They have an honourable place in the records of heaven; and if the admirers of poets, statesmen, and warriors, erect monuments to preserve their fame, surely the Christian Church should preserve a record of the names of her most faithful and devoted ministers. The principality of Wales has been highly favoured with many of such devoted servants of Christ.

It seems that the Gospel was preached in Radnorshire by our denomination about the year 1630; and in 1640 there was an evangelical and powerful ministry extending over most of the county, and many sinners were converted to God. The pious and zealous Walter Cradock, and Vavasor Powell, were going about preaching Christ throughout Wales; and their ministry was made instrumental to the conversion of many. For a time they were widely scattered, and not formed into churches. Baptists and Presbyterians generally communed together. One John Weaver, ejected from the Established Church, ministered to the Christian converts at Radnor, from the year 1653 to the year 1660, and for two years afterwards at Knill, near Presteign. In farmhouses at Walton, Glascomb, Cwm Llandewi, and often in the open air in some solitary nook or lonely moor, their meetings were held, in order to avoid their enemies. The Baptists in Radnorshire endured severe persecutions at various periods. In Glascomb the authorities refused them permission to bury their dead. One John Lewis, a person of some property, who lived there, gave them a grave-

yard. His son, Thomas Lewis, had a good education, was converted to God, became a Baptist minister, and administered the ordinances much as we do at the present day. He was an eminent and faithful minister, who held fast to his principles through much cruel persecution. He died in the year 1735. In New Radnor there was a house leased for a thousand years for the use of the Baptist denomination; but the Baptist interest, after it had existed there for one hundred and twenty years, declined, and at last became altogether extinct about the year 1771.

In Llandewi Ystradeny, meeting at a place called Cwm, there was a Baptist church formed about the year 1647; the first in the county, except that at Glascomb, and second to few in Wales. Persecution forced many useful members of this church to emigrate to America, especially to the state of Pennsylvania, where they became instrumental in planting and forming new churches, and greatly extending the Redeemer's cause. Emigrants from Radnorshire planted the first Baptist church in that state, about the year 1687.

The members of the church at Cwm Llandewi were widely scattered over the upper parts of Radnorshire; they had two preaching stations, which afterwards became localities of Baptist chapels, in which Baptist churches have been formed. The Rock, about two miles to the west of Penybont, was a dwelling-house, with two acres of land adjoining it. Stephen Price purchased both, and gave them for the use of the church. In that house, meetings were held; and there the Rock Chapel was built, in which the church originally at Cwm now worships. One of the members of the Cwm, Roger Walker, lived on his own farm, the Dolau, in Nantmel, licensed his dwelling-house for preaching, and became an eminent and successful minister. His son, Richard Walker, gave land near his house for building a chapel, and bore most of the expenses of erecting it; and thus, through the instrumentality of these good men, the Dolau church was formed. The family of the Walkers still live at the Dolau farm, and are now, as they have always been from the beginning, zealous supporters to the cause of the blessed Redeemer in this place. The church of the Cwm was favoured with eminent ministers, who, amidst extreme trials, stood firm to their principles. Hugh Evans, the first pastor of this church, took its charge about the year 1647, and presided over it for nearly ten years. Henry Gregory, a very useful and faithful minister, succeeded Hugh Evans, and was minister of this church for forty years. He held a farm, and through the whole period of his pastorate persecution more or less prevailed. Owing to this, several of his beloved children emigrated to America. His property was often confiscated. On one occasion, two persons took away all his cattle, except one cow, driving them away with needless violence through a river near his house. It is remarkable that one of those men was afterwards drowned in the very place through which he had driven the cattle, and the other shortly after came to a miserable end. Another persecutor of this good man died like Herod—eaten of worms. The only cow left was afterwards taken off when Mr. Gregory was from home. On his return his wife grievously wept, and said, "They have taken away our only cow." The good man meekly replied, "Do not vex; Providence will devise some way for us to have a cow again."

Nathan Davies succeeded Henry Gregory, and was a minister of this church for about twenty-six years. In his early days he was very thoughtless. His father, Francis Davies, was a pious man, who assisted Mr. Gregory in the ministry, and left no means untried to reform his son; but all warnings, exhortations, and entreaties produced no effect. The old man, who had many children, when on his dying bed, after the manner of old Jacob, called all his family together and gave to each of them, except Nathan, his blessing and some solemn advice for their future life. Nathan, being thus left without any charge, was greatly affected. The silence of his father on his dying bed produced more effect upon him than all his instructions. He was moved into a flood of tears. Seeking a new friend he found the best Friend of all, the Lord Jesus Christ. He was a man of good mental abilities, well educated, and after his conversion became an excellent minister and faithful successor of Henry Gregory. He was commonly one of the ministers who preached at the Welsh Associations.

Roger Walker succeeded Nathan Davies to the pastorate of Cwm and its branches. He was a native of England, and was educated for the Established Church; but, like Moses, and many in those days through England and Wales, he preferred to take his lot with the afflicted Dissenters rather than to enjoy the rich livings of the Establishment with an accusing conscience; and for this choice he had to leave all. Coming to Wales, he purchased the Dolau farm, and became a member and finally a useful minister of the Cwm church. Though an Englishman he learnt the Welsh language, and preached both in English and Welsh.

Owing to the want of ministers capable of preaching in both languages, after the death of R. Walker the church at the Rock fell in a low state; but the portion which met at Dolau preferred the Welsh, and they gave a call to David Evans, a young man from Cilvowir, and this branch was preserved in a more flourishing condition. He settled at Dolau in the year 1771, but seldom visited the English branches because he was not accustomed to public speaking in their language. His son, David Evans, became minister of Dolau in the year 1798. He could preach well in both English and Welsh. He went forth full of fervour and holy unction, and his ministry was full of peculiar attraction, and attended with considerable success. He became instrumental not only in reviving the cause at Rock and in Llandewi, but also of introducing the Gospel to many new localities, such as Bleddfa, Pilleth, Presteign, and Kington in Herefordshire. Under his ministry multitudes were brought to God, and some of them persons of respectability and influence. When the ordinance of the Lord's Supper was administered at Rock, the converts and others flocked in troops from various parts to that sanctuary, and often found it to be, indeed, no other than the house of God and the gate of heaven. There the pilgrims, scores of times, enjoyed sweet refreshment. Mr. Evans continued a minister of the church for thirty years. Death removed him in the midst of his usefulness. After his death, Rock and Dolau became separate churches. In closing, we may just state, that there are now no less than sixteen Baptist chapels in the small county of Radnor. In the course of the last year there were hundreds in this county baptized on the profession of their faith—one hundred and eight were added by baptism to the Baptist church at Presteign only. May the doctrine of the Cross gain its triumphs till the whole population of the county are brought to Christ.

DAVID DAVIES.

*Dolau.*

## CHINA.

### A SONG BY ONE IN THE FIELD.

CHINA shall yet the Saviour own,  
And joy in sovereign grace,  
And every idol from its throne  
Shall fall before his face.

China shall yet his praises sing,  
And bow in earnest prayer,  
While from the Lord, the living spring,  
Shall blessings flow e'en there.

China, though dark and sunk in sin,  
And hardened in its guilt,  
Shall yet be perfect, pure, and clean,  
For Jesus' blood was spilt.

*Shanghai.*

China shall yet a jewel be  
In the Redeemer's crown,  
And *then* shall men its lustre see,  
A jewel of renown.

To China, then, ye saints below,  
Direct your earnest gaze,  
And let your prayer be, "Lord, bestow  
On China saving grace."

Oh, then to China, brethren, send  
The heralds of the Lord,  
That soon the reign of sin may end,  
And China love his word.

C. J. HALL.

## Rebivctos.

*Two Charges: one to the People, and one to the Clergy, delivered at the Wesleyan Conference held in London, July, 1860.* By the Rev. S. D. WADDY. 6d. Hamilton, Adams, & Co.

THE two charges delivered by Mr. Waddy at the last Wesleyan Conference, attracted much attention at the time, and elicited much adverse criticism. The censures with which he was visited, arose, in part, from incorrect reports of his actual statements. He has, therefore, adopted the wise course of publishing the addresses in question in a cheap form, so as not to be held responsible for expressions which do not render correctly his views and principles. As the position and tendencies of the Wesleyan body are matters of some importance in the present state of ecclesiastical parties, we think that our readers will be glad to learn what so prominent a member of that body has to say respecting them.

The first point which strikes us is Mr. Waddy's steadfast assertion that "Methodism is a true Church." He admits that this was not the idea of its founder. Wesley's strong and ardent attachment to the Church of England made him deprecate the idea of separation, and very unwillingly, and one by one, as absolute necessity forced them upon him, did he adopt those measures which appeared to tend towards the founding of a distinct denomination. His feeling was largely shared in by his followers; and even down to the present time they have shrunk from calling themselves a Church, preferring the name "a Society," leaving it an open question whether they were a distinct Church or not. The same feeling appears in their repudiation of the epithets, Dissenter and Nonconformist. They would not recognise their severance from the Establishment, and preferred to hold a position like that of the bat in the natural creation—too much like a bird to be classed with animals, and too much like an animal to be classed with birds. They seemed, moreover, insensible to the fact, that by refusing to be considered as a Nonconforming church, they exposed themselves to the charge of being a schismatical community. We are glad to find, however, that gathering boldness and wisdom, so influential and so conservative a member of Conference as Mr. Waddy sets out with the statement that "the history of above a century has now proved beyond doubt that it was the intentions of God to raise up A DISTINCT Church by the agency of Wesley." This is a conclusion which, once reached, cannot be final, but must lead to steps yet more in advance.

He proceeds to argue this question on the following grounds:—"In order to show you that Methodism is a true Church, I shall prove that we have a scriptural creed, a godly discipline; that we have the sacraments duly administered, and the Gospel faithfully preached by a valid ministry; and that our means of grace are sanctioned by Scripture, and blessed by God to the edification of his saints." Upon some of these points he takes up and defends positions as antagonistic to the Episcopalian theory as any which we could adopt. It is remarkable, however, that the question of an Establishment never once occurs; the voluntary maintenance of the ministry by the people is everywhere assumed, its "theory" is pronounced to be "excellent," and a legal provision is not even alluded to. The following passage on the subject of ministerial appointment will raise a smile.

"This scriptural mode of appointment (by the clergy in conference) is equally removed from individual patronage under which presentations to the cure of souls are sure to become more

property, and to be advertised, bequeathed, sold by auction, as it is this day :—a system which has no warrant in Scripture, and which no man pretends to trace beyond the period of the general corruption of Christianity ;—and also from the Dissenting practice of popular election, the evils of which are scarcely, if at all, less than those of individual patronage. The people are in many instances the worst judges of the sort of ministry which is best suited to their present state. No man should fear to do his duty lest he should be dismissed by his turbulent congregation ; nor should he be permitted to retain his position after he has become useless and objectionable. Our church is the only one in which the true scriptural principle of the appointment of the ministers by the body of ministers is fully recognised and acted upon”!

We turned with especial interest to Mr. Waddy's statements on the doctrine of Baptism, and we were not disappointed. Few more interesting books could be compiled than one which should consist simply of extracts from the writings of Pædobaptist writers. Like the armed men of Cadmus in the old classical legend, they destroy one. The ex-president of Conference has two passages on the subject. We quote them in *extenso*.

“Baptism is the initiatory sacrament, the formal symbol of our entrance into covenant with God. It was instituted by Christ, who alone has power to institute a proper sacrament, an outward and visible sign of an inward and spiritual grace, perpetually obligatory on all Christians, instituted in the stead of circumcision ; for, as that was a sign and seal of God's covenant, so is this.

“The outward and visible sign in baptism is the application of water ‘in the name of the Father, and of the Son, and of the Holy Ghost.’ The inward and spiritual grace signified by baptism is our being cleansed from sin, and becoming new creatures in Christ Jesus. The *actual* privileges of baptized persons are these : they are made members of the visible Church of Christ ; their gracious relation to him as the Second Adam, and as the Mediator of the New Covenant, is solemnly ratified by Divine appointment ; and they are thereby recognised as having a claim to all those spiritual blessings of which they are the proper subjects. (P. 7.)

“The solemnity and importance of this sacrament should at all times be insisted on, especially since the Act for Registration of Births has divested it of all civil and political importance, and taken away an inducement to its observance which formerly brought to this sacrament those who were not influenced by any higher motive.

“The decrease of baptisms in some of our congregations shows a lamentable forgetfulness of the *religious* character of this solemn rite. The parents should present themselves and their child, to claim and unite with the prayers of the Church ; who would sympathise with them in their joy, and receive this lamb into the flock of Christ. They should thus publicly and devoutly take upon themselves the vows and responsibilities of their new relation, as the guardians and trainers of an infant member of the Church of Christ. Instead of this, you send the nurse out with the child to some neighbouring curate ; or take advantage of a slight indisposition to have the child baptized in private. And, in either case, the interesting and responsible relation between your child and the Church, as represented by the minister, is either not established or not recognised. The tendency of extreme opinions is to beget their opposites ; and one great evil of the Tractarian doctrine of baptismal regeneration is, that its monstrous and obvious absurdity has driven men to an unscripturally low estimate of the solemn obligations and spiritual advantages of infant baptism. We would not confuse the great and simple notion, that preparation for heaven implies, in the case of every one who attains to years of responsibility, individual conversion ; and that conversion implies such a repentance toward God, and such a faith toward our Lord Jesus Christ, as a mere infant is incapable of. But still, we believe in the entail of godliness, that the seed of the righteous shall be blessed ; that the promise is unto you and your children ; and that by a prayerful and faithful observance of this rite, and a diligent attention to the consequent obligations and duties, you may effectually contribute to your children's salvation ; not by superseding the necessity of conversion, but by securing for them those providential and gracious influences which shall lead to that great change.” (P. 12.)

Is Mr. Waddy prepared to accept his own statement that baptized persons are “actually” “made members of the visible Church of Christ ?” Does he, indeed, admit the monstrous theory of infant membership ? How does he re-

concile this broad statement in the first extract with the dilution and virtual abandonment of it at the end of the second? Yet further: What does he mean by the "entail of godliness" in this connection? What, too, by saying that Christian parents bringing their children to baptism "secure for them those providential and gracious influences which shall lead to that great change" of conversion? Mr. Waddy is too firmly grounded in evangelical doctrine to believe his own words here. Our readers will not fail to remark, moreover, that infant baptism among the Wesleyans, as everywhere else, is on the decline. In every Pædobaptist communion the same complaint is rife. Its advocates have nearly the same difficulty in convincing their own adherents which they have in confuting us.

In Mr. Waddy's remark on marriage we fully concur. He justly complains of the inconsistency of those members of their body who forsake their own minister in the celebration of this rite. We commend his words to the attention of our readers.

"As the *civil* guarantees are equal in all cases, the only ground of preference for being married in the churches of the Establishment must be *religious*. This is a direct acknowledgment of the inferiority of your own clergy; and they are compelled either to absent themselves from such marriages of their members, and thus lose an important opportunity of identifying their ministrations with the most interesting circumstances of personal history, and of hallowing such occasions by suitable religious exercises; or they must attend the ceremony in a subordinate character, and be made painfully to feel that they are there with their ministerial *status* unrecognised and superseded."

We had marked many other passages for quotation but our space is exhausted. We must, therefore, confine ourselves to one more extract, in which Mr. Waddy justly and severely reprehends those ministers and members of their body who have seceded to the Established Church, allured by the hope of wealth or improved social status.

"It is scarcely possible to speak too strongly in reprehension of those who, intrusted as you will be with the care and leading of the flock, set them the example of base desertion, either to escape the reproach and persecution of Methodism, or to get into a more wealthy and what they think a more respectable position. They are often disappointed in both these expectations, always in the latter; for no position which can ever be occupied by one who has thus betrayed his trust, will make him respectable. We look upon him with pity as a bird that has wandered from his nest; and the party that receives and caresses him, ever regards with suspicion, and in heart despises, the man who has once broken the vows and deserted the religion of his intelligent and conscientious choice; while he, in submitting to a second ordination, disparages the validity of the first, and alleges that all his previous ministerial acts were no better than the mere nimicries of sacred duties by a presumptuous and unauthorised intruder. Abide in the calling in which you are called; meet the labours and difficulties of your arduous but honourable position with a bold and cheerful heart; consider yourselves committed to Methodism for life, and let no second or alternative thought dwell for a moment in your minds. The 'double-minded man is unstable in all his ways.' If you diligently and faithfully improve your opportunities, and work this great system to which you are now so solemnly pledged, you may personally attain all the heights of holiness, live in the enjoyment of a rich and constant communion with God; you may be instrumental in bringing many souls to Christ, and doing more good than you could do in any other church in Christendom; and if faithful to your high vocation, true to God and to yourselves, you will doubtless return with joy, bringing your sheaves with you, and hear the Great Master say, 'Well done, good and faithful servants: ye have been faithful over a few things, I will make you rulers over many things: enter ye into the joy of your Lord.'"

The extracts we have given are somewhat long, but, for various reasons they will repay perusal, as indeed will the whole pamphlet. Mr. Waddy, like every other Wesleyan we have ever met, seems to us to have formed a very

exaggerated estimate of the value of Methodism, and identifies it far too closely with primitive and scriptural Christianity. This often leads him into language respecting other communions which savours of arrogance. But we submit to our readers whether we, as a denomination, have not fallen into the other extreme. We hold our principles with too feeble a grasp and are sadly wanting in knowledge of, and faith in them. We may surely learn a lesson from our Wesleyan brethren in this matter.

*Expositions of the Cartoons of Raphael.* By R. H. SMITH, Jun. Illustrated by Photography by Negretti and Zambra. Nisbet & Co.

A GREAT critic has said that "Michael Angelo was the artist of the Old Testament—Raphael of the New." In this estimate we are disposed to agree, in spite of Mr. Ruskin's protests to the contrary. We are not indeed insensible to the amount of artistic and theological truth contained in Mr. Ruskin's denunciation of these very Cartoons. If the author of "*Modern Painters*," had written nothing else but his analysis of the "Charge to Peter," he would have gone far to make good his claim to be one of the first art-critics and word-painters of the day. We regret that our space will not permit us to quote this eloquent passage. We hope that the triumvirate who are about to administer the affairs of the Magazine will some day find a vacant page for it. He says of the cartoons:—

"They were, in the strictest sense of the word, 'compositions'—cold arrangements of propriety and agreeableness, according to academical formulas; the painter never in any case making the slightest effort to conceive the thing as it really must have happened, but only to gather together graceful lines and beautiful faces in such compliance with common-place ideas of the subject as might obtain for the whole an 'epic unity,' or some such other form of scholastic perfectness."

Let it be admitted that Mr. Ruskin here hits the capital defect in the compositions of Raphael, and the other great Italian painters—their utter neglect of, and indifference to, historic accuracy; but he does not justify the charge of "infinite monstrosity and hypocrisy" which he brings against them. What surpassing excellencies of other kinds do these Cartoons display. What profound thought, what balanced beauty, what infinite variety, what a fullness of life have we in "Paul preaching at Athens!" What action, what a surging to and fro of tumultuous passion, what exquisite art in the whole grouping of the "Sacrifice at Lystra!" Were the judgments of God ever depicted with more terrible and impressive truthfulness and power than in the "Death of Ananias" or the "Blindness of Elymas?" But we must not be led aside into a disquisition on the merits and demerits of the Cartoons when we have only to do with this volume of exposition and illustration. The photographs are excellent, but their excellence, like that of the originals, only comes out as the reward of study. At first sight they look dim and obscure, but a more attentive examination reveals beauties in them which previously lay concealed. They need a good light and powerful eye-glass to be seen to advantage. We are constrained to admit, that, with these accessories, we, though admiring students of the Cartoons for years, have discovered points of meaning and of beauty in the photographs which had escaped us in the originals. The expositions, which, if we mistake not, appeared originally in the "*Christian Spectator*," are suggestive and good, though too indiscriminately eulogistic. It would have been better to have admitted that the boats in the "*Miraculous Draught of Fishes*" are too small, and that the introduction of huge keys into the charge to Peter was a mistake. But enthusiastic admiration of his subject on the part of an expositor is a fault which we can readily pardon. The spirit in which the analyses are written is admirable. The reader will constantly find light thrown not only on the Cartoon but on the passage of Scripture to the illustration of which it is devoted. The volume is got up with

exquisite taste. The tinted paper, with its soft, creamy glaze, and the clear, beautiful type, render this one of the most attractive gift-books which can be desired for the approaching festive season.

*The Leisure Hour. The Sunday at Home.* Religious Tract Society.

WE have much pleasure in again bearing our testimony to the great and increasing excellence of the periodicals published by the Religious Tract Society. Both the "Leisure Hour" and the "Sunday at Home" are good—the "Leisure Hour" pre-eminently so. It affords an admirable response to Dr. Arnold's wish, "I never wanted articles on religious subjects half so much as articles on common subjects written with a decidedly Christian tone." Many of the publications of the Society have possessed only the negative merit of being harmless. Pious platitudes and religious commonplaces, from which no one could either dissent or profit, have often formed the mild pabulum, the arrow-root and semolina, with which it has supplied the readers of its publications. A feeling even of aversion or indignation, a sensation of any kind, would have been welcomed as an agreeable change to these tasteless and absolutely unobjectionable insipidities. The Society has of late given to its editors, and writers, and readers, more healthy liberty, and released them from trammels and restraints fit only for the nursery. The "Leisure Hour" has always displayed great freedom and variety, both of subject and of treatment. The volume before us leaves nothing to be desired. Amongst the almost innumerable weekly (sometimes weakly) periodicals now issuing from the press, there is not one more interesting than this; and it has the additional merit of being pervaded throughout by a high tone of morality and religion. In looking through the numbers which make up the volume for 1860, we were especially struck by the great tact and readiness with which the current events of the day are laid hold of at the moment of their occurrence. Sir John Lawrence had scarcely landed in England when an admirable full-length portrait and memoir appeared. In the very height of the dispute with the American government about Vancouver's Island, a history of the colony, discussing the precise point in dispute, and two capital maps appeared. A noble portrait of Lord Macaulay followed speedily upon his lamented decease. The recent war of liberation in Italy was *rather too* ticklish a subject; but a portrait of Garibaldi, a map of Sicily, and sketches of Sicilian character were given. The "Sunday at Home," though very good in its way, is inferior to the "Leisure Hour." We are quite aware of the difficulty of giving equal spirit, vigour, and variety to a periodical designed for Sunday reading, and which must, therefore, be decidedly religious. The editor may very probably have done all that could be done in this direction for such a publication. We would suggest, however, that the sermons would be all the better for a little more bone and sinew; and that the articles on Old Testament biographies would be improved by compression.

## Brief Notices.

*Ter-centenary of the Scottish Reformation, as commemorated at Edinburgh, August, 1860.* Edited by the Rev. J. A. WYLLIE, LL.D. J. Maclaren. Hamilton, Adams & Co.—We do not wonder at the enthusiasm which our brethren north of the Tweed display in speaking of their great Reformation. In no other part of Europe was the movement so entirely national. It did not originate with an individual who had to fight the battle almost single-handed as in Germany; nor with a selfish and worldly court, as in England. It was the act of the people. The whole nation, with a few base and dishonourable exceptions, rose up as one man against the abominations of Rome. Knox was not so much the leader as the embodiment of the national will. The interesting volume before us consists of a well-digested report of the pro-

ceedings of the recent meetings at Edinburgh. It contains sermons by Drs. Guthrie and Smington, an introduction by Dr. Begg, fifteen papers by eminent ministers of different denominations on subjects connected with the Reformation, and the speeches delivered at the various meetings held on the occasion. The papers were necessarily short—too short to enter fully into the subjects of which they treat; many of them, however, will be read with interest and profit. Taken together they give a valuable summary of the great principles involved in the Scottish Reformation, and the historical events by which it was accomplished. We the more cordially recommend the volume to our English readers because that eventful history is less known among us than it deserves to be.

*The Scottish Evangelist: The Life and Labours of the Rev. James Blair, of the Bridge of Allan.* George Gallie. Heaton and Son.—The name of Mr. Blair will be known to most of our readers as that of a devoted Baptist minister in Scotland. This memoir of his life and labours will confirm the most favourable impression which they may have formed of him. He was emphatically “in labours more abundant.” Few persons can have displayed more activity in the work of an itinerant. His zeal appears to have been guided and tempered with discretion, and his success was proportionately great. Preaching was a passion with him. He was instant in season and out of season. It is a narrative well fitted to humble and stimulate the laggards in the Master’s vineyard.

*The Story of my Mission in South Eastern Africa. Illustrated with a Map and Engravings.* By W. SHAW, (late Wesleyan General Superintendent in that Country.) Hamilton, Adams, & Co.—Mr. Shaw was sent out to Algoa Bay, in the year 1820, as a Wesleyan missionary, and, with occasional cessations of labour, has remained there till recently. He has thus been personally acquainted with our colonies in South-Eastern Africa, from their first small beginning to their present condition of importance and prosperity. The narrative of his work contains nothing very striking or important. He was a laborious, judicious, and devoted missionary, who deserved and enjoyed the confidence of his brethren and the respect of all. The chief value of the book consists in its descriptions of the various Kaffir tribes with whom the writer was brought into contact. The information given concerning them is ample, and, we should judge, trustworthy. He writes with evident impartiality, and a thorough knowledge of the facts. There are one or two curious allusions to the

working of State grants in aid of religion, which we commend to the notice of the Liberation Society.

*Notes intended for an Exposition of the Epistle to the Hebrews.* By the late JAMES A. HALDANE. Nisbet & Co. Hamilton, Adams, & Co.—We have somewhere met with the remark, that the best commentary on the Old Testament is the Epistles to the Romans and the Hebrews—the one expounding the moral and the other the ceremonial law. Any fresh light, therefore, which can be thrown on either of these parts of the inspired volume serves a twofold purpose, illustrating at once Apostolic and Mosiac scripture. The notes before us are far too fragmentary and elementary to contribute anything of much value to the exegesis of this most important Epistle. It is good as far as it goes; the exposition is always sound and sensible; the train of thought is traced out with clearness and general accuracy; the devotional remarks are excellent. But from its crudeness and incompleteness it is not altogether satisfactory, and strikes us as being deficient both in depth and breadth.

*Gideon, the son of Joash.* By the Rev. W. W. DUNCAN, M.A. Maclaren. Hamilton, Adams, & Co.—The heroic son of Joash has hardly received the attention from expositors which his character has deserved. Few among the patriot warriors of Israel rise into a more commanding height than he. We question whether military records commemorate an exploit more ingenious in contrivance, or more daring in execution, than his night attack on the Midianitish camp. One can conceive the terror of the Midianites, at being aroused from their slumbers by the sudden glare of three hundred torches, and the shout ringing in the very midst of their sleeping hosts—“The sword of the Lord and of Gideon.” We do not wonder that this should have become the rallying cry of our Puritan forefathers. Mr. Duncan has written a very admirable little book on this stirring theme, which we cordially recommend. It is illustrated with ample learning, and displays a vigorous grasp of the subject, and a deep sympathy with its hero.

*Plain Words for the Sick and Aged; being Nos. 49-72 of Plain Tracts in large type. Third Series.* Wertheim & Co.—We are glad to find that many of our readers have felt indebted to us for introducing to their notice the two former series of these tracts. For lending to the ignorant, the aged, and the dim-sighted, they are invaluable. The type is so large and clear, the words are so plain and simple, that all except the most illiterate can read with ease the vital truths

here expounded. We hope that the present series will have as large a sale as those previously issued.

*The Pioneer of Progress: the Prize Essay on the Early Closing Movement, Saturday Half-Holiday, and Early Payment of Wages.* By JOHN DENNIS. Hamilton, Adams, & Co.—Notwithstanding an offensively pretentious title, this is a very sober and sensible book. The various topics are discussed in a temperate manner, the arguments used are convincing, the principles inculcated good. We desire to call the attention of employers to that part of the book which refers to the early payment of wages. How can masters blame their men for Sunday trading, when they do not receive their pay till late on Saturday night? We have known many large establishments in which the pay night has been changed from Saturday to Friday with the best results.

*Statement of Principles.* By G. B. JOHNSON. Ward & Co.—A most admirable manual of our ecclesiastical principles. In the compass of 24 pages, we have a succinct yet sufficient statement of our distinctive theology and church polity, with a list of proof texts for each point, arranged in order. Mr. Johnson, as a Pædobaptist, of course writes weakly and inconclusively on the page he devotes to the ordinance of Baptism. Every other part of the book has our most hearty commendation.

*The Church at Home: A Pastor's Plea for Family Religion.* By SAMUEL CLARKSON. Ward & Co.—It would be difficult to exaggerate the importance of the subject treated in this little book. Family religion is at once the root and the support of public and private morality. Religion in the Church, virtue in the State, cannot long survive religion in the family. We are glad to commend to our readers an excellent treatise on this important topic. Mr. Clarkson has never appeared in print without doing himself credit. This production of his pen is deserving of high praise. Clear, vigorous, concise, and earnest, it is all that such a book should be.

*Glimpses beyond Home.* Wertheim, Macintosh, and Hunt.—A series of interesting

sketches of the manners and customs of foreign nations. We think it was old Knolles who said of the Turks, "They have no manners, and as for their customs they are abominable." The compiler of this little book has concealed or softened down whatever might be offensive or "abominable," and produced a volume for the young of much interest and value.

*The Marsdens; or, Struggles in Life.* By G. E. SARGENT. H. J. Tressider. A pretty good tale, with a very good moral, but injured by a frequent imitation of Mr. Dickens' peculiarities. It requires all Mr. Dickens' genius to render his mannerisms tolerable. In any one else it is simply offensive.

*The Sabbath School Messenger.* Monthly. Price 4d. Tressider. One of the best and cheapest Sunday-school publications we have seen. Each part has one large and several small pictures, with about ten columns of letterpress. We advise our friends the teachers to introduce it to their scholars for the ensuing year.

*Confessions of an Old Smoker.* Elliot Stock. A very earnest and vigorous appeal to all votaries of the pipe, adjuring them to abandon the habit of smoking. The writer adduces his own painful experience in support of his homily. After making allowance for a certain measure of exaggeration, we are bound to say that we think the statements true and the suggestions valuable. We commend it to the consideration of our smoking brethren.

*Baptismal Regeneration. A Sermon* by R. G. MOSES, B.A. The esteemed pastor of the church at Lymington has, by request of his hearers, printed a very able discourse on baptismal regeneration. With great courage he takes as his text the passage most relied upon by the advocates of the doctrine which he opposes, John iii. 5. The sermon is so excellent that we regret that it has no London publisher. It deserves a wide circulation. The only defective passage we have noted is one in which he speaks of "the advocates of infant baptism in the second and third centuries." We have yet to learn that the practice ever existed at the date here implied.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

HAMSTEAD, MIDDLESEX.—The Memorial-stone of the new chapel in this place was laid by Sir Morton Peto, as announced

in our last number. The Revs. Messrs. Graham, Harrison, and Brock took part in the ceremony. A meeting was held in the evening, presided over by Mr. C. E. Mudie, and addressed by the Revs. Newman Hall,

W. Landels, J. Burns, Graham, Birrell, and others.

**SHREWSBURY.**—The Rev. J. Williams, some time ago, engaged a large room at Coleham, near Shrewsbury, which he fitted up for Divine worship. The blessing of God has rested upon the movement, and the first anniversary was held on Oct. 28th, and on the following day, when many neighbouring ministers took part in the proceedings.

**BILSTON.**—The Rev. C. H. Spurgeon preached two sermons in the Wesleyan Chapel, on behalf of Salem Baptist Chapel, of which his brother-in-law is the minister, on Tuesday, November 6th, when the handsome sum of £219 was collected.

**CAMDEN ROAD.**—The sixth anniversary of this place was held on Tuesday, 23rd November, when the Rev. C. H. Spurgeon preached morning and evening. In the afternoon a public meeting was held, in which a large number of ministers and friends took part. The services were resumed on the following Lord's-day, when the Revs. F. Tucker, and Newman Hall preached to large congregations. The reports of the various agencies connected with the place were of the most gratifying character, showing progress in every department.

**EASTCOMBE, STROUD.**—The chapel in this place having been closed for re-building since June, was re-opened on October 14th, by sermons from the Revs. D. Winslow, G. W. Lewis, and J. Penney. The attendance at all the services was large, and the collections good.

**STAFFORD.**—A new chapel in this town was opened on October 21st, by the Rev. C. T. Keen, pastor. Until November, 1857, the Baptists had not so much as a preaching-station in Stafford. At that time a small room was taken, and opened by a few friends. In May, 1858, a church was formed, consisting of ten members. This has since grown to nearly fifty members. The chapel just opened is built in the form of a lecture-hall, so that it may become the school-room of a larger sanctuary; sufficient ground for which has been purchased.

**COATE, OXON.**—On Wednesday, October 24th, anniversary services in this place were held. The Rev. E. Probert preached. Between the services upwards of 200 persons partook of tea, which had been gratuitously provided. The attendance at both services was large and attentive.

**WARMINSTER.**—The Jubilee services were recently held in the chapel here. The Revs. H. Anderson, and James Smith con-

ducted the afternoon service. At the public meeting in the evening, the Rev. D. Maillard, D. Wassell, J. Sprigg, M.A., and G. Howe delivered telling and appropriate addresses. The Rev. Mr. Jones, of Regent's Park College, is now supplying the pulpit.

**BRADING RAILS.**—The jubilee services of this place were held on October 28th and 29th. The Rev. J. B. Burt, the pastor, preached on Sunday; on Monday the Rev. J. H. Cooke, of Southsea, preached, and with D. Martin, R. G. Moses, B.A., and Mr. W. Mursell conducted a public meeting in the evening.

**LIVERPOOL.**—On the 5th of November a tea-meeting was held at the Athenæum, Everton, to celebrate the first anniversary of the opening of that building for public worship. The chair was taken by the Rev. C. M. Birrell, by whose congregation this effort to provide chapel accommodation for that populous and rapidly increasing suburb of Liverpool, was originated. Reports were read of the finances, of the Sunday-school, and of the attendance at public worship, which were every way encouraging. A valuable time-piece was then presented by the congregation to the Rev. F. H. Robarts, the minister, and to Mrs. Robarts, as a testimonial of esteem and affection. Speeches were delivered by the Rev. C. M. Birrell, the Rev. P. B. Glynn, John Cropper, Thos. Urquhart, S. E. Jackson, and J. R. Jeffery, Esq., principally with reference to the erection of a chapel and schools for the district.

#### RECOGNITION AND ORDINATION SERVICES.

**WEM, SHROPSHIRE.**—On Monday, Nov. 11, the Rev. E. Morgan, of Pontypool College, was recognised as pastor of this place. In the morning the Rev. G. Smith commenced the service, and Dr. Thomas preached. In the afternoon the Rev. J. Guest and E. Roberts preached. In the evening a public meeting was held, in which the ministers of the neighbourhood took part. The prospects of the Baptist cause in this place are very cheering and hopeful.

**ALDBOROUGH, SUFFOLK.**—On the 16th instant a meeting was held here to welcome the Rev. T. M. Roberts, of Regent's Park, as pastor. A large number sat down to tea, and in the evening the Rev. P. Jones, T. M. Roberts, W. Brown, — Butcher, and Messrs. B. C. Lincoln and Charles Smith, addressed the assembly.

## PRESENTATION.

BEWICK STREET, NEWCASTLE-ON-TYNE. On the 12th instant the Rev. W. Walters presided at a meeting held in order to present to Mr. H. A. Wilkinson a gold watch and appendages, in grateful recognition of his valuable services as secretary of the church for the last ten years. The condition and prospects of the cause in this place are most encouraging and satisfactory.

## MINISTERIAL CHANGES.

The Rev. T. T. Wilson, formerly of Edinburgh, has received an invitation from the church, March, Cambridgeshire, and has entered upon the pastorate.—The Rev. J. N. Smith, of Albany and Clifton Park, New York, having decided to stay in England, would be glad to supply any vacant church with a view to the pastorate.—Reference is permitted to the Rev. W. T. Henderson, of Banbury.—The Rev. D. M. N. Thompson has resigned the charge of Salthouse Lane Chapel, Hull, and is open to invitation. Address 13, Charles Street, Hull.—The Rev. John Lewis, of Houghton Regis, has accepted the invitation of the church at Zion Chapel, Chatham, and intends (D.V.) to enter on his duties the third Lord's-day in December.—The Rev. J. J. Sheddle, Tetbury, Gloucestershire, has accepted an invitation to Ledbury, Herefordshire, and removed to his new sphere.—The Rev. W. S. Chapman has been compelled, by a series of bronchial attacks, to resign the pastorate of Charlotte Chapel, Edinburgh.—The Rev. J. P. Campbell, of Shipley, has accepted the invitation of the church at Portmahon, Sheffield.—The Rev. C. W. Skemp, of Great Missenden, has accepted an invitation to the pastorate of Eythorne, Kent.—The Rev. Ebenezer Pledge has accepted the invitation of the church, Upton-on-Severn, to become their pastor.—The Rev. Francis Johnstone is about to retire from the pastorate of Blackfriars Street Church, Glasgow, having accepted an invitation to return to his former charge in Edinburgh.—The Rev. D. B. Joseph, of Bootle, near Liverpool, after a pastorate of nearly eleven years, has intimated his intention of resigning his charge at the close of the present year, and is now open to supply any vacant church with a view to the pastorate. Address Rev. D. B. Joseph, Derby Road, Bootle, near Liverpool; or Rev. C. M. Birrell, No. 15, Holland Terrace, Edge Hill, Liverpool.—The Rev. F. Timmis, late of Regent's Park College, London, has accepted the invitation of the church at Olney.

## RECENT DEATHS.

REV. J. JONES, ROCK, RADNORSHIRE.

JAMES JONES was born at Frondre, in the county of Kadnor, in January 1785. His parents were both members at Nantgwynne, and his father a deacon of that church. His parents brought him up in the nurture and admonition of the Lord, and laboured early to impress his mind with the importance of religion. When twenty-one years of age he was baptised. Soon afterwards he married, and took a farm in the neighbourhood, in which he lived for thirty years. His landlord had been a clergyman, but his views changed, and he became a Baptist, and occasionally preached. This good man finding James Jones a person of good character and abilities, encouraged him to exercise his gifts, and he commenced to preach in 1814. He continued for fourteen years an acceptable assistant to the Rev. D. Evans, the beloved pastor of Doran and Rock. At the death of this excellent man, he was invited to become the pastor of Rock and its branches. He accepted the invitation, and in February, 1820, he was publicly recognised as the minister of the church. Many openings were made by Mr. Evans, the predecessor of Mr. Jones, in the lower parts of Radnorshire. Mr. Jones occupied those stations with zeal and fidelity; and in his time churches were formed and chapels built in the following places: 1. Frank's Bridge. 2. Gladestry. 3. Evenjob. 4. Presteigne. Mr. Jones could not regularly minister to all these churches, so far from each other; but it is to be observed that he and his predecessor introduced the Gospel and the Baptist interest into those localities; a work which ultimately led to the establishment of the cause, and the formation of those churches. Mr. Jones preached generally three times every Sunday, and travelled the distance between Rock and Frank's Bridge, some ten or twelve miles, on all sorts of weather, over exposed commons, and through rough and dirty lanes. He also preached in the week at different stations. Finding his farming entangling his mind with worldly anxieties, and producing more sorrow than profit, he gave it up, and the church generously built a cottage for him on the ground adjoining the chapel. There he lived the last years of his life. About three years ago Rock and Frank's Bridge became separate churches owing to Mr. Jones becoming too feeble to minister to both places. He was an ordained minister for thirty-two years, and in the work of his Master for forty-six. He was once a strong and healthy person; but through incessant labours, his health some years since began to give way.

For about twelve months he had become very weak and delicate; but in the midst of all he continued to preach till within five weeks of his death. He had the comfort of seeing the cause in a flourishing state at the time of his going home from his work to his reward. At Nantyvellan, a station belonging to Rock on the 13th of last May, eighteen were baptized. At Rock, the 22nd of April, four were baptized. The prospects of the church are very encouraging; there are thirteen before the church waiting for baptism at the time we write. After a few days of great suffering Mr. Jones departed this life the 18th May, in sweet hope of immortal blessedness. The 27th of the same month his funeral sermon was preached to a crowded congregation by the Rev. D. Davis, Dolan, from Eph. iii. 8, the passage which the deceased had selected for the occasion. If the talents of Mr. Jones were not of the brightest order, or cultivated by an academical training, or aided by the advantages of an extensive and suitable library, his labours were blessed to accomplish much good. He exemplified the power and principles of the Gospel in his character, from the beginning to the end of his religious life, by such a consistency as is seldom witnessed. His instructions in the pulpit had the great advantages of a virtuous and exemplary life to enforce them.

*Dolan.*

D. DAVIES.

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THE REV. JOHN MASON, OF WELLS.

The subject of this brief notice was born in Wells, November 5th, 1795. At a very early age his mind was deeply impressed with the value of the soul, but through the force of temptation those impressions were effaced. He was apprenticed at Castle Cary, and for some time walked in the way of the transgressor; but in the year 1815, the word of the Lord reached his heart. He sought peace but found it not; for he hoped to secure the favour of God by simply abstaining from evil. After some time, the day of Divine light arrived, and he found joy and peace in believing on Jesus.

He now felt it his duty to join a Christian Church; and being led to consider the subject of Baptism, came to the conclusion that believers were the proper and only subjects, and immersion the mode. He went to the pastor of the Independent Church whose ministry he attended—told him his views on baptism, and asked him if he would allow him to commune with

that church after he had carried out his conscientious convictions. This was refused. Our friend was then led to seek communion with a church holding his own views. He, therefore, visited Croscombe, stated his experience, was accepted, and baptized in September, 1817. The refusal to allow him to commune with the Church at Castle Cary made his residence very uncomfortable, and he determined to return to Wells. Though engaged in business, he found time for doing good, and was very often employed in preaching the Gospel in the surrounding villages. In the year 1824, he received an invitation to the pastoral oversight of the church at Croscombe. Soon after this he gave up business, and devoted himself wholly to the work of the ministry. In 1833, he received and accepted an invitation from the church at Philip's Norton. Here, too, he received tokens of the Divine approval, but his labours were speedily brought to an end, owing to alarming attacks in the head, to which more or less through life he was subject. In 1842, he came last to Wells. His health gradually improving, he employed himself in a variety of ways in the service of his Master. At this time there was a heavy debt on the chapel, Mr. Mason determined it should be wiped off; he gave £100 towards it, and collected the rest. Soon after, he opened a room in a destitute part of the city, and for several years preached to the people there; but a church being built in the locality, he transferred his labours to another part of the city, where he continued his exertions until his death.

Our friend's last illness was short, but was long enough for him to testify to God's goodness and the all-sufficiency of Christ. He often said he had no doubts, no fears, that Christ was able and willing to sustain him. His peaceful trust in Christ, those of us who were with him in his last hours will never forget. Shortly before his death he was heard to say, "Come, my Lord." The Lord came, and now his servant, faithful unto death, fell gently asleep in his arms; without a groan, with scarcely a sigh, he died.

Our friend was an earnest, active, devoted Christian. His constant work and greatest pleasure were to point sinners to the Lamb of God who taketh away the sins of the world. He rests from his labours, and his works follow him. He leaves a widow to mourn his loss.

Our friend has shown his attachment to our denominational institutions, by leaving after his wife's decease, a portion of his property to the Baptist Irish Mission.

## Correspondence.

### REGISTRATION OF CHAPELS.— VERY IMPORTANT.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—Will you allow us to call attention to the registration of chapel and preaching stations in the office of the Registrar-General.

The law which was in force till 1852 provided that Dissenters' places of worship should be registered in Bishops' or Archdeacons' Courts, or at General or Quarter Sessions. The present law provides that they shall be registered with the Superintendent Registrar of the district, who will make a return to the Registrar-General: and that at intervals a list shall be published, by authority, of all the places so registered. The last published list (to 31st Dec. 1859) includes only *a few* places of worship of all descriptions belonging to Baptists. As this does not include those registered under the old law, it is of necessity very defective and unsatisfactory. But it is *the only authentic list* to which easy reference can be made for statistical or legislative purposes. Many places have doubtless been registered under the old law; and this is supposed by some to be sufficient. It is sufficient for some purposes, but not for all. The advantages of registering *all* places of worship that are not in the Registrar-General's list may be briefly stated:—

1. To obtain a title to be registered for solemnising marriages.

2. To afford greater protection against disturbance of public worship.

3. To prevent the interference of the Charity Commissioners. If there are endowments or charities connected with a chapel or school, the Charity Commissioners can inquire into and control their management and application, if the place of worship has not been registered with the Registrar-General, *although it has been registered under the old law.*

4. To render the certificates of registration valid evidence of the facts mentioned therein, and receivable by any court without any further proof.

5. To protect our chapels from being alienated at any future period, under the provisions of the "Dissenters' Chapels Bill."

6. To show to what extent Noncon-

formists have made provision for public worship.

7. To certify the extent and position of Nonconformity, and to strengthen our claims to be heard and regarded with reference to all legislative enactments respecting ecclesiastical matters.

In view of the intended, but now happily expunged, provision of the new Census Bill that "the religious profession of every living person" should be ascertained—and of the classification of the population adopted in that bill under the denominations "Church of England, Protestant Dissenters, Roman Catholics, other religious bodies"—and of the significant avowal of the Prime Minister that the returns would be used as "the basis of future legislation,"—in view of all this, it is impossible to tell how soon it may be desirable for us to have a complete authentic list of places of worship to which reference can be made in the House of Commons and elsewhere. Strenuous efforts are being made to detract from the value and amount of Nonconformist activities, to ignore our importance and usefulness, and to prove the inadequacy of Voluntarism, in order that new claims upon the public purse for ecclesiastical purposes may be supported. It is obviously important to oppose these efforts and claims by reference to officially authenticated documents, complete and accurate, which we do not at present possess.

*All preaching rooms in cottages or elsewhere should be registered.* Chapels registered under the old law should be re-registered.

The course to adopt is this:—Apply to the Superintendent Registrar of your district for *two* forms for each place; fill them up alike; return them to him with 2s. 6d. for each place; he will then send them to the Registrar-General's office, and one of them will be returned to you duly endorsed, to be preserved with your chapel documents and title-deeds.

We are, dear Sir, yours faithfully,  
JAMES WEBB.  
T. M. MORRIS.

*Ipswich, Oct. 15th, 1860.*

THE SUPPLEMENT AND THE  
HAND-BOOK.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The advertisement of a Baptist Hand-book for 1861 has led several subscribers to the *Baptist Magazine* to express an opinion that the annual supplement which appears with the present number might have been discontinued.

For their information and for the information of other friends who may entertain similar views, the proprietors request me to state that the supplement has been in course of preparation during the whole year, and was very far advanced before any announcement of the Hand-book had appeared, and as no communication had been made to them on the subject of its discontinuance, except a suggestion from yourself, and this as it has subsequently appeared in consequence of your having received a private letter from the editor of the Hand-book urging the withdrawal, they did not think the mere advertisement of a rival work a sufficient reason for altering their arrangements, especially as the experience of many years testified to the fact that the information embodied in the supplement is highly valued by a large proportion of the readers of the *Magazine*. Further it must be borne in mind that the Hand-book, being in the main a new project, has yet to show what requirements it will meet, and in what respects it will supersede the supplement.

The proprietors, therefore, feel that to have discontinued it *this year* would have been premature.

I remain, truly yours,  
GILBERT BRIGHT, Hon. Sec.

ANDREW FULLER'S BIRTH-  
PLACE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—On a fine autumnal morning, a few weeks since, having passed the night in a village not far from the birth-place of Andrew Fuller, I set off, under the guidance of my kind host, on a pilgrimage to the spot where that great theologian, the first secretary of our Missionary Society, passed the first years of his life. Those of your readers who are acquainted with the Eastern Counties of England, or have read that graphic little novel, "The Camp of Refuge," will need only to be informed that Mr. Fuller was born in the fens—for the word fens will call up to their minds a picture of the district. For the sake of others let me say that the

whole region is a dead level, excepting here and there where the ground has been heaved into a slight elevation; and on these raised spots the villages and towns are built. Within the memory of man it was not uncommon for the district to be so covered with water in winter that the inhabitants could pass from village to village in boats. The soil is black, and the fields are divided not by hedges but by ditches. The eye of a stranger is arrested by large stacks of mustard seed in the fields and homesteads, and yet more by millions of pieces of turf which have been cut for the fire, and which are piled up in black heaps for sale. Mr. Fuller was born at Wicken, very near to Soham, and not far from Ely. I was surprised at the difficulty encountered in the search after more exact information. Wicken is a very straggling village, presenting ample spaces for the wrestling matches and other athletic sports in which young Fuller delighted. In 1851 it had a population of 1,054, and at present it wears an aspect of improvement, certainly not of decay. The parish is remarkable for 500 acres of undrained fen. My guide, himself a great admirer of Fuller, related one or two traditions concerning him, particularly his having preached under the shade of a very fine tree near the centre of the village; but for the house in which he was born our inquiries were vain. Hearing that a house, two or three miles from the village, but in the parish, was still occupied by a branch of the family, we made our way to it, and found a small and decent farmhouse, which has been for centuries in the occupation of the Fullers. After careful inquiry we learned that Andrew Fuller's father in early life resided in the house, but left it for another in the village of Wicken. We were told also that he was a farmer, an assumption based on certain entries concerning him in the parish books. Guided by direction from our informant we made our way to the bottom of a narrow lane in the village, and crossing the ditch by the help of a plank, found ourselves in a garden, in which stands a thatched house three rooms in length, the sleeping rooms being in the roof; very near is a large barn, and behind a grass field. In this lowly house was born Andrew Fuller. It is a home which, duly cared for, might be a scene of comfort and delightful seclusion; but it is now dilapidated, and unless repaired will soon be an utter ruin.

Have you no friend, Mr. Editor, who would send you a sketch of it as a frontispiece for your next year's *Magazine*?

M. N.

# THE MISSIONARY HERALD.

## REPORTS OF THE DEPUTATION TO THE MISSIONS IN THE WEST INDIES.

By the direction of the Committee, we have the pleasure of laying before the constituency of the Society, the reports of our secretary, E. B. Underhill, Esq., and the Rev. J. T. Brown, on the Missions of the Society in the West Indies, from whence they have so recently returned. The document, which precedes them, has reached the Committee from the members of the Jamaica Baptist Union. It most fully justifies the propriety of the deputation, and also testifies in a very gratifying manner to the efficiency of the esteemed brethren who undertook the arduous and responsible task.

At two prolonged sittings these documents have been under the consideration of the Committee. We are happy to state that the recommendations of the deputation, with regard to Jamaica, have received their cordial approval; that portion of them, however, which relates to certain changes in the Institution at Calabar, having yet to obtain the consideration and concurrence of the local committee. The changes and suggestions proposed in the reports on the Hayti and Trinidad Missions have also received the sanction of the Committee. That on the Bahamas Mission remains under consideration.

It will be seen that the adoption of these various recommendations will involve increased demands on the liberality of our churches; and though these demands will not be large in the aggregate, yet, considering the pressure already existing on the resources of the Society, we shall have to claim from our friends a generous appreciation of the necessity laid upon us thus to strengthen and extend the good cause in which we are engaged. Plans for the carrying out of the recommendations of the Reports are under discussion, and will in due time be made known to our friends.

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*Montego Bay, Jamaica.*

*March 8th, 1860.*

DEAR AND HONOURED BRETHREN,—It is with feelings of devout gratitude to Almighty God we address you. In the month of April, 1857, a meeting was held at Calabar, to consider the state of our beloved mission, and we united as ministers of the Gospel in addressing to you a letter upon the subject. In that letter, as also in subsequent communications, we earnestly implored you to send out from the society you represent one or more honoured brethren as a deputation to visit our churches and institutions, to inquire into our circum-

stances, to advise with us in our difficulties, to consider the spiritual wants and claims of our people, and to aid us in our efforts to advance the kingdom and glory of our Lord Jesus Christ. With some anxiety we awaited your reply to our request, and with high satisfaction did we receive the announcement that, at length, one of your secretaries, E. B. Underhill, Esq., and the Rev. J. T. Brown, had consented to act in this mission of faith and love; and joyfully in the month of November last did we welcome these beloved brethren, with Mrs. Underhill, to our shores. No time was lost by them in the prosecution of their work. They at once commenced the visitation of the churches; and in the month of December, a considerable number of us were favoured with united and personal intercourse with them at the annual examination of the students of Calabar Institution.

Subsequently, they have visited nearly every Baptist church on the north side, and at the west end of the island. They have been with us in our mission-homes, where Mrs. Underhill, especially, has cheered and solaced our wives and daughters; they have visited our chapels and school-rooms, and seen the state in which mission property stands; they have had the freest possible converse with our deacons and leaders, and have had every opportunity of acquainting themselves with their views as well as our own. We believe nothing has been concealed from them, either in our churches or our institutions; but the strongest desire has been felt that they should know our affairs just as they are. Nor, as you will expect, have general social questions amongst us escaped their notice; and it has been most gratifying to us to know that they have been pursuing the most searching inquiries in regard to them of all classes of the community—magistrates, lawyers, doctors, planters, and labourers.

During the last week and the present (save as Mr. Brown's indisposition has prevented), they have united with us as brethren in the ministry, and as representatives of the churches associated in the Jamaica Baptist Union now in annual session. Nor can we find words too strongly to express to you the obligations under which we are laid to you for having sent two such brethren amongst us, and to them for having consented to come. They have spoken to us as became them, with great plainness of speech, but their words have always been wise and weighty; and while the wisdom of their counsels has commended them to our judgment, the gentleness and love with which they have been uttered has brought them home to our hearts.

We believe nothing has been submitted to them that has not received their most patient and careful attention. The necessity of increased ministerial agency, both native and European, so that every considerable church may be under proper pastoral oversight,—the peculiar circumstances of our European brethren needing in sickness a change to their native land,—the necessities of our Training Institution at Calabar, the usefulness and efficiency of which we have been long labouring to extend and increase,—the multiplication, elevation, and improvement of our native pastors, as the hope of our churches,—our day and Sunday schools, and especially the means of supporting the former,—our trust deeds, and the general security of our mission property: all these and many other kindred topics have been considered by them in a spirit of affection and kindness, which has greatly endeared them to us.

Upon all the subjects which have been brought before them they will, doubtless, make their own report; we need not, therefore, make special reference to the conclusions to which they may have been conducted, or to the plans and propositions which they may be prepared to submit to you. We have opened our hearts to them, and they will better communicate the results of our mutual consultations than we can.

It only therefore remains to us most affectionately to commend our beloved friends and you to the grace and love of the God and Father of our Lord Jesus Christ. We are sure the report of your deputation will have your most candid, careful, and generous consideration; and we are persuaded, that if the suggestions which they may offer to you be adopted by you and carried into effect, you will not only consolidate our mission in this land, but multiply the

fruit of the toils, and tears, and prayers of its sainted fathers, and eminently advance the cause of our God and Saviour.

We are,

Dear and honoured brethren,

Yours in the Lord Jesus,

EDWARD HEWETT, *Chairman of the Jamaica Baptist Union.*

BENJAMIN MILLARD, *Secretary of the Jamaica Baptist Union.*

D. J. EAST, *President of Calabar Institution.*

JOHN CLARK, *Secretary of Calabar Institution.*

JOHN EDWARD HENDERSON, *Treasurer of Jamaica Baptist Missionary Society.*

WALTER DENDY, *Treasurer of Educational Society.*

THOMAS GOULD, *Secretary of Sabbath Schools.*

JAMES M. PHILLIPPO, *Spanish Town.*

G. R. HENDERSON, *Bethsephil.*

WM. CLAYDON, *Four Paths.*

FRANCIS JOHNSON, *Clarksonville.*

ELLIS FRAY, *Refuge.*

EDWARD PALMER, *Kingston.*

JOSEPH GORDON, *Mount Nebo.*

RICHARD DALLING, *Staceyville.*

PATRIC O'MEALLY, *Couhart Grove.*

DANIEL G. CAMPBELL, *Hewett's View.*

CHARLES SIBLEY, *Gurney's Mount.*

GEORGE MILLINER, *Bethsaalem.*

THOMAS LEA, *Stewart Town.*

JAMES G. BENNETT, *Dry Harbour.*

ANGUS DUCKETT, *Hayes' Vere.*

*To the Committee of the Baptist Missionary Society,  
33, Moorgate Street, London.*

## REPORT OF THE DEPUTATION TO JAMAICA.

*To the Committee of the Baptist Missionary Society.*

DEAR BRETHREN,—Through Divine goodness the deputation arrived in Jamaica early in November, and immediately proceeded to make the necessary arrangements for the accomplishment of the trust committed to their charge. As the annual examinations of the Institution at Calabar were announced to take place about the middle of December, much could not be accomplished before Christmas, and only a few stations on the south side of the island and in St. Thomas in the Vale were visited. At the examinations at Calabar, both of the Theological department, the Normal School department, as well as a few resident students, your deputation were requested to preside. The result was on the whole gratifying, and the young men acquitted themselves with much intelligence and credit. Thence we proceeded to visit the stations, and were enabled, through the care of Divine Providence watching over us in our manifold journeys and investigations, to visit at their chief stations all the brethren, with one exception, which accident occasioned, and also, with very few trifling exceptions, every church which claimed to owe its origin to the labours of the agents of the society.

In these visits we sought information from all classes, calling special meetings of the deacons and leaders, and assembling the people both on the week-day and Sabbath for direct personal communication and addresses. Most cordially were these visits welcomed by all, hearty greetings met us in every place, and the amplest opportunities were given for the attainment of every kind of information that we sought. We shall ever bear with us the kindest

recollection of these hours of communion with our brethren of every degree, and recall with gratitude to God the pleasant impression made upon our minds, of the warmth of affection, the zeal, the devotedness, and earnest piety of great numbers whom it was our privilege to meet.

The first days of March were occupied in conference with as many of the brethren as were able to assemble at Montego Bay. At these conferences every part of the mission underwent discussion; the advice tendered by us was received with the kindest expressions of regard; and in the suggestions for the future working of the cause of Christ in Jamaica in connection with our society, which it will be our duty presently to lay before you, we may be understood to enjoy the entire and hearty concurrence of the brethren. All being done that seemed necessary to fulfil your instructions, we left the island early in the month of April.

Without a very much longer statement than can be given in this report, and which, perhaps, may be better given in some other form, we may state the general impression made upon our minds as to the recent results of emancipation. Consideration being given to the length of time since freedom was granted, the obstacles which have had to be surmounted to secure the boon so righteously and generously bestowed upon the West Indies by the British nation, the general causes to which Jamaica specially owes the commercial depression from which even yet she has not entirely rallied, and the low moral state in which slavery left the emancipated Negroes, we most emphatically affirm that the Act of Emancipation has been productive of the greatest blessings. Its success is beyond doubt, and the results may well encourage the ardent efforts of the friends of Africa to seek the destruction of slavery throughout the world, even were not freedom due to the slave on the grounds of moral and human right.

#### THE MORAL AND RELIGIOUS CONDITION OF THE CHURCHES.

To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary: the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice:—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches, whether under the pastorate of European or native brethren, and the respect paid to the decisions of the church on all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgments, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect showu

to the ordinance of marriage (which indeed yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of scriptural truth maintained by our denomination.

#### DEFECTS.

But while we thus express these favourable impressions, there are, nevertheless, existing among the churches, evils of no inconsiderable magnitude, which require the attention of the committee, wise and prudent action to remove, as well as wants to be supplied. The main source from which springs the major portion of the evils referred to is the fewness of ministers, whether European or native, to meet the necessities of the churches, and of the island itself.

On reference to the schedules appended, it will be seen that there are no fewer than seventy-seven Baptist churches in Jamaica, which have sprung from the operations of the society, and only thirty-six ministers, whether European or native, to supply them. From this paucity of ministers flow the following effects:—

1. A plurality of pastorates. It will be seen that, throughout the island, every pastor has at least two churches under his charge, and a few have more. Contingencies constantly occurring, often add to the labours of these brethren the duty of occasionally taking charge of churches left vacant. Supernumerary ministers there are none.

2. Owing to the scattered condition of the people, but one service, and that a prolonged one, is usual on the Lord's-day. The pastor, therefore, can occupy the pulpit only on alternate Sundays, and when he has charge of more than two churches, still less frequently; nor are there the means of efficiently supplying his place.

3. The habit of attendance on the house of God only on "minister's Sunday" is becoming increasingly apparent, and tends to check the growth of piety. The services at the class-houses by no means counteract the mischiefs flowing from such a habit.

4. The inability of the pastors to give to the churches the close, vigorous, pastoral superintendence they require. The sick are necessarily left unvisited, and the pastor's presence in the houses of the people becomes a rare occurrence. Dissatisfaction must necessarily ensue, and is occasionally expressed. With the changed circumstances of the population, pastoral oversight has become more than ever indispensable.

5. The partial services thus rendered to the churches, tend in a certain measure to diminish the contributions of the people, and give to the pastor's visit the undesirable aspect of being connected with the collection of their contributions, which are usually brought to him on the day of his coming.

6. The impracticability of forming and maintaining Bible-classes for the youth of the congregations, and teachers' classes for the improvement of those who are engaged in the Sunday-school.

7. The pastors being so fully occupied, they are unable to follow the migratory population into the mountains or other districts, whither the people are drawn by the abundance of work or cultivatable land, and thus a considerable number of persons is annually lost to the churches.

8. Again, there is no time or opportunity to extend the Gospel into parts where the means of grace do not exist; and a check is placed on the formation of new churches, as in the case of the parishes of Clarendon and St. Elizabeth, as there are no ministers to assume the direction of them.

9. The incessant engagements incident to the oversight of churches containing such large numbers of people, the distance at which they often live from the missionary's residence, the secular duties which the pastorate in Jamaica involves among a people so untrained, and just emerging from slavery, and in some cases from savage life, leave the pastor but little time for study and self-cultivation. Nor is it unimportant to note that his personal expenses are increased thereby.

10. It is, moreover, incident to such a state of things, that the deacons and leaders have thrown upon them a larger responsibility, and an influence may be acquired over the people which would be harmful to the church's welfare and the pastor's peace.

These considerations have made a profound impression on our minds, and the grave question for us, for the Committee, and the churches of Jamaica to solve is, how and whence is an adequate supply of ministers to be obtained? The strongest words we could use would fail to convey the full force of our convictions on this subject. It involves the conservation of past labours, the building up of the superstructure so well begun, so perseveringly sustained by the brethren who have continued in the work, and having for its end the elevation to a fully self-supporting point of the churches of Christ which the society has been instrumental in planting.

#### REMEDIES.

From two sources only can we look for the requisite supply of ministers. To the native-born population of Jamaica, and to the churches of England. Already a small number of native brethren have entered the ministry, and constitute a portion of the present body of pastors. They are sixteen in number, and have been the fruit of some fifteen years of sedulous and anxious labour by the honoured brethren who have fulfilled the duties of President of the Calabar Theological Institution.\* Five students are now in the Institution, two of whom will be prepared to accept pastorates during the present year. But we were quite unable to discover any quarter in Jamaica from which a sufficiency of students can be obtained for some years to come. The low state of education of the masses of the people contracts exceedingly the class from which we might fairly look for the individuals required. Local causes, some peculiar to the African character, further limit the available men; while the necessity (more fully to be referred to hereafter) of securing for the future a longer period of preparation, will keep back for some years an adequate supply of ministers. The supply hitherto has not kept pace with the requirements of the churches, and a long time must elapse before the void can be filled.

It may, however, still be a question, supposing a full supply of native-born ministers could be obtained within a reasonable period, whether it would be wise to leave the churches as they fall vacant entirely to their charge. The number of European pastors has of late years undergone a steady diminution, and this decrease will continue unless the number be reinforced from England. Is such reinforcement necessary? Are there reasons why, for the present at least, the places of European pastors, rendered vacant by removal from Jamaica or death, should be filled up from this country? We have been led to the conviction that it is important to maintain some European brethren in the field.

Twenty-three students in all have passed through the theological course in the Calabar Institution.

Although the great body of the people have made a very gratifying and satisfactory advance in intelligence and self-reliance, as compared with the state of things in which slavery left them, yet have they not reached that elevation at which they can be safely left to advance without some external influence of a stimulating kind. That stimulus cannot be found in the intelligence of any class among themselves, or in the general progress of events in the island. There is no literary class in Jamaica, nor any number of individuals whose influence is devoted to other than secular pursuits. The only source of moral and religious improvement is found in the missionary body and its alliances, and this owes its value to its continual invigoration from home.

In this judgment we were most strongly confirmed by the uniformly concurrent testimony of all parties interested in the improvement of the people. Our native brethren, too, most strongly deprecate being left alone, for the present, to grapple with the difficulties which necessarily arise in the management of the churches and the education of their people. And the great body of the deacons and leaders, while expressing their confidence in the native pastors, rejoicing that men of their own race are rising into positions of honour and usefulness in Christ's church, yet most earnestly entreated us that for a time the society should not give up all care of them, or deprive them of the superior instruction afforded by European brethren. Not a little stress was laid on their inability to contend with those forces which yet are striving to limit the freedom they enjoy, and which experience has proved to them ever to be antagonistic to their highest and best interests.

On these grounds, therefore, we most earnestly urge upon the Committee the adoption of plans by which European brethren may be sustained in, and encouraged to assume, the pastorate of a portion of the churches; at the very least, that the most important towns, or centres of population, should be provided with such brethren. It should at once be clearly and distinctly understood, that any plan adopted ought not for one moment to remove the dependence of the pastor, whether European or native, on his people for subsistence, or in the remotest degree tend to diminish their liberality. It is with pleasure that we are able to state that the course adopted by the Society in 1842, of rendering the churches independent, and throwing the pastors on their liberality for support, has been productive of the best effects. It was very pleasing to find how universally the obligation to contribute to the cause of God was recognised, and to how great a degree the word "duty" was applied by the people to their gifts in this respect. It would be a cause for deep regret should any scheme be adopted, or operation be resolved upon, which should in the slightest degree weaken this sentiment.

It seems to us, therefore, that in encouraging the formation of pastoral engagements with churches in Jamaica on the part of English brethren, the Committee should restrict its action to the settlement of suitable men, exercising every precaution against any interference with their dependence on their people for subsistence. This, we conceive, may be done by removing the chief of those obstacles which are now found to stand in the way of such engagements, viz., the cost of passage to Jamaica; the necessity arising to make some provision for the pastor's family, owing to the character of the climate; and by affording some assistance in case of sickness involving a visit to a more invigorating clime, similar to that at present enjoyed by many of the brethren now labouring in the island. With such arrangements, we think that the position of a minister in Jamaica would be found to correspond with the position he might expect to occupy in England. In adopting such a scheme, it would be necessary that the Committee should require of every church seeking a pastor through its medium, to give a full account of its state, of its pecuniary resources, and the reasons why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought. But the details can be best discussed when the plan itself is resolved upon.

To admit of an immediate increase of ministers in the island would at once involve the necessity of some of the present pastors relinquishing one of the churches over which they exercise the pastoral office. This, however, they may not be able to afford, and the more that an immediate increase in the contribu-

tions of the church retained could hardly be looked for. For a short time it might be found desirable that the Committee should render some assistance, taking into consideration, in making the grant, that some expense would be saved the relinquishing pastor in travelling to and fro, and that some increase might be fairly calculated upon in the church he retains from the additional labour expended upon it. So desirable, for the reasons already given, is the multiplication of ministers among the churches, that, at the trifling annual outlay this arrangement would cost, the gain would be cheaply attained, and the more as this arrangement would be limited in its application to about six or seven of the brethren, with the probability that in the case of some of them may never be required.

#### PECUNIARY RESOURCES OF THE CHURCHES.

It is important that we should here offer a few observations on the resources of the Churches. To lay before the Committee as full and satisfactory an account as possible, nearly all the brethren have furnished us, on application, with statements and accounts from which the table appended, on the Income of the Churches, has been formed. Owing to removals and other causes, we have been able to obtain statements at four different periods only; but these are sufficient to afford the materials for comparison. The sums set down include contributions from every source, England excepted; but inasmuch as variations are found in the modes of keeping accounts, some brethren taking account of sums given for benevolent objects, some adding the collections at the Lord's table, and others not, the totals will be less than the actual receipts. But over against this must be set the sums received from inquirers in some churches. These are not large enough to affect the general results, so that the calculations may be taken as fairly representing the pecuniary power of the churches. It thus appears that in

			£	s.	d.	s.	d.
1844,	11 churches,	containing 8,665 members,	collected	5,178	6	4,	or 11 11 $\frac{1}{2}$ each member.
1849,	24	"	"	4,823	16	2,	" 7 4 $\frac{1}{2}$ "
1854,	45	"	"	5,706	10	1,	" 7 7 $\frac{1}{2}$ "
1859,	58	"	"	6,367	18	1,	" 8 2 $\frac{1}{2}$ "

If we take the entire number of members in 1859, as exhibited by Table No. 1, at 19,360, this, at 8s. 2 $\frac{1}{2}$ d. a head, gives the sum of £7,945 13s. as the entire income in that year of the Baptist churches which have sprung from the operations of the society. Of the sums contributed, the following were the amounts paid to the pastors as salary:—

Churches.	Members.	£	s.	d.	Ministers.	s.	d.
1844,	9, containing 7,004,	provided	2,193	17	1	for 11,	or 6 3 each member.
1849,	23	"	2,839	17	11	" 13	" 4 9 $\frac{1}{2}$ "
1854,	41	"	3,339	8	2	" 24	" 4 8 $\frac{1}{2}$ "
1859,	57	"	3,358	18	6	" 27	" 4 6 $\frac{1}{2}$ "

It thus appears that while there has been, as seen in Table No. 2, a continuous diminution in the membership of the churches, there has also been a small but steady decrease in the sums contributed to the pastors. At the same time the *general* contributions of those in membership do not appear to have become less, but to have increased since 1849. Anterior to this date the receipts of the churches were exceptional, owing to the great amount expended in building chapels and mission-houses, nearly all of which had been paid by 1849.

Moreover, in 1846 commenced the equalisation of the sugar duties, which greatly depressed the commercial prospects of the island, and affected largely the earnings of the people.

It may further be useful if we state separately the sums raised by the churches under European and native pastors respectively. This statement is confined to the year 1859, as the means are not at hand to present the same information as to any former year. Thus, the entire income of

Churches.	Members.	£	s.	d.	s.	d.
34,	under 17 European pastors, with 11,220,	was	4,775	2	1,	or 8 6 each member.
25	" 11 Native	"	4,312	"	1,692	16 2 " 7 4 $\frac{1}{2}$ "

Similarly with regard to salaries in the same year :—

Churches.	Members.	£	s.	d.	s.	d.
33, under 16 European pastors, with	10,321, gave	2,398	11	8,	or	4 7½
25 " 11 " " " "	4,421 " "	960	6	10,	"	4 3½

It would thus clearly appear that the churches under European ministers give the larger amounts, both in the way of general contributions and as salaries, as might have been expected from the superior energy of the European, and from his generally occupying the most important stations. The average salary of the European pastors for 1859 appears to have been £149 18s. 2d., and of the native pastors £87 6s. The same difference exists in the sums raised for general purposes and benevolent objects. The churches under European pastors devote 3s. 10½d. a head; the churches under native pastors, 3s. 1¼d. It cannot be said that these results are altogether satisfactory. The average salary of European ministers ought certainly to be £200 a year, and that of the native brethren from £100 to £120. It is, nevertheless, gratifying to observe that the contributions of the people have not declined during the last ten years, especially considering the large diminution of wages spent in the island, owing to the great falling off in sugar and coffee cultivation. The pastors have suffered rather from the diminution in the number of their members, than from a decline in their liberality. The facts certainly prove that their appeals for assistance are not without a real foundation.

#### CALABAR INSTITUTION.

If, now, it be fully granted that it is either necessary or desirable to maintain for a time a measure of European influence, still the future well-being and history of the churches are bound up with the existence of an indigenous ministry. It is of the first importance that the native ministry should be both intelligent and pious; nor can we well conceive any pains to be too great to place in the pasture men habituated to thought, skilled in the knowledge of Scripture, and fitted, by natural and acquired gifts, to be the leaders of their people. None will venture to affirm that this has yet been attained. It is not that the education given at Calabar has been fruitless; many of the native brethren exhibit no inconsiderable ability; and when we consider the low level from which they have had to rise, their progress is gratifying. It is, moreover, very encouraging, as establishing beyond question the ability of the African race to rise to a position of intelligence and cultivation like that of their more favoured brethren in Europe. It is to the honour of some of these native pastors that, although they were once slaves, they have risen in estimation and usefulness, and are beloved by all who know their piety and zeal. And it is most pleasing to see that every successive generation of students comes to the period of study better prepared, and makes greater advance, than the preceding. It must not be forgotten that at the time of emancipation education was at the lowest ebb. Few, indeed, could read the pages of Holy Writ, from whence were drawn those joyous hopes of redemption and immortality which had cheered their dark slave life. Scarce one could be found who could utter a sentence of English grammatically, or clearly express the thoughts and emotions which welled up from within him. In the social state in which the people were born and grew up, there were no elevating influences; on the contrary, the tendency of their daily toil, the intercourse of daily life, were in almost all respects of a degrading character, calculated rather to demoralise, even to brutalise, them. The consequences of that state of things have not yet been wholly destroyed. There still remains a large amount of ignorance and of immoral habits. The tone of social life, though much improved, is yet far from being healthy, while the necessities of labour, the remoteness of the abode of large masses of the population from civilising influences, the inadequacy of educational institutions, render the progress of elevating the people, as a whole, extremely slow. Hence the fewness of suitable candidates for the ministry, the low stage at which they commence their studies, and the limited character of their attainments. The remedy for this state of things is to be found, on the one hand, in an improved system of education, and, on the

other, in a prolonged term of training for those who may be selected by the churches as their guides.

While thankful for the progress that has been made in furnishing suitable men for the pastorate of the churches, we nevertheless think that the efficiency of the Institution would be greatly promoted by a few changes which we now proceed to indicate.

1. An extended term of study. At present the student is retained four years in the Institution. This we would increase to six, a term that would give time for larger acquirements, and, what is equally important, growth of character, and call forth greater mental activity.

2. The vacations to be spent by the students with the pastors of churches, in order that they may acquire a practical acquaintance with the work of the pastorate.

3. Great good we conceive would further result were the President of the institution to devote the vacations to visiting the pastors, especially directing his attention to the assistance of the native brethren in the prosecution of their studies, and affording them such counsel as they may desire. We have reason to know that such visits would be most useful, and be highly esteemed by all the brethren.

4. The occasional selection of a student to be sent to England for the completion of his studies, whose progress and character would justify such a course. The influence of such a step would be very beneficial on the students themselves, and on their standing with the people.

The adoption of these changes will involve no great demands on the funds of this institution, while the details are simply matters of arrangement between the home and local committees.

#### NORMAL SCHOOL.

Our attention was particularly called by the local committee of Calabar to the normal department of the Institution. As is generally known to the committee, this was originated, and for a time sustained, by a separate society. Events, unnecessary to particularise, led to the breaking up of these arrangements. But so urgent the demand for schoolmasters, so important their education and improvement, that the Calabar committee resolved, for a time, to continue the effort, trusting that the society would eventually assist them. With this view the Rev. D. J. East, assisted by a former student of the institution, has to this time given his services to this work, at the risk, however, of health, and of the material increase of the responsibilities and labours devolving upon him. In the views of the brethren we were led cordially to concur, and the more that such an extension of the usefulness of the institution appears to have been from the first contemplated by the honoured brethren who founded it. To the efficient working of the plan it is essential that the President should have the aid of a first-rate schoolmaster. Nor would we confine his labours to the class of normal school teachers; but he should be prepared to render any help he can to the general objects of the institution. We are, therefore, prepared to recommend to the committee the annual grant of a sum not exceeding £150 for the accomplishment of this most desirable object, to be expended in the support of the normal school tutor under the direction of the Calabar committee.

#### SUNDAY AND DAY SCHOOLS.

From the tables appended, it will be seen that the number of children in ordinary attendance at the Sunday-schools reaches to more than 10,000. A considerable number of adults are also in the habit of attending these schools. On the whole, this fact must be regarded as satisfactory. Two drawbacks were, however, especially brought before us, the difficulty experienced in obtaining books, and the want of efficient teachers. The latter defect is evidently closely connected with the generally low state of education existing in the community. A fact mentioned to us by the Rev. W. Dundy, may illustrate at once the progress that has been made, and the backwardness of the popu-

lation in this matter, only premising that the district of his observation is one of the most favourable that can be selected. When he settled at Salter's Hill, some twenty-five years ago, he found that among 5,000 persons residing around the chapel, not more than three could read. In the inquiries he made two years ago among a similar number of people, he found that over 1,700 could read.

If now we turn to the state of the day-schools we shall find that a large portion of the people must owe the little amount of education they possess to the Sunday-schools. The attendance at the Sunday-schools is three times more numerous than at the day-schools, while those contain not one-half the children which should be found in them. The day-schools attached to the congregations are seventy-three in number, and contain on the books 4,214 children. The fees in no instance, to our knowledge, are sufficient to secure the services of an efficient master. At the same time there does not exist in the island, apart from the Government Grants in Aid, any means worth naming to supply the sums needed for their support. No part of the work of our brethren is so painful and oppressive as the maintenance of their day-schools in an efficient state. In the first place, it is difficult to obtain efficient masters, and when efficient men are found, the salaries paid them are almost always inadequate, and generally painfully small. Then it is only a few of the brethren, connected with England, who are able to obtain any assistance towards their schools, and this generally is both inadequate and uncertain. Others of them, with all our native brethren, have no such resort, and are often compelled, out of their already sufficiently limited salary, to provide the balance of the schoolmaster's support. Considering how generally the lower classes of all communities are slow to appreciate the advantages of education—that the pressure of obtaining a subsistence both hinders attendance of children at a useful age, and limits the ability of their parents to pay the requisite fees (facts not less applicable to Jamaica than to other countries)—it is hopeless to look to the people of Jamaica alone to provide for the instruction of its people. This difficulty presses with more than ordinary force on our brethren, from the reluctance of nearly all of them to take the grants offered by the Government, and which form so important a part of the receipts of the schools of other bodies in the island.

The pressing need of help was very forcibly urged upon us by the brethren, and after much consideration we ventured to suggest the following plan, which, if approved by the committee, at least so far as to give it a trial, may possibly open the way for valuable assistance. It met with the entire approbation of the brethren. It was proposed that every year the schools requiring help should send to the Mission-house a full report of their condition and wants; that these should be embodied in a statement, under the sanction of the committee, and sent to the friends of education in the West Indies in this country; the committee taking charge of the funds so obtained, and appropriating them to the schools in such amounts as they might see fit.

#### TRUST DEEDS.

In accordance with the instructions of the committee, we gave considerable attention to the trusts of the mission property, and to its state of repair. It is already known to the committee that a considerable number of deeds require immediate renewal. On advising with the society's solicitor in Jamaica, and seeking an opinion from him, he intimated that he hoped shortly to be in England, when he would seek an early opportunity of personally conferring with the committee; and at all events that before any resolutions were adopted to change the present system of trusts, the committee would do well to consult the late Chief Justice of Jamaica, Sir Joshua Rowe, now in England. Under these circumstances, we can only refer the matter to the committee for further consideration. We were happy to find that, with very few exceptions, the properties needing it, were undergoing repair, and that the obligation to do it was fully recognised on the part of the people. The most dilapidated places were those which did not enjoy the presence of a resident minister—another, though minor, consequence of the plurality of pastors we have already depre-

cated. The brethren request us to convey to the committee their wish, that two or three brethren in Jamaica should be named as representatives of the committee, to whom any cases of difficulty respecting trust property may be referred for immediate action, if necessary, with the especial object of preventing the undue disposal of any portion of the mission properties. A case of this kind called for our interference while in the island.

#### VARIOUS MATTERS.

With regard to the property at Sligoville, we think it should be retained. Although the house on which the sum of £200 was paid to Mr. Phillippo is not at present much required, since Mr. Phillippo has a residence within a short distance of the place; yet its close proximity to the chapel, and the certainty that in case of another minister becoming pastor of the church it would be wanted for his use, render it very undesirable to part with it. The sale of it would also be very obnoxious to the people, by whose contributions it was mainly erected.

The case of the Rev. D. Day, of Port Maria, received our earnest attention, and a plan was devised for the removal of the debt which will release both Mr. Day and the church from the difficulties that have hitherto borne so heavily upon them. By the church and other friends in the island raising a part, Mr. Day generously relinquishing another considerable portion, and the deputation offering to raise the remainder in this country, perhaps amounting to £150, this long-standing and oppressive debt will be removed, the property be secured forever for the use of the church, and the spiritual interests of the people be largely promoted.

The importance of the early settlement of an English pastor over the church at Falmouth was earnestly pressed upon us by the present minister, the Rev. E. Fray, his church, and the brethren. It is the scene of the labours of the Rev. William Knibb. For some years the church has been declining in numbers, partly from the union of members with other churches, from migration into the interior, as well as from special circumstances. The church expresses itself as able at once to raise £150 a year for the minister's support, with every prospect of increase, should a suitable person be provided; but they are unable to bear the expense of the voyage from England, or to make any provision for his family. In this state of the matter we lay the desire of the people before the committee, trusting that some means may be found to place this station in the position of influence and prosperity like that it once enjoyed. It is a very saddening thing to stand on the spot from whence issued words of power and life, from the lips of one of freedom's and religion's noblest advocates, and note the decay and dilapidations which exist. We beg earnestly to press the consideration of the matter on the attention of the committee.

We are requested to lay before the committee for its kind consideration a letter from the brethren who have certain claims on the society, having reference to cases of urgent sickness; and another from the Rev. J. Reid, of Montego Bay, in reference to his separation from the society in 1842.\*

We are happy to be able to say that a long-standing difficulty and cause of irritation, connected with the chapel of the first church at Montego Bay, was brought to a complete and satisfactory conclusion.

We have thus endeavoured to lay before you as full a report as was possible, without entering into details that would have made a volume. We think it will be satisfactory to the committee to state that, in every way possible, the propriety of sending a deputation was impressed upon our minds. We were received with the most cordial welcome on the part of all classes of the community. Every facility was afforded us for investigation. Kindness and hospitalities were extended to us, for which we feel deeply grateful.

Nothing could exceed the readiness with which we were met by all the ministers, and the frankness of their explanations. You will also rejoice with us at the cordial feeling which exists between our European and native brethren.

In conclusion, we are glad to think and express our strong conviction that,

\* The Committee has acceded to Mr. Reid's request, and withdrawn the Resolution referred to.—Ed. M. H.

notwithstanding many causes for solicitude still existing, the Society, by its agents and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future.

EDW. B. UNDERHILL,  
JOHN T. BROWN.

*London, September 21, 1860.*

#### REPORT ON THE BAPTIST MISSION IN TRINIDAD.

THE mission consists of two sections; one in Port of Spain, the chief town of the island, under the care of Rev. J. Law; the other in the quarter of Savanna Grande, under the Rev. W. H. Gamble.

In Port of Spain there is a well-built mission-house, in very good repair, occupied by Mr. Law, the property of the society; and by its side a stone-built chapel, capable of containing upwards of 300 persons. It has been built but a few years, and at a cost of nearly £1,000. Towards this sum the committee gave, in two or three grants, £150; yet there is a debt of £150 on the building; the balance has been given by the congregation. By the contributions in progress the debt will be removed in two, or, at most, three years.

The church consists of fifty-eight persons; of these about fourteen or fifteen are Portuguese refugees; the rest, with very few exceptions, are natives of the island, of English or African descent. The congregation, of course, varies much with the season and other circumstances, but the average may be taken at eighty persons. After the Lord's-day-morning service, which is conducted in English, Mr. Law conducts a service in Portuguese, when from twenty-five to thirty-five persons usually attend. In the afternoon a Sabbath-school is held; about thirty children are usually present. But a very pleasant feature of this school is the presence of some thirty black soldiers of the West India Regiment, usually quartered in Trinidad. Some can read well; others are just commencing the alphabet. They come to the West Indies, generally from Sierra Leone, and belong to many African tribes; thus there is some difficulty in reaching their minds, for want of a common language. Mr. Law has also a service in their barracks during the week, which is very well attended. A lecture is usually given in the chapel on Thursday evenings, to an audience of forty or fifty persons.

A small station exists at a place called Dry River, which is, in fact, a suburb of Port of Spain. A few coloured brethren conduct a school here, of about twenty children, on the Lord's-day afternoon; and Mr. Law preaches in the small chapel, on Monday evenings, to about as many adults. This small chapel will probably have to be removed ere long to another site, as the stone-quarry in which it is placed has been sold. This quarry supplied the stones for the building of the chapel in Port of Spain. The people resident at Dry River village are mostly Africans, who were imported as labourers a few years ago from Sierra Leone. They have preferred to settle on small plots of land rather than work in the cane-fields, and exhibit a considerable degree of independence. Most of them speak the French language, which is the language commonly spoken by the lower classes of Trinidad since the time of the French occupation. The people generally evince a great disinclination to have their children taught English, and this distaste is fostered by the Romish priests. They say, French is the language of the "Roman" religion, and English that of Protestantism. To learn English, they imagine, is to set out on the highway to Protestantism. The Romish priests employ French in their sermons and intercourse with the people; English is, however, rapidly displacing the French. It is the only language taught in the Government and in private schools, and nearly all the people understand it more or less. I am, however, inclined to think that some effort should be made to reach the people through the medium of the French language; and I have requested Mr. Law, should he meet with a suitable individual, to apply to the committee for his employment as a Scripture-reader or colporteur. Mr. Law is not himself acquainted with French, nor am I

aware that any Protestant missionaries in Port of Spain use that language; yet to great numbers it is the only way by which to gain access to their hearts or understandings.

I have great pleasure in testifying to the active and laborious life led by Mr. Law, and rejoice at the high esteem in which he is held. The cordial intercourse subsisting between our missionaries and those of the Presbyterian and Wesleyan bodies is also cause for gratitude. All rejoice in each other's success, and are helpers of each other's joy.

#### SAVANNA GRANDE.

The quarter of Savanna Grande, in which Mr. Gamble labours, is about thirty miles to the south of Port of Spain. It can now easily be reached by a steamer which frequently runs to San Fernando (or Petit Bourg), from which place the mission-house is distant nine miles. The chief town, or rather village, of the quarter is known by the name of "The Mission." This name it obtained from the circumstance that before the aboriginal inhabitants of the island, the Caribs, or Indians, were extirpated or driven away by Spanish cruelty, the Jesuits of Rome had here a mission among them, and made some efforts to evangelise and civilise them. Their efforts failed; but the place retains the name of "The Mission" still. The population—about a thousand of all ages—consists of coloured people, three-fifths of whom are Romanists, one-fifth Wesleyans, and the rest belong to the Church of England. There are a few Chinese married to Roman Catholic women, which religion they also profess to follow.

The mission-house of the society lies quite away from the village, in a solitary position; and in the rainy season is almost inaccessible, except on horse-back, from the excessive badness of the road. The chapel was built a little way from the mission-house, and in a scarcely less unfavourable position. It was sold last year, and we do not now possess any place of worship in "The Mission." Mr. Gamble's family is thus deprived of all opportunity of public worship during a portion of the year. In the dry season they must attend the Church of England. The chapel, however, was not sold until all hope of establishing a church in "The Mission" failed. For four years before Mr. Gamble's arrival it had been closed. He re-opened it, called on all the people, and for a few Sabbaths some attended; but, as before, no success followed, and neither Mr. Cowen nor Mr. Gamble has been able to gain a footing in the place.

#### STATIONS.

In a semicircle round "The Mission," and at distances varying from two to six miles, are several settlements, originally six in number, of Africans. They were originally American slaves. During the last American war they were enlisted into the British army, and at its close brought to the West Indies. Six companies, about 500 men, with their wives and children, were located in this quarter of Savanna Grande, each family receiving the gift of sixteen acres of land. This they cleared from the forest, and they and their children have continued to live in the localities in which they settled. What religious knowledge they possessed they seem to have acquired of some Baptist preacher in America, and to those opinions they have tenaciously clung. When Mr. Cowen began to labour among them, he found great ignorance prevailing, and many errors both of opinion and practice. During his life some true conversions followed his labours; but after his death many more were admitted to the churches by Mr. Law—the fruits of Mr. Cowen's self-denying toil. In the interval between Mr. Cowen's decease and the arrival of Mr. Gamble, they chose among themselves elders or pastors (some put themselves forward), under whose guidance divine worship was carried on, the ordinances being administered only on Mr. Law's occasional visits. On Mr. Gamble's settlement among them, he hoped by frequent visits to exercise a thorough pastoral oversight over them. Immoralities in some cases had been winked at, while in one or two of the congregations the most unseemly conduct prevailed in public worship,

the congregation rising up, dancing and jumping. This Mr. Gamble endeavoured to check, and for some time, on this account, many of the people have not regarded him in a very friendly manner.

I visited four of these stations. The most flourishing are named Montserrat and Third Company. The pastor of Montserrat is Mr. Webb, who also acts as schoolmaster, and is a most worthy man. He is supported partly by the society and partly by the people. He has a membership of fifty-seven persons, fourteen of whom are, however, under church discipline. The congregation varies from fifty to one hundred persons. The chapel is a wooden structure, covered with the carat palm, and will hold 100 or 120 persons.

The Third Company lies in an opposite direction. On my visit, there were present about eighty persons; and the chapel will hold 120. It is a very pretty structure indeed, and was lately built by the people themselves. It is very substantial, and roofed with shingles. New Grant and Matilda Boundary can scarcely be said to exist as congregations, but there are chapels at both places. Mr. Jackson, the pastor of New Grant, is an old man and a devout one; but his congregation has dwindled down to his own family. It was here that the jumping mania assumed its most vigorous form, and about sixty persons went off with their leader. I learn, however, that they are disposed to return, and are beginning to see the folly and impropriety of their course. At Matilda Boundary the cause of division seems to have been the exercise of discipline. The other two companies or settlements do not appear ever to have very cordially received the missionary's visits. I have omitted to say, that the "Third Company" church has chosen one of their number as pastor, a man of considerable force of mind, but possessed of the smallest possible amount of knowledge. The chief characteristic of this people is an independence of conduct which leads them to receive interference with distaste. The Negro race is usually sufficiently conceited, and these people possess a very fair share of that quality. The missionary committed a mistake in endeavouring to act as pastor, teacher, and guide, when he could neither visit them every Lord's-day, nor exercise over them that close supervision which the pastorate requires. The only practicable and, as I think, wise course would have been to approve of the election of elders or pastors among themselves, to have visited them as often as circumstances would allow, or at stated periods, to have been satisfied with affording council or advice, and to have taken measures to improve the powers and the minds of those whom the people selected as their leaders. In these views I am happy to say that both Mr. Law and Mr. Gamble fully concur. At Montserrat, where this plan has been for some time in operation, under the pastorate of Mr. Webb, the success has been complete; and I learned that the other congregations would be most happy to fall into a similar relation to the missionary and to the society.

#### RECOMMENDATIONS.

I would therefore recommend to the committee the following, as the method in which this portion of their mission-field should be worked:—

1. That these congregations be encouraged by the missionary to elect a pastor from among themselves.
2. That the missionary travel among them, exercising a due moral and spiritual influence for their growth in grace and in the knowledge of Jesus Christ, leaving in the hands of the native pastors and churches the exercise of every ecclesiastical right.
3. That the missionary encourage the pastors to visit him for the purpose of receiving instruction, and also give similar instruction to any young men who may appear to possess suitable gifts for the ministry; the committee defraying the cost of their residence with the missionary.
4. That the missionary encourage the formation of schools among the people. A considerable portion of this expense the people can defray themselves, though not quite to the full extent requisite to insure the services of a good schoolmaster. In most cases it is probable that the pastor himself would be the schoolmaster.

By such arrangements the churches would retain what is so desirable to encourage—their independence. Self-reliance would be strengthened and the missionary would be free to extend his evangelistic labours in other directions. Already he is obliged to keep a horse for the service of the mission, which must be allowed him; and I conceive that a sum of £100 per annum would be sufficient for some time to come, beyond the missionary's salary, to work this interesting field. It would enable him to supplement the pastor's salary, or the schoolmaster's; and with the growth of the churches I think it is probable that in a very short period even this might be withdrawn. I further recommend then,

5. That Mr. Gamble be allowed £100 a year, beyond his salary, to work the district in the manner indicated.

#### REMOVAL OF MISSION HOUSE.

I now come to a somewhat more important measure. I have already mentioned that the attempt to establish a congregation at "The Mission" has hitherto resulted in failure. I could perceive no indication that would render the future more hopeful. I have therefore to propose to the Committee, with the full concurrence of the brethren, that Mr. Gamble be removed into San Fernando. San Fernando is an important and very rising town. Three-fourths of the sugar estates of Trinidad ship their produce at San Fernando, and consequently people from all parts of the district are constantly coming into it. There is no doubt that the missionary located in San Fernando would see more of the people than he now visits than he ever will do at the present mission-house. The town contains four or five thousand inhabitants. Much of the population is unconnected with any religious body, while the efforts being made for their spiritual welfare are very inadequate. Of the Church of England I need not speak. It is not a mission to the people. Nor of the Roman Catholic Church. The Wesleyans have a congregation which is flourishing, numbering probably 200 people. A short time since a small body of them broke off from them, and now worship apart. They are willing to place themselves under the missionary's care. There is also a Presbyterian Church, the minister of which confines his labours to the English colonists, few or none of the people attending his place of worship. There is therefore a great dearth of religious instruction, and room enough for a much stronger mission than we shall be able to establish. Every part of the present field can just as easily be reached from San Fernando as from "The Mission," while we may hope that there may be found in such a large place many who will welcome the word of life. There is residing in the town an old servant of the society, Mr. Proctor, who very earnestly pressed upon me the importance and advantages of such a step; and I could not but feel some surprise to find the centre of the mission located in such an out-of-the-way spot as it is at present. I walked over San Fernando, and assured myself of the inviting nature of such a spot for missionary labour.

The cost of the removal need not be large. The present mission-house at "The Mission" might be sold for, say, £150; and certainly another £100 would cover the entire cost of removal, and the purchase or erection of another house. Mr. Law and others quite think that £100 would cover the whole expense of a removal. A house, indeed, might be rented, but the rent would be very high as compared with the cost of purchase or erection. The only objection to the sale of the mission-house at "The Mission" is, that Mr. Cowen's tomb stands in the garden of it. Mrs. Cowen would, doubtless, feel deeply the committal of its guardianship to strange hands; but sufficient stipulations might be made for its preservation, or the coffin might be removed to the grave-yard of the Church of England, which is not far off; or to the cemetery of the American Presbyterian Mission, at a village about two miles away. Or the committee might prefer to let the premises, rent a house in San Fernando, and simply charge itself with the difference. This last method would set aside the difficulty I mention, and the final disposal of the mission-premises at "The Mission" might be left to a future day. But, any way, I

most strongly urge on the committee the removal of the missionary to San Fernando. (This, of course, goes on the supposition that the committee will not increase the number of its missionaries in Trinidad; and I am not prepared to recommend such a step.)

The committee will be glad to know that Mr. Gamble is very affectionately esteemed by all our friends. He is very self-denying, and has long felt that the sphere of labour among the American Negroes is not so large as to justify the devotion of the entire time of one missionary to them. San Fernando, with the out-stations, will fill his hands, while the experience he has gained will be invaluable to him in his future guidance of the native churches over which he will exercise a general supervision.

I cannot close without adding the remark, that it is of the first importance that mission-houses and chapels should be located in good positions and among the people we desire to benefit. I have seen many instances of the opposite course, and I do not remember a single instance in which the result was not one of much regret. Convenience has been sacrificed to cheapness, or to some temporary difficulty in obtaining a spot altogether suitable. In all such cases it is better to pay the larger price, or to wait the occurrence of more favourable circumstances.

#### THE COOLIES.

In the quarter of Savanna Grande, there are many sugar estates on which the Coolies are located. Nothing whatever has been done for their spiritual instruction. They earn good wages, save much money, are comfortable and well treated; but owing to the difficulty of language, nothing has yet been done for them. It is worthy of consideration whether native Christian teachers might not be sent from Calcutta for their benefit. The Government would most gladly give them a free passage, while the resident proprietors would cheerfully subscribe to their support. In a note to Mr. Lewis, I have ventured to call the attention of the brethren to the subject.

From all that I can learn, there is much encouragement to labour in Trinidad. Already missions have wrought a very desirable change in different classes; but the chief obstacle to the spread of Divine truth is the Church of Rome, and its wiles and falsehoods can only be withstood by men of prayer and true Christian zeal. May our brethren be largely endowed with the spirit of all grace, and their labours become not only more abundant but more blessed!

EDW. B. UNDERHILL.

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#### REPORT ON THE MISSION IN HAITI.

THE committee will remember that, in this large and important island, the society sustains but a single station (with a few out-stations) and a single missionary. That station is Jacmel; the missionary is the Rev. W. H. Webley. The town of Jacmel is large, having a population of 14,000 or 15,000 people. It lies on the sea-coast, at the bottom of a bay of considerable capacity, is the port of communication with the bi-monthly packet from England, and is among the healthiest towns in the island. The people are professedly Roman Catholics; but there are mixed with the rites of Catholicism many practices derived from the native superstitions of Africa. Obeahism, Mialism, and snake-worship are much followed by the ignorant and superstitious people of the plains and mountains. During the reign of the Emperor Soulouque, the Vaudoux, as these people are called, were much encouraged. The palace of the black monarch may be said to have been the centre of these degrading rites, the emperor and empress themselves being reputed to have held the position of chief priest and priestess among their Vaudoux subjects. The original barbarism of the African continent, brought hither in the time of the slave trade and slavery, still characterises to some extent many of the people, while

years of anarchy, frequent changes in the form of government, and sanguinary rulers, have combined to hinder the progress of social improvement and civilization.

#### COMMENCEMENT OF MISSION.

In December, 1845, the late Mr. Francies commenced the Baptist mission in the town of Jacmel. The Wesleyans had preceded us in Port-au-Prince, where, so early as the year 1816, they had established themselves. In Jacmel no attempt had previously been made to introduce the Gospel, and the Baptist mission continues to occupy it alone, to the present day. Seven months after his arrival, Mr. Francies was called to his rest. Mr. Webley succeeded him in February, 1847. In the interval, the interesting school established by Miss Harris had been successfully carried on, and the efforts made by Mr. Francies for the spread of the Gospel in the town were not lost. Two persons were baptized during Mr. Francies' short term of service; and between fifty and sixty have been added to the Church since that time by his successor. The Church now includes forty-seven members. A few of these live at a distance from Jacmel; others, in the mountains around; so that their attendance at Divine worship in Jacmel is necessarily infrequent and uncertain. One member is a merchant at Gonaives. Another is a judge under the present government in Port-au-Prince. Others fill respectable stations in society. Some are very poor, and dependent on manual labour for their daily bread. A few have fallen away from the path of righteousness and peace; but more have died in the faith, testifying in death their hope of immortality, and their confidence in the Lord Jesus Christ as their only Saviour.

Within the last few years Mr. Webley has succeeded, at the cost of great personal exertion and labour, largely assisted by grants from the committee, in erecting a handsome wooden structure, which serves for both a dwelling-house and a chapel. The chapel is on the ground-floor, is fifty feet long by thirty feet broad, and sixteen feet in height, the upper floor or ceiling being supported on fluted columns. The windows are not glazed, but closed with jalousies, to admit as much air as possible. The apartments of the mission family are behind and over the chapel. They are commodious and airy, every way suitable for the purpose intended. The building stands in the principal thoroughfare of the town, and may be said to be the handsomest structure it contains. The congregation is very fluctuating. During my visit it has ranged from twenty-five to fifty persons; but on some occasions the chapel is filled to overflowing. The services on the Lord's-day are held in the morning and evening, and a prayer-meeting is observed in the afternoon. There are also two services in the week. During the later years of Soulouque's reign great jealousy of the movements of foreigners was exhibited. The labours of the missionary were confined to the town, and even there he was obliged to act with great prudence and circumspection. Since Soulouque's deposition and exile, Mr. Webley has been able to resume his journeys into the country, and to revisit three or four very promising out-stations lying at a distance of from eight to twenty miles.

#### STATE OF THE MISSION.

Perhaps, however, the prospects of the mission were never so low as at the time of my arrival. The health of the mission family had been most seriously impaired. For four months Mr. Webley's services in the chapel were almost entirely interrupted. For some time it was doubtful whether his weakened strength would survive the attacks of fever which laid him prostrate. His inability to preach, of necessity, much affected the attendance at public worship. He had no one within reach to supply his place, and at present the church does not contain any one of sufficient ability and gifts to conduct Divine worship, beyond that of simple meetings for prayer. Hence the attendance at public worship of persons not members of the church has become very irregular. In many cases it has ceased altogether, at least for the present. Indeed, since his resumption of his duties, on the partial improvement of his

health, there has not been time for the congregation to rally from the depression thus occasioned. I am thankful to say, that I leave him and his dear partner better in health than I found them.

Mr. Webley is further inclined to attribute some portion of the depression now existing to the influence not yet wholly counteracted, of the unwise and thoughtless conduct of Mr. Lillevoix, who occupied the pulpit during Mr. Webley's visit to England, in 1856. The moral tone of the Church was lowered, and many hopeful young men, regular attendants at Divine worship, were disgusted and driven away. These have not yet returned. But I am thankful to say that the Church has recovered its harmony and peace. Seldom have I witnessed more brotherly love, more devotion, and simple-hearted piety, or more attachment to the pastor. The Christian attainments of the members have appeared to me unusually high, while their walk and conversation in the world recommend the Gospel they profess. More activity might, perhaps, be displayed in diffusing the Word of Life among their fellow-countrymen; and this, I have some reason to hope, will be awakened by my visit among them.

#### THE SCHOOL.

The present depression which our esteemed missionary laments may be traced to yet another cause. A great loss was sustained in the breaking up of the school founded by Miss Harris, and carried on in conjunction with Mrs. Webley and some pious native assistants. Probably one-fourth of the members of the Church trace their conversion, in some form or other, to this school. The school was also highly prized by the inhabitants of Jaemel, was more than once spoken of in terms of the highest commendation by the authorities, who officially inspected it, and offered pecuniary assistance. The missionary and his work were thus brought under the frequent attention of the people, and many occasions were opened to him for intercourse with them. The friendships then formed have not, indeed, wholly ceased; but the breaking up of the school removes those constant opportunities for Christian labour, in the families whence the children were drawn, which the missionary formerly enjoyed. Some of the pupils are known in secret to be cherishing in their hearts the truths of the Gospel, though now removed from his influence, or but rarely accessible to his instructions; while it is affirmed by many intelligent persons that the best of the young people in the town owe their character to the school no longer in being. Certainly, it has left its mark on the church, and contributed largely to the devoted and intelligent piety of which I have already spoken.

#### FUTURE PROSPECTS.

Notwithstanding these causes of depression, I am persuaded that they are of temporary duration, and especially so if the committee, under Divine guidance, are enabled to adopt suitable measures for the revival and extension of the work. I am the more confirmed in this impression by the journey I have taken to the capital, during which I had an opportunity of inspecting the flourishing Wesleyan mission established there, and of becoming better acquainted with the condition of the country. In spite of the drawbacks to its prosperity which Haiti has suffered, especially of late, under the imperial *regime* of Soulouque, it has made some sure and steady advance. There may not be much progress in the cultivation of the staple products of the soil, yet the people are certainly less barbarous, and some of the blessings of civil are steadily finding their way beyond the towns into the interior. The present government is eminently favourable to progress. In an interview with which I was favoured by the President Geffrard, he said:—"That he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights, that every one might be able to understand and claim his rights, so as to render despotism impossible." He added, that his position was a peculiar one; that however he might wish to

bring forward useful measures, the people were in such a state of ignorance that he was often obliged to hold back. He has shown his sincerity by establishing in various parts of the country not fewer than sixty-seven free schools. It is worthy of note, that in Jacmel the master of the boys' school is the late master of our own school; and the mistress of the girls' school, numbering nearly two hundred children, is M. Diane Ramsay, a member of the mission church, and one of the native assistants of Miss Harris. Though a Protestant, and known to be such by the President, she has received the appointment with the express understanding that she may read the Scriptures, offer prayer, and sing Christian hymns in the school, where every child is the child of Catholic parents. How long the prejudices of the parents may remain in abeyance, it is difficult to foresee. Much is due to the fact that M. Ramsay is the best teacher in Jacmel, and that the influence of the priests is very low among the people, from their avarice and immorality. It still remains as a striking instance of the liberality of the present Government that the President has cordially approved the appointment. Under his enlightened rule, confidence is gradually being restored, the vile practices of the Vaudoux hide in the recesses of the forests and mountains, and missionaries have free access to all parts of the land. A more favourable opportunity cannot exist in the providence of God, to renew and revive our exertions for the spiritual well-being of Haiti, and if possible to enlarge them.

#### RECOMMENDATIONS.

I proceed to make a few suggestions towards this end, which I trust the committee will find it practicable to adopt.

1. It seems to be of the first importance that Mr. Webley should not be left longer to labour alone. It was surely never intended that one sole individual should be the entire contribution of the Baptist Missionary Society to the evangelization of Haiti. An attempt was made a few years ago to give Mr. Webley a colleague, which, through the afflictive hand of Providence, was rendered unavailing. Since then, our brother has had no helper, no one with whom to take counsel, no one to whom to look for aid in sickness, or for encouragement under depression. It cannot but be expected that, under such circumstances, the missionary's courage should sometimes fail, and his exertions be paralysed by despondency. The sad results of Mr. Lillevoix's temporary occupation of the station would, doubtless, have been avoided, had a second missionary of the society been in the island. It is not necessary, in order to meet the case, that the additional missionary should reside in the same town. A location within comparatively easy reach, presenting a favourable field for missionary labour, can be chosen, yet at the same time near enough to afford the support, counsel, and aid that either missionary may need. Thus in the vicinity of Jacmel there are Les Cayes, Aquin, Bainette, Leogane, Petit Goave, and other places equally eligible for missionary effort. But I would not overlook Port-au-Prince, the capital and seat of Government. It is a large city of some 30,000 inhabitants. For some time the American Free Baptists had a mission there, which, through the misconduct of the missionary, has been broken up, and is scarcely likely to be renewed. The Wesleyan Missionary Society has now the only Christian mission in the place, and the missionary will, I know, most gladly welcome a fellow-labourer in the good cause from our society. Indeed, he strongly urged upon me the importance of the society establishing itself there. A further reason for this exists in the fact that in the country about Port-au-Prince are to be found many individuals holding our sentiments, as in St. Marc, Gonaives, and Dondon, who might be brought into Church relationship at Port-au-Prince, but cannot be from Jacmel, owing to distance and the difficulty of communication. Still, the question now is not so much the *location* of a second missionary as the necessity of giving Mr. Webley a colleague. This it is that I most strongly urge on the committee. Mr. Webley does not enjoy the strong health he formerly did. A tropical clime has had its usual effects on a European constitution. I deem it essential to the best interests of the mission, that the providential interruptions to which missions

in tropical climes are so subject should be met by a brother or by brethren residing on the spot, and the work of years not be allowed suddenly to collapse or be lost by a period of neglect, inevitable where the labours of a single missionary are interrupted by prolonged sickness or death. But I need say no more. The experience of the society is wholly opposed to the practice of allowing a missionary to labour alone in any part of the world.

#### THE SCHOOL.

2. The effects and influence exercised by the school so vigorously conducted by Miss Harris and her assistants, would appear to encourage the committee to attempt its revival. It is certain that it would be received by the inhabitants of Jacmel as a very great boon. It is, however, essential to its success, that the lady at the head of it should be an excellent French scholar. The education would be entirely in French, except in a few rare cases, where English might be desired; and the main expense, except at starting, would be the salary of the Christian lady engaged. There are, side by side with the chapel, premises for sale, with a house upon them, which could be altered so as to make a good school-room. These could probably be obtained for £200. Towards this sum contributions could be gathered in Jacmel to the extent probably of £50 or £60: so that the cost to the committee of re-establishing the school would not be large. If a small fee were required of the scholars, a sum sufficient to cover the annual expenses of the school-house and native teachers, or assistants, might be obtained. It is not possible for a missionary's wife to take charge of such a school. It can only be effectively carried on by a devoted and pious female, whose whole time shall be given to it. Many of the scholars would be from the best families of the town, and of ages quite to repay the attention shown to them. With the experience of the past before us, there seems every reason to expect that, with God's blessing, such a school would again become a nursery to the Church.

#### BIBLE READERS.

3. Very few among the Haitien people can read, especially among the poor. They are also addicted to spending much time in lounging about the doors and verandahs of their houses, in a state of listless idleness. From their bigoted attachment to Catholicism, few of them possess the Word of God, or are even acquainted with its contents. To some extent, Bibles have found their way to many houses, and are known to be read and valued. The Church contains converts who have been brought to God through the simple perusal of the Word. All these circumstances together led me to think that one of the most useful agencies which could be employed would be an order of Scripture-readers and colporteurs of the Bible. On mentioning the matter to Mr. Webley, I found an interesting corroboration in the fact, that one or two of the members of the Church were occasionally in the habit of thus going to their neighbours, giving them the Scriptures, reading to them, and praying with them, and that several instances of conversion had resulted. The plan seems indeed to be well calculated to meet the circumstances of the people. Besides, it has appeared to me that, since the breaking up of the school, the mission and attendance at public worship had suffered from the want of some external instrumentality, by which the care of their souls could be brought home to the people. It is not enough that the doors of God's house should regularly be opened, and the preacher of righteousness ever in his place to proclaim the truth. Curiosity may bring a few, but as a motive it soon wears out. Passers-by may be attracted, and become regular hearers of the word; and instances of it are not unknown. But the missionary also needs some instrumentality constantly working among the people, and pressing upon them the welfare of their souls. At present the mission possesses no such instrumentality. Deeply impressed with this I have accepted (of course, subject to the approval of the committee) the services of two Christian friends, a man and a woman, for this special duty, and authorised Mr. Webley to expend not more

than £30 a year in their support, with the confident hope that this amount will be supplied either by the committee or by the contributions of private friends. The female is the first convert of the mission. Her name is Eliacine. She has already made herself useful in this way; but with the charge of a little family upon her, and her husband having left her, she has not been able to do so much as she might. Since her conversion she has lived a most consistent Christian life, and has ever shown herself active to the extent of her opportunities in bringing others to the Saviour. The very interesting account of her conversion will be found in the *HERALD* of October, 1846. The name of the man is Lolo Jean Michel, a black man, resident on his little garden about a mile and a-half from Jacmel. He officiated as our guide over the mountains to Port-au-Prince, and I had frequent occasion to observe his humble, unobtrusive piety, and his love to God's Word, during the ten days of our being together. He has borne, since his conversion, a most consistent character; has once been imprisoned for two months for righteousness sake, and is therefore a tried Christian. He has already been the means of the conversion of several persons, and will enter on this work with great delight. So far as I can learn, and my own observations extend, two more eligible persons could not be found. I have, therefore, ventured to set them to work at once, and anticipate that much good will result from their labours.

#### NATIVE HELPERS.

4. There are in the Church two or three hopeful young men, who after instruction may perhaps be of use in the kingdom of God. I have encouraged Mr. Webley to give them the instruction they need, to call out their abilities in the prayer-meetings, and in other ways, with the hope that there may be found among them some fit to become assistant missionaries, and to occupy as ministers and pastors some of the smaller towns of the island. This will not, however, at present occasion any charge on the society's funds, though I hope at some future day to see Haitiens preaching to Haitiens the Word of Life under the auspices of the committee.

I have deemed it of much importance to press upon our excellent brother, the missionary, the principle of finding in the Haitien church the means of its own extension. It is impossible to expect that the churches of England can supply the men and the means to cover Haiti with chapels, missionary stations, and missionaries. "Every convert a preacher," must be the missionary's motto. Every convert should, if possible, be made, in humble dependence on God's Spirit, the means of gaining another. All the gifts of the Church should be utilised. There are in the Jacmel church excellent materials, which need only to be brought into use to cheer the missionary's heart, and to aid him in his great work. Much has been said to the church, during my visit, on this point, and I trust the future will show not without good effect.

I rejoice to be able to testify to the high esteem in which Mr. Webley is held by the community among whom he resides. Amid the dangers and perplexities which were often thick about him during the late Government, he was enabled to act prudently, so as to avoid any collision with the authorities, who would have been only too happy to have availed themselves of a false step to plunge the mission into desolation. That time of peril is past, and, in the dawn of a better day for Haiti's political and social elevation, I trust we may also see the coming of a bright time in which its superstitions shall fall away, and the redemption that is in Christ Jesus become the hope of its people.

EDW. B. UNDERHILL.

*Jacmel, November 1, 1859.*

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## REPORT ON THE BAHAMAS MISSION.

Of the numerous islands, or islets, which form the Bahamas group, not more than thirty are inhabited. On eighteen there exist churches in connection with the mission. At the commencement of Mr. Burton's labours, in 1833, the population was numbered at 16,500. It had increased in 1841 to 25,292, and in 1851, the date of the last census, to 30,663. At the period of emancipation there were upwards of 9,000 slaves. The white and coloured population numbered 7,231. Since that time the latter class has diminished, or at least has not increased; the great body of the people now consist of the enfranchised and their descendants, with a considerable number of Africans who, from time to time, have been released from slavers captured in the neighbouring seas on their way to Cuba.

In order to visit the stations, I was compelled to charter a small schooner. I was thus enabled to call at such places as were most convenient, and to convey the missionaries, the Revs. W. Littlewood and J. Davey, to Turk's Island, to confer together with me and the Rev. W. K. Rycroft. The cruise occupied five weeks, and enabled me to spend five days in Inagua, and an entire week at Grand Cay, the chief stations of Messrs. Littlewood and Rycroft.

## THE DISTRICTS.

The Bahamas mission may conveniently be divided into the northern, central, and southern districts, under the guidance respectively of the Revs. J. Davey, W. Littlewood, and W. K. Rycroft. The northern district embraces seven islands, having a population, in 1851, of 18,923 persons. The central district embraces eight islands, with a population of 4,235. The southern district contains three islands, having a population of 3,250. But Mr. Rycroft has, in addition, a station at Port-au-Flat, on the island of St. Domingo, which he can only visit occasionally. Seven other inhabited islands, containing a population of 4,255, have no Baptist churches, and are therefore not included in the above arrangement. On the eighteen islands occupied by the missionaries are sixty-one churches, having seven pastors, and forty-five elders or leaders. The entire number of members is 2,706; of enquirers 330; of Sunday scholars 2,586. The attendants on public worship in the various chapels are reckoned at 6,202. Adherents, or persons who may be said to prefer our form of worship, may probably be reckoned at one-fourth more. It would thus appear that, notwithstanding the presence in the islands of other denominations of Christians—the Church of England, Wesleyans, and Presbyterians—a very considerable proportion of the people is attached to our mission. But if we add the members of the churches of the old or native Baptists, some 1,200 in number, it is probable that nearly one-half of the population on these eighteen islands is distinctively Baptist.

## NATIVE CHURCHES.

At the origin of the mission there were found in being several churches calling themselves Baptists, and owing their existence to the teaching of negroes brought to the islands from North America. Many superstitious practices were prevalent among them. Their leaders were very illiterate, and their church discipline not so strict as the Word of God requires. Hence, in the formation of the mission churches, it was necessary to provide for better instruction and purer discipline, and by degrees the numerous churches now existing were gathered in the various islands. Only at Nassau, in New Providence, at Grand Cay, at Matthew's Town, in Inagua, does any considerable number of people reside, and only at these places, therefore, can churches of any magnitude be gathered. On the other islands the population is very much scattered; and between the small settlements upon them the means of communication and intercourse are both tedious and difficult. Hence the origin of the numerous small churches which are found on the islands. Each settlement has

its own chapel, its separate church organisation, and teachers. For instance, the island of San Salvador, or Cat Island, with a population of 1,900 persons entirely Baptist, has ten mission churches and nine churches of old Baptists at the ten or twelve settlements on the island; each church with its teachers, leaders, deacons, regularly constituted and independent of all others. The difficulty of intercourse, and the impracticability of amalgamating these churches together, may be better understood if I add that the island on which these settlements are formed is about ninety miles in length, and from two to six miles only in breadth, is entirely without roads, and consists of a calcareous limestone, very bare of soil, except in spots, and causing great fatigue to the traveller in treading the rough and stony tracks made by the feet of the people.

The scattered condition of the churches, their remoteness from the chief centres of population, and the somewhat rare opportunities which are open to the missionary to visit them, render it most difficult to supply the spiritual wants of the people. An annual visit, in most cases of a few days' or weeks' duration, is as much as the missionary can possibly afford, consistently with the duties incumbent upon him at his principal station. The churches have, therefore, necessarily been left in the hands of their leaders. Generally, two at least are chosen in every church by the people, on whom rests the discipline and instruction of the church. Only of late years has any considerable proportion of the brethren been able to read, and though in the main good and devoted men, yet they cannot be considered on the whole as fitted for the posts they occupy. With the spread of education a very sensible advance is, however, apparent; and there are among the leaders at the present time several intelligent and well-instructed men, by whom the churches are governed and taught from Sabbath to Sabbath.

#### THE NATIVE PASTORATE.

It was to remedy this defect that some years ago our highly-esteemed missionary, the Rev. H. Capern, with the full concurrence of the committee, appointed in each island of the northern district a pastor, possessing somewhat superior abilities, and more cultivated than the rest of his brethren. It was arranged that he should travel among the churches, preach to them as he was able, and exercise over them a general pastoral oversight. The churches were expected to furnish this brother with the means of subsistence, Mr. Capern promising the pastor to add to his means should it be necessary, either from funds furnished by friends at Nassau, or, from the grants of the committee. In three instances only, in the northern district, have I been able to ascertain the sums raised in the islands for the support of these pastors. They are as follows:—Mr. McDonald, of Eleuthera, received £5 1s. 9½d.; Mr. Laroda, of San Salvador, £14 2s. 3d.; Mr. F. McDonald, of Exuma, £18 12s. 11d. The missionary supplemented salaries to the amount, in the whole of his district, of £71 4s. 3d. Thus, were it not for the allowances made from Nassau, these native brethren could not have lived on the sum raised for them by the people. It does not appear to me that the churches are unable to do more. On the other hand, although money, actual coin, is not plentiful in many of the out islands, yet the people are well provided with the necessaries of life, and can very well afford to raise the sum required for their pastor's support—say from £30 to £50 a-year. In the case of Eleuthera and Ragged Island, the members of the churches are not numerous enough to do this; but Mr. Hanna, of Ragged Island, is able, by his occupation, to support himself; while in the case of Mr. McDonald, of Eleuthera, the difficulty seems to arise from his not enjoying the confidence of the people, who otherwise would be the supporters of the cause in the island. But, apart from this, I cannot say that the plan pursued has proved, on the whole, a successful one. This is owing not so much to any fault in the selection of the brethren chosen as pastors, as in the circumstances of the churches themselves. I have already said that each of these little churches is completely organised, with its leaders, deacons, members, Sunday schools, and chapel, entirely independent of all others. The pastor thus becomes the teacher not of one, but of several churches, and is bound to no one

in particular. His visits are necessarily only occasional, and interrupted by the difficulties arising from weather and means of transit from place to place. In the intervals of his visits, the churches look to their own leaders for instruction. It is obvious that these partial services of the pastor are likely to meet with only a partial return in the way of subsistence; while, from his superior position, he sets aside for the time the individuals whom the church has specially chosen for its leaders. Hence there has arisen, in many instances, an unwillingness to receive the pastor, or to contribute to his support; and in a few cases the leaders have exhibited considerable reluctance in allowing the pastor to occupy the teacher's place in their midst. To the missionary they have no objection. His visits are welcomed and highly esteemed. Not always so the visits of the pastor, appointed by the missionary, who, though he may be better instructed, yet is not one of themselves, gives only occasional services, and yet expects to be supported by them.

There is, indeed, something anomalous in the entire arrangement, and not altogether accordant with the views of church polity prevalent among Baptist churches. Here are churches completely organised, though small in numbers; over a collection of them is placed a pastor, owing his appointment and support to a foreign source; and, over all, is the missionary. Unless for weighty reasons, would it not be better to return to a simpler arrangement, and to leave in the hands of the leaders chosen by the people the oversight to which they are called; the missionary continuing to visit them, and give such counsel and help as their circumstances may require? The chief advantages of the present plan are the somewhat improved character of the teaching, and the entire consecration of the time of one man to the care of the churches. But by a careful selection from among the leaders, and the assistance which the missionary may render, either on his visits, or by an occasional resort to the principal station where the missionary resides on the part of the local pastors, with a suitable supply of books, the instruction may undergo a continual improvement; while the smallness of the churches does not necessarily require the abandonment of all secular employment on the part of the pastor.

The arrangement I have been describing is chiefly confined to the northern district. In the central district the churches continue to be presided over by the leaders; but Mr. Littlewood is about to ordain some of them to the pastorate. Each person so ordained will be the pastor over one church, and will receive support from his own people, with, probably, an occasional grant from Mr. Littlewood. During the last year, the leaders in this district received from the missionary the sum of £31 15s. 2d.

In the southern district, Mr. Rycroft has settled one young man in the Caicos Islands, and is preparing another. The native brethren in this district received last year £133 15s. 1d.; but this unusually large sum includes the expenses of the removal of Mr. Kerr from Nassau to Turk's Island.

#### NASSAU.

It will be seen from the annexed schedules that the church at Nassau is a very large one. It is an increasing one; it occupies two chapels, removed about a mile from each other; the one, the mission chapel, calculated to hold 800 persons; the other, 600 persons. The mission chapel is held in trust for the society, and is so crowded that the church is contemplating an enlargement. The other chapel, a somewhat plainer building, is held in trust among the people, and has recently undergone improvement and repair. Divine service is held in both on the Lord's-day, the missionary usually preaching in the morning and evening at the mission chapel, and in the afternoon in the native chapel. In the latter, the morning service is generally conducted by one of the elders or leaders. I have ventured to suggest to Mr. Davey and the people the propriety of electing an assistant to the missionary, to be supported entirely by the church. Such assistant, or co-pastor, might most usefully occupy the pulpit alternately with the missionary, and, when the missionary is absent among the islands, discharge the duties of the pastorate. The number of members in the

island of New Providence, now upwards of 800, renders some such arrangement very necessary.

The committee is aware that the missionary at Nassau draws his entire support from the society, and occasionally an additional sum for the native pastors in the outer islands. Last year, this latter sum was £40. The remainder was drawn from the income of the church, or from local subscriptions, and expended at the discretion of the missionary. The receipts from pew rents and the classes have latterly increased, and there is at present no reason why the whole of the local expenditure, beyond the missionary's income, should not be provided for by the church. Its means are ample enough for the purpose. As the local funds, in addition to the expenditure for repairs, expenses of Divine worship, &c., have for some years borne a portion of the demands of the native pastors, and as there is no objection to this if the members of the church at Nassau are inclined out of their abundance to help towards the support of the Gospel in the out islands, I have suggested to the missionary, and to the leaders, the appointment of a small committee, to be associated with the missionary in the appropriation. As the funds are provided by the people, I think they should have a voice in expending them. The diminution of responsibility, and the cordial concurrence of the church in all matters of pecuniary outlay, will, I am sure, be satisfactory to the missionary as well as to all concerned!

#### OUT ISLANDS.

Inagua, the chief station of the central district, and the residence of Mr. Littlewood, is comparatively a new station. The population is at present but small; yet, as there are many white persons resident there, and the island is the seat of an important trade in salt, the income of the church has been sufficient to defray all local expenses. Beyond the missionary's salary £35 was drawn last year for the native teachers; but they ought, I think, to be sustained by the churches they serve.

In the case of Turk's Island, the missionary was able last year to appropriate £20 from the local receipts towards his salary, so that his drafts on the society were less than usual. This was owing to a very successful bazaar held the year previous, which enabled him to put the chapels of his district into excellent repair, besides meeting all other demands.

The appended schedule of last year's income and expenditure will bring these various points clearly before the committee. They lead to the conclusion that for the future the committee need not provide for more than the support of their missionaries; and I would recommend that the missionaries be advised, and that they should very distinctly inform the churches, that for the support of their pastors, the maintenance of Divine worship, and for all local purposes, they must depend on their own local resources.

#### SCHOOLS.

It will be observed that no reference has been made to day schools in this report as under the direction of the missionaries. With one exception day schools do not exist in connection with the mission. The exception is at Lorimer's station, on Caicos Island, where a large day school is taught by the pastor, Mr. Kerr. Its establishment was rendered necessary by the conduct of the teacher of the Government school. In all other cases throughout the islands, very efficient schools, on the British school plan, are supported by the Government at an annual cost to the colony of £1,500. They contain 2,500 children. They have hitherto been free from all denominational bias, and have largely contributed to the progress which the Bahamas people have made in knowledge and intelligence. The Church of England is the only body that has shown dissatisfaction with the system. Separate schools have been established, supported by extraneous funds, for the adherents of that church, in which are educated, on the national system, about 1,100 children.

Sunday schools, however, exist at all the stations, and contain about 2,500

children. The teachers are drawn from the more intelligent of the adult members of the church; but there is a great lack of books. This want may well be supplied by an occasional grant from the committee.

VARIOUS MATTERS.

The want of suitable books for the native pastors and leaders is sorely felt, and if purchased in the colony are very costly. I beg to suggest to the committee the grant of £20 or £25 for this purpose. Such a gift would be highly valued, and be received with very great thankfulness.

Before closing this report I must just allude to a dispatch forwarded to me by the Governor of Jamaica, written by the President of Turk's Islands, accusing Mr. Rycroft of joining in a measure which, in the opinion of the President, would "probably eventually be productive of bloodshed." On reaching the colony, I sought an interview with the President, and made inquiries as to the grounds of so grave a charge. I am happy to say that proofs were not forthcoming, and that there does not appear to have been the least ground for such a statement. The committee will rejoice that the confidence they have placed for seventeen years in Mr. Rycroft need not in the least be withdrawn, and that our brother deserves, as he will surely have, their warm support.

On the whole, it must be most gratifying to the committee, and a cause of devout thankfulness to God, that the labours of the society in these secluded islands have been so largely blessed; and that they have been permitted to participate to so great an extent in the elevation and spiritual progress of these enfranchised children of Africa. Very much yet remains to be done in the way of education, in the improvement of morals, in the growth of deep and enlightened piety. But when we take into consideration how lately this people has emerged from degrading bondage and the debasement of slavery; how few are the advantages of civilised life which they enjoy in their island homes; to what a great extent they are deprived of the means of advancement by their comparative poverty, and the distance of profitable markets for their produce; it is rather matter for surprise that they should display so much intelligence, by their industry win from a rocky and scanty soil a comfortable livelihood, and evince so much fervent devotion and sincerity in their attachment to the Gospel. To these dark denizens of tropical lands, children of depressed Africa, the Gospel has been life from the dead, and emancipation a boon of unmixed blessedness.

The chiefest obstacle to their improvement lies in the system of wrecking, to which Nassau owes the main part of its prosperity. Invaluable as are the services of the men employed in this calling, in times of peril and storm, to the crews of vessels often wrecked on one or other of the numberless rocks and shoals, which lie in the way of the great trade between the eastern seaboard of the United States and the islands and countries lying in and around the Gulf of Mexico, yet too often they partake of a gambling, reckless, and fraudulent character. Your missionaries cannot but discountenance the evils of the system, and are often called to mourn over the falling away of hopeful converts, drawn into the exciting vortex.

It only remains for me to express my gratitude for the warm and affectionate greetings which everywhere hailed my coming, and for the large hospitality which missionaries and friends of all denominations and classes pressed upon me. Through Divine mercy the voyage was free from all accident. Our little bark was safely and skilfully piloted by coloured hands among the many shoals and rocks of these dangerous seas; for God was with us—the Hearer and Answerer of many prayers which ascended to his throne from the hearts of dear friends in our native land.

EDW. B. UNDERHILL.

*London, September 16, 1860.*

No. 1.

TABLEAU VIEW of Day and Sunday Schools connected with the Jamaica Baptist Churches, for the Year ending January 1, 1860.

	MINISTER.	SCHOOL.	NUMBER ON THE BOOKS.			AVERAGE ATTENDANCE.			Sunday Scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
1	Rev. J. J. Porter...	Bethlehem ...	...	...	...	...	...	36	
2	" Samuel Jones	Buff Bay ...	37	23	60	25	13	38	
3	" Do.	Lennox Estate	59	17	76	52	13	65	
4	" David Day	Port Maria ...	16	24	40	3	12	15	
5	" Do.	Oracabessa	...	...	...	...	...	175	
6	" Thomas Smith	Mount Angus	63	31	94	52	22	74	
7	" J. M. Phillippo	Spanish Town	128	64	182	83	35	118	
8	" Do.	Taylor's Caymanas	47	15	62	25	15	40	
9	" Do.	Passage Fort	30	15	45	22	7	29	
10	" Do.	Kensington...	31	17	48	21	12	33	
11	" Do.	Sligo Ville ...	30	13	43	24	10	34	
12	" S. Oughton	Kingston ...	...	...	...	...	...	150	
13	" E. Palmer	Do. (Ragged School)	70	30	100	70	30	100	
14	" H. Harris	Bellecastle	37	8	45	37	8	45	
15	" Do.	Stokes Hall ...	40	20	60	40	20	60	
16	" James Hume	Victoria ...	39	11	50	39	11	50	
17	" Do.	Buxton Town ...	40	7	47	40	7	47	
18	" Do.	Ewarton ...	45	27	72	45	27	72	
19	" Do.	Prince's Field	20	17	37	20	17	37	
20	" Do.	Time and Patience	34	12	46	34	12	46	
21	" Do.	Enfield ...	30	15	45	30	15	45	
22	" Do.	Jericho ...	8	12	20	8	12	20	
23	" Do.	Mount Hermon...	41	21	62	41	21	62	
24	" Do.	Robson Ville	29	31	60	29	31	60	
25	" Joseph Gordon	Mount Nebo	49	19	68	22	12	34	
26	" Benjamin Millard	St. Ann's Bay	49	30	79	27	19	46	
27	" Do.	Nichols Mount	50	11	61	30	4	34	
28	" Do.	Three Hills...	46	28	74	34	26	60	
29	" Do.	Walkerwood	18	9	27	17	8	25	
30	" Do.	Ocho Rios ...	...	...	...	...	...	381	
31	" P. O'Meally	Coultart Grove	...	...	...	...	...	153	
32	" J. J. Bennett	Salem ...	...	...	...	...	...	199	
33	" John Clark	Brown's Town	72	44	116	52	30	82	
34	" Do.	Do. (elder girls)	15	15	30	15	15	30	
35	" Do.	Buxton ...	45	19	64	27	8	35	
36	" Do.	Harmony ...	49	26	75	24	18	42	
37	" Do.	Bethany ...	21	11	32	13	5	18	
38	" Do.	Stepney ...	31	18	49	16	12	28	
39	" Francis Johnson	Clarksonville	19	15	34	10	12	22	
40	" Do.	Mont Zion...	...	...	...	...	...	309	
41	" R. Dalling	Stacey Ville	...	...	...	...	...	127	
42	" Thomas Lea	Stewart Town	27	14	41	15	6	21	
43	" Do.	Gibraltar	...	...	...	...	...	110	
44	" Thomas Gould	Waldensia	62	36	98	51	29	80	
45	" Do.	Unity ...	...	...	...	...	...	160	
46	" D. J. East	Kettering ...	...	...	...	...	...	100	
47	" Do.	Calabar (Normal)	62	48	110	45	28	73	
48	" E. Fray	Refuge ...	...	...	...	...	...	227	
49	" Do.	Falmouth ...	50	...	50	...	...	250	
50	" Vacant	The Alps	10	6	16	10	6	16	
51	" G. R. Henderson	Hastings	56	34	90	32	20	52	
52	" John E. Henderson	Bethlehem	21	24	45	15	20	35	
53	" Do.	Granville	21	17	38	21	13	34	
54	" Do.	Hartfield	15	8	23	15	8	23	
55	" Walter Dendy	Watford Hill	38	22	60	27	13	40	
56	" Do.	Salters Hill	78	53	129	47	33	80	
57	" Do.	Maldon ...	63	29	92	39	19	58	
58	" Do.	Sudbury ...	22	15	37	20	8	28	
59	" Do.	John's Hall...	16	25	41	9	11	20	
60	" Do.	Springfield	25	23	48	15	12	27	
61	" Edward Hewett	Newton ...	6	17	28	4	9	13	
62	" Do.	Shortwood ...	88	54	142	50	25	75	
63	" Do.	Mount Carey	69	30	99	35	15	50	
64	" Do.	Belmont ...	31	22	53	20	11	31	
65	" Do.	Bethel Town	8	22	30	4	18	22	
66	" Do.	Do.	81	28	109	55	18	73	
67	" James Reid	Montego Bay	...	...	...	...	...	150	
68	" Charles Sibley	Gurney's Mount	30	19	49	20	12	32	
	" Do.	Mount Peto	6	80	86	12	58	107	
		Carried forward	2,283	1,228	3,401	1,655	865	2,520	9,180

No. I.—Continued.

	MINISTER.	SCHOOL.	NUMBER OF THE BOOKS.			AVERAGE ATTEND- ANCE.			Sunday Scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
	Brought forward ...	...	2,263	1,228	3,491	1,655	865	2,520	9,130
69	William Toall	Lucoa (girls)	72	72	...	...	35	35	220
70	Do.	Jericho	85	33	118	62	26	88	...
71	Do.	Richmond	54	13	67	34	12	46	...
72	Do.	Mount Moriah	22	28	50	11	15	26	...
73	Do.	Fletcher's Grove	...	...	...	...	...	...	...
74	Do.	Green Island	...	...	...	...	...	...	40
75	Vacant	Fuller's Field	20	10	30	20	10	30	39
76	D. G. Campbell	Hewett's View	41	18	59	19	6	25	39
77	George Milliner	Vauxhall	27	10	37	25	6	31	118
78	Do.	Spring Garden	29	14	43	28	9	35	58
79	R. E. Watson	Point Hill	8	2	10	8	2	10	...
80	Do.	Mount Olive	18	2	20	16	2	18	337
81	Do.	Rock River...	40	4	44	30	4	34	...
82	Angus Duckett	Hayes	35	36	71	19	20	39	215
83	Do.	Cross	21	11	32	15	6	21	...
84	W. Claydon	Four Paths...	...	...	...	...	...	50	...
85	Do.	Porus	...	...	...	...	...	40	200
86	Do.	Mandeville	...	...	...	...	...	35	30
87	Do.	Greenock	...	...	...	...	...	45	380
			2,663	1,431	4,144	1,940	1,013	3,128	10,756

No. II.

NUMBER OF MEMBERS IN THE CHURCHES CONNECTED WITH THE JAMAICA BAPTIST UNION.

Year ending Dec 31.	Number of Churches reported.	INCREASE.			DECREASE.				Members.	In-quirers.	
		Bap- tized.	Re- ceived	Re- stored	Died.	Dis- missed	Ex- cluded	With- drawn			
1829	...	...	...	...	...	...	...	...	5,742	4,143	
1829	...	1,875	772	40	95	172	64	...	8,440	...	
1830	...	1,228	703	...	...	...	...	...	11,000	17,000	
1831	24	1,014	323	60	170	112	111	...	10,838	17,000	No meeting of the Union held for 3 years, in consequence of the unsettled state of the Mission.
1832	...	...	...	...	...	...	...	...	...	...	
1833	...	...	...	...	...	...	...	...	...	...	
1834	...	...	...	...	...	...	...	...	...	...	
1835	...	2,650	268	180	356	211	156	...	13,813	16,000	
1836	...	2,950	160	205	212	44	213	...	16,800	16,146	
1837	32	2,124	393	181	160	320	267	34	18,720	17,781	
1838	36	2,874	388	283	266	230	296	114	21,337	20,919	
1839	37	3,457	471	420	300	162	461	61	24,777	21,111	
1840	40	4,648	864	352	337	619	541	256	27,706	18,984	
1841	...	...	...	...	...	...	...	...	...	...	No returns.
1842	40	2,695	556	349	389	591	777	96	27,682	11,811	
1843	35	1,881	408	430	398	766	667	22	22,154	8,028	
1844	34	1,637	291	455	509	246	768	99	21,836	3,313	
1845	35	947	592	385	355	427	580	54	21,161	3,502	
1846	40	436	132	519	356	89	719	176	20,994	2,985	
1847	42	490	224	337	367	93	736	152	18,983	1,690	
1848	37	783	211	408	464	117	766	131	17,854	1,831	
1849	41	606	190	397	454	99	697	215	18,481	1,611	Western Union Churches only reported.
1850	39	238	181	401	1,225	70	831	238	15,671	2,833	
1851	34	1,056	490	663	659	358	549	35	14,078	2,778	
1852	38	835	142	448	661	189	539	...	15,353	2,665	
1853	38	775	97	432	316	93	663	61	14,006	1,858	
1854	49	818	109	488	708	38	600	61	15,401	2,112	
1855	47	809	188	529	374	45	736	73	17,392	1,803	
1856	45	557	100	463	295	42	639	34	15,106	1,743	
1857	52	590	110	503	400	31	665	92	15,682	2,041	
1858	...	...	...	...	...	...	...	...	18,275	1,710	
1860	57	495	83	378	389	35	590	249	15,046	1,796	

No. III.—TABULAR VIEW of Churches which have originated in the operations of the Baptist Missionary Society in Jamaica, for the year ending December 31st, 1859.

NAME OF			Number Chapel accommo- dates.	Average Attendance.	Increase.	Decrease.	Members.	Inquirers.	
CHURCH.	PARISH.	PASTOR.							
1	Bethlehem	Portland	J. J. Porter	150	120	2	34	19	
2	Annotto Bay	Metairie	S. Jones	700	900	37	527	77	
3	Buff Bay	St. George's	Do.	450	280	4	143	35	
4	Port Maria	St. Mary's	D. Day	800	500	10	249	43	
5	Oracabessa	Do.	Do.	700	500	18	218	46	
6	Mount Angus	Do.	T. Smith	900	900	48	408	20	
7	Spanish Town	St. Catherine	J. M. Phillippo	1,200	700	5	700	86	
8	Shigoville	St. Thomas in the Vale	Do.	600	400	3	200	34	
9	Hanover Street	Kingston	E. Palmer	600	250	...	140	20	
10	Hayes	Vere	A. Duckett	900	550	6	168	62	
11	Enon	Do.	Do.	400	100	4	56	...	
12	The Cross	Do.	Do.	...	...	...	50	...	
13	Four Paths	Clarendon	W. Claydon	900	600	3	179	32	
14	Porus	Manchester	Do.	700	800	6	229	10	
15	Mandeville	Do.	Do.	400	200	15	76	20	
16	Greenock	Clarendon	Do.	800	506	4	80	20	
17	Thompson Town	Do.	Do.	200	150	...	75	8	
18	Mount Merrick	St. Dorothy's	R. E. Watson	900	310	3	80	16	
19	Point Hill	St. John's	Do.	600	380	8	119	21	
20	Rock River	Clarendon	Do.	350	350	4	142	22	
21	Stacey Ville	Do.	R. Dalling	550	500	11	224	6	
22	Paradise	Do.	Do.	300	700	2	83	6	
23	Mount Nebo	St. Thomas in the East	J. Gordon	700	500	39	287	53	
24	Moneague	St. Ann's	Do.	750	140	78	100	16	
25	Coultart Grove	Do.	P. O'Meally	450	350	23	216	37	
26	St. Ann's Bay	Do.	B. Millard	1,800	1,400	6	504	66	
27	Ocho Rios	Do.	Do.	900	800	...	329	33	
28	Salem	Do.	J. G. Bennett	500	400	3	249	19	
29	Dry Harbour	Do.	Do.	250	250	4	160	45	
30	Brown's Town	Do.	J. Clark	1,600	1,400	8	632	17	
31	Bethany	Do.	Do.	800	700	44	420	9	
32	Tabernacle (Sturge Town)	Do.	Do.	200	200	6	107	13	
33	Clarksonville	Do.	F. Johnson	900	450	5	148	16	
34	Mount Zion	Clarendon	Do.	250	250	4	148	15	
35	Stewart Town	Trelawney	T. Lea	700	600	12	279	7	
36	Gibraltar	Do.	Do.	320	300	9	142	4	
37	New Birmingham (The Alps)	Do.	Vacant	500	300	...	265	5	
38	Waldensia	Do.	T. Gould	1,000	650	11	330	35	
39	Unity	Do.	Do.	200	350	21	160	12	
40	Rio Bueno	Do.	D. J. East	700	150	9	254	22	
41	Kettering	Do.	Do.	300	100	12	220	16	
42	Refuge	Do.	E. Fray	1,250	900	26	495	16	
43	Falmouth	Do.	Do.	2,500	1,000	15	564	35	
44	Beththephil	St. James	G. R. Henderson	800	500	2	267	23	
45	Hastings	Trelawney	Do.	400	400	4	160	12	
46	Salter's Hill	St. James	W. Dandy	2,200	800	18	714	202	
47	Montego Bay	Do.	J. E. Henderson	600	500	1	464	69	
48	Watford Hill	Do.	Do.	350	350	22	281	...	
49	Mount Carey	Hanover	E. Hewett	1,100	900	3	512	40	
50	Shortwood	St. James	Do.	800	700	18	402	45	
51	Bethel Town	Do.	Do.	800	850	7	526	60	
52	Gurney's Mount	Westmoreland	C. Sibley	700	600	11	269	30	
53	Mount Peto	Hanover	Do.	300	500	28	316	90	
54	Luca	Do.	W. Teall	900	700	10	326	14	
55	Fletcher's Grove	Do.	Do.	700	500	10	117	0	
56	Green Island	Do.	Do.	450	100	3	63	1	
57	Hewett's View	St. Elizabeth	D. G. Campbell	300	300	6	281	24	
58	Bethsalem	Do.	G. Milliner	253	280	6	145	14	
59	Wallingford	Do.	Do.	352	300	4	74	23	
60	Ebenezer (Spring Gardens)	Do.	Do.	230	200	5	58	12	
61	Mount Charles	Trelawney	John Thompson	200	200	...	155	28	
62	Dee Side	St. Andrew	Do.	80	70	...	31	9	
63	Belle Castle	Do.	Do.	250	200	...	128	6	
64	Stokes Hall	St. Thomas in the East	H. B. Harris	100	80	...	79	8	
65	Jericho	Do.	Do.	903	700	...	1,018	187	
66	Mount Hermon	St. Thomas in the Vale	James Hume	600	600	...	285	86	
67	Montego Bay (1st Church)	Do.	Do.	1,800	350	...	302	...	
68	Savanna la Mar	St. James	James Reid	800	400	...	643	40	
69	Fuller's Field	Westmoreland	John Clarke	400	300	...	240	6	
70	Thompson Town	Do.	Vacant	...	...	...	175	24	
71	Smithville	Clarendon	T. Moodie	...	...	...	151	28	
72	Kilaythe	Do.	Do.	...	...	...	87	20	
73	Mount Olivet	Do.	Do.	...	...	...	85	28	
74	Kingston, East Queen Street	Do.	Do.	2,000	300	...	250	...	
75	Port Royal	Kingston	Samuel Oughton	...	...	...	12	...	
76	Yallahs	Port Royal	Do.	300	150	...	100	...	
77	Old Harbour	St. David's	E. Palmer	800	500	...	200	...	
78	Old Harbour	St. Dorothy's	J. Dowson	...	...	...	...	...	
				47,425	32,300	193	499	19,360	2,295

No. IV.

TOTAL INCOME OF CHURCHES.

PLACES.	1844.		1849.		1854.		1859.		
	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No of Mem- bers.	Income.	
		£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Hanover Street, Kingston ...						23 10 0	140	25 19 9	
Mount Charles ...					109	52 19 7	155	65 7 9½	
Dee Side ...							31	21 15 0	
Belle Castle ...					121	59 13 8	126	72 4 6	
Stokes Hall ...					68	28 9 3	79	49 11 4	
Annotto Bay ...	1,041	747 19 7	793	227 2 8	549	233 5 10	527	274 11 1	
Buff Bay ...		68 10 4	169	57 6 2	142	56 7 4	143	48 11 0	
Jericho ...	1,500	607 5 10	1,200	280 10 0	1,015	283 16 6	1,018	277 8 4	
Mount Hermon ...	616	287 9 5	465	92 15 5	375	100 1 6	385	102 0 4	
Mount Merrick ...			48	10 2 11	70	15 16 5	90	15 19 7	
Point Hill ...						98	18 14 9	119	14 10 4
Brown's Hall ...								10 17 0	
Rock River ...			120	37 9 10	132	38 8 3	142	23 9 0	
Four Paths, Clarendon ...					216	90 10 9	179	134 11 10	
Greenock, Clarendon ...					105	35 15 6	82	72 3 0	
Porus ...							223	104 9 1	
Mandeville ...							82	99 17 0	
Hayes ...							166	109 0 3	
Enon ...							53	30 5 9	
The Cross ...							50	16 18 10	
Stacey Ville ...					221	52 12 9	243	75 7 4	
Paradise ...					69	16 9 6	84	25 7 11	
St. Ann's Bay ...					590	261 1 11	505	323 19 4	
Ocho Rios ...	605	294 13 2	395	187 12 1	333	73 1 0	329	148 8 4	
Salem ...							224	116 19 0	
Dry Harbour ...							173	120 3 7	
Brown's Town ...	1,778	1,174 0 2	1,060	542 19 7	937	526 11 0	880	367 14 8	
Bethany ...	500	267 16 0	524	135 5 3	500	134 13 0	420	152 5 1	
Mount Zion ...			145	31 7 1	151	48 11 0	158	84 0 2	
Clarksonville ...			361	91 12 1	326	123 15 0	229	102 18 9	
Stewart Town ...			634	109 13 9	439	187 1 3	421	190 9 5	
Gibraltar ...			836	290 3 1	698	239 0 7	564	174 10 6	
Falmouth ...			598	190 16 4	615	208 14 9	496	159 16 9	
Refuge ...					421	122 11 6	330	187 9 0	
Waldensia ...					166	74 19 3	169	86 6 6	
Unity ...					300	121 3 5	267	101 5 11	
Bethseph ...					182	52 15 0	160	103 17 3	
Hastings ...					807	382 5 0	714	345 11 11	
Salter's Hill and Maldon ...	1,468	676 4 5	1,234	440 15 1	378	183 14 1	464	198 15 8	
Montego Bay (2nd church) ...			460	263 0 1	281	81 18 9	297	96 13 5	
Watford Hill ...			219	83 14 7	172	53 2 6	259	98 12 6	
Gurney's Mount ...	743	615 5 9	642	386 3 9	326	88 14 3	316	191 6 11	
Mount Peto ...			542	280 9 10	368	196 9 5	302	148 8 3	
Montego Bay (1st church) ...			710	314 4 3	628	245 13 5	572	142 14 10	
Mount Carey ...			463	210 1 4	522	264 10 6	526	142 0 7	
Bethel Town ...			520	209 16 0	494	131 12 9	402	94 8 7	
Shortwood ...					632	356 0 11	543	278 19 9	
Savanna la Mar ...					313	117 12 7	240	90 0 9	
Fuller's Field ...	421	390 5 8			214	85 8 10	281	88 9 3	
Providence ...	193	63 16 0	175	57 17 8	180	56 5 11	175	45 18 10	
Thompson Town ...					170	21 7 2	151	33 2 2	
Smithville ...					40	20 15 8	65	25 8 10	
Mount Olivet ...					35	16 3 1	87	39 4 3	
Kilsyth ...					525	144 3 0	309	97 5 6	
Mount Angus ...							113	55 7 0	
Wallingford ...							146	40 12 7	
Bethsalem ...							58	16 2 6	
Spring Gardens ...							75	27 4 9	
Wallingford (St. Elizabeth's) ...									
	8,665	5,178 6 4	13,101	4,823 16 2	15,013	5,706 10 1	15,532	6,367 18 3	
Per Head ...		0 11 11½		0 7 4½		0 7 7½		0 8 2½	

BAHAMAS MISSION.

NORTHERN DISTRICT.—REV. JOHN DAVEY, MISSIONARY.

1860.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	Inqui- rers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
New Providence	Jno. Davey	4	3	814	135	632	1,252	8,159
Andros Island	E. Hall	5	4	105	40	207	284	1,030
Grand Bahama	J. A. Hanna	7	3	130	5	54	284	922
Eleuthera	W. McDonald	4	1	89	6	91	147	4,610
San Salvador	Jos. Laroda	10	10	313	40	395	940	1,828
Exuma	F. McDonald	8	4	213	13	164	343	2,027
Ragged Island	G. Gibson	1	...	54	...	...	80	347
		30	25	1,718	239	1,543	3,330	18,923

CENTRAL DISTRICT.—REV. W. LITTLE WOOD, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Inagua	W. Littlewood	1	1	84	10	91	300	900
Mayaguana	...	1	1	3	...	...	20	50
Rum Cay	...	2	4	180	14	155	500	858
Long Cay							200	286
Acklin's Island		1	2	83	6	126	50	280
Crooked Island		6	1	189	16	205	500	1,477
Long Island		1	1	20	...	...	...	384
Watling's Island								
		12	10	559	46	577	1,570	4,235

SOUTH DISTRICT.—REV. W. K. RYEROFT, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Grand Cay	W. K. Ryeroft	1	1	148	12	200	600	2,649
Salt Cay	...	1	2	41	5	40	160	
Caicos	L. Kerr	8	7	240	23	228	552	601
		10	10	429	45	468	1,302	3,250

INHABITED ISLANDS WITHOUT BAPTIST CHURCHES.

	Population in 1851.
Harbour Island	1,840
Great and Little Abaco	2,011
Berry Islands	236
Biminies and Gun Cay	160
Green Cay	7
Seal Cay	11
	<b>4,265</b>

NUMBER OF MEMBERS OF THE BAPTIST MISSION CHURCHES IN THE BAHAMAS.

ISLAND.	1834.	1837.	1844.	1849.	1854.	1859.
New Providence ...	105	489	781	732	640	720
Andros Island ...	...	86	96	152	97	129
Grand Bahama ...	...	42	135	180	140	130
Eleuthera ...	...	99	119	109	110	86
San Salvador ...	...	72	219	270	217	323
Exuma ...	5	98	150	183	207	213
Ragged Island ...	...	24	47	72	80	54
Inagua ...	...	...	...	62	63	83
Mayaguana ...	...	...	...	...	...	3
Rum Cay ...	...	49	220	185	232	180
Long Cay ...	...	26	...	...	...	...
Aoklin's Island ...	...	74	48	70	60	103
Crooked Island ...	...	...	...	...	...	...
Long Island ...	...	29	113	254	220	189
Watling's Island ...	...	...	...	...	...	20
Grand Cay ...	...	18	79	413	280	222
Salt Cay ...	...	...	...	...	...	187
Caicos ...	...	18	79	281	217	236
	170	1,167	2,338	2,820	2,505	2,856

EXPENDITURE AND RECEIPTS, 1859.

DISTRICTS.	EXPENDITURE.						TOTAL.	RECEIPTS.						TOTAL.										
	Mis- sionary.		Teachers.		Local.			From Society.		By Teachers.		Local.												
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.						
Northern ...	220	0	0	111	7	2	264	3	2	695	10	4	260	0	0	40	2	11	323	18	0	624	0	11*
Central ...	250	0	0	31	15	2	122	12	7	404	7	9	285	0	0	4	17	2	116	0	9	405	17	11
Southern ...	219	3	0	133	4	4	136	15	1	489	2	5	199	3	0	...	...	...	169	6	1	506	9	4†
	689	3	0	276	6	8	523	10	10	1,489	0	6	744	3	0	45	0	1	609	4	10	1,536	8	2

\* This includes an extra collection for roofing the Mission Chapel.

† This includes the sum of £133 0s. 3d., a balance from the Bazaar Fund of 1859.

CONCERT OF PRAYER.

In our last number we laid before our readers an address from the Missionary Conference of Calcutta, inviting the Churches of the Redeemer to a Concert of Prayer in the first days of the new year. The Evangelical Alliance has followed with the proposal that eight days from Sunday, January 6th, to Sunday, January 13th, inclusive, should be the period observed as a season of special supplication. To give direction to the thoughts and prayers of the Lord's people, the Alliance has issued the following suggestions:—

“With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation, day by day:—

*Sunday, January 6.*—The promise of the Holy Spirit.

*Monday, „ 7.*—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

- Tuesday, January 8.*—The attainment of a higher standard of holiness by the children of God.
- Wednesday, ,, 9.*—A large increase of true conversions, especially in the families of believers.
- Thursday, ,, 10.*—The free circulation of the Word of God, and a blessing upon Christian literature.
- Friday, ,, 11.*—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labour.
- Saturday, ,, 12.*—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."
- Sunday, ,, 13.*—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. *Missionary Sermons.*"

### WIDOWS AND ORPHANS' FUND.

WE hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course, but simply to call attention to the subject in good time.

### CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

THESE cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The number of these valuable agents is increasing year by year, and they require more liberal support.

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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, Esq., Secretaries, at the Mission House, 33, Moorgate 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, & Co.'s, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

DECEMBER, 1860.

## FINANCES.

*It is respectfully, yet earnestly, requested that any friends who may have money in hand, or whose subscriptions are due, will at once forward the amount to the Mission House. This is of great importance, because heavy payments have to be made at the end of the year.* The Committee have been greatly encouraged by the increased measure of support with which they have lately been favoured. The natural and right effect of the multiplied opportunities for missionary effort afforded by the recent Revival has involved much increase of expenditure. A considerable portion of this will now become chargeable on the general funds of the Society. The income, therefore, needs great augmentation. It has often been said in past years by individuals and by churches, that they would gladly contribute to the Irish Mission if it could be shown that anything worthy of support was being effected in Ireland. Much is being accomplished there *now*. DUBLIN, BANBRIDGE, BELFAST, BALLYMENA, TUBBERMORE, COLERAINE, and LONDONDERRY, all show that churches are being gathered that will, by the Divine blessing, become the means of evangelisation to wide districts immediately around them, and, by instrumentality so raised up, the means also of introducing the Gospel of Christ into parts of that country where no other agency can hope to be equally successful. It is BY THE CHURCH OF CHRIST IN IRELAND THAT THE IRISH PEOPLE ARE TO BE BROUGHT TO CHRIST. Hence the importance of efforts now being made to act on the great centres of industry and intercourse, that "the Word of the Lord may sound out" even unto "the regions beyond." God has given much to animate and cheer; he has supplied the motive which British Christians have often declared to be all that they needed to call forth their liberality in behalf of Ireland. The MOTIVE being no longer wanting, it is hoped that the LIBERALITY will be promptly displayed.

## STATEMENTS FROM PERSONS WHO HAVE VISITED IRELAND.

Reports have been received from many brethren who have kindly visited Ireland in connection with the special effort. All would have been read with much interest, but, though a double number of the CHRONICLE was issued both in October and November, only a portion has been laid before our friends. We can now give only very brief extracts from some of the reports still in hand.

The Rev. P. GRIFFITHS, OF BIGGLESWADE, writes:—

"At your request I spent the month of August at Banbridge with our dear Brother Eccles, aiding him as best I could in his great and multiform labours. Hard as the work proved, yet I feel thankful for the opportunity afforded of a visit to the scenes of the great awakening. My own soul has been greatly refreshed by what I saw and heard of the grace of God. If any Christian brethren in any part of the country are disposed to look with suspicion upon what they have heard and read, let them go over and see with their own eyes and hear with their own ears, and I have no

doubt as to the results. I am sure the half had not been told us. I was prepared for great things, but what I saw and heard far exceeded my expectations. You will understand I speak of Banbridge and neighbourhood only. I am not in a position to write anything of other places except from report. My dear Brother Eccles managed to hold me so closely at work that I had neither time nor disposition to go sight-seeing. The most beautiful and cheering sights I saw in Ireland were the crowds of eager and attentive hearers I met everywhere. It would be impossible to give a true and correct idea to friends at a distance of some of the scenes which I witnessed. To be understood they must have been seen.

\* \* \* \* \*

When speaking to large and attentive

audiences, in places where two years ago a Baptist minister would not have had a hearing at all, I was compelled to say, What hath God wrought! I could tell you of drunkards made sober; bad and cruel husbands made good; children made obedient; wretched homes made happy:—I saw these things with my own eyes. God has done great things for Ireland! But much remains to be done. Voluntary congregationalism is yet in its weakness, and it will require much toil and patience to strengthen it. I am thankful to God for my visit to Banbridge. I trust that friends in England and Scotland will *speedily help the poor people* there to put up a vestry; it is very much wanted. May the Lord bless the Society and all its agents."

The Rev. S. EVANS, OF ARNSBY, writes:—

"I saw this (the physical manifestation) more prominently at Anaghrouc, some six English miles out of Banbridge. It was in a commodious Presbyterian meeting-house, amid hills. The assembly consisted of farmers, labourers, and some weavers of Irish linens, about 200 in all. Brother Eccles's labours are much valued by all classes in that district. His beloved and promising son accompanied me thither, who prayed with much fervour at the commencement. A young man who had come, we were told, in a trifling mood to the place, *broke down into an hysterical, uncontrollable state of weeping*, during which I began to speak; and very solemn was the attention paid to the Word. Two females were similarly overcome during the address, to each of

whom I had to speak some words of comfort and counsel, and pray with them separately before we parted. I believe that the convictions of the conscience, and the deep emotions of the heart, in many of the Irish, take this physical kind of uncontrollable effort. It is not—and I hope none of the wise and prudent deem it—an *essential evidence of grace*. Many are converted without it. Some who feel it fail to prove their conversion. . . . External disturbances at first are varied. We should not judge by, nor care for, the form of the surprise, but the real change. The storm and earthquake may 'discover the forest' or rend the fountain rocks, but the 'small, still voice' of truth 'lives.'"

The Rev. S. COWDY, OF LEIGHTON, also writes:—

"It is impossible to over-estimate the importance of such places as Belfast, Ballymena, Coleraine, Derry, &c., as centres of pastoral work and evangelisation, crowded as are the populations, and surrounded as they are by smaller towns and populous villages, into which the Gospel would find its way from the cities. In a general point of view, several things favour present effort. The Revival, if not what it was, has, beside true converts, left behind a solemn influence,—what transpired has not been forgotten. The North possesses a reading people, far more so than in the South, owing perhaps partly to Scot adjacency and the lesser influence of Popery; then trade and manufacture are more brisk as you proceed northward in Ireland; and, moreover, you are free to preach in-door or out-of-door, without let, or hindrance, or annoyance, and the people will crowd to hear statements of Gos-

pel truth. Truly Ireland loudly calls for help, and help just now. . . . Some may ask, 'How long will these churches require assistance?' Not longer than *absolutely necessary*. There is too much religious nobility among the members of the church at Derry ever to submit to religious pauperism. They have learnt the principle of laying by each week according as God has prospered them, and act upon it in every case in their deposits on each and every Lord's-day. Several of the friends remarked thus:— 'Present assistance we do need, and are grateful for it. As we have gone on, by God's blessing, we should not need it very long. We desire to be self-supporting as soon as possible, and then hope to be able to help others.' Let these churches be helped up the hill to self-support, and then from their eminence they will help others to the same position."



Londonderry .....	January, August, October, November.
Tubbermore .....	June

*Communications received from persons who have visited Ireland.*

Aked and Harris, Messrs. ....	November.
Cowdy, Rev. S. ....	December.
Evans, Rev. S. ....	December.
Gibson, Rev. E. T. ....	July.
Gillson, Rev. W. A. ....	November.
Griffiths, Rev. P. ....	December.
Hoby, Rev. J., D.D. ....	November.
Keed, Rev. J. ....	August, October.
Kirtland, Rev. C. ....	February.
Parsons, Rev. J. ....	September, October.
Pearce, Rev. S. ....	November.
Medhurst, Rev. T. W. ....	July, October, November.
Short, Rev. G., B.A. ....	September.
Wills, Rev. F. ....	January.

*Ministers settled at Society's Stations.*

Giles, Rev. J. E., Rathmines, Dublin .....	October, November.
McVicker, Rev. J. G., Ballymena .....	October.
Medhurst, Rev. T. W., Coléraine .....	July, October, November.

*Miscellaneous.*

Acknowledgments of Parcels for Agents	March, April, June, August, September, October, November, December.
Annual Meetings .....	March, April.
,, Report, Extracts from .....	May, June.
Carson, J. C. L., Esq., M.D., Letter from .....	January.
Contributions ...	January, March, April, June, August, October, November, December.
,, for Special Fund .....	January, March, June.
Finances .....	March, May, December.
General Baptist Association, Resolution of .....	November.
Interesting Cases of Conversion .....	June.
Ireland's Welcome to the Ministers in Connection with the Special Effort ...	January.
London Collector .....	December.
Ministers who have visited Ireland. Acknowledgment of their services ...	November.
Nonconformist, Letter addressed to, by L. E. A. ....	October.
Notes of a Second Visit, &c. ....	February.
Present Claims of the Irish Mission .....	November.
Rathmines New Chapel, View of .....	April.
Revival of Religion in Ireland .....	May, June, July, October, November, December.
Scripture Reader, Letters from .....	March, August.
Secretary's Report of Visit to the Society's Stations .....	October.
Self-support of the Churches .....	May, October.
Special Effort .....	January, May, June, July, August, September.
Spurgeon, Rev. C. H., on "the Duty of the Church." .....	March.

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; or the London Collector, Mr. CHARLES GORDELEB, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of our principal towns.

# Supplement.\*

DECEMBER, 1860.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

*Formed 1792.* OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools."

INCOME, year ending March 31, 1860 . . . . .	£29,006 13 11
EXPENDITURE . . . . .	27,031 9 10

INDIA—Expenditure for year ending March 31, 1860, £12,565 8s. 0d.; Outfit and Passage of 3 Missionaries, £679 17s. 1d. CHINA FUND—Income, £2,477 12s. 9d.; Expenditure, £573 17s. 8d.

Treasurer, Sir SAMUEL MORTON PETO, Bart., M.P.

Secretaries, Rev. FREDERICK TRESTRAIL, EDWARD BEAN UNDERHILL, Esq.

Accountant, Rev. THOMAS SMITH.

#### Committee.

Aldis, Rev. John, Reading  
 Allen, Joseph H., Esq., Aston Clinton  
 Benham, John Lee, Esq., London  
 Birrell, Rev. Charles M., Liverpool  
 Brock, Rev. William, Bloomsbury  
 Brown, Rev. J. J., Birmingham  
 Brown, Rev. J. T., Northampton  
 Burchell, Rev. William F., Blackpool  
 Cartwright, Richard, Esq., London  
 Chown, Rev. J. P., Bradford  
 Davies, Rev. B., Ph. D., London  
 Dowson, Rev. Henry, Bradford  
 Evans, Rev. Benjamin, D.D., Scarborough  
 Gotch, Rev. F. W., LL.D., Bristol  
 Harris, Richard, Esq., Leicester  
 Haycroft, Rev. N., M.A., Bristol  
 Heaton, W., Esq., London  
 Landels, Rev. William, Regent's Park

Leechman, Rev. J., LL.D., Hammersmith  
 Lewis, Rev. G. W., London  
 Manning, Rev. Samuel, Frome  
 Middleditch, Rev. C. J., Holloway  
 Mursell, Rev. James P., Leicester  
 Newman, Rev. Thomas F., Shortwood  
 Pritchard, Rev. J., Ilangollen  
 Robinson, Rev. William, Cambridge  
 Smith, W. L., Esq., St. Albans  
 Stovel, Rev. Charles, London  
 Templeton, J., Esq., F.R.G.S., London  
 Tresidder, J. E., Esq., London  
 Tucker, Rev. F., B.A., London  
 Vince, Rev. C., Birmingham  
 Watson, William H., Esq., London  
 Webb, Rev. James, Ipswich  
 Wheeler, Rev. T. A., Norwich  
 Williams, Rev. Benjamin, St. Clear's

#### Honorary Members of Committee.

Acworth, Rev. J., LL.D., Yeadon  
 Angas, The Hon. G. F., Adelaide  
 Angus, Rev. Joseph, D.D., Regent's Park  
 Bickham, Thomas, Esq., Manchester  
 Brawn, Rev. Samuel, Loughton  
 Foster, George, Esq., Sabden  
 Godwin, Rev. Benj., D.D., Rawdon, Leeds  
 Hinton, Rev. J. H., M.A., London  
 Hoby, Rev. James, D.D., Twickenham  
 Kelsall, Henry, Esq., Rochdale

Marshman, C. John, Esq., London  
 Müller, Professor, Amsterdam  
 Pewtress, T., Esq., London  
 Rees, W., Esq., Haverfordwest  
 Russell, Rev. J., Blackheath  
 Sheppard, John, Esq., Frome  
 Sherring, R. B., Esq., Bristol  
 Steane, Rev. E., D.D., Camberwell  
 Winter, Rev. Thomas, Torrington, Devon

Auditors, Messrs. R. P. SPICE, SAMUEL BUGH, W. LEBECH, J. HOBSON.

*Baptist Mission House, 33, Moorgate Street, London.*

\* The financial statistics given in this Supplement comprise, for the most part, only the net income and expenditure of each society for the year indicated.

### Baptist Home Missionary Society.

Formed 1797. OBJECT :—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the Gospel, the distribution of religious tracts, the establishment of Sunday schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1860 . . . . .	£3,771 2 2
EXPENDITURE . . . . .	3,829 16 4

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street, London.

Committee.

Barker, Rev. W.	Edwards, Mr. J.	Powell, Mr. J.
Bayley, Mr. G.	Grace, Mr. R.	Salisbury, Mr. J. C.
Bigwood, Rev. J.	Heath, Mr. H. H.	Stanford, Rev. C.
Chandler, Mr. J.	Heaton, Mr. W.	Stanford, Rev. J. S.
Cotton, Mr. F.	Millard, Rev. J. H.	Todd, Rev. J. W.
Dennis, Mr. J. C.	Moore, Mr. G.	Webb, Mr. J.

Auditors, Mr. JAMES LOW, and Mr. G. BLIGHT.

### Baptist Irish Society.

Formed 1814. OBJECT :—"The diffusion of the Gospel of Jesus Christ in Ireland, principally by the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and tracts."

INCOME, year ending April 11, 1860 . . . . .	£2,137 11 1
EXPENDITURE . . . . .	1,985 16 10
SPECIAL FUND—Income . . . . .	705 7 2
"    " EXPENDITURE . . . . .	138 2 9

Treasurer, THOMAS PEWTRESS, Esq.

Secretary, Rev. CHARLES JAMES MIDDLEDITCH, 33, Moorgate Street, London.

Committee.

Barker, Rev. W.	Hirons, Rev. J.	Pillow, Mr. T., jun.
Bigwood, Rev. J.	Lowe, G., Esq., F.R.S.	Todd, Rev. J. W.
Bowser, A. T., Esq.	Marten, Rev. R. H.	Trestrail, Rev. F.
Fishbourne, Rev. G. W.	Miall, Rev. W.	Watson, W. H., Esq.
Greens, Rev. Sam.	Millard, Rev. J. H., B.A.	Webb, Mr. J.
Hanson, Mr. W.	Miller, W. H., Esq.	Wills, Rev. F.
Heaton, W., Esq.	Oliver, E. James, Esq.	Wills, Rev. S., D.D.

Auditors, Rev. J. HOBSON, Mr. B. PARDON.

### General Baptist Missionary Society.

Formed 1816. OBJECT :—"To conduct missions to the heathen on the principles of the New Connection of General Baptists."

INCOME, year ending May 31, 1860 . . . . .	£3,216 3 6
EXPENDITURE . . . . .	3,565 12 1

Treasurer, ROBERT PEGG, Esq., Derby.

Secretary, Rev. JAMES CABBY PIKE, Quorndon, Leicestershire.

Committee.

Baldwin, Mr. G.	Hill, Mr. Thomas	Stevenson, Mr. Charles
Barwick, Mr. E.	Jelley, Mr. Henry	Stevenson, Mr. William
Bennett, Mr. William	Mallet, Mr. H.	West, Mr. Lambert S.
Earp, Mr. John	Marshall, Mr. T. W.	Wherry, Mr. W.
Harris, Richard, Esq.	Noble, Mr. John	Wilkins, Mr. William
Heard, John, Esq.	Paul, Mr. T. D.	Winks, Mr. Joseph F.

And all such General Baptist Ministers as are Members of the Society.

### Society for Aged or Infirm Baptist Ministers.

Formed 1816. OBJECT:—"The relief of those Baptist ministers who have become beneficiary members in conformity with the rules, when they appear to be permanently incapacitated for pastoral duties by reason of age or infirmity."

INCOME, year ending June, 1859 . . . . .	£480 15 8
EXPENDITURE . . . . .	364 0 4
Capital invested during year . . . . .	533 10 4
Total Capital . . . . .	7,850 0 0

Claimants receiving aid at £11 6s. each . . . . . 31  
 Number of Beneficiary Members . . . . . 95

Treasurer, R. B. SHERRING, Esq., Ashley Place, Bristol.

Secretary, Rev. F. W. GOTCH, LL.D., Brunswick Square, Bristol.

Fundees, H. KELSALL, Esq., Rochdale; W. L. SMITH, Esq., St. Albans;  
 R. LEONARD, Esq., Bristol.

### National Society,

*For Aged and Infirm Baptist Ministers and their Widows and Orphans.*

Formed 1858. OBJECT:—"A mutual benefit society among Baptist ministers of both sections of the denomination."

Treasurers, W. MIDDLEMORE, J. H. HOPKINS, Esqrs., Birmingham.

Secretaries, Revs. CHARLES VINCE, J. J. BROWN, ISAAC LORD, Birmingham.

### Bible Translation Society.

Formed 1840. OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions, similarly faithful and complete."

INCOME, 1859-60 . . . . .	£1,815 5 2
EXPENDITURE . . . . .	1,719 18 1

Treasurer, Rev. EDWARD STEANE, D.D., Camberwell.

Secretary, Rev. W. W. EVANS, 33, Moorgate Street, London.

Travelling Agent, Rev. D. THOMSON, Appledore, Devon.

### Baptist Highland Mission.

Formed 1816. OBJECT:—"The dissemination of the Gospel of Christ in Scotland."

INCOME, year ending May, 1860 . . . . .	£1,074 10 1
EXPENDITURE . . . . .	1,063 10 10

Number of Missionaries, 21.

Treasurer, Mr. CHARLES ANDEBSON, Trinity House, Edinburgh.

Secretary, H. D. DICKIE, Esq., 3, Ann Street, Edinburgh.

Travelling Agent, Mr. ROBERT TAIT, Parkside Street, Edinburgh.

London Committee.

Croll, A. A., Esq., Finsbury Circus  
 Heriot, W., Esq., Canonbury Park  
 Inglis, George, Esq., Dalston  
 Leechman, Rev. Dr., Hammersmith

M'Laren, J. W., Esq., Kensington Gore  
 Steane, Rev. Dr., Camberwell  
 Thomas, Rev. A. C., Islington  
 Todd, Rev. J. W., Sydenham

*The General Committee consists of members of churches in the principal towns of Scotland.*

## Particular Baptist Fund.

*Formed 1717.* OBJECTS :—“For the relief of ministers and churches of the Particular Baptist denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve.”

INCOME, year ending March 1, 1860 . . . . .	£2,505	1	8
EXPENDITURE . . . . .	2,530	9	4

Treasurers, W. L. SMITH, J. H. ALLEN, and R. LUSH, Q.C., Esqs.

Secretary, Mr. ROBERT GRACE, 11, The Grove, Lyndhurst Road, Peckham, S.E.

## Baptist Magazine.

*Commenced 1809.* PROFITS :—“The profits arising from the sale of this work are given to the Widows of Baptist ministers, at the recommendation of the contributors.”

Grants to Widows from commencement, upwards of . . . £7,000

Editor, Rev. SAMUEL MANNING, Frome, Somerset.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street, London.

Secretary, GILBERT BLIGHT, Esq., 33, Moorgate Street.

## Selection of Hymns.

Grants for the year ending June, 1860 . . . . .	£348	0
Grants from the commencement . . . . .	5,615	0 0

Treasurer and Honorary Secretary, W. L. SMITH, Esq., St. Albans.

Publishers, Pewtress & Co., 4, Ave Maria Lane.

The enlarged Selection has been published, containing upwards of 260 Hymns extracted from Dr. Watts's Psalms and Hymns.

Applications for a share in the profits from the Widows of ministers who have used these Hymn Books, should always be made in May.

## Baptist Union.

*Formed 1813.* OBJECTS :—“1st. To extend brotherly love and union among 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.”

INCOME for the year ending April, 1860 . . . . .	£121	10	3
EXPENDITURE . . . . .	125	0	5

Treasurer, George LOWE, Esq., 39, Finsbury Circus.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell; Rev. J. H. HINTON, M.A., De Beauvoir Square, London.

### Baptist Building Fund.

*Formed 1824.* OBJECT :—“To assist, by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom.”

INCOME, year 1859-60 . . . . .	£2,003 17 5
LOANS to Churches . . . . .	1,790 0 0
GRANTS to Churches . . . . .	45 0 0
HOME EXPENSES . . . . .	58 3 6

Treasurer, JOSEPH H. ALLEN, Esq., Aston Clinton, Bucks.

Secretary and Collector, Rev. C. WOOLLACOTT, 4, Compton Street East.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Auditors, Messrs. W. PAXON and R. GRACE.

### Baptist Tract Society.

*Formed 1841.* OBJECT :—“To disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinistic or Strict Communion Baptists.”

INCOME, year ending December 31, 1859 . . . . .	£116 5 1
EXPENDITURE . . . . .	156 12 2

Treasurer, E. JAMES OLIVER, Esq. Editor, Rev. W. NORTON.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Depository, 62, Paternoster Row.

### Baptist Western Society.

*Formed 1807.* OBJECT :—“The relief of necessitous Widows and Orphans of ministers of the Baptist denomination in the counties of Cornwall, Devon, Dorset, Hants, Wilts, Gloucester, and Somerset, including the city of Bristol.”

INCOME, year ending June, 1860 . . . . .	£405 6 0
PAYMENTS to 17 Widows, the representatives of 2 others, and one Orphan . . . . .	367 0 0
EXPENDITURE . . . . .	38 6 0

Trustees, Mr. R. LEONARD, Mr. R. B. SHERRING, Rev. Dr. GOTCH, Mr. J. LIVETT.  
Treasurer, Mr. J. LIVETT.

Secretary, Mr. G. C. ASHMEAD, 19, Small Street, Bristol.

### Young Men's Association in aid of the Baptist Missionary Society.

*Formed 1848.* OBJECTS :—“To diffuse a missionary spirit, especially among the young, by the dissemination of missionary information; the establishment of missionary libraries; and the delivery of lectures; to form and encourage Sunday school and other juvenile missionary auxiliaries; and to promote systematic efforts on behalf of missions.”

INCOME, year 1859-60 . . . . .	£461 14 6
EXPENDITURE . . . . .	488 18 3½

President, Sir S. MORTON PETO, Bart., M.P. Vice-President, Rev. JOSEPH ANGUS, D.D.  
Treasurer, Mr. W. DICKES.

Hon. Secretaries, Mr. H. J. TRESIDDER, Mr. H. KEEN, Mr. S. CRAWLEY.

Curator of Museum and Lecturer to Association, Mr. JOHN TEMPLETON.

## Baptist Evangelical Society.

FORMERLY CALLED "THE STRICT BAPTIST SOCIETY."

Formed 1845, for "Educating young men for the ministry and for missionary purposes."

INCOME, year ending March 31, 1860 . . . . .	£331	1	7½
EXPENDITURE . . . . .	342	8	2

Treasurer, WILLIAM SHAW, Esq., jun.

Editor of the Magazine, Rev. W. STOKES.

Secretaries, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town;

Rev. J. WOODARD, Ilford, Essex.

## Baptist Association of Scotland.

Formed 1856.

"The Association shall consist of Evangelical Baptists, namely, Baptists who hold the doctrines of free, sovereign, unmerited grace; who view salvation as originating in God, carried forth and perfected by the Word of God made flesh, and effectually applied by the Holy Spirit."

OBJECTS:—"1st. To promote the revival of spiritual religion in the denomination. 2nd. To encourage young men of promising ability and piety to devote themselves to the work of the ministry, by providing, where necessary, educational aid. 3rd. To aid comparatively feeble churches in sustaining the ordinances of the Gospel, and to promote similar purposes."

RECEIPTS for year ending October, 1859 . . . . .	£158	16	1
EXPENDITURE . . . . .	171	13	8

Number of Students, 6.

Treasurer, W. B. HODGE, Esq., 69, St. George's Place, Glasgow.

Secretary, WILLIAM TOLMIE, Esq., 145, Queen Street, Glasgow.

## Birmingham Scholastic Institution,

*For Sons of Ministers.*

Established 1850. OBJECTS:—"To assist ministers (of limited income) of all denominations to educate their sons."

Managed by a *Central and General Committee.*

Treasurer, G. F. MUNTZ, Esq.

Secretary, Rev. R. A. DAVIS, Shireland Hall School.

Auditor, S. DANIEL, Esq.

## BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS

## Bristol.

*Instituted 1770.*

INCOME, year ending June, 1860 . . . . .	£1,049	0	6
EXPENDITURE . . . . .	1,254	15	0

Present number of Students, 19; Educated from commencement, 244.

President, Rev. T. S. CRISP.

Tutors, Rev. F. W. GOTCH, LL.D.; Rev. F. BOSWORTH, M.A.

Teacher of German, Dr. MEISSNER.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.

Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

## Bradford.

*Instituted 1804. Removed from Bradford 1859.*

INCOME, year ending Sept. 5th, 1860 . . . . .	£1,339	9	0
EXPENDITURE . . . . .	1,348	12	8

Present number of Students, 27; Educated since commencement, 250.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D.

Resident and Classical Tutor, Rev. S. G. GREEN, B.A.

Tutor and Financial Secretary, Rev. T. POTTENGER.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretary, Rev. H. DOWSON, Bradford.

## Pontypool.

*Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.*

INCOME, year ending May 23rd, 1860 . . . . .	£803	10	2
EXPENDITURE . . . . .	822	6	9

Out of a Jubilee fund of a few hundred pounds to balance the account 18 16 7

Present number of Students, 28; Educated since commencement, 193.

President, Rev. THOMAS THOMAS. Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. C. JAMES, Esq. Secretary, Rev. S. PRICE.

## Regent's Park.

*Instituted 1810. Removed from Stepney to Regent's Park, 1856.*

INCOME, year ending August, 1860 . . . . .	£2,405	0	0
EXPENDITURE . . . . .	2,536	0	0

Present number of Students—Ministerial 31; Lay 10; Educated from commencement about 205.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.

Classical and Mathematical Tutor, Rev. BENJ. DAVIES, LL.D.

Treasurer, JOSEPH GURNEX, Esq. Secretary, Rev. G. W. FISHBOURNE.

Surgeon, WILLIAM COOKE, Esq., M.D.

Auditors, Mr. J. COWDY, Mr. G. GOULD, Mr. J. BENHAM.

## Haberfordwest.

*Instituted 1830.*

INCOME, year ending August 1, 1860 . . . . .	£651 3 11
EXPENDITURE . . . . .	607 13 04

Present number of Students, 29 ; Educated since commencement, 85.

President, Rev. THOMAS DAVIES.

Classical and Mathematical Tutor, Rev. T. BURDITT. Treasurer, W. REES, Esq.

Secretaries, Rev. H. DAVIES, Llangloffan, Pembrokeshire ; Rev. T. E. THOMAS,  
Trehale, Pembrokeshire.

## Nottingham.

*General Baptist Academy. Instituted 1843. Removed from Leicester, 1857.*

INCOME, year 1859-60 . . . . .	£583 7 4
EXPENDITURE . . . . .	524 2 8

Present number of Students, 7 ; Educated since commencement, 35.

President, Rev. W. UNDERWOOD.

Classical and Mathematical Tutor, Rev. W. R. STEVENSON, M.A.

Treasurer, G. BALDWIN, Esq., Nottingham.

Secretary, Rev. J. LEWITT, Nottingham.

## Dr. Ward's Trust.

Trustees.

Rev. EDWARD STEANE, D.D.

WILLIAM LEFARD SMITH, Esq.

Rev. I. M. SOULE.

Rev. JOSEPH ANGUS, D.D.

JOSEPH TRITTON, Esq.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to Baptists.

## GENERAL SOCIETIES.

### British and Foreign Bible Society.

*Formed 1804.* OBJECT :—“To encourage a wider circulation of the Holy Scriptures without note or comment : the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorised version.”

INCOME, year 1859-60. For the General Purposes . . . . .	£30,526 17 6
For Bibles and Testaments . . . . .	81,493 15 11
For India and China . . . . .	2,115 13 0
EXPENDITURE . . . . .	179,365 15 6
Ditto from Commencement . . . . .	4,984,275 15 8
ENGAGEMENTS . . . . .	77,616 9 10

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. JOHN MEE, M.A. ; Rev. SAMUEL B. BERGNE.

Superintendent of Translating and Editorial Department, Rev. T. W. MELLER, M.A.

Accountant, Mr. WILLIAM HITCHIN. Foreign Secretary, Mr. HENRY KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN. Collector, Mr. WILLIAM H. CHAPLIN.

*Society's House, 10, Earl Street, Blackfriars, London.*

### Religious Tract Society.

*Formed 1799.* OBJECT :—“The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions.”

INCOME, year 1859-60 . . . . .	£106,532 0 8
Of above (including legacies) which was benevolent . . . . .	10,133 3 5
EXPENDITURE . . . . .	106,216 15 11
Of above which was benevolent . . . . .	12,568 15 3

Treasurer, JOHN GURNEY HOADE, Esq.

Honorary Secretaries, Rev. W. W. CHAMPNEYS, M.A. ; Rev. R. VAUGHAN, D.D.

Secretary, Dr. GEORGE HENRY DAVIS.

Association Secretary, Rev. PHILIP J. SAFFERY.

*Depositories, 56, Paternoster Row, 65, St. Paul's Churchyard, and 164, Piccadilly.*

### English Monthly Tract Society.

*Formed 1837.* OBJECT :—“To circulate suitable publications, as to appearance and contents, among the higher classes of society.”

INCOME, year ending December 31, 1859 . . . . .	£2,558 1 5
EXPENDITURE . . . . .	2,572 19 3

The tracts of this Society are distributed in Great Britain and its Colonies, in France, Germany, Holland, Belgium, and Switzerland. The methods adopted are by hand and by post. About 4,000 tracts to the bereaved are issued annually—the names being chiefly obtained from the obituary in *The Times* daily. The Society is now publishing a series of tracts, with woodcuts, for the children of the nobility and gentry, which are forwarded monthly through the post to persons whose names are furnished by parents or friends. About 50,000 are issued annually.

Treasurer, W. NORWOOD, Esq., Balham Hill, S.

Secretary, Mr. JOHN STABB. Collector, Mr. BELCHER, 6, Russell Terrace, Oakley Sq.

*Office, 27, Red Lion Square, Holborn.*

### Weekly Tract Society.

*Formed 1847.* OBJECTS:—"To inculcate religion, and to promote the social, intellectual, and moral improvement of the labouring population, by the publication of a new tract every week, and its gratuitous circulation throughout the country."

RECEIPTS for the year ending March 1860. . . . .	£996	3	11
EXPENDITURE . . . . .	996	4	8

Treasurer, WILLIAM GARLICK, Esq. Secretary, Mr. J. F. SIMPSON.

Travelling Agent, Rev. ROBERT STEPHENS.

*Office and Depository, 62, Paternoster Row, London.*

### Book Society.

*Instituted 1750.* OBJECT:—"The gratuitous distribution and sale of Bibles and Testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction."

INCOME, from January 1, 1859, to March 31, 1860 . . . . .	£7,367	5	7½
EXPENDITURE . . . . .	7,420	7	2

Treasurer, THOMAS CHALLIS, Esq. Sub-Treasurer, JAMES PALMER, Esq.

Trustees, THOMAS CHALLIS, Esq., Ald.; J. R. MILLS, Esq.;

SAMUEL WILSON, Esq., Ald.; JOSEPH PAYNE, Esq.

Honorary Secretaries, Rev. J. R. BARBER, D.D.; Rev. J. GEORGE.

Secretary, Rev. I. VALE MUMMERY, F.R.A.S. Collector, Mr. C. GORDELIER.

*Depository, 19, Paternoster Row, London.*

### British and Foreign School Society.

*Formed 1808.* OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME from subscriptions, year ending January 31, 1860 . . . . .	£1,263	12	6
GENERAL EXPENSES . . . . .	1,023	12	9

President, The DUKE OF BEDFORD.

Treasurer, HENRY E. GURNEY, Esq. Secretary, Mr. WILKES.

*Central School, Borough Road.*

### Ragged School Union.

*Formed 1844.* OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and Bible classes; and to assist old and young in the study of the Word of God."

INCOME, year ending April 1, 1860 . . . . .	£4,767	7	1
EXPENDITURE . . . . .	4,955	17	3

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, R. C. L. BEVAN, Esq. Honorary Secretary, Mr. W. LOOKE.

Secretary, Mr. JOSEPH GEORGE GENT. Collector, Mr. W. A. BLAKE.

*Office, 1 Exeter Hall.*

## Ragged Church and Chapel Union.

*Formed 1853.* OBJECT :—“To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the metropolis, by granting money to local committees engaged in adapting or erecting buildings for such purposes.”

INCOME, year ending May 2, 1860 . . . . .	£262 10 2
EXPENDITURE . . . . .	236 8 7

President, The Right Hon. the LORD EBUBY.

Chairman of Committee, J. IVATT BRISCOE, Esq. Treasurer, A. SPERLING, Esq.

Hon. Secretary, J. A. MERRINGTON, Esq. Secretary, Mr. W. A. BLAKE.

*Offices, 15, Exeter Hall, Strand.*

## Sunday School Union.

*Formed 1803.* OBJECT :—“1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday schools.”

BENEVOLENT FUND INCOME, for the year ending March 31, 1860 . . . . .	£1,112 7 1
EXPENDITURE . . . . .	1,183 17 4

President, The Hon. ARTHUR KINNAIRD, M.P.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSEB, Mr. F. J. HARTLEY, and  
Mr. AUGUSTUS BENHAM.

Trade Superintendent, Mr. PETER JACKSON.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

*Offices, Jubilee Memorial Buildings, Old Bailey.*

## Home and Colonial School Society.

*Formed 1836.* OBJECTS :—“The improvement and extension of the infant school system, and of education in general, on Christian principles, as such principles are set forth and embodied in the doctrinal articles of the Church of England.”

INCOME, year ending December 31, 1858 . . . . .	£7,565 10 6
EXPENDITURE . . . . .	7,270 5 8
TEMPORARY LOAN repaid . . . . .	£275 0 0
BALANCE . . . . .	20 4 10
	295 4 10

President, The Right Hon. the EARL OF CHICHESTER.

Treasurer, JOHN BRIDGES, Esq. Honorary Secretary, J. S. REYNOLDS, Esq.

Assistant Secretary and Accountant, Mr. CHARLES.

*Institution, Gray's Inn Road.*

## Voluntary School Association.

*Formed 1848.* OBJECT :—“The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries.”

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries, Rev. H. RICHARD, and JOSEPH BARRETT, Esq.

Secretary, Mr. H. S. SKEATS, 7, Blomfield Street, Finsbury.

### Society for Promoting Female Education in the East.

Formed 1834. OBJECT :—“The establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents; and the training and encouragement of subordinate native teachers.”

INCOME during 1859-60 . . . . .	£3,843 7 4
EXPENDITURE . . . . .	3,828 4 1

Treasurer, JOHN LABOUCHERE, Esq. Sub-Treasurer, Miss ADAM.

Hon. Secretaries, Miss E. LEYCESTER, and Miss ELLEN RUTT.

Secretary, Miss WEBB, 15, Shaftesbury Crescent, Piccadilly, London.

Letters may be addressed to “The Secretary, care of Mr. Suter, 32, Cheapside.”

### British Society for the Propagation of the Gospel among the Jews.

Formed 1842. OBJECT :—The propagation of the Gospel among the Jews: “the more immediate field of the Society’s operations” being “London and the larger towns of the United Kingdom.”

INCOME, year ending April, 1860 . . . . .	£5,363 4 11
EXPENDITURE . . . . .	5,186 19 1½

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Hon. Secs., Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING, Rev. J. STOUGHTON.

Resident Secretary, Mr. GEORGE YONGE.

Offices 1, Crescent Place, Blackfriars.

### Orphan Working School.

Founded 1758. OBJECT :—“To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers.” “That they steadily attend the public worship of God in some congregation of Protestant Dissenters.”

INCOME, ordinary, 1859-60 . . . . .	£5,767 19 2
EXPENDITURE, ordinary . . . . .	5,636 11 10

Patroness, Her Majesty THE QUEEN. President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Honorary Physician, Dr. JAMES RISDON BENNETT.

Secretary, Mr. JOSEPH SOUL. Collector, Mr. W. H. CHAPLIN.

Matron, Mrs. ELIZABETH BAIRD. Principal Master, Mr. G. W. LEY.

Office, 32, Ludgate Hill. Schools, Haverstock Hill, Hampstead Road.

### Chinese Evangelisation.

Formed 1850. OBJECT :—“The evangelisation of China and the adjacent countries by means of medical and other missionaries, by printing and circulating the Bible, by native teachers, and other plans.”

INCOME during year ending March 31, 1859 . . . . .	£2,747 10 7
EXPENDITURE . . . . .	1,719 15 1
BALANCE . . . . .	1,027 15 6

Treasurer, R. N. FOWLEE, Esq., 50, Cornhill, London.

Hon. Provincial Secretary, RICHARD BALL, Kingsdown, Bristol.

Hon. Secs., GEORGE PEARSE, Esq.; J. A. MERRINGTON, 10, Poultry.

Bankers, Messrs. DIMSDALE, DREWETT, and Co., 50, Cornhill, London.

Offices, 10, Poultry, London.

### Asylum for Fatherless Children.

*Founded 1844.* OBJECT :—“To board, clothe, nurse, and educate fatherless children from the birth till they are fourteen and fifteen years old respectively. Namely, till the boys shall have arrived at fourteen, and the girls at fifteen.” It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connection, no denominational catechism whatever shall be introduced, and no particular forms shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian.

INCOME, year ending 14th May, 1860 . . . . .	£5,051 2 10
EXPENDITURE . . . . .	7,852 9 8

Nearly £3,000 have been raised on loan this year owing to the completion of the new building.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P. Sub-Treasurer, Rev. Dr. REED.

Honorary Secretary, Rev. T. AVELING.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Secretary, Mr. G. STANCLIFF.

*Office, 10, Poultry, London. Establishments, Reedham, near Croydon.*

*Nursery Branch, High Street, Stoke Newington. Elder Boys, Kingsland Green.*

### Society for the Liberation of Religion from State-Patronage and Control.

*Formed 1844.* OBJECTS :—“The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interest, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland; and, concurrently with it, the liberation of those churches from all state-control.”

INCOME, 1859-60 . . . . .	£3,661 2 10
EXPENDITURE . . . . .	3,456 15 3

Treasurer, WILLIAM EDWARDS, Esq.

Secretary, JOHN CARVELL WILLIAMS, Esq.

Chairman of Parliamentary Committee, C. J. FOSTER, LL.D.

*Office, 2, Serjeants' Inn, Fleet Street.*

### City Mission.

*Formed 1835.* OBJECT :—“To extend the knowledge of the Gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government.”

INCOME, 1859-60 (exclusive of £300 13s. 6d., the year's fund for disabled missionaries) . . . . .	£35,702 19 9
EXPENDITURE . . . . .	34,839 13 10

Treasurer, JOSEPH HOARE, Esq.

Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Superintendents of Missionaries, W. D. ATWOOD, Esq., and T. B. BROOKE, Esq.

Country Secretary, Rev. F. TYRELL, B.A.

Country Association Agent, Mr. J. R. PHILLIPS.

*Office, 8A, Red Lion Square.*

### Turkish Mission Aid Society.

*Established 1854.* OBJECT :—“To aid existing evangelical missions in the Turkish empire, especially the American.”

INCOME, year ending April 20, 1860 . . . . .	£3,693 13 1
EXPENDITURE . . . . .	4,126 1 3

President, The Right Hon. the EARL OF SHAFTESBURY.  
 Treasurer, Hon. A. F. KINNAIRD, M.P. Sub-Treasurer, R. T. WHEATLEY, Esq.  
 Office Secretary, Rev. GEORGE ROYDS BIRCH.  
 Clerical Travelling Secretary, Rev. J. K. TUCKER.  
 Association Secretary, Rev. HENRY JONES, M.A.  
*Office, 7, Adam Street, Adelphi, Strand, London.*

### Soldiers' Friend and Army Scripture Readers' Society.

OBJECT :—“Diffusing religious knowledge throughout the British army.”

INCOME, year ending April, 1860 . . . . .	£8,334 0 6
EXPENDITURE . . . . .	7,144 1 3

Treasurer, Sir JOHN KIRKLAND, Whitehall Place.  
 First Secretary, Col. ROBERT PITCAIRN.  
 Second „ Mr. W. A. BLAKE.  
 Secretary for Scotland, Rev. G. HALL, York Place, Edinburgh.  
 „ Ireland, Mr. MCGUSTY.  
*Offices, 4, Trafalgar Square East, Charing Cross, London; 6, York Place, Edinburgh; Upper Sackville Street, Dublin.*

### Evangelical Continental Society.

*Formed 1845.* OBJECT :—“To assist and encourage evangelical societies on the Continent in their endeavours to propagate the Gospel, and by other means to promote the same important end.”

INCOME, year ending May 16, 1860 . . . . .	£1,216 14 11
GRANTS to Societies, Churches, and Evangelists . . . . .	911 1 0
EXPENSES . . . . .	309 11 9

Treasurer, (Vacant.)  
 Secretary, Rev. B. HARRIS COWPER.  
*Office, 7, Blomfield Street, Finsbury.*

### British and Foreign Sailors' Society.

*Established 1818.* OBJECT :—“The religious, intellectual, and social elevation of British and foreign seamen. The religious instruction given shall be confined to those doctrines of Christianity which are held in common by all evangelical churches.”

INCOME, year 1859-60 . . . . .	£3,477 0 0
EXPENDITURE . . . . .	3,402 0 0

President, The Right Hon. EARL OF CARLISLE, K.G.  
 Treasurer, THOMSON HANKEY, Esq., M.P.  
 Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.  
*Society's Offices, Sailors' Institute, Mercers' Street, Shadwell.*

### Evangelical Alliance, British Organization.

OBJECT :—“To aid in manifesting the unity which exists among the true disciples of Christ, and to seek the full accomplishment of his prayer recorded in John xvii. 21.” “To receive information respecting the progress of vital religion in all parts of the world : to correspond with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the Gospel.” “To exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord’s-day.”

INCOME for the year ending June 30, 1860 . . . . .	£1,551	3	3
EXPENDITURE . . . . .	1,650	7	4

Chairman, Sir CULLING EARDLEY EARDLEY, Bart.  
 Treasurers, R. C. L. BEVAN, Esq. ; JOHN FINCH, Esq.  
 Hon. Secs., Rev. T. R. BIRKS, M.A. ; Rev. Dr. STANE ; Rev. Dr. KING.  
 Secretaries, Rev. W. CARDALL, M.A. ; Rev. J. DAVIS.

*Office, 7, Adam Street, Adelphi, Strand.*

### Peace Society.

Formed 1816. OBJECT :—“To print and circulate tracts, and to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles.”

INCOME, year ending May 19, 1860 . . . . .	£2,776	12	5
EXPENDITURE . . . . .	1,989	9	7

Treasurer, SAMUEL GURNEY, Esq. Secretary, Rev. HENRY RICHARD.  
 Assistant Secretary, Mr. ALEXANDER BROCKWAY.  
 Travelling Agent, Mr. WILLIAM STOKES.

*Office and Depository for Tracts, 19, New Broad Street.*

### Early Closing Association.

Instituted 1842. OBJECTS :—“1st. The reducing of the hours of labour to shopmen, assistants, and journeymen, in all branches of business, to a just and reasonable standard. 2ndly. The establishment of a Saturday half-holiday, wherever the requirements of business will admit of it. 3rdly. The abolition of Saturday night payment of wages.”

INCOME during the year ending December 31, 1859 . . . . .	£1,248	0	6
EXPENDITURE . . . . .	1,260	0	7

President, Sir JAMES EMERSON TENNETT.  
 Treasurer, GEORGE HITCHCOCK, Esq. Secretary, Mr. J. PITTER.  
 Assistant Secretaries, Mr. EDWAED KENNEDY, Mr. J. H. HARRISON.

*Office, 35, Ludgate Hill, London.*

### Working Men’s Educational Union.

Formed and Instituted 1852. OBJECTS :—“To furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular, sound lectures, the formation of similar lending libraries, and mutual instruction classes.”

INCOME, year ending December 31, 1859 . . . . .	£1,812	2	8½
EXPENDITURE . . . . .	2,147	11	10½

Treasurer, ROBERT C. L. BEVAN, Esq.  
 Honorary Secretary, BENJAMIN SCOTT, Esq.  
 Secretary, Mr. CHARLES THEODORE JONES. Depository, Mr. FRANCIS BARON  
*Office and Depôt, 25, King William Street, West Strand, London.*

## Young Men's Christian Association.

*Instituted* 1844. OBJECT:—"The improvement of the spiritual and mental condition of young men." AGENCY:—"The members of the Association in the sphere of their daily calling, devotional meetings, classes for Biblical instruction, and for literary improvement, the delivery of lectures, the diffusion of Christian literature, and library for reference and circulation, and any other means in accordance with the Holy Scriptures."

INCOME, year ending December 31, 1859 . . . . .	£3,474 6 5
EXPENDITURE . . . . .	3,374 19 2

President, The Right Hon. the EARL OF SHAFTESBURY.

Chairman, ROBERT C. L. BEVAN, Esq. Treasurer, GEORGE HITCHCOCK, Esq.

Secretary, Mr. W. EDWARD SHIPTON.

Office, 165, Aldersgate Street, City.

## Widows' Fund.

*Formed* 1733. OBJECT:—"The relief of the necessitous widows and children of Protestant Dissenting ministers."

Treasurer, STEPHEN OLDING, Esq.

Auditors, JAMES ESDALLE, Esq.; EBENEZER VINEY, Esq.; W. EDWARDS, Esq.

Secretary, Mr. T. JONES, 23, Brunswick Crescent, Camberwell, S.

From whom Forms of Petition and other information may be had.

## Aged Ministers' Society.

*Formed* 1818. OBJECT:—"The relief of aged and infirm Protestant Dissenting ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME, year ending May, 1860 . . . . .	£495 7 8
EXHIBITION to Ministers . . . . .	444 0 0
EXPENDITURE . . . . .	37 14 6

Treasurer, THOMAS PIPER, Esq.

Trustees, JAMES ESDALLE, Esq.; THOMAS PIPER, Esq.; PHILIP CADBY, Esq.;

JAMES CARTER, Esq.

Secretary, Rev. G. ROGERS, 6, Frederick Terrace, Commercial Road, Peckham.

## Open-Air Mission.

*Formed* 1852. OBJECT:—"The proclamation of the Gospel of Jesus Christ in the open air in the cities and towns of Great Britain."

INCOME, year ending June, 1860 . . . . .	£325 0 4
EXPENDITURE . . . . .	329 5 5

Honorary Secretary, JOHN MACGREGOR, Esq.

Secretary, Mr. G. KIRKHAM.

Office, 1, Robert Street, Adelphi, Strand.

## Protestant Union.

*Founded 1798.* OBJECT:—"The benefit of the widows and children of Protestant ministers of all denominations who became members by subscribing according to its rules."

INCOME, year ending March, 1860, including balance from 1859 . . . . .	£3,237 0 1
INVESTED during the year . . . . .	1,223 19 7
GENERAL EXPENDITURE . . . . .	1,571 11 9

Secretary, Rev. HENRY BROMLEY.

Trustees, J. R. MILLS, Esq.; JOSHUA WILSON, Esq.; Rev. J. BENNETT, D.D.;  
Rev. A. TIDMAN, D.D.

*Office, 7, Blomfield Street, Finsbury.*

## Apprenticeship Society.

*Founded 1829.* OBJECT:—"To assist to apprentice the children of Dissenting ministers of evangelical sentiments."

INCOME, year ending March 31, 1859 . . . . .	£484 19 5
EXPENDITURE . . . . .	300 2 5
BALANCE in hand . . . . .	184 17 0

Treasurer, Alderman CHALLIS, Esq.

Secretaries, Rev. I. V. MUMMEY, Warren Cottage, Dalston; Mr. W. W. KILPIN,  
Alderman, High Street, Bedford.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

## British and Foreign Anti-Slavery Society.

*Founded 1839.* OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending December, 1859 . . . . .	£497 11 5
EXPENDITURE . . . . .	958 8 1

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

*Office, 27, New Broad Street, London.*

## PÆDOBAPTIST MISSIONARY SOCIETIES.

## London Missionary Society.

INCOME, 1859-60 . . . . .	£94,613 1 3
EXPENDITURE . . . . .	94,851 16 1

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Foreign Sec., Rev. ARTHUR TYDMAN, D.D. Home Sec., EBENEZER PROUT.

*Mission House, Blomfield Street, Finsbury.*

## Wesleyan Missionary Society.

INCOME for year ending December 31, 1859 . . . . .	£140,005 5 11
EXPENDITURE (including reserve sum for the Missions in India and China) . . . . .	140,005 5 11

Treasurers, THOMAS FARMER, Esq.; Rev. JOHN SCOTT.

Secretaries, Rev. ELIJAH HOOLE, D.D.; Rev. G. OSBORNE; Rev. W. ARTHUR, M.A.

*Wesleyan Mission House, Bishopsgate Street Within.*

## Church Missionary Society.

INCOME, year ending March 31, 1860 . . . . .	£133,562 2 2
EXPENDITURE . . . . .	129,452 7 4

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D.; Rev. W. KNIGHT, M.A.; Rev. J. CHAPMAN, D.D.; Major HECTOR STRAITH; JOHN MYRIE HOLL, Esq.; Col. MICHAEL DAWES.

*Mission House, Salisbury Square, Fleet Street.*

## Congregational "British Missions."

## HOME MISSIONARY SOCIETY.

INCOME, year ending April, 1860 . . . . .	£6,196 18 2
EXPENDITURE . . . . .	6,511 16 2

Treasurer, SAMUEL MORLEY, Esq.

Secretary, Rev. J. H. WILSON, Blomfield Street, Finsbury.

## IRISH EVANGELICAL SOCIETY.

INCOME, year ending April, 1860 . . . . .	£2,318 3 4
EXPENDITURE . . . . .	2,009 10 11

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

## COLONIAL MISSIONARY SOCIETY.

CASH received, year ending April, 1860 . . . . .	£5,456 12 0
EXPENDITURE . . . . .	6,179 3 8

Treasurer, JAMES SPICER, Esq. Secretary, Rev. THOS. JAMES, Blomfield St., Finsbury.

## Society for the Propagation of the Gospel in Foreign Parts.

President, The ARCHBISHOP OF CANTERBURY.

Secretary, Rev. ERNEST HAWKINS, B.D.

*Office, 79, Pall Mall, London.*

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the Baptist denomination—that Christian Baptism is immersion on a personal profession of faith. While avowedly the names of Baptist ministers, in England only, appear, the names of ministers in Wales, who either stately or occasionally preach in English, are also given. Great pains have been taken, and much labour has been expended, to render the list generally accurate—*perfect* accuracy is not attainable. Ministerial changes will probably take place while this is in the press; but these, of course, cannot be indicated here. Very grateful acknowledgments are tendered to the gentlemen who so kindly and carefully revised, as well as promptly returned, the proof-list sent to them—

- Abbott, W., Blunham, Beds.  
 Abington, L. J., Hanley, Stafford  
 Acock, J., Stow-on-the-Wold, Gloucester  
 Acworth, J., LL.D., Rawdon, Yorkshire  
 Adam, David, Scarborough  
 Adams, D., Aberdare, Glamorgan  
 Adey, Edward, Leighton Buzzard, Beds.  
 Aikenhead, R., Wantage  
 Aitchison, W., Newport, Monmouth  
 Albrecht, H. S., Mirfield, Yorkshire  
 Alcorn, J., Gilbert, Cheshire  
 Alderson, W., London  
 Aldis, John, Reading  
 Alldis, R., Pentonville, London  
 Allen, —, Charlton-on-Otmoor, Oxon.  
 Allen, G., Wooton, Beds.  
 Allen, William, Oxford  
 Allnut, W., Syddenham, Oxon.  
 Amery, John, Lustleigh, Devon  
 Amory, E., Rayleigh, Essex  
 Anderson, A., Bures St. Mary, Suffolk  
 Anderson, Hugh, Bratton, Wilts.  
 Anderson, J., St. Luke's, London  
 Andrews, J., Sutton, Suffolk  
 Angus, Henry, Rugby, Warwick  
 Angus, J., D.D., The College, Regent's Park  
 Archer, W. E., Spaldwick, Hunts.  
 Armstrong, W. K., B.A., Ashton-under-Lyne  
 Arnold, E., Cuckfield, Sussex  
 Arnot, G., Portsea, Hants.  
 Arnsby, George, Shrewsbury  
 Arthur, B., Coate, Oxfordshire  
 Ash, J., Stalybridge, Lancashire  
 Ashbery, H., Sheffield  
 Ashley, D., Whittlesea, Cambridgeshire  
 Ashmead, G., Northampton  
 Ashmead, Joseph, Rotherham  
 Ashworth, A., Wrexham  
 Ashworth, J. W., Oldham, Lancashire  
 Aston, H., Clayton, Yorkshire  
 Atkinson, J., Brighton  
 Attwood, Thomas, Kennington, Surrey  
 Austin, John, Tring  
 Ayrton, D. B., Landbeach, Cambs.  
 Avery, T., Glemsford  
 Ayres, R., Chalford
- Bailie, E., Melbourn, Cambs.
- Baile, J., Newcastle-on-Tyne  
 Bailey, G. G., Blisworth  
 Bailey, J., Canton, Cardiff  
 Bailhache, Clement, Watford  
 Bailhache, Philip, Salisbury  
 Baker, —, Paul's Cray, Kent  
 Baker, Charles, Bradninch, Devon  
 Baker, Samuel, Chelmondiston, Suffolk  
 Baker, Thomas, B.A., Ridgmount  
 Baker, T., Boroughbridge, Somerset  
 Baker, T. S.  
 Baldwin, J., Cransford, Suffolk  
 Baldock, Thomas, Wivelsfield, Sussex  
 Balfern, W. P., Bow, Middlesex  
 Ball, W., Wandsworth, Surrey  
 Bamber, John, Wainsgate, Yorkshire  
 Bane, J., Downham, Norfolk  
 Banks, C. W., Bermondsey  
 Banks, R., Newcastle-on-Tyne  
 Barber, Joseph, Warford, Cheshire  
 Barker, J., Fenstanton  
 Barker, J., Lockwood, Yorkshire  
 Barker, G., Leighton Buzzard  
 Barker, W., Blackfriars, London  
 Barnes, W., Walsham-le-Willows, Suffolk  
 Barnes, W., Trowbridge, Wilts.  
 Barnett, J., Blaby, Leicester  
 Barnett, J. P., Penzance, Cornwall  
 Barrass, T., Peterborough  
 Barringer, W., Blandford-street, London  
 Bartholomew, H., Mendelsham, Suffolk  
 Bartlett, B.  
 Batey, John, London  
 Bather, A., Mount Bures, Essex  
 Baxter, W. R., Bristol  
 Bayly, Richard, Newark, Notts.  
 Bayno, R., Langham, Essex  
 Baynes, J., Wellington, Somerset  
 Baynes, J. A., B.A., Wellington, Somerset  
 Bedding, E., Cuddington, Bucks.  
 Beevers, J. H., Bradford, Yorks.  
 Bell, W., Brooke, Norfolk  
 Bennett, T., Barnoldswick, Yorkshire  
 Bennett, W. C., London  
 Bennet, J. Ch——, Kent  
 Benson, William, Burston, Surrey  
 Bentley, W., Sudbury, Suffolk  
 Berry, John, Botesdale, Suffolk

- Best, G., Drayton, Berks.  
 Best, W., B.A., Coleford  
 Betts, Henry John, Bradford, Yorkshire  
 Bevan, John, Enfield Highway  
 Bevan, T., Nantyglo, Monmouth  
 Bidder, W., Hurst, Sussex  
 Biggs, H., Dunkerton, near Bath  
 Bigwood, John, Brompton, Middlesex  
 Bilsen, J. E.  
 Binus, T. A., Warwick  
 Bird, Robert, Rattlesden, Suffolk  
 Bird, Samuel, Kensington  
 Bird, S. R., Clapham  
 Birrell, Charles M., Liverpool  
 Birt, I., B.A., Weymouth  
 Birt, John, Oldham, Lancashire  
 Black, W., London  
 Blackburn, James, Foxton, Leicester  
 Blackmore, James B., Princes Risborough  
 Blackmore, Samuel, Eardisland, Leominster  
 Blackmore, T. W., Uffculm, Devon  
 Blake, J. H., Sandhurst, Kent  
 Blake, W., Broughton Gifford, Wilts.  
 Blake, W. A., London  
 Bland, J.  
 Bland, S. K., Chesham  
 Blinkhorn, R. R., Willingham, Cambs.  
 Bliss, W. B., Pembroke Dock  
 Blomfield, Henry, Hastings  
 Bloomfield, J. E., London  
 Boast, J., Salihouse, Norfolk  
 Bolton, J., Ware, Somerset  
 Bonner, W. H., Southwark  
 Bontems, William, Ford Forge, Northumb.  
 Booth, Samuel Harris, Birkenhead  
 Bosworth, F., M.A., Bristol  
 Bott, E., Barton, Leicestershire  
 Bottle, H.  
 Bottomley, W. C., London  
 Botterill, R., Colne  
 Bowden, Andrew, Hunslett, Leeds  
 Bowler, J., Spitalfields, London  
 Bowles, R., Poplar  
 Box, C., Woolwich, Kent  
 Boxer, J., Sible-Heddingham, Essex  
 Boyce, D., Lechlade, Gloucestershire  
 Brand, Joseph, Aldringham, Suffolk  
 Brasted, J. B., Southsea  
 Brawn, Samuel, Loughton, Essex  
 Breeze, R., Swindon, Wilts.  
 Brewer, E. H., Dartmouth, Devon  
 Brewer, Dr. R., Leeds, Yorkshire  
 Bridge, W., Coaseley, Stafford  
 Bridgman, D., Ashley, Hants.  
 Briggs, H., Markyate-street, Herts.  
 Briscoe, J. P., Chesterton, Cambridgeshire  
 Britcliffe, Francis, Doncaster  
 Brock, William, Gower-street, London  
 Brocklehurst, S., Colchester, Essex  
 Brockway, G., Culmstock, Devon  
 Bronwich, J., Sheepshed, Leicester  
 Brook, J., Broadstairs, Kent  
 Brook, W., St. Austell, Cornwall  
 Brooks, Thomas, Bourton-on-the-Water  
 Brown, A., Fressingfield, Suffolk  
 Brown, C. C., Battle, Sussex  
 Brown, Hugh Stowell, Liverpool  
 Brown, J., Upwell, Norfolk  
 Brown, J. T., Northampton  
 Brown, Joseph, Northampton  
 Brown, J. J., Birmingham  
 Brown, J. J., Ilfracombe  
 Brown, S. Borton, B.A., Salford  
 Brown, L. B., Barnsley  
 Brown, R., Padiham, Lancashire  
 Brown, William, Godmanchester, Hants.  
 Brown, W., Friston, Suffolk  
 Brown, W., Attleborough, Norfolk  
 Bruce, R., Sunderland, Durham  
 Buck, James, Liverpool  
 Bug, —, Heybridge  
 Bugby, Fitzherbert, Preston  
 Bull, T., Over, Cambridgeshire  
 Bullock, J., M.A., Wallingford, Berks.  
 Bull, W., B.A., Sutton-in-the-Elms, Leicestershire  
 Bumpus, T., Loughborough, Leicestershire  
 Bunce, J. S., Bristol  
 Burchell, W. F., Blackpool  
 Burdett, A., Warwick  
 Burditt, Thomas, Haverfordwest  
 Burns, Dawson, London  
 Burns, Jabez, D.D., Paddington, London  
 Burns, S., Gornal, Stafford  
 Burroughs, J., Market Drayton, Salop  
 Burrows, C., Measham, Derbyshire  
 Burt, J. B., Beaulieu Rails, Hants.  
 Burton, E. H., Portsea, Hants.  
 Burton, S., Donnington, Lincoln  
 Bury, James, Manchester  
 Butcher, T.  
 Butcher, J., Thorpe-le-Soken  
 Bute, M., Pontygwaith, Monmouth  
 Butterworth, J. C., M.A., Abergavenny  
 Cameron, R., Blackburn  
 Campbell, J. P., Sheffield  
 Cantlow, W. W., Isleham, Cambridge  
 Cardwell, T., South Shields  
 Carey, J. P., Wolverhampton  
 Carpenter, W., Dunstable, Beds.  
 Carrick, J. D., North Shields  
 Carter, T., Kirkstall, Yorkshire  
 Cartwright, J., Lee Common, Bucks.  
 Cater, Philip, London  
 Catterall, G. C.  
 Caunt, W., Greenwich  
 Caven, R., Southampton  
 Chamberlain, F., Fleet, Lincoln  
 Chamberlain, T., Pattishall, Northampton  
 Chapman, J., Upottery, Devon  
 Chapman, W. S., B.A.  
 Chapman, W., Longford, Warwick  
 Chappell, J., Isle Abbotts, Somerset  
 Chappell, W., Winchester  
 Cheate, G., Birmingham  
 Chegvidden, Daniel, Rochdale  
 Chenery, R., Manchester  
 Cherry, W., Milton, Oxon.  
 Chew, G., Sunningdale, Berks.

- Chew, J. S., Birmingham  
 Child, E. D.  
 Chislet, J., Wulworth  
 Cholerton, J., Coalville, Leicestershire  
 Cholerton, J., Pinchbeck, Lincolnshire  
 Chown, J. P., Bradford, Yorkshire  
 Clark, Ifenry, M.A., Bristol  
 Clark, James, Leamington  
 Clark, Thomas, Ashford, Kent  
 Clarke, Charles, B.A., Huntingdon  
 Clarke, E., Twerton, Bath  
 Clarke, Robert, Ilford  
 Clarke, W., Bath, Somerset  
 Claypole, E. A., Wallingford  
 Clements, T.  
 Clements, W., Halstead, Essex  
 Clift, Zenas, Westbury Leigh  
 Clifford, John, Praed-street, Paddington  
 Clifton, W. S., Downton, Wilts.  
 Cloake, W., Beckington, Somerset  
 Clowes, Francis, London  
 Cobbin, J. T.  
 Coe, R., Ludham, Norfolk  
 Colcroft, W., Bramley, Yorkshire  
 Cole, A. A., Walsall, Stafford  
 Cole, C. H., Brentford, Middlesex  
 Cole, T. J., Peckham  
 Cole, T., Bridgend, Glamorgan  
 Cole —, Maesteg, Glamorgan  
 Coles, J., Blakeney, Norfolk  
 Collier, J. T., Downton, Wilts.  
 Collings, S., Ryde, Isle of Wight  
 Collings, T., Exmouth, Devon  
 Collings, William, Gloucester  
 Collins, J., Broughton, Cumberland  
 Collins, S., Grundisburgh, Suffolk  
 Collis, I., Coggeshall, Essex  
 Collyer, W., Ivinghoe, Bucks.  
 Compston, John, Bramley, Yorkshire  
 Compton, R., Lyndhurst, Hants.  
 Cook, J., Painswick, Gloucestershire  
 Cook, J., Luton, Beds.  
 Cooke, J. H., Southsea  
 Coombs, T., Wallop, Hants.  
 Cooper, James, Aberdare  
 Cooper, J., Wattisham, Suffolk  
 Cooper, W., Hampstead  
 Corbet, T.  
 Corbitt, John, Norwich  
 Corben, T., Langton, Purbeck, Dorset  
 Corby, T., Sharnbrook, Beds.  
 Cornford, H. P., Camberwell  
 Cornish, W. H., Hooknorton  
 Cotton, J., Holbeach, Lincoln  
 Couthall, G., London  
 Coutts, James  
 Cowly, T., Fairfield, Gloucestershire  
 Cowdy, Samuel, Leighton Buzzard, Beds.  
 Cowper, W., The Dicker, Sussex  
 Cox, Alfred, Dunehurch, Warwick  
 Cox, James, Woodford, Northampton  
 Cox, John, Ipswich  
 Cox, John, Enfield, Middlesex  
 Cox, Samuel, Enfield  
 Cousins, G., Kington, Hereford  
 Cozens, J., Hethersett, Norfolk  
 Cozens, S., London  
 Cracknell, J. E., Blackheath  
 Crampin, J.  
 Cranbrook, D., Maidstone  
 Crassweller, H., B.A., Woolwich, Kent  
 Crate, T. C., Wendover  
 Crawford, J.  
 Crisp, Thomas S., Bristol  
 Crofts, J., Birchington, Kent  
 Crook, J., Hebden Bridge, Yorkshire  
 Crooks, G., Killingholm, Lincoln  
 Cross, R. P., Taunton  
 Cross, W., Newton Abbott, Devon  
 Cross, W. J., Bristol  
 Crossman, H., Marlborough, Devon  
 Crow, Thomas, Hatfield  
 Crowe, William, Hammersmith  
 Crowest, B., Billericay, Essex  
 Crumpton, David, Salendine Nook, Yorks.  
 Crumpton, Thomas, Leeds  
 Cubitt, James, Thrapston, Northampton  
 Cutcliffe, W., Brayford, Devon  
 Cuzner, J., Driffild, Yorkshire  
 Daniell, Charles, Summerleyton, Norfolk  
 Dark, S., Market Lavington, Wilts.  
 Daun, J., Kentisbere, Devon  
 Davey, W., Combmartin, Devon  
 Davage, J., Iwerne, Dorset  
 Davies, B., Birkenhead  
 Davies, B., D. D., The College, Regent's-park  
 Davies, Benjamin, Wells, Somerset  
 Davies, B., Greenwich  
 Davies, D., Narbeth  
 Davies, H. E.  
 Davies, H. C.  
 Davies, J., Abercarn, Monmouth  
 Davies, J., Willenhall  
 Davies, M., Langibby, Monmouth  
 Davies, T., Colledge, Haverfordwest  
 Davies, T., Paulton, Somerset  
 Davies, William B., Faversham, Kent  
 Davies, H. G., Andover  
 Davies, Isaiah, Newport, Monmouth  
 Davies, George, Bolton  
 Davies, M., Goitre, Monmouth  
 Davies, T. L., Presteign, Radnor  
 Davis, Ebenezer, Gravesend  
 Davis, B., Horsell, Surrey  
 Davis, James, Bristol  
 Davis, Joseph, Portsea  
 Davis, J. U., Sabden, Whalley, Lancashire  
 Davis, J., Arlington, Gloucestershire  
 Davis, Stephen Joshua, Peckham, Surrey  
 Davis, T., Cubberley, Gloucester  
 Davies, E., Longhope, Gloucestershire  
 Dawson, J., Buxton, Norfolk  
 Dawson, J., Barking, Essex  
 Dawson, John, Bishop Burton, Yorkshire  
 Dawson, Thomas, Liverpool  
 Day, W.  
 De Fraine, R., Lutterworth, Leicestershire  
 Dennet, E., Truro  
 De Putron, M., Guernsey

- Dickerson, Philip, London  
 Dickins, B., Edenbridge  
 Dixon, J., Muidstone  
 Dobney, H. H., Maidstone  
 Doke, W., Chudleigh  
 Demoney, Joshua  
 Dore, James, Pontesbury  
 Dovey, J. E., Lowestoft, Suffolk  
 Dovey, W., Stoke Newington, Middlesex  
 Dowsing, —, Occold, Suffolk  
 Dowson, Henry, Bradford, Yorkshire  
 Doxsey, Isaac, London  
 Drawbridge, C., Rushden, Northampton  
 Drew, Joseph, Newbury, Berks.  
 Drew, William, Romsey  
 Dring, J., Wilburton, Cambridgeshire  
 Dumbleton, J., Swanburne, Bucks.  
 Dunkley, James, Heywood, Lancashire  
 Dunn, J., Gillingham, Dorset  
 Dunn, Stephen, Ateh Lench, Worcestershire  
 Dunn, F., Brough, Westmoreland  
 Dunning, Robert, Islington, London  
 Dyson, Eli, Rishworth, Yorkshire  
 Dyson, Amos, Haddenham, Bucks.  
 Dyson, W., Oford and Buckden, Hunts.
- Eacote, W.  
 Eden, A. T., Burford  
 Eden, C., Bloxham, Oxon.  
 Eden, T., Chadlington, Oxon.  
 Edgcomb, J. P.  
 Edger, Samuel, B.A., Abingdon, Berks.  
 Edmunds, Robert, Otley, Suffolk  
 Edwards, John, Liverpool  
 Edwards, James, Nottingham  
 Edwards, R. G.  
 Edwards, Evan, Chard, Somerset  
 Edwards, Eben., Llanelly, Mon.  
 Edwards, D., Beaufort, Monmouth  
 Edwards, D., Cendl., Monmouthshire  
 Edwards, F., B.A., Leeds  
 Edwards, Morris, Keysoe, Beds.  
 Edwards, T., Tunbridge Wells, Kent  
 Edwards, William, Weston Turville, Bucks.  
 Edwards, E., Llanfihangel, Abergavenny  
 Edwards, W.  
 Elliott, E. E., Lydney, Gloucester  
 Elliott, W. H., London  
 Elliott, William, Epsom  
 Ellis, W. C., Great Sampford, Essex  
 Ellis, R., Sirhowy, Monmouth  
 Ellison, William, Wigan, Lancashire  
 Elliston, W. D., Kimbolton  
 Elton, Romao, D.D., Exeter  
 Elven, Cornelius, Bury St. Edmunds, Suffolk  
 Emery, William, Hemel Hempstead  
 Etheridge, B. C., Ramsgate  
 Evans, B., D.D., Scarborough, Yorkshire  
 Evans, D.  
 Evans, D., Dudley  
 Evans, D., Hatfield  
 Evans, D. M., Llanelly, Carmarthen  
 Evans, Edward, Snailbeach, Salop  
 Evans, G. P., Swansea  
 Evans, J., Caerleon, Monmouth
- Evans, D., Gower, Swansea  
 Evans, T. R., Usk, Monmouth  
 Evans, B., Manor-bier, Pembroke  
 Evans, R., Burnley, Lancashire  
 Evans, J. W., Brecon, S.W.  
 Evans, H., Morthyr Tydvil  
 Evans, Shem, Arnsby, Leicester  
 Evans, W.  
 Evans, W. W., London  
 Evrett, George, Wortwell, Norfolk  
 Ewence, J., Henley-in-Arden  
 Eyres, John, Midhurst, Sussex
- Fairer, R. Y., Brough  
 Farmer, J., Warminster  
 Felkin, J., Sevenoaks  
 Felton, William, Ipswich, Suffolk  
 Field, T., Shadwell  
 Fifield, G. W., Blackburn  
 Figg, —, Redbourne  
 Finch, R. R., Homerton  
 Finch, T. C., London  
 Fish, C.  
 Fishbourne, G. W., Stratford, Essex  
 Fishbourne, James C., Hastings  
 Fisk, W., Chipperfield, Herts.  
 Flack, W.  
 Flanders, M. W., Cottenham, Camba.  
 Flavel, J. P., Earith, Hunts.  
 Flecker, I., Roade, Northants.  
 Flory, J., Squirries-street, London  
 Flower, H., Yaxley  
 Foot, U., Collumpton, Devon  
 Foote, W. Evans, Honiton, Devon  
 Forbes, F., Nottingham  
 Fordham, T., Caxton, Cambridgeshire  
 Foreman, J., March, Camba.  
 Foreman, J., Dorset-square, London  
 Forster, E. L., Stony Stratford, Bucks. ;  
 Forth, Charles, New Basford, Notts.  
 Foster, A., Ringmore, Devon  
 Foster, E., Leicester  
 Foster, J., Farsley, Yorkshire  
 Francis, T., Wotton-under-Edge  
 Francis, J.  
 Franklin, E. J.  
 Franklin, J.  
 Freckelton, T. W., Longton, Stafford  
 Freeman, B.  
 Freeman, J.  
 Freer, J., Woodstock, Oxon.  
 Frize, J., Fairford, Gloucester  
 Fuller, A. G., Quadrant-road, Canonbury  
 Fuller, H. J., Ashampstead, Berks.  
 Fuller, Thomas E., Melksham, Wilts.  
 Fuller, W. H., Minehead, Somerset  
 Futter, E., Harlestone, Norfolk
- Gard, T., Brixham  
 Gale, I. T., Over Darwen, Lancashire  
 Gardner, J. B., Congleton, Cheshire  
 Garner, William, Harston, Cambridgeshire  
 Garrard, W., Leicester  
 Garritt, T.  
 Garside, J., Slaitwaite  
 Garwood, William, Deal, Kent

- Gast, Philip, Appledore, Devon  
 Gatenby, W., Manchester  
 Gay, R., Little Kingshill, Bucks.  
 Gedge, George, Bacton, Norfolk  
 Gee, —, Market Harborough  
 Genders, J. W., Wandsworth  
 George, Jonathan, Camberwell  
 Gibbs, John, Romford  
 Gibson, E. T., Crayford, Kent  
 Gibson, J., West Drayton, Middlesex  
 Gill, J. V., Milford, Hants.  
 Gill, Thomas, Melbourn, Derby  
 Gilson, W. A., Saffron Walden, Essex  
 Gipps, J., Midhurst  
 Glanville, W., Lewisham, Kent  
 Glaskin, J., Islington  
 Goadby, J. J., New Lenton, Notts.  
 Goadby, Thomas, B.A., Coventry  
 Godson, W. J., Ebbw Vale  
 Godwin, Benjamin, D.D., Rawdon, Yorks.  
 Gooch, S. B., Fakenham, Norfolk  
 Gooding, W. J., Halesworth, Suffolk  
 Goodman, W., B.A., Lincoln  
 Goodman, W. E., Keighley, near Leeds  
 Gotch, F. W., LL.D., Bristol  
 Gough, T. T., Clipstone, Northampton  
 Gould, D., Dunstable, Beds.  
 Gould, George, Norwich  
 Gordon, J., Tenbury, Worcester  
 Govett, Robert, M.A., Norwich  
 Gowing, J., Norwich  
 Grace, J., Brighton, Sussex  
 Grace, R., Winchcomb, Gloucestershire  
 Grant, P. W., Darlington  
 Gray, A. C., Newport, Isle of Wight  
 Gray, W., Birchcliffe, Yorkshire  
 Gray, Jos., Norwich  
 Green, F., John-street, Holloway  
 Green, Joseph, Yarmouth  
 Green, J., Hebden Bridge  
 Green, J. C., Wellow, Isle of Wight  
 Green, Richard, Taunton  
 Green, Samuel, London  
 Green, S. G., B.A., Rawdon, Yorks.  
 Green, William, Chipping-Norton  
 Griffiths, C., Aberavon  
 Griffiths, D., Accrington, Lancashire  
 Griffiths, Philip, Biggleswade, Beds.  
 Griffiths, J. P., Manchester  
 Griffiths, R., Ponthir, Monmouth  
 Griffiths, T., Argoed, Monmouth  
 Grigg, H. T., Dorman's Land, Surrey  
 Guinnell, T., Greenwich, Kent  
 Guinness, H. Grattan  
 Gunner, G., Southwark  
 Gunton, J., Wilsden, Beds.  
 Haddy, J. P., Ravensthorpe, Northampton  
 Haign, G., Bessel's-green, Kent  
 Hall, G. S., Clapham  
 Hall, J., Gorsley, Hereford  
 Hall, I. H., Fishponds, near Bristol  
 Hall, R., B.A., Stratford-on-Avon  
 Hall, S.  
 Hamblin, Jos., Saxlingham, Norfolk  
 Hands, F., Pontrhydryn, near Newport  
 Hanks, H., Woolwich  
 Hands, T., Luton  
 Hannam, J., Wincanton  
 Hanson, J., Huddersfield, Yorkshire  
 Hanson, T., Idle, Yorkshire  
 Hanson, W., Birmingham  
 Harbottle, Joseph, Oswaldtwistle, Lancas.  
 Harcourt, C. H., Wallingford  
 Harcourt, James, Boro'-road, London  
 Hardwick, W., Gretton, Northamptonshire  
 Hardy, Richard, Queenshead, Yorkshire  
 Hargreaves, O., Burnley, Lancashire  
 Harris, E., London  
 Harris, G., Rishangles, Suffolk  
 Harris, P.  
 Harrison, —  
 Harrison, J.  
 Harrison, J., Bowness, Westmoreland  
 Hart, Alfred, Magdalen, near Lynn  
 Hart, C., Somersham, Suffolk  
 Hart, T., Leighton Buzzard, Beds.  
 Harvey, Jos., Little Leigh, Cheshire  
 Harvey, R., South Lopham  
 Hasler, J., Neatishead, Norfolk  
 Hatch, S. S., Highgate, Middlesex  
 Hatton, J., Outwood, Surrey  
 Hatton, J., Wolverhampton, Stafford  
 Havard, T., Frankbridge, Radnor  
 Hawkins, C., Uffculm, Devon  
 Hawkins, W., Shrewsbury  
 Hawkins, W., Hail Weston, Hants.  
 Hawson, Charles  
 Hawson, Gregory  
 Hayeroft, Isaac, B.A., Lewes  
 Haycroft, N., M.A., Bristol  
 Hazleton, J., John-street-road, London  
 Hedge, W., Helmdon, Northampton  
 Hemas, F., Donnington Wood, Salop  
 Henderson, W. T., Banbury, Oxon.  
 Heritage, W. A., Naunton, Gloucestershire  
 Hester, G., Long Sutton, Lincolnshire  
 Hewett, J. H., Lesness Heath, Erith, Kent  
 Hewlett, M.  
 Hichon, G., Brandon, Suffolk  
 Hicking, John, Loscoe, Derbyshire  
 Hill, Charles, Stoke Ash, Suffolk  
 Hill, J. H., Swansea  
 Hillman, J., Guildford, Surrey.  
 Hinton, J. H., M.A., London  
 Hiron, John, Brixton-hill, Surrey  
 Hirst, J., Blackley, Yorkshire  
 Hitchcock, W., Perry, Hunts.  
 Hithersay, J., Malton  
 Hobson, Jesse, London  
 Hoby, J., D.D., Twickenham  
 Hockin, J., Niton, Isle of Wight  
 Hoddy, T., Horham, Suffolk  
 Hodges, —, Swansea  
 Hodges, Norton, Glamorganshire  
 Hodgkins, B., Bishop's Stortford, Herts.  
 Hoe, B., Clapham, Surrey  
 Hoe, Thos., Woodhouse, Leicestershire  
 Holroyd, Jos., Barton, Leicester  
 Holroyd, James, Frome

- Holmes, H. W., Pole Moor, Slaithwaite, York
- Holmes, R., Rawdon, Yorkshire
- Hood, W., Ford, Bucks.
- Hood, —, Swansea
- Hooper, W. H., Walthamstow
- Horbury, M., Blackburn
- Horne, John, Halifax
- Horne, R., Shelfanger, Norfolk
- Horsepool, J., Oadby, Leicestershire
- Horsfall, J., Stone, Yorkshire
- Horsfield, R., Leeds, Yorkshire
- Horsfield, T., Todmorden
- Horton, Thomas, Devonport
- Hosken, C. H., Fenny Stratford
- Hossack, J., Smethwick, Stafford
- House, W., Hadlow, Kent
- Howarth, T., Preston
- Howe, George, Cardiff
- Howe, J., Macclesfield, Chester
- Howe, John, Waterbarn, Lancashire
- Howe, Thomas, Shrewsbury
- Howells, George, Whitebrok, Monmouth
- Howell, J., Bradfield, Suffolk
- Howieson, W., Walworth, Surrey
- Hudson, A., Blakeney, Gloucestershire
- Hughes, J., Blaenavon, Monmouth
- Hughes, D., Talywaen, Monmouth
- Hughes, R., Maesteg, Glamorgan
- Hull, Edmund, Milton, Hants.
- Hull, E. L., B.A., Lynn
- Humphrey, W., Norwood
- Humphreys, G. W., B.A., Merthyr Tydvil
- Hunt, J., Croyde, Devon
- Hunt, W., Kensington, Middlesex
- Hunter, H., Nottingham
- Huntley, W., Limpley Stoke, Wilts.
- Hurlstone, Joseph, Westbury, Wilts.
- Husband, T., South Moreton, Berks.
- Hutcheson, S., Whitehaven
- Ibberson, Alfred, Dover
- Ibberson, W. C., Culworth
- Ingham, Richard, Halifax
- Ingham, D. T., Sheffield
- Ingram, —, Audlem, Cheshire
- Inward, J., Ryarsh, Kent
- Irish, D., Ramsey, Hunts.
- Isaac, George, Brighton
- Ivory, John, Costessy, Norfolk
- Jackson, J., Knutsford, Chester
- Jackson, W., Bilston, Staffordshire
- Jackson, W. E., Church, near Accrington
- Jackson, C. J. B., Caerleon, Monmouth
- James, Ben., Middlesborough, Yorkshire
- James, George, Bewdley, Worcester
- James, E. W., Blackwood, Monmouth
- James, M., Newbridge, Monmouth
- James, R., Yeovil, Somerset
- James, T., Studley, Warwickshire
- Jarman, D., Newbridge, Radnorshire
- Jarrom, James M.
- Jarrom, W., Kegworth
- Jeavons, D., Cradley, Worcestershire
- Jefferson, John, Newbridge, Monmouth
- Jefferson, J., Goodshaw, Lancashire
- Jeffery, W., Great Torrington, Devon
- Jenkins, D., Southdairy, Pembroke
- Jenkins, R. J., Tenby
- Jenkins, E., Madeley, Shropshire
- Jenkins, T., Bristol
- Jenkinson, John, Oakham, Rutland
- Jennings, D., Bridgnorth, Salop
- Johns, R., Llanldwenarth
- Johnson, E., Hanley
- Johnson, B., Raglan
- Jones, C., Wigan
- Jones, D., Glynceirwg
- Jones, J., Taiarnaubach
- Jones, T. D., Great Driffield, Yorks.
- Jones, Albert, Gosberton, Lincoln
- Jones, D., B.A., Folkestone, Kent
- Jones, D., Horncastle, Lincoln
- Jones, D. R., Rymney, Monmouth
- Jones, E., Cawse
- Jones, E., Broseley, Staffordshire
- Jones, Hugh, Llangollen
- Jones, John, Towcester
- Jones, J., Llanfachreth
- Jones, J., Neath, Glamorgan
- Jones, J. H., Kidderminster
- Jones, J. A., London
- Jones, J. C., M.A., Spalding, Lincoln
- Jones, J. Emlyn, M.A., Ebbw Vale, Monmouth
- Jones, L., Ebbw Vale, Monmouth
- Jones, Maurice
- Jones, M.
- Jones, T., Warboys, Hunts.
- Jones, T., Chepstow, Monmouth
- Jones, W., Earl-street, London
- Jones, W., Camden-town
- Jones, William, Derby
- Jones, W., Newcastle Emlyn
- Jones, W., Cosesley, Stafford
- Jones, C. W., Southwark
- Joplin, J. J., Chippenham
- Joseph, D., Bootle, Lancashire
- Judson, Josephus, Wellington, Salop
- Jukes, J., M.A., Hull, Yorkshire
- Katterns, Daniel, Hackney, Middlesex
- Keed, J., Cambridge
- Keen, C. T., Sudbury, Suffolk
- Keen, C. T., jun., Stafford
- Keightley, J., Mill End
- Keller, J., Bovey Tracey, Devon
- Kemp, Samuel, Brockley, Suffolk
- Kendall, Thomas, Chadwell Heath, Essex
- Kenney, R., Burton-on-Trent, Stafford
- Kent, Manoh, Birmingham
- Kenworthy, A., Hill Cliff, Warrington
- Kerridge, W., Carleton Rode, Norfolk
- Kershaw, J., Rochdale, Lancashire
- Kiddall, J., Louth, Lincoln
- Kiddle, J., Ledbury
- Killen, Hugh, Bedford
- Killingworth, J., Hackney
- Kilpin, W., Woolwich

- King, F., Great Gransden, Cambridge  
 King, H., Tawstock, Devon  
 King, Thomas, Semley, near Shaftesbury  
 Kingdon, John, Neston, Norfolk  
 Kings, J., Torquay, Devon  
 Kirkbrido, D., Maryport, Cumberland  
 Kirtland, Charles, Canterbury  
 Kirton, J. W., Stafford  
 Kitchen, William, Ringstead, Northampton  
 Kitching, H., Landport  
 Kightley, Joseph, Middleton, Lancashire  
 Kneebon, J., Hartlepool, Durham  
 Knight, G. Martham, Norfolk  
 Knight, Joseph, Wolvey, Warwick  
 Knott, B., Maidstone  
 Knowles, W., Hackleton, Northampton
- Lancaster, R. B., Lambeth  
 Lance, J. W., Newcastle-on-Tyne  
 Landels, William, Regent's-park, London  
 Langford, R., Colchester, Essex  
 Langridge, R. J., Nuneaton  
 Larkin, —, Bourton, Berks.  
 Larom, Charles, Sheffield, Yorkshire  
 Larwell, J., Dartmouth  
 Last, Henry, Waidringfield, Suffolk  
 Lawson, T., South Shields, Durham  
 Lawton, J., Berkhamstead, Herts.  
 Lay, James, Milwood  
 Leach, T., Northampton  
 Le Clerc, J., Guernsey  
 Lea, A. Joseph, Moulton, Northampton  
 Lee, Job, Slack Lane, Yorkshire  
 Lee, H., Great Yarmouth  
 Lee, T. H., Westbury-on-Trym, Glo'ster-shire  
 Lee, T., East Retford  
 Leechman, J., LL.D., Hammersmith  
 Lees, W., Walsall  
 Lefevre, E., Woodstock, Oxon.  
 Le Fevre, —, Brettel-lane, Stafford  
 Le Maire, R. G., London  
 Leng, W., Stockton-on-Tees, Durham  
 Leonard, Frederick, LL.B., Hereford  
 Leonard, T., Magor, Monmouth  
 Leonard, C. H., M.A., Boxmoor  
 Lewis, B., Saunders-foot Narberth  
 Lewis, David, Leominster  
 Lewis, E.  
 Lewis, E., Briery-hill, Monmouthshire  
 Lewis, J., Blaenau Gwent, Monmouth  
 Lewis, J., Tredegar, Monmouth  
 Lewis, John, Chatham  
 Lewis, John, Kensington  
 Lewis, J. P., Diss, Norfolk  
 Lewis, L., Carmarthen  
 Lewis, S. V., Abingdon  
 Lewis, Thomas, Rhydney, Monmouth  
 Lewis, W. G., Cheltenham, Gloucester  
 Lewis, W. G., jun., Bayswater  
 Lewis, W., Moriah Chapel, Dowlais  
 Lewitt, J., Nottingham  
 Light, C., Shrewton, Wilts.  
 Light, John, Thornbury, Glo'stershire  
 Lillycrop, S., Windsor, Berks.
- Lingley, I., Meopham, Kent  
 Litchfield, J., Kingsthorpe, Northampton  
 Little, J. B., Ryde  
 Lloyd, J., Llanhilleth, Monmouth  
 Lloyd, W., Eye, Suffolk  
 Lockyear, H. B., Yarcombe, Devon  
 Lockwood, J. B., Tarporley, Cheshire  
 Lodge, D.  
 Lomas, T., Leicester  
 Long, —, Ashfield Magna, Suffolk  
 Lord, Isaac, Birmingham  
 Lovekin, T., Basford, Notts.  
 Lovering, G., Swimbridge, Devon  
 Lowden, G. Rouse, Uxbridge  
 Lugg, Francis, Hayle, Cornwall  
 Lummis, J. H.  
 Lyon, J., Chatteris, Cambridge
- Macpherson, James, Hull  
 Maden, J., Gambleside, Lancashire  
 Maden, J., jun., Macclesfield  
 Maden, R., Ramsbottom, Lancashire  
 Maddeys, G., Fornsett, Norfolk  
 Maddocks, W., Ramsden Crays, Essex  
 Major, A., Farringdon, Berks.  
 Makepeace, Jonathan, Luton, Beds.  
 Malcolm, J., Leicester  
 Manning, E., Gamlingay, Cambridge  
 Manning, Samuel, Frome, Somerset  
 Marchant, Charles, Stoke Gabriel, Devon  
 Marks, Samuel, Cambridge  
 Marriott, J.  
 Marriott, T., Milton, Northampton  
 Marshall, J., Hamsterly, Durham  
 Marston, C. H., Devizes, Wilts.  
 Marten, R. H., B.A., Lee, Kent  
 Martin, C., Loscoe, Derby  
 Martin, J., B.A., Nottingham  
 Massey, J., Tamworth, Stafford  
 Mathews, T. W., Boston, Lincoln  
 Mathews, J.  
 Matthew, Samuel, Hadleigh, Suffolk  
 Matthews, D., Rowley Regis, Stafford  
 Matthews, H., Ensham, Oxford  
 Matthews, W., Glossop  
 Mathias, T. D., Halifax  
 Maurice, J., Coseley, Stafford  
 May, John, Saltash, Cornwall  
 May, R., Barnstaple, Devon  
 May, W., Burton Latimer, Northampton  
 McLaren, A., B.A., Manchester  
 McLean, T., Harborne, Birmingham  
 McMaster, R. P., Coventry  
 McMichael, G., B.A., Bridgwater  
 Mead, J., Ludgershall, Wilts.  
 Mead, Silas, M.A., London  
 Mead, W., Somerton  
 Medlock, R., Wyboston  
 Medcalf, F. F., Middleton Cheney  
 Medcalf, J., Newport, Monmouth  
 Medway, G., Kilmington, Somerset  
 Medway, G., Loughwood, Devon  
 Mee, T., Isleham  
 Meeres, J. L., Bermondsey, Southwark  
 Menzies, R., Bromley, Northumberland

- Merrett, Charles  
 Merriman, Edward, St. John's Wood  
 Messer, T. J., London  
 Miall, William, Dalston, London  
 Michael, Thomas, Evesham  
 Michael, John, Magor, Monmouth  
 Middleditch, C. J., Holloway, London  
 Miles, Joseph, Stow-on-the-Wold  
 Millard, Jas. H., B.A., Mazepond, London  
 Miller, Richard, Braunston, Northampton  
 Miller, J. P., Penn, Bucks.  
 Miller, J., London  
 Mills, John, Stogumber, Somerset  
 Milner, Samuel, Pentonville, London  
 Mitchell, Jos., Downend, Bristol  
 Moase, J., Glemsford, Suffolk  
 Moneymant, T., Mundesley, Norfolk  
 Moore, J., Withington, Hereford  
 Morgan, D., Pontypool  
 Morgan, Henry, Cwmbran, Monmouth  
 Morgan, G.  
 Morgan, J. W., Bridlington, York  
 Morgan, S.  
 Morgan, M., Beulah, Monmouth  
 Morgan, H. J., Pembroke-dock  
 Morgan, T. H., Birmingham  
 Morgan, T., Noddia, Aberysthwy, Monmouth  
 Morgan, Thomas, Witten-park, Durham  
 Morgan, M., Newtown, Montgomery  
 Morgan, W. D. D., Holyhead  
 Morrell, C., Wolverhampton  
 Morris, R., Clifton, Somerset  
 Morris, Thomas, Whitechurch, Hants  
 Morris, T. M., Ipswich  
 Morris, R., Hunmanby, Yorks.  
 Morris, M., Harmony, Fishguard  
 Morris, J., Garnddyris, Monmouth  
 Mortimer, R., Chippenham, Wilts.  
 Morton, J., Collingham, Notts.  
 Moses, R. G., B.A., Lymington  
 Moss, Richard, London  
 Mostyn, John, Braintree  
 Mountford, J., Sevenoaks, Kent  
 Mothersole, —, Norton, Suffolk  
 Moyle, G., Peckham, Surrey  
 Mullett, P., Guernsey  
 Munday, W., Narboro'  
 Murch, Spencer, Waltham Abbey  
 Murrell, George, St. Neots, Hunts.  
 Mursell, A., Manchester  
 Mursell, J. P., Leicester  
 Mursell, James, jun., Kettering  
 Muskett, George, Westoning, Beds.  
 Myers, John, Conistone, Lancashire  
 Myerson, —, Bethnal-green  
  
 Nash, Thomas, Leominster  
 Needham, G., Ripley, Derbyshire  
 Neville, J., Sutton-at-Hone, Kent  
 Newborn, J., Ely, Cambridgeshire  
 Newell, W., Bradford, Wilts.  
 Newman, T. F., Shortwood, Gloucester  
 Newth, John, Bristol  
 Newnam, S., Pilton, Barnstaple  
 Nicholas, J., Caerews, Montgomery  
  
 Nichols, A., Sunnyside, Lancashire  
 Nicholson, B., Bedminster, Bristol  
 Nicholson, F., Plymouth  
 Nicholson, W., Steeplano, Yorkshire  
 Nightingale, R., Princes' End, Stafford  
 Noel, Hon. B. W., M.A., London  
 Nokes, E., Catshill, Worcester  
 Norman, William, Hatherleigh, Devon  
 Norris, J., Swavosey, Cambridge  
 Norris, T.  
 Norton, W., Egham-hill, Surrey  
 Nott, Clement, Saffron Walden  
  
 Odell, John, Hull  
 Offer, C., Enford, Wilts.  
 Offer, S., Netheravon, Wilts.  
 Oldham, J., Dorchester, Oxford  
 Olding, G. W., Thetford  
 Oliver, T., Monkwearmouth, Durham  
 Omant, W., Stow-on-Wold  
 O'Neil, A. G., Birmingham  
 Orchard, G. H., Nottingham  
 Orton, W., Louth, Lincoln  
 Osborne, J. H., Poole, Dorset  
 Osborne, William  
 Overbury, F., Kingstanley, Gloucestershire  
 Overbury, R. W., Devonport  
 Owen, Hugh, Crewkerne  
 Owen, J. J., Shouldham-street, London  
 Owen, I., Llandewie  
 Owen, T., Cranfield, Beds.  
 Owen, J. G., Rhyll, N.W.  
 Owen, B., Letterston, Haverfordwest  
 Owen, R.  
 Owen, E., Sarn-Newtown, Montgomery  
 Owen, J., Aberdare, Glamorgan  
  
 Packer, Joseph, Ramsgate, Kent  
 Packer, Stephen  
 Page, J., Rotherfield, Sussex  
 Page, T. C., Plymouth  
 Palmer, J., Romney-street, Westminster  
 Palmer, Josiah, Yelling, Hunts.  
 Palmer, W., Homerton  
 Parker, E., Farsley, Yorkshire  
 Parkins, D., Breachwood-green, Herts.  
 Parkinson, James, Hinckley, Leicestershire  
 Parkinson, T., Coxhill, Lincoln  
 Parkinson, W., Gretton  
 Parsons, J., Marazion, Cornwall  
 Parsons, J., Whitbourne, Wilts.  
 Partridge, J., Wallingford, Berks.  
 Pawson, H. T., Wolverhampton  
 Payn, D., Leamington  
 Payne, J. E., Kingsheath, Worcester  
 Payne, W., Chesham, Bucks.  
 Pechey, W., M.A., Langham, Essex  
 Peacock, D., Masham, Yorkshire  
 Peacock, John, London  
 Pearce, Fred., Bradford, Wilts.  
 Pearce, J., Newington-causeway  
 Pearce, Standen, Spencer-place, London  
 Pedley, R., Wheelock-heath, Chester  
 Pegg, D., Claxton, Norfolk  
 Pegg, G. W., London

- Pells, John, Soho, London  
 Pengilly, R., Croydon  
 Penny, John, Clifton, Bristol  
 Pepper, T., London  
 Perkins, F., Dorchester  
 Porratt, William  
 Porry, A., M.D., Derby  
 Porrin, J. E., Walton, Suffolk  
 Peters, Thomas, Kingsbridge, Devon  
 Phillips, D., Pontrhydyfen  
 Phillips, D., Moleston, Narberth  
 Phillips, D. V., Llangwm, Monmouth  
 Phillips, H., Nantyglo, Monmouth  
 Phillips, J., Astwood Bank, Worcester  
 Phillips, Thos., Treforest, Glamorganshire  
 Philpin, M., Alcester, Warwick  
 Philpotts, J. C., M.A., Stamford, Lincoln  
 Pike, James Carey, Leicester  
 Pike, J. B., Bourne, Lincoln  
 Pitt, Alexander, Burton-on-Trent  
 Plaw, W.  
 Player, C., Duxford, Cambridgeshire  
 Player, C. R., jun., Great Shelford, Cambs.  
 Player, John, East Wickham, Kent  
 Pledge, Daniel, High Wycombe  
 Pledge, E., Upton-on-Severn  
 Polly, W.  
 Ponsford, J., Cowland-grove, Surrey  
 Poock, T., Ipswich, Suffolk  
 Poole, H., Abergavenny, Monmouth  
 Pooley, J., Corsham, Wilts.  
 Pope, G., Folkestone  
 Porter, C., Stalham, Norfolk  
 Porter, J., Neath, Glamorgan  
 Pottenger, Thomas, Rawdon, Yorkshire  
 Potter, H., Dover  
 Pound, S., Dartmouth  
 Powell, Alf., Westmancote, near Tewkesbury  
 Pratt, C. E., Stokeville, Stafford  
 Pratt, W. C., Keynsham, Somerset  
 Pratten, B. P., B.A., Guilsborough  
 Predgen, L. H., Orcop, Hereford  
 Preece, Benjamin, Poplar  
 Preece, J., Westbury, Wilts.  
 Prees, Philip, Cinderford, Gloucestershire  
 Preston, G., Sunderland, Durham  
 Proston, Isaac, Chesham  
 Price, D., Blaenffoa, Pembroke  
 Price, Enoch, Crickhowel, Brecon  
 Price, J., Montacute, Somerset  
 Price, John, Amersham  
 Price, S., Abersychan, Monmouth  
 Price, W. T., Cheddar  
 Price, E., Longford, near Coventry  
 Price, T., Aberdare  
 Prichard, J., Llangollen, N.W.  
 Priske, Richard, Watchet  
 Probert, E., Bristol  
 Probert, W., Newbridge, Radnor  
 Prout, Peter, Haslingden  
 Pryce, E. S., B.A., Gravesend, Kent  
 Pugh, J., Sketty, Swansea  
 Pugh, S. S., Devizes  
 Pulling, G., Crosscombe, Somerset  
 Pulsford, J., Hull, Yorkshire  
 Pulsford, T., Exeter, Devon  
 Pym, —, Newport Pagnoll, Bucks.  
 Pyne, R., Weston-by-Weedon  
 Pywell, Joseph, Stockport  
 Radburn, W. H., Hampstead  
 Ramsey, J., Hereford  
 Randle, W., Sutton Courtney, Berks.  
 Ray, T., Lamberhurst, Sussex  
 Reade, W. J., Crews, Cheshire  
 Redman, J., Sunderland, Durham  
 Rees, A. A., M.A., Sunderland, Durham  
 Rees, J., Blaenavon, Monmouth  
 Rees, J., Myrtlewy, Haverfordwest  
 Rees, R., Glasgoed, Monmouth  
 Rees, Thomas, Masebrook, Salop  
 Rees, W. D.  
 Reeves, T., Risca, Monmouth  
 Reynolds, T. D., Earl's Colne  
 Reynoldson, R., Wisbeach, Cambridge  
 Rice, —, Catworth, Hunts.  
 Richards, J., Caerphilly  
 Richardson, James, Barton Mills, Suffolk  
 Richards, T., Taibach, Glamorganshire  
 Ricketts, D., Cutsdean, Gloucester  
 Ridgway, J., Lymm, Cheshire  
 Ridley, Geo., Wetherden, Suffolk  
 Riley, J., Rothley, Leicester  
 Roberts, E., Pontypridd  
 Roberts, E., Bethel, Bassaleg, Monmouth  
 Roberts, D., Trosnant, Pontypool  
 Roberts, John, Pyle, South Wales  
 Roberts, J., Ruthin  
 Roberts, T., Brynmawr, Monmouth  
 Roberts, Thomas, Wendover  
 Roberts, W., Blaenau, Monmouth  
 Roberts, W., Rhos, Denbigh  
 Robertson, J., M.A.  
 Robnison, C.  
 Robnison, J., Boughton, Notts.  
 Robnison, J., Hackney, Middlesex  
 Robnison, J., Maulden, Bedford  
 Robnison, J., Kingston  
 Robnison, T., Staughton, Bedford  
 Robnison, W., Cambridge  
 Robnison, W., Wymondham, Norfolk  
 Robson, Charles, Berwick-on-Tweed  
 Robson, George, Shipston-on-Stour  
 Rockey, T., Appledore  
 Rodway, E. J., Weston-super-Mare, Somerset  
 Rodway, G. W., North Bradley, Wilts.  
 Roe, E., Earl Soham, Suffolk  
 Rogers, J., Mersea, Essex  
 Rogers, N., Trowbridge  
 Rogers, W., Dudley  
 Rolestone, F. H., Sodbury, Gloucester  
 Room, Charles, London  
 Roose, —, Burnley  
 Rootham, J., Canterbury  
 Rosevear, W., Coventry  
 Ross, W. G.  
 Rothery, Joseph, Bampton, Devon  
 Rouse, W., Cludleigh, Devon  
 Row, Thomas, Little Gransden, Hunts.  
 Rowe, John, Lytchett, Dorset

- Rowe, James, Fishguard  
 Rowe, W., Steventon, Beds.  
 Rowe, K. W., Camberwell  
 Rowley, C., Manchester  
 Rowlands, J., Cwmavon, Glamorgan  
 Rowson, H., Warrington  
 Ruff, J., Boston, Lincoln  
 Runnacles, J., Charsfield, Suffolk  
 Rush, W., Eaton Bray, Bedford  
 Ruesell, J., Shoreditch, London  
 Russell, Joshua, Blackheath, Kent  
 Rutter, T., Sway  
 Ryland, J. M., Earby, Yorkshire
- Saffery, J. P., London  
 Sagas, W., Clayton, Yorkshire  
 Sage, John, Kenninghall, Norfolk  
 Salisbury, J., Hugglescote and Ibstock  
 Salter, W. A., Leamington  
 Salter, W., Lincolne, Yorks.  
 Samuel, E., Salford  
 Samuels, S.  
 Sanderson, R. B., jun., Newcastle-on-Tyne  
 Sarah, H., Shaldon, Devon  
 Sargent, J., Gildersome, Yorkshire  
 Sargent, J. E., Wyken, Warwickshire  
 Saunders, Moses, Brixham, Devon  
 Saxby, J., Croborough, Sussex  
 Scoble, T., Corton, Wilts.  
 Scorey, P. G., Wokingham  
 Scott, Peter, Brearley, Yorkshire  
 Scott, T., Norwich  
 Searle, J., London  
 Searle, R., Twowaters  
 Sears, R. E., Laxfield, Suffolk  
 Serle, E., North Curry  
 Service, D., Hoxne, Suffolk  
 Sexton, W., Tring, Herts.  
 Shakspear, T., Nailsworth  
 Shakspeare, B., Malton, Yorkshire  
 Shakspeare, Charles, Shepherd's-bush  
 Sharman, W., Coningsby, Leicestershire  
 Shaw, J., Layhills and Ross, Hereford  
 Shick, J., Parley, Dorset  
 Shindler, R., Matfield, Kent  
 Shoobridge, S., Instow, Devon  
 Shore, Michael, Husband's Bosworth  
 Short, C., M.A., Swansea  
 Short, George, B.A., Hitchin  
 Shorter, J., London  
 Shufflebotham, J., M.A., Macclesfield  
 Shuttleworth, John, Hillsfield, Skipton, Y.  
 Silvertown, J. E., Carlton, Beds.  
 Simmons, John, Northampton  
 Simmons, J., M.A., Olney  
 Simmons, J. E., M.A., Bluntisham, Hunts.  
 Simons, A., Lincolne, near Todmorden  
 Sincos, S., Shirley, near Southampton  
 Singleton, John, Tiverton, Devon  
 Skemp, T., Dawley Bank, Salop  
 Skemp, C. W., Eythorne, near Sandwich,  
 Kent  
 Slim, Cornelius, Hailsham  
 Sloper, —, Wallingford, Berks.  
 Small, G., M.A., Brighton
- Smart, E., Great Grimsby, Lincolnshire  
 Smedmore, J., Forton, Hants.  
 Smith, A., St. Ives, Hants.  
 Smith, Amos, Harpole, Northamptonshire  
 Smith, Charles, Langley, Essex  
 Smith, F., Downton, Wilts.  
 Smith, G. C., Penzance, Cornwall  
 Smith, John, Waterbeach  
 Smith, J., Bacup, Lancashire  
 Smith, J., Bowling Green, Worcester  
 Smith, James, Cheltenham  
 Smith, J., jun., Newmarket  
 Smith, J., Spring Meadow, Stafford  
 Smith, J. C., Maltby, Lincoln  
 Smith, Joseph, Pontesbury, Shropshire  
 Smith, Thomas, Harrow-on-Hill, Middlesex  
 Smith, T., Little Leigh, Cheshire  
 Smith, Thomas, Islington  
 Smith, Thomas, Leicester  
 Smith, W., Bedworth, Warwick  
 Smith, W. F., Briercliffe, Burnley  
 Smythe, F. J., Worstead  
 Sneath, James, Cradley  
 Sole, J., Emsworth, Hants.  
 Soule, Israel May, Battersea Rise, Surrey  
 Southren, G., London  
 Sparham, J., Old Buckenham, Norfolk  
 Sparke, J. F., Wigan, Lancashire  
 Spencer, A., Long Preston  
 Spencer, J., Hartley-row, Hants.  
 Spooner, J., Soham, Cambridgeshire  
 Sprigg, J., M.A., Westbury Leigh, Wilts.  
 Springthorpe, C., Heptonstall Slack, near  
 Hebden Bridge  
 Spurden, C., Lee, Kent  
 Spurgeon, C. H., Clapham, Surrey  
 Spurgeon, J. A., Southampton  
 Spurgeon, S., Havant  
 Squirrel, W., Dunmow, Essex  
 Staddon, J., Quorn, Leicestershire  
 Stalker, A. M., Cirencester, Gloucester-  
 shire  
 Stanbridge, S., Stotfold, Bedfordshire  
 Stanford, C., Camberwell  
 Stanion, J. S., Shacklewell  
 Stanion, R., Bacup, Lancashire  
 Staples, G., Leake and Wymeswold, Lei-  
 cestershire  
 Stapleton, J., Kirton, Lincolnshire  
 Statham, John, Chenies, Bucks.  
 Steane, E., D.D., Camberwell, Surrey  
 Stenbridge, J., Charmouth, Dorset  
 Stenbridge, H. W., Bridport, Dorset  
 Stenson, Elam  
 Stenson, Silas, Kissingbury  
 Stent, John, Notting-hill, Middlesex  
 Stephens, J. M.  
 Stevenson, E., Loughborough, Leicester  
 Stevenson, J., M.A., Derby  
 Stevenson, J. F., B.A., Nottingham  
 Stevenson, T., Leicester  
 Stevenson, T. R., Burnley  
 Stevenson, W. R., M.A., Nottingham  
 Stumbles, W.  
 Sturge, J., Modbury, Devon

Stuart, W. J., Stanningley, Yorkshire  
 Stock, John, Devonport  
 Stovel, Charles, London  
 Stringer, T., Brighton  
 Stubbings, W., Northallerton, Yorkshire  
 Stubbins, S., Sherston, Wilts.  
 Sturmer, E. H., Worcester  
 Stuttdord, J.  
 Summers, W. D., Magdalen, Norfolk  
 Sutcliffe, J., Rochester, Stafford  
 Sutcliffe, J., Stalybridge, Lancashire  
 Sutton, S., Watchett  
 Sutton, T., Cottenham, Cambridge  
 Swinton, Thomas, Acton, Northwich  
 Syme, G. A., M.A., Nottingham  
 Symonds, William, Downham, Norfolk

Tanner, Joseph, Cirencester<sup>1</sup>  
 Taylor, B., Pulham St. Mary, Norfolk  
 Taylor, George, Burnham, Essex  
 Taylor, J., Kegworth, Leicester  
 Taylor, J., Allerton, Yorkshire  
 Taylor, Thomas, Tottlebank, Lancashire  
 Taylor, W., Manchester  
 Teall, J., Hatch, Beauchamp  
 Thomas, Alfred C., Islington, London  
 Thomas, B., Narbeth  
 Thomas, B., Newcastle Emlyn  
 Thomas, E., Tredegar, Monmouth  
 Thomas, B., Whitley, Narbeth  
 Thomas, J. H., Milford, Pembroke  
 Thomas, G., Pontypool, Monmouth  
 Thomas, J. H., Aberdangledy, Pembroke  
 Thomas, G. B., St. Neots  
 Thomas, Henry, Briton Ferry, Glamorgan  
 Thomas, John, Chelsea, London  
 Thomas, E., Haverfordwest  
 Thomas, S., Blaenavon, Monmouth  
 Thomas, T., Meltham, Yorkshire  
 Thomas, T., Tydee, Monmouth  
 Thomas, T., D.D., Pontypool, Monmouth  
 Thomas, E., Castellegarn, Pembroke  
 Thomas, W., Newport, Monmouth  
 Thomas, T., Calstock and Motherhill, Cornwall  
 Thomas, W., Maiseyhampton, Gloucestershire  
 Thomas, W., Liverpool  
 Thomas, Z. H., Witton-park, Durham  
 Thompson, David, Appledore, Devon  
 Thompson, D. M. N., 13, Charles Street, Hull, Yorkshire  
 Thompson, J., Askett, Buckingham  
 Thomson, D., Bildestone, Suffolk  
 Thornsett, W. E., Burgh, Lincoln  
 Thornby, —, Bedford  
 Thornley, John, Stowmarket, Suffolk  
 Thorpe, T. M., Long Buckby, Northampton  
 Thurston, J., Croydon, Surrey  
 Tibbett, S., Ashburton, Devon  
 Tilley, A., Cardiff  
 Timmis, F., Olney  
 Tiptaft, —, Abingdon, Berks.  
 Tipple, S. A., Norwood  
 Tite, W., Potton, Beds.

Todd, J. W., Sydenham  
 Toms, R., Holcome, Devon  
 Tollerfield, T., Gosport  
 Tootman, W., Blackmore, Essex  
 Totman, J., Laxfield, Suffolk  
 Townsend, R., Kingston Lisle, Berks.  
 Tozer, —, Paignton, Devon  
 Trestrail, Frederick, London  
 Trimming, J., Irthingboro', Northampton  
 Tryon, F., B.A., Deeping, Lincoln  
 Tubbs, R., Addlestone, Surrey  
 Tucker, F., B.A., Camden-road, London  
 Tucker, I., Hemyock, Devon  
 Tuckett, E. H., Exeter  
 Tunncliffe, J., Leeds, Yorkshire  
 Turner, R.  
 Turner, W., Great Brickhill, Bucks.  
 Turner, Z., Exeter  
 Tustin, G., King's Sutton, Oxon.  
 Tyler, Peter, Haddenham, Bucks.

Underwood, W., Nottingham  
 Upton, William, St. Albans, Herts.  
 Upton, W. C., Beverly, Yorkshire

Varley, W., Birmingham  
 Vaughan, J., Mile-end, London  
 Veals, George, Braunston, Northampton  
 Venimore, J., Ingham, Norfolk  
 Vernon, C., Thaxted, Essex  
 Vernon, C. W., South Molton  
 Vince, Charles, Birmingham  
 Vine, W., Henrietta-street, London  
 Voysey, T., Sandy, Beds.

Wake, T. W., Markyate-street, Herts.  
 Walcot, John, Falmouth  
 Walcot, J. B., Linsdale, Leighton Buzzard  
 Wale, B. B., Reading  
 Walker, D., Quainton, Bucks.  
 Walker, W., Redruth, Cornwall  
 Walker, S.  
 Walker, J. H., Pembroke  
 Wall, J., Calne, Wilts.  
 Wall, Thomas, Rye, Sussex  
 Wallace, R., Tottenham, Middlesex  
 Waller, J., Southwell, Notts.  
 Wallace, Joseph, Bexley Heath, Kent  
 Wallis, W., Calverton and Woodboro', Notts.

Walch, A., Lechlade, Gloucestershire  
 Walters, John, Earl's Colne  
 Walters, William, Newcastle-upon-Tyne  
 Walton, N., Cowlinghill, Yorkshire  
 Walton, W., Shipley, Yorkshire  
 Warburton, J., Southill, Beds.  
 Ward, G., Nayland, Suffolk  
 Ward, J., Glossop  
 Ward, W., Camberwell  
 Ware, R., Hampstead  
 Warne, G., Sarratt, near Rickmansworth  
 Warren, J., Newick, Sussex  
 Warren, J. S., Swavesey, Cambs.  
 Wassall, Joseph, Blockley  
 Wassell, David, Bath

- Watts, J., Ebbw Vale, Monmouth  
 Watts, J., Ashdown, Essex  
 Watts, Thomas, Wisbeach  
 Watts, Henry, Golcar, near Huddersfield  
 Wayland, A., Lyme Regis, Dorset  
 Webb, E., Tiverton, Devon  
 Webb, James, Ipswich, Suffolk  
 Webb, J., Stradbroke, Suffolk  
 Webb, J. W., Chipping Camden, Gloucestershire  
 Webb, R., Preston, Lancashire  
 Webley, H., Ross  
 Webley, S., Avening, Gloucester  
 Webster, John, Trowbridge  
 Welch, W., Great Gidding, Hunts.  
 Welsh, Thomas, Reading  
 Wells, J., London  
 Wells, S., Thurleigh, Beds.  
 Wessley, George, Tillinguam, Essex  
 West, G., St. Albans  
 Wheeler, J. A., Lifton, Devon  
 Wheeler, S., Sharnbrook, Beds.  
 Wheeler, T. A., Norwich  
 White, Robert  
 Whitaker, D., Tunbridge Wells  
 Whitbread, G. H.  
 Whitmarsh, W. T., Shefford, Beds.  
 White, Edward, Camden-town  
 White, W., Rushall, Wilts.  
 Whitehead, Geo., Shotley Bridge, Durham  
 Whitley, J. L., East Dereham, Norfolk  
 Whiting, E., Needingworth, Huntingdon  
 Whitlock, H., Eastcombs, Gloucester  
 Wigg, S., Leicester  
 Wigner, J. T., Lynn, Norfolk  
 Wilkins, —, Chatteris, Cambridge  
 Wilkins, Joseph, Brighton  
 Wilkinson, Henry, Norwich  
 Wilkinson, J., Stockton Heath, Warrington  
 Wilkinson, T., Tewkesbury  
 Wilks, Edward, Oswestry  
 Williams, B., Daran-velen, Monmouth  
 Williams, B., St. Clears, Carmarthenshire  
 Williams, C., Accrington, Lancashire  
 Williams, D. R., Brynmawr, Monmouth  
 Williams, E. P., Cwmbran, Monmouth  
 Williams, H.  
 Williams, G., Great Ellingham, Norfolk  
 Williams, J. D., Canton, Cardiff  
 Williams, J., Dowlais, Glamorgan  
 Williams, Owen, Twyngwyn, Monmouth  
 Williams, J., Penclawdd, Swansea  
 Williams, S., Nantyglo, Monmouth  
 Williams, T., South Petherwin, Cornwall  
 Williams, T. A., Haddenham, Cambs.  
 Williams, W., Northampton  
 Williams, W., Brithdir, Glamorgan  
 Williamson, J., Lytham  
 Williamson, P. W., Kensington, Middlesex  
 Williamson, S., Exeter  
 Wills, Francis, Holborn, London  
 Wills, Samuel, D. D., Pentonville, London  
 Wilshire, J., Bideford, Devon  
 Wilson, W. J., Middleton, Teesdale, Durh.  
 Wilson, Charles, Helston, Cornwall  
 Wilson, D., Clare, Suffolk  
 Wilson, Thomas J., Cambridge  
 Wilson, W., Risely, Beds.  
 Wing, Robert  
 Winks, J. F., Leicester  
 Winslow, O., D. D., Bath  
 Winter, Thomas, Torrington, Devon  
 Wise, William  
 Wise, H., Pimlico, London  
 Wise, J., Marylebone, London  
 Wood, B., Bradford, Yorkshire  
 Wood, J., Mansfield, Notts.  
 Wood, J. H., Haworth, Yorkshire  
 Wood, J. H., Sutterton, Lincolnshire  
 Wood, T., London  
 Wood, W., Toddington, Bedford  
 Woodard, J., Ilford, Essex  
 Woodington, T.  
 Woodgate, P. B., West Row, Suffolk  
 Woods, William, Swaffham, Norfolk  
 Woodstock, W., Northall, Buckingham  
 Woollacott, Christopher, London  
 Woolston, J., Keysoe Row, Bedford  
 Wooster, J. C., Landbeach, Cambridgeshire  
 Wright, George, Beccles, Suffolk  
 Wright, G., Lakenheath, Suffolk  
 Wright, William, Knowle, Birmingham  
 Wyard, George, Deptford  
 Yale, W.  
 Yates, Thomas, Wirksworth, Derbyshire  
 Yates, W., Stroud, Gloucester  
 Young, B. C., Coseley, Stafford  
 Young, H., Beech Hill, Berks.  
 Young, William, Bermondsey  
 Young, J., Creech St. Michael, Somerset  
 Young, S. R., Abergavenny

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN SCOTLAND

- Anderson, Alex., Aberdeen  
 Anderson, Robert, Edinburgh  
 Anderson, Wm., Hawick
- Bannister, Dr., Berwick-on-Tweed  
 Brown, J. C., Anstruther  
 Burton, W., Berwick-on-Tweed
- Culross, James, A.M., Stirling
- Dickie, H. D., Edinburgh  
 Dickie, R., Helensburgh  
 Dunn, G., Airdrie  
 Dunn, F., Fortrose
- Ferguson, Duncan, Ross, Island of Mull  
 Flett, O., Paisley  
 Forsyth, J., Greenock
- Gibb, Andrew, Paisley  
 Grant, Alex., Tobermory, Island of Mull  
 Grant, Donald, Tullymet, Perthshire  
 Grant, J. K., Eyemouth, Berwickshire  
 Grant, Peter, Grantown, Inverness-shire  
 Grant, Wm., Grantown, Inverness-shire  
 Greig, A., Perth  
 Greig, John, Bervie
- Haig, J., Kirkcaldy  
 Marcus, Henry, Westray, Orkney  
 Marcus, Stewart, Westray, Orkney  
 Henderson, John, Dundee  
 Horsburgh, J., Edinburgh
- Inkster, John, Burray, Shetland  
 Ireland, James, Kirkcaldy
- Jack, Michael, Leith  
 Johnstone, F., Edinburgh  
 Johnstone, James, Bonnyrigg, near Lasswade  
 Johnstone, Robert, St. Andrew's
- Kellock, Wm. and John, Largo, Fife  
 Kirkwood, Alex., Crieff
- Livingstone, A., Broadford, Isle of Skye  
 Lockhart, Ninian, Kirkcaldy
- Macalpine, Thomas, W., Paisley  
 Macquarrie, Charles, Ross, Island of Mull
- Mansfield, John, Rothesay  
 Mc Donald, Alex., Perth  
 Mc Farlane, John, Tiree  
 Mc Farlane, D., Tobermory, Island of Mull  
 Mc Farlane, James, Aberchirder  
 Mc Gowan, W., New Pitsligo, Aberdeensh.  
 Mc Intosh, John, Lochgilphead  
 Mc Lean, Malcolm, Dundee  
 Mc Lellan, Donald, Glenlyon, Perthshire  
 Mc Leod, Alex., Glasgow  
 Mee, G. S., Aberdeen  
 Milner, T. H., Edinburgh  
 Millar, James, Bowmore, Islay  
 Mills, David, Dundee  
 Mitchell, John, Paisley  
 Moodie, Charles, Sandsting, Shetland  
 Mowat, Gavin, Dunrossness, Shetland
- Paterson, James, D.D., Glasgow  
 Paterson, George, Galashiels
- Renton, James, Kirkcaldy  
 Robertson, John, St. Ninians, Stirling  
 Ross, Donald, Uig
- Scott, James, Alloa  
 Scott, James, Keiss, Caithness  
 Scott, Robert, Scalloway, Shetland  
 Shearer, John, Glasgow  
 Shields, D., Kirkcaldy  
 Smith, Alex., Paisley  
 Sowerby, Robert, Pulteney Town, Wick  
 Stewart, David, Arbroath
- Thompson, Robert, Dunfermline  
 Thompson, Sinclair, Dunrossness, Shetland  
 Thompson, Alex., Galashiels  
 Tulloch, Wm., Blair Atholl, Perthshire  
 Tulloch, William, Edinburgh
- Vasey, T., Elgin
- Watson, Jonathan, Edinburgh  
 Wight, James, Echt  
 Williams, John, Glasgow  
 Wood, Joshua, Edinburgh

# GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per post, and the Year when he became a Member of the General Body, formed 1727.*

Secretary to the General Body,

REV. JOHN HOWARD HINTON, M.A., De Beauvoir Square, Kingsland.

## Baptist Board.

*Formed 1723.*

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM BARKER, Rockingham Row East,  
New Kent Road. S.E.

Angus, Joseph, D.D. ....	1838	.....	The College, Regent's-park. N.W.
Barker, W. ....	1857	.....	12, Rockingham-row, E., New Kent-rd. S.E.
Barringer, W. ....	1860	.....	11, Albert-ter., Richmond-rd., Bayswater. W.
Bigwood, John ....	1851	.....	10, Tregunter-grove West, Brompton, Middlesex. W.
Bird, S. ....	1860	.....	Kensington. W.
Blake, W. A. ....	1850	.....	38, South Bank, Regent's-park. N.W.
Bloomfield, John ....	1857	.....	15, College-place, Camden-town. N.W.
Bonner, H. W. ....	1859	.....	Spring-cottage, Canterbury-terrace, Dover-road. S.E.
Box, C. ....	1860	.....	Woolwich
Brawn, Samuel ....	1828	.....	Loughton, Essex. N.E.
Brock, William ....	1849	.....	12, Gower-street. W.C.
Cater, Philip ....	1859	.....	Montpellier-road, Peckham. S.E.
Cole, T. J. ....	1854	.....	1, Grove-terrace, Peckham. S.E.
Cox, John ....	1839	.....	Enfield.
Crowe, W. ....	1860	.....	Hammersmith. W.
Davis, Stephen Joshua ....	1837	.....	Lyndhurst-terrace, Peckham. S.E.
Dickerson, Philip ....	1832	.....	24, Glo'ster-terrace, New-road, Mile-end. E.
Elliott, W. H. ....	1842	.....	5, Colebrook-row, Islington. N.
Evans, W. W. ....	1859	.....	33, Moorgate-street. E.C.
Fishbourne, G. W. ....	1847	.....	The Grove, Stratford, Essex. E.
Fuller, A. G. ....	1857	.....	Quadrant-road, Canonbury. N.
Green, Samuel ....	1835	.....	Hammersmith. W.
Hinton, John Howard, A.M. ....	1838	.....	De Beauvoir-square, Kingsland. N.
Hirons, John ....	1857	.....	Brixton. S.
Hobson, Jesse ....	1853	.....	Moorgate-street. E.C.
Hoby, James, D.D. ....	1845	.....	The Poplars, Twickenham. S.W.
Hooper, W. H. ....	1858	.....	Walthamstow. N.E.
Howieson, William ....	1852	.....	St. John's-place, Albany-road, Camberwell. S.
Katterns, Daniel ....	1841	.....	Hackney. N.E.
Leechman, John, LL.D. ....	1849	.....	The Manse, Shaftesbury-road, Hammersmith. W.
Marten, Robert H., B.A. ....	1855	.....	Rose-cottage, High-road, Lee, Kent. S.E.
Miall, William ....	1841	.....	Brockham-villas, Richmond-rd., Dalston. N.E.
Middleditch, C. J. ....	1858	.....	33, Moorgate-street. E.C.
Millard, J. H. ....	1859	.....	4, Dover-place, New Kent-road. S.E.
Milner, Samuel ....	1849	.....	27, White Lion-street, Pentonville. N.
Murch, Spencer ....	1853	.....	Waltham Abbey. N.
Noel, Hon. and Rev. B. W. ....	1855	.....	38, Westbourne-terrace, Paddington. W.

Owon, J. J. ....	1859	9, Elgin-crescent, Notting-hill. W.
Palmer, W. ....	1855	11, Homerton-terrace, Homerton. N.E.
Pells, — .....	1860	17, College-place, Camden Town. N.W.
Procco, Benjamin .....	1855	Alpha-cottage, East India-road. E.
Radburn, W. H. ....	1860	Hampstead. N.W.
Russell, Joshua.....	1847	Blackheath-hill. S.E.
Scarle, J. P. ....	1858	2, Gloster-terrace, St. John's-road, Hoxton. N.
Smith, Thomas .....	1845	33, Moorgate-street. S.E.
Soulo, Israel May .....	1838	St. John's-hill, Battersea-rise. S.W.
Stanford, C. ....	1860	The Grove, Camberwell. S.
Stanion, J. S. ....	1858	13, Milton-road, Stoke Newington. N.
Steane, Edward, D.D. ....	1824	Champion-park, Camberwell. S.
Stovel, Charles .....	1832	5, Stebon-terrace, Philpot-street East. E.
Todd, J. W. ....	1855	Perry-hill House, Sydenham. S.E.
Trestrail, Frederick .....	1845	33, Moorgate-street. E.C.
Wallace, Robert .....	1855	Tottenham. N.
Ware, Richard .....	1842	Hampstead. N.W.
Wills, Francis .....	1845	2, Caroline-villas, Grafton-pl., Kentish-town. N.W.
Wills, Samuel, D.D. ....	1855	19, Gray's-inn-square, Gray's-inn. W.C.
Woollacott, Christopher ...	1828	4, Compton-street East, Brunswick-square. W.C.
Wyard, G. ....	1858	19, Florence-road, Deptford. S.E.
Young, William .....	1828	1, Grove-place, Upper Grange-road, Bermondsey. S.E.

## GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, Jabez, D.D. ....	1836	17, Porteus-road, Paddington. W.
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## The Associations of Baptist Churches,

WITH THE NAMES AND ADDRESSES OF THEIR SECRETARIES.

Anglesea .....	Rev. W. Morgan, D.D., Holyhead.
Berks. and West Middlesex .....	Rev. J. Drew, Newbury.
Bristol .....	Rev. N. Haycroft, A.M., Bristol.
Carmarthen and Cardigan .....	Rev. H. W. Jones, Carmarthen.
Carnarvon .....	Rev. R. Jones, Llanlyfni.
Cornwall .....	Rev. J. Walcot, Falmouth.
Devon .....	Rev. E. Webb, Tiverton.
East Kent and Sussex .....	Rev. D. Jones, Folkestone.
East Norfolk and Norwich .....	Rev. T. A. Wheeler, Norwich.
Essex .....	Rev. A. Anderson, Bures.
General Baptist .....	Rev. W. Chapman, Longford.
Glamorganshire .....	Rev. W. Owen, Canton.
Gloucestershire .....	Rev. W. Collings, Gloucester.
Herts. and Beds. ....	
Kent and Sussex .....	Rev. C. Slim, Hailsham.
Lancashire and Cheshire .....	Rev. W. F. Burchell, Blackpool.
Leicestershire .....	Rev. J. Barnett, Blaby.
Midland .....	Rev. B. C. Young, Coseley.
Monmouthshire .....	Rev. W. Thomas, Newport.
Monmouthshire, E. ....	Rev. S. Young, Abergavenny.
Northamptonshire .....	Rev. T. T. Gough, Clipstone.
Northern .....	Mr. H. A. Wilkinson, Gateshead.
North Wales, Eastern .....	Rev. J. G. Owen, Pandyr Capel.
Notts. and Derby .....	Rev. J. Edwards, Nottingham, and Mr. S. Hazeldine, Nottingham.

Old Walsh .....	Rev. D. Davies, Dolau.
Oxfordshire .....	Rev. W. Allen, Oxford.
Pembrokeshire .....	Rev. H. Davies, Llangloffan.
Shropshire .....	Rev. J. Judson, Wellington.
Southern .....	Rev. T. Morris, Whitechurch.
Suffolk and Norfolk .....	Rev. G. Wright, Beccles.
Suffolk Union .....	Rev. J. P. Lewis, Dias, and Rev. C. Elvin, Bury.
Western .....	Rev. E. Edwards, Chard.
West Norfolk .....	Rev. W. Woods, Swaffham.
Worcestershire .....	Rev. M. Philpin, Alcester.
Yorkshire .....	Rev. H. J. Betts, and Mr. W. Woodhead, Bradford.

## Congregational Board,

*Formed 1727.*

Secretaries, Rev. ROBERT ASHTON, and I. V. MUMMERY, F.R.A.S.,

Congregational Library, Blomfield-street. E.C.

Adcy, John .....	1840	.....	Bexley-heath. S.E.
Allon, Henry .....	1844	.....	10, St. Mary's-road, Canonbury. N.
Ashby, J. E., LL.D., F.R.S.A. ....	1857	.....	Enfield. N.
Ashton, Robert .....	1839	.....	St. John's-hill, Battersea-rise. S.W.
Aveling, Thomas .....	1839	.....	13, Amherst-villas, Shacklewell. N.E.
Baker, W. R. ....	1843	.....	Norwood. S.
Bennett, James, D.D. ....	1829	.....	49, Gibson-square, Islington. N.
Bergne, S. B. ....	1848	.....	Upper Clapton. N.E.
Betts, R. W. ....	1854	.....	Peckham. S.E.
Binnycy, Thomas .....	1829	.....	Weigh-house Chapel. E.C.
Birch, George R. ....	1843	.....	20, Westbourne-terrace-rd., Paddington. W.
Blow, D. ....	1858	.....	3, Queen's-terrace, Regent's-park. N.W.
Bowrey, J. ....	1858	.....	Stepney Causeway. E.
Bramall, John .....	1852	.....	8, Highbury-hill, Islington. N.
Bromley, Henry .....	1853	.....	Claremont-villa, Lyndhurst-road, Peckham. S.E.
Brown, James .....	1839	.....	Gibraltar-place, Bethnal-green-road. N.E.
Brown, J. B., D.A. ....	1846	.....	150, Albany-street, Regent's-park. N.W.
Bunter, John .....	1835	.....	Tulse-hill. S.
Burder, H. F., D.D. ....	1811	.....	Warwick-road, Upper Clapton. N.E.
Burnet, John .....	1830	.....	Grove-lane, Camberwell. S.
Buzacott, A. E. A. ....	1830	.....	Romford. E.
Byrnes, Laurence Henry, B.A. ....	1852	.....	Kingston, Surrey. S.W.
Campbell, John, D.D. ....	1841	.....	Tabernacle House, Finsbury. E.C.
Campbell, William .....	1841	.....	4, Mountford-terrace, Islington. N.
Christopherson, H. ....	1858	.....	7, Park-villas, Avenue-road. N.W.
Clayton, George .....	1805	.....	Gains, Upminster, Essex.
Corbin, J. ....	1854	.....	Hornsey. N.
Cowper, B. H. ....	1856	.....	Richmond-road, Hackney. N.E.
Davies, S. A. ....	1829	.....	South-terrace, Ryc-lanc, Peckham. S.E.
Davies, David .....	1841	.....	25, Oxford-terrace, Clapham-road. S.
Davies, Ev. ....	1859	.....	Richmond-road, Dalston. N.E.
Davis, James .....	1859	.....	7, Adam-street, Adelphi. W.
Davies, John .....	1834	.....	Lower Clapton. N.E.
Davies, W. F. ....	1859	.....	Haverstock-hill. N.W.
Davis, Samuel .....	1843	.....	33, Tredegar-square, Mile-end-road. E.
Davison, P. H. ....	1855	.....	3, Middleton-terrace, Wandsworth. S.W.
Dobson, J. P. ....	1826	.....	22, Doughty-street, Gray's-inn-road. W.C.
Dukes, Clement, A.M. ....	1839	.....	Malvern-road, Dalston. N.E.
Eastman, Samuel .....	1852	.....	3, Tredegar-square, Bow-road. E.
Edwards, W. S. ....	1850	.....	Wickham, near Woolwich. S.E.

Eldridge, Samuel	1843	Water-lane, Brixton. S.
England, S. S.	1847	Walthamstow. N.E.
Ferguson, Robert, LL.D.	1847	St. John's-wood. N.W.
Fleming, J.	1854	Camden-new-town. N.
Frame, J.	1858	Hampstead. N.
Galloway, J. C., M.A.	1847	Boundary-road, St. John's-wood. N.W.
Gamble, H. J.	1848	Upper Clapton. N.E.
Gilbert, Charles	1831	Upper Norwood. S.
Gill, W.	1859	Woolwich. S.E.
Glass, J. F.	1855	Isleworth. S.W.
Godwin, J. H.	1839	New College, St. John's-wood. N.W.
Gogerly, George	1852	Stoke Newington. N.
Good, A.	1848	Rotherham House, Hackney. N.E.
Graham, J.	1859	St. John's-wood. N.W.
Hall, J. B.	1845	Tulse-hill. S.
Halley, R., D.D.	1858	New College, St. John's-wood. N.W.
Harrison, J. C.	1842	24, Queen's-road, Camden-town. N.W.
Hill, James	1841	Clapham. S.
Hooper, John	1859	Park-terrace, Victoria-park. N.E.
Hoppus, John, D.D.	1829	49, Camden-street, Camden-town. N.W.
James, Thomas	1817	4, Blomfield-street, Finsbury. E.C.
Jefferson, John	1831	Stoke Newington. N.
Kennedy, John, M.A.	1847	4, Stepney-green. E.
Kennerly, Thomas	1839	Eltham, Kent. S.E.
Kent, Benjamin	1843	Norwood. S.
Leifeheld, Dr.	1856	4, Fitzroy-terrace, Primrose-hill. N.W.
Littler, Robert	1845	26, Gloucester-road, Regent's-park. N.W.
Lockyer, John	1847	St. Thomas'-square, Hackney. N.E.
Lucy, William	1847	Union-place, Blackheath-road. S.E.
Macbeth, Robert	1853	Hammersmith. W.
MacBriar, R. M., M.A.	1857	2, River-terrace, Islington. N.
Madgiu, H.	1859	Pentonville. W.C.
Manning, Edward	1835	36, Finsbury-square. E.C.
Martin, Samuel	1843	75, Warwick-square, Pimlico. S.W.
Massie, J. W., D.D., LL.D.	1848	Congregational Library, Finsbury. E.C.
Mather, Joseph	1843	7, Hill-street, Knightsbridge. S.W.
Morris, A. J.	1846	Caledonian-road.
Mummery, I. Vale, F.R.S.A.	1847	Warren-cottage, Queen's-road, Dalston. N.E.
Neller, F.	1858	Chigwell-row, N.E.
Newth, Samuel, M.A.	1824	25, Clifton-road, St. John's-wood. N.W.
Ninmo, D.	1857	Asylum-road, Peckham. S.E.
Nunn, John	1852	Haverstock-hill, Hampstead. N.W.
O'Neill, William	1856	Cleveland-road, Islington. N.
Owen, William	1843	10, Gibson-square, Islington. N.
Pearsall, J. S.	1855	Warwick-square, Pimlico. S.W.
Price, Benjamin	1856	103, Stanley-street, Pimlico. S.W.
Pulling, John	1834	4, Elizabeth-terrace, New-cross. S.E.
Richard, Henry	1835	10, Surrey-square, Old Kent-road. S.E.
Richards, J. E.	1826	78, Stainsby-road, East India-road. E.
Richardson, J. W.	1843	101, Euston-road. N.W.
Roberts, W., B.A.	1852	2, Denby-road, Notting-hill. W.
Robinson, John	1830	Upper Holloway. N.
Robinson, R.	1855	Barkham-terrace, Lambeth. S.
Rogers, G.	1837	Addington-square, Camberwell. S.
Rose, George	1826	15, Paragon, New Kent-road. S.E.
Ross, John	1856	Bedford House, Hackney. N.E.
Saunders, Richard	1853	56, Leadenhall-street. E.C.
Sherman, James	1841	Blackheath. S.E.
Smith, George	1842	Trinity Parsonage, East India-rd., Poplar. E.
Smith, J. S., B.A.	1849	Enfield. N.
Smith, Philip, B.A.	1844	
Soden, F.	1858	5, Maitland-place, Clapton. N.E.
Spence, J., D.D.	1854	Clapton-square. N.E.
Spong, J.	1846	Mortimer-road, Kingsland. N.E.
Stewart, A.	1825	Palmer-terrace, Holloway. N.

Stoughton, John.....	1844	.....	Hammersmith. W.
Stratten, James.....	1819	.....	65, Hamilton-ter., St. John's-wood. N.W.
Temple, T. G. R.....	1859	.....	Mile-end. N.E.
Thomas, David.....	1845	.....	Loughborough-park, Brixton. S.
Thomas, F. F.....	1852	.....	Tooting, Surrey. S.
Tidman, Arthur, D.D.....	1828	.....	Blomfield-street, Finsbury. E.C.
Turquand, P. J.....	1854	.....	4, Terrace, Walworth. S.
Townley, H.....			Highbury-place, Islington. N.
Tyler, W.....	1847		2, Trafalgar-place East, Hackney-road. N.E.
Unwin, W. J., M.A.....	1850		Homerton College. N.E.
Vardy, C. F., A.M.....	1845		Cottage-grove, Clapham-risc. S.
Verrall, George.....	1841		Bromley, Kent. S.E.
Vincy, Josiah.....	1844		Highgate. N.
Wilkins, George.....	1844		1, Clapton-square. N.E.
Wilson, J. H.....	1847		4, Blomfield-street, Finsbury. E.C.
Williams, J. de Kewer.....	1847		Brentford. W.
Wright, George.....	1849		Cheshunt, Herts.

### Presbyterian Members of the Body.

Archer, T., D.D.....	1836	.....	18, Hans-place, Chelsea.
Redpath, R., M.A.....	1833	.....	12, College-place, Camden-town.
Simson, Robert, M.A.....	1836	.....	Colebrooke-row, Islington.
Macfarlane, John, B.A.....	1855	.....	Compton-road, Islington.
M'Whirter, John.....	1855	.....	Great Ormond-street.

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