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A table of contents for *The Baptist Magazine* can be found here:

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Yours very truly
Charles Vinice
—

THE
BAPTIST MAGAZINE

FOR
1866.

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

VOLUME LVIII.

(SERIES V.—VOL. X.)

Editor: REV. W. G. LEWIS.

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P R E F A C E.

THE completion of another volume of the BAPTIST MAGAZINE calls for a few words of grateful acknowledgment from the Editor.

To those friends who have encouraged and supported him with their contributions, as well as to all the subscribers he therefore tenders his most hearty thanks. One who was among the most welcome of our contributors is as far beyond the need, as he is the reach of our thanks. Mr. Jonathan E. Ryland, of Northampton, was suddenly removed by death shortly after he had favoured us with the fifth in the series of "Letters to an Intimate Friend." An accomplished scholar and a devout Christian, he not unworthily represented the honoured family which has been through a century so conspicuous in our denominational history.

The conflict is thickening in our country between superstition on the one side and scepticism on the other side of the Cross of Christ. In such a crisis it is a source of profound joy to us to recognize the fact that the members of our own beloved body are drawing more closely together in the bonds of holy brotherhood. The revived spirit of prayer in our Churches is also an earnest of great good to come. If our Magazine has in any measure contributed to these happy results, or in any degree promoted the glory of Christ and the good of souls to the Most High God be all the praise.

W. G. LEWIS.

December, 1866.

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THE
BAPTIST MAGAZINE.

JANUARY, 1866.

MISSIONARY IDEALS: THEIR MEANING AND USE.

A SERMON, BY REV. JOHN ALDIS, READING.

"Now unto Him that is able to do, exceeding abundantly, above all that we ask or think."—Ephesians iii. 20.

THESE words are a part of a Doxology. Such repeatedly occur in the New Testament. They are outbursts of gratitude and joy in the contemplation of great deliverances and special mercies. As men look into the crater of a volcano, deep, dark, and sulphurous, and recoil with thankfulness that they were not precipitated into it, so Jude glanced into the lower depths of perdition, and saw there "clouds carried about of winds," "trees twice dead," "raging waves," "wandering stars," and blackness of darkness for ever; and then fell back into the arms of mercy, exclaiming, "Now unto Him that is able to keep us from falling." On the other hand, Paul had entered into the domain of the infinite love, mused on its length and breadth, height and depth, claimed the privilege of all the sanctified to know the love of Christ, though it passes knowledge, that he might be filled with all the fulness of God, and then, as if overwhelmed by his own imaginings and prayers, he finds grateful help in this utterance of praise: "Now unto Him that is able to do exceeding

abundantly above all that we ask or think."

These words are generally quoted as if the Apostle had said—"Above all we *can* ask or think." Perhaps the mind is insensibly carried away by the strong language actually employed, and so feels that, by interjecting the word "*can*," it attains a higher climax; or, perhaps unconsciously, a comparison is instituted betwixt what He *is able* to do and what we *can ask* or think. At all events, this word *can* is not in the text, nor is it necessary to render the sense obvious or complete. Nay, it is a touch of human exaggeration which mars the beauty of the whole passage. It were hard to say what we can ask or think, and therefore this is not an actual something with which another may be compared. What we *do* think is a matter which can be declared and appreciated, and may become a reasonable ground of comparison. It is one expression of the measure of Divine grace within us, and may be made the guide of faith and the support of hope: for so far as it is true and gracious, it proves

that God prompts the prayer and inspires the thought, and by both binds Himself to make them good.

One of the most remarkable facts in human life is this—that all men sometimes think, and even ask, that which exceeding abundantly surpasses what they are, or do. On merely natural grounds it might be difficult to explain this, but in the light of Scripture it is most hopeful, for it reveals an implied promise that one day the ideal shall become actual. Even had men have visions of what they ought to be, and form purposes and utter vows in relation to it. Thus they are condemned out of their own minds and by their own lips. The renewed and sanctified form yet more lofty conceptions of character, and labours, and successes. Though they have never experienced such themselves, nor seen them exemplified by others, yet they stand out in living glory, alike resplendent to the eye and dear to the heart. In proportion as men are holy, prayerful, and consecrated these conceptions become yet more brilliant and powerful. Secluded from the polluted and noisy world, absorbed in the contemplation of divine truth, of a Saviour's love, and of the hope of glory, their spirits are melted and refined, and as they pray they are transformed. On this mount of vision the Lord appears, and all things around are bathed in the light and beauty of heaven. The heart cries out, "Tis good to be here, and here let us abide!" Sometimes these visions appear as heights of glory far off, resting on the pure and infinite heavens, and the weary soul can only lament, "Not that I have already attained." It might be thought that these prospects could only act as a cruel mockery, driving men to despair, but really they give them more than half their energy and impulse, without which they would die.

Though oft baffled and bitterly repulsed, good men cling to these images to the last, and must, till they are exchanged for the angelic hosts and the perfect world.

It is important to remark how good and great these ideals are, and how they rise exceeding abundantly beyond the highest productions of fact. How often have we listened to fervent prayers and eloquent discourses in regard to the devotedness of individual Christians and the universal glory of the Church. Were these but turned into experience, the prayers of all would be ended. At each successive gathering as anniversaries recur, though we are apparently as far off as ever, yet these prayers and discourse are renewed, and bring with them too renewed hope and help. Unbelief asks, "Can these things ever be?"—the text replies, that our ideals never reach the measure of Divine power. The power that worketh in us not only accomplishes what we enjoy as fact, but inspires those petitions and thoughts which go so much beyond all fact. The work within us pledges the work for us. God sets the image before us that we may ultimately grasp the reality, and He prompts these prayers that He may answer them. This His work is for each what the Old Testament is for all—a type and shadow; in the fulness of time the substance shall come.

I apply this subject to-day to our Missionary work and hope. We do ask and think much concerning the Church, the Missionaries, and the final results of labour. We are sometimes oppressed by the magnitude of our own conceptions and prayers. Let us try to lay it on our hearts that God our Father is able to do exceeding abundantly above all that we ask or think.

I. In regard to the Church. Much is said of this in the Word of

God. It were a magnificent work to collate and expand all the passages of Scripture which set forth its character, uses, and glory. Purchased with His own blood—His own house—the pillar and ground of truth—a holy temple for the Lord—a glorious Church, not having spot or wrinkle, or any such thing—His body the fulness of Him that filleth all in all;—the dullest mind might rear out of such materials a most gorgeous edifice, and the coldest heart musing on such representations might be lifted to the loftiest desires. Here we see the singular purchase of Calvary's sacrifice, and the last creation of the Almighty love, at once the image and herald and instrument of our Lord. Here we realize the full off-growth of the evangelical graces. "Now abideth faith, hope, charity." These three are the most distinctive and most mighty forces of the indwelling Spirit. Faith transfers us from this cold hard world of fact to the new world of grace that lives and glows in the written Word; from the scanty supplies of human argument and example to the abundant creations of prophecy and promise. Hope places before the eye an image of the final glory, robes it with dazzling drapery, moulds it into more than angelic beauty, and makes it flush and throb with an energy divine. Love turns towards that object with ardent affection, faints at no effort, shrinks from no sacrifice, beareth all things, and never faileth. Only those in whom these graces dwell can see such visions or feel such fervours, or attain to such results. But who can think what the Church will be when they have expended all their forces and accomplished all their designs?

In the missionary work, however, the Church reaches its highest distinction. Here its position is most difficult and most divine. How poor and small, human and earthly the

Church appears in its internal strifes—in its selfish seekings after repose and comfort—in its debates and Shibboleths about the secondary and doubtful—in its narrowness of view and effort, when it regards only the favoured few of its own little home. In missionary work these must be left behind. In this "we think" of the Church with no Captain above but the Prince of Life, and no foe in front but the world, the flesh, and the devil. Forgetful of self mortifying sloth and indulgence, giving up all for others, after the pattern of Him who gave Himself for us, and, looking forth far and wide on the field, which is the world, on all earth's millions, wherever there are woes to be healed, wrongs to be redressed, and wants to be supplied. We think of the Church as being and doing all this in the firm and simple faith of truths which alone can secure victory, or render our enterprise less than an absurdity—namely, the sure efficacy of the one sacrifice to cleanse away all sin, and the omnipotence of the renewing Spirit to change all hearts. These are the essential and universal attributes of true missionary life. These ideals blaze before every missionary's eye, and rest like heavenly fire upon his heart. When the Church shall realize these, its thoughts will be largest, its passions purest, and its energies most godlike. On the world's dark night it will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

But perhaps no one thing proclaims the responsibility of the Church more than the relation in which it stands to the production and training of those who are eminently qualified for mission work. God is indeed able to do, but there is always a sovereign method in His work, which is never altered or transcended by what we may ask or

think. Nay, looking carefully we shall find in our own souls a deep consciousness that that method is not only inevitable and just, but infinitely good. Harmony, congruity, growth, and proportion are manifested alike in all the works of nature and all the gifts of grace. The Alps do not start heavenwards at once from the low level of the delta or the plain, but are only the highest points of immense mountain masses. Men of gigantic stature are not found amongst such people as the Lapps or Esquimaux, but are the finest specimens of the finest races. Miltons and Newtons are not produced among Hottentots and Caffres, but are the ripest fruits of the highest civilization. So the greatest, noblest, and most apostolic of spiritual men will be found only when the Church at large is exalted in holiness, devotedness, and love. The absence of such proclaims with trumpet tongue the lamentable weakness and unworthiness of all.

II. In regard to the missionary. He is nowhere formally described in the Holy Book, but we have more materials and higher aids for shaping our ideals of him than of almost anything else. The Bible is gloriously filled with the lives of prophets and apostles, and above all, with the history of our Lord. Here is more than enough to suggest those images which shall rivet our attention and fire our passions; and side by side with which all that is actual must appear puny, distorted, and uncomely. The missionary is the highest type of the man of God. Pastors and deacons are familiar things; their character and work common, within narrow limits, and with many props, but the missionary stands on higher ground, and occupies a vaster space. In his character he is the impersonation of sainthood and apostleship. In his functions he comes from God, to

declare concerning Him, and plead for Him, where all are estranged and hostile, and in presence of those spiritual wickednesses which have usurped the Creator's throne. Instrumentally he is the last help and hope of a world wailing in darkness and sinking to perdition. He is the final and grandest creation of grace, to embody the wonder-working love, and to open the channels of salvation. He is the "messenger of the churches and the glory of Christ."

The demand, however, is in this case not pre-eminently for intellect or learning, but for grace. The greatest mental endowments and culture would indeed be employed and honoured by such a work, and its noblest agents have always combined a lofty intellect with a lowly heart. But the indispensable resources of the missionary must come with the Spirit from on high. His character is grandest and dearest just where it contrasts most with our common infirmities and prevailing sins. Where it is rarest it is most divine, raising him above those corruptions by which others are enthralled, and of which they are ashamed. Cowardice, sloth, luxuriousness, self-seeking, and Mammon-worship are our bane and infamy. They are so common, yet so potent, that he who is raised above them enamours us as more divine than human. Such we think the missionary to be. He shakes off sloth to live and die in wakeful thoughtfulness and unflagging energy; he braves all perils, endures hardness, and displays his true life in the sharpest trials and in the thickest fight. He crucifies the flesh till his appetites are absorbed in one enjoyment: of which he can say, "My meat is to do the will of Him that sent me." His passions are refined and intensified into seraphic ardour. He renounces Mammon till that which

all grasp who can, and which few grasp but they are entangled and polluted, he shakes off, as the traveller the dust from his feet, or as the bird on wing the rain-drops that might encumber its flight. Such are the Church's representative men whom it longs to see, and, seeing whom, it feels its divine origin and goodness, and takes heart, assured that sin shall yet be rebuked and abashed, and the world be transformed and saved.

Here is our greatest difficulty—we want eminent men, not merely Christians of the common type and standard, but such as “we ask or think” for whom all things seem to wait inert and helpless, but in presence of whom the “great mountain” becomes a plain. Some who offer themselves, and others who recommend them, appear marvellously unconscious of the nature of the work and of the qualifications it demands. Men of fair ability and Christian character, though barely up to the level of the home pastorate, must be accepted not merely as our only resource, but as more than we deserve. The churches have no right to complain of such, still less to despise them; but with such instruments it is worse than folly to expect signal successes or to be surprised that so little is done. In default of better any puny and pallid citizen might sit to an artist as a model of Hercules, but we should neither applaud the plan nor expect any advantage. It is sometimes alleged that God requires nothing of pastors and deacons that is not equally obligatory on all believers; but this is false, for such are commanded to be *patterns* of good works, and if they are not the result will surely and speedily be seen in the decadence of the churches. So, for the missionary work we need the noblest and mightiest manifestations of grace—men strong in faith, giants

in warfare—representatives of an enthroned Saviour, and mighty through God to the pulling down of strongholds. If the Lord send us such our work will be done, but till then we can do little more than watch, and wait, and pray.

The indispensableness of such is shown by the relation in which they stand to our pecuniary resources. Without them, we have constant proof of the powerlessness of mere appeals. These appeals are easily made, have often been successful, and are our last resource. We are told of our numbers, of the amount required, that we may count heads and divide the sum. We are told of our forefathers, and asked if we will prove ourselves unworthy sons. We are reminded of the work carried on so far, and at such cost, and it is demanded if we will abandon it. Alas! when men are faint and indifferent they need not commands or reasons, but life and will. Our churches need faith to believe what they profess, and charity to love what they believe. But appeals coming from the lips of such as I have described will readily command helpers and means. Their character and their life give a warmth and pathos to their words which warms and melts the hearts of men into generosity and zeal. A successful cause, indeed, needs but little advocacy, and may possibly deserve none. Men the least impulsive, and with the most wretched motives, will put a shoulder to the wheel when it runs easily on the road, amidst applauding multitudes; but in days of hostility, difficulty, and doubt, when friends are few and resources low, we must seek help direct from heaven. In no form will it come so surely or so gloriously as in the gift of such representative men. Such was our first leader, whose motto, “Expect great things from God, attempt great

things for God," demonstrated that he was one who could ask and think. The unstinted labours and immense benefactions of the first Serampore band made them stand out before the whole Church as manifestly from God, and their mere name was a tower of strength and a watchword of liberality through long years of hard toil and slender fruit. Whenever one such has appeared all hearts have glowed and all purse-strings have been loosed. When Knibb spoke to us as if a lion roared, and when Pearce visited us as if a dove with balmy wing had settled in our midst, money flowed into our coffers, and our souls were filled with hope and joy; some such there are still, blessed be God! and when we see them we are refreshed and encouraged. Even now two such men would do more than twenty committees. They would double the gift and increase the power of giving. These husbandmen put fertility into the soil by the very process that secures an abundant harvest.

The necessity for such men further appears from the motives we are accustomed to urge. These are good and true, and those on which we can always rely; and they are sufficient, for if all felt them adequately our means and successes would be doubled at once. We refer to the honour of our God, who is insulted and dethroned by the hideous abominations of idolatry; and on the ground of the filial love and honour we owe to Him we are summoned to assert His claims and to vindicate His glory. We remind men of the commission of our Lord—that last endeared and authoritative word of One who had just shed His blood for us, and was then ascending to heaven, to watch over our interests and to prepare our reward. We tell them of His strange and unutterable love, which constrained Him to abandon the delights

and glories of heaven, for the gloom and misery of earth, and to undergo the agony of Gethsemane, the ignominy of the cross, and the horrors of the grave, that we might be forgiven and glorified. We tell them that one soul is of more value than the world, and that there are eight hundred millions such pining in the prison-house of crime and woe, and fast sinking into despair, and we tell them that rescue is possible, and that by our liberality and zeal we may accomplish it. These themes are so vast that the mind cannot grasp them, and so momentous that the heart feels crushed by them. Placed by the side of our cold emotions and scanty gifts, they seem like a sad mockery of us and them. To urge them with mechanical adroitness or official formality shocks us as something profane, and sooner or later must prove disastrous. To employ them at all with any air of consistency or hope of success, requires a piety and devotedness of the rarest kind. Where shall we find the men whose unworldliness, self-denial, and seraphic ardour attest that they understand these motives, and are swayed by them? The rule of oratory says, If you wish me to weep, first weep yourself; the rule of common sense and, above all, of true religion, requires that the advocate should exemplify what he demands. But surely we require some new creations of Divine love to attain this result.

The opposite of what we have supposed is but too possible, and certainly fatal. If appeals are frequent and harsh, and uttered in tones of authority and censure—if those who urge them do not pre-eminently exemplify the generosity and self-denial they enjoin—if poor strifes for pre-eminence and power shall take the place of cordial and lowly co-operation—if complaints of discomfort and inconvenience are frequent, and calls for

greater personal and domestic advantages are loud—if questions of pecuniary remuneration are prominently agitated—if posts of peril are declined, and only easy ones are readily served—if some grow faint and leave the work in despair—if others are lured from it to more lucrative secular pursuits—if early and repeated visits for recreation are required—if few rise above the common level of our Christian life, and scarce any rise up amongst us as patterns and fountains of apostolic grace and power, we may write Ichabod on the Temple, for the glory is departed.

“The help of men and angels joined
Can never reach that case.”

III. In regard to the final result. Here my words must be very few. We are not of those who regard the present dispensation as a failure, and who therefore look for growing corruption till another advent with new and mightier powers. No; our Lord is reigning now, and must continue to reign till His enemies are made His footstool. We look for the universal triumph of the gospel and the conversion of the world to Christ. Of this millennium there is no complete picture in the Word, but only outlines and sketches—no full-orbed vision, but faint and partial glimpses. Yet the imagination, led by Scripture and sanctified by the Holy Ghost, may see in it a new creation—a world redeemed, holy and happy. We can think of Utopias such as the greatest and holiest men have loved to muse upon, and doing so have almost felt themselves in heaven, and waked up to weep that fact and hope were so unlike. We think of the tears and toils and prayers of all the past turned into ripened fruit in the golden autumn of the world. We think that love and mercy can only find their home and recompense when ignorance and

misery are banished, and the weary prodigal is brought home and made happy. We think of what must be when the travail of the Redeemer's soul and the joy that was set before the Sufferer on the cross shall satisfy the incarnate love. The purposes of the eternal Father and the work of the good Spirit shall yet be accomplished; and though it doth not yet appear what it shall be, and clouds rest on the prospect, and unbelievers mock our hopes, yet we repeat our glad doxology, “He is able to do exceeding abundantly above all that we ask or think.”

Now, brethren, I must conclude. It is obvious to us all that in this missionary enterprise we are shut up to God. Did we aim at less, we might rest in ourselves or turn to our fellows; but for such churches, missionaries, and successes, we can only cry to the Almighty love. If we want talent and learning, cleverness, eloquence, and energy, if we have an ample purse we can buy them, but if not we must be sent empty away. But we ask not the productions of art, or even the gifts of nature, but the special benefactions of grace. Only He who moulded the earth and garnished the heavens can form or impart them. The artist may bring the almost breathing human form out of the hard, cold block of marble, or make a few yards of canvass sparkle and glow with the enchanting landscape. Kings or Presidents may muster and drill the army that shall carry death and desolation over wide realms; but all art and all authority would be as impotent for our help as the whisper of infancy would be in place of the great fiat, “Let there be light.” Our most careful plans, our largest beneficence, and our most elaborate organisations can do nothing here. Our place is on our knees, and in the dust with Abraham when he pleaded for Sodom, and with Daniel

when he prayed for the restoration of his people. From the inmost heart, and from all hearts, must rise the cry, long, loud, and earnest, to Him who is able to save. We must pass within the veil, penetrate the heart of covenant and promise, and take hold of the Divine strength, resolved not to go without a blessing. We must do this with the love that never ceases to pity man, and with the faith that never ceases to rely on God. If we do success is certain. God will not refuse His people, and He cannot deny Himself. When our prayers become an agony, they will soon and surely turn into a triumph. We shall wipe away our tears, gather up our sheaves, and come again rejoicing to congratulate each other, and glorify our Lord.

Meanwhile, we may not withhold our liberality or efforts, for, if we do, our prayers will be an open mockery, and we shall insult and repel Him who alone can bring us help. If,

through sloth and despondency we hold back our substance, or if we slacken our exertions or grow careless in our counsels, our very supplications will be returned to us in choking rebuke: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." Perhaps our covetousness and discontent are the real hindrance to our attainment of the highest good, as they prove to the great Giver that we are not in a condition to receive it. Enlarged liberality and more self-denying exertion may become the occasion and the pledge of the Divinest gifts. Peradventure, the Lord is saying to us: "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

JUAN VALDÉS.*

THE world of letters and the Christian community are alike laid under considerable obligations to our friend Mr. J. T. Betts, for the production of this sumptuous volume. It was he who stimulated and helped Mr. Wiffen, the learned hermit of Woburn, to write the life of the heroic Spaniard; and it is he who has translated into vigorous English the "CX. Considerations," which, since

* "Life and Writings of Juan de Valdés, Spanish Reformer in the Sixteenth Century," by Benjamin B. Wiffen. With a translation of the CX. Considerations, by John T. Betts. London: Quaritch, Piccadilly. 1865.

the days of good George Herbert, have been consigned to unmerited neglect. We thank our friend for the present work, which we receive as a substantial addition to the sum of human knowledge on Christian ethics, as well as an interesting chapter in the history of reform before the Reformation. Well, too, does it deliver from the stain of an unwarrantable charge, the memory of Valdes as a teacher of orthodox evangelical Christianity.

The greatest work ever conceived of, and then left unexecuted, is the reform of the Roman Church from within. The object of the fond de-

sires of the wisest and best of men, the lifelong thought of ardent and devout men,—it ever remained too vast an undertaking so to be practically accomplished. It was not until individual force had self-exiled reforming men beyond its pale, that any success was obtained. Never, however, was it so near being effected as under the auspices of him who became its direst foe,—the Emperor Charles V. In the earlier portion of his life, he was surrounded by intellectual and spiritual men of the highest order. Of this illustrious circle, twin-brothers Alfonso and Juan Valdés were distinguished ornaments. They were the sons of the governor of Cuenca; both were men of capacious intellect, great cultivation, and noble manners. Alfonso became Latin Secretary to the Emperor, Juan became chamberlain to the short-lived Pontiff Adrian the Sixth, from whom so much was expected in the direction of reform, but who succumbed and died under the pressure of unaccomplished work. Both the brothers profited by the teaching of Peter Martyr Angliera, who led them into scholarship as high, and thought more free, than Erasmus, the great light of the age, could have done. Alfonso accompanied the Emperor to his brilliant coronation at Aix-la-Chapelle, in October, 1520. Juan followed him. Germany was then the great battle-field of intellectual and religious action; there stood Luther, himself a host, but almost alone in his manly conscientious dissent. The brothers looked askance at the audacious man, but hid his principles in their hearts. They did not yet confess that truth was greater than the great Emperor. Alfonso was at Worms; he was shocked by the outworking of truths which yet he loved. He describes the transactions at the famous diet, and shows how plainly light was advancing on

the higher portions of society. Alfonso corresponded with Erasmus, and in 1522 returned to Spain with the Emperor, where in the following year he was joined by his brother Juan, and both became attached to the court. Alfonso prepared, in addition to the State papers which his official duty required, two works which have survived, and still interest the religious historian. One of these is the Dialogue of Mercury and Charon, the other an account of the sack of Rome. In both the corruptions, as well in doctrine as in manners, of the Romish Church are unsparingly chastised. Their boldness alarmed Castiglioni, the then leader of the Papal party in Spain. Alfonso was denounced, but saved from further persecution by the death of his enemy.

Alfonso and Juan now accompanied the Emperor to Italy. Juan sought and obtained an interview with Melancthon at Augsburg. The conference between the two scholars,—both grave, thoughtful men,—on subjects of personal and yet world-wide interest, would form a fine subject for the painter; but no portrait of Valdés has come down to our times. Alfonso died, and with him perished all hope of religious reformation springing from the court of the Emperor.

Juan now corresponded with Erasmus, went to Naples, resorted to Rome for two years, and finally settled at Naples, which the Emperor visited in 1535. He spent the few remaining years of his life in biblical study, and in the diffusion of the truths thus obtained.

The picture of this residence at Naples is one of the most beautiful displayed in the whole history of human study. Never were nobler or more willing disciples gathered in a scene of more exquisite beauty, or with higher or purer aims. At his

villa on the shores of the bay of Naples, Valdes received every morning a few Italians and Spaniards, and discoursed to them on personal religion, on topics of his own selection. In the afternoon they again met, and questioned him on subjects chosen by them. Notes of these conversations (taken at first unknown to Valdes) form the substance of the "Dialogo de la Lengua," a production, says Mr. Wiffen, "of great beauty, in which wit and learning are charmingly blended with graceful turns of individual character," and which after lying in MS. for two hundred years, was first published in Spanish in 1837.

The individuals who resorted to Valdés, comprised men who subsequently became leaders of the great evangelical reform. Peter Martyr Vermiglio, afterwards professor at Oxford, the wise counsellor of all the leading reformers;—the eloquent Ochino, also afterwards at Oxford;—Giulio Milano, apostle of the Grison country;—Cusano, renowned for classic learning;—Caserta, martyred at Naples;—Carnesecchi, martyred at Rome;—Flaminio, illustrious for attainments and piety;—and the truly great Carracioli, afterwards an exiled nobleman at Geneva. A number of high-born ladies also attended the conferences. Among the latter shone as lustrous stars, Vittoria Colonna, then residing near Naples, and, above all, Giulia Gonzaga, Duchess of Trajetto, whose portrait by Raphael now adorns our National Gallery, and who was the most intimate friend of Valdes in his later religious career.

From conversations with such society, on the one topic of man's relation to God, sprang the volume entitled "Alfabeto Christiano," a charming work, full of the details of Christian inner life and evangelical teaching. In reading it we can see the

friends prolonging far into the beautiful night, their discussions on the absorbing subjects of the morning's discourse.

Alexander Maclaren has recently recorded as his impression of the Bay of Naples, that "it seems as if nothing more lovely could yet remain to be seen in this world."* Its loveliness will not be marred by the associations revealed in the following paragraph:—

"These Sabbaths of studious Christians, this exchange of subjects, this intercourse of thought between the proposers, the day, the pure elevation of mind they brought as it were with them, the situation, the beauty of the country, the transparent skies of the southern climate, the low murmurs of the bay,—would all be favourable to the purpose of Valdes; and from these social meetings with his friends his purely religious works appear to have derived their origin and form. In this manner were produced the materials, rather spoken than written, of those excellent productions, brought afterwards into more exact shape, for the service, first of his own friends, then of theirs, and particularly Giulia Gonzaga."†

Juan Valdés died at Naples, greatly beloved and honoured, in the year 1540.

The "CX. Considerations," of which Mr. Betts has now given us a clear and close translation, is a work not to be hastily measured. Formal in its structure, severely logical in its methods, strictly argumentative in its aim, it reads more like the summing up of a profoundly accomplished and impartial judge, than the address of an advocate. It will be deemed tedious and dry by one class of readers, meagre and defective by another; but the light of three centuries shed by subsequent Christian study over the opened Bible has rendered us impatient of the groping after truth, which, of neces-

* A Spring Holiday, 1865.

† Life, 139.

sity, characterised our less privileged forerunners.

The sentiments of personal responsibility to God alone, of reliance for justification on the work of Christ alone, and for effective sanctification on the work of God the Holy Spirit alone, are all to be found well stated and argued in the work of the Spanish reformer. With regard to the last tenet, and the place to be held by Scripture in relation to human consciousness, we think, in spite of good Mr. Wiffen's protestations, we discern a tinge of mysticism in the

opinions of Valdes. But, on the whole, and for all-important ends, he was one of the most advanced teachers of his day, especially in his utter repudiation of the right of persecution; and an attentive reader of the "Considerations" will conclude that we may yet learn many and deep things from the real workers of the sixteenth century. A specimen of the close, argumentative nature of the Considerations will be found in another part of the Magazine.

S. R. P.

HISTORY OF THE BAPTIST CHURCHES IN CONNECTION WITH THE LEICESTERSHIRE ASSOCIATION.

(Continued from Vol. lvii. page 777.)

VI. HUSBAND'S BOSWORTH.

This church is a branch of the church at Arnsby. In 1793, after the death of the Rev. Robert Hall, sen., this church was formed, and consisted of seven members dismissed from Arnsby. Mr. William Steans was the first pastor, during whose ministry a goodly number was added to the church; but trials awaited this infant church in its very cradle. In less than four years after the formation of the church, the minister declared in preaching that it was the duty of sinners to repent and believe the gospel, and that it was the practice of Christ and His Apostles to call sinners to repentance; on account of which statement such a storm of persecution broke out, that the meeting-house was obliged to be given up, and twenty-two disaffected members were excluded. Mr. Steans resigned the pastorate in 1803, the

pulpit being supplied by various ministers for thirteen years, after which the Rev. J. Heafford held the pastoral office for three years.

After an interval of three years, the Rev. Mr. Craps became the pastor, during whose ministry the chapel-house was built. His ministry appears to have been successful; but in 1826 he resigned his office, and was succeeded by the Rev. G. Hall. Mr. Hall's successors were Revs. James Harris and John Smith, of whose labours there is no record. In the autumn of 1845, Rev. W. Williams undertook the pastorate; after whose time the Rev. A. Ibberson ministered to the church. His ministry was acceptable, but his work was hindered by personal affliction. The present pastor, the Rev. M. Shore, succeeded him in the year 1860, during whose ministry the church

has revived and gathered strength, notwithstanding the many opposing forces with which it has to contend. The present chapel was built in 1807; and during the present pastorate it has been renovated and greatly improved. The Sunday-school was formed in 1798.

VII. BLABY.

The church at Blaby grew out of a Sunday-school, established nine years before. As there was no Dissenting place of worship in the village, and the gospel was not preached in the Established Church, some poor men were accustomed to go on the Lord's-day to the neighbouring places to hear the Word of God, some to Arnsby, others to Foston, and others to Leicester. Seven of them had families; and finding that their children were neglected during their absence, they resolved to stay at home alternately, gather their children together in one house, and give them the best instruction they could. Upon this the neighbours requested that their children also might be taught, which request was acceded to, and on Sunday, December 8th, 1798, they met in the cottage of one of them, John Vale, fifty children being present on the first day of meeting. The house in which they met being small and inconvenient, they sought in their perplexity Divine direction, the result of which is recorded in their own words as follows:—"Finding that house not convenient, prayer was made, and the Lord answered our prayer, and provided a place, only we must pay £1. 10s. per year for the same." These good men pursued their work under many difficulties, the difficulty of straitened circumstances not being the least, having occasional preaching and prayer-meetings until their place of meeting became too strait for them, when they again sought Divine guid-

ance, the result of which is thus chronicled:—"The Lord put it into the heart of Mr. Joseph Simpkin to give them a piece of ground on which to build a chapel, and also £50 towards its erection, he becoming also responsible for the whole cost, £138 17s. 6d." The chapel was opened in October, 1807. The school prospered, and the pulpit was supplied by various local preachers until November, 1808, when Mr. Iliff, of Leicester, became the minister. He resigned in the autumn of the following year, when a stranger, of Hyper-Calvinist tendencies, preached for several Sundays; but as his doctrinal teachings were not favourably received, he was dismissed.

A short time before, seven persons formed themselves into a church, on what they called an "open-bottom communion," two of them being chosen as deacons. At the end of the year, Mr. Simpson, of Leicester, a General Baptist, became pastor; but as his theological opinions did not harmonize with those of the people, he resigned his charge. On his resignation, the church sought counsel of the Rev. Robert Hall, of Leicester, and by his advice they resolved to have a fixed creed; and as the opposite extremes of Hyper-Calvinism and Arminianism were offensive to them, they formed themselves into a Particular Baptist church, holding the same faith and order as the denomination generally. At this time Mr. Evans was recommended to them; and, after probationary labours, was ordained pastor in 1812. The following year the chapel was enlarged to its present dimensions. Mr. Evans was pastor for twenty-eight years, and in the early part of his ministry was very successful. He baptized between eighty and ninety persons. On the resignation of Mr. Evans in 1839, the Rev. John Barnett, the present devoted and highly

esteemed pastor, commenced his ministry. In the beginning of 1840, by the advice and liberal aid of the Association, the minister's house was erected; and in the following year the chapel was entirely renovated, and the vestry and school-room built at a cost of about £700. When Mr. Barnett began his ministry at Blaby, there were only thirty members enrolled in the church book, and several of them did not attend. About 150 persons have since been baptized. Ten or twelve years ago the chapel at Whetstone, built by the General Baptists, was purchased, when repairs were made and a new schoolroom erected.

VIII. RUGBY.

The Baptist church at Rugby had its origin in the evangelistic labours of the late Sir Egerton Leigh, Bart., towards the close of the last and the beginning of the present century. Sir Egerton having come to reside at Little Harborough, about the year 1793, opened his drawing-room for the preaching of the gospel; and in fine weather addressed large congregations beneath the shady branches of a tree in his park, the trunk of which still remains. The surrounding villages, most of which were in a state of the grossest spiritual darkness, shared in his benevolent exertions, and heard the gospel from his lips. Churchover, Brownsover, Hillmorton, Thurlaston, Draycott, Bretford, Wolston, Long Lawford, and Rugby were regularly visited by him; in doing which he not unfrequently had to encounter the fiercest opposition and bitterest persecution. A chapel was erected by him at Long Lawford, which was opened October 12th, 1796, on which occasion twenty-seven ministers were present. To this chapel a portion of land was also annexed as a burial-ground.

On the 9th of May, 1797, Sir

Egerton was ordained at Holywell Mount Chapel, London, to an "itinerant ministry," the ordination prayer being offered by Rev. Matthew Wilks, and the charge given by Rev. Rowland Hill. In 1803 the Baptist chapel at Rugby was built by Sir Egerton, and about a quarter of an acre of ground purchased for a minister's house and garden. The foundation stone, which was laid by Lady Leigh, was discovered in 1859, while the chapel was undergoing repairs and alterations. It was a slab-stone of about twelve inches by fifteen, on which was inscribed, "Foundation laid by Lady Leigh, 1803." It now rests beneath the pulpit. On the erection of the chapel at Rugby, the chapel at Long Lawford was taken down, and Rugby became the mother church, of which Sir Egerton Leigh and his wife Lady Leigh were among the first members. Sir Egerton continued to be the pastor of the church till July 16th, 1811, when the Rev. Edward Fall was ordained sole pastor, the Rev. Robert Hall, of Leicester giving the charge. During his course at Bristol College, Mr. Fall's preaching was instrumental in the conversion of "Blind Jones," so well remembered by many generations of Bristol students as an excellent and useful man, and for many years a kind of lay bishop at Brick-street chapel, in that city. Mr. Fall remained the laborious, faithful, and honoured minister of the church till 1848, during which time the chapel was enlarged, pewed, and a schoolroom built, when he resigned, and was succeeded by the Rev. H. Angus, the present respected minister of the place. During Mr. Angus's ministry the church and congregation have greatly increased; the chapel, both outside and inside, has undergone great alterations and improvements. The Sunday-school was established in

1803, Sir Egerton providing the morning scholars with a basin of bread and milk each, which was sent up from the hall at Brownsover every Sunday morning. Two members of the church became faithful ministers of the gospel. Henry and James Jones, who were baptized in 1812, and sent to Bristol College. The former was settled for some time at Tamworth, and died in Manchester, being then chaplain of a cemetery. The latter, well known to the Association for many years, spent the greater part of his ministerial life at Monks' Kirby.

IX. MONKS' KIRBY.

Mr. John Billings, of Withybrook, is regarded as the founder of the Baptist cause at Monks' Kirby. From the first he subscribed £20 a year for the support of the ministry; and, for many years before he died, he increased it to £30, which he continued till his death in 1830. He subscribed £100 towards the erection of the Kirby chapel, lending £150, at 5 per cent. interest, to aid in paying off the original debt. This he at length gave, together with the interest, to the church. At his death he left £40 a year for five years for the support of the ministry. His munificence is worthy of record, as it is of imitation.

The late highly-esteemed and universally respected pastor, the Rev. James Jones, on leaving Bristol College, settled as minister at Monks' Kirby, the first Sunday in June, 1817. In the following August the church was formed, consisting originally of eighteen members, who gave to each other the right hand of fellowship, and earnestly commended each other to the grace of God by prayer and supplication. There was much persecution during the early period of the existence of this church. Mr. Jones continued his labours until May, 1841, when he left to go to Syston; but, after three years' absence, during which the Rev. W. Jones held the pastorate for a time, he returned to Monks' Kirby, and continued his ministry there until his death in 1860. Thus, for the space of forty years, with affectionate fidelity, he ministered the Word of Life; carefully and diligently studying the Scriptures, that he might instruct and edify the people of his charge, and be wise to win souls.— In the year 1843 a branch chapel was built at Pailton. Since the formation of the church, 188 persons have been or are members in communion. The present pastor, the Rev. J. W. Moore, whose ministry is valued by the people, succeeded Mr. Jones at the close of the year 1860.

A FEW WORDS FOR STUDENTS.

WEBSTER'S useful Dictionary gives eight meanings to the word *for*, which is the fourth word of our title. We shall use it in two meanings, which will be the number of the divisions of our "present discourse."

First, let us say a few words, *for*

that is, *on behalf* of, students. "It's only a student," is an exclamation quite as foolish, if not quite so profane, as that other execrable utterance, "It's only a Prayer-meeting."

The apostolic command to Timothy, 'Let no man despise thy youth,' is not more applicable to the conduct

of the young preacher than it is to the conduct of the people toward him. We remember, in our college days, going to preach for the late excellent Dr. Fletcher, of Stepney. Having taken our seat in the vestry—not without considerable trepidation at the thought of preaching in the pulpit of so gifted a man—one of the two deacons present asked us to put on the doctor's gown. Before we had time to frame a declinal, the other deacon uttered, "No!" with an amount of gravity which seemed to say, "We must not desecrate the doctor's gown by placing it upon the shoulders of a student." A few years later, we went to preach for the courtly Dr. Collyer; then we were entreated to wear "the robes," which we did, but unfortunately tore a portion of them as we ascended the pulpit stairs. "Ah! but you were a student in the one case, and an *ordained* minister in the other." Brother, sister, "clear your mind of cant" or popery. It so happens that we were not then ordained, and never have been; but if we had been ordained by all the members of the episcopal bench, would their sanction and manipulations really add validity to a mission derived from the authority of the Most High God? We will mention only three reasons why we should feel toward students as Dr. Rippon did, who used to say to his deacons, concerning a youthful supply, "Encourage him;" (a) "We should encourage him, *because* he is youthful." It's no light thing for a mere lad to stand up to lead the devotions not only of "young men and maidens," but of "ancient disciples," and to give spiritual advice to those who had begun to grow grey in the divine path before he had left his cradle. Was it wise to despise "the Lord's anointed," who had come to smite down the giant of Gath, because the champion was a mere youth "of a

ruddy countenance?" Should he not have been received with open arms by the hosts of Israel, and encouraged by their sympathy and their prayers in the performance of his heaven-appointed duty? Then "encourage" the youthful preacher in the solemn and sublime work to which he is devoted. The veteran may bear the rebuffs and hardships of the camp with an indifference which cannot be looked for from the new recruit. The full-grown tree only bends beneath the winds which may uproot the sapling; yet the metaphor is scarcely applicable to the case, for it is told of John Angell James, that even when fifty years of age, the responsibilities of the pulpit made his Saturday nights sleepless, and sometimes filled his heart with agony. Then "encourage" the student, while called to bear "the burden of the Lord" in the days of his youth, and to feel those solemn responsibilities which have well nigh weighed down many a prince in Israel. (b) We should treat students kindly, because of the *comparative solitariness* of their college life. It is quite true that they do not dwell apart, studying like St. Jerome or St. Anthony in a hermit's cell; it is true that they see each other's faces and hear each other's voices, and join in each other's sports; and not less true, we are happy to know, that their tutors try to be toward them "in loco parentis;" but all these social enjoyments cannot fully compensate for their absence from "home, sweet home." What student can forget the kind friends who welcomed him within the happy family circle, and gladdened his heart amidst the smiling faces which made that circle so bright? If "a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward," surely domestic kindness done for the benefit of Christ's ministers shall not remain unnoticed

and unrequited by *Him* who said to the first preachers of the cross, "He that receiveth you, receiveth *Me*." Amongst the many valuable services rendered to the cause of the Redeemer by the late estimable Treasurer of the Baptist Missionary Society, must be reckoned his kind annual invitation to the students of that college, over which his gifted son-in-law, Dr. Angus, now so honourably and so successfully presides. We shall never forget the time when as students—Angus being among us—we dined at his hospitable table, on Denmark Hill; listened to the good advice of our kind host and his pastor, Dr. Steane; strolled amidst the trees, flowers, and fruits of his beautiful garden; discussed at tea time the duties and responsibilities, the dangers and honours, of our future ministerial life; joined in the evening hymn, led by the notes of the beautiful organ—not the less beautiful because played by one of his pious daughters—and joined in that fervent prayer which commended us all to "the Shepherd and Bishop of souls." (c) Students should be treated with kindness and respect, because of the ministerial *honour and success* which in many cases await them. A dear friend of ours has often told us of her father, who, good man as he was, felt his diaconal dignity hurt by the appearance in the vestry of a mere stripling, who had been sent from college to fill the pulpit of his venerable pastor. It was with an ill grace that he pointed the lad to the pulpit stairs. But the prayer of the youth more than half conquered him, the sermon completed the triumph, for he had listened to young Spencer, whose untimely death at Liverpool filled nearly the whole land with mourning. "Be not forgetful to entertain strangers, for thereby some have entertained *angels* unawares." That was a good thing

which our brother Manning reminded us of the other night at Regent's Park, in telling us of some mediæval tutor, by name Trebonius. This worthy teacher, we were told, lectured to his pupils standing, cap in hand. "For," said he, "I see in my youthful scholars before me much more than mere students; I behold in them the future presidents of senates, the future consuls of provinces, the generals who are to lead great armies to great victories, the poets who are to enchant us with their song, the philosophers who by their vast learning and scientific discoveries are to fill the wide world with wonder." Truly, Trebonius had a wise head as well as a kind heart. Let us try to be a little like him. The learned tutors of our colleges, and the gifted pastors of our churches were once youthful students, and so the youthful students of to-day will, in time to come, occupy their honourable places. Then let us, like the ancient Persians (without their idolatry), hail the rising sun; for if the magi are to be praised who honoured Christ in His cradle, surely it cannot be wrong to treat with honour "the sons of the prophets," who are hereafter to be the priests of the people, and the "standard bearers" of the church.

Let us now say "a few words *for* Students," in the sense of giving them a little good advice. (a) We would say to you, *get all the learning you possibly can*. Twenty-five years ago some students left college with not so much learning as some of you possess at the entrance of your college life. Times are altered now. "The schoolmaster is abroad;" the press is the rival of the pulpit, and we have heard the boys at the Borough Road answer questions, proposed by Earl Russell, which probably *he* could not have answered at their age. The nature of your office re-

quires all the knowledge which you can possibly acquire. You are to be preacher and pastor, perhaps lawyer and physician, as well as "guide, philosopher and friend" to the people of your charge. Beware then how you misinterpret those words of St. Paul, "The foolishness of preaching." Your Greek Testament will teach you that they should be rendered, "the preaching of foolishness," as the doctrines of the cross were deemed by the bigoted Jew and the sophisticated Greek. It is related of the first Sir Fowell Buxton, that during the whole of one session at Dublin University, he never once read a newspaper, and we will not blame you if you give the like undivided attention to those important studies which will enable you, by the Divine blessing, to "make full proof of your ministry" in the edification of those who believe, and in contending "earnestly for the faith once delivered to the saints." (b.) We want you to be *gentlemen* as well as scholars. It was with great pain that we once heard a "lay student" say concerning the inmates of a certain college, "some of them were not men of gentlemanly conduct." Take the hint conveyed in that censure. However threadbare your black is, try to be neat and clean. Follow the advice which Eustace Carey once gave to us:—"Dear Brother, shave every morning, *and* before breakfast; don't be 'horsy' as if you were studying at Tattersall's; be very sparing of *slang*; unless your medical man order to the contrary, don't touch a pipe or a cigar till you are fifty-five, and feel an asthma coming on. The Papists, it is true, have canonized dirt, but we Protestants do not associate lack of soap with superior sanctity. Porson's Greek was none the better for his slovenly personal habits, and Dr. Whately was not made Archbishop of Dublin because of his frequent

breaches of etiquette, nor because he once pared his nails in church, while some dull brother was in the pulpit, "aiming at nothing and hitting it." Rough, boorish manners may be pardoned in great geniuses like Dr. Johnson, but they were spots on *his* great disc which required much brightness to render bearable; and, therefore, beware of his faults in etiquette, at least until you have composed your "Rambler" and "Dictionary;" until you have obtained a pension from the Government as the best writer in England, and are tolerably certain of a tomb in Westminster Abbey. We heard a very good sermon spoiled the other evening for want of a little "good breeding." The minister could not overlook a little noise as the people entered, but must scowl at it; he could not help censuring three or four rather noisy children in the gallery, just because a very popular minister sometimes does it when his liver is a little out of order. Try to be gentlemen in the parlour and in the pulpit. We have known some of the greatest preachers of the age sadly mar their usefulness by forgetting what Mr. Jay, of Bath, used to say, that "the Apostle Paul was not only an eminent Christian, but a perfect gentleman." Last, but *not least*, look well to your *piety*. Nothing can compensate for the loss or diminution of *that*. You may do good to the Church without learning and without gentlemanly conduct, but without piety you will accomplish very little good, and the duties of your office will be so irksome that you will sometimes envy a costermonger, and often wish that you had been destined to drive a brewer's "dray." Of course we know well that a portion of some good men's piety is a *natural* gift, and that they deserve no more commendation for their amiable disposition and attractive manners than Keats, the

poet, deserved applause for his beautiful eyes and angelic face. Melancthon was naturally much more amiable than Calvin, and Robert Hall had far more temptation to grapple with than "the seraphic Pearce." But a Christian minister must be a pious man if he is to do any good, and the better he is the more useful he will be. We have known many ministers in our time; we have known a few whose transcendent abilities, their piety being lost, could not save them from pastoral ignominy and social ruin; but we never knew a minister eminently useful who was not also eminently pious. Take the case of Mr. James, of Birmingham; he was a gentleman, but he was no scholar in the collegiate sense of the word. His Greek criticism, at the beginning of his "earnest ministry," is what the late Lord Chancellor was accustomed to call "*Nidus equinus*," a "regular mare's nest;" but see what Mr. James accomplished. He could no more construe Pindar than he could construe Sanscrit; he could not tell, probably, what number *Babñ* is, nor explain why Paul wrote good

Greek when he termed Phœbe *diakonos* instead of *diakone*; but he could do something nevertheless. He went to a pastorate before he was twenty years of age, never had but one, and remained there more than fifty years, far more popular at the end of those fifty years than he was at the end of the first five. He found a Church of 40 members, and left one with twelve hundred; he began with a congregation of 200, and left one with two thousand; he became a great power in the midland districts and throughout the land; he was the foremost Nonconformist of the age; he wrote a book which has been translated into almost "every language under heaven;" and received a funeral such as a king might envy. Students, try to be like *him*; get and keep all the learning you can; but try to love and preach Christ as *he* did. That the Great Head of the Church may abundantly "bless you and make you a blessing" is the earnest prayer of one who signs himself with defective Latin, perhaps, but not with defective love, most fraternally yours,

PHILO-ACADEMUS.

THE SUBJECT AND OBJECT OF BAPTISM DESCRIBED BY VALDÉS, A SPANISH-REFORMER OF THE SIXTEENTH CENTURY.

EXTRACT FROM HIS CX. CONSIDERATIONS.

CONSIDERATION XIX.

Christian life consists in this, that man esteem himself dead to the world, and that he aim to live to God.

THE appellation "Christian," when first employed, was in the eyes of the world so vile, despised, dishonourable, and abject, that only those persons adopted it who, being called of God, and having suppressed all desire of ambition, glory, and

worldly repute, esteemed and judged themselves wholly dead to the world. And it was when they came to baptism that they with propriety assumed the Christian name; so that a man first received the Divine call, and esteemed and judged himself

to be dead to the world, before his subsequent baptism, at which he assumed the designation "Christian." Because the baptized, although they were at first called saints, were afterwards called Christians, when, as God's elect, they believed the justice of God to have been executed upon Christ, and being baptized, they were to the world as if dead and buried, whilst as to God they had risen again from the dead, and lived, professing to imitate Christ, who ignominiously died to the world, and gloriously lives to God. St. Paul understood this when, in Romans vi., he says that "Christians are dead, and buried in baptism with Christ into His death; that like as Christ was dead and buried, and lives, so likewise we, being dead and buried, should walk in newness of life."

We Christians are dead and buried, as being dead with Christ upon the cross, as well in the world's opinion of us, as likewise in the opinion we have of the world; and we are raised up and live too; we are risen with Christ; and also in respect of the judgment God entertains of us, giving us His Holy Spirit, and likewise in respect of the opinion we hold of Him, striving as we do to attain great conformity to the image of His only-begotten Son, Jesus Christ our Lord.

Since the term "Christian" began to be honourable and glorious in the eyes of the world, Kings and Emperors feeling honoured in the application of it to themselves; and since baptism is given and imparted to those who do not maintain that first resolution of adjudging themselves to be dead to the world, although the title of Christian is assumed at baptism, and that man in baptism promises and makes profession of imitation of Christ, so far as He dies to the world and lives to God; be-

cause though it be in the eyes of the world an honourable thing to take the style of Christian, and to make a Christian profession, it is disgraceful to fulfil what is promised, and to maintain one's profession; men, with reference to Christ, ordinarily remaining satisfied to assume that which indeed is honourable, namely, the style and profession; they decline to assume that which is ignominious, that is, to die to the world; nor do they care to assume that which the world neither sees nor understands, namely, to live to God. And hence what St. Paul says has no reference to them; they are neither dead with Christ, nor have they risen with Christ, for he cannot be raised from the dead who never died.

I consider it to be the part of a Christian, acting out the title he assumes, and upholding the profession which he made at baptism, to bring himself to that resolution to which men came at the first promulgation of the Gospel before they came to baptism; their determination being in this form: "As far as the world goes, I am dead and buried, for when they baptized me, they slew and buried me; I am raised from the dead, and live in reference to God, for when Christ died, I was buried in baptism with Christ into His death; my resurrection began, and I began to live in Christ in His resurrection and in His life. God slaying Christ's flesh upon the cross, slew mine; and God raising Christ from the dead, raised me. Now, this being true, that I am dead and buried, there ought to be no greater liveliness of affections and appetites than is to be found in a man really and effectively dead and buried. And it being equally true that I am raised from the dead and alive, it is right that all those affections and sentiments should live in me which are to be found in a man who is really

and indeed raised from the dead and alive." Having formed this purpose and resolution, he will live self-observant and watchful; so that when he shall recognise in himself any affection or any appetite peculiar to a man who is alive to the world, he will very quickly endeavour to slay it, saying, "This is not mine, nor does it belong to me, who am dead to the world;" and when he shall feel himself moved by anything that savours of worldly honour and esteem, or when he shall wince because both are taken away from him, he will remedy the evil presently, saying, "I know that I am not alive to the world; why, therefore, should I aim at or esteem that which the world prizes? And if I live to God, I ought not to aim at or to esteem anything that is not honoured and

prized by God, that is, I hold myself to be dead and buried as to the world, and raised from the dead and alive unto God—so that I being dead and buried to the world, ought not to aim at worldly things, nor ought I to feel pained when I am spoiled of them; and being raised again unto God, and living to God, I ought to aim at the things of God, and to grieve and feel pained only when I am robbed of them." And the divine things which the Christian ought to aim at and strive after are those of the Holy Spirit, and that He should rule and guide him, and maintain him in the possession of the kingdom of God in the present life, as He is fully able to do; and in the life eternal, as He has engaged Himself to do, and this with Jesus Christ our Lord.

EXTRACTS FROM LETTERS TO AN INTIMATE FRIEND,

BY THE LATE REV. W. RHODES, OF DAMERHAM.

No. I.

Damerham, Sept. 15, 1819.

MY DEAR FRIEND,—

I am sure you will be glad to know that I am perfectly contented with my present circumstances, so far as they relate to temporal comforts and enjoyments. I feel so much superiority to the riches and possessions of this world, that I have scarcely a desire to have anything more than food and raiment. This is all that is needful to render me happy, and it is all I wish to have in my present condition; for I have long felt the value and advantage of being poor, without having had to endure any of the miseries of poverty. Not but that I am deeply sensible of the

various privations which my circumstances impose; but a conviction of the worthlessness of all earthly good beyond necessary food and raiment, and especially that this condition is appointed me by Divine wisdom and beneficence, makes me cordially submissive and contented. As to all the afflictions I have had to endure, I think of them without regret. Sometimes I feel the most grateful emotions to the sacred Power and love which inflicted them. They have proved to be the most valuable and precious blessings I have ever received from heaven. As the Divine instruments of improvement, I owe everything to them. They have been

the means of producing my best habits of thought and feeling, of piety and devotion, my superiority to the world, and love to eternal objects. I am often astonished, in looking back, to think what a poor, miserable, common-place creature I should have been in every respect if I had not been blessed with afflictions and pains; and I feel the most grateful adoration towards God for the goodness and love that have attended them, and for the refining and elevating influence they have been made to impart. When I was at Bristol a few weeks since, I felt much profound grief that my submission and resignation were not more cheerful. I wish to feel even pleased with the most painful dispensations of heaven. I am not sure that duty dictates so much as this, but am convinced that happiness and consolation in sickness depend upon it. To feel an entire harmony of mind with God, a perfect unison with His eternal will in all its wise and gracious appointments, is the highest and best felicity in the universe, though our melancholy condition of guilt and woe prevents us from feeling the full power of its sweetness. There is no consolation in seasons of affliction if this feeling be absent. I am labouring to establish its complete dominion in my soul, in order to be prepared for future sorrows and pains; but I find it a most difficult and arduous work to subdue the dispositions and wishes that oppose it. It is wonderful that Christians do not earnestly endeavour to obtain a larger measure of this Divine sentiment, because it is not only very consolatory, but, at the same time, one of the strongest proofs of a Christian state of mind. If we endure chastisement with patience and humble resignation, God dealeth with us as with sons.

Another thing which highly conduces to my present tranquillity and

happiness is the absence of all desires and wishes for every kind of distinction and greatness, excepting that of being a spiritual and eminent Christian. Two or three years ago I felt much vanity and elation of mind in the prospect of becoming a distinguished thinker and writer; but about this time last year I obtained an entire ascendancy over this vain and disgusting propensity. Since that period my highest ambition and wishes have been transferred to the future world; and I have felt an ardent desire to be richly endowed with those moral qualities and virtues which will make me great and distinguished in eternity. I do wish to be great and eminent *there*; and I am rejoiced to see in the New Testament that this may be certainly attained by humility and devotion, by cultivating purity and spirituality of mind, by imitating the Saviour, and becoming conformed to His excellence. We should be urged to a high measure of those virtues which will secure that future greatness, by reflecting how soon we *shall*, and especially how soon we *may*, go over the limits beyond which no mortal distinctions and honours can pass—how soon we may go into the region where nothing but these virtues will be applauded, rewarded, and admired. You must not imagine from these remarks that I am becoming indifferent to the cultivation of my mind and the acquisition of knowledge. I feel more desirous than ever to be very wise and intelligent—to have my faculties expanded to the widest limit and capacity of enlargement, and to be brightened with the clearest light this state of existence can afford; but I am conscious of desiring this improvement of mind *now*, that I may better understand the will of God and more fully perform it. I think I have the testimony of my

conscience, that piety increases in my heart with the increase of my knowledge. The highest cultivation and refinement we can ever attain is most worthy of being sought, for the single purpose of being qualified to understand the New Testament, and to receive in a more ample measure its Divine inspirations. I wish I had the noble powers of Milton or Newton, with more than their illumination and brightness, to apply to its delightful and elevating pages. The vast importance of intellectual cultivation and taste for understanding Christianity, and relishing its great and transcendent beauty, seems to be very little felt or acknowledged; and yet it appears that all its higher revelations and features can never be understood and admired without some portion of these qualifications.

For some weeks past I have enjoyed more pure Christian felicity than during any preceding period of my life. This is owing to the more enlightened views and devout feelings I have attained respecting Christ as a Saviour. I have long suspected that my sentiments were not sufficiently evangelical,—that I did not feel enough cordial and profound reverence to the Atonement; and lately a purer and diviner light has shone upon my soul, and revealed more of the preciousness and worth of the Redeemer's character, and especially the glorious power and efficacy of His sacrifice. I perceive more clearly the nature of those affectionate and solemn regards to which He is entitled, and which we must pay Him in order to derive from Him that sacred energy and vigour which form the very essence of Christian virtue. I wish I could convey to you all the affecting sentiments and emotions with which my mind has been inspired by much deep meditation on the truths contained in the following passages:—"I am

the bread of life," "The life I live in the flesh I live by the faith of the Son of God." These passages unfold the heavenly method of attaining and preserving a truly Christian state of mind. To regard the Saviour as the bread of life—to repose on His sacrifice for the pardon of our daily sins—to exercise love and reliance and admiration towards Him—will refine and invigorate our souls, make us diligent in cultivating every kind of excellence, and finally lead us to heaven. Let us labour and pray to have more of this Divine friendship and communion with the Saviour. Let us labour also to impart to whatever virtues we possess a Christian colouring and character.

How much I lament that I did not begin to study the New Testament before. Many of the religious books I have read, and much of the preaching I have heard, have, I am convinced, tended to cloud and obscure my views of its grand and beautiful truths. The representations of them have been so loaded with human distinctions and additions as to hide and destroy their heavenly simplicity and freshness. I feel very grateful for the freedom I have obtained from my past darkness and bondage, and hope to be favoured with larger measures of light and illumination from the devout and constant study of the Word of Life. I am determined to be in every atom of my opinions a disciple of the New Testament—to be a Christian according to that Divine model. I am conscious of a fervent love to the truth of God, and of an earnest desire to understand it. If it were not for this, I should be afraid to think at all for myself. Whatever opinions I may hold, I shall have the confidence of knowing that they are derived from the Bible, because I feel no deference to any other authority, and intend to consult scarcely

any other. Respecting the doctrine of the Atonement, I am perfectly satisfied of its truth, and regard it as the most precious and consolatory fact made known to us from heaven. But I can as yet understand the doctrine only in its simplest form, as I have never seen a view of it which seemed perfectly to accord with the statements of the Gospel, and free from powerful objections and very perplexing difficulties. It would seem that the sacred writers, from the perfect care with which they refer to this doctrine and dwell upon it, had a more simple mode of apprehending it. I wish to understand exactly what their inspired views of it were; but, really, my mind is so occupied and perplexed with the various sentiments of human writers on the subject, that it is very difficult to receive the sacred representations. However, I have some views of this solemn truth opening to my mind which appear more simple and

satisfactory, as far as I can yet see through them. The general orthodox notions of this doctrine seem to me inaccurate in several respects. They do not allow it that absolutely universal extent which seems to be ascribed to it in many passages, and they make it infringe on the goodness and love of the Father, to which all the blessings that sinners receive are perpetually attributed in the Bible. It is a great and affecting subject, and should not be thought of without the deepest reverence and solemnity. The very extent and greatness of the subject exposes one to the danger of forming a theory on it, because it is much more easy to do this than to collect and combine the various declarations of the Bible respecting it. There is, as you justly remark, a necessity of going to first principles—of tracing every subject to its simplest elements, for the attainment of enlightened views and solid satisfaction. W. R.

THOUGHTS ON INSPIRATION.

BY THE REV. J. M. CRAMP, D.D., ACADIA COLLEGE, NOVA SCOTIA.

IN offering a few remarks on this subject, I wish it to be understood that the reader is supposed to be a believer in the divine origin of Christianity. It is no part of my present design to discuss the question of Christian evidences. I shall take it for granted that the credibility of the New Testament history is acknowledged; that the historians are admitted to be honest, correct, and faithful; in a word, that the truthfulness of their record cannot be impeached, and that if we refuse to believe them we must renounce

all confidence in human testimony. These points being conceded, it will necessarily follow that Christianity is of God. The truth of the testimony involves the divine character of the system; for if the miracles recorded by the historians actually took place, the revelation in support of which they were wrought is the gift of heaven.

We find, on examining these books, that our Lord and His apostles uniformly refer to the sacred Scriptures, and quote them as the word of God. These references are to the Old Testa-

ment. On the Saviour's authority, therefore, we are bound to receive that part of the volume, and reverently to consult it on all the subjects of which it treats. Are we equally bound to receive the writings now called the New Testament, and to regard them with the same reverence? This is a question of the deepest interest.

The Saviour, we are informed, promised His disciples, before His death, that they should receive the Holy Spirit; that He would "bring all things to their remembrance, whatsoever He had said unto them;" that He would explain to them the whole system of truth relating to Himself ("He shall receive of mine, and shall show it unto you;") and that He would "show them things to come:" John xiv. 26; xvi. 13, 14. We should expect, in the fulfilment of these promises, that Christians would be furnished with an accurate account of the Redeemer's personal instructions, and a statement of truths and principles necessary to be held, and of services to be performed, under the new dispensation. We should further expect that the writings in which these would be comprised would contain predictions of future events, accrediting the authors as prophets of God.

Now, in the books composing the New Testament we have the accomplishment of these expectations. The life and teachings of the Saviour are compendiously set before us by four writers. The system of Christian truth is clearly stated. Moral duties and positive institutions are explained and powerfully enforced. The approaching corruptions of Christianity, to issue in a lamentable "departure from the faith"—and its ultimate triumph, involving the downfall of all opposers, are foretold—and the partial fulfilment of the predictions has confirmed faith and encouraged

hope. Is not this God's book? Do not its contents testify to its origin? Is it not precisely the book that was wanted, in order that, as the first witnesses were removed by death, the loss of their oral testimony might be supplied by the written page, and it might be said of each, "he being dead yet speaketh?"

Many books were written, purporting to be productions of apostles or apostolic men. They were all subjected to rigid examination. The genuine were received and the spurious were rejected. Thus the collection gradually grew up into the New Testament. When the volume was completed, it was found to comprise the history, the truths, and the prophecies which the Saviour had promised.

But the promises were given to those who were actually disciples at the time. A large portion of the volume was written by a man who did not become a Christian till some years after the Lord's ascension. This was a special case, and provision was made for it. We have the narrative of his conversion and of his subsequent life, affording striking attestation to the truth and divine origin of Christianity. Here is a new and independent witness. That man must be believed: His services and sufferings entitle him to unlimited credence. Whoever may impose on his fellow-creatures, Paul the apostle will not be the man. And what does he say? He expressly states that he received his theology from Jesus Christ himself. "The Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. i. 11, 12.) Throughout his writings he appeals to this fact, and claims for himself, as well as for the other apostles, that submission which inspired men and they only have a

right to require. He confirms the claim by the miracles which God wrought by him. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (2 Cor. xii. 12.)

Thus stands the argument. The New Testament historians were worthy of belief. They testified of what they had seen, and known, and heard, or had gathered from those who "from the beginning were eye-witnesses and ministers of the word." Among other things they inform us that the Lord Jesus made certain promises to His disciples, which were to be fulfilled after His death. We have the fulfilment in the books of the New Testament; they contain the history, the truths, and the prophecies which Jesus had promised. Those books, therefore, were written under the direction of the Holy Spirit, or, in other words, their authors were inspired. As to the nature, degree, and method of inspiration, we need not curiously inquire. It might, for ought we know, be different at different times, and in relation to different subjects. But it is dangerous to dogmatise. It is enough to have the assurance that the authors of the New Testament, as well as those of the Old, wrote "as they were moved by the Holy Ghost."

Although, however, it is dangerous to dogmatise on this subject, since extreme views commonly plunge their advocates in error; there are some considerations and inquiries which demand serious attention. They chiefly regard the manner and extent of inspiration.

It is very observable, that the individual peculiarities of the authors of the tracts and treatises composing the Bible have been fully preserved. They were inspired,—that is the *divine side* of the question; they

wrote in their own style and way—that is the *human side*. The historian, the poet, the prophet, has each his own mode of writing, and those of the same class differ from one another, according to the difference of education, temperament, and outward circumstances. The historical books do not display the severe simplicity and naturalness of the Pentateuch, though they are characteristically antique and oriental. David composed spiritual odes—pathetic and sublime. Solomon collected moral precepts, distinguished for terseness and point. Jeremiah could not have written like Isaiah. Ezekiel differed from them both. Nahum and Habakkuk are grand specimens of the old poesy. Malachi was unlike all the rest. So of the New Testament. The *Hebrew* element appears much more, as might have been supposed, in Matthew than in Luke. Paul excels in logic and didactics. Peter is plain and practical. James is a stern reprover. John overflows with love. Every one retains his distinct peculiarity.

The human appears also in another form. In composing their histories the compilers availed themselves of existing materials. There are numerous instances of this, as is now very generally believed, in the Pentateuch, which embodies the substance of many an old document, thus opportunely snatched from oblivion. The writers of the Books of the Kings and Chronicles are avowedly indebted to the national archives. Luke informs us that he had "perfect understanding of all things," or, as Dr. Campbell more accurately translates it, had "exactly traced every thing from the first"—doubtless by diligent research.

Again:—We must not overlook the fact that the Bible is a *record*. It contains the word of God—but everything that it contains is not the

word of God, in the strict sense of that phrase. God does not speak in every case: He gives us an account of what was spoken. It was the Divine pleasure that many passages should be inserted which convey mistaken views and faulty expressions of feeling, reported to us "for our learning." (See Job iii. 3, 10; Psalm lxxxix. 47; Jer. xx. 14, 18.) The speeches of "Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite," are faithfully recorded; but no one dreams that their false theories and ill-tempered remarks, and unkind insinuations were inspired, and no wise preacher would take a text from them. The writer of the Book of Ecclesiastes sets down truthfully his sceptical reasonings and unbelieving doubts, the report of which may admonish and instruct us, while we rejoice that he came to a right conclusion at last. Even some of the Psalms seem to be rather ebullitions of Jewish patriotism, or the fierce spirit of the age, than utterances of saintly experience. (See Psalm lxxxiii. 9—17; cxxxvii. 7—9.) Such things are retained in the holy book as specimens of the natural and the national. God's approbation must not be taken for granted. Deeds of cruelty and revenge are narrated by His prophets because they were actually perpetrated; but it is gross injustice to suppose that whatever was told was justified or commended.

There is another consideration which deserves notice. The sacred volume has been subject to the same dangers as other books, and has suffered from them. This could not have been prevented but by a perpetual miracle, and it has not been characteristic of the Divine polity to work miracles except on great and befitting occasions. We need not be surprised, therefore, at finding here and there additions, which have been evidently made by later writers or

officious copyists. The *numbers*, in various parts of the Old Testament, especially in the Books of Chronicles, must have been tampered with. It is not credible that in the original copies, as they were left by the writers, it was stated that "fifty thousand and three-score and ten men" were smitten at Bethshemesh for looking into the ark (1 Sam. vi. 19); or that David "prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver" (1 Chron. xxii. 14), equal in value, as some reckon, to upwards of *nine hundred millions* of pounds sterling—or that Jehoshaphat had a standing army of 1,160,000 men, "beside those whom the king put in the fenced cities throughout all Judah." (2 Chron. xvii. 14--19.) Either by some inexcusable blundering, or through the indulgence of a mischievous vanity, the numbers have been inflated. In some instances Josephus, the Jewish historian (himself much given to exaggeration) supplies the means of correction. He says that *seventy* men—leaving out the "fifty thousand"—were "struck with lightning" at Bethshemesh. He brings down David's offering to ten thousand talents of gold and a hundred thousand talents of silver. In other cases the restoration of the right reading is at present hopeless. We are required to believe, as the text now stands, that the population of Judah, in Jehoshaphat's time, amounted to 1700 persons per square mile, and that "five hundred thousand men" fell in a battle between Abijah and Jeroboam. (2 Chron. xiii. 17.) These must be mistakes. It is greatly to be regretted that we are unable to rectify them.

There are also various readings of the text in both Testaments which ought to be admitted, and the translation altered accordingly. Such emendations, be it remembered,

would not alter the Bible, but bring it back to the state in which the inspired writers transmitted its respective portions to posterity.

• It must not be forgotten that the writers of the books of the Old Testament prepared their works for the ages in which they lived, and with special regard to the condition of society in those times, and the then existing state of knowledge. Had it been otherwise, their writings would have been unintelligible to the first readers, and modern sceptics would have proclaimed them forgeries.

“Holy men of God spake as they were moved by the Holy Ghost.” Sometimes they received direct revelations, and committed them to writing. At other times they exercised care in diligently inquiring and collecting facts from the best sources. They placed on record many transactions of which they utterly disapproved, and they preserved songs and sayings with which they had no sympathy. It appeared to them fair and right to do so, and we may believe that in this they acted under divine guidance. We should have been thankful if these invaluable writings had come down to us unimpaired. As it is, there is full scope for the labours of judicious and impartial critics, which have already been productive of great benefit. The true text will soon be in course of safe restoration. Meanwhile, it is gratifying to be able to assure the unlearned reader that notwithstanding the injury which has resulted from the negligence or presumption of former ages, before the invention of printing, *no important fact which was once recorded in the Sacred Books has dropped out, and no truth has been lost.* We should be glad to have every word as the authors left it. It is consolatory to know that we possess their *thoughts*.

Man is exceedingly fond of framing plans for God, and prescribing to Him modes of action. He even affects to wonder that *his* methods of procedure have not been adopted. The construction of the divine law-book of Christianity does not please him. He would have shaped it differently. It would have come forth in all the regular, formal proportions of a system, wherein each topic might be found in its own place, and nowhere else; history, doctrine, discipline, morals, prophecy, each occupying its several niche. It is very strange to him that we should have four separate narratives of the Saviour's life—a fragmentary account of the first planting of Christianity—twenty-one epistles, some to churches, some to individuals—and one book of obscure visions and prophecies. He is confounded at the apparent want of order, and deems it very extraordinary that it should be necessary to go through such a process of comparison and disentanglement of passages in order to exhibit separately and distinctly the various parts of the divine system. Oh, how often has it proved that “the wisdom of this world is foolishness with God!” It has pleased Him that the truths of Christianity should be interwoven with exhortations and precepts rather than systematically discussed, and that they should sometimes seem to be but incidentally introduced; but we ought not to doubt that this is the most useful manner in which they could be presented, and that there is great advantage in seeing how they are applied to practical purposes. God's way of working out the great problem of inspiration must unquestionably be the best.

The *brevity* of the sacred historians is very remarkable. How much of our Lord's history, for instance, has been suppressed! *Have we not often*

longed for more of His discourses, and for a fuller narrative of His life? "Many other signs, truly," says the Apostle John, "did Jesus in the presence of His disciples, which are not written in this book." (John xx. 30.) *Why* were they not written? The historians must have *known* a great deal more than they have told; and besides, it was promised that the Holy Spirit would "bring all things to their remembrance." Why, then, have they not been recorded? Did not the writers *desire* to record them? Were they not anxious that all the "gracious words" and benevolent, holy deeds of the Lord Jesus should be amply detailed and set forth? How was it that they used such compression, and omitted so much? There is only one way, it seems to me, of accounting for this strange phenomenon. *They wrote under restraint.* As on one occasion Paul and his companions "assayed to go into Bithynia, but the Spirit suffered them not" (Acts xvi. 7), so, when the authors of the New Testament sat down to commit to writing the wonderful story of redemption, they were supernaturally prevented from giving the copious details which they possessed. The book would have been much larger if man had had his will in compiling it. But it is of God's making. We have the amount of information which it has pleased Him to communicate. And thus the very fact that so much has been left out serves to show that the writers were "moved by the Holy Ghost."

Another extraordinary circumstance may be mentioned. Peter was chosen to introduce the gospel both to the Jews and to the Gentiles. He stood high among his brethren, as he had been the first of the "first three" in the days of the Saviour. But after the meeting at Jerusalem (Acts xv.), improperly called a "Council,"

we hear no more of him, save that he wrote one of his letters from "Babylon." And when the divine book was to be prepared, *his* share in it did not amount to one-twelfth part of the Apostle Paul's. What shall we say to this? There may be various methods of explaining it; but for my part I cannot help supposing that it is to be traced to the divine foreknowledge of the power and authority which could be in later ages ascribed to Peter. It was determined beforehand that the sacred book should contain nothing which could warrant such assumptions. Those who plead for Peter's supremacy cannot find it in the New Testament. If any Apostle appears to be the head of Christianity it is not Peter, but Paul. No one but Paul ventured to say, "So ordain I in all Churches." (See 1 Cor. iv. 17; vii. 17; 2 Cor. xi. 28.)

The preceding observations relate chiefly to the *external* proofs of the inspiration of the Scriptures. The *internal* proofs are no less strikingly convincing.

There is a peculiarity in the style of the sacred writers which it is difficult to characterise. Perhaps we cannot do better than say again that they wrote as men who were "moved by the Holy Ghost." Under that influence even their historical memorials assumed a more than human form. No others would have written of miracles as they did. No wonder is expressed. There is no effort to direct the attention of the reader. A miraculous cure is narrated with the same calmness and precision as a journey from one place to another. And if from the historical we proceed to the epistolary, we meet with still more marked manifestations of what may be called the heavenly style of writing. Those letters were written by men who were conscious of power. There is

a majesty, a condensed richness of thought, a fulness of meaning, indicating an acquaintedness with the "secret things" of the Most High, and a commanding tone and manner which no good man would assume, unless he felt that he could employ the phraseology of inspiration—"Thus saith the Lord."

The contrast between the writers of the New Testament and the Christian authors of the first two centuries, their immediate successors, is particularly worthy of observation. The *descent* from Paul, Peter, and John, to Clemens Romanus, Ignatius, &c., is most remarkable. It is just the difference between mature thought and childish triviality—between a golden and a leaden age—between heaven and earth.

Look also at the *antecedents* of these writers. They were all Jews, originally narrow-minded, bigoted, proud of their exclusive privileges, holding the Gentiles in contempt. In all these respects the Apostle Paul stood pre-eminent. Judaism was intensified in him.—Examine now the system of Christian truth as set forth in the apostolic epistles. What spirit-stirring, benign revelations are before us! Earthly distinctions are lost sight of. The writers think no more of Jews and Gentiles, Greeks and Barbarians. It is *man*—simple man—ruined man—and all alike ruined. And the Church, as they view and describe it, is one body, composed of believers of all nations and classes, baptized into the same Spirit, all possessing equal rights, and "members one of another." Is there not here an utter abnegation of Jewish exclusiveness? Whence, too, did these men derive those wonderful truths, which they discuss with so much ease and familiarity? Who unveiled to them God's predestination—the justifying righteousness of the Lord Jesus—

the glorious privileges of the adoption—the operation of the Holy Spirit in the hearts of believers—the mediatorial kingdom of the Redeemer, extending to all worlds, all beings, and all time—and the sublime, dread realities of the future state? Verily, these are "the things of the Spirit," which "eye hath not seen, nor ear heard, neither have they entered into the heart of man;" but God revealed them unto these His servants, and they are now inscribed on the immortal page.

There is another consideration of no small moment. The system of truth contained in the apostolic writings is unsusceptible of improvement or addition. There have been no discoveries in religion since that time. All philosophy has suffered change. Science alters every year; the theories of one age are exploded in the next; the text-books of fifty years ago are useless now. But Christianity is the same as when it came forth from its Founder. It was complete at the very first. Subsequent writers have expounded the works of the apostles, but they have added nothing to them.—So also of worship, government, and discipline. The example of the apostolic Churches and the directions given in the apostolic letters are all-sufficient. Churches constituted and governed according to those examples and directions can exist in all countries, and flourish under every form of civil polity, and in every state of society. And the usefulness attending christian enterprises is always found to be proportioned to their conformity with New Testament patterns. Meddlesome men have interfered in this matter. The simplicity of apostolic arrangements displeased them. They must have more ceremony, more pomp, more power. Complicated liturgies were prepared—gaudy processions passed

along the streets—new offices were created, new orders instituted—and fasts and feasts appointed in abundance. What followed? Withering—decay—corruption—death. Something has been done in the way of reform during the last three hundred years, but the majority of professing Christians still adhere to unscriptural polities. Where is Christianity now seen in its most vigorous development? Is it not in those communities which approach most nearly to the apostolic pattern? And must it not be regarded as a most marvellous thing that those Christian Jews should be able to devise a scheme which, though at variance with all the forms of religion then in vogue, and possessed of no outward attractions, should supplant them all, and should be found, at the lapse of eighteen hundred years, to require no change, but to be still the best adapted means of securing the great spiritual purposes of Christianity? Can anything short of inspiration account for it?

Once more. *Predictions* have been referred to. Let the reader turn to 2 Thess. ii. 1-12, 1 Tim. iv. 1-3, 2 Tim. iii. 1-5. In those passages the Apostle Paul foretels the rise of a system, pretending to be religious, which would arrogate divine power and authority; would seek to enforce its claims by false miracles; would be characterized by apostasy from the Christian faith, and by demoralising tendencies; would establish creature-worship, and would enjoin observances at variance with the laws and arrangements of God. At the time of his writing the letters no one could have anticipated such

a lamentable result. All probability was against it. But history has interpreted the prophecy; and Paul takes his place among the prophets. Peter stands by his side. (See 2 Peter iii.) And there, too, enshrouded in mysterious glory, is the beloved disciple.

Although many facts and arguments remain unnoticed, the space already occupied warns me to bring these remarks to a close. I trust that those who peruse them will be convinced that we are not only justified but imperatively required to regard the Bible as the production of inspired men, and therefore claiming our submission and obedience. Besides this—every Christian “hath the witness in himself.” The Word of God speaks to his heart. Its soothing, consoling, sanctifying power proclaims the heavenly source from which it flows. It is his light in darkness, his guide in perplexity, his preservative in peril, his solace in tribulation. What could he do without his Bible?

“What is the world?—A wildering maze,
Where sin hath track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding and aslope,
All tempting with perfidious hope,
All ending in despair.”

“Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;—
One humble path, that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.”

“Is there a Guide to show that path?
The Bible;—he alone, who hath
The Bible need not stray:
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way.”

SHORT NOTES.

MEYER ON ACTS xi. 15.—“To this place and v. 33; xviii. 8; 1 Cor. i. 16, it is customary to refer in order to prove, or at least make it probable, that infant baptism existed in apostolic times. “Quis credat, in tot familiis nullum fuisse infantem? et Judæos circumcidendis, gentiles lustrandis illis assuetos non etiam obtulisse eos baptismo?” *Beng.* See also *Lange*, *Apost. Zeitalter* II. p. 504 sq. However, in reference to this question, observe:—(1.) When there were children in the Jewish and heathen families which came to believe in Christ, the baptism of the children is to be supposed as taking place only in *those* cases when they were of such an age that they could and did confess faith in Jesus as the Messiah; for this was the general pre-requisite for the reception of baptism: compare also vs. 31, 32, 33; xviii. 8. (2.) When, on the other hand, there were children who could not believe, because of their age, baptism cannot have been given to them, since the necessary pre-requisite for the administration of a sacrament designed to express christian sanctification was wanting. (3.) Such infants, whose parents were Christians, were looked upon in the light of 1 Cor. vii. 14, according to which the children of Christians were looked upon, in conformity with the views of the Apostolic Church, as no longer ἀκάθαρτοι, but as ἄγιοι, and this not as if they had received the character of holiness through baptism, but as possessing it through fellowship with their Christian parents in the Christian ἀγιότης. See on 1 Cor. i. 1. (4.) Therefore the baptism of the children of *Christians*, of which there is no trace in the N. T.

(not in Eph. vi. 1, *contra Hofm.* *Schriftbew* II. 2, p. 192), must not be considered an apostolic institution (*Orig.* in ep. ad Rom. lib. 5, “ab apostolis traditione accepit ecclesia”), (and accordingly it did actually find both early and long opposition), but it is an institution of the church, which arose gradually in post-apostolic times in connection with the growth of church life (comp. *Ehrenfeucht*, *prakt. Theol.* I. p. 82 sq.) and the growth of doctrine, although we have no proof of its existence before Tertullian, and it is since Augustin that it became, by means of the above connection, general. Moreover it is an institution that the Reformers rightly and necessarily, in the meaning of their work and the system of their doctrine, retained and defended; but an enduring well-supported maintenance of it, as of the beginning of creative grace, in opposition to Baptist and other attacks, must necessarily lie beyond the province of exegesis (Matt. xviii. 14; Mark x. 13 sq.; Matt. xxviii. 19; John iii. 6; Rom. vi. 3 sq.; Col. ii. 12; Tit. iii. 5; 1 Pet. iii. 21), and must be accomplished in the province of dogmatic divinity, however without the addition of confirmation as a sort of supplement to the sacrament.”—*Meyer's Kommentar. Apost. Geschichte.* S. 328 sq. Dritte Auflage.

THE SEER OF WESTMINSTER.—With his purple pallium, the new Archbishop of Westminster has donned the prophet's mantle. On his throne, as if entranced, he sees a vision of the future, in which Protestantism, after running its course of heresy for 300 years, has dissolved and vanished away. Expanding on

every side the glorious Catholic faith embraces all lands. Anglicanism, like its predecessors in heresy, Donatism and Arianism, has become a page in history. But the immutable and imperishable Church, rising higher and higher out of its world-wide conflict, is, visibly to the nations, the sole ark of salvation moving on the ocean of an everlasting age. Thus rapt into the seventh heaven of hierarchical glory does Dr. Manning prophesy, as if the mass-priests round him were the white-robed ministrants before the eternal throne, and his tongue were touched with the seer's fire. So it was when Balaam stood on the mountains of Moab and prophesied of that kingdom in which he should have no part. It is the destiny of God's true Church to win its way to universal dominion. His kingdom is an everlasting kingdom. But the doom of Rome is written, like that of Babylon, on Time's crumbling walls, and she shall perish for ever.

COACHING FOR ORDERS.—The attractive livings of the Establishment have developed a system popularly called "coaching for orders." Clergymen are to be found, who, for a consideration, will assure the passing of a candidate when examined by the bishop's chaplain. The course of instruction consists partly in a knowledge of the contents of certain papers that have formed the subjects of examinations in the dioceses in years past. But particular information is given as to the personal character of the bishops of the respective dioceses and of their examining chaplains; from which it appears that some bishops are very strict as to the knowledge of the Greek Testament by the candidate. Others pay respect to the rank of the aspirant to orders, as it will be a great loss to the Church to turn back men

of position. Some examiners are strong in grammar, or in doctrine, or in sermon writing, or elocution. The candidate in order to succeed must find out these hobbies of his examiners and prepare accordingly. One bishop is satisfied with the construing of a few verses of the Greek Testament, another expects a general knowledge of the whole. Some dioceses are High Church; others are Low Church; and this must be an element in the candidate's resolve, whether he shall select Oxford, or London, or Carlisle. Only think of the Timothies of the Apostles' days being thus "coached" into a good fat incumbency!

COMMON LIFE SANCTIFIED.—It is astonishing how prompt the priests of Rome are to sanctify the business of common life. Lately, a well-known French actress, Madame F.—, took a fancy to a silk mercer and married him. Like a good wife she resolved to add her own personal attractions to the articles on his shelves, and preside over the satins and laces as shopwoman. But then, how to sanctify this change of calling? The priests of the Madeleine were at hand, and nothing loth to earn a penny. So on the opening of the shop, the curé and clergy proceeded to the place, and sprinkled with holy water no end of crinolines, flannel waistcoats, flouncings, and stockings. A very edifying illustration this of the readiness of the Church of Rome to become all things to all women.

ORNATE WORSHIP.—While organs, chanting, anthems, and other ritual observances are silently creeping into our English Nonconformist churches, the attempt at their introduction into the Presbyterian Free Church is exciting indignant protest in Scotland, and from none so eminent as Dr. Candlish. "Ornate

worship" is making its way, it seems, in the Kirk of Scotland, and as when our neighbour's house is on fire, we cannot but feel some uneasiness, so the reverend Doctor thinks that the Free Church is not safe while the Kirk garbs herself in the gown and bands, sets up the box of whistles, and adopts some of the ritual of the Anglican Establishment. Terrible to think, "there are churches," says Dr. Candlish, "more than one, in which prayers are read; and there is not only the chanting of hymns, but the intoning of the Scripture lessons!" He is sure there is some fascination in the case, some witchery from the glens and dales of the Border, for "even the evangelical Dean Close, anti-tobacco as he is, has become enamoured of cathedral pomp and sonorous sound." What the Dean's hatred to tobacco has to do with it passes our comprehension, except that perhaps Dr. Candlish thinks, that having come out of its haze, the Dean ought the more clearly to see that the movement will land all who follow it in a "purely ritual and sacramental system." Well, we think there is some danger of this, and we hope our Nonconformist churches will be warned in time.

JOHN WESLEY'S PRACTICE IN BAPTISM.—Feb. 21, 1736 [in America.]

—Mary Welch, aged eleven days, was baptized, according to the custom of the first Church and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.

May 5.—I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, "Neither Mr. P. nor I will consent to its being dipped." I answered, "If you certify that your child is weak, it will suffice; the Rubric says, to pour water upon it." She replied, "Nay, the child is not

weak, but I am resolved it shall not be dipped." This argument I could not confute; so I went home, and the child was baptized by another person.

March 21, 1759 [at Colchester in Essex.]—I baptized seven adults, two of them by immersion; and in the evening, their own ministers having cast them out for going to hear the Methodists, I administered the Lord's Supper to them and many others whom their several teachers had repelled for the same reason. [Many similar instances of the baptism of adults occur in the biographies of Wesley and Whitefield; some of the candidates were Quakers; others, no doubt, felt that whatever might have been enacted during their infancy, they had no memory of such an event.]

ONE ERROR HATH MANY IMPS.—The advocates of infant baptism will have to answer for many delusions; ex. gr., *the Morning Herald*, 18th June, 1860, reporting a case of attempted infanticide at Liverpool, wherein the mother had ineffectually covered the child with sods, adds: "She confessed that she had previously succeeded in getting the child baptized, as she believed it could not otherwise have died."—*N. and Q.*, 8th Sept., 1860.

IN the return of deaths for the past quarter (the third quarter of 1857) there is one of a male aged 76, for many years an inmate of one of the Westminster workhouses, who in the course of nine years undertook the responsibility of standing sponsor to more than a thousand children from the workhouse; on each of which occasions he was rewarded by the parish authorities with a pint of porter.—*Devizes Gazette*, 29th Oct., 1857.

"OBSERVE," says Henry Brougham, speaking on West India slavery,

“that there is on the table a paper—I allude to the letter of a worthy curate—which enters into some details with respect to the religious instruction of the slaves. This worthy person states with great simplicity that he had been twenty or thirty years among the negroes, and that no single instance of conversion to Christianity had taken place during that time. All his efforts to gain new proselytes among them had been in vain. All of a sudden, however, light had broken in upon their darkness, so suddenly that between 5000 and 6000 negroes had been baptized in a few days. I confess I was at first much surprised at this statement; I knew not how to comprehend it; but all of a sudden, light broke in upon my darkness also. I found that there was a clue to this most surprising story, and that these wonderful conversions were brought about, not by a miracle, as the good man seems himself to have really imagined, and would almost make us believe, but by a premium of a dollar a head paid to this worthy curate for each slave that he baptized! Such was the mode of propagating religion which seems to have afforded so much satisfaction, and to have given so much cause for triumph. If any good person thinks that any real practical good can result from such an administration of religious instruction and of Christian baptism, let him enjoy his hopes: I cannot agree with him.”

—*Speech in the Commons' House, 15th May, 1823.*

CHARACTERISTICS OF MODERN NONCONFORMITY.—One of the most remarkable publications of the past year is the preface to a Sermon recently published by the Rev. Dr. Robinson, the incumbent of Holy Trinity Church, at Blackburn. It characterises nonconformity in these

terms: “Nonconformity includes every heresy under the sun; it denies the fatherhood of God, the divinity of the Son, the personality of the Holy Ghost. It blasphemes against the Holy Trinity; it rejects the atoning sacrifice of Christ, our only hope in time and for eternity. It gainsays His prophetic office by refusing His Word, opposes His priestly office by not accepting Him as the Mediator, and repudiates His kingly office by affirming that His religion has nothing to do with the affairs of State. Nonconformity withholds the seal of God’s covenanted grace from children, and refuses to adults the spiritual food of the body and blood of Christ. It suffers women to preach and laymen to ordain. Its notion of the Church is that of a joint-stock bubble, or a mere galeshow. Nonconformity worships demons, and bows down before graven images. It embraces at once the idolatries of Rome and the blasphemies of Johanna Southcote.” In the interest of religion it is to be regretted that any Christian minister should have permitted himself to indulge in invectives of which it is difficult to say whether the uncharitableness, the untruthfulness, or the folly is most egregious. They can do no harm to dissent, unless the example should prove contagious, and any Nonconformist minister should be tempted to apply epithets equally offensive to the ministers of the church. But of this there cannot be much danger. We are assured in Holy Writ that even an Archangel was not allowed to bring a railing accusation against the Devil. And we know from our own experience that all calumnious charges of this nature, brought against men who are conscientiously endeavouring to do good in their own spheres, only serve to damage the reputation and weaken the influence

of the accuser, while they give to the accused the increased strength of public sympathy. But a higher motive might have kept the reverend divine from denunciations which cannot fail to injure the sacred cause of Evangelical truth, and to invite, and almost extenuate, the scoffs and sneers of the infidel.

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THE CHURCH AND DISSENT IN NEWCASTLE.—The Bishop of Durham has recently addressed a letter from Auckland Castle to the Editor of the *Newcastle Daily Journal*, in which he reveals, as he says, “a most alarming state of things.” Dissent has overbalanced the Church. The Bishop’s statistics stand thus :—

The attendance at the ten Churches of the Established Church on the 30th March, 1851, was . . .	14,736
And on the 30th March, 1861	8,549
The attendance at the different Chapels of other religious denominations, 30th March, 1851 . . .	20,344
And on the 30th March, 1861	26,516

Truly does the Bishop remark that “Dissent has just gained the number which the Church has lost in the last ten years.” The attendance at the chapels and meeting-houses at the present time is more than three times in excess of that of the Established Churches. We hope some of our northern readers will be able to furnish us with a clear and accurate statement of the cause of this singular result.

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VOLUNTARIISM IN NEW ZEALAND.
 —The Bishops of New Zealand, five in number, who received their letters patent from the Crown, after New Zealand had become possessed of a separate legislature, now find by the decision of the Privy Council in the

case of Bishop Colenso, that they are not worth the paper or parchment on which they were engrossed. They have, therefore, addressed a memorial to the Crown to crave permission to surrender them. They state that the Bishops, clergy, and laity from all the dioceses have agreed upon a constitution for “associating together the members of the United Church of England and Ireland by voluntary compact, for the ordering the affairs, the management of the property, the promotion of the discipline of the members thereof, and for the inculcation and maintenance of sound doctrine and true religion throughout the colony.” They state, moreover, that “they have accepted and acquiesce in the decision of the Judicial Committee of the Privy Council, that “the Church of England in this colony is in the same situation with any other religious body, in no better, but in no worse position : and that the members may adopt rules for enforcing discipline within their body, which will be binding on those who expressly or by implication have assented to them ;” and that “the right of appointment of bishops in New Zealand is not part of the prerogative of the Crown.” They pray the Crown, therefore, “to recognise the inherent right of the bishops in the colony to fill up vacancies in their own order by the consecration of persons elected in conformity with the regulations of the General Synod.” And they state that “the principle of the civil equality of all religious bodies has been affirmed by a resolution passed by the House of Representatives in New Zealand.” This is a step in the right direction ; but there are many questions to be disposed of before the separation of Church and State in the colony can be completely adjusted. Are the bishops to retain the administration of all the pro-

perty with which the Church was endowed by the State, after the Church has cast off its allegiance? Are the bishops to retain their territorial designations? Are they to be called My Lord? Or is the Episcopal church of New Zealand to be in every respect the counterpart of the Episcopal Church of America? We shall watch with no little interest the process of dis-establishing the Church in our colonies, for the example of New Zealand will be followed by all others. But, alas! for the vanity of human wishes. The

Church of New Zealand was designed to be the true model of an Established Church, free from every taint of sectarianism. It was to reproduce at the Antipodes the entire system of the Church of England, unimpaired, with all the prerogatives, and muniments and privileges with which the State had enriched it; and it is in this ecclesiastic colony, *par excellence*, that the first movement towards the separation of Church and State, and the enshrining of the voluntary principle is now exhibited.

Correspondence.

THE ORPHAN WORKING SCHOOL.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Will you kindly allow me space for a few words in the way of appeal to your readers on behalf of the above Charity, which I don't know that I have ever asked before; if so, I greatly regret it?

I know that you are well aware—though many of your readers may not be—that the Orphan Working School was established in the year 1758 by a few Nonconformist ministers and others, in the city of London, for 20 poor orphan boys. Now there are in the schools 249 boys and 110 girls, or 359 altogether; and, as there is room for 400, we hope soon to see the house filled with these bereaved ones. This will depend upon public support. *The positive addition this year will be about 30, as 75 orphans have been admitted, and about 45, or less, will leave.* This addition involves an *increased* annual expenditure of about £750.

Although the charity was founded by Nonconformists, no denominational cate-

chism is allowed to be used in the schools. The education is thoroughly unsectarian, the object of the committee being to teach the children the great fundamental truths of Christianity. The result has been that not a few of the past scholars are eminent as Christian workers—some are now studying for the ministry, and others are now the pastors of churches of various denominations—one is occupying a post of great usefulness in the mission field of the Baptist denomination.

I have already stated that we have room for 400 orphans, but only 359 are in the school. The average cost per child, including all expenses, is £25. When the house is full we shall want £10,000 a year to maintain them. Our annual subscriptions only amount to £2,200, other certain income makes up the amount to £4,500. The remainder is looked for from legacies and various other sources. It will be therefore seen how greatly we need help if the establishment is to be kept up in its full efficiency.

The Charity is receiving at the present time more children than any of the other orphan schools, with one exception

—forty each half-year. At the last election 139 applied for admission, so that 99 did not succeed. Many of these cases were most distressing, but they will all succeed if they make proper effort, as they came in with very low numbers at the election in October.

I would say to your readers, look around and see what orphans you can help, the orphans of your former pastors and church members, and secure their admission; and to the wealthy or liberal—it is not always the wealthy who are

the liberal—open your hearts and your purses at this season of the year, and invest some of your surplus funds in the Orphan Working School, and in its little sister the *Alexandra Orphanage for Infants*, and the pleasure of thus doing good will be a rich reward. I shall be happy to receive their contributions.

Yours truly,
JOSEPH SOUL,
Secretary.

56, Ludgate Hill, E.C.

Reviews.

Meditations in Advent on Creation and on Providence. By HENRY ALFORD, D.D., Dean of Canterbury. Strahan.

THERE are many points of our religious belief with which we are perfectly familiar, but which we either have never attempted to realize, or which, if we have looked at them fairly, have appeared incompatible with our ordinary thoughts and habits. The reality of the appearance of our Lord Jesus Christ in our midst, for instance, is in striking contrast to our every-day thoughts of things around us. It is difficult to conceive *when, how, and where* He will appear, and that *at the same time* to all. All our channels of thought and perception must change before such a thing can be. The account we shall have to give at the last Great Day of every action, word, and thought—the recalling each one to remembrance, and the perception of the full effects and real character of each, are matters of belief the import of which is seldom grasped. The subjects of creation and providence are beset with similar difficulties. How God made all things out of nothing; the intent of creation; our close connection with matter; the possible cessation of this connection in a moment, without warning or preparation, by death; the future resurrection and eternal existence of our

glorified bodies originally formed of matter; the contrast between our believing that God rules the world and shapes all things according to His will, and our uniformly acting as if there were no power superior to ourselves, or any interference in our procedure; are questions difficult to comprehend. Into all these points, and others besides, Dean Alford enters in these “*Meditations.*” He does not remove their difficulties—he does not attempt to do so—but he manages so to present them to the mind that we almost cease to feel them; and some of the most exalted and mysterious truths of our holy religion appear beautifully clear and simple. The style of composition invests the volume with peculiar charms, and there are many striking and powerful passages we should like to quote; we must however limit ourselves to two extracts. The first is on the design of creation:—

“Let us boldly ask—What is the intent of these things which we see thus wonderfully and wisely made about us? What are we to think of light, in which creation lives and rejoices? What are we to believe respecting life, that holy mystery which pervades this world of matter? What are we to say respecting the equally great mystery of food—the power granted to certain material substances to become portions of

organized bodies, and supply their waste and contribute to their growth? Are all these things mere happy contrivances of the Creator, to be admired for their wonderful skill and wisdom, but carrying no further lesson with them? Are they parts of *one* system, and is the Gospel of our Blessed Redeemer part of *another*? Do the processes of this world furnish no instruction to the Christian believer, and does the faith in Christ find no confirmation from the consideration of them?

“Not so has our Redeemer Himself taught us; not so that beloved apostle who received the Holy Spirit of inspiration in the soaring rapture of the eagle’s flight, and the undazzled steadiness of the eagle’s gaze. Read the Gospel of St. John, and see there the natural philosophy of the faith; see there, not a number of ingenious similitudes to nature and her processes, but the true and ultimate science of nature herself; learn thence, not that Christ is like light, is like life, is like food, but that light, life, and food all have their blessed qualities and genial powers, *because they are LIKE HIM*. He is the true Light, He is the true Life, He is the Bread of Life, and the only real sustenance. Nature is but a stray spark, struck out from under the chariot-wheels of His path of glory. Nature is but a shell cast up by the ocean of His infinite love, in which the child-like listener may hear faintly and afar off the everlasting melodies of its unfathomable waters. The sun shines, because there is an eternal Sun of Righteousness; the morning star burns on the kindling forehead of the east, because there is a blessed Day-Star on high; the wind bloweth where it listeth, because there is a Divine Spirit moving over confusion and death and calling forth life; the tree puts forth her leaves, and buds, and blossoms, and fruits, because there is a True Vine, with a multitude of fruit-bearing branches which no man can number; the wheat is laid in the ground as seed, and puts forth first the blade, then the ear, then the full corn in the ear, and is reaped and gathered into barns, and threshed, and winnowed, and made into bread for man, not because of the necessities of nature, nor of man’s fleshly body, but because there is a holy seed, even the Word of God, capable of begetting man to a new life; because there is a growth in grace for the plants of our heavenly Father’s planting, in which they ripen for His harvest, and shall be winnowed by His judgment, and laid up in His garner; because there is a blessed Bread of Life, which, whose eateth of, shall live for ever. And so of a thousand processes of nature about us; they are because of, and they owe

their creation to, eternal spiritual verities, of which the believer in Christ knows ever more and more, but of which he that believeth not, and the man of this world, knows nothing.

“Yes, this is the use of nature—this is the end and aim of the creation—to set forth God, to glorify Christ, to shadow forth the truth as it is in the spirit of man, and as it is in God. Nature is not a ladder whereby to mount to Him, nor a building of matter on which we may climb up to heaven. There are no inferences from creation which will lead men on to God. But nature is a ladder *let down from God*—a ladder at the top of which He stands as He has revealed Himself in Christ, and by the power of His blessed Spirit. Revelation is the only key to creation—the only solution of the enigma of its use, as well as of its purpose and destiny. The Christian believer only can be the true naturalist, for he alone enters on the study of nature aright—he alone feels the ineffable majesty of that august temple of the Creator, and treads its aisles with the humility which leads to wisdom, and kneels at its altars with becoming devotion.”

Our second quotation is on the Divine authorship of the Bible.

“But it may be said, ‘Though the Bible may not be the product of timidity or of mere superstition, how do we know that it has not been imposed upon us by designing persons, who have made God speak that which they would have Him say?’ Or again, ‘How do we know that we have not in it merely the old stories and legends of a particular nation, gathered together by some wise and able hand, and imposed on the world as being what we suppose it to be?’ The great and final answers to all such questions must be found in that which I just now mentioned—the comparison of the Bible with facts around us. If, on doing this, it appear that it is totally unlike any other book on earth, and, most of all, unlike any books which have either set up for divine, or have recorded the primitive legends of the nations: if it appear that it is the only book in the world which tells us what the world is, and why it is,—then it is at least matter for our serious consideration whether it may not be that which it professes to be—a voice from One who is above the world and guides the world. If, again, it be found that it is the only book in the world whose depths it is impossible to exhaust: that whereas every saying of human wisdom has an end and a circumference, may be seen through and surpassed, but the

simplest saying of this Book is inexhaustible by man, and enters on ground higher than he can attain unto,—it may be worth our while to ask whether this be not evidence that a wiser mind than any among the sons of men was at work in the writers of the Bible. Again—and this is immediately to our present subject—if we find, on examining this book, that He who professes to speak in it agrees in character with this same mighty, and good, and wise Being, who brings His good out of man's evil,—it certainly would look to reasonable men as if the two—the Author of the Bible and the Ruler and Guide of mankind for good—were one and the same. But yet again : if we find that this is the only book in the world which speaks direct to the conscience and spirit of man ; that all good, and all good men, have ever been found among those who value and believe in this book ; and that when a man begins to doubt respecting it—when he surrenders his faith in it—when he allows human guidance to supersede it—from that time his moral being is affected for the worse,—we may well conclude that the book belongs to, and comes from, Him who is on the side of all good against all evil ; in other words, that it is bound up with God, and God's rule among men, and the revelation of God's character to men."

There are some things in this volume in which we do not fully concur ; but we heartily rejoice that such sermons as these are preached in Canterbury Cathedral, and we wish we could add, from every pulpit in the world.

Biblical Commentary on the Old Testament. By C. F. KEIL, D.D., and F. DELITZSCH, D.D. Vols. III. and IV. The Pentateuch, Joshua, Judges, and Ruth. Translated by Rev. JAMES MARTIN, B.A. Edinburgh : T. and T. Clark. 1865.

In the first of these volumes Mr. Martin completes his excellent translation of the valuable Commentary of Keil and Delitzsch on the Five Books of Moses. Although not intended as a reply to recent English sceptical works on this portion of the Old Testament, it offers a very direct answer to most of the questions raised. The investigations of the authors are characterised by

great moderation, good sense, and piety, and the general result is to establish the ordinary views of theologians on the composition, accuracy, and inspiration of these ancient records. With the exception of the last chapters of Deuteronomy, they affirm that there is nothing in the whole Five Books that Moses might not have written ; while their internal unity and the compact system of religious rites and duties they expound, prove them to be the work of one author. There is no historical circumstance or event mentioned or assumed which did not occur before the death of Moses, the three or four allusions that seem to contradict this statement being either too indefinite or the interpolation of some later scribe.

It does not, however, follow that Moses wrote these books at one and the same time, or that he did not avail himself of previously existing materials. On the other hand, while the disputes and contradictions of the school which affirms that the books are the productions of many hands, prove the uncertainty of the principles of criticism they have adopted, the diversities of style which form the basis of this criticism are sufficiently accounted for by difference of subject, by the length of time employed by Moses in the composition of the books, and by the various character of the documents used by Moses in their compilation. Some of these materials he probably embodied in his work without alteration ; others he digested and abridged. Of the four later books, a very large proportion of the material must have been derived from his own personal knowledge. And further, it does not follow that when we find it stated that Moses wrote this law, and made an end of writing the words of this law in a book till they were finished (Deut. xxxi. 9, 24), we must therefore conclude that Moses wrote it all with his own hand. Moses, like Paul, may have employed an amanuensis ; but the work was none the less the production of Moses, by whose dictation it was written.

We quite agree with our authors that the strength of the modern opposition to

the Pentateuch lies less in its form than in the offence given to sceptics by the supernatural element which pervades it. The miracles it records are irreconcilable with the naturalism of the modern views of the world. Theories of development do not favour the Biblical idea of a creation, while the presumed uniformity and immutability of the laws of nature give no room for the play or interruption of supernatural forces. Thus, De Wette says, "many occurrences are opposed to the laws of nature, and presuppose a direct interposition on the part of God. If to an educated mind it is a decided fact that such miracles have never really occurred, the question arises whether, perhaps, they may have *appeared* to do so to the eye-witnesses and persons immediately concerned; but to this also we must give a negative reply. And *thus* we are brought to the conclusion that the narrative is not contemporaneous, or derived from contemporaneous sources." Obviously, criticism in such hands is only used to establish a foregone conclusion, and is a mere blind to cover an unbelief that cannot bear to stand in the full light of day. If there *cannot* be any miracle or prophecy—if God possesses no power to work wonders, or has so limited the exercise of His power that He does not or will not use it under any circumstances whatever, these narratives, which are saturated with the conception that He does and will interfere with the creatures and laws He has made and sustains, can have *à priori* no claim on our belief. We only wonder that men who hold such views should spend a moment's consideration upon them. It can only be accounted for on the ground that the evidence of their truth is too strong to be set aside by such reasoning, and there is therefore existing an absolute necessity to account for facts which would otherwise destroy the theories these critics propound.

Before closing our brief remarks on this Commentary, we would refer for a moment to an argument often used against the Mosaic authorship of the Pentateuch. It is urged by Bishop Colenso, and by many others, that a

book which records the death of the writer cannot have emanated from his pen. Thus, Deuteronomy ends with a narration of the circumstances of the death of Moses. It is triumphantly asked, how can Moses have been its author? It so happens that we have lying on our table Sleidan's Commentaries on the reign of the Emperor Charles V. The edition is dated 1559. It ends thus:—"Octobris die ultima (1556) Joannes Sleidanus, vir et propter eximias animi dotes, et singulare doctrinam, omni laude dignus, Argentorati è vita decedit, atque ibidem honorificè sepelitur." That is:—"John Sleidan died and was buried at Strasburg on the last day of October, 1556." Yet who ever heard any one object that Sleidan did not write the work which bears his name, although this addition was made to it by an unknown hand within three years of his decease?

The volume of Commentaries on Joshua, Judges, and Ruth we have read with great pleasure and profit. Apart from the breadth of its views and its accurate scholarship, we have been struck with the interesting and close correspondence which the authors everywhere demonstrate to exist between the geographical references of the books and the topography of the Holy Land as settled by recent explorers. In this line of research may be found the amplest proofs of the genuineness and antiquity of the sacred writings.

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The Church of England a Portion of Christ's One Holy Catholic Church, and a Means of Restoring Visible Unity. An Eirenicon. By E. B. PUSEY, D.D. London: Rivingtons, 1865. 8vo. pp. 409.

The fright that followed the decision of the Privy Council in the case of the Essayists, drove Dr. Pusey to seek common action with the Evangelical section of the Establishment. This was a new thing in the land. His old friend Archbishop Manning was quick to seize the occasion, and to taunt the founder of the ritualistic school with forsaking his old beliefs, and descending

from the High-Churchism of his earlier years, to the despised, poverty-stricken theology of his most virulent antagonists. Dr. Pusey as promptly replies; but not in the bitter tones of Romish partisanship. The voice of his old friend awakens memories of by-gone times, and with an almost passionate reassertion of the Catholicity of the English Church, he renews a favourite subject among the discussions of the Oriel Common Room—the practicability of a reunion with Rome.

That the discussion is carried on in this *Birenicon* in a Christian spirit we need hardly say. Since the days of the Hampden controversy, although engaged in many a theological battle, Dr. Pusey has not sinned in this respect. Yet we cannot but wonder in the midst of present circumstances, with the experience of the hopelessness of such an effort derived from the failures of years gone by, that Dr. Pusey should still cherish the fond notion of "peace with Rome." It is marvellous to see with what patience he enters on the most entangled topics of the controversy between England and Rome; how earnestly he restates the points in which the two Churches agree, or on which they may be made to agree by an authoritative exposition framed by some impossible General Council of Christendom—only to find in the end that the recently defined dogma of the Immaculate Conception, and the assertion of the personal infallibility of the Pope, now overshadowing the Catholic world, render any attempt at union utterly hopeless. Thus Dr. Pusey points out that the English and Roman Churches alike agree in the heresies they reject, in their views of the dignity of the two sacraments, in the real objective presence of Christ's body and blood in the Eucharist, in the authority they attribute in matters of faith to General Councils. He asks that in some points, the invocation of saints for instance, that the dicta of the Council of Trent may be somewhat modified. If only the Spirit of Christ prevailed in the curia of the Vatican, the differences of the Churches of Christendom are not, he thinks, so

great but that by mutual forbearance and explanations they might either be removed, or so amended as to present no longer a barrier to the Church's unity. But it is nothing more than a pleasant dream, which a glance into the practical life of Romanism shows at once to be illusive. The scholar at his desk, poring over old confessions and creeds, sighing for rest in some "green pasture," subject to no controversial storms, may fancy that by a change of a word here, a slight paraphrase there, or the insertion of an explanatory sentence in this or that place, the desired reunion may be accomplished. But let him enter the church, witness the worship, observe the devotions of the people, hear their prayers, observe to whom their petitions are addressed, and listen to the passionate exhortations of the priest to call upon "our co-redemptrix," now become "the centre of creation" and the "complement of the Trinity," and he will be convinced that the practical religion of the Church of Rome has gone far beyond the teaching of Trent, or the remedy that General Councils and Fathers of the Church can supply.

Dr. Pusey commenced the composition of this work with the idea that a union of the Church of England with Rome was not only a desirable, but a possible thing. He ends it with the sad conviction that the recent course of the Pope renders it impossible. Indeed there is cause for dread that Rome has ceased to be Christian at all, and in the ardour of her devotion for the Virgin Mary has given God an equal, and broken the greatest of the commandments. It is the proof of this that constitutes the value of Dr. Pusey's work.

The simple invocation of the saints has at length been developed into a vast system of Mariolatry. It is declared that the intercession of Mary is now absolutely necessary, since God has determined to give us no grace except through the hands of Mary; that Jesus has in fact said, "No one shall be partaker of my blood unless through the intercession of my mother." Our salvation is declared to be in her hand;

that it is impossible for any one to be saved who turns from her, or is disregarded by her; that "whom the justice of God saves not, the *infinite* mercy of Mary saves by her intercession." God is subject to the command of Mary, He having "resigned into her hands His omnipotence in the sphere of grace;" so that it is "safer to seek salvation through her than directly from Jesus." But Roman writers go even further than this. An eminent priest of Paris affirms that since His resurrection the very nature of our Lord is changed, so that "Jesus being no less our Judge than our Saviour, He *must* avenge the wrongs we do Him by our sins; while the holy Virgin, being solely our advocate, is obliged to entertain only sentiments of pity for us."

As the result of the vast increase of the worship of the Virgin, Dr. Faber, one of the converts to Rome from Oxford, anticipates the "speedy coming of that great age of the Church, which is to be the age of Mary." The remedy, he says, of the shortcomings of English Roman Catholics, is "an immense increase of devotion to our Blessed Lady.

. . . . Thousands of souls perish, because Mary is withheld from them. God is *pressing* for a greater, a wider, a stronger, *quite another devotion* to His Blessed Mother." In the recent establishment of the dogma of the Immaculate Conception, the full weight, not of the Pope only, but of the Catholic hierarchy, was given to this view of the absolute dependance of men on the Virgin for salvation. Their judgment is thus summed up: "God does not will to give anything, except through the Blessed Virgin—He has placed her between Christ and the Church."

It is a natural corollary to the doctrine of the Immaculate Conception, that the flesh of the Virgin saw no corruption. Her body arose from the tomb before it could see decay, and was taken to the right hand of her Son. She is now identified with her Son in a kind of hypostatic union, and is regarded as having equal redemptive power. Hence her modern title of "our Co-redemptress." In our salvation she was the

"Companion of the Redeemer," and "Authoress of eternal Salvation," she herself "co-redeemed" the human race. "With her, and by her, all the regeneration and adoption of the sons of God" takes place. Even the extinction of original sin is referred to her. And finally, as Christ is present in the Eucharist, so is she present and received in that same sacrament.

We cannot pursue this subject further. "It comes," said one who admired the Church of Rome, "as near to idolatry as can be supposed in a church of which it is said, 'the idols He shall utterly abolish!'" We cannot hesitate to say, *it is idolatry*. And the development goes on. The idolatry of Rome is rapidly culminating into blasphemy of the most shocking kind. She appears to be rapidly reaching that position of utter apostasy which the appearing of the Lord will destroy.

In the coming year we are led to expect that the final step will be taken to affirm the absolute infallibility of the Pope, in all matters of morals and practice, as well as in matters of faith. Hitherto it has been held that the Pope's infallibility extends no further than to dogmas, and that, only when sustained by the judgment of the Catholic world. Henceforth his decisions in cases of discipline, on such points for instance, as the temporal power of the Holy See, are as certainly true and divine as his judgments on doctrine, and may be contained in his letters to this or that pastor. Hence all the statements of the recent Encyclical are infallible truth. It becomes infallible truth that liberty of conscience and worship conduces to corruption of morals; that a pope never exceeded the limits of his rightful power, or wrongfully usurped the rights of princes; that the Church has power to employ force against persons, and has temporal power, both direct and indirect. In fact, the Pope now claims as his personal prerogative an infallibility equal in extent to that of the Divine Scriptures; so that each sentence, however incidental, becomes, like the Word of God, a sacred text.

For his exposition of these startling facts in the recent proceedings of the Romish Church, we are greatly indebted to Dr. Pusey. But he will assuredly find that his volume, instead of facilitating a reunion with Rome, will startle from it even those whose sympathies run in that direction. Dissenters will think that he has demonstrated that the Church of England is no bulwark against Popery, seeing in how many points she is allied with the apostasy. On the other hand, they will judge that she is as little a shield against the inroads of unbelief, seeing that in proportion as she fosters ritualism, revives the practices of mediæval worship, and clings to authority in matters of faith other than that of God's own Word, she quickens the rationalism which has already blossomed in the flippant criticisms of Essays and Reviews, and the shallow learning of a Colenso, and threatens to flood the Church with dishonesty and unbelief.

Faith and Victory: a Story of the Progress of Christianity in Bengal. By the late MRS. MULLENS, of the London Mission in Calcutta. London: J. Nisbet & Co., Berner's-street.

A mournful interest attaches to this book in consequence of the sudden removal of its author in the prime of life, and in the midst of her honoured and useful labours in the Zenanas of Bengal. All who knew Mrs. Mullens were compelled to admire her ardent zeal and indefatigable labours for the conversion of her benighted sisters in India. The design which she had in view in the preparation of this volume was the publication in Bengalee of a story that should carry the truths of the Gospel into the recesses of Hindu domestic life. While this original purpose of the author will be carried out—it has been thought well to publish her work in English also, that the pictures of social life and of the operations of Divine truths in the East which it contains may supply accurate information and extend the interest felt in the evangelization of India. We believe that both in England and in India it will be greatly blessed, and the life-work of its author strengthened and perpetuated.

Calls to the Cross: being Practical Discourses preached to a City Congregation. By Arthur

Mursell. Elliot Stock.—The writer of these Sermons has long since achieved great popularity by his addresses, not only to the working but the very lowest classes of society; and every Christian must rejoice in the good that has resulted therefrom to some of our roughest and most depraved fellow-creatures. He is anxious, however, to prove that his ordinary ministerial addresses are much more serious and weighty, and worthy of a place by the side of those of his more steady and less elastic brethren. He has, therefore, published this volume. He has, we think, done well. The sermons are generally worthy of their author, and will not tarnish the reputation he has already acquired. They are not great, but they are, for the most part, good; and, more than that, they are calculated to do good. The last sermon is in all respects much inferior to the others. The uniform meaning of the word "mystery" in the New Testament, viz., *that which man could not have discovered, but which God has revealed*, has been quite overlooked; and its rhetoric would have much better suited his first discourses. We feel certain that his more matured judgment will utterly repudiate such writing as the following:—"The retributive scourge was plugging its work of havoc amidst the insurgent crowd, and their unheeded moan seemed to clither on the melancholy air; but that moan was concentrated into the big sigh which burst from the mighty Innocent in Gethsemane, and the scourge had drunk its fill when it tasted the blood of the great Substitute upon the cross. . . . And all the bright hiatus in the work of wrath is filled up by the work of love; and while the avenger wipes his brow and unknits the scowl, the overtures pour forth like music from the holy place. . . . Their (viz., men's) comprehension had no girth for its colossal span; and, hiding in the dim lair of their own folly, men laughed at it because it overtopped the trumpety tiptoe of their little minds." These defects care will remove, and he who has done so well will find it easy to do better.

Uncle Sam's Visit. A Tale for Children. Pitman.—Calculated to give them pleasure, strengthen their perceptions of right, and induce generosity and kindness.

The Veil Lifted; or, the Romance and Reality of Convent Life. By the Author of "Personal Experience of Roman Catholicism." Morgan and Chase.—Unfortunately the romance of convent life is seldom removed until it is too late to escape the reality. Horror, remorse, woe, and despair reign

supremely within those walls which hide the agony of poor deluded women, the yearnings of whose natures are denied but not destroyed, whose affections are repressed but not slain. The writer of this book seems well qualified to lift the veil, and we trust the heart-rending, but, we fear, truthful scenes revealed, will prevent many from entering the doors through which there is no retreat.

Memoir and Remains of the Rev. Robert McCheyne. Edinburgh: Oliphant & Co. 1865.—A well-executed abridgment of the memoir of this excellent man. It is a household book in Scotland, and we shall rejoice to see it in the hands of multitudes of Christian people in this country.

The Way of the Wilderness. London: Morgan & Chase.

The Good Master: a Light in a Dark Place. By E. A. London: Morgan & Chase.

The first of these little books is a spiritualizing comment on the journey of the Israelites through the desert. For ourselves, we much prefer the narrative of genuine usefulness related in the second. John Round was a poor, but a godly and useful man.

Lending to the Lord. By the Rev. W. Hickman Smith. London: Elliot Stock.—Mr. Smith briefly but forcibly presents the privilege, blessedness, and duty of devoting a proportion of our incomes to religious and benevolent purposes. His object is an excellent one, but we think he pushes his argument from the Judaic system of tithes further than the liberty which the Gospel gives will allow. He has a good case, and it is a pity to weaken it by doubtful reasonings.

The Cornish Shipwreck. By Palmer Law. London: Elliot Stock.—Why this little book should be written or published we cannot say. As an address to an audience on the sea coast it may have been very useful. Perhaps its circulation there may be so too.

The Test of Truth. An Argument and a Narrative. By Mary Jane Graham. Ninth Edition. London: Partridge. 1865.—A reprint of a well-known appeal to an infidel. To some such persons it may still be useful, but we doubt whether it will touch those who have tasted of the modern springs of sceptical thought.

The Story of the Kirk. By Robert Naismith. Edinburgh: Johnstone, Hunter, & Co. 1865.—A rather pretentious, but still very instructive compendium for young

folks of the founding of the church of God in Scotland, its trials and persecutions. It commences with Druidism, and ends with the Disruption.

Chronicles of the Schönberg-Cotta Family. Nelson & Sons.

Diary of Mrs. Kitty Trevelyan. A Story of the Times of Whitefield and the Wesleys. By the Author of "Chronicles of the Schönberg-Cotta Family," &c., &c. Nelson & Sons.

What objections soever we may, as a rule, feel to religious tales and novels, we have no hesitation in giving these our hearty recommendation, and regret we have not read them sooner. They contain neither plot nor anything sensational, but are interesting for the sentiments they contain, and the way in which they are expressed. Two sensible ladies of our acquaintance, who have never read a novel through in their lives, have been enraptured with the former, and, indeed, introduced it to our notice. We know no book in which the incidents of the life of Luther and his companions in the Reformation are portrayed in a manner so calculated to instruct and fascinate our youth, or our elders either, or which is so calculated to divest monasticism and the legends of Popery of the meretricious charms with which fancy is prone to invest them. Its style is simple, and its plan peculiar. The members of a family are made in turns to tell their several stories, out of which is evolved the history, blended with just sufficient imaginary incident to furnish a background to the sketch.

The second volume, in the form of a diary of some respectable country lass of good education and good common sense, portrays the influence of the preaching of Whitefield and the Wesleys upon the various classes of society, and beautifully traces that influence to its direct appeal to human sympathies, wants, and circumstances. On reading it one is reminded of the marvellous simplicity of the Gospel, and ceases to wonder that in an age of dry theology the preaching of a loving Saviour ever in our midst, waiting to pardon, accept, sanctify, and save, should have captivated thousands, and been the spring of life and salvation to their thirsty souls.

Both the volumes are elegantly "got up," and are in every sense suitable for New Year's presents.

Horæ Subsecivæ. By John Brown, M.D., F.R.S.E. Edinburgh: Edmonston & Douglas.—This book belongs to a class of publications comparatively modern, but growing,

deservedly, in popularity. It is a book that will live ; it has already reached a fifth edition, and will be read with pleasure when many a more elaborate and more recent work will be forgotten. There were originally two volumes, but the whey, we are told, has been squeezed out. The writer, however, keeps it a profound secret whether he regards this volume as whey or curd. We are disposed to regard it *cream*, and so will our readers if they have the good sense for which we give them credit. There is so much tenderness, so much sympathy with nature and life—both human and brute life—so much *naïveté*, so much that is thoroughly genial, so much quiet humour, and such an intimate acquaintance with men and things, that one falls at once over head and ears in love

with the book, and continues so to the end. The deep affection for his father—Dr. John Brown, with whose writings on the sayings of our Lord and Peter's First Epistle we are all conversant—and his thorough appreciation of his character, are manifested in a letter to Dr. Cairns, which constitutes the first paper. His notices of Dr. Chalmers and of the youthful Hallam, to whose early death we are indebted for "*In Memoriam*," show his skill in detecting varied traits of character. Some of the smaller pieces, such as "Rab and his Friend," and "Our Dogs," have been published separately, and circulated by thousands ; and in their unfoldings of the feelings and actions of the canine race, which so much resemble those of mankind, are inimitable.

Intelligence.

MINISTERIAL CHANGES.

THE Rev. R. Webb has resigned the pastorate of Pole-street Chapel, Preston, and has become the travelling agent of the Baptist Building Fund. The Rev. John Keed has resigned the pastorate at Zion Chapel, Cambridge, and has accepted the unanimous invitation of the Church at Acton, Middlesex.—The Rev. James Richards has removed from Caerphilly to Pontypridd, near Cardiff.—The Rev. J. Hasler has intimated his intention to resign the pastorate of the Baptist Church, Neatishead, near Norwich, and will be glad to meet with a suitable sphere of labour.—The Rev. S. J. Davis, having completed his engagement at Aberdeen, has accepted the unanimous invitation to the pastorate of the church, Bath Street, Glasgow.—Mr. T. Evans, of Llangollen College, has accepted a unanimous call from the Baptist Church at Sunnyside, Lancashire.

METROPOLITAN TABERNACLE COLLEGE.

—Mr. A. J. Hamilton has accepted the call of the Church at Holyhead.
 • Mr. H. Meadow has accepted an invitation to labour at Ilsley, Berks, for one year; Mr. Murphy, has accepted the unanimous call of the Church in New Swindon, Wilts; Mr. H. Cocks has accepted the unanimous invitation of the Church at Great Chesterford, Essex; Mr. James B. Warren has accepted the unanimous invitation of the

Church, Unicorn yard, London; Mr. Percy F. Pearce has accepted a unanimous call to the pastorate of the Church meeting in Lock's-lane, Frome, Somerset.

The Rev. Charles Stovell, of Bristol College, has accepted the unanimous invitation of the Church at Over Darwen.—The Rev. Joseph Perkins, after twelve years' pastorate of the Independent Church, Duxford, near Cambridge, having changed his views on Baptism, is open to receive communications from any Baptist Church whose pulpit is vacant.—Mr. Joseph Forth, of the Metropolitan Tabernacle College, has accepted the pastorate of the Church at Zion Chapel, Pontypool, Monmouthshire.—Mr. Charles Hill, of the Metropolitan Tabernacle College, has accepted the pastorate of the Church at Dunfermline, N.B.—Mr. H. Perkins, of the Metropolitan Tabernacle College, has accepted the unanimous and earnest call of the Church at Warminster, Wilts.—The Rev. H. H. Bourn, of Grange, Co. Antrim, Ireland, has accepted an invitation to labour in connection with the Baptist Church, John-street, Glasgow.

The private residence of the Rev. C. Kirtland, Secretary of the British and Irish Baptist Home Mission, is 1, Florence Villas, De Beauvoir Square, London, N.

ANNIVERSARY AND OPENING SERVICES.

EAST STREET, SOUTHAMPTON.—This chapel having undergone a thorough renovation was re-opened on Dec. 10, when two sermons were preached—that in the morning by the Rev. R. Caven, pastor of the church and congregation, and that in the evening by the Rev. T. Adkins. On the following Tuesday a Public Meeting was held; the Revs. C. Williams, T. Sissons, H. H. Carlisle, S. March, and J. Collins gave addresses.

LUTON, BEDS.—The reopening services of Union Chapel, Luton, were held on December 3rd, when the Rev. J. Tipple, of Norwood, preached in the morning and evening, and the Rev. J. Little, of the Wesleyan Circuit, in the afternoon. The result of the day's collections was £55. The services were continued on the following Sunday, when the Rev. R. Robinson, of York-road Chapel, London, preached. The proceeds of the day's collections were about £32. This chapel has for some months been undergoing a thorough repair. The estimated cost is between £600 and £700.

ORDINATION AND RECOGNITION SERVICES.

MARGATE.—On November 22nd a meeting was held in the Congregational Chapel, Margate, to welcome the Rev. J. Drew as pastor. Mr. J. B. Flint, one of the deacons, presided. Addresses the most cordial, affectionate, and suitable, were delivered by the Revs. J. Light, G. Blanchflower, P. G. Scorey, H. J. Bevis, H. W. Butcher, and B. C. Etheridge. It will be very gratifying to the friends of Mr. Drew who have been anxious on his account to know that his health is now fully established.

CANTERBURY.—On November 16, a public service was held in the Baptist Chapel, St. George's-place, to recognise the Rev. A. W. Heritage as pastor of the Church. The Rev. G. Wright, of Brabourne, Mr. West, senior deacon, the Rev. H. Creswell, the Rev. V. Ward, the Rev. C. Kirtland, the Rev. J. Toulson, and the Rev. W. T. Henderson, of Devonshire-square Chapel, London, delivered appropriate addresses.

WINSLOW, BEDS.—The Rev. Robert Sole was publicly set apart and recognised as the minister of the Baptist Tabernacle, Winslow, by ordination, on the 1st of December. The Rev. G. Rogers, of the Metropolitan College; the Rev. G. Walker, of Fenny Stratford; the Rev. W. Allen, of Oxford; the Rev. R. Shindler, of Tring; the

Rev. W. Pigott, of Aylesbury; the Rev. J. Mountford, the Rev. T. D. Marshall, of London; the Rev. Mr. Ray, of Winslow, and the Rev. Mr. Hood, of Ford, took part in the services.

JERSEY.—On December 7 a Public Meeting was held in the Baptist Chapel, Grove-street, for the purpose of publicly recognising Mr. Medcalf as pastor of the Church. On the platform were the Revs. A. J. Murray, M.A., Scotch Church; A. E. Pearce, Congregational; P. Laddon, Bible Christian; and W. Tubb, Primitive Methodist. This being an unusual service the neat little building was crowded with an attentive audience. J. Slatyer, Esq., presided.

HEMEL HEMPSTEAD, HERTS.—Services in connection with the settlement of the Rev. W. B. Bliss, formerly of Pembroke Dock, were held in the Baptist Chapel on Nov. 14. The Rev. Thomas Peters, of Watford, preached at three p.m. After tea, in the Corn Exchange, the friends reassembled in the chapel under the presidency of the Rev. Edward Steane, D.D. Suitable portions of Scripture having been read, and prayer offered by the Rev. R. Shindler, of Tring, the venerable chairman gave an exposition of "Nonconformist principles." The Rev. Mr. Howard then addressed some words of kindly welcome to the new pastor. The Revs. T. Peters, of Watford; T. Watts, of St. Albans; and J. Lawton, of Berkhamstead, spoke in succession on "The Pastor's Work," "The Church's relation to the Pastor," and "The Duty of the Church to the World." The Rev. W. Fisk, of Chipperfield, then implored the Divine blessing on the pastor and people, and a brief address from the Rev. W. B. Bliss terminated the solemn and interesting proceedings of the day.

GLASGOW.—The Rev. David Young was recognised as co-pastor with the Rev. Alexander Macleod, in South Portland-street Baptist Church, Glasgow, on the 5th Nov. The services were conducted by the Rev. James Culross, A.M., Stirling, Mr. Macleod, and Mr. Young. Mr. Young was formerly a minister of the United Presbyterian Church.

ASHFORD, KENT.—On December 4, the members and friends of the Baptist Church, Ashford, worshipping at present in the New Corn Exchange, met to recognise and welcome the Rev. P. G. Scorey, formerly of Wokingham, as their pastor. The Rev. B. C. Etheridge, secretary to the East Kent and Sussex Baptist Association, having been voted to the chair, Mr. R. A. Kingsford stated that the movement was

brought about by a desire on the part of that church to redeem the denomination in that town from the deplorable condition to which it had been reduced, and alluded to the success which had resulted from their efforts, and gave the pastor on behalf of the church a most hearty welcome. The Revs. Dr. Angus, Hudson, J. G. Pike, J. Lewis, J. Wright, and H. Scorey, Esq., afterwards addressed the assembly.

BERWICK-ON-TWEED.—Recognition services in connection with the settlement of the Rev. T. V. Tymms, from Regent's-park College, as pastor of the first Baptist Church here, were held on Thursday, the 5th Oct. In the morning, the Rev. W. Landels, from London, delivered the charge to the pastor, and the Rev. R. Glover, from Glasgow, addressed the Church. In the evening Mr. Landels preached to a large and attentive audience in the Rev. Dr. Cairn's Chapel, kindly lent for the occasion.

BIRCHINGTON.—October 24th, a public meeting was held in Salem Chapel, to welcome the Rev. J. Light as minister of the Church and congregation meeting in that place. Mr. T. Flint, of Margate, took the chair. The Rev. J. Crofts, of St. Peter's, delivered an address, stating the history of the Church, and the steps which had been taken to secure the services of Mr. Light. The Rev. B. C. Etheridge, of Ramsgate, delivered a charge to the minister. The Rev. J. Drew, of Margate, then delivered an address to the people on their duties to each other and their minister; and Mr. F. Flint, of Margate, finished by a few kind and encouraging remarks.

PARK CHAPEL, BRENTFORD.—October 17, a meeting was held to welcome to his new pastoral labour the Rev. W. A. Blake. The Rev. Dr. Burns, of Paddington, presided. Addresses were delivered by the chairman, by W. J. Maxwell, Esq., and by the Revs. B. Davies, W. P. Balfern, J. Radford, J. O. Fellowes, and other ministers.

GOUDHURST, KENT.—Services were held October 16th in connection with the Baptist Church recently formed in this place. In the afternoon a sermon was preached by the Rev. J. H. Wood, of Smarden. In the evening a recognition service was held, to welcome and acknowledge Mr. J. J. Kendon as pastor. W. Jull, Esq., of Staplehurst, presided. The Rev. E. Balley, of Staplehurst, offered the ordination prayer. The Rev. B. C. Etheridge, of Ramsgate, then gave a charge to the minister. William Jull, Esq., also gave a wise and telling address to the church. After a vote of thanks to the chairman

and ministers, the closing prayer was offered by the Rev. J. A. Chamberlain, of Marden.

MISCELLANEOUS.

HARLOW, ESSEX.—A new Baptist Chapel having been erected in this village, upon the site of the old one, it was opened for Divine worship on October 31st. The total accommodation is for five hundred persons. The cost has been about £2,000, towards which sum nearly £1,550 have been raised, and an earnest effort is being made to remove the remainder of the debt as soon as possible. Altogether the chapel is a model one for a village congregation. The opening services were very numerous attended—most of the neighbouring ministers, with some of the members of their congregations, as well as other ministers and friends from a distance, attending. After devotional exercises, conducted by the Rev. F. Edwards, B.A., minister of the place, and the Rev. S. Brawn, of Loughton, a sermon was preached by the Rev. G. W. Conder, of Manchester. Dinner and tea were provided during the interval between the services—at the former nearly 150, and at the latter upwards of 300 persons, sat down. In the evening, the introductory parts of the service were taken by the Rev. R. Davey, of Foulmire, Cambs., and the sermon was preached by the Rev. D. Katterns, of Hackney. The collections during the day amounted to more than £50.

DISS, NORFOLK.—A few friends of the Church and congregation in the above town have presented Mr. John Howe (late of Bristol College) with a valuable dining-room timepiece, as a token of sincere respect and esteem, and as a mark of their appreciation of kind services rendered to the above Church during the late serious illness of their pastor, the Rev. J. P. Lewis.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.—We have been requested to mention that Mr. Henry Hunter has been appointed Travelling Agent of this Society, and that he will immediately proceed with the English collection, beginning with Manchester and Liverpool. We commend him as the representative of the Highland Mission to the wonted liberality of its friends.

MISSION TO THE GERMANS IN LONDON.—We are happy to announce to our readers that, under the sanction of several of our leading ministers in the metropolis, Mr. F. Heisig, formerly of the London City Mission, has commenced a mission for the benefit of

his countrymen in the East end of London. On the 10th of September last the Mission Hall in Princes-street, Spitalfields, was opened for public worship. A fortnight after, the little band of baptized believers were united in Church fellowship. The Rev. C. Stovel kindly assisted in the formation of the Church by conducting that service. After the Church was formed, the brethren unanimously chose Mr. Heisig as their pastor. At the following Church meeting the brethren agreed that whilst the Church should consist of members who have been baptized according to the Holy Scriptures, upon the confession of their faith by immersion, they would have fellowship at the table of the Lord with all true and consistent believers in the Lord Jesus. Two public services are held each Lord's Day, a Sunday-school in the afternoon, and a prayer-meeting on Monday. Great blessings have already attended the preaching of the Word, and the other means of grace, not only in the strengthening and combining of the hitherto scattered disciples, but also in bringing others to confess their crucified Redeemer, and to live to His praise. When the little band joined they were only eight in number—now they have increased to twenty-two. Seven of these have within three weeks become decided to put on Christ by a profession of their faith by baptism. The meetings have generally been well attended, but especially those on Sunday evenings. The number of the latter on one occasion reached to above 80.

Could English Christians only see how these poor German brethren are zealous to extend the Redeemer's kingdom among their numerous countrymen in this metropolis, and how they improve every opportunity they can spare for their Saviour's glory; and how they, especially on a Sunday, go out distributing tracts and bringing people to the meeting, they would not hesitate to come forward with their support, and enable them to carry on this important movement.

About £120 have already been given and promised. About £60 more are required for the first year.

The prayers of English brethren are earnestly requested that the Lord may bless exceedingly this missionary work in

operation among the benighted Germans in London.

Mr. Gilbert Blight kindly acts as Treasurer of the Fund, and will be glad to receive contributions addressed to him at 2, John-street, Bedford-row.

RECENT DEATH.

THE REV. JOB STEMBRIDGE

Was born at Crewkerne, in the year 1794. His parents were in moderate circumstances, and brought up their son to the shoe-trade. It is unknown to the writer by what means our brother was brought to the knowledge of the truth. But from the Church-book at Crewkerne, it appears that he was one of the first to join the little band who formed the Church in that town. This was in October, 1820. Our brother having discovered gifts for the ministry, he was frequently engaged in village preaching, and occasionally supplied some of the neighbouring churches. In 1832, he received a cordial invitation to accept the pastorate of the Baptist Church at Loughwood—one of the oldest in the West of England. Here he laboured with fidelity for the long period of twenty-seven years, and resigned in 1859. It does not appear that he accepted another pastorate, but having preached at Charmouth and Beaminster for a time, he finally settled at Crewkerne in the year 1862, and rejoined the church the following year. Here he made himself useful by preaching in the villages, and by occasionally rendering help to his pastor. Years, however, told on his constitution, and the winters were with difficulty endured. He was laid aside at last for a fortnight, and in his sickness exhibited all that firmness and peace which it is often the privilege of Christians to experience as they draw near to "the swellings of Jordan." He died on Saturday, October the 5th, 1865, in calm and grateful expectation of joining the general assembly of the first-born, and exulting in the vision of a glorified Saviour. His decease was improved by his pastor, the Rev. Standen Pearce, from Matthew xxv. 23, to a large and respectable congregation.

NOTE.—*In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.*

THE MISSIONARY HERALD.

CONFERENCE OF FRIENDS OF THE SOCIETY AT
BIRMINGHAM.

NOVEMBER 28, 1865.

THE Autumnal Session of the Baptist Union, and the Quarterly Meeting of the Missionary Committee, were held in Bradford, in October last. During the meetings, a social gathering was convened, which was found so profitable that it was adjourned to Birmingham, where, on Tuesday, Nov. 28, in the hall attached to Wycliffe Church some sixty or seventy brethren assembled out of a large number to whom invitations had been sent, and spent the day in social worship and conference; the Rev. W. Brock presiding, and with the Rev. Dr. Gotch and Mr. J. Cooke leading the devotions of the meeting.

In the unavoidable absence of Sir S. M. Peto, Bart., M.P., W. H. Watson, Esq., was subsequently called to the chair.

The Rev. J. P. CHOWN read a paper sketching out a plan for the more complete organization of the various districts in the country. It was then resolved that the topics for consideration should be—first, the recent lamentable occurrences in Jamaica; secondly, the means of interesting the churches more thoroughly and constantly in the Mission; and thirdly, the general management of the society. The Rev. S. G. Green was requested to act as Secretary, who introduced the conversation respecting Jamaica by reading a paper commenting on the occurrences so far as then known, and vindicating especially the course taken by Dr. Underhill in writing to Mr. Cardwell, and the conduct of the present and past representatives of the Baptist denomination in the island.

At the close of the paper Drs. Angus and Gotch were requested to prepare resolutions on the subject.

A free conversation followed, in which the Revs. J. T. Brown, F. Trestrail, G. Gould, W. Brock, Messrs. R. Harris, A. Brown, W. Morgan, J. Cooke, and others took part; after which it was—

Moved by the Rev. Dr. Angus, seconded by the Rev. W. Brock, and unanimously resolved:—

“That this meeting, having had under its consideration the letter of Dr. Underhill addressed to the Right Honourable Edward Cardwell, and the charge brought against him by Governor Eyre, of having largely contributed by that letter to the recent disturbances in Jamaica, desire hereby to express to their esteemed friend their hearty sympathy with him under what they cannot but feel to be a most unfounded charge, and

their confidence, both in the purity of his motives and in the propriety of the step he took in calling the attention of the Secretary of State for the Colonies to the condition of Jamaica."

Moved by the Rev. Dr. Gotch, seconded by J. Cooke, Esq., and unanimously resolved:—

"That in the opinion of this meeting a full and impartial inquiry should immediately be made by the Home Government into the causes of the late lamentable outbreak in Jamaica, and into the means taken for its suppression: and that such inquiry is demanded both by a regard for the character of the persons implicated, and in order to secure the general interests of the Island itself."

Moved by the Rev. G. Gould, seconded by E. S. Robinson, Esq., and unanimously resolved:—

"That a memorial embodying the foregoing resolution be presented to Earl Russell, as the first minister of the Crown.

"That the following gentlemen constitute a deputation to present the memorial, and to urge its prayer:—Sir S. M. Peto, M.P., Messrs. Watson, Kemp, W. Stead, G. E. Foster, G. H. Leonard, J. H. Hopkins, E. S. Robinson, A. Brown, R. Harris, H. Angus, the Revs. Dr. Angus, Dr. Gotch, Dr. Paterson, F. Trestrail, G. Gould, W. Brock, C. H. Spurgeon; with power to add to their number."

Dr. UNDERHILL, in acknowledging the vote of confidence, said that of late he had naturally suffered much anxiety, but that it was greatly removed by the warm and cordial manner in which, not only personal friends, but other members of our own and other Christian bodies, as well as gentlemen of high position, had expressed their sympathy with him under the charges brought by General Eyre. Personally, he felt he had no need to be ashamed of the course he had taken, or to retract anything he had said. He had no doubt that the character of all our brethren would come out, not only without stigma, but with honour, from the present trial.

The Rev. J. P. CHOWN then stated his views on the best method of arousing and extending the interest of the Churches in the Mission. Brethren in different places should act as "centres" of information, and be known as representatives of the Society; organizing the auxiliary mission work of their own neighbourhoods, and in every way promoting the Society's interests. To appeal to such brethren in any questionable matter would be a much better means of arriving at the truth than asking questions through the public press. Mr. Chown read a list of names as illustrative of his proposal.

The Rev. J. A. SPURGEON observed that a committee had already been appointed at the Mission House to consider this subject; and had even prepared lists very similar to Mr. Chown's, but had left the matter in abeyance until after the present meeting.

A long and interesting conversation followed, in which the Rev. W. Brock, Messrs. Whitehead, Wright, Stead, Hopkins, the Revs. Drs. Angus and Paterson, Revs. G. Gould, W. Walters, and T. A. Wheeler took part.

Mr. BROCK observed that the entire value of such service as that proposed would depend on its being gratuitous. He believed it would then work well.

Mr. GOULD suggested that the Lord's-day Services should occasionally be made available for giving Missionary information fresh from the field of labour, and so interesting persons who do not come to the Missionary Prayer-meetings.

Dr. PATERSON gave some interesting particulars of the methods by which several Churches in Scotland had connected themselves, by correspondence and otherwise, with a Mission in Prussia. Mr. WALTERS stated that since the Bradford Meetings he had, by a little exertion, succeeded in gaining several new subscribers, and in inducing old subscribers to double their amounts. He believed that the work must be done by ministers. In this Mr. STEAD agreed, but added that laymen might very advantageously help, instancing the results of appeals to Sunday scholars, and of Juvenile Missionary Societies systematically worked. Mr. HOPKINS, as Treasurer of the Birmingham Auxiliary, could testify that the Churches are not unwilling to respond to any intelligent appeal; but they need *continuous* information. The value of organization depends on its being persistently worked. Too often the work began when the annual meetings of a district were being arranged, and ended when the meetings were over. Laymen who had time and influence might do something; but the responsibility must ultimately rest with ministers. When the Mission began, the Churches were "permeated" with Missionary information; and so it must be again if there was to be a Missionary Church. The proper place for the Missionary appeal is the *pulpit*—not annually alone, but all the year through.

Dr. ANGUS remarked that our support should depend not so much on Missionary information as on a religion of principle. We do not subscribe because of the information, but because we have resolved to support God's servants doing God's work in the world. The Society ought to be associated with our Church organization; help to it, part of our Church work; consideration of its claims, an important department of Church business. Let the responsibility of Christians and of churches in relation to it be rightly expounded from the pulpit, and there will be no doubt about the needed support.

The Rev. W. BROCK had come up to this meeting with a burden lying heavily upon his soul. His conviction was that our great need was not for a better system, but for greater spirituality. We wanted another baptism in the Holy Ghost. From his heart he concurred with Dr. Angus. The appeal was made singly, simply to our sense of duty and to our love to Christ. "*There* lies the world in its wickedness, and *there* is the Commission, —Go and preach the Gospel to every creature!" We must begin anew, at the beginning; realize afresh the truth that we have been put in trust by

the Master for His work. It is for us all to seek a revival in ministerial and pastoral life. Something had been said of a resolution to be proposed to the Conference. A series of prayer-meetings, each pastor with his own church, would better meet the necessity which all must feel; and the best resolution would be the holy decision of every devout heart to consecrate itself anew to God.

The Rev. C. VINCE, after expressing his deep sympathy with the truths just so fervidly enounced, referred to some remarks lately addressed to him by a Christian gentleman who had been twenty-seven years in India. "The craving for information at home is one of the greatest temptations in the way of Missionaries. Men are even under a ban because they dare to tell the simple truth." He (Mr. Vince) had been blessed by God with fair success as a pastor; but, supposing his support here in Birmingham came from Calcutta, and he was expected from time to time to send over to India, in return, some striking and palpable facts for the peroration of Missionary speeches, would he not often be at a loss? We should not do to others as we would not like them to do to us. He thought that ministers might urge the Missionary claim much oftener, and with more effect. Let them occasionally preach directly on the topic, in fact, give a Missionary speech with a text to it. His experience was that Christians did not lapse into infidelity so soon in regard to anything, as in regard to Missions.

The Rev. J. T. Brown, Mr. Franklin, Rev. J. Russell, the Rev. J. P. Chown, Dr. Underhill, and Rev. G. Gould severally followed in the strain of Mr. Brock's earnest and thrilling remarks.

The Rev. J. P. CHOWN then offered solemn prayer.

Several friends afterwards suggested that Mr. Brock should be requested to embody the substance of his appeal in a written form. Mr. BROCK, however, suggested that it would not be possible to write and print and send abroad what had been *felt*. It would be better for all to go home and act in the spirit which had so evidently pervaded the assembly.

The question of the management of the Society occupied the remainder of the sitting; a frank, outspoken, yet fraternal conversation being sustained by the Revs. T. A. Wheeler, W. Brock, J. Russell, J. A. Spurgeon, J. P. Chown; Drs. Gotch and Angus; G. Gould, C. J. Middleditch, W. Walters; Messrs. Pearce, Kemp, W. Watson of Bradford, W. Whitehead, E. S. Robinson, W. Stead, with the Chairman, and the Secretaries of the Mission. Questions as to the manner of conducting the committee business of the Society, the attendance at committees, the arrangement and expenses of deputations, &c., were freely asked and answered.

It was thought by some speakers that too little official zeal had been shown in appealing to non-contributing Churches, the Secretaries stating in reply that letters had, in fact, been sent to every Baptist Church in the kingdom, though by many never answered; the total correspondence amounting

to about 6,000 home, and six hundred foreign, letters per annum, or double what it had been when the present Secretaries entered on their office.

Much was said also of the double secretariat. Was it advisable? Or would not one head be better? In answer to this, the reasons were stated which had led to the change from one secretary to two. If there were but one, he could never go out to visit the Churches. Fifteen years ago there was a great outcry against the single-handed secretariat. In fact, there were disadvantages on both sides; but the advantages of the present system were thought by many to preponderate. The two secretaries were, in every important sense, one—one in purpose, thought, and heart.

The constitution of the Committee was very generally criticised. On the present system of election, great improvement could not be expected; but it must be plain to all that the country was not equally or proportionately represented; while the attendance at all, except the quarterly meetings, when country brethren came up, was small and irregular. Could any change be made? it was asked by several speakers, and especially in the mode of election.

As a proof that the management of the Society of late had neither been careless nor inefficient, the Rev. F. TREESTRAIL presented a financial statement, from which it appeared that the income of the Society had risen considerably of late years, and the agency greatly increased in the Mission field, without any increase in the home expenditure; and

Dr. UNDERHILL was thankful that so much had been said about the official management of the Society in the presence of the Secretaries. Criticism was what all public men might expect. Yet honestly he was somewhat aggrieved that so much seemed to be expected of them which no man could perform. Let it be remembered that they had no control over Churches—no agency at command to secure co-operation; often, indeed, they had to “push” a dead passive resistance. There were 140 Baptist churches in London. Of these some seventy or eighty supported the Mission, and the number was steadily increasing, chiefly through the influence brought to bear from headquarters. Churches and pastors too were often inconsiderate, leading to increased and useless expenditure in many ways; in fact, Secretaries might complain, if complaints were to begin, as well as others. When difficulties, or delicate questions arose, the proper method was to write to the officers, not to circulate reports and surmises through the country. It could not be right to drag everything in the transactions of the Committee, or of any Committee, before the public. Frankness and confidence were required on both sides.

It was then—

Moved by the Rev. W. Walter, seconded by the Rev. Joshua Russell, and unanimously resolved:—

“That our warmest thanks are due, and are hereby tendered to the Secre-

taries of the Baptist Foreign Missionary Society for their faithful and valuable services during the many years they have held office, and that we express our entire confidence in our esteemed and beloved brethren."

Resolutions of thanks to the Birmingham friends for their kind hospitality, and to W. H. Watson, Esq., for his conduct in the chair, were then passed, and the meeting separated.

THE OUTBREAK IN JAMAICA.

THE mail of December 15th has brought us numerous letters from the Missionaries, dated from November 16th to the 23rd. As martial law had ceased, the brethren felt more at liberty to write on the subject of the outbreak, although it would seem that their letters were still liable to be intercepted and read by the Colonial Government. On the opening of the Legislature, Governor Eyre did not hesitate to attribute the outbreak to the "misapprehension and misrepresentation of pseudo-philanthropists" in England and Jamaica. In "hard and harsh words," as he himself terms them, the Governor went on to say that "the misdirected efforts and misguided counsel of certain ministers of religion, sadly so-called, if the Saviour's example and teaching is to be the standard, have led to their natural, their necessary, their inevitable result amongst an ignorant, excitable, and uncivilized population—rebellion, arson, murder."

It is in vain to ask for the proof of these heavy accusations against our missionary brethren. Governor Eyre, in a message to the House of Assembly, admits that he has none, except rumour. Some passages from the letters before us, which we shall presently quote, will sufficiently disprove these charges; but we cannot repress our indignation—first, at the utter falsehood of the Governor's statements, and secondly, at the attempts he has made, by violating correspondence, to obtain evidence which he must have known could not exist.

Immediately on the sitting of the Legislature, the Government of Jamaica introduced various bills, some of which have passed, the object of which is to destroy the present Constitution, and to endow the Governor and his Council with powers of the most arbitrary and despotic kind. With these we have nothing here to do. There was, however, one measure introduced of a kind so fatal to the religious liberties of the people, that a few words must be said about it. It purports to be a bill to "Regulate Places of Meeting for Religious Worship, and other Purposes." It provides for the registration of all buildings used for worship and education, and of the persons employed in preaching and teaching in them, imposing a heavy stamp duty for registration, and inflicting, for every breach of its provisions, heavy fines and imprisonment, at the discretion of the magistrates by whom the parties were convicted. And even when registered, any place of meeting could be closed,

and the preacher or teacher arrested at the mere will of the Governor and his Privy Council; but the clergy of the English and Scotch Establishments, and of the Roman Catholic Church, were exempted from its provisions. It was, in fact, a bill of pains and penalties against Nonconformists. It was a blow aimed at the influence and usefulness of every missionary body in the Island.

Although the House of Assembly had shown itself sufficiently subservient to pass many violent measures, this one met with so much opposition, stimulated by the ministers of the various bodies in Kingston, that it was withdrawn before the second reading, but with the announcement that another of similar tenor would be brought in. The new bill, it is understood, is to be limited in its operation to the meetings of those native religionists who are unconnected with the missionary churches. But even in this form such a measure is obnoxious. Because a black man chooses to preach or teach apart from European superintendence, that is no reason why his liberty should be curtailed. If he teach sedition, the ordinary laws can reach him, as they do all others. But his freedom of worship and education is as sacred a thing as that of the white man; and the project is only another of the many painful instances in which the negro has been falsely supposed to need more stringent government than other men; in which the ruling classes of Jamaica have shown their hatred for the black man, and their contempt for justice when the interests of the freedman are in question. We rejoice to know that any measure of this sort, however modified, will have the most strenuous opposition from the friends of religious liberty. Already a memorial has been sent to Lord Russell, from a large meeting which was held at Freemasons' Hall on the 15th ultimo, praying that her Majesty's Government will direct the Governor of Jamaica to refuse his assent to any and every such bill, for the limitation of the religious rights and privileges of the people of Jamaica.

These few explanatory remarks are necessary to understand some of the allusions in the following letters. As last month, we are constrained for the present to withhold the names of the writers. The first letter we shall quote, dated November 20th, after describing the events at Morant Bay, proceeds to speak of the causes of the outbreak:—

“Now let us look back and see where the blame lies. Dr. Coke's History of the West Indies, and the works of Duncan and Samuels, will show you the fierceness of the white persecutors of former days in St. Thomas-in-the-East. The Insurrection of 1831 and 1832, and what followed after it in 1833, will show you the fixed determination of magistrates and rectors to allow no Baptists, if they could prevent it, in that parish. I had to go there to take the late devoted Joseph Burton out of gaol; entering with him into heavy bail. Thus faithful ministers were persecuted, and some of another description established themselves; a few gave good instruction, others gave much aside from the Gospel of Christ, and *four-fifths* of the people were without religious instruction at all. Thus the fear of God was in very few. Then Governor Eyre took from Mr. Gordon the office of magistrate, which he held in four parishes, because the baron and the rector

wished him to do so. This was soon after Mr. Eyre came as Lieutenant-Governor. This led to a spirit most bitter between Mr. Gordon and the Governor, the late Custos, Baron Kettlehodt, and the Rector; and most unscemly assaults, contentings, and lawsuits were the result. The letter of Dr. Underhill next came in the way—was circulated by the Governor that it might be contradicted—was spoken against strongly in most of the papers—but defended and praised by two, one at Montego Bay, and one in Spanish Town. Meetings were got up all over the Island. Resolutions were put in as advertisements in most of the papers, and so the spirit of fiery opposition in the editors was kept up; and when the outbreak arose at Morant Bay, the connection sought to be established was Dr. Underhill's letter, with G. W. Gordon's meetings and teaching, Haitian refugees, and Baptist agitators.

“The whole of the black inhabitants are charged with intended sedition; but the proof of anything of this sort has not appeared, and will not, for no such state of things has been in existence. A great slaughter of probably about 2,000, by shooting and hanging, has taken place—there was no standing to fight.

“Martial law has now ceased; and the Governor proposes new laws, and a change in the Constitution, to the Legislature. The spirit of vengeance, and the result of the last month's bloodshed and alarm, seem still to affect the minds of many who have influence in the House. I have read over many accounts in newspapers, but cannot yet see the proof of the horrible hypocrisy charged upon G. W. Gordon, and his instigating to bloodshed, &c., charged upon him. That he was an agitator in the House of Assembly and out of it, there is no doubt; but that he contemplated other than redress and alteration by peaceable and legal means, has not yet been made evident.”

The next letter describes the painful position in which the outbreak has placed our missionary brethren. It is dated November 21st:—

“In my last letter to you I intimated that we were likely as missionaries, and as a denomination, to be the subjects of a deep and bitter hatred, because of our sympathy with the people of Jamaica ever since freedom, and *now* because of our supposed complicity with the wicked and cruel rebellion in St. Thomas-in-the-East. Already efforts are being made to estrange the people from us, and to fasten the vile and false stigma upon us, that we by our teaching, &c., have been the cause of it. To meet this new difficulty and trial we are all but helpless and powerless. We have no friends. The Governor and the whole force of the Government officials are against us. Our conduct is carefully watched. Our letters, I believe, are opened. Our mouths for a time are stopped. The press, with only one exception, is bitter in its opposition.

“Unless, therefore, we are now sustained by your sympathy, prayers, and help our path will be indeed one of difficulty and sorrow. We are afraid to write even to you with our accustomed freedom.

“Her Majesty has no more loyal subjects in the world than the Baptists of Jamaica. I would not for a moment attempt to palliate robbery, arson, murder—brutal, cruel murder of which the insurrectionists have been guilty—not a word in favour of those who, on sufficient evidence, have been found legally guilty of planning and executing this horrid affair. Many that have been hung and shot may have richly deserved their punishment and the ignominy to which they have come; but I cannot help expressing the fear that large numbers have been destroyed carelessly, thoughtlessly, revengefully, and without sufficient evidence. It is only necessary to read the despatches of the military officers engaged, and the writings of the special reporter of the *Standard* newspaper, to come to the conclusion indicated. These, without doubt, you see or will have the opportunity of seeing—there you will see how persons on the road, in their own houses, defenceless, totally taken by surprise, have been flogged, shot, hung; their houses burnt to the ground, and every evil inflicted on them that revenge could dictate. I would suggest that efforts be made to obtain all the documents on this painful affair, as soon as the House of Commons meets, and they will reveal a state of things to make the ears tingle, and the heart grow sad.”

It will gladden the hearts of our brethren to know that they enjoy our sympathy and confidence, and that the inquiry these proceedings so loudly demand will be made.

One of the oldest missionaries in the Island thus speaks of the Bill already alluded to:—

“I can hardly trust my pen to make comments on this atrocious Bill, brought in by the Governor through his Executive Committee to the House of Assembly. If it passes it will come into operation on the 1st of January, 1866. So you will see the necessity of *immediate action*—not *an hour must be lost*. Let me beseech you to get some of the friends of Civil and Religious Liberty to go at once to the Colonial Office, with the Bill in your hand, to represent the case, so that by the first packet some instructions may be at once sent out to the Governor. It is as bad, if not worse than the Sectarian Clauses, as they were called, in the Slave Laws that were so frequently disallowed by the Home Government,—ten times worse than the infamous Bill that was introduced by Lord Sidmouth in 1811 into the House of Commons, and it is fully equal to, if it does not surpass, the illegal Colonial Church Union in 1832: that was against all law, and this is to be under the sanction of law.

“If the Bill comes into operation my last sermon in Jamaica will be preached December 31st; after which the chapels will have to be shut, the day-schools closed, and the Sunday-school teachers forbidden to instruct their scholars, either in our chapels or in the class-houses on Sunday evenings. The Bill is full of pains and penalties, and in my case how many places would have to be licensed—the expense, the annoyance—the many evils, I need not enumerate; the Bill speaks for itself. Let any one read the Bill without being told the country in which it was proposed that it should be enacted, and he would be astounded when told that it was to be in any part of our beloved Queen Victoria’s dominions.

“Legislation is going on at a railroad speed, and there is no opportunity for the expression of public opinion. No time for consultation or public meetings, and, indeed, I suppose they would not be allowed to be held.

“If our chapels are closed there will be no alternative but for your missionaries to go home, as the supplies from the people of our charge will cease.

“I have no fear that her Majesty’s Government will allow it when it goes home, but what are we and the people of our charge to do in the meantime?”

EFFECTS OF ADVOCATING THE CAUSE OF THE POOR.

“In advocating as you did the cause of the poor, you committed an offence for which you will never be forgiven. Deep, bitter hatred will ever be the reward meted out to those who dare to point out to the Negro that he might be better employed than working upon a sugar estate for sixpence or ninepence per day.

“It is a fact that none can gainsay that, with two exceptions, none of the so-called Underhill meetings were held in Baptist chapels, or called by Baptist missionaries. At Savanna-la-Mar, at Lucea, at St. Ann’s Bay, at Kingston, at Spanish Town, at Port Maria, at Black River, in St. David’s, there was not a Baptist missionary who signed the requisition calling the meeting. In all these places the meetings were got up by persons in no way connected with us. Besides, they were meetings called by the custodes of parishes, and presided over by magistrates. They would not have been called at all had not the Kingston papers, in the most violent manner, denounced the statements made in your letter, and tortured the language so as to make it mean what it never intended. It will be gratifying to you and our friends to know that in those parishes where the missionaries have influence, not only are the people quiet, but are longing for an opportunity of expressing their loyalty, and detestation of the horrible deeds which have been done.

THE RETRIBUTION.

“The retribution that is being meted out to the inhabitants of the district where the outbreak occurred is fearful. It is said that before martial law ter-

minates not less than two thousand lives will be sacrificed. That the outbreak was a serious one there can be no question, that there were also some fearful atrocities committed will also, I fear, prove too true. So that it was undoubtedly necessary that prompt measures should have been taken, and some fearful examples made, but that the whole district should have been regarded as in a state of rebellion, and every man with a black face treated as a rebel, was I think going too far, and will, if I mistake not, call forth a feeling of indignation from the better portion of the English people. You have only to read the *official despatches*, especially those from Colonel Hobbs, to ascertain how little value has been set upon the life and property of the black man, even when there was not a particle of evidence that he was at all involved in the guilt of robbery or murder. As I expected, beyond the district in which the outbreak happened, the people have all remained quiet."

TREATMENT OF THE PEOPLE.

"To say a word in favour of the mass of the people, who continue orderly and quiet, is to expose yourself to insult and almost to arrest. So confident do I feel, however, in the people who are in any way under our influence, that I shall stand by them and speak for them whatever may be the personal consequences to myself. I dare say that our friends at home will find it hard to understand how people in Jamaica could do what has been done in the one parish, St. Thomas-in-the-East. It seems to me easily explained. First, there can be no doubt that the people there have been very greatly oppressed. Secondly, they have been left almost without any proper religious teaching. Our Wesleyan brethren have done their best, but they were only two amongst many thousands. The clergy of the Establishment were what their class was in country parishes in England fifty or sixty years ago. Thirdly, a large, a very large portion of the population was composed of African immigrants, none of whom were ever brought under the influence of religious teaching; the whole district was emphatically without schools. (*Vide* Report of Inspector of Schools presented to the Assembly a few months ago.)

"Every day that passes tends to increase the feeling that there has been no rebellion, no intention whatever to be disloyal to the Queen. To use the words of one of the members of the House, who seeks to inquire into the cause, it was simply 'an outbreak amongst a portion of the labourers in St. Thomas-in-the-East.' They had suffered great oppression (*vide* a despatch of Sir H. Barkly), justice was again and again denied them; the stipendiary magistrate in whom they had confidence was removed because he complained to the Governor of the wrongdoing of the Clerk of the Peace, and all hope of getting redress from home was cut off by the publication of Mr. Cardwell's letter."

THE ARRESTS.

"The people have now been overcome and crushed, and one planter already writes that good is coming out of the rebellion, as people will now work for any wages offered to them. '*In three days,*' to use the Governor's own language, 'from the first intelligence of the rebellion reaching Kingston, it was headed, and checked, and hemmed in; within a week it was fairly crushed, and arrangements made for scouring the whole district to capture and punish the guilty who had not yet met their just doom. So wide-spread a rebellion so rapidly and effectually put down is not, I believe, to be met with in history, and speaks volumes for the zeal, courage, and energy of those engaged in suppressing it.' Of course his Excellency must be called upon for evidence upon which he has made the extraordinary statements to be found in his speech. It is my conviction that martial law ought never to have been proclaimed, that there was no necessity for it, and I am informed upon good authority, that this also has been the opinion of the Attorney-General throughout. That martial law did not remain in force longer is no fault of his Excellency. It was no doubt his intention to try all who were sent to Morant Bay by that Court, including Mr. Levien, Dr. Bruce, D. P. Nathan, Mr. Palmer, and a host of others; but now they can only be tried in a proper way. What is happening? Why, one by one they are being dismissed because there is no evidence against them. Already upwards of twenty, who

would have been hanged or flogged had they been tried by court martial, are now quietly told that there is nothing against them, and they can go home. The feeling of the better classes, which was at first with the Governor, because they supposed he spoke that which he knew, is fast turning against him, because they feel that their fears have been most unnecessarily aroused.

"The Governor's speech will of course be noticed. Two facts should not be overlooked—first, not a soldier has been killed or wounded. The court-martial which condemned Mr. Gordon and others to death was composed only of three persons, Lieutenant Brand, Ensign Kelly, and Lieutenant Errington. Though martial law was only declared in Surrey (excepting Kingston), persons were arrested in all parts of the island without warrants, and sent at once to Morant Bay for trial and death. No wonder that the Governor at once calls upon the Legislature to pass a bill of indemnity! Will all these things be allowed to pass unnoticed? If so, send for us home at once, for the country will be no longer safe to dwell in. Nothing will so quiet the population as a fair and impartial investigation into all matters by a Royal commission.

"The Governor has just got a bill passed authorizing him, with the advice of his Privy Council, to declare martial law whenever he pleases. I do not believe the lives and liberties of myself and brethren are safe. If we have done wrong tell us so, and call us home; if right, tell us, and let us know that you will stand by us; and by the help of God, come what may, we will strive to do what we believe to be right in His sight."

BRETHREN CHEERED BY SYMPATHY AND AID.

"The assurance of your deep interest in Jamaica is to us very encouraging, especially in these critical times, when political excitement is high, when the very name of Baptist to large numbers outside of our body is most offensive, when religion among our own people is at a low ebb; when we, as Baptist ministers, are accused of keeping the whole island in a sad state of social ferment, and as being accountable for all the massacres and outrages in St. Thomas-in-the-East.

"We are truly glad to know that the Committee are not willing that we retire from the post. The question seems to be, what can be done to meet the case?"

"Something, perhaps, could have been devised to meet the existing pressure. If, however, some measure could be adopted to enable the Committee to supplement the salaries of some brethren, when not raised by the Churches, it would be well. The special appeals for Jamaica have been nobly responded to, do the Churches honour, and have been of material benefit to us. The fresh spontaneous call from the Bradford Committee meeting is truly noble. But if frequently repeated they will fail. If the amounts coming in could go to create a fund, to be assisted by an annual subsidy from the general funds to a not very serious amount, out of which to render aid, perhaps the case could be met more satisfactorily. At any rate I do hope that the Committee will see their way clear to enable brethren to maintain their ground. If times improve, Jamaica resources increase, a new interest be awakened in the Churches generally, the demands on the liberality of the Committee would be proportionately fewer and smaller; and we must hope for the best, while we may have to prepare for the worst."

TERROR STOPS THE EXPRESSION OF OPINION.

"I am not sure that you will at present get a correct expression of opinion from any one. The terror has been universal; not so much of rebellion, but of giving utterance to words which might by any possibility of construction be construed into sedition. A gentleman from town assured me a few days ago that every man was afraid to speak to his neighbour—that no one would venture to comment on passing events with freedom, except to his nearest and most confidential friends. On this side of the Island it is not so bad; but even here it is bad enough. One of our most honoured brethren, whose name I have never heard spoken of but with respect and confidence, received a friendly intimation that he had need be careful, for he had been suspected of sympathy with the rebels. It has been thought advisable everywhere to postpone missionary meetings; and several of us

have felt it to be a necessary precaution to put off for a few weeks meetings for business, which had been summoned just before the outbreak. To this I may add the confident belief that letters are opened at the post-offices, so that every one is most guarded in his utterances even under the sacred seal of letter correspondence."

WHERE IS THERE DISAFFECTION ?

"Before this comes to hand you will have read the Governor's speech. I shall make no comment upon it as a whole—no doubt you will criticize it freely enough at home. I may, however, state some facts to aid your judgment of its statements relative to the condition of the Island; and in general I may state that very few persons on this side of the Island appear to apprehend any danger. It so happens that since the outbreak I have taken three journeys from home—one to Lucea, another to St. Ann's Bay, and the last to Montego Bay. On these journeys I have closely observed every man I have met, and marked every observable incident by the way, and not a sign of disquiet, even the slightest, has been anywhere visible. Men, women, and children have been seen everywhere peacefully pursuing their occupations; the markets have presented the same aspect of order and bustle; and the people have been going to and fro, and buying and selling as usual. If they have had any thoughts of sedition and rebellion their powers of concealment must be almost miraculous. Moreover, in a circular which the Governor himself issued to each member of the Legislature, requesting their attendance at the opening of the session, he assured them they might leave their families, their homes, and their parishes in safety. And so satisfied do members appear of our security, that almost to a man those not off the Island are at their posts in Spanish Town. In my travels I have made inquiries of every intelligent man I have met; and I have conversed with a much larger number of persons than is my wont. I have gone to almost every one in my way, worth talking to, and asked as to the state of things around them, and the testimony has been unanimous in favour of the quiet and orderly condition of the peasantry. Here and there a loose fellow or two has been detected in the use of threatening language; but that is all.

"My conviction is that through all the districts I have named the people are as a class perfectly loyal to the Government, and as free from sedition as any community in Britain."

INFORMATION WANTED.

"People generally are becoming anxious for the information of which the Government is said to be in possession. As yet we know nothing of the data on which general statements are based. The trials, being by court-martial, the evidence has in few cases been published. The deliberations of the Legislature are frequently conducted with closed doors; and we are told that the Executive decline to explain the grounds on which they ask for some measures which they wish to pass. I suppose we shall know at some time; but if we do not here, it will be for the British Parliament to demand it at the hands of the Home Government.

"What the intention of some other proceedings is I cannot divine. You will read with deep sorrow the account of the glorification of the Maroons, with their dresses of 'green bush,' and their fierce war-whoop. They were as a class in many parts losing their distinctiveness, and commingling by marriages with the general population. Now they are to be brought out again; and besides, white being set against black, and black against brown and white, we are to have one caste of black men set against another; and old animosities and heart-burnings revived. I grieve from my very soul over these things."

OUR NATIVE MINISTERS.

"I may here make reference to our native brethren in the ministry. In my last I told you how strong the prejudices against them as a class were likely to become, as the consequence of recent events. We shall have a hard struggle on their behalf, but we are comforted in them as in the people generally, that as a body they have no complicity in the dark deeds which have been done in the East. Only two of their number have had even suspicion pointed at them.

One of these is Mr. Palmer. He is still a prisoner; and, with others, is to be tried by special commission.

"Not long before the outbreak I had a letter from him, which I feel sure he could not have written had complicity with a plot for rebellion been in his heart. The other native brother who has suffered is Mr. Service. He was arrested without the shadow of a ground of suspicion against him; and having been detained as a prisoner for several days was acquitted with honour, not having been brought to trial. Out of twenty native brethren, pastors of churches in the Union, this is all that prejudice has been able to allege against them. I am persuaded they will be the more strongly placed in your confidence."

THE UNDERHILL MEETINGS.

"Public meetings to consider your letter have hardly in a single instance been called by Baptist missionaries. In the parish of Trelawny, in which there are seven Baptist ministers, with nearly 4,000 church members, no meeting whatever was convened, except a small one by a pastor with his own people. In St. Ann's, in which there are six Baptist ministers, and upwards of 3,500 church members, a public meeting was convened, but Baptist ministers unanimsly refused to take part in it, and were never consulted, and did not sign the requisition in accordance with which the Custos called it. Nor had Baptist ministers any hand whatever in the Memorial from St. Ann's, to which Mr. Cardwell replied in the famous despatch, headed, "The Queen's Advice." At Lucea, the pastor of the Baptist church was in England; and no Baptist minister whatever had anything to do in getting up the meeting held there. At Spanish Town the meeting was held independently of Baptist missionaries, nor did any Baptist missionary take part in it. At the Kingston meeting only one Baptist minister was present, and he was not a European. No Baptist minister took part at the meeting held in Vere. At the Savanna-la-Mar and Port Maria meetings there was a Baptist minister at each. The meeting at Montego Bay was convened, not by Baptist missionaries, but by a parish requisition numerously signed by all classes; and it was addressed by a member of the 'Assembly,' who read a letter expressive of the views of two of the most estimable and wealthy planters of Trelawny. Out of the twenty-one parishes in which regular Baptist missionaries labour, only in eleven have public meetings been held; and out of thirty-six recognised Baptist ministers, only seven Europeans and four natives have taken any part whatever. At the same time it is a fact that the class of meetings referred to have been attended and participated in, and in most cases addressed by, three clergymen of the Church of England, two Wesleyan ministers, three Presbyterian ministers, and one Secession Methodist minister.

"In the parish of St. Thomas-in-the-East, the seat of the outbreak, the Baptist Mission has scarcely any influence. The Baptist chapel at Morant Bay, as you know, never was connected with us. The total number of Baptist church members is under 300, and for a great number of years there has been only one recognised Baptist minister; and he had to flee with his family, and place himself under the protection of the authorities."

MR. READE AND AFRICAN MISSIONS.*

Victoria, Cameroons Mountain,

West Coast of Africa, July 28, 1865.

Dear Sir,—At first it was my intention to write you a public letter; but as I am not a public man, and am ignorant of newspaper formality, I thought it would be better to give you a private account of two and a-half years' experience along the West Coast of Africa. I have some accounts of a meeting which had taken place in Exeter Hall, as published in the *Patriot* in May last. It is not my intention to depreciate what is termed the Anthropological Association. I will simply content

* From the *African Times*.

myself in relating a few leading facts from my own private journal, which will more or less show the fallacy of such works as those of Reade and others. But before entering upon this subject, I wish you to understand that I am not a missionary, nor in any way interested with missionaries or missionary societies. I am exploring Equatorial Africa for a scientific purpose.

Mr. Reade tells us that the missionaries are lazy and vicious. You will see, and you can judge for yourself, in the course of this letter. As a vindication, I find it will be necessary, before trying to confute such an accusation, to relate what may be considered—

A MISSIONARY'S WEEK'S WORK.

As Old Calabar was my maiden ground, I will begin with the Scotch United Presbyterians. It is usual for travellers to pay a tribute of respect to missionaries and their wives. And, like others, I made the best of my way to Duke Town station, where I found the Rev. William Anderson, surrounded by a group of intelligent boys from eight to fourteen years of age. Some were at A B C; others were reading and working out rules of arithmetic. The girls, in another school, under Mrs. Sutherland, were sewing and mending. In one of the outhouses a number of the house girls were washing and ironing. Those girls are frequently brought up from childhood in the mission-houses. They become good scholars and useful domestic servants, and, with few exceptions, they get married to the young men associated with the Church, and, upon the whole, turn out respectable members of society.

Mr. Winwood Reade tells a wretched falsehood when he calls this "a wretched bubble." It is certainly not a point of missionary policy to clothe and educate a people for the purpose of converting them into what Mr. Reade terms "*thieves and liars*," and their young women into "*prostitutes*." Mr. Reade, perhaps, is not aware that most of the gentlemen traders at Old Calabar are members of Mr. Anderson's church. Upon Mr. Reade's next visit to Africa he will be telling us that Mr. Anderson is trying to corrupt the minds of those young gentlemen who stand far above Mr. Winwood Reade in moral worth. My next visit was to Old Town station, where I found a respectable school under Miss Edgerly, and in Dr. Hewan's house several girls were employed in domestic work; I could also see Dr. Hewan's well-filled dispensary, with a temporary hospital near at hand, with a number of sick persons.

We will now pass seven miles further up the river, and find ourselves at Creek Town, which is the most important station on the Old Calabar river. The Rev. Hugh Goldie has the management of this station. It is also the home of the Rev. M. Robb, who is occupied in translating the Scriptures. As I found this place likely to be an interesting field for botany and natural history, it became my head-quarters for many months, consequently I had many opportunities of watching missionary operations.

A SUNDAY'S WORK.

Here is what may be considered a Sunday's work: At six A.M. the bell rings for morning worship in the schoolroom; I have frequently found it crowded to excess with people of all ages. At ten A.M. the bell again rings for the morning school, and I have often found myself amongst eighty or a hundred happy little children, divided into classes, and headed by white and native teachers. At eleven A.M. the bell rings for church, which is generally filled with well-dressed people. At two P.M. the bell again calls the children to school; at three P.M. the people to church; and at seven P.M. an examination of the children takes place in the mission-house.

I have already noticed that the Rev. Mr. Robb is translating the Scriptures, notwithstanding he often preaches, and is always present at the different sacramental tables; he seldom fails travelling ten to twelve miles on the Sabbath to preach amongst the inland plantations. This is hard work in a climate like that of Western Africa. The rest of the week is spent by the Missionary in holding nightly meetings, and by travelling to the surrounding villages, preaching and administering medicines to the sick, and giving consolation to the dying; he must

also superintend the building and other alterations which he might require at the station.

During all this time the missionary ladies have their part to play upon the stage of civilization. They have their private classes of young and old belonging to their sex; on Sundays they go to the women's houses, preaching to those who do not feel inclined to attend church. But this is not all. I have known Mrs. Goldie to be up night after night in the towns attending the accouchement of such women as were supposed to be likely to have twin children. I have known her reach the station at midnight with the new-born babes swaddled in her lap. She had now saved the lives of those children, and prevented the banishment of the mother to the solitude of a twin village. Mrs. Goldie is not an exception to the rule. The other missionary ladies are always too ready to obey the calls of mercy. There are other two stations further up the Calabar river, viz., Ikoneto and Ikorifong. All the stations are conducted upon the same organised system as that of Creek Town. Now, sir, is this system of Church government likely to turn out what Mr. Reade calls a failure? It is certainly not a hopeful method for aiding the demoralisation of the negro.

Again, Mr. Reade tells us that the negroes are decent enough without missionaries. Such might be the case according to Mr. Reade's fancy; but they have at least benefited by missionary labour. I know a great number of young negro traders who can read, write, and keep their books in the English tongue, and conduct a considerable trade with European traders. Surely, sir, this is part of a missionary success.

THE RELIGION FOR NEGROES.

The English public are also told by Mr. Reade that Mahomedanism is the only religion adapted to those races. Let me ask Mr. Reade what he knows about the religious feeling of the negro? Where did he obtain his information? In what part of the world did he gain his knowledge of negro character? He was a short time at the Gaboon, not more than four months, and at what he erroneously calls Cames. Most of the young men at the Gaboon can both read and write, and seldom does a native from the interior visit the Gaboon, as they do all their trade in trading boats and canoes, which ascend the river. This cannot be a field for pure negro character. At the same time such is the groundwork of Mr. Reade's book. Walker's book has also been founded upon Gaboon experience. It causes only a smile of contempt when we hear the English public term Reade and Walker "African travellers," and points out the incompetency of flying authors.

But to return to the religious feeling of the negro. I can tell Mr. Reade that I am meeting a class of negroes that would be Protestants to-morrow for one pound of tobacco, and the next day turn into Mahomedans for a gallon of rum. The negro is not an exception. We will find the same sort of people surrounding the doors of Exeter Hall.

Let me again, for a few moments, return to Old Calabar. I will be brief. While on my way to the Qua Mountains, I reached a small village in the Uwit Country. It was late on a Saturday night. I made arrangements to remain over Sunday, but was somewhat at a loss how to spend the day. But what was my astonishment on the following morning to find in the Palaver-house a number of well-dressed people with books in hand for morning worship. In this way the day was spent. Those people had travelled from twelve to twenty miles, to spend the day with a few fellow-Christians belonging to Creek Town church, and at the time I speak were some eighty miles distant; on the following morning they returned to their plantation towns to resume the labours of the week. When I got to the towns at the base of the Qua Mountains I found people connected with the Duke Town church. They brought me food in abundance, and mats to lie upon, and gave me their advice and protection. Those people are spreading the Gospel amongst the inland tribes which never saw the face of white men. And also let me add that the Christians at Ikorifong are taking their share to the banks of the Niger.

Is this like a failure? Does it look like the demoralization of the negro races? Has it anything to do with lazy and vicious habits, which are so unjustly laid at

the door of the missionaries? Let them be of good cheer, and in spite of the fictions of "Reade," their work will yet spread over the continent of Africa.

THE MISSION AT CORISCO.

I will now take a long jump and pass over the island of Fernando Po, and land amongst the American Presbyterians at the island of Corisco. They have four stations planted on different parts of the island, all in a good healthy condition, but, unfortunately for the missionaries, Corisco belongs to the Spaniards, and the disheartened Americans, after all their labour, have been ordered to leave within five years. Such is the command of the Spanish Government, and on that account they are planting stations along the coast of the mainland. My next leap was to Glass Town, Gaboon, where I found a large missionary station also belonging to the American Presbyterians, conducted by three missionaries and their wives, and, like Corisco, managed more or less upon the same principle as that of Old Calabar. I have already remarked that the Gaboon and Cama, or rather Fernan Vas, formed the boundary of Mr. Reade's travels. He is well known at the Gaboon, and let any one go and see what that gentleman did for the moral advancement of the negro. Mr. Reade should bear in mind the old adage, they who live in glass houses should be careful in throwing stones. Believe me, sir, it is not the missionaries that corrupt the minds of the natives, it is others who throw the halter of licentiousness round the necks of their victims.

Mr. Reade also speaks about his visit to the Cama Country. We all know in Africa that he was at the head of the Rainbow river, and placed himself under the protection of "Ogandu," the Rainbow King, at the town of Gumba.

MR. READE AT CAMA.

In a long article termed "Courtship and Matrimony," in the *Christian World* of May 7, 1865, the article goes on to say that on Mr. Reade's visit to the Cama Country, the chief, with more politeness than prudence, sent his daughter to wait upon the white man. I know the King of the Rainbow; he is the most intelligent native that I have met in Africa. I also know the Princess Anangu, no doubt a good specimen of her race, and likely to have a powerful influence over the mind of such as our "traveller," but I don't believe that Anangu would wash any man's feet, and I am also certain that the King, her father, would not allow it if such had been wanted, as a thousand slaves are at the command of the King. For my part I don't believe one word of what Mr. Reade says. It is rather amusing when he tells us that this young lady was so unsophisticated that she supposed that the traveller's face must have been painted white; and great was her astonishment, says Mr. Reade, when she found, upon wetting her fingers, that she had left no impression. What balderdash! The same young lady has seen white men from the hour of her birth. Trading factories were established by the whites at Cama and Brooklyn Island many years before Anangu was born, and at this moment a factory exists at Gumlie, beside Anangu. Does Mr. Reade forget that the house in which he lived at Gumlie is called by the natives "the white man's house;" Du Chaillu, Mr. Curtis, and myself have all lived in the same house, and many others. In the same article of the *Christian World* the traveller tells us that kissing is unknown on the West Coast of Africa. It is plain that he knows nothing about the habits of the Negro; kissing is as common as in the southern counties of England. But I am not astonished at Anangu flying from the serpentine embraces of the traveller; he had a few more kisses to bestow upon the ladies of the Rainbow besides Anangu. I have written all this to show the hypocritical character of Mr. Reade's book. It would be some consolation if the "Antichristian Association" were better acquainted with the fallaciousness of such publications as those associated with Mr. Reade's work of fiction, which is only fit to be turned into waste paper. I am quite astonished that such a paper as the *Christian World* should copy remarks from such a class of authors.

THE BAPTISTS AT CAMEROONS.

I will finish up this long letter with the proceedings of the Baptist ministers on the Cameroons river. It is, without doubt, one of the most flourishing stations

on the West Coast. The natives are a wild and warlike race. Great must have been the patience and perseverance of Mr. Saker and the devoted band who have toiled with him. What a change must have taken place! At five A.M. I have heard the morning hymn in the schoolroom, and at half-past six the school bell rings for the children to assemble in the school, which is conducted by Miss Saker. It also rings at ten A.M. There is a general meeting every night during the week, with the exception of Saturday. These meetings are conducted by Mr. Smith. On Sundays they have general service at seven A.M. and at three P.M.; from eighty to one hundred is the average that attend church, and about sixty children meet in the schoolroom. In the usual way they are divided into classes; Mr. Saker's family of young ladies have all their classes, and Mr. Smith has his. In fact, Mr. Smith is always to be found in church and school; Mr. Saker is translating, attending the workmen, and preaching in the towns. It is all work and no play here. For instance, after a jolly fight, Mr. Smith has to go to the towns to bind up the wounds of the warriors. Mr. Saker has taught many of his young men to be brickmakers, brickburners, and bricklayers; he has also taught several to be carpenters, therefore he has the command of good tradesmen to execute necessary alterations. A brick schoolroom and church are in due course of erection; and Mr. Saker's daughters assist in setting up type in the printing-office. Mrs. Saker, on the other hand, is teaching a class of young women to be good housewives. Like those at Calabar, they are good scholars; I have seen specimens of their writing which would shame many of our home girls. True, they know nothing of French nor German, nor the mazes of the dance; but, what is far better, they become good Christians, kind wives, and affectionate mothers. There is another station further up the river, but I don't know much about it, therefore I will say nothing. Another station is also planted at a place called Bimbia; I know as little about it as the last. But at Victoria, at the base of the Cameroons Mountain, where I am at this moment, the Rev. F. Pinnock and Mr. Johnson, now Governor of Victoria, have a large congregation; from sixty to seventy children attend the daily school, and from eighty to a hundred attend church. The people are, with few exceptions, emigrants from Fernando Po, and originally from the coast, and have been brought up in the Protestant faith, which they cannot enjoy at Fernando Po, being strictly Roman Catholic; and what is of more importance, their children have the benefit of a Protestant education. *Victoria is the healthiest locality on this part of the coast.* Night and day the people can inhale the exhilarating sea breeze, while Fernando Po is a den of pestilence and death. I will now conclude, and from the hurried manner in which this long letter has been written, I am not insensible to its many faults. If you think any of my observations will be of use, you are quite at liberty to do what you like, either publish it in full or in part, and make full use of my name. I am not afraid to meet Mr. Reade on his own ground. The worst feature in missionary character is that wretched habit of intermeddling with other people's affairs. This is an everlasting complaint amongst strangers, and the cause of much bad feeling. Men naturally become spiteful, hence magnified exposure. Missionaries seem to inherit this disposition; I found them the same during my travels amongst the South Sea Islands. It would be well if missionaries would leave the outer world more to itself, and strictly adhere to their own spiritual calling. It would prevent hasty remarks.

I am, dear Sir, yours truly,

WILLIAM GRANT MILNE.

A GOOD SUGGESTION FOR THE NEW YEAR.

AN ardent friend of the Mission, who loved and served it many years, wrote a letter which appeared in the *Freeman* some weeks ago, containing some suggestions of practical importance, to which we think it desirable to recall the attention of our readers. Adverting to the able sketch of the early history of the Mission which appeared in that journal, the writer observes:—

"I was forcibly reminded of two facts, which ought never to be forgotten by

the people of this country, but which have well-nigh lost their influence upon us. With your permission, I will place these before your readers, and very briefly show their practical bearing.

“The first of these facts is, that it was the spirit awakened in our churches at the dawn of what is called the Missionary Enterprise, which first stirred up the hearts of God’s people at home to pity and help the masses of ignorant and destitute persons living and dying in their midst. Hence arose in our country towns and great cities a class of spiritual and benevolent labour hitherto unknown in this country. I need not stop here to name or enumerate the institutions which owe their origin mainly to this enterprise, and which will continue to bless our land so long as the ignorant, the ragged, the outcast, and the perishing are found amongst us.

“The second fact is, that for many years after the formation of our Society the missionary spirit was the very life of our religion,—a glory and joy in the midst of us. It was at the missionary altar that God’s people renewed their vows to be the Lord’s; and thence caught a flame which has ever since burnt more or less brightly, as the Holy Spirit, author in us of both love to God and our neighbour, has ruled in our hearts. It was at missionary prayer-meetings that the members of our churches learnt to sing and pray with a fervour to which they had before been strangers; and hence we find, while the prayers, the fastings, the self-denials of Dr. Carey and his companions brought, under God, untold benefits to the heathen abroad, in their reflex action they scattered blessings broadcast amongst the people at home.

“In this two-fold respect, then, we are debtors to the Baptist Missionary Society as the first in the field of modern missions; and are, moreover, laid under the most solemn obligations to maintain it in honour and increasing usefulness. It is wonderful how often we recall the story of Dr. Carey’s devotion; we recall it again and again, and it never fails to warm our hearts and quicken our pulse. We read, too, that other story as told with all the glowing eloquence of the great apostle when pleading for the poor saints at Jerusalem. (2 Cor. viii. 9.) Yet we look in vain from year to year for the growing capabilities of this Society to enlarge its field of labour. We know who said to his brave companions, “If you will hold the rope I will go down into the mine.” Is this mission rope in our day a strong one? and have we fast hold of it?

“Let the present state of the Society’s funds answer this question; and let all other questions be deemed by us unimportant, until we have, by most earnest and prayerful efforts, raised the annual income of the Society to some forty or fifty thousand pounds.

“As only *one* of your numerous correspondents on this subject has proposed a remedy for this lamentable state of things, may I ask, why should not our Missionary Treasury be open to receive *gifts in kind*, as well as that successful institution at Bristol, of which you recently gave us a report? Moreover, in pleading for the Mission, we do not present the case of two thousand orphans without the bread that perisheth; but that of hundreds of millions of our fellow-creatures without the bread which endureth unto everlasting life.

“And now, by all that is precious to us in the Gospel of God’s grace and love, let us, every one of us, man and woman, rich and poor, in our numerous churches, lay well to heart the above facts; and remember that two missionaries are remaining at home because funds are wanted to send them out.

“We have come to a time of year in which it is most opportune to make a general appeal to the benevolence of the people. We have national blessings to record. The harvest is safely housed, or threshed for the market, and God has, in great mercy, averted the cholera from our land. We have individual blessings to record, and which of us shall reckon up these in order before Him? To some of us, beloved relatives have been restored from the bed of death; to others, in parting from loved ones, God has been a very present help. Others have been blessed in basket and store; the fields to them have yielded their crops, the garden and orchard their sweet and refreshing fruits. How much do these owe unto their Lord? And for health and strength given,

during the year about to close, to multitudes amongst us, in their various professions, businesses, and labours, what shall these render to their Lord?

"An object worthy of regard is close at hand. Christmas looks us benignly and cheerily in the face. It is the time of all others to send presents one to another. In good old Jewish (real Christian) style, let every one prepare his gift, and take or send it, free of cost, to the Baptist Mission House. And whether of little or much value, let it be a noble gift in that it comes from the heart, for 'God loveth a cheerful giver.' I propose sending one pound as a thank-offering, for the fruitfulness of my garden.

"In a word, let gifts of all sorts, and dedicated things, follow each other to Bedford-row so quickly that our good Secretaries shall have to proclaim throughout our camp, 'The people bring much more than enough for the service of the work which the Lord commanded us to make.' The first Lord's-day in the year will be the best time for preaching, in all our chapels, thank-offering sermons; and may the Lord, to whom belong the silver and the gold, and the cattle upon a thousand hills, pour out His Spirit upon the people, that they may come, 'their silver and their gold with them,' and confess unto the Lord, 'Of thine own have we given thee.'"

We commend this stirring appeal to the *consciences* of our friends. It has the ring of the good old time in it. The spirit it breathes is the right spirit, and if widely cultivated the work must prosper. It will bring the men, and it will bring the means—for it is the spirit of faith and prayer.

HOME PROCEEDINGS.

THE Rev. J. Gregson completed his Berkshire and Oxfordshire engagements in the beginning of the last month, and was subsequently occupied in attending meetings in Cheshire. Mr. Bion, who is recovered from his late accident, attended, with Mr. Trestrail, the annual meeting of the Juvenile Auxiliary at Battersea; and Dr. Underhill met the friends connected with Upton Chapel, and gave a lecture to the students at the Metropolitan Tabernacle. Mr. Sampson has had a fortnight's work in South Devon, and Mr. Robinson has rendered a similar period of service in visiting the Churches in Shropshire. Mr. Gamble has paid a visit to Edenbridge, and attended a service at Cottage-green, Camberwell.

In compliance with the resolution passed at Birmingham, October 28th, a deputation, consisting of ministers and gentlemen from London, Rochdale, Bradford, Cambridge, Glasgow, Bristol, Leicester, Birmingham, Norwich, and Newcastle, waited on the Right Hon. Edward Cardwell to present a memorial to Earl Russell, founded upon that resolution. The deputation was introduced by Sir Morton Peto, who read the memorial, urging an immediate and searching inquiry into the late deplorable events at Morant Bay, to the Colonial Secretary, who was subsequently addressed in support thereof by Revs. J. H. Hinton, W. Brock, G. Gould, Dr. Paterson, Dr. Angus, F. Trestrail, Dr. Hoby, and E. C. Robinson, Esq. Mr. Cardwell expressed his regret that Earl Russell was prevented by indisposition from meeting the deputation, and informed them that the Government had resolved to institute an inquiry, which should be searching and impartial. The utmost courtesy was shown by the right hon. gentleman, who listened with great attention to the statements laid before him; and in his reply expressed very strongly the concern which he and all his colleagues felt at these occurrences, which would continue to have their most earnest attention. Sir Morton, on his own behalf and of those present, thanked him for the kind and patient attention which he had given to the representations they had felt it their duty to make, and the deputation retired.

As soon as tidings reached this country of the introduction of a Bill to regulate religious worship into the House of Assembly—a Bill which threatened to extinguish all freedom of worship and teaching in the island, the Committee directed the Secretaries to communicate with the officers of the other mission societies,

with the view of holding a meeting for conference and united action in regard to it. Accordingly a meeting was called for Friday, the 15th ult., and a number of gentlemen belonging to the London, Baptist, Wesleyan, Moravian, and Presbyterian denominations were present.

The Rev. Dr. Raleigh was called to preside, who, having opened the meeting with prayer, the object of the meeting was stated, and several gentlemen present took part in the discussion, and gave important information on the subject.

It was resolved :—

“That this meeting has heard with surprise, and indignation, that a Bill has been laid before the Legislature of Jamaica by the Government of the Island for the Regulation of Religious Worship; a Bill which would destroy the liberty of worship and teaching hitherto enjoyed by the people of that island.

“That, notwithstanding the withdrawal of the Bill by the Government, there is reason to believe that another of somewhat similar tenor will be brought forward.

“This meeting therefore begs respectfully to request of her Majesty’s Government that they will, in this and every such case, instruct Her Majesty’s representative, the Governor of Jamaica, to refuse his sanction to any interference with the religious liberties of the people, and that Her Majesty’s Government will continue impartially to secure to every class of Her Majesty’s subjects in that island equal religious and educational privileges.”

It was then resolved that the resolution should be forwarded to Earl Russell in a letter, to be signed by the Chairman on behalf of the meeting, a copy of which we subjoin :—

“To the Right Hon. Earl Russell, K.G.

“My Lord,—I have the honour to forward to your Lordship a copy of a resolution passed at a meeting of gentlemen of the various Nonconformist and Wesleyan denominations in the metropolis, convened to consider the course taken by the Government of Jamaica with respect to the religious liberties of the people of that island, and to commend to your Lordship’s most earnest consideration, and that of Her Majesty’s Government, the important subject to which it relates.

“Your Lordship’s long and tried attachment to the principles of religious liberty renders it unnecessary for me to urge the subject further on your attention.

“I have the honour to be, your Lordship’s obedient and humble servant,

ALEX. RALEIGH, Chairman.

A committee of gentlemen has been formed, consisting of friends of the societies interested in Jamaica, but acting independently, to send out competent persons to that island to watch the proceedings of the Court of Inquiry, so as to secure a full and searching investigation. The Committee have instructed the Secretaries to retain the services of a solicitor and counsel in Spanish Town to act on the behalf of Dr. Underhill, who has been implicated by Governor Eyre in his despatch to the Home Government, the Society, and missionaries. These gentlemen will place themselves in communication with those who are to go from this country, and it is hoped that they will materially aid in securing a full inquiry into the whole case.

It will be seen from these statements that the Committee have lost no time in taking the most effectual measures to vindicate the Society, its officers, and their honoured brethren in Jamaica from the aspersions cast upon them.

WIDOWS AND ORPHANS FUND.

We trust the pastors and deacons of the Churches will not fail to lay the appeal which has been sent out soliciting their usual or increased contributions on the first Sabbath of the new year, when they assemble to commemorate the death of their risen Lord.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JANUARY, 1866.

TREASURER—G. B. WOOLLEY, Esq. SECRETARY—REV. C. KIRTLAND.
OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

CONTENTS :—

SEASON GIFTS AND GREETINGS :—The Christmas Tree.
WHAT HAS BECOME OF THE REVIVAL ?
LEAVES FROM THE JOURNALS OF MISSIONARIES :—Thirst-
ing for the Word. Hill-side and Cottage Meetings.
Children and the Bible.

ILLUSTRATIONS OF CHRISTIAN ACTIVITY :—New Station
at Larne. Twenty five Miles to be Baptized.
PRICE GIVEN FOR POPISH RELIC.
ST. HELIERS.
GATESHEAD.
YARROW.

SEASON GIFTS AND GREETINGS.

The Christmas Tree.—There it stands, on the stout old family dining-table, tall and erect, with outspreading and evergreen branches. The shutters are closed, the gas lighted, and a bright fire blazes in the grate. Snow-drifts have nearly blocked up the pathways, and the biting east-wind is sweeping past with a shrill sound. But nothing can chill the warm Christmas-heart. The robust enjoy the excitement of the snow-storm, while for the delicate and feeble, means are found to protect them from the inclemency of the weather, and so the family gathering takes place notwithstanding the severity of the blast. The old, old greetings are passing from lip to lip, and heart to heart—"Merry Christmas" "Happy New Year." And we confess to a greater liking for these time-honoured and homely salutations, than for the frigid and formal "compliments of the season." All the ingenuity of the household has been expended on decorating this goodly tree for the annual reunion. This tree is a silent and truthful teacher, and, if we are not above receiving instruction from an inanimate object, we may learn some useful lessons both from itself and its ornaments. Is it not a symbol of that family unity and perennial affection which so strongly mark the English race all over the world, and which find expression in so many beautiful forms at the present season? A grave-looking person whose long, white hair flows down on his shoulders, asks the juveniles of the party to repeat a few passages which the sight of the tree is likely to suggest; and in an instant we have the following apt quotations:—"Trees of righteousness which the Lord hath planted." "I am the vine, ye are the branches." "The tree of life which is in the midst of the paradise of God." "The righteous shall flourish like the palm-tree." In ornamenting the tree, a branch was accidentally broken off, and one is present in the festive group, who calls to mind the fresh young branch that was severed from the family-tree; but she is cheered with the thought that it was transplanted at once into a richer soil, and is now flourishing under more genial skies. Now for the ornaments. There is a profusion of toys and trinkets, purses and perfumes, book-markers and bonbons, and all the various articles with which Christmas-trees are usually furnished. There are tiny lamps glimmering among the branches—"the household lights," some one remarks, "which shed the lustre of genuine piety on the family-circle." Some things indicate the sympathies of those who contributed them. Suspended from one branch is the figure of an urn, done in white silk, on which a negro pensively leans, and a cypress casts its friendly branches over them. Mark the inscription, in black letters:—"To the Jamaica Martyrs!" On the other side are two exquisite little missionary boxes. One invites you to "remember the heathen abroad;" and the other, "the heathen at home." Kind reader, we cordially offer you and yours the usual season greetings,—“A merry Christmas” and “A Happy New Year,” in the best sense. We have tried to make the Christmas-

tree a medium of appeal for your sympathy and help. In the midst of present festivities, think of heathens at home as well as abroad. Cheer us in our toil, with your benediction, and in the distribution of season gifts, give a portion to THE BRITISH AND IRISH BAPTIST HOME MISSION.

WHAT HAS BECOME OF THE REVIVAL?

Those who have never heartily accepted the great Revival of 1859, frequently ask—"What fruit has it left behind?" Multitudes travel through the land without noticing any palpable signs of that new state of religious life which is said to exist in many parts of the province of Ulster. The intense excitement has ceased. The "manifestations" are at an end. The people no longer come together in thousands and tens of thousands to hear the Gospel. The bands of restraint, which held men back from sinning, have been relaxed, and too many have returned to their evil ways. There never was a revival yet, however deep and extensive, without a reaction. This would almost seem to be a law of spiritual life. Every Christian has painful evidence of it in his own heart. The "law of sin in our members" is the great counteracting force, which tends—even in the most spiritually minded—to produce declension. With these facts constantly before us, is it any marvel that there should have been an extensive falling away among the masses of people who, six and a-half years ago, were the subjects of strong religious emotion, and even deep concern? But all the real good that was done still remains. That is imperishable; and he who goes with an unprejudiced mind into any of the regions which were visited by the Revival, will very soon see enough to satisfy him that it was a genuine work. One of the letters of Mr. Eccles furnishes a pleasing illustration of *Thirsting for the Word*:—

"Ballyclose is a district seemingly as poor as any. It is so out of the way, and so difficult of approach, that even yet I cannot, unaided, make my way to the place where I preach. Yet no house there can half accommodate the people who come to hear the Word when I visit them. Is it not affecting to see some two hundred people, in a cold wintry evening, cowering for shelter on the hill-slope and under the thorn-fence till the stars appear in the sky, while their eyes are rivetted on the preacher, as they listen, with deep interest, to his glorious message?

"I was lately accompanied hither by some brethren from Scotland. It had rained incessantly all day. The down-pour seemed to acquire intensity from continuance. None of us would have felt disappointed had there been no meeting. Imagine our surprise, when, on our arrival, we found the good man's house thronged to suffocation, while, at some little distance, a great shed under a stack of turf was similarly filled. It was no easy matter to speak so as to be understood by those in the house, and at the same time by those who seemed so contented in their curious shelter. But once more the promise was fulfilled, 'As thy days, so shall thy strength be.' As the meeting progressed, the brethren who had accompanied me forgot the difficulties through which they had come,—forgot that they were literally soaked with rain,—so delighted were they to witness a scene so interesting in Ireland.

"Only one more illustrative fact. In Ballyloughan, I am in the habit, before the preaching, of speaking a little to a number of children who attend. In order to interest them in committing the Scriptures to memory, I promised that to the one who should best repeat the 14th chapter of John's Gospel I would present the little Bible I then held in my hand. I hardly expected that, on my return, the dear children would be in readiness for me. Five competed for the prize, *three of whom missed not one word*. To distinguish was impossible; and I felt that, instead of one Bible, I must give them three. When I told them that, on my return, I would bring a Bible for each, they offered, on their part, to prepare for me so as to repeat *without mistake* the 15th chapter of 1st Corinthians. There is a thirst for knowledge, coupled with peculiar perseverance, for which the Irish seldom get credit."

Christians have been stirred up to use their gifts to lead others to Christ.—During the Revival few things were more remarkable than the readiness, the power, and the truthfulness with which men who never had a day's training for the

ministry, stood up to preach Christ—many of them immediately after their conversion. During those stirring times the regular ministry could not fully meet the great demands of the sorrow-stricken multitudes, and the wiser among them gladly availed themselves of the help of farmers, tradesmen, artisans, and even peasants. Among great numbers this activity still continues. Bands of young men go round about the towns and villages preaching the Gospel of the Kingdom. In the estimation of some, this may appear rather disorderly; but if Christ is faithfully preached, who does not rejoice, and give God thanks? In a recent letter, Mr. Hamilton refers to these evangelistic efforts:—

“About nine months ago I was requested to attend a meeting of young men at Belfast connected with the daily prayer-meeting to form plans for evangelistic effort, and for mutual edification. Belfast was to be their principal field of labour, but they were willing to go to other places should the Lord be pleased to open doors of usefulness. I said they had better make a beginning at Carrickfergus. Three of them came, and gave very earnest and appropriate addresses. Several persons regretted that they had not heard of the meeting, and we entertained a hope that they would come again. This, however, was hindered by the serious illness of one of them. It pleased the Lord to restore him to health, and I believe he is better than ever fitted for his holy enterprise. Those young men are of different denominations; they were converted to God about the time of the revival of 1859, and have been holding meetings both in and out of doors ever since. They are all men in business, but cheerfully give a part of their time to the Lord. Those labours of love have not been in vain; sinners have been turned to the Lord. There were some good signs after two of our ordinary meetings here last week; some of the young people were heard talking among themselves, as if good impressions had been made.”

Mr. Hamilton writes hopefully about the new station at *Larne*:—

“Mr. Rock took my place yesterday, and I went to Larne. Preached at twelve o'clock at Mr. Ingham's, of Millbrook, and in Larne at half-past three. Meetings very profitable in both places. It was not as large as usual in the former place, as it had not been published, and some of the people were ill; but in Larne the meeting was well attended. A good many of the people seemed respectable, and all were very attentive. Two very good people there have applied for baptism.

“I conversed with several persons yesterday who were converted to God during the revival of 1859, but I learned that some of them suffered loss, for want of proper pastoral care and instruction. David Moore has got other Christian friends to join with him in holding prayer-meetings. I trust the Lord will carry on the good work which He has begun, both at Larne and Carrickfergus; but we greatly need his help in everything.”

All of us are familiar with Dr. Watts's well-known lines:—

“Though seed lie buried long in dust,
It shan't,” &c.

Seeds of truth that were sown during the Revival are now beginning to bear fruit, in the growing conformity of believers to the will of Christ. Mr. Macrory gives an interesting illustration:—

“You will rejoice to hear that the Lord's work continues to advance here. Last Lord's-day I had the privilege of baptizing a gentleman of position and means, who drove his horse and gig twenty-five miles to confess Christ in His ordinance. After the service he ‘went on his way rejoicing.’ He is a good preacher, and one of the converts of 1859. I believe he will be very useful in his own neighbourhood, and it is my intention to assist him in establishing a new interest.”

Value of a Popish Relic.—In a sale at Messrs. Puttick and Simpson's, Leices-ter-square, London, a few days since, was a lot (No. 1051) thus described:—“A portion of the veil of the Blessed Virgin Mary, enclosed in a small silver reliquary; also a document under the seal and signature of the Pope's secretary, authenticating the relic.” It sold for £4. In the OLD BOOK there is the following reference to the latter times:—“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *speaking lies in hypocrisy*; having their consciences seared with a hot iron.” The reader is able to say whether this description applies to the Church of Rome.

St. Heliers, Jersey.—Some time since it was announced in the CHRONICLE that the Committee had adopted St. Heliers as a station. The Rev. F. F. Medcalf accepted an invitation to labour in that town, and has entered on his work with very encouraging prospects. A short time since, Mr. M. received a very cordial recognition, both from his Baptist friends, and from ministers of other Christian bodies, in the Chapelle Evangélique School-room, Vauxhall. The chair was occupied by Mr. J. Slater, and addresses were delivered by Mr. Amice Benest, senior deacon of the church, the Revs. P. Labdon, A. J. Murray, A. E. Pearce, and F. F. Medcalf. A local paper states that the speeches were characterised by a truly Catholic and Christian spirit.

For some time past there has been a growing conviction that the resources of the British branch of the Mission should be applied chiefly to the establishment of new interests in large cities and towns where there are good openings for Baptist churches. We might name many large centres where there is not only no Baptist cause—or not one that is worthy of the name—but where the means of grace in general are very insufficient for the population. During a recent journey in the north, the Secretary had an opportunity of making many inquiries, and the conviction was deepened in his mind that if the denomination is to take its proper position, so as to become a power in the country, either the British Mission, or some other organization, must forthwith take up the great towns. As we shall refer to this matter at length before long, it will be sufficient to give two illustrations of the need of missionary effort:—*Gateshead* has a population of 30,000, and no Baptist chapel; *Yarrow* and its immediate neighbourhood, number 20,000 souls, and the population is rapidly increasing; but with the exception of the Roman Catholic church, which provides for 1,000 hearers, the existing places of worship will not accommodate more than 2,000. If such facts had their proper influence, there would be immediate denominational action on a scale becoming the necessities of the age.

The Secretary has recently visited Newcastle, South-Shields, Sunderland, Darlington, Dunstable, Houghton-Regis, and St. Albans, and was gratified to find that there was increasing interest felt in the mission.

The Rev. E. Hands has also met with a cordial reception in Fairford, Minchinhampton, Stroud, Wooton-under-Edge, Cinderford, Coleford, Tewkesbury, and other places in Gloucestershire.

Collecting cards are now ready, and the Secretary will be most happy to supply any friends who will write for them.

Sums received from November 18th to December 18th, 1865.

	£	s.	d.		£	s.	d.
Drayton, Mr. S. Lewis.....	0	5	0	Dunstable, Collections	5	8	6
Leeds, South Parade Chapel	13	4	1	Do. Contributions	9	3	0
Ingham, by Rev. J. Vennimore.....	8	3	0	<hr/>	15	11	6
Stroud, by Rev. W. Yates	5	0	0	Houghton Regis, Collection	2	2	8
Mr. Joseph Tritton	5	5	0	Do. Contributions	3	2	8
Newcastle, Contributions	16	7	8	<hr/>	5	5	2
Do. Coll. Berwick St. Chapel	10	0	0	Mr. E. Davis	0	2	6
<hr/>	26	7	6	Bristol	0	17	0
Broomley	1	5	0	Aberdeen, Silver Street	0	18	6
South Shields	3	1	2	By Rev. E. Hands—			
Sunderland, Mr. John Hills	40	0	0	Fairford	0	18	6
Do. Contributions	3	10	0	Minchinhampton.....	0	7	0
<hr/>	43	10	0	Tewkesbury	2	0	6
Darlington, on account	1	10	0	Coleford	8	0	0
Middleton-in-Teesdale	5	5	2	Stroud	2	14	8
Syaffham, by Rev. T. A. Williams	5	0	0	Cirencester	1	6	0
Dunfermline, Mr. W. Matthewson	1	0	0	Culderford	2	0	0
Mr. R. R. Blinkhorn.....	0	5	0	<hr/>	17	6	6
J. A. C.....	0	10	0	Executors of late Mrs. Maish.....	347	5	6
Andover, by Rev. F. Wills	5	5	6	Portadown, by Mr. Samuel Wilson	3	5	0
St. Helier's, Jersey, by Rev. F. F. Medcalf	2	1	0	Executors of late Mrs. Cozens	19	19	0
Newcastle, by Mr. Geo. Angus	51	4	5	Well'ngford, on account, by Mr. E. Wells	4	4	0
				L. V. C.....	5	0	0

Thanks are presented to the following Friends:—

To Mrs. Trickett; S. G.; Mrs. Blair; Mrs. Anderson; Mrs. Ward, for parcels of Clothing.
A contribution of £1 for the Irish Mission from Mr. E. Dodwell, of Thame, was omitted from the Report for 1866, and is now acknowledged.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1866.

DIVINE GLORY ILLUSTRATED BY REDEMPTION.

BY THE LATE REV. DAVID GRIFFITHS, OF ACCRINGTON.*

“ Unto the praise of his glory.”—Ephesians i. 14.

God, being the greatest, the holiest, and the most benevolent of all intelligences, has, in justice to Himself and in kindness to the creation, made his own glory the ultimate and chief end of all his operations. The fire, in the vision of the prophet, which accompanied the whirlwind and the great cloud, unfolded itself—it radiated, it flashed forth in brightness, it diffused illumination, and then returned to its own bosom and centre. “ For of Him, and through Him, and to Him are all things ; to whom be glory for ever. Amen.”

This is the doctrine which the Apostle affirms again and again in this chapter, and illustrates in several particulars, connecting it first with the agency of the Divine Father in the economy of salvation ; then with the Christian mediation as conducted

* From a MS. in the possession of the Rev. W. E. Jackson, of Church, near Accrington. The high estimation in which Mr. Griffiths is held in the north of England, leads us to think that many of our readers will be gratified with the publication of this discourse in our pages, especially as it is from the most complete of his MSS. extant.—(Ed.)

by the Son; and finally with the gracious operations of the Holy Spirit. The paragraph containing the first illustration of it is the following:—“ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.”

Next follows the passage which embodies the second illustration of this doctrine :—“ In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ; wherein he hath abounded toward us in all wisdom and prudence. Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself ; that

in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him; in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of his glory, who first trusted in Christ."

And the last illustration of this truth is stated in the thirteenth and fourteenth verses:—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

The doctrine of the text is the following:—That the Divine glory will be illustrated in the perfect salvation of the Church.

I.—In the number of the redeemed. Are there many that shall walk in the narrow path to life? Are there many that shall be saved? Regarding religion in some periods of the existence of the world, the reply is manifestly in the affirmative; and still more obviously and emphatically so, if we contemplate the Church complete and glorified in heaven; for a portion of the redeemed, as seen by the Apostle John, was a great multitude whom no man could number.

The ancient Church was represented by the city of Jerusalem; there her solemn assemblies were held, and there were her sanctuary and her God. The Christian Church, especially in her most prosperous conditions, is represented by the city of Ezekiel (chap. xlvi. 35), being thirty-six miles in circumference, prodigiously more spacious—nine

times larger in dimensions—than the Jewish capital. But the universal Church is represented by that great city, the Holy Jerusalem, which John beheld descending out of heaven from God, being six thousand miles in circumference, and fifteen hundred in elevation; and which, without pressing a literal interpretation, gives a most cheering view of the vast numbers that shall be rendered illustrious and happy through the redemption of our Lord. In comparison with the lost, we have every reason to conclude that the redeemed will be surpassingly more numerous. The parables of our Lord have been adduced in confirmation of this statement; and, as far as they bear upon the point, they evidently tend to substantiate it, for two of the servants to whom talents were committed were found faithful, and only one who had violated his trust; and in the parable of the ten pounds, two, on rendering their account, were honoured with the approbation of their lord, whilst one only fell under his malediction; and there were many guests at the marriage festival, but only one without the wedding garment.

Again, in the promises of compensation made to the Mediator for His costly sacrifice, and of satisfaction to His enlarged benevolence, there is a necessity intimated, at least distantly intimated, for the trophies of Divine mercy to be more numerous than the objects of final perdition. Nor can we think that the Son of God would have become incarnate, and given himself up to sufferings the most excruciating, and to a death the most odious, without intending to realize consequences far transcending in magnitude the ravages of moral evil, without intending to exalt a larger portion of humanity in virtue and blessedness than shall be the victim of perpetuated depravity and misery.

Nor is it difficult to account, to some extent, for the preponderance in the number of the redeemed. There have been more goodness and piety in the world generally than have been cognizant to the limited knowledge of the Church, and incomparably more than the bigotry of many will admit. Elijah, in answer to the Divine interrogatory, said, "I am left alone, and they seek my life," the only true worshipper—an error originating in ignorance—for God said unto him, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." And John said unto Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us"—an error of sectarianism—to which Christ answered, saying, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part." And, moreover, "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Further, all that die in infancy and in early childhood, are not only safe but happy, having fellowship in the Christian salvation. And nearly one half the human race become the victims of mortality under ten years of age, and the charity of religion delights to recognize their spirits "in the general assembly and Church of the firstborn, which are written in heaven."

"Bold infidelity, turn pale and die,
Beneath this stone three sleeping infants
lie;

Say, are they lost or saved?
If death's by sin, they sinn'd, for they are
here,
If heaven's by works, in heaven they
can't appear.

Ah! reason, how depraved!

Revere the Bible's sacred page, the knot's
untied,
They die, for Adam sinn'd; they live, for
Jesus died."

Once more, eminent prosperity is promised to the Church in the last days. Religion is to be ascendant in the world. The kingdom of our Lord is to be universal. "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know Him, from the least to the greatest." And this for the prolonged period of a thousand years, and perhaps a thousand prophetic years,* and when the population of the globe shall be incomparably greater than in any preceding era in its history.

From these considerations—considerations embodying at least strong probabilities—we come to the delightful conclusion that the Church of God will be an assemblage far surpassing the victims of perdition—that the monuments of the Divine mercy will far exceed in number the vassals of final depravity and guilt—that the dominion of our Lord over humanity in the future world will be incomparably more extensive than that of the prince of darkness—that the efficacy of the atonement will be illustrated on a wider scale than the influence of moral evil—and that in comparison with heaven, to apply to human nature the language of Howe in reference to angelic intelligence, "the horrid hades wherein the wicked will be reserved to the blackness of darkness for ever, will be no more in proportion, nay, inexpressibly less, than some little rocky island, appointed as a place of punishment for criminals, in comparison of a flourishing vast empire, fully peopled with industrious, rich, sober-minded, and happy inhabitants."

* That is reckoning each day for a year. See Ezekiel iv. 6.—ED.

II.—In the renovation of their physical nature. The soul is not associated with the body contrary to its own will. The alliance is not arbitrary, but in harmony with the preference of the higher nature. Human spirits seem to feel, as a consequence of the conditions of their existence, the necessity of union with some material vehicles. They have a partiality for organization, and consequently must, when not connected with the most appropriate and congenial materiality, be in a state of defective felicity; which accounts for their bold and joyous anticipations of the resurrection in the last day. “For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” “If a man die, shall he live again? All the days of my appointed time will I wait till my change come.” Hence the importance attached to the resurrection in the Scriptures, and the many proofs supplied in confirmation of it. “Why should it be thought a thing incredible with you, that God should raise the dead?” “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the firstfruits, afterwards they that are Christ’s at His coming.”—Acts xxvi. 8; 1 Cor. xv. 20—23. As the firstfruits were a proof of there being a harvest, and their presentation to the Lord as an offering was a pledge of its ingathering, so the resurrection of Christ and His exaltation to the heavens are an evidence and a moral guarantee that all that believe in Him shall be raised from the dead, and shall be glorified in the kingdom of His Father.

Further, it is not the restoration of their bodies simply to vitality which the righteous expect, but their resurrection in an improved condition; and for this they are encouraged to hope by the abundant revelations of the Divine oracles on the subject. There are declarations in the Scriptures which affirm the resurrection of the wicked, but none which explain the nature of their future bodies; whilst in addition to multiplied assurances that the good shall be raised from the dead, we have ample statements of the attributes and qualities of their resurrection bodies. The present connection existing between their spirits and bodies, notwithstanding the essential tendency of the former to unite with the latter, is clogged with innumerable and palpable inconveniences, and their fellowship is sustained in friendliness by mutual accommodations and mutual sacrifices; so distant, and even contradictory, are the two natures. But their glorified bodies will be free from gross earthliness, will be attenuated, refined, exalted in their essential elements into close affinity with the immateriality of their minds, and will be competent to aid their intelligence in all its sublime and glorious activity of thinking and of devotion. “So also is the resurrection of the dead; it is sown in corruption” tending to decay, soon putrefied and decomposed: “it is raised in incorruption,” incapable of deterioration, unchangeable, immortal. “It is sown in dishonour,” the body of humiliation, of inferior matter, degraded in condition, and under a kind of penal indignity: “it is raised in glory,” replete with beauty and splendour, fashioned like unto the glorious body of our Lord. “It is sown in weakness,” of very limited capabilities, soon wearied, and in death absolutely helpless: “it is raised in power,”

stupendous inactivity and in strength. It is sown a natural animal body, susceptible of life from the material fluids of the animal economy: "it is raised a spiritual body," refined to such an extent that it shall derive its vitality immediately from the soul itself. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 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; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Christians! they must not bury you under the willow; its branches are too funereal to hang over the destined inheritors of immortality. Christians! the shades of the cypress must not come near your sepulchres; darkness should not rest upon the abodes of the children of light.

Christians! they must plant evergreens on your graves, for you shall rise again, you shall rise again in the last day, in beautiful and glorious forms, and your bodies shall be bright monuments of the redemption of our Lord.

III.—In the harmony effected between their intellectual and moral faculties.—The operations of the mind, as an intelligent principle,

on account of the condition of its moral powers, become an agency of discomfort and suffering to the heart. The remembrance of perils and degradations, owing to the state of the passions, awakens unhappy emotions; and especially the recollection of wrong doing, of depravities and guilt, though we have assurance that they are forgiven, molests our peace and mars our joys. The earthly history of the redeemed will be prominent and fresh in their minds for ever. But this will minister no infelicity to their condition. The remembrance of their tribulations, wretchedness, perils, will excite no painful sympathies. There will be no shame in looking back upon what was humiliating in their state of probation, nor any apprehension of the recurrence of similar evils in the future. A feeling of absolute and perpetuated safety will be enjoyed, and all the passions will be so renovated and purified, that they cannot be disturbed by the highest activities of the memory. But, on the contrary, the recollection of their mortal sojourn, of their state of trial, of their conflicts, of their temptations, of their moral dangers, of their adversities, of their tribulations, of their sorrows, of their nameless complicated evils, will waken up the highest and most joyful notes of gratitude to that Almighty power and grace which conducted them in safety to their final condition of being, a condition where there shall be no death, nor sorrow, nor crying, nor any pain.

Again: there will be no discordance between the operations of the memory and the office of conscience. In the redeemed there will be the remembrance not only of the natural evils of mortality, but of their sinfulness, of their moral turpitude and guilt. The depravities that degraded their natures, their perversities, their

waywardness, their carnality, their worldliness, their antipathy to goodness, their ingratitude, the iniquity of their speculative mischiefs, and the accumulated guilt of their actual transgressions, will not be forgotten; yet notwithstanding the morality of conscience, its surpassing enlightenment and lofty integrity, these recollections will not be inauspicious to the intensity and perfection of their joys. But sin itself, when we shall see its enormities in the clear light of eternity, its disastrous influence upon the character and condition of humanity, and its malignant bearings upon the government of God, will become the occasion of more exalted and adoring wonderment of the Divine love and mercy, of adding new endearments to Him that was crucified, and of giving all the zest and freshness of novelty to our ascriptions of salvation unto God and the Lamb for ever and ever.

IV.—In their elevation in spiritual excellence.—The objects of the Divine mercy are recognized as occupying successively three conditions in morality. The characteristic of the first is deep degeneracy, absolute depravity, and universal defilement; the distinction of the second is comparative excellence, an intermingling of virtue and imperfection; and the third is a state of enlarged, unalloyed, and immaculate purity, adjudged perfect by the highest standard of rectitude and excellence in the universe. "They are without fault before the throne of God."

There are virtues in the Christian character peculiar to the probationary condition of man. And they are the most active, the most illustrious, and the most useful in the world of all the religious principles, but they are destined to perish with our earthly existence. There are other excellences which are more refined, more delicate, and more obscure,

existing only in a rudimental state, but which are immortal, and these will be matured and fully revealed in the world to come. And from this consideration it is probable that virtue will have fewer modifications in the heavenly than in the earthly condition, and that the energy of the mind will be less divided, will be restricted within narrower limitations, and, in consequence, will kindle into excellences more radiant and more magnificent. And the moral glories in the character of the redeemed will continually gather new lustre. There will be a continuous and endless growth in their virtues. No hostilities will arise from their own natures, nor will there be any unfavourable influences ministered by their social alliances to their advancement in spiritual improvement and religious beauty: and the Divine communications will be rich and unbroken, under which they will rise higher and higher in goodness, and their piety will gather fresh intensity and brighten in splendours endlessly accumulating.

How glorious, how transcendent in efficacy, must the Christian redemption be, since creatures so humble and degraded are exalted to elevations so great and signal! That, through its influence, beings so familiar with littleness, with vanity, with grossness,—the man that teaches the alphabet of knowledge—the man that counts his silver and gold, these perishabilities of earth—and the man that expends his energies from year to year in the monotony and paltriness of manual operations, shall be so sanctified, shall have so much holy intelligence, so much simplicity, so much rectitude, and so much purity, that they shall feel easy and confident in association with the lofty hierarchy of the heavenly world, shall enjoy all the familiarities of brotherhood with principa-

lities and powers and thrones and dominions, and be at home amid the irradiations of Jehovah's glory.

V. In their lofty devotions.—The tendency to adore is essential to man. It is his chief and peculiar distinction amongst other beings of this creation, and the noblest attribute of his nature. He never appears so great as when he is a worshipper in the Divine temple—as when he is prostrate before the throne of the Almighty. The heavenly intelligences are most magnificent and imposing in their adorations, giving most glory to God when they cast their crowns before His throne. The four living creatures in the vision of Ezekiel had each four wings: with two they covered their bodies, and with two they did fly. But the seraphim in the vision of Isaiah, and the four living creatures in the vision of John, had each six wings: with twain they covered their faces, with twain they covered their feet, and with twain they did fly. The reason of the difference is, that the living creatures of Ezekiel are ministers of Divine Providence, executing the commissions of the Supreme Governor in the multiplied principalities of his dominion; but the seraphim of Isaiah and the living creatures of the Apocalypse are worshippers in the heavenly temple, and need, as Grotius observes, two additional wings to cover their faces before the splendours of God's throne. The celestial worship is the highest kind of devotion; it is strictly eucharistic and adoring. The abundant grace, through the thanksgiving of many, redounds to the glory of God. Its theme is the mercy and the grandeur of redemption; and its never-failing inspiration is the love of Christ. "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, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

It might seem as if the whole universe of virtuous and happy intelligences had been sanctifying an extraordinary Sabbath-day on this occasion, to commemorate the wonders of Calvary, and celebrate in songs of unmeasured joy and thanksgiving the dying love of our Lord.

VI.—In their pre-eminent happiness.—The heavenly possessions will be most ample, and the capacity to enjoy them most enlarged. There will be wealth in the condition, and satisfaction in the mind. "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness." Everything tending to misery will be excluded, and the elements of felicity will be possessed in all their plenty and variety. The socialities of the mind will be in full exercise;

friendship, ardent and immortal, will exist; the feelings will be in a state of the highest moral purity; the faculties progressively expanding, will be engaged in unwearied and delightful activity; fresh excellences and sublimities will be perpetually evolved from the boundless themes of celestial knowledge; and God will replenish the redeemed with continued emanations of glory and joy from His own fulness, and all heaven will float amid infinite and everlasting delights. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest." Peradventure John supposed them to be some immortal intelligences from one of the brighter regions of the creation, or the natives of heaven itself, so transcendent were they in splendour and glory and joy. "And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. 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 unto living fountains of waters: and God shall wipe away all tears from their eyes."

These are the attributes and distinctions of the redemption which we anticipate; and, having such hopes and prospects, what dignity and greatness ought to distinguish our characters! We are, even now, ascending, so to speak, the steps of the thrones which we are to occupy in perpetuity: let us, therefore, act worthy of our position and destiny. Let us familiarize our thoughts into more uniform intimacy with the splendours and immortalities we are to inherit. Let integrity be the master principle of our conduct in all the circumstances of life, and cheerfulness illumine all the conditions of providence through which we pass. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

POLISHED GRANITE.

LET no one take alarm at this title. It is not the prelude to a dry dissertation on geology. Neither is it the introduction to an essay on the mason's art. We know little of either. The term is adopted simply because it is suggestive of a great fact

ever important though often ignored. Hearing the other day that two memorial stones in connection with a new chapel were to be laid, the said stones consisting of polished granite, it set us thinking. The issue of our cogitations was this—that polished granite

is a very good thing, that polished granite is continually used by God Himself, and that polished granite is very much needed. In other words, the beautiful and the useful, the ornamental and the strong, are combinations divinely commended, and combinations which we shall all do well to form.

Nature is polished granite. In it the lovely and the enduring are marvellously united. Creation's flowing robe is not only serviceable, but elegant; woof and warp are firmly bound together in patterns of grace. None can fail to see this. When meadows are green with new grass, fields yellow with golden buttercups, and gardens purple and white with the welcome crocus and the virgin snowdrop, we have ample proof of it. Almost everyone knows those verses of Mary Howitt's about flowers, in which she tells us what God *might* have done. It is well for us to remember them now and then; to remember what God has done in contrast with what He might have done. He might have given us the apple without its gorgeous blossom, its smooth skin, its fine complexion. He might have given us grapes quite as luscious as any which we now have, but *minus* their wonderful, delicate bloom. He might have given us the peach, not less delicious than what we have, but without its inimitable blush. He might have—but why go on saying what He might have done? In a word He might have made the earth only of granite, but He has made it of polished granite. "He hath made everything beautiful in its time."

What is thus true of nature is true of human nature. Here again we have granite, but polished granite. Confine your attention merely to the body, and every part of it proves the assertion. Milton speaks of "the human face divine," and surely it is

such. Artists never weary in their efforts to do justice to man's and woman's countenances. Sculpture finds that nothing so well repays her endeavours as imitations of the physical organism. Put this magazine down for a moment, my reader. Look at your hand; scrutinize skin, joint, and nail. See the thousands of minute lines running one into another across the palm. Notice the blue tracery which tells of those marvellous canals and rivers flowing to and from the heart. Go to the mirror over your mantel-piece. Examine your eye. Observe your various features. Notice the profile. Is it not all beautiful? Is it not all serviceable? Polished granite! Well sang a trans-Atlantic bard:—

"Not in the world of light alone,
Where God hath built His blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green;
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,
Eternal wisdom still the same!"

Do we come to the Bible? It is polished granite. We should indeed "damn with faint praise" if we merely characterised it as useful. It is vastly more. It is indispensable; the very bread of our nobler being. In it we have truth, truth as the foundation whereon to build our beliefs, hopes, lives; truth eternal and unalterable. But the necessary is also the attractive; the strong is likewise the beautiful. What beauty there is in the promises and even the threats whereby the law is enforced; what beauty in the Psalms, the world's prayer-book and hymn-book; what beauty in the prophets. Call to mind that sermon preached on a certain Mount. How full of the pictorial; nay, how full of the musical as well. Yes, He who spake of the lilies, talked of the birds, bid the rain teach lessons of love, has given us

polished granite. The sword of the Spirit is "quick and powerful;" none the less so because its hilt is elaborately carved and studded with magnificent jewels.

Now, surely, the plan of the Creator should be our guide. We are not merely to be good, but we are to make our goodness attractive. We should have something more than holiness—the *beauty* of holiness. Serve the Lord, but serve the Lord with gladness. It is not enough that our light shine, it is *so* to shine as that others, seeing our good works, shall glorify our Father in heaven. Merely to walk the narrow way does not comprise the whole of our obligation; we are to take heed that we walk with somewhat of dignity in our step, and grace in our carriage. Let the character be polished granite. Combine the beautiful and the strong the pleasing and the enduring.

We proceed to a few examples of our meaning. Some religious people render themselves obnoxious by being rude and boorish. They have no delicacy of feeling. They mistake vulgarity for simplicity. They imagine that, because they are discourteous they are courageous. These are the persons that ask impertinent questions, pry into matters which are sacred to yourself alone, and make themselves offensive by visiting where and when they are not wanted. They assume airs of equality, or even superiority, to those who in reality move in an intellectual and a moral altitude of which they are perfectly ignorant. Your wife dislikes them because they "make themselves at home" in your house, when she and you never encourage any such unwelcome familiarity. Your children dislike them because of the unreasonable and stupid interrogations which they address to them. Your servant dislikes them because they attack the door-rapper with the assurance of

half-a-dozen postmen, never rub their feet, when they come in, and leave behind them, not "footprints on the sands of time," but footprints on the oilcloth of the hall-floor. At chapel they cough without using hand or handkerchief, and raise such a disturbance thereby as to prevent those who are near hearing what is said. When they "engage" at prayer-meetings, they are always particular to pray that the minister may be "kept humble." If they go to a lecture or a concert they crush unceremoniously and cram unceremoniously in order to get the best seats. As to sitting with their backs to others when in the parlour, or passing before them without a word of apology, such things are of common occurrence.

All this is annoying. Men and women of real refinement cannot but feel irritated at it. It goes horribly against the grain. It has a similar effect upon the mind to what a bad saw or an ill-played violin has upon the nerves. If the one sets your teeth on edge, the other does somewhat like it with the better part of your nature. So disgusted does it make some feel that they partly yield to the temptation of believing that those who are guilty of it are not Christians. That is wrong. Depend upon it that *that* is bad logic and worse religion. You might as well declare that stone is not stone because it is not smooth. No. A man may be a good man and a vulgar man. There may be no polish where there is genuine granite. Let us not be narrow-minded. Give everybody the benefit of a large and rational charity. Avoid the most pernicious error of having too exclusive a criterion by which to determine the moral and spiritual condition of your fellow-creatures. The more you imbibe the spirit of the Master the more you will be disposed, nay, delighted to hope for the best. It will never do

to raise etiquette to the dignity of a standard by which to measure moral height or spiritual growth. Once for all, let us resolve to recollect, even when terribly tempted to doubt it, that horrible 'grammar, atrocious pronunciation, execrable dress, and hideous manners, are compatible with vital godliness.

But what a thousand pities it is that vulgarity should attach itself as a repulsive parasite to the stately tree of piety. Better granite *minus* the polish than *vice versa*, but why should they be divorced at all? Oh, if it were as easy to get people into right shape and condition as it is things, what a speedy transformation would be effected in the world! Who would not give a donation to a limited liability company formed for the purpose of sending out a number of cunning workmen to cut, scrape, and fashion certain unsightly blocks of human granite?

The arguments on behalf of the polish are patent. Here is one—politeness is a *duty*. It is enjoined by the Book to which we all bow as the great court of appeal, "Be courteous," "Please one another," "Honour all men," "Look everyone on the things of others." These are but samples of many like commands. As to Him who was the embodied law, what need be said of Him? The most cursory survey of His life shows that His example is on the side of whatsoever is delicate in feeling and kindly in spirit. We once heard a lecturer say that Jesus Christ was a perfect gentleman. The expression is not a happy one. It sounds irreverent. Albeit it contains truth. In the legitimate and unconventional sense of the term the word may, with perfect accuracy, be applied to our great Pattern. How kind His mode of address—"Son, daughter, children." "He pleased not himself." Meekness was the element in which He lived.

Do we pass from the Teacher to the disciple? Paul was never coarse and rough in the discharge of duty. The thing done was not all and all with him. The mode of doing it had his regard also. "We were gentle among you, even as a nurse cherisheth her children." Think of the postscript to his letters. Discoursing on "freewill, foreknowledge, fate," does not make him unmindful of the good matron who lately ministered to his carnal needs. The enforcement of solemn obligations does not render him forgetful of the brother who, not long since, entertained him beneath his roof. "Phœbe, our sister, Urbane our helper, Gaius mine host, Philemon our dearly-beloved;" these and other affectionate salutations inculcate indirectly, and display most obviously, a spirit of courtesy.

Genuine politeness, moreover, has a claim upon us by reason of *its beneficial effects*. It adds marvellously to the comfort of life—

"The brooks that brim with showers,
And sparkle on their way,
Will freshen and will feed the flowers,
Thus working while they play.
Nor will our hearts do less,
If happily we live;
For cheerfulness is usefulness,
The life we have, we give."

A timely word of real courteousness can hardly fail to produce pleasure. Unaffectedly good behaviour is like oil applied to machinery. How much better the enormous piston works up and down, or the big fly-wheel revolves after the engine-man has applied that little can with the long spout. Many miserable moments would divers families be saved if they would resolve persistently to act upon the maxim contained in 1 Peter iii. 8. Very likely the reader has beguiled the time which he has been compelled to spend at a railway-station by reading the extremely small and notoriously modest

advertisements posted up through the diligence of W. H. Smith & Son. He has frequently seen pictorial puffs in which cattle feed or medicine for beasts is commended to the public by the force of contrast. The sketch of a lean cow and a plump one, a bony and a bonny horse shows the miraculous change which occurs when the article in question is used. A similar pictorial contrast might be made in order to display the difference in households that have and have not an habitual spirit of courtesy. The same may be said of religious communities. Has the colour never mounted to your cheek, my brother disciple, at certain church-meetings? Have you not, on sundry occasions, wished yourself anywhere rather than there? You recollect, perhaps, quite well the evening on which at the close of the proceedings you hastened to grasp your pastor's hand, and glance a look of sympathy at him, because of what some catankerous crotchety member rudely said to him. Nor is your memory too treacherous to remind you of remarks made, now and then, by "professors," which many "worldly" people whom you know would never have been coarse enough to utter. It is a great pity. Not only is such treatment, like a blow on your hand with a bunch of nettles irritating while it lasts, but it is also like the false report of the spies—it gives society a mistaken notion of godliness. To use the words of Henry Ward Beecher, "Even good folks need to have little courtesies between them to keep them from attrition. If you think these things are of no use, it is because you never put your heart into them. The whole of society is chased by golden figures of those civilities that tend to make life rich and happy. We need not fewer, but more of these things in human life, to take away its vulgarity, and its

hard surfaces, and to enrich it with flowers and perfumes. For my part, I think that even good folk without such little ceremonies (salutations and the like) resemble grapes packed for market without leaves between them. They will crush, and come in mashed. To take society and divest it of all these little civilities, would be to deteriorate it, and carry it toward the savage state."

If a further reason is needed for adopting the course now commended, we may find it in *its case*. In this case, at any rate, it is not hard to polish the granite. A little care and the thing is soon done. "Good words are worth much and cost little," said George Herbert. It is quite true. Some difficult duties there are for us to fulfil. Certain virtues are only attained after a vigorous and long up-hill pilgrimage. But *that* cannot be affirmed of the virtue under consideration. It is like a low-growing cluster of delicious fruit within the grasp of everybody who will take the trouble to gather it.

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, *but all can please,*
Oh, let the ungentle spirit learn from hence,
A small unkindness is a great offence.
Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain."

Let us look at the subject in quite another aspect. The polished granite principle is often seriously infringed upon in respect of *forgiveness*. How frequently we meet with those who pardon offenders, it is true, but the manner in which they display their clemency is such as utterly to spoil the act itself. One forgives, but

very reluctantly: it takes a long time for him to forget his ire: friends have to interpose: urgent persuasions must be used before the word of reconciliation passes his lips. He is unlike that great Being who is "ready to forgive." Another forgives, but does it ungraciously, by making needless and repeated reference to the wrong that he has sustained. "I can forgive, but I cannot forget." Alas, what a poor spirit is that! Granite; but no polish. It is said that the hero of our nursery tales, Whittington, lent one of the Henries money to a large amount in order that the monarch might have the "sinews of war." When the fighting was over, he entertained his monarch at a sumptuous banquet, after which he took out the royal bonds and consumed them all before his royal master's face. If true, it was a noble deed nobly done. And thus should it be with forgiveness. It should include a forgetfulness of the past which burns up the bonds we have against the offender. "Thou wilt cast all their sins into the depths of the sea." "Their sins and iniquities will I remember no more against them." That is the way.

We need hardly remark that a little polish would occasionally add much to the granite of benevolence. Certain pillars of charity, strong and useful enough in themselves, would bear a little in the way of chiselling. A wreath of flowers or a saint's head on the capital would be a very palpable improvement. Some good Samaritans procrastinate considerably before they find out the hapless traveller, pour in oil and wine, and take him on his journey. They want, to use a plain term, a large amount of "fuss." You must appeal alike to their vanity and their conscience, ply them well on all sides, ere you draw forth their purses. They are

like sponges, for while they absorb much, they need a process of mental and moral squeezing before they yield anything. Remember "the Lord loveth a cheerful giver." The polish of cheerfulness must adorn the granite of philanthropy.

Polish your granite: such is the channel in which the stream of our thoughts has been flowing. We may, however, dwell with advantage on the converse. See that what you polish is granite. "Beware of spurious imitations." To wit, we live in a day wherein there is a growing demand for ornate and expensive places of worship. The skill of architects, the cunning of sculptors, the ingenuity of craftsmen in iron and wood is taxed to the utmost. Not seldom do we assemble in houses of prayer adorned with stately columns, stained windows, vaulted roofs, stone pulpits, etc. etc. etc. As Mr. Ruskin would put it, the Lamp of Beauty hangs in God's Temple. Very good. Let us, however, take care that we do not, to a certain extent, make these outward attractions a substitute for something far, far better. After all, it is only polish, you know. We must mind that we have the granite as well. Except these external adornments are accompanied by internal excellencies, their presence will but mock our folly and our impiety. Void of simple and earnest godliness, the grandest sanctuary is but a gorgeous spiritual sepulchre. "What is the chaff to the wheat? saith the Lord." Better the most dreary conventicle ever erected by Puritan or Covenanter filled with devout and warm-hearted worshippers, than the most magnificent synagogue occupied by listless listeners and prosy preachers.

Yes. Much better, for polish soon perishes, but granite lasts long. The achievements of ecclesiastical masons, artists, and upholsterers,

will wear away. Not so, "the ornament of a meek and quiet spirit" and "the beauty of holiness." These are destined to endure. When earth and the things of earth have vanished like a dream, they shall re-

main. Wherefore, "keep thine heart with all diligence" and "covet remain the best gifts."

THOMAS R. STEVENSON.

Luton.

EXTRACTS FROM LETTERS TO AN INTIMATE FRIEND,

BY THE LATE REV. W. RHODES, OF DAMERHAM.

No. II.

Sherfield,

Nov. 9, 1819.

MY DEAR FRIEND.— . . . I fully agree with all your political sentiments and feelings respecting the present deplorable state of things, and I also feel much of the glowing fervour with which you hold and express them. My attention has never been half so much excited before respecting political subjects; though, to be sure, this is not wonderful, for there has never been so dark and awful a crisis as the present since I have been capable of thinking. I am placed in circumstances, too, which are favourable to this state of mind. The old man with whom I lodge is a very rigid, and, for his situation in life, a very enlightened Whig. He has three or four newspapers a week, which, of course, I have an opportunity of seeing. These are awful times indeed that are passing over us; they are fraught with the most solemn admonitions, and our minds should be prepared for great and affecting events. What wretched men those ministers are! I feel it consolatory to reflect that they are advancing to a region where they will not be able to set justice at defiance, but where they will receive a

merited reward for the miseries and curses they have inflicted on the nation. I am glad you are commencing a train of reading that will augment your historical and political knowledge. I intend to do the same as soon as possible. I shall read Gibbon's and Hume's Histories, and then I shall read Locke, De Lolme, and the political part of Paley's Moral Philosophy. It seems to me Locke should be read first, because he treats of the general principles of government. . . .

. . . . The New Testament contains a religion of divine simplicity and love—a religion that has no real difficulties to those who receive it as little children. All we need is humility of mind, and faith in the blessed Saviour. This faith we may cultivate and attain by reading the New Testament, accompanied by earnest prayer for divine illumination and guidance. What I am labouring to do, is to exercise a stronger faith in the Saviour; that is, to believe with the utmost confidence everything I read concerning Him in the Word of God, and to imitate Him in every part of his temper and conduct. But here is the difficulty of being a true servant of Christ.

To love our enemies—to pray for them that hate us—to oppose every impure and evil propensity—not to please ourselves, but to please God—to be filled with true humility—to act on the conviction that humility and doing good are the only features of real greatness in human characters—to be meek and condescending, and tender-hearted—to love God with fervent affection, and to aim to please Him in all we do—these are difficult things to attain, with such a nature as ours, which will require to be much disciplined and trained to bring these virtues to much perfection. And yet by daily vigilance and labour, combined with Divine assistance, which is promised to our prayers, we shall be able to do much in a short time, if I may judge from my own experience. Though I have had these views but a little while, I think I have the testimony of my conscience, I have made a greater advancement in this little while in true piety than in all the years before, during which I regarded myself a Christian. Since I returned from Scotland last, my soul seems to have undergone a new conversion, to have been endowed with a more delightful economy of religious sentiments and feelings. Much of the blessed effect that has lately been produced on my mind, I ascribe to my having read *the Gospels* with more devout attention. All my observations serve to prove that they are very much neglected by Christians. The Psalms and the Epistles are chiefly read, and yet if one part of the Word of God is more divine than another, it must be the Gospels. The Socinians are quite right in saying that the Orthodox do not derive their religion from these sacred histories. I have for some time read them with more diligence and pleasure than any other part of the Bible, and they have eminently contributed to enlarge and

brighten my views of the purity, simplicity, and practical character of our religion. It is very plain that the Sermon on the Mount was intended to present a model of Christian excellence. . . . I am in a more lonely and solitary situation than even you by a great deal. Here is not one person of any intelligence for me to speak to, which is much to be lamented. I never perceived so fully till lately the great value and benefit of cultivated society. I was at Devizes a fortnight before I came here, when I had much conversation with my intelligent friends, and really I never felt before so much vigour and bloom of soul. I am very sorry to perceive that many trains of thought, to which I have been accustomed, are fading away for want of being renovated and freshened by conversation. The hope of doing a little good is the only thing I have to cheer me in this place. The people are very poor and ignorant, and what is much worse there is very little practical and devotional religion among them, though there are a few exceptions. But, if I stay with them two or three months, I have reason to hope I shall do them considerable good. This is a sufficient inducement to be contented and even pleased with any situation, however humble or uncomfortable. This was the animating principle of all the Redeemer has done for our race; and we should be grateful for being placed in circumstances that are favourable to the cultivation of so divine a temper. . . . I saw Coultart last week; he expects to sail before the end of this month. He gave me a most diverting account of his last interview with our good friend Dr. S—. The doctor heard him preach, and was in an agony all the time; however, he said nothing to Coultart till the morning he left. He found the doctor in one of his gloomy moods, who said

to him, "Now you are going off, and I have not five minutes to spare, and yet I want to talk to you. Alas! alas! my dear man, you can't preach at all, and you can't pray either. What did you mean by that word 'intellect' in your prayer? It will never do, my dear man; it's no good at all to send such a man as you to the negroes. Did Dr. Ryland ever hear you preach? Do tell him you can't

preach at all; you are not fit for it. Well! I am pleased with you, and am glad you have taken it so well. I am sure I did not expect it. Fare you well! every blessing attend you; do write to me." James intermingled this with his grave and witty remarks, which rendered it truly admirable.

W. R.

THE BAPTISTS OF BRISTOL.

THERE are ten Baptist Churches in the city and suburbs of Bristol. Eight of these churches have originated during the present century; the other two are much older; the church at Broadmead having been established as far back as the year 1650, and the church in King-street about the same time. Interesting records exist of the sorrows and successes of these two venerable Christian societies, from which we should much like to make copious quotations; but as our space is limited, and we wish, moreover, to speak of present rather than past workers, a few words upon the matter must suffice. Concerning the church in King-street, we may mention that one of its first pastors preached in Ireland for some time "under the patronage of Cromwell and the Parliament;" and that another of its pastors, the Rev. Andrew Gifford, was "deeply engaged in the affair of the Duke of Monmouth." We need not wonder, therefore, that Mr. Gifford was often in "hot water" during the remnant of James the Second's reign. The glorious Revolution of 1688 brought in better times, which Mr. Gifford lived

to enjoy for more than thirty years, and died in the year 1721. This Bristol Baptist was undoubtedly a very good and useful man, and probably the minister who preached his funeral sermon did not much exceed the truth when he said he was "fearful lest he should eclipse the glory of his character while he illustrated it." He must have been a large-souled man, for these three reasons:—"He was an active promoter of a general union of the Baptist Churches in England and Wales, and attended all the meetings in London." "He was also a zealous patron of the education of young ministers, and in 1690 carried £50 from his church to London for that purpose." Some of us have read of the monk, in the days of Luther, who warned his hearers against Greek and Hebrew, because the former, if they studied it, would be sure to turn them into pagans, and the latter into Jews. A Bristol brother, sympathising somewhat in the sentiments of the monk, once asked Mr. Gifford "Why he was so solicitous to procure a learned education for his grandson, seeing that neither he nor his son possessed

any literary attainments?" "*For that very reason,*" was the smart and sufficient reply. Last, but not least, Mr. Gifford could carry on a baptismal controversy with a Pædo-Baptist minister, deserving the following record in the Church book:—"Many letters passed between them, manifesting the greatest affection, goodwill, and brotherly love, as well became fellow-labourers and fellow-sufferers for the same Lord and Master." Truly, Mr. Gifford was a good man. We must refrain from reference to the ancient history of the church at Broadmead, with the remark that the book which contains it, called "The Broadmead Records," is intensely interesting, full of historical information, and deserving of the widest circulation.

Let us now proceed to speak concerning the present work which is being done by the Bristol Baptists. We have already stated that there are ten churches of our denomination there. These ten churches contain about 2,500 members—that is, an average of 250 each—more than *double* the average of the whole denomination; two of the ten containing more than 400, and one more than 600 members. The average increase during the past year has been much beyond the denominational average, which we are very sorry to say only amounted to about $1\frac{1}{2}$ per church; "the lowest average increase that has been reported for the last eight years." The number of children in the Sabbath-schools of these ten churches amount to more than 2,000, yielding the high average of 200 for each school, the largest number in any one school being 632, and the lowest number 166. As it respects the average attendance upon divine worship, we can only speak approximately. If we reckon, however, 4,500 at the best attended service, *i.e.*, 450 for each sanctuary, we shall probably

not be very far from the mark. As there are somewhere about half a million worshippers in the Baptist chapels of Great Britain and Ireland—reckoning twice as many worshippers as members of churches—the worshippers in the Baptist chapels at Bristol being 4,500, are about 1 per cent. of the whole denomination. The denominational differences of opinion as to "high and low doctrine" are very little known in Bristol. The much and deservedly-dreaded antinomianism of some few Baptists is almost a thing of the past, so far as Bristol is concerned. That foul product of the marshes of a corrupted Christianity, which Mr. Jay termed "the bloodhound of orthodoxy," and which Mr. Hall compares to Job's Leviathan, "that no weapon could pierce, and no discipline tame," is almost as extinct at Bristol as any *megatherium* of the antediluvian world.

We are happy also to state that the most cordial fraternal feeling exists between the Baptists and our brethren of the Congregational body. We do not speak now of mere parlour or platform amenities, which very often are "voice and nothing more," but of positive and practical union. For example, every missionary meeting in Bristol, whether Baptist or Congregational, is attended by ministers of both denominations; united services of both are held each November, and are unusually well attended; and even "the chapel cases" of both bodies are relieved according to arrangements mutually agreed upon. This very praiseworthy harmony, while it certainly exists without any sacrifice of principle, is as certainly productive of results of the most welcome nature. Neither is this kindly feeling confined by any means to the two denominations to which we have just referred; but it has, so to speak, created an atmosphere of

fraternal affection which more or less pervades all sections of the Christian Church there. Many of our readers are aware that the present Bishop of Gloucester and Bristol is Dr. Ellicott, a prelate of unusual learning and piety. We are very pleased to be able to state that the Bishop visits at least one dissenting minister of the city; and, moreover, during last year, addressed a kind letter to the editor of the *Baptist Magazine*, in reference to a review of some of the Bishop's expository works, which appeared in our denominational organ, and when we add that the Dean of Bristol gave "a plumper" to Sir Morton Peto, at the last general election, we have said enough, we think, to show that religious bigotry is not unusually rampant among the inhabitants of this prosperous city of the west. We are able also to speak favourably of the efforts which the Bristol Baptists are making for the evangelization of the dark parts of England, of Europe, and the world. "The Bristol City Mission Society" is a valuable evangelical effort, which raises at least £800 per annum, and has upon its committee all the Baptist ministers of the place. The Baptist churches in the country places around Bristol are comparatively weak, but the good city, which is also a "county of itself," most willingly lends them a helping hand; while "The Bristol Baptist Itinerant Society," which has existed for more than forty years, expended during the past year about £150 in sending lay preachers among the villages around. We are accustomed to test the spiritual life of our churches by their contribution to the funds of the Foreign Missionary Society, and the Baptists of Bristol need not be afraid of that mode of probation; for the average contributions last year of the ten churches were £70; a sum which

will bear a favourable comparison, *ceteris paribus*, with any cluster of churches in the land. While our brethren have been thus liberal in their contribution for the erection of Christian sanctuaries in foreign lands, they have not been unmindful of the enlargement and improvement of their own; having expended under this item during the last eight or ten years at least ten thousand pounds. We should do an act of injustice to our Bristol brethren if we did not refer to the hearty support which they render to the well-known Baptist College which their city contains. This valuable institution has existed nearly 100 years; it has numbered among its tutors and students many of the very foremost men of our body; Dr. Gotch, one of its present professors, is a profound scholar; its efficiency increases with the increase of its years; and it has no more hearty supporters than the ministers and members of the Bristol Baptist churches. A few items of miscellaneous information will bring this slight sketch to a close. Many of our readers are well-acquainted with the fact that the Rev. Robert Hall was formerly pastor of "the Broadmead" Church, and that he wrote in favour of "open communion." It appears that of the ten Bristol churches eight practise what Robert Hall defended, and that four of the ten also admit Pædobaptists to the full fellowship of the Church; of whom there are about ninety in the four churches. On the other hand, there are many more than ninety Baptists in full fellowship with the twelve Congregational churches which the city and suburbs of Bristol contains. The mention of the twelve Congregational churches suggests the remark that, as the Congregational body is more than twice as large as the Baptist denomination, the twelve should

be nearer thirty; so that, comparatively speaking, the Baptists are more numerous than their brethren of the other body, though undoubtedly below them in wealth and social influence. Those who take an interest in ecclesiastical architecture will be glad to learn that the Baptists of Bristol are probably not behind their brethren elsewhere in the study of that popular branch of aesthetics. The old Chapel of Broadmead has been much modernised and much improved. The new Chapel in City Road is a vast improvement upon the sanctuaries in which our fathers worshipped; and the Baptist Chapel at Clifton is pronounced by competent judges "quite a gem of a place;" indeed, so much so, that the daughters of a late Bishop of London once entered it for divine worship, feeling certain that it could not be a conventicle; but of course they soon beat a retreat, when the sad truth forced itself upon them, that it did not belong to the established church. As respects the mode of worship adopted by the Bristol Baptists, it seems about as simple—plus the chants—as that which their forefathers followed. In this respect the Congregationalists are before them, or behind them, according to the view taken of the matter. In one Congregational church we heard "the psalms for the day" chanted and on a week-evening, after the service, we saw the choir-master from the cathedral instructing about a hundred young people in the art of Psalmody. This church is of recent erection; and is about to have an organ placed in it, worth £700. Moreover, it has lately been so altered, that the communion table is quite at the east end; and altogether it would have taken the bishop's daughters, to whom we have just referred, a longer time to discover that it was a dissenting place of worship than they

spent in making the same discovery in the case of the Baptist chapel at Clifton. In another Congregational church we saw two very beautiful painted windows, and heard the worship conducted in so tasteful a mode, that the bishop himself could not have wished for any alteration, except, of course, in the subject matter of the service. Perhaps we may as well add, that the other day, in London, we heard the *Te Deum* chanted in a Congregational church as well as we have heard it in more than one cathedral. We enter into no criticism upon these modes of worship, our duty at present being merely that of an honest recorder of facts. Some of our readers will exclaim, "Popery!" the younger portion of our readers will probably smile approval; but both must please distinctly to understand that the Bristol Baptists neither cantilate the Psalms for the Day nor chant the *Te Deum*,—their mode of worship being just what it is among the Baptists of Bradford, Birmingham, or any other large town. It is our pleasant duty to say that all sections of Evangelical Christians are well represented at Bristol. The Episcopalians are favoured with the oversight of a bishop who, for learning and piety, will bear comparison with any of his mitred peers; the Wesleyans rejoice in the presence among them of their gifted minister, Mr. Morley Punshon; the Congregationalists have with them the Rev. David Thomas, the Chairman this year of the Congregational Union—around whom in that capacity more than eight hundred ministerial brethren delighted to gather—who materially and mentally is "a king of men," and who in several respects is, in our opinion, one of the most interesting preachers of the Gospel, to whom it has been our privilege to listen; and while, for obvious reasons.

we single out no one Bristol Baptist minister for emphatic eulogy, our readers will know how to judge of the workmen by their successful work—not forgetting the fact that two of them, beside Dr. Gotch, are members of the Committee of the Foreign Missionary Society; which fact is an undoubted proof of the esteem in which they are held by their brethren throughout the land. We must now begin to bring our somewhat rambling record to a close. We should like to have written a few words concerning the antiquities, the natural beauties, the commercial prosperity, the public spirit and kindly hospitality, “which do renown this city.” We would fain have gossiped a little concerning its cathedral, which probably the Ironsides of Cromwell treated with no excess of reverential affection; and which we are glad to see in a progressive state of restoration, if it were only for the fact that one of the greatest of all bishops, the author of “The Analogy,” once presided there, and there lies buried. How natural, also, to speak concerning the church of St. Mary Redcliff, and *Canynges’ coffre*, so inseparably blended with the melancholy history of Chatterton—

“That wondrous boy that perished in his pride.”

Right pleasant would it be to us also to speak of Colston, whose abundant charities, living and dying, are, perhaps, almost without a parallel in the records of benevolence; and of Mr. Müller—probably not second to Colston—who at this moment is tenderly and piously rearing nearly *two thousand* orphans, without one farthing of endowment or government aid. Truly, Bristol is a “thrice blessed place.” Here Bishop Butler thought, Robert Hall preached, and Edmund Burke declaimed. Here the beauties of nature combine with “the beauties of holiness,” to produce results upon which angels must be glad to gaze; and though doubtless there are many imperfections and evils there now, as there certainly were when the citizens filled their coffers from the proceeds of the accursed slave trade, and when they tried to help on the passing of the Reform Bill by making a bonfire of the place, yet it is a city of which any nation might well be proud, and certainly has done its full share of the heroic work which has made England the Goshen of the earth.

INCIDENTS IN THE LIFE OF HANSERD KNOLLYS.

THOUGH filling one of the most important spheres in the early history of our body, and aiding by his wise counsels and devoted labour in its enlargement and consolidation, yet comparatively little is known of his inner and social life. I doubt the competency of any man now to fill

up this void. We catch occasional glimpses of him in the busy throng, sometimes in the tented field, at others pleading the claims of conscience against the insolent claims of Presbyterian bigots; at others moving through the eastern portions of the island, proclaiming with power

and quenchless zeal "*the glorious gospel of the blessed God.*" His life was full of incidents, some of them striking illustrations of the principles which influenced and moulded his inner nature, or springing from the adverse ecclesiastical influence against which he was called constantly to struggle. I select a few of them, accompanying them with a biographical sentence or two, to give them consistency.

Mr. Knollys was born in 1598, at Calkwell, not far from Louth, in the county of Lincoln. Of his parents we know but little, beyond the fact that his father was a man of substance, and had a resident tutor for the education of the subject of our notice and his brother. The father soon preferred the "tutor to a place of greater profit," and till his place was filled by another, both boys were sent to the "Free School" at Grimsby. At a subsequent period he entered the University of Cambridge, where he appears to have continued till his ordination as a deacon in June, 1629. His attainments in the various branches of knowledge taught in the schools were of no insignificant order. With classical and biblical literature his acquaintance was familiar. More than this, listening to "a godly minister," his conscience was awakened. He felt that he "was a child of wrath, without Christ, and grace, &c., which work of conviction remained strongly upon me above one year, under which I was filled with great horror and fears of hell, sore buffetings and temptations of the Devil, and made to possess the sins of my youth. But yet I prayed daily, heard all godly ministers I could, read and searched the Holy Scriptures, read good books, got acquaintance with gracious Christians, then called *Puritans*, kept several days of fasting and prayer alone, wherein I did

humble my soul for my sins, and begged pardon and grace of God for Christ's sake; grew strict in performing holy duties, and in reformation of my own life, examining myself every night, confessing my sins and mourning for them; and had a great zeal for God, and an indignation against actual sins, both committed by myself and others." He was not alone in this. These mental operations were almost the characteristics of the age. More or less they marked the beginning of the religious life of all the men of that period, who have left their impress on the church of Christ.

Immediately after his ordination the Bishop of Lincoln presented him to the living of Humberstone. Here he preached twice every Sabbath, and once every holy day. His zeal found expression in varied efforts for the spread of the Gospel. One of those singular events transpired whilst here which, not unfrequently, distinguished the religious efforts and exercises of godly men of that age. I give it in his own words:—

"Whilst I was at Humberstone, there lived a very religious widow, who falling sick, sent for me, and charged me that I would not depart her house in the daytime until she ended or mended, lest Satan should tempt her above her strength. The doctors of physic had given her over; some godly ministers, friends, and relations did take leave of her as a dying woman. She received nothing for several days but a little julep, which was put into her mouth with a spoon, and ran most of it out again; lay speechless two or three days; her family mourning over her, and expecting her death every hour. I had brought some of my books to her house, and was studying her funeral sermon; and when I had almost finished the same, the Devil set upon me with violent suggestions

that the Scriptures were not the Word of God. He had suggested this temptation to me divers times before, but prevailed not. Now the tempter assailed me with this argument: What-ever you ask in the name of Christ, God will do it; but that Scripture was not true: and if I would put it now on trial, I should find it not to be true; and if I would ask the woman's life in the name of Christ, God will not do it, and thereby I should know the Scriptures are not true, nor are they the word of God, for His word is true. To which I answered, Satan, thou art a liar, a deceiver, and a false accuser. The Holy Scriptures are the Word of God and the scripture of truth; and seeing thou hast assailed me in this kind, and now dost assault me again, that I may for ever silence thee, thou wicked and lying devil, I will trust in God, and act faith in the name of Christ, in that very word of His truth which thou hast now suggested. I will leave my study and go and pray for her, and believe that God will hear my prayer through the intercession of Christ, and restore her to life and health, that thou mayst be found a liar. Whereupon I went into the parlour where she lay speechless, without any visible motion or use of any senses; and I locked the door, and, candles being in the room, I kneeled down by her bedside and prayed above half-an-hour, using my voice; and then she began to stir, toss, and struggled so much, that I was constrained to stand up, and holding her in bed still prayed over her. Satan then gave me great interruption, and suggested to me she was a dying, and these were the pangs of death upon her. I, notwithstanding this assault of the devil, was assisted by the Holy Spirit to pray and believe still, and in a short time she lay very quietly, and I kneeled down again

and prayed fervently, and within half-an-hour, whilst I was yet praying, she said, '*The Lord hath healed me, I am restored to health.*' Then I returned praises to God, and she did join with me, lifting up her eyes and hands, still saying, 'I am healed.' Then I rose up from my knees, and asked her how she did. '*Oh, sir,*' said she, '*God hath heard your prayers, and hath made me whole. Blessed be His holy name!*' Then I unlocked the door, and some of her kinswomen and servants being at the door, came in and asked me if she were dead, to whom I answered, 'No.' Then they asked me how she did. I bid them go to her, and ask herself. She had been speechless four days. I told them she could speak now; and as soon as they came to her bedside, she lifted up herself and said, '*I am well, the Lord hath heard prayer and healed me. I am very weak and sore in my bones, but I am in health. I pray you give me something to eat;*' and as soon as they brought her some broth, she sat up and ate it, and took some of her julep, and from that time received strength, and the next day she did rise and walk with a staff; which being heard of, many godly ministers and Christians came to visit her, and to know the truth of what was told them touching her recovery. I told them it was not anything in me, but it was the Lord who had done it for His own glory, and to silence Satan, who was never suffered to tempt me in that kind afterwards. God bruised Satan under my feet, and my Lord Jesus Christ made a conquest of him, and gave me the victory over him."

Soon after his marriage doubts on many matters perplexed him, chiefly about the surplice, the cross in baptism, and the admission of ungodly persons to the Lord's Supper. Resignation of his living followed.

The bishop offered him a better, which was refused; but his lordship tolerated his preaching about the country for two years. Zealous and faithful in his ministrations, yet, though many had been reformed and moralized, no instance of conversion had come to his knowledge. Doubts about his episcopal ordination arose in consequence of this. He renounced it at once, and resolved to be silent until he had, what he styles, a clear call and commission from Christ to preach the Gospel. The mental conflict was long and painful. He thus describes it:—

“To that end I gave myself to prayer day and night for several weeks together, and at last, being at prayer in a wood at Woodenderly, in Lincolnshire, where I had preached before, and prayed with loud cries and tears that Christ would count me worthy and put me into the ministry, and show me how to glorify God in the ministry; and though I was much melted and enlarged in prayer at that time, yet I had no answer from the Lord. After prayer I walked and meditated under the woodside till sunset, and then went homeward, resolved not to preach till the Lord made my call to that great work of preaching the Gospel clear to me. And as I was going home, an answer to my prayer was given to me in these words: ‘Go to Mr. Wheelwright, and he shall tell thee and show thee how to glorify God in the ministry;’ but I heard no voice, nor did I see any vision: only these words were plainly and articulately spoken into my ears and understanding: at which I was astonished, and said, ‘Lord, let me not be deluded nor deceived.’ Then was brought to my mind that passage of Cornelius sent to Peter, who should tell him what he should do. Whereupon I was fully persuaded it was an answer of my prayer from

the Lord; and I was filled with such joy that I went on my way rejoicing, leaping, and praising God. The next morning, going to seek Mr. Wheelwright, who was a silenced minister, whom I had heard of by some Christians that he had been instrumental to convert many souls; but I knew him not, nor did I know where he was, but I resolved to find him out, for I had heard that he was near Lincoln, about twenty-five miles from me, where he lived privately. As I was getting up on horseback, one of my neighbours, coming by, asked me where I was riding, to whom I said I did not certainly know: I was going to Mr. Wheelwright, who was, as I heard, about Lincoln. ‘No,’ said he, ‘Mr. Wheelwright and his family came to dwell at a village which was but three miles from my house; for,’ said he, ‘I saw him come thither but three nights since, with his family and household goods, in a coach and a waggon.’ Thither I rid presently, and found it so; and I told Mr. Wheelwright that yesternight I was praying as before, and was sent unto him by the Lord, &c. And after he had asked me many things about the work of God upon my soul, and I had told him, he said I could not glorify God neither in the ministry nor in any other way or work, for I was building my soul upon a covenant of works, and was a stranger to the covenant of grace; at which I was startled, troubled, and somewhat amazed; but I told him I was assured God had sent me to him, and by his mouth I should be instructed how to glorify God in the ministry of the Gospel; and I did earnestly intreat and beseech him to apply himself to give me his counsels and directions touching that matter.”

It would take up more space than could be spared to give Mr. Wheelwright’s exposition, and its effect

on the mind of Mr. Knollys. He left him, "and went home exceeding sorrowful about my soul's condition; but I gave myself to prayer, and begged God to teach me the covenant of grace; and to that end I searched the Scriptures, and I heard one Mr. How preach upon Gal. ii. 20: '*I live by faith,*' &c., whereby I saw that I had lived a life of works, and not of faith. Then I began to see a necessity of believing in Christ for pardon and salvation; and hearing the minister say that Christ was the Author, root, and only foundation of saving faith, and that God did give the faith of *evidence* (Heb. xi. 1) in some new covenant promise (Gal. iii. 14), and that those promises were given of God (2 Peter i. 4), I prayed that night and next morning, and in the night season, that God would give me such a promise. The next day I locked myself in the church, and in the chancel, or choir so called. I prayed very earnestly, mourning, and bemoaning myself and my soul's condition, fearing, and with great brokenness of spirit and many tears expressed my fears that God would leave me and forsake me, and then I should utterly perish for ever: and then that promise (Heb. xiii. 5), '*I will never leave thee,*' &c., was given me, which promise stopt me a little in prayer, and I brake forth into this kind of expostulation with God, saying, 'Lord, who am I? I am a vile, sinful sinner, the chief of sinners, most unworthy of pardon and salvation! Thou, Lord! never leave me nor forsake me! Oh, Infinite mercy! Oh, free grace! who am I? I have been a graceless soul—a formal professor—a legal performer of holy duties, and have gone about to establish mine own righteousness, which I now see is but filthy rags, &c.' Then God gave me those two promises (Isa. lx. 22-25, liv. 9, 10), and filled my soul with joy and

peace in believing, so that I brake out into praises and thanksgiving."

Reporting to his spiritual adviser his progress in the divine life, and admonished by him to persevere in obtaining fresh evidence of his call and fitness for his great work, Mr. Knollys gives the following statement:—

"One day, begging earnestly of God in prayer, that if He designed me to the great work of preaching the Gospel, that then He would give me some testimony out of His holy Word of His calling me thereto: whereupon those words were spoken by His Spirit to my heart (Acts xxvi. 16): '*I have appeared unto thee for this purpose, to make thee a minister,*' &c., &c. I believed that now I had received a call and commission from my Lord Christ to preach the Gospel of His free grace. . . . That night, in my sleep, Christ put into my mind that the next Lord's-day I should preach on that text (Rom. viii. 1), and He dictated to me in my sleep what doctrines I should preach from the text. . . . The next night, in my sleep, the Lord taught me more, and the third night also; and I retained it all in my memory and writ it down, and searched the Scriptures which I received in my sleep for the confirmation of my doctrine; and the next day, being the Lord's-day, I preached that which I had received from the Lord, and God made it useful and powerful to conversions, as appeared to me afterwards. Thus I was, night by night, taught of God to preach the doctrine of free grace, according to the tenor of the new and everlasting covenant, for three or four years together, whereby very many sinners were converted, and many believers were established in the faith: in which three or four years' space I preached in three several places—at Wood-

enderly, at Fullerby-on-the-Hill, and at Wainfleet."

The arm of the oppressor now reached him. The toleration he had enjoyed for some time was now withdrawn, and whilst at Wainfleet he was silenced. The same year, 1636, he was, by warrant, apprehended at Boston, in order to appear before that terrible Inquisition the High Commission Court. Detained in the house of the constable for a time, the man was so troubled in his conscience that he allowed Mr. Knollys to escape. The wilds of the New World had given shelter to numbers of the persecuted already, and to that refuge for the oppressed Mr. Knollys with his wife and one child determined to flee. In a few sentences he narrates some of the difficulties, and providential interpositions which marked his emigration. "I tarried so long in London waiting for a passage, that when I went aboard I had but 6 brass farthings left, and no silver nor gold, only my wife had £5, that I knew not of, which she gave me when we came there (New England). By the way my little child died with convulsion fits; our beer and water stank; our biscuit was green, yellow, and blue, moulded and rotten; our cheese also, so that we suffered much hardships during twelve weeks in our passage. But God was gracious to us, and led us safe through those great deeps, and ere we went on shore, came one and inquired for me, and told me a friend that was gone from Boston to Rhode Island had left me his house to sojourn in, to which we went, and two families more with us, who went suddenly to their friends and relations in the country, and I being poor, was necessitated to work daily with my *hoe*, for the space of almost three weeks. The magistrates were told by the ministers that I was an Antinomian, and desired that they would not

suffer me to abide in their parts. But within the time limited by their law in that case, two strangers coming to Boston from Piscutnan, hearing of me by mere accident, got me to go with them to that plantation and to preach there."

Mr. Knollys remained about four years preaching the Gospel with great success.*

Gloom overspread the nation, and anxiety filled the minds of multitudes at the time of his return to London. It was in the year 1641, just after the Irish Massacre, and only a few months before the unprincipled monarch unfurled the flag of civil war. The declining health of his aged father had called him home; but whether the state of the times had reduced his parent to poverty or from some other cause, the condition of Mr. Knollys was one of dependence, if not of want. "I was still poor," he says, "and so joined in a lodging till I had but sixpence left, and knew not how to provide for my wife and child, but having prayed to God, and encouraged my wife to trust in God, and to remember former experience, and especially that word of promise God had given us, and would perform to us, Heb. xiii. 5; having paid for my lodgings, I went out, not knowing whither God's good hand of Providence would lead me to receive something towards my present subsistence. And about seven or eight doors from my lodgings a woman met me in the street and told me she came to seek me, and her husband sent her to tell me that there was a lodging provided and prepared in his house by some Christian friends for me and my wife. I told her my present condition, and went along with her to her house;

* For the extent and result of his efforts the reader may consult a small volume by the American Publication Society, "Hanserd Knollys in America."

and then she gave me 20s., which Dr. Bastwick, a late sufferer, had given her for me, and some linens for my wife, which I received, and told her and her husband I would fetch my wife and child, and lodge there; and so I returned with great joy, and my wife was very much affected with this mercy, &c. After we had returned praises to God, we went to our new lodgings, where we found all things necessary provided for us, and all charges paid for fifteen weeks And my wife being busied much on ship-board, had sore labours, and lay under great weakness above ten weeks, all which time two doctors, an apothecary, and a chyrurgeon did daily attend her, and administered to her freely without money, and at the end of sixteen weeks we had £7 that was given us by some Christian friends."

For some time he was engaged, with success, in a school on Tower Hill, and soon after he obtained the appointment of head master of the Free School in St. Mary Axe. He carried with him fifty pupils from Tower Hill. In the course of twelve months his scholars increased to 140, besides sixteen boarders. But the love of the ministry and other causes induced him to relinquish a situation congenial in many respects to his cultivated mind, and opening a prospect of wealth and social position—for a place in the army. Here he continued to preach to the common soldiers till, he says, "*I did perceive the commanders sought their own ends more than the cause of God and His people, breaking their vows and solemn engagements.*"

The Episcopal tyranny was now broken. The English Inquisition had been abolished; but another power had sprung up. The old spiritual despotism had been overthrown; but a younger one, only of yesterday, with a will as strong, with pretensions as

lofty, had grasped its iron rod, and was wielding it with vigour. On leaving the army, Mr. Knollys returned to London. "Shortly after," he says, "the Committee for plundered ministers sent their warrant to the then Keeper in Ely House to apprehend me, and bring me in safe custody before them, who took me out of my house, carried me to Ely House, and there kept me prisoner several days, without any bail, and at last carried me before the Committee; who asked me several questions, to which I gave them sober and direct answers. Among others, the chairman, Mr. White, asked me who gave me authority to preach. I told him the Lord Jesus Christ. Then he asked me if I were a minister. I answered I was made a priest by the prelate of Peterboro'; but I had renounced that ordination, and I did here again renounce the same. They asked me by what authority I preached at Bow Church. I told him, after I had refused the desire of the then churchwardens three times, one day after another, their want of supply and earnestness prevailed on me, and I went thither. They opened the pulpit-door and I went up, and preached upon Isa. lviii., and gave such an account of that sermon (thirty ministers of the Assembly of Divines, then so called, being present) that they could not gainsay, but bade me withdraw, and said nothing unto me; nor would my jailor take any charge of me; for the Committee had called for him, and did chide him and threaten to turn him out his place for keeping me prisoner so many days. So I went away without any blame, or paying any fees. Not long after I was brought before the Committee of Examination, being accused to them that I occasioned great disturbance to ministers and people in Suffolk; which I gave so good and satisfactory account of to

them, that upon their report thereof to the House of Commons they ordered that I might preach in any part of Suffolk, when the minister of the place did not preach; which was all I got for £60, which that trouble cost me to clear my innocence and the honour of the Gospel, which expense I put upon Christ's score, for whose Gospel and preaching Christ upon that text, Col. iii. 11, I was stoned out of the pulpit, and persecuted at a Privy Sessions, and fetched out of the county sixty miles up to London, and was constrained to bring up four or five witnesses of good report and credit to prove and vindicate myself from false accusation. Sometime after that I was summoned before a Committee in the Chamber (called the Queen's Court), at Westminster, whereof Mr. Leigh was chairman, for preaching without Holy Orders. To which I answered that I was in Holy Orders. Some of the committee told the chairman I had renounced my ordination by the bishops, in the Committee for plundered Ministers. I confessed that I did so, but I was ordained since in a church of God, according to the order of the Gospel of Christ, the manner whereof I there declared to the committee before Mr. Nye and other ministers then present. But at last the committee, by their chairman, commanded me to preach no more. I told them I would preach the Gospel both publicly and from house to house; for it was more equal to obey Christ, who had commanded me, than them who forbade me; and so I went away, and ceased not to teach and preach Christ and Him crucified. I was then pastor to a church which I had gathered two or three years before, in the year 1645."

Venner's mad outbreak gave occasion to the harpies of the Government to empty the vials of their

wrath on multitudes of people who had no lot or part in the enterprise. Baptists in all parts of the county protested against it. Their loyalty they expressed in the strongest terms. But the innocent had no shield. It suited the policy of Clarendon and his colleagues, both secular and spiritual, to heap fresh insult on men whose principles they could never appreciate, and whose lofty moral heroism they could not understand. Mr. Knollys, referring to Venner, says, "Myself and many other godly and peaceable persons were taken out of their own dwelling-houses, and brought to Wood-street Compter, and many to Newgate, and other prisons, though we were innocent, and knew not of their design; at which time I suffered imprisonment eighteen weeks, till we were delivered by an act of pardon upon the King's coronation unto all offenders, except hundred murderers. We were above four hundred prisoners kept all this time in Newgate, because we refused to take the oath of allegiance and supremacy! After I was set at liberty out of prison, I went to Holland*, and thence to Germany, with my wife and two children, where we sojourned about two or three years, and in my absence one Colonel Legge, a Bed-chamber Man, and Lieutenant of the Ordinance, charged me in the Court of Exchequer for keeping a house and ground from the king, against whom I took suit by my attorney. But when Colonel Legge could not get my house from me by law, he and some other brought several redcoat soldiers and took it by force, thrust out those persons I had left in possession, and kept possession by soldiers both of my house, garden, and my goods, which had cost me about

* Great numbers of Baptists and other Nonconformists fled to the Netherlands about this time, for protection from persecution.

£700, with the purchase bought of the Artillery Company of London, to whom I paid £300, and laid out £400 more in building on the ground which I had bought and paid for. I had at the same time £200 in Weaver's Hall, which was given away to the king among many great sums of other men's money. I spent about £150 more in Holland and Germany, and when I had spent all that, I was forced to sell all my goods there, to bring me to England again."

The spiritual conflicts through which Mr. Knollys, and men of his class, as Bunyan and Powell for example, had a mighty influence on them. They were raised above the world. They endured as seeing Him who is invisible. They laid hold, as with a giant grasp, on the truth of God. With them it was not a form, but a living reality—moulding their characters and regulating their life. The power of healing the sick by faith and prayer was firmly held by him and some of his brethren. He had tried it himself. "God was pleased," he says, "to confirm my call to the great work," not only to the conversion of many souls, but "by some healing power of God, put forth upon the sick and infirm bodies of several persons, who were suddenly restored to health, immediately in times of prayer with them, or by and through faith in Christ, especially in this city of London, and of the sickness called the plague, both in former years, and in the year 1665." About 1670, this theory was tried on himself. Soon after he was liberated from the Old Bailey, in that year he was seized with a fearful distemper, which brought him to the verge of the grave. "Two learned,

well-practised, and judicious doctors of physic," he says, "had daily visited me, and consulted my case several days together, and I was fully persuaded that they did what they possibly could to effect a cure; and knew also, that God did not succeed their honest and faithful endeavours with His blessing. Although God had given a signal and singular testimony of His special blessing by each of them unto others of their patients, at least sixteen; at the same time I resolved to take no more physic, but would apply to that true ordinance of God appointed by Christ, the great Physician of value, Jam. v. 14, 15. And I got Mr. Kiffin and Mr. Vavasor Powell, who prayed over me, and anointed me with oil in the name of the Lord; and the Lord did hear prayer and heal me. For there were very many godly ministers and gracious servants that prayed day and night for me (with submission to the will of God) that the Lord would spare my life and heal me, and make me more useful and serviceable to the Lord, to the church, and to the saints, whose prayers God heard, and as answer of their prayer, I was perfectly healed, but remained weak long after."

But little is known of the last twenty years of his life, except that it was marked by much suffering and domestic affliction. He died on the 19th of September, 1691, in the ninety-third year of his age. He had laboured in the ministry for sixty years, fifty of which he spent as pastor of the Church, he tells us he had been permitted to gather in the Lord.

B. Evans.

HISTORY OF THE BAPTIST CHURCHES IN CONNECTION WITH THE LEICESTERSHIRE ASSOCIATION.

(Concluded from page 14.)

X. LOUGHBOROUGH.

THE Particular Baptist church, Sparrow-hill, originated in a secession from the General Baptist church under the care of the Rev. T. Stevenson, then meeting in Woodgate chapel, Loughborough. The separation arose from a difference of opinion respecting an act of church discipline. There being no church within a convenient distance with which the seceders could conscientiously unite, in the year 1815 a small place of worship, 30 feet by 21, was erected, and opened by the Rev. Robert Hall, of Leicester. In November of the same year they were formed into a church, and, in the following year, the Rev. George Capes became their pastor. His ministry having been attended with considerable success, the place was found to be inconveniently small; and, therefore, in the year 1818, the present chapel was erected and opened. In 1826, after ten years' ministry, Mr. Capes resigned his pastorate; and, in 1828, was succeeded by the Rev. Isaac New, student from Bradford College. The flourishing state of the congregation rendered necessary the erection of galleries, which were opened at the close of the same year. In 1829 the number of members was 58. After a pastorate of three years Mr. New resigned his office, when the pulpit was supplied for some months by the Rev. Joshua Gray, who left during his probation to go to Cambridge. In 1832 the Rev. George Aveline became the pastor, and retained his office until the year 1837. During this year the church

was considerably affected by the general mortality which prevailed. In the summer of 1837, the Rev. W. P. Scott became the pastor, remaining till the close of 1844. He was a man of kind and gentle spirit, and his ministry was attended with a good measure of success.

At the beginning of 1845, the Rev. Charles Stanford succeeded him; and in the same year the practice of open communion with the members of the Pædo-baptist churches was adopted. The grace and charm of Mr. Stanford's eloquence in proclaiming the truths of the gospel of Christ rendered his ministry attractive to many; and his removal in December, 1846, was a loss to the town. At this time the church numbered 71 members. In 1848, the Rev. J. Cooper, late student of Bradford College, received the unanimous call of the church to the pastorate; and, after a brief ministry, was succeeded by the Rev. James Smith, after whose removal the church was dissolved and the chapel almost closed.

In the year 1856, after considerable alterations and repairs, the chapel was re-opened and a new church formed under the pastoral care of the Rev. W. Pechey, M.A., consisting of nine members. He gained the respect of all classes, and his preaching was very acceptable. After two years' labours he resigned his office, the church then numbering sixteen members. In August of the same year, the Rev. T. Bumpus became the pastor, and still con-

tinues zealously prosecuting under many difficulties his work of faith and labour of love. The church now numbers 38 members. The Sunday School contains about 140 children, and the various institutions for the spread of the gospel in connection with the church and congregation are in successful operation.

The town which gave birth to the prince of puritan divines, John Howe, was the native place of one who holds a distinguished position in the history of the Baptist Missionary Society. William Yates, afterwards Dr. Yates, was a member of the church at Sparrow-hill; and, endowed with special gifts for the acquisition of languages, became the worthy successor of Dr. Carey in translating the Scriptures into the languages of India.

XI. OADBY.

The introduction of Baptist preachers into Oadby was in May, 1795, when Mrs. Waldren had her house licensed for the preaching of the gospel. Mr. Cave, the pastor of the church at Harvey-lane, Leicester, and Mr. Davies, pastor of the Independent church, Wigston, both preached once a month. The congregations were very small, and sometimes so disorderly during the time of service, that it was found necessary for the restoration of peace and quietness to read the license. In the year 1800, the same lady had a barn converted into a place of worship, which led to an increase in the number of hearers, and to more frequent preaching. Very few, however, attended the prayer meeting, and only two or three exercised the gift of prayer in public. On one occasion there was only one person to engage in prayer, after which the prayer meeting was for a time given up.

In the year 1806 the prayer meet-

ing was revived, the assemblies for the ministry of the word were more numerously attended, and the proclamation of the gospel was blessed to the conversion of some and the edification of others. As the old meeting-house was fast going to decay, in the year 1815 the present chapel was erected, but not pewed until seven years afterwards. In 1822 Mr. Harris, of Cranfield, Bedfordshire, began his ministry, during which the congregations were so greatly increased that the chapel was enlarged by building a vestry and a gallery above it. After a ministry of two years, Mr. Harris resigned his office, and was succeeded by Mr. Brooks, during whose pastorate (in May, 1825) the present church was formed, consisting of thirteen members, who were dismissed for that purpose from the church at Harvey-lane, Leicester; and before a year had elapsed, eighteen others were added to the church.

At Michaelmas, 1826, Mr. Brooks resigned the pastorate, and, after a short interval, was succeeded by Mr. Miller, whose ministry lasted three years, during which eight members were added to the church. His successor was Mr. Burdett, who continued his ministry until the beginning of 1838, when, after an interval of eight months, Mr. Webb accepted the charge, and remained until March, 1842. At the close of 1843, Mr. Price, of Loughborough, commenced his labours, and spent his last days at Oadby. During his brief pastorate of little more than three years, twenty persons were added to the church, but it does not appear that due care was taken in the reception of members, as many of them declined from the ways of godliness and brought dishonour upon the church.

For eleven years after Mr. Price's death the church was without a

settled pastor; during this interval, in 1849, Mr. Horsepool paid his first visit to Oadby. For about two years he supplied the pulpit once a month, and after that time, until 1857, every other Sunday. For years the church had appreciated very highly the labours of Mr. Horsepool, in consequence of which, a mutual attachment sprang up between them, so that in October, 1857, he was earnestly and unanimously invited to accept the pastorate. He complied with this request, and from this date commenced the happiest period of the history of the church. Under his ministry peace and unity prevailed, the Christian was instructed and edified, anxious souls were wisely directed and counselled, and sinners faithfully warned and entreated to be reconciled to God.

From Mr. Price's death in 1846 until 1857, twenty-three persons were added to the church; and, from the beginning of Mr. Horsepool's pastorate to its close, twenty-four persons were added to the church by baptism or by letter. Mr. Horsepool's labours terminated in May, 1863, only a few days before his decease. His loss is deeply felt and lamented. During his ministry the chapel was purchased and a large school-room erected at a cost more than £420, little more than £80 still remaining unpaid. The pulpit has since been supplied by local preachers.

XII. CHARLES-STREET, LEICESTER.

This church was formed from the church in Harvey-lane, in January, 1831. The nucleus of it consisted of fourteen persons, the more prominent of whom were Messrs. James Cort, Richard Harris, and John Carryer.

The present chapel, which was erected on the same site as one formerly occupied by a body of Methodists called Kilhamites, at the

cost of £3,759 11s. 4d., was opened January, 1831. The Rev. B. Godwin, now Dr. Godwin, of Bradford, and Dr. McAll, of Manchester, took part in the opening services.

Four ministers have successively occupied the pastoral office in connection with this church. The first pastor, the Rev. D. M. Williams, entered on his duties February 3, 1832, and resigned in December of the same year, on the adoption by the church of open communion. The Rev. James Simmons laboured successfully from July, 1834, to February 21, 1842; and the Rev. John Green, with a considerable measure of usefulness, from May 30, 1842, to June 22, 1847. On Mr. Green's resignation, the church was unhappily divided, and many of the congregation left the place.

The present highly esteemed minister, the Rev. Thomas Lomas, entered upon his duties in January, 1848, since which time the church has increased year by year.

In the year 1861, the chapel was enlarged and improved at a cost of £1,600, the whole of which is now defrayed. The chapel will now accommodate about a thousand persons.

A branch interest exists in Thorpe-street, which is sustained by the liberality of one of the deacons. This chapel will accommodate two hundred and fifty persons, the pulpit being occupied by the Rev. John Myers.

The total number of children in both Sunday-schools is 700, and of teachers 60. The church now numbers 358 members, and all appearances indicate a prosperous future.

XIII. COUNTSTHORPE.

The first Baptist in Countesthorpe of whom there is any record, was John Gumbley, who became a member of the church at Arnsby about

the year 1737, during the pastorate of the Rev. Daniel Hill. For more than half a century a member of the Arnsby church, he resided the whole of that time at Countesthorpe. As far as can be ascertained, he was at the time of his becoming a member, the only dissenter, and of course the only Baptist, in Countesthorpe. He was elected deacon twelve years after he joined the church, and seven years later he began to preach. It was his habit for several years to walk over to Lutterworth, to preach to a small company of Baptists living there. He died in 1790, after he had been a member fifty-two years, and had sustained the office of deacon forty years. The old church books at Arnsby speak of him in high terms as a man singularly active and useful in the church, not possessing great talents, but having great grace, and eminent for peace and purity.

In the year 1754, there were three members of Arnsby church living in this village. In 1790 Mrs. Burley, who had been a member eighteen years, and was at this time about eighty years of age, opened her house for prayer. It was a courageous step to take; and the faithful few, who were accustomed to meet together, were scoffed and sneered at, and sometimes pelted, as they went to and from the place of prayer.

From that time the cause of Christ has been advancing there. Four years later, Joseph Humfrey and his wife joined this little band; and two years afterwards John and William Elliott.

About the beginning of the present century, several members of the Independent church at Wigston came to reside at Countesthorpe—viz., Mr. Moore, Mr. Benjamin Christian, and Mr. Simeon Iliffe. These, together with Mr. George Beale, a member at Arnsby, and others, used

to meet for prayer, and soon afterwards opened their houses for the preaching of the Gospel. This led to the erection of a place of worship, which, in the year 1829, was pulled down and rebuilt by Mr. William Christian and other friends. Mr. Christian could not bequeath it to the dissenters, but generously left the sum of £300 to his executors, towards maintaining the preaching of the Gospel; and, on the death of his widow, the chapel and houses adjoining, which had been purchased at the same time, were invested in the hands of trustees for the use of the Baptist dissenters in Countesthorpe.

Until nearly the close of the year 1860, the pulpit was supplied once a day by the ministers of Arnsby, Blaby, and Wigston. In addition to these, Mr. William Bassett, whose name is still fragrant as a consistent and upright Christian, was in the habit of preaching with acceptance, in this and the neighbouring villages, which services through a long course of years were rendered gratuitously.

Soon after his death, in October 1860, it was decided to have services twice every Lord's-day, and to invite the neighbouring ministers and laymen to preach; but, after much anxious deliberation and fervent prayer, it was deemed advisable to have a settled minister. After a short probation in the early part of 1861, the Rev. T. Rhys Evans, of Usk, received a unanimous invitation to labour there, and occasionally to assist the Rev. Shem Evans at Arnsby. This invitation was accepted in July; and in the same summer, owing to the increasing congregations, it was found necessary to enlarge the chapel.

At the beginning of the year 1863, the members of the Arnsby church residing at Countesthorpe, after much consideration, wrote a letter

to the church at Arnsby, asking for their dismissal, in order to form a separate church at Countesthorpe. The Arnsby church cordially acceded to the request, and thirty-three members were dismissed for that purpose. On the 17th of February, a special service was held at Countesthorpe, when the Rev. T. R. Evans was invited to become the pastor of the newly-formed church, which invitation he accepted; after which the Lord's-supper was administered, the members of the infant church communing together in their recently formed fellowship for the first time, the Rev. J. P. Mursell presiding, and afterwards preaching an appropriate sermon from the words—"These are they that follow the Lamb."

As the congregation continued to increase, and the Sunday-school flourished, so that there was not sufficient accommodation for the scholars, it was wisely resolved, instead of building new school-rooms, to erect a new chapel, and to convert the old chapel into a school. This was done at a cost of £900. The new chapel was opened in October of the same year; and, when the opening services were concluded, not a farthing of that sum remained as a debt. The church still continues to prosper and increase under the zealous labours of the Rev. T. Rhys Evans.

SHORT NOTES.

THE ANTHROPOLOGICAL SOCIETY.

—This society, as might have been expected, has come forward to eulogize Governor Eyre, and to denounce Dr. Underhill, and all who are supposed to be friendly to the negro. The President affirms that it is only by such a man as Eyre that such a race as the negro can be ruled, and that it is absurd to make laws which were equally applicable to men of European and African blood. But, if the negroes be men, which the President seems to admit, there are certain immutable laws of justice and equity and humanity which are equally applicable to them as to the European race. The President represents the attacks which have been made by the religious press on the society, for its papers on the result of missionary labours in Africa, and asserts that it merely wished to in-

vestigate facts, and did not wish to interfere with religious belief. No one ever suspected the society of having any tendency towards religious belief, the total repudiation of which seems to be the basis of its union. But it was the members of the society who came forward, voluntarily, to attack the missionaries and it is not unnatural that they should be annoyed at the result. They preferred the most odious charges against the missionaries and their proceedings, which have been triumphantly refuted. The bold assertions which the President has classed among facts, turn out to have been mere anthropological fictions. Though we feel constrained in the interests of truth to make this statement, yet nothing can be farther from our wish than to discourage the labours of this society in the investi-

gation of facts. Its members are engaged in one of the most interesting and important researches which has ever taxed the human intellect, to discover at what era since the creation, and by what process of natural development, the monkeys lost their tails and got souls.

UNION OF THE ENGLISH AND GREEK CHURCHES.—There has been a great movement in the highest ecclesiastic regions for a union of the Established Church of England with the Established Greek Church. We learn from abroad that a meeting was held in London some little time back, of Prince Orloff and other representatives of the Greek Church, and the Bishops of Oxford and Lincoln and Edinburgh, Drs. Pusey and Liddon, and Canon Wordsworth, on the part of the Established Church of England and Ireland. The discussion turned upon the point of "establishing a common Christian Church" in Christendom, for which it was said the Russian clergy were always praying, and which the High Church party in England was most anxious to accomplish. The Russian representatives stated "that the most holy Philaret, the Archbishop of Moscow, and lofty patriarch of the Church," thought it a grave and difficult question which ought to be slowly matured and minutely investigated. But the more eager bishops of Oxford and Edinburgh saw no difficulty and no cause for procrastination, but proposed that, deferring all dogmatical debates, they should proceed to celebrate the Lord's supper by intercommunion." It appears that the Prince waited on the Archbishop of Canterbury the next day in the country, and his grace seemed to be as eager for this consummation as the Bishop of Oxford, and was for despatching two prelates at once to

Russia, but was induced to postpone the mission on the persuasion of the Prince. The Bishop of Oxford has evidently that strong faith that can remove mountains. Thirteen times a year does the Church of England require its members to stand up and consign to eternal perdition the whole body of the Greek Church, and all who in like manner maintain the doctrine of the "single procession" of the Holy Spirit from the Father alone, yet the Bishop of Oxford is prepared to partake of the Holy Sacrament with those of whom he has just declared in the Athanasian creed that "without doubt they shall perish everlastingly." Then, again, it would appear from this project of amalgamation that the foundation of a "common Christian Church" is not the holy truth of God's word, but Episcopacy. The Bishop of Oxford is eager to fraternize with those churches which have the so-called apostolical succession, no matter how widely they may have departed from the doctrines and teachings of the apostles, which are considered as mere "dogmatical" distinctions of little or no account. But the accomplishment of this union can be effected only by concessions, the largest and most important of which will be required from the English church, till there is little of its Protestantism left. A compromise of this character with Rome was proposed at the dawn of the Reformation, and it was scouted by Bishop Latimer, as a "mingle mangle religion." Besides, the Archbishop of Canterbury who was ready to send two prelates at once to conduct the negotiation, and the Bishops who were in haste for intercommunion, appeared to forget that this union abroad would increase to a tenfold intensity the discord at home, and bring a new and portentous ele-

ment of strife into the distracted establishment.

DIFFICULTIES OF ROME.—The state of Roman Catholicism in Europe, presents a succession of embarrassments sufficient to stagger the astuteness of even the Roman curia. The Emperor of Russia has annihilated the independence of the Roman Catholic Church in Poland by one stroke of his pen. He has not only confiscated all the property of the monasteries, but declared the collection of tithes illegal. All ecclesiastics are to be hereafter dependent on the state for their stipends, and as they are regarded in no favourable light by the Government, their support must necessarily be exceedingly precarious. This stroke has completed the breach between the Emperor and the Pope, and at the annual reception of the Ambassadors at the Vatican, a sharp altercation arose between the Russian representative, Count Meyersdorff, and His Holiness. The conversation turned on Polish affairs, and the Count declared that in the Polish provinces Catholicism was synonymous with revolution, on which the Pope ordered him to quit the chamber. The minister has been supported by his master, and all diplomatic intercourse between Russia and the Holy See has been broken off. It is reported that both France and Austria are endeavouring to bring about a reconciliation, which may probably be effected by explanations. But there is little prospect that either the monastic property or the tithes will be restored, and the loss of them cannot feel to cripple the resources and weaken the influence of the Roman Catholic Church. Another difficulty has arisen in a country devoted with equal bigotry to the Holy See.

The Roman Catholic priests in Ireland have denounced the Fenian Association; and the Fenians, have exhibited a feeling of strong repugnance to their priests, and are in many instances withholding from them the support which has hitherto been most devoutly accorded to them. The priests are consequently reduced in many parts of Ireland to such a state of destitution, that one of the most influential of the English journals hints at the propriety of making a provision for them from the funds of the State, and thus weakening still farther the tie which has made the people subservient to them.

A FRENCH PROTEST AGAINST PRIESTCRAFT.—There exists in France an association which is a curious sign of the disaffection to the national religion that is spreading among the intellectual classes. This confraternity is entitled *Les Solidaires*. It is said to embrace many thousands of persons in Paris, and to have numerous branches in the provinces. Its object is to counteract the influence of the priesthood, and to substitute for the functions of the priests in the last hours of life, and in the process of interment, the kindly offices of friends. A death-bed unblessed by a priest,—to expire without extreme unction, has been an instrument in the hands of the Romish hierarchy to produce dismay, and to rivet the chains of superstition upon the people, inasmuch as so dying the body was refused godly burial. Even resolute unbelievers in the efficacy of sacraments, and in Christianity itself, have shrunk from the pain which their refusal of the rites of the Church would inflict on survivors, who could not bear the sight of the remains of their loved ones care-
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lessly removed by menials, and cast into the ground like those of dogs. The members of this association are bound, on the summons of any member or his family, to attend his dying moments, to watch against the intrusion of the priest, to arrange the funeral, and to attend in considerable numbers the body to the tomb. By this arrangement the funeral becomes distinguished by solemnity and importance. The few words, or oration, uttered at the grave by some life-companion of the departed, supply the place of the Church's forms, and the whole ceremony is a popular protest against the claims of the priest. The friends of the dead have the comfort of feeling that the deceased has not gone lonely to his grave, or as if cast out from among men, as not worthy of their remembrance, the importunate demands of the Romish clergy for fees or mortuary legacies are got rid of, and the people are emancipated from the greedy grasp of superstition. Alas! that no brighter hope attends the dying, and that the dead are buried without the blessed anticipation of a happy resurrection!

THE SABBATH QUESTION IN SCOTLAND.—The discussion as to the true nature of the Christian day of rest has suddenly acquired great importance in Scotland. This is primarily owing to a spirited attack by Dr. Norman McLeod on Scottish notions, which are a curious mixture of Judaic severity and continental laxity. *Openly* many things of the most harmless kind are prohibited, while *in private* others are indulged in which are pernicious and sinful. Dr. W. L. Alexander has also given expression to very liberal views on the Sunday question. "I suppose," he says, "no person who knows anything about the subject desires to see the Jewish Sabbath imposed upon Christians.

It plainly is not suited to us; it could not possibly be kept by us. Its restriction as to the kindling of fires upon Sabbath would, in a climate like ours, be a positive cruelty. It would be vain to expect people to submit to it. Besides, as a Jewish institute, the Sabbath was not a religious day, in the sense in which we use the term religious. It is very remarkable—I think it must have struck all readers of Scripture—that in the Psalms, the great book of devotion with the Jews, there is not one mention of the Sabbath day. It is not spoken of there as a day of religious service. The Jews never thought of it in that light; and not being a religious day, it is not such a day as really pious people desire and feel to be an advantage to the cause of true piety in a nation. Looking at the facts of the case as they really are, I believe all intelligent people will be content that the Sabbath as a mere Jewish institute should be regarded as having passed away with the other institutes of that carnal dispensation."

Dr. Alexander does not wish any civil legislation on the subject, beyond a law to declare that the first day of the week is, for all business purposes, no day at all. He has no objection to see working people walking in the fields on a Sunday—he found our blessed Saviour Himself so engaged (Luke vi. 1); but that all persons should sedulously avoid unnecessary labour, or the employment of servants. We are not disposed to controvert the views of these eminent men; but care must be taken lest, in relaxing the customs that have hitherto prevailed, our Scotch friends do not go too far, and in their new-found liberty destroy the sacredness of the day, and break in upon the habits of religious worship for which the people of Scotland have hitherto been famed.

EPISCOPAL HOPES.—Some of our Bishops seem very hopeful of winning dissenters back to the Church. "I say they can be won," says the Bishop of Ely. "I am sure they cannot be conquered. It is useless to censure them, and not very hopeful to argue with them." Under these circumstances, we are curious to know how they are to be won. We are to be shown, the bishop tells us, how rich is the storehouse of truth that the Church of England peculiarly enjoys; how the Church's system can heal burdened consciences and satisfy inquiring minds; how she can probe the wounds and yet soothe the sufferings of the afflicted. The bishop, however, is not without the fear lest the clergy should give us, when we ask bread, some "stone of lifeless ceremony;" or when we ask an egg, we should find "the scorpion of rationalist philosophy." He very wisely concludes that in such a case we may continue to stand aloof, and may refuse the company of such "fellow-travellers travelling to an eternal home." We may verily even think of "our Saviour's warning, 'Go ye not after them.'" Considering this, the good

bishop goes on to exhort his clerical brethren, "both by life and doctrine, by the solemn reverence of Church ordinances, by the lively teaching of the Gospel, and by the witness of a consistent Christian course, to set forth and bring home to them Christ." Thus he hopes to win us to the Church's fellowship here, and to a better fellowship hereafter. The piety of this advice we cordially recognize; but the worthy bishop seems to be blissfully ignorant that these blessed things dissenters already enjoy, and, as they think, in a purer and truer form than the Anglican Episcopate can assure to them, seeing that we have in our hands Christ's own word, and are, equally with all the people of God, made nigh by the blood of the cross. As we need not go to church to win Christ, so we shall abstain from entering its walls since there is a certainty that we shall find there "lifeless ceremonies" and "a rationalist philosophy." The "beam" in the bishop's eye seems to us to distort his vision somewhat; when he has cast it out, he will see better what dissent really is.

Correspondence.

ON THE MORE EFFICIENT SUPPORT OF THE BAPTIST MISSIONARY SOCIETY.

(To the Editor of the BAPTIST MAGAZINE.)

SIR,—After reading in the BAPTIST MAGAZINE a report of the Conference at Birmingham, I was more than ever convinced that persons professing to be Baptists were not doing what they ought for the support of our Society. But there are certain persons to whom

I would call the attention of the Secretaries of the Mission, in order that they may devise some means of reaching them. I refer to Baptists who are members of Pædobaptist churches. I am sure there are many throughout England who are not reached by the

appeals of the Society. I am in this position, because in the town in which I reside there is not a Baptist church with which I could associate; still I keep up my interest in the Baptist Societies by reading the BAPTIST MAGAZINE, the *Church*, the *Appeal*, the *Freeman*, &c. Some years ago I subscribed to the Missionary Society, then for several years I omitted doing so; but during that time I was not reminded that my subscription was due, or asked to recommence. I knew I ought not to have expected it, and that I should have discharged my duty by sending the subscription. Still means should be used to keep people up to principles, and the expenditure of a penny would

in my case have been responded to by a guinea. Now I subscribe also to the London Missionary Society, but I cannot let this subscription lapse, for I am annually reminded of it by an interested friend. I contend that the business part of religious societies must be conducted on business principles. Subscribers must be sought out, and, when once found, not lost sight of; and amongst Pædobaptist Churches a number of Baptists will be found who only want reminding of the claims their own Societies have upon them, in order to call out a response. I shall enclose my name, but subscribe myself,

A BAPTIST, but a Member of
a Pædobaptist Church.

Reviews.

The Historical Evidences of the Truth of the Sacred Records stated anew, with special reference to the doubts and discoveries of modern times. In Eight Lectures delivered in the Oxford University Pulpit, at the Bampton Lectures for 1859. By GEORGE RAWLINSON, M.A., late Fellow and Tutor of Exeter College. Second Edition. John Murray.

The Five Great Monarchies of the Ancient Eastern World; or the History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia. By GEORGE RAWLINSON, M.A. In Four Volumes. Vols. I. to III. John Murray.

The close association of the ancient monarchies of the world with the Jewish people, and the prominent place they necessarily occupy in the Old Testament Scriptures, invest with peculiar interest any information that may be gathered concerning them. Such publications as those of Rawlinson are welcomed by the Christian, who is devoutly thankful for the light which recent discovery has

shed on Bible narrative, and for its testimony to the historical correctness of that volume which reveals the foundation of his piety and hope. The volumes before us are the second edition of the Bampton Lectures for 1859, to which are appended Notes exceedingly copious, and of great worth; and the first three volumes of a work not yet completed, which will embody the results of many years' diligent research and close investigation. To many a place mentioned in Holy Scripture modern researches have given a local habitation as well as a name, and enabled us with something like certainty to realise the country out of which the father of the faithful was called, and the scene of his exploits; whilst the deciphering of ancient monuments and inscriptions raised from the tumuli under which they have for thousands of years been buried, has not only furnished illustrations of customs, superstitions, and implements of domestic use, husbandry, and war, to which constant reference is made by the inspired writers, but also records of many of the transactions recorded in the Bible, with their

respective dates, and the names of the monarchs in whose reign they took place. To trace out the manners, the mode of life, the religion, and the annals of one of those races that were the pioneers of mankind in the fields of art, literature, and science, and amongst whom writing, astronomy, history, architecture, agriculture, and manufactures had their origin, is a pleasing occupation. The rude picture-writing, the coarse fabric, the inelegant building, although far inferior to anything we now behold, call forth our admiration, and are invested with special interest as the first indications of the genius and industry of the human race.

But it is in the historical evidences of the truth of Revelation that the Christian student finds most satisfaction. The worth of such evidences cannot well be over-rated. Their testimony to the Scriptures, drawn from independent sources, and frequently the result of the labours of those who have no regard for the Bible, cannot be gainsaid.

In the writings of Rawlinson, such evidences are met in every page. Language, national character, works of art, geography, ethnology, legendary and other lore, are each in its turn tributary to the stream of evidence which has during the last twenty years flowed so rapidly, and deepened as it flowed. There is scarcely a point of contact of the history of God's people, as recorded in the Bible, with that of other people, which has not some confirmation in profane writers, or in the condition of the world. Independently, for instance, of all reference to Scripture, the study of language and of race would lead us to the plains of Shinar as the centre from which the various races started. The bricks and stones buried for nearly three thousand years in the mounds of Mesopotamia have spoken out the locality and importance of "Erech and Accad and Calneh, in the land of Shinar," Calah and Resen, in the country peopled by Asshur, and "Ur of the Chaldees," with the names of whom—but the names only—we have been made familiar by the Bible. The threescore cities of Og, King of Bashan, fenced

with high walls, gates, and bars, have been discovered with their walls still standing, and signs of the habits and numerical force of the people. Sceptics in the valley of the Jordan have been convinced, after a close examination, of the truth of the Scriptural account of the destruction of the cities of the plain. Every addition to our knowledge of history, or geography, or ethnology, helps to illustrate the writings of Moses; but there is not one single discovery in either respect which will strengthen the arguments of those who would shake our faith in the genuineness and authenticity either of the Pentateuch or of any portion of the sacred writings.

The resemblance of the Chaldean legends to the Mosaic records of the Creation and the Flood is worthy of notice. They are furnished by Berosus, of the diligence and honesty of which historian, as well as of Manetho, the recent discoveries in Egypt and Babylou have afforded ample testimony. "In the beginning," says this ancient legend, "all was darkness and water, and therein were generated monstrous animals of strange and peculiar forms. There were men with two wings, and some even with four, and with two faces; and others with two heads, a man's and a woman's, on one body; and there were men with the heads and the horns of goats, and men with hoofs like horses, and some with the upper parts of a man joined to the lower parts of a horse like centaurs; and there were bulls with human heads, dogs with four bodies, and with fishes' tails; men and horses with dogs' heads, creatures with the heads and bodies of horses, but with the tails of fish, and other animals mixing the forms of various beasts. Moreover, there were monstrous fish and reptiles and serpents, and divers other creatures, which had borrowed something from each others' shapes; of all which the likenesses are still preserved in the temple of Belus. A woman ruled them all, by name Omorka, which is in Chaldea, Thalath, and in Greek Thalassa (or 'the sea'). Then Belus appeared, and split the woman in twain; and of the one half of her he made the heaven, and of the other half the earth

and the beasts that were in her he caused to perish. And he split the darkness, and divided the heaven and the earth asunder, and put the world in order, and the animals that could not bear the light perished. Belus, upon this, seeing that the earth was desolate, yet teeming with productive power, commanded one of the gods to cut off his head, and to mix the blood which flowed forth with earth, and form men therewith, and beasts that could bear the light. So man was made, and was intelligent, being a partaker of the Divine wisdom. Likewise, Belus made the stars, and the sun and moon, and the five planets." This legend was, no doubt, derived from some old tradition, common to all mankind, of which we have the true source in the book of Geneses. The general outline of both is the same. "In both," says Rawlinson, "we have the earth at first, 'without form and void,' and 'darkness upon the face of the deep.' In both the first step taken towards creation, is the separation of the mixed mass, and the formation of the heavens and the earth as the consequence of such separation. In both we have light mentioned before the creation of the sun and moon; in both we have the existence of animals before man; and in both we have a divine element infused into man at his birth, and his formation 'from the dust of the ground.' The only points in which the narratives can be said to be at variance are points of order. The Babylonians apparently made the formation of man and of the animals which at present inhabit the earth, simultaneous, and placed the creation of the sun, moon, and planets after, instead of before, that of men and animals. In other respects the Babylonian narrative either adds to the Mosaic account, as in its description of the monsters and their destruction, or clothes in mythic language, that could never have been understood literally, the truth which in scripture is put forth with severe simplicity. The cleaving of the woman *Thalath* in twain, and the beheading of Belus, are embellishments of this latter character; they are palpably and evidently mythological; nor

can we suppose them to have been at any time regarded as facts. The existence of the monsters, on the other hand, may well have been an actual belief. All men are prone to believe in such marvels; and it is quite possible, as Niebuhr supposes, that some discoveries of the remains of Mammoths and other monstrous forms, embedded in the crust of the earth, may have given definiteness and prominence to the Chaldean notions on this subject."

The Chaldean legends concerning the flood and the confusion of tongues at Babel, are as follows; "God appeared to Xisuthrus (Noah) in a dream, and warned him that on the fifteenth day of the month *Dæsius*, mankind would be destroyed by a deluge. He bade him bury in Sippara, the city of the Sun, the extant writings, first and last; and build a ship, and enter therein with his family and his close friends, and furnish it with meat and drink, and place on board winged fowl, and four-footed beasts of the earth, and when all was ready set sail. Xisuthrus asked 'Whither he was to sail?' and was told 'To the Gods', with a prayer that it might fare well with mankind! Then Xisuthrus was not disobedient to the vision, but built a ship five furlongs (3,125 feet) in length, and two furlongs (1,250 feet) in breadth; and collected all that had been commanded him, and put his wife and children and close friends on board. The flood came; and as soon as it ceased, Xisuthrus let loose some birds, which, finding neither food nor a place where they could rest, came back to the ark. After some days he again sent out the birds, which again returned to the ark, but with feet covered with mud. Sent out a third time, the birds returned no more, and Xisuthrus knew that land had reappeared, so he removed some of the covering of the ark, and looked, and behold! the vessel had grounded on a mountain. Then Xisuthrus went forth with his wife and his daughter and his pilot, and fell down and worshipped the earth, and built an altar, and offered sacrifice to the Gods; after which he disappeared from sight, together with those who had accompanied him. They who had

remained in the ark, and not gone forth with Xisuthrus, now left it and searched for him, and shouted out his name; but Xisuthrus was not seen any more. Only his voice answered them out of the air, saying, 'Worship God, for because I worshipped God, am I gone to dwell with the Gods; and they who are with me have shared the same honour.' And he bade them return to Babylon and recover the writings buried at Sippara, and make them known among men; and he told them that the land in which they then were was Armenia."

"The earth was still of one language when the primitive men, who were proud of their strength and stature, and despised the gods as their inferiors, erected a tower of vast height in order that they might mount to heaven. And the tower was now near to heaven, when the gods (or God) caused the winds to blow and overturned the structure upon the men, and made them speak with divers tongues; wherefore the city was called Babylon."

The minuteness of these legends is remarkable. To one man is the command given to build a ship. The bird is sent out several times to seek for land. There is an altar built on leaving the ship on which sacrifice is offered. The tower is built at Babylon; and the men speak different languages. It may be further noticed that Berossus gives ten generations between the first man and the Deluge, the same number as Moses states to have been between Adam and Noah.

The history of Assyria, its monuments and inscriptions continually remind us of the sacred Scriptures, and confirm and illustrate them. In the book of Genesis it is said that Nimrod, the son of Cush, began to be a mighty one in the earth, and that, "even as Nimrod the mighty hunter before the Lord," became a proverb among men. History does not supply much information concerning him, but he seems to have been deified in his own nation, and to have continued down to the latest times an object of worship, under the title of Bilu-Nipru, or Bel-Nimrod, which may be translated "the god of the chase,"

or "the great hunter." Arab writers record a number of remarkable traditions in which he is conspicuous, and it is doubtless in honour of him that the constellation Orion, which in Homer is a "mighty hunter," bears in Arabian astronomy the title of El Jabbar, which represents the Hebrew word translated hunter in Gen. x. 9. Local traditions attach the name of Nimrud or Nimroud to any mound of ashes in Babylonia or the adjoining countries. The great temple of Borsippa is known as the Birs-i-Nimrud, and the simple name Nimrud is given to probably the most striking heap of ruins in the ancient Assyria.

The manners and customs of the Assyrians, as gathered from the inscriptions, are in close accordance with the representations of Scripture. From the eighteenth and nineteenth chapters of the Second Book of Kings we gather the numerical force of the Assyrian armies, the multitude of their chariots, their preference of the bow as a weapon of war, their custom of "casting banks" against the walls of cities in besieging them, the religious enthusiasm with which wars were waged, and the practice of carrying off the gods as plunder. All these points are illustrated by the monuments. In the inscriptions the phrase "killed with arrows" continually occurs. In a bas-relief of Sennacherib's not less than ten mounds or banks, consisting of stones, earth, and branches of trees, are represented as thrown up against the fortifications. On such mounds battering rams are frequently found. The chariots and horsemen abound among the monuments. The black obelisk inscription describes twelve kings of the Khatti allied with Syria and Hamath, and fighting against the Assyrians with a force whose chief strength seems to be chariots; thus strikingly confirming the impressions of the power of the Hittites, the number of their princes and the strength of their chariots, conveyed in the sixth verse of the seventh chapter of the Second Book of Kings: "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host;

and they said one to another, Lo the King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us." The style of architecture, of which we have the remains on the ancient sites of Nineveh, Susa, and Persepolis, reminds us of the descriptions of the buildings of Solomon given in the Books of Kings and Chronicles. Layard notices the strong resemblance in general structure and arrangement of the Palace of Esarhaddon to that which Solomon constructed. The remarkable structures at Susa and Persepolis, each with its seventy-two pillars, forming a kind of forest remind us of "the house of the forest of Lebanon," with "its forty-five cedar columns." 1 Kings, vii. 2, 3. The columns in the Assyrian palaces were not of stone but of cedar, and their height corresponds with the "thirty cubits" of Solomon's house. The golden ornaments, the sphinxes overlaid with gold, and the ivory carvings brought from Mesopotamia, remind us of the pure gold so copiously used by Solomon, and of his throne of ivory covered with gold, mentioned in 1 Kings, xx. 19; and the lions near his throne have their counterpart in the lion's feet with which Assyrian thrones were ornamented, and the gigantic figures which formed the portals of Assyrian halls.

The Assyrian inscriptions also confirm the scriptural accounts of the political condition of the Jewish people. In the accounts which the great Assyrian monarchs have left of their own conquests, we have incidental reference to the two kingdoms of Israel and Judah. The Jewish monarch is designated the "King of Judah," and the King of Israel is called King of Beth-Kheumri, "the house or city of Omri," by which is meant Samaria, which was built by Omri. (1 Kings, xvi. 24.)

In the First Book of Kings we have an account of a war which, during the reign of Ahab, raged between the Israelites and the Syrians of Damascus. Ben-hadad is represented as coming against Samaria at the head of no fewer than thirty-two confederate kings, with horses and chariots, and a great multitude.

Although defeated with great slaughter, he brings into the field an army in the ensuing year, of which he loses 127,000 men. Notwithstanding this loss he continues the war three years longer, and in the third year Ahab is slain. The inscription on the Assyrian black obelisk contains a striking confirmation of the power of Damascus at this time—of its being under the rule of a monarch named Ben-hadad, who was at the head of a great confederacy of princes, and who was able to bring into the field, year after year, great forces. The same record mentions Hazael as King of Damascus immediately after Ben-hadad, and this confirms the accuracy of the Book of Kings. It also mentions the name of Jehu, the King of Israel, who appears to have submitted himself to the great Assyrian conqueror, and from this date it may have been necessary for each new prince to have his power confirmed by the King of Assyria, which would explain 2 Kings, xiv. 5, and 2 Kings, xv. 19.

In the 20th chapter of Isaiah we are informed that "in the year that Tartan came unto Ashdod (when Sargon, the King of Assyria, sent him), and fought against Ashdod, and took it," certain directions were given by the Lord to that prophet. It has been discovered that the King of Assyria, who built the palace at Khorsabad, was called Sargon. It is related in his annals that he took Ashdod. The monuments represent him also as warring with Egypt, and forcing the king to become his tributary; and also show that Egypt was at that time subject to Ethiopia, and thus illustrate the words of Isaiah xx. 4, "So shall the King of Assyria lead away the Egyptians prisoners and the Ethiopians captives, young and old, naked and bare-foot, even with their buttocks uncovered, to the shame of Egypt."

Sargon was succeeded by Sennacherib, whom the monuments show to have been his son. This Sennacherib invaded Judea during the reign of Hezekiah. We are told (2 Ki. xvi. 17) that Hezekiah "rebelled against the king of Assyria, and served him not," and that "in the fourteenth year of his reign Sennacherib

came up" against all the fenced cities of Judah and took them, and that Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, "I have offended return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold, and Hezekiah gave him all the silver that was found in the house of the Lord and in the treasure of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria" 2 Ki. xviii. 13-16. The following is Sennacherib's own account of this expedition—"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took *forty-six of his strong fenced cities*, and of the smaller towns which were scattered about I took and plundered a countless number. And from these people I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hedge him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." The apparent difference in the amount of silver stated by Sennacherib and that mentioned in the Bible may be accounted for by the fact that Hezekiah gave him all the silver that was in the house of the Lord, and in the treasury of the king's house; and

further, Sennacherib may be supposed to have exaggerated the spoil received by him.

Such are a few illustrations, drawn from these interesting volumes, the evidences from profane sources, of the thoroughly trustworthy character of the Sacred Scriptures. The monumental records of the five great monarchies of the eastern world, the writings based upon contemporary annals, and the researches of travellers, philosophers, and men of science, prove that the Old Testament records are not romantic poems or mythological fables, but a true account of facts for the most part furnished by eye-witnesses of the same. The New Testament writers are equally trustworthy, and are sustained by an equal amount of evidence from without. Notwithstanding all the attempts of infidels and sceptics, and all the efforts of a bold and unscrupulous criticism, God has surrounded His own Word with defences as strong and abiding as the everlasting hills round about Jerusalem. Profane history, nature, science—yea, the earth itself for thousands of years covered over in the providence of God, and now laid bare, have each furnished proofs of the truth of revelation, and helped to establish our faith upon a firm and immovable foundation.

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The Doctrines of the Bible. A Course of Sermons. By ALEXANDER MCAUSLANE Minister of Finsbury Chapel. Vol. I. Elliot Stock. 1865.

True piety is *intelligent*; and a thorough acquaintance with the doctrines of the Bible, associated with faith in Jesus, is the best security for a consistent and devoted Christian life. We therefore congratulate the congregation which can command and appreciate such sermons as these from week to week. The first few pages are somewhat too fine and rhetorical to suit our taste, but the style improves as the work advances.

Palestine for the Young. By the Rev. A. A. BONAR, Glasgow. London: The Religious Tract Society.

That which Dean Stanley has done for more advanced readers Mr. Bonar has here done for the young. The getting up of this work is almost too gay for a class-book,

in every other respect it is well fitted for school purposes, while in its present form it is one of the most beautiful presents the Tract Society has brought out this season.

Parable, or Divine Poesy. Illustrations selected from Great Divines. By R. A. BERTRAM. London: F. Pitman, Paternoster-row.

A Cyclopædia of Illustrations of Moral and Religious Truths. By JOHN BATE. Second Edition. London: Elliot Stock, Paternoster-row.

These are both of them valuable collections of illustrative extracts—Mr. Bates's is the most comprehensive—Mr. Bertram's the most handsomely printed of the two. To the general reader they will prove interesting, to the public teacher they will render really important service.

The Sunday Scholars' Annual. London: Elliot Stock, Paternoster-row. 1866.

Ballads and stories, such as the children love, and calculated to do them good.

A Narrative of Missionary Enterprises in the South Sea Islands. By the Rev. JOHN WILLIAMS. Fifty-sixth Thousand. London: John Snow. Price 1s.

When this book was first published a good bishop said of it, it was the *twenty-ninth* chapter of the Acts; but neither the bishop who thus commended it, the good man who wrote it, or Mr. Snow who published it, ever thought that it would be produced for a *shilling!* Nevertheless, such is the fact, and the typography is good, and accompanied with occasional wood-cuts. We hope that it will be scattered broad-cast through the churches and fan the too feeble fires of missionary zeal.

A Concise Dictionary of the Bible, for the Use of Families and Students. Edited by WILLIAM SMITH, LL.D. London: John Murray, Albemarle-street. Pp. 1039.

While Dr. Smith's larger dictionary will still be indispensable to the advanced Bible student, the publication of this abridgement will prove a great boon to two large classes of the community: those who could not afford the cost of the three volume work, and those who wanted the latest contributions of science to the elucidation of Scripture presented in a more succinct form.

The process of condensation appears to have been judiciously carried out, and we have not missed anything from this volume that it is of vital importance to the ordinary reader to possess. We hope it is the

practice of our readers to make their pastors presents. Scores of them would bless the donor of Dr. Smith's Bible Dictionary.

The Children's Bread from the Master's Table. Edinburgh: Gall & Inglis.

An excellent text-book for the young, in which due regard has been had to adaptation in the selection. Christian parents, give it your children that "they may grow thereby."

Casper. By A. B. WARNER, Author of my "Brother's Keeper." Edinburgh: Gall & Inglis.

Miss Warner's name is security for something good for the young. This is very good.

The Zambesi and its Tributaries. By DAVID and CHARLES LIVINGSTONE. London: John Murray.

Our intention to have given a copious notice of this work in the present number of the Magazine has been frustrated by unavoidable causes. We cannot, however, in justice to its authors allow it to pass altogether unnoticed. Although it lacks some of the novelty which so much accelerated the popularity of Dr. Livingstone's first book, it is by no means inferior to it in interest, nor do we think there is any necessity for the very modest apology which he makes for the deterioration of his style of writing English through long residence in Africa. We hope, however, to be able next month to give a more extended review of this volume.

An Exposition of the First Epistle of John. By JAMES MORGAN, D.D., Belfast. Author of the Scripture Testimony to the Holy Spirit. Edinburgh: T. & T. Clarke. 1865.

This volume of Sermons is a tribute of respect, gratitude, and love, by the Author to his congregation, to which he has ministered nearly forty years; and with the exception of three months, during which he was incapacitated for work by an attack of typhus fever, without interruption. During that time he is able to say, what we suppose few ministers, after so long a pastorate can say, "there has never been a congregational dispute or even misunderstanding, but perfect peace and harmony." Under these circumstances, the Epistles of the loving John are a most appropriate subject. Both the Minister and the Congregation must, or ought to, understand brotherly love and feel peculiar pleasure in its

study. The Author further informs us that "there is no learned criticism nor scholarly disquisition," but that he feels it far better to say "I think that I have the Spirit of God" and "the mind of Christ." To attempt criticism of the work under these circumstances would indeed be invidious. It is a volume of Sermons, simple, interesting, and full of gospel truths, calculated to do good, and a legacy from their pastor of which any congregation may well be proud.

Communion Services according to the Presbyterian Form. By the REV. J. A. WALLACE. Author of "Pastoral Recollections," &c. &c. &c. Johnstone, Hunter, & Co. 1865.

We have no sympathy with the "Presbyterian Form" of Communion Services, with its "action sermon" and "fencing of the tables." The Lord's Supper is in our opinion a very simple feast, at which Christ presides, and where His disciples commemorate His dying love, and thereby strengthen their faith;—a feast, which the early Christians, we believe, celebrated the first day of every week, if not on every occasion of their meeting together for the worship of God and Christ. At the same time, however, we are very much pleased with the meditations and addresses contained in this volume, and think them admirably adapted to awaken communicants to close self-examination, and to excite thoughts and feelings suitable for the table of the Lord.

Coming Events. An enquiry regarding the three prophetic numbers of the last chapter of Daniel. By JAMES MEIKLE, D.D., Author of "The Battle of Armageddon," &c. Edinburgh: Johnstone, Hunter, & Co. 1865.

Thoroughly concurring in the statement near the end of this volume, that "the prophecies of God's Word are always plainer and better understood after their fulfilment," we are not careful to express any decided opinion on this or any interpretation of Daniel's prophetic numbers. This seems very probable, and is at any rate worthy of the consideration of the 'students of prophecy.' We are decided, however, in our opinions respecting Presbyterianism, and do not expect that Jerusalem will ever be the seat of a General Assembly of the whole Church of Christ, whence shall go forth laws for the government of Christendom.

The Divine Love: a series of Doctrinal, Practical, and Experimental Discourses.

By JOHN EADIE, D.D., LL.D. Second Edition. Edinburgh: Oliphant & Co. London: Hamilton, Adams, & Co.

Dr. Eadie has written eloquently upon this divine theme, and with an unction wanting which, its most masterly treatment would be poor and profitless. Every Christian reader will derive advantage from the perusal of this book.

Alypius of Tagaste: A Tale of the Early Church. By MRS. WEBB. London: The Religious Tract Society.

A very touching story, the result of much reading, and illustrative of the sufferings endured by Christians in the early ages. Its beautiful pictures and print, and specially its sound teachings and fascinating style, make it a very suitable present for the young.

Light on the Grave. By the Author of "Emblems of Jesus," "Christian Comfort," &c., &c., &c. Edinburgh: Nimmo. 1865.

The resurrection to eternal life and blessedness of the people of God; their mansions in heaven; their joy there from communion with the Lord, and kindred themes, are in a simple and pleasing manner dwelt upon in this little volume, which we think calculated to shed "light on the grave" of departed Christian friends, and also one's own as it is approached.

Fifty Years in the Service of Christ. A Memoir of Mrs. Susan Hill, wife of the Rev. W. Hill, of Bristol. By the Rev. SAMUEL DAVIES, Swansea. Jarrold & Sons.

An interesting memoir of a sincere and devoted disciple of Christ, whose life was consecrated to His service, and whose example furnishes pious women with encouragement to direct and active efforts for the conversion of sinners.

The Logic of Life and Death; or, words with the Unbeliever. In Two Parts. Part 1.—"The Logic of Death" refuted; or, why the atheist should fear to die. II.—The Logic of Life; or, how to live for ever, By B. HARRIS COWPER. Elliot Stock.

This book answers to its title. The first part is a plain answer to "the Logic of Death," by G. J. Holyoake. The second part considers the leading points of the "Logic of Death" from a Christian's point of view, and points out how the fear of death may be overcome and eternal life secured. If the sceptical can be induced to read it, it can scarcely fail to do them good.

The Family Altar: A Selection of Prayers, with Hymns, Portions of Scripture, and

Practical Observations for Morning and Evening Service throughout the Year, and a Preliminary Discourse on Domestic Worship. By J. CAMPBELL, D.D., London. W. R. McPhun and Son, Glasgow and London.

All the arguments that can be advanced in favour of extemporaneous prayer in public worship—and they are not a few—apply, if possible, with even greater force to the service of God at the family altar. The most appropriately written forms must fail to represent at the Throne of Grace the circumstances of a family, with the force and adaptation of the parental heart. It is, however, infinitely better that the assistance provided in such works as that now before us should be obtained, than that the diffidence of the head of the household should cause neglect of family prayer. Moreover, as Dr. Watts has said, “considering the various infirmities that surround human nature, even the best and wisest of men may be glad of such assistance at some seasons.” The arrangement of this volume is complete, and the supplications are scriptural, comprehensive, and devout. The share which our venerable friend Dr. Campbell has taken in its preparation is a guarantee for the orthodoxy of its sentiments. We unhesitatingly recommend it to all who, through infirmity, require the support of *crutches* in the conduct of home worship. Messrs. McPhun have spared no cost in the getting up of this work; it is decorated with engravings, and printed in legible type.

NICHOL'S SERIES OF STANDARD DIVINES.—*Goodwin's Works*, vol. xi. Edinburgh J. Nichol.

This volume, on the constitution, right, order, and government of the churches of Christ, is Goodwin's famous manifesto against Presbyterianism and National Church Government. This elaborate setting forth of some of the things most surely believed among us is worthy of the study of all church members, and especially of church officers.

NICHOL'S SERIES. *Puritan Period. Marbury on Obadiah and Habakkuk.* Edinburgh: James Nichol; London: Nisbet and Co.

Marbury's Commentaries have hitherto been rarest among rare collections of English theology. We cannot do better than quote Mr. Grosart's appropriate and felicitous remarks on them in the preface to this volume:—

“He proves himself to have been familiar with the Fathers, Greek and Latin, as well as

with the Schoolmen, and the Philosophers and Poets of antiquity. He works in, with no little skill, his quotations—never overloading. Throughout, also, he evidences that he had added to the other ‘that light which God, by His Spirit, revealeth in my understanding, to discern what His will is.’ There is a rich odour of spirituality, as from hidden spices, in most unlooked-for places. If we compare Marbury with Bishop Pilkington on Obadiah, he has far more substance; if with Rainolds, more sprightliness; if with John Ellis, more grace. In his Habakkuk he stands almost alone, in so far as English commentary is concerned. It excels his Obadiah, being thoroughly expository, suggestive, savoury, sparkling as the dew on the grass with luminous and refreshing thoughts, and pulsating, like a living human heart, rather than a printed volume, with holy passion and fervour.”

Jehovah's Jewels. By the Rev. J. LEECHMAN, M.A., LL.D. London: Elliot Stock, 62, Paternoster-row.

We do not think our honoured friend, Dr. Leechman, has been happy in the choice of the title of this book. Two hundred years ago such a combination of the allegorical and alliterative would probably have increased its popularity, but it is questionable at the present time. This is, however, matter of taste, and we shall be glad to find ourselves mistaken. The volume consists of a series of devout and profitable reflections on that great and precious promise, “They shall be Mine, saith the Lord, in the day when I make up My jewels.” The origin, the value, the beauty, the use, the destiny of Jehovah's Jewels are the titles of the chapters into which it is divided. The following extract from the fourth of them will afford our readers an opportunity of judging for themselves of the merits of the work:—

“It is by the salvation of the Church that principalities and powers in heavenly places are to be taught the manifold, the multifarious, the greatly diversified perfections of the Deity. When redemption is fully wrought out, the universe will behold such a manifestation of the Divine glory as Cherubim and Seraphim never saw. The glories that are found separately in the other works of God are found united here. The joys of heaven glorify God's goodness; the pains of hell glorify His justice; the salvation of lost souls glorifies both in a more marvellous manner than heaven or hell glorifies either. Here shine incomparable and incomprehensible wisdom, spotless purity, inflexible rectitude, inviolable justice, matchless grace, and boundless love. All these Divine attributes are here seen in perfection; not one darkens or eclipses the other. They mingle their beams, and increase each other's radiance.

By their united splendour they proclaim God to be the glorious Governor, the upright Judge, the merciful Father, and the almighty Saviour of the guilty and the vile. God's jewels are the chief work of the Almighty—the master-piece of His consummate wisdom and love—to diffuse His glory through all the nations of the earth and all the regions of the universe—through all the ages of time and all the cycles of eternity."

We append one of many apt illustrations to be found in this volume :—

"Jewish story tells of a Rabbi who had a peculiarly happy home, of which a much-loved wife and two beloved children were the light and joy. One day he had been absent longer than usual, detained all day in the 'schools of wisdom.' At even-tide he bent his steps homewards, musing on the sweet domestic bliss that awaited him there. At the threshold of his abode his wife met him with an anxious yet placid countenance, and, leading him within, thus addressed him :— 'Always welcome! never more so than now! This day I have been sorely tried, and now I am in much perplexity. I need your counsel. You will solve my difficulty, and guide me aright. Years ago a friend lent me some jewels, most precious. He committed them

to my charge; they have been in my keeping for a long while; and he has neither come for them nor sent for them. But to-day, suddenly, he has arrived to take from me these gems which I had begun to look upon as mine for ever. What think you? Should I yield them back without a murmur? Must I at once freely surrender these treasures, to part with which will be to me such a loss and such a grief?' He replied :— 'What question can be here? Your own true heart, beloved, must tell you what is right. That which was only lent may again be claimed, and should at once be yielded without complaint. The blessing having been left so long is surely no injury—no reason for discontent or delay.' Such was his sage and brave advice. Let the poet tell the sequel :—

'God is the word,' she answered; 'may we now
And evermore that it is good allow!'
And, rising, to an inner chamber led.
And there she showed him, stretched upon one bed,
Two children pale;—and he the jewels knew,
Which God had lent him, and resumed anew.'"

We need only add that Dr. Leechman's volume is beautifully printed and in bold type, which makes it easy reading. We have no doubt that it will be a favourite book with many readers.

Intelligence.

MINISTERIAL CHANGES.

The Rev. Joseph Hurlstone has intimated his resignation of the pastorate of the church at Castle-street, Calne, and has accepted a very earnest and unanimous invitation given him by the Church at Corsham, Wilts.

The Rev. C. Larom, of Sheffield, has recently resigned the pastorate of the church and congregation assembling in Townhead Street Chapel. This was his first pastoral charge, and has been his only one, having entered upon it on leaving college, and having sustained it through a course of forty-five years. Mr. Larom is still able to engage in occasional public service; but is advised to relinquish the duties and responsibilities of the pastorate. He retires with the affectionate regrets of a united and beloved people, who are about to present to him a testimonial of their high regard of his person and ministry.

The Rev. T. J. Bristow, late of Deptford, Kent, has accepted the unanimous invita-

tion of the Church at Woodford, Northamptonshire.

The Rev. W. Symonds has intimated his intention to resign the pastorate of the Baptist Church, High Street, Pershore, at Lady-day next.

The Rev. J. B. Marriott, late of Botesdale, Suffolk, is now the pastor of the Baptist Church at Great Messenden, Bucks.

The Rev. G. Sear, of Histon, near Cambridge, has accepted the pastorate of the Church at Soham in the said county.

OPENING SERVICE.

BRACKLEY.—On December 19th a new Baptist chapel was opened in the ancient town of Brackley. The services were conducted by the Rev. Dr. Angus, president of Regent's Park College, and the Rev. Philip Gast, of London, assisted by the Rev. Messrs. Adey, Sinclair, and Hedge. The neat chapel is located in the centre of the principal street, near St. James's Church, which spacious building has been unoccu-

piet for twenty-seven years, also near the manor-house, renowned as containing the hall where the barons of England assembled prior to the day when they compelled King John to sign Magna Charta at Runnymede. The young Church is under the temporary care of the Rev. Edward Adey, of Leighton Buzzard, who has consented to fulfil the office of honorary pastor, and who will be thankful to receive any donation for the building-fund.

RECOGNITION SERVICES.

WESTON-SUPER-MARE.—The Rev. Robert Lewis, having ministered for six months to the Baptist Church meeting in Assembly-rooms, Weston-super-Mare, was unanimously recognized as pastor of the church on the first Sabbath in December.

STAYLITTLE AND DYLIVE.—The ordination of Mr. H. C. Williams, of the North Wales Baptist College, as pastor of the Baptist churches as Staylitle and Dylive mines, Montgomeryshire, took place on Dec. 26 and 27. The Rev. J. Nicholas, Caersws, the Rev. Dr. Pritchard, the Rev. T. Evans, Newchapel, the Revs. J. Edwards, Llanidloes, H. Rees, Talywern, D. Davies, Nantgwyn, conducted the services.

BAPTIST CHAPEL, GEORGE STREET, HULL.—A meeting was held on Monday, the 8th Jan., for the purpose of giving a welcome to the Rev. J. F. Smith, of Broughton, Hants, who commenced his ministry on the preceding Sunday. The attendance was good, notwithstanding the unfavourableness of the weather, and the tone of the meeting very encouraging. Addresses were delivered by J. H. Hill, Esq., the deacons, Messrs. Millhouse, Carlill, Stuart, and others.

PRINCES STREET, SPITALFIELDS.—A meeting of deeply interesting character was held on January 3rd, in the Baptist Chapel, Commercial-street, London, for the ordination of the Rev. F. Heisig from Prussia, as pastor of the newly formed German Church of Baptized Believers meeting in Princes-street, Spitalfields. The Rev. C. Kirtland delivered a short discourse explanatory of the object of this German Mission in London. The Rev. F. Heisig gave a statement of his conversion, his call to the Ministry, and the circumstances which led him to undertake his present work. The Rev. Charles Stovel offered the ordination prayer, with imposition of hands. The Rev. F. Tucker, B.A., Camden-road Chapel, delivered the discourse to the Church,

which was peculiarly appropriate, and of great spiritual worth. The Rev. B. Davies, LL.D., Regent's-park College, delivered, in German, a brief address to the Church. The other parts of the service were taken by the Revs. B. Preece, Poplar; Philip Gast, Spencer-place; and M. H. Wilkin, Esq., of Hampstead. There was a touching effect given to the service by the Germans singing, at one part of the meeting, in German, one of their own hymns.

MISCELLANEOUS.

EAST DEREHAM, NORFOLK.—On Thursday, January 4th, interesting meetings were held at the Baptist Chapel in this town, to commemorate the paying off of the chapel debt. The chapel, which was built in 1859, was burdened in July last with a debt of £430. At the anniversary meeting, held in that month, the Rev. G. Gould, of Norwich, told the church and congregation that if they would raise £230 by the end of the year, he would endeavour to raise the other £200 for them. This offer (which was extended to other churches in the Norfolk Association) was accepted, and with God's help the work was accomplished. On the above-named day a public meeting was held in the chapel, which was well attended. The chair was taken by J. P. Smith, Esq. The Rev. S. B. Gooch gave out a hymn and engaged in prayer. The Rev. G. Gould and Mr. S. Hawkes having produced the receipts, which showed that the whole of the debt had been paid, interesting addresses were delivered by Revs. G. Gould and S. B. Gooch, of Norwich; R. G. Williams, Dereham; Messrs. Vynne, Swaffham, Culley and Fletcher, of Norwich. The Revs. F. W. Gooch, Foulsham, and Lawton also took part in the meeting, which was concluded with prayer by Rev. G. Gould.

CHEPSTOW, MON.—Jan. 1st a tea meeting was held in the Baptist Chapel, Chepstow, for the purpose of testifying esteem and regard to the pastor, the Rev. T. Jones. Mr. Jones, draper, was called to the chair; and having referred to the most efficient and valuable services which had been rendered by the Rev. T. Jones, during the thirty-two years of his ministry; concluded by presenting Mr. Jones, on behalf of the congregation, with a purse of sixty-four pounds. Mr. Jones, in affectionate terms, acknowledged the gift; and the meeting was afterwards addressed by Mr. R. Slade, of Newport, Mr. W. T. Thomas, Mr. Pamey, Mr. Mallin, Mr. Turner, and Mr. Hunt.

THE MISSIONARY HERALD.

JAMAICA.

THE mail of the 15th ult. has brought us numerous letters expressive of the relief that has been felt, both by the Negro and white population, on finding that the English people had so warmly and energetically expressed their feelings of abhorrence at the indiscriminate slaughter by which the Morant Bay Riot had been put down. No evidence whatever has been discovered that the "diabolical conspiracy," affirmed by Governor Eyre to have been the origin of the Riot, had any real existence, while a member of the Committee appointed to examine the documents laid before the Legislature by the Government, emphatically declares them to be "worth nothing at all."

At the same time, with the recovery of freedom of speech, tales of the most fearful atrocities committed by the soldiery are being made known. As the Government has refused all inquiry, and will not publish the facts, all classes of the people are demanding an inquiry from this country. The Commissioners now on their way will receive a hearty welcome, and we can have no doubt that the fullest information will be given to them.

It will be remembered by our readers that among the persons arrested in Kingston, and sent to Morant Bay for trial, was the Rev. E. Palmer, one of our native brethren. All information as to his offence was refused. At the end of martial law he was returned to Kingston, and we are now happy to say that he has been released on bail, after a very cruel imprisonment of two months, to appear if called upon to take his trial. It is said his offence is sedition; but no indictment has as yet been framed, and the Attorney-General refuses to give the slightest clue to the charges which are threatened against him. Mr. Palmer has informed us of his release, and promises by next mail an account of his arrest and imprisonment. Meanwhile we avail ourselves of the following outline of his sufferings from a letter addressed to Mrs. Underhill by his wife. It is dated December 22, 1865:—

I am sure you must have been much grieved to learn of the fearful riots which took place at Morant Bay in this island in the month of October. The true cause of this dreadful outbreak we have yet to learn, but the effects have been most disastrous. Thus, in a few short weeks, hundreds, if not thousands, of our fellow-creatures have been wantonly destroyed; and although there was no sign of a rebellion in Kingston, where we reside, and no martial law existed, my husband and others, all of them peaceful inhabitants of Kingston, were arrested on the 20th of October by order of the Governor. My husband has had to suffer the greatest amount of punishment without even being told what crime he

was charged with. He was conveyed to the Kingston Barracks and placed in the cell, and on the following morning removed under military escort to the camp, where he was stripped of his boots, hair cut, hands tied, and locked up in the cells. On Saturday, the 21st, he was escorted to the Ordnance Wharf, and delivered up to the custody of the Master-Gunner of Her Majesty's ship *Aboukir*, who ordered his hands to be tied behind his back, which was very cruelly done, and in that manner he and others were taken to the ship. The captain, on their arrival, had them put in irons, and for several days they were so kept. In going to the head of the ship, a rope would be put in a choking manner around the neck, and the other end of the rope held by the officer. On the 2nd of November they were ordered off to Morant Bay on board Her Majesty's ship *Cordelia*. On their arrival they were handed over to the Provost Marshal, who is a very bad man. He immediately had two of them flogged; afterwards they were taken to the district prison, and kept in confinement for six days in a miserable cell. Bad food and water made them all sick. One has died from the ill-treatment he received during the confinement. They were marched out every day to witness the hanging of the people, and told that such should soon be their lot. Oh! no tongue can tell what my poor husband with others has had to suffer, and for what he knows not, except it be for saying that the statements in Dr. Underhill's letter are correct.

The ministers connected with the Jamaica Baptist Union have kindly directed me to employ legal advisers for Mr. Palmer, and I have got Messrs. Oughton and Phillippo. A writ of *habeas corpus* has been obtained from one of the judges, by which means my husband was relieved from his miserable place of confinement on the 21st inst., and is now under bail to the 10th of February next. But I am sure they will not be able to make out any case against him, for he knew nothing of the occurrences that took place at Morant Bay. The *Guardian* newspaper says there is a secret society in Kingston which has to do with the riots in the East, and that Mr. Palmer and others in Kingston belonged to that society; but that statement is as false as most of the writings of that unprincipled paper. I trust our dear friends in England will not forget us in this time of trouble.

The following extracts from our letters will show the relief that our brethren have felt from the sympathy and aid held out to them by our Relief Fund. A missionary on the south side of the island thus writes:—

I pray you accept our sincere thanks, and present the same to all who interest themselves in our mission, and for the seasonable aid afforded us in this time of need, and most of all for your manifest sympathy in our trials; but, while thankful for your kindness, our need of help is to most the bitterest ingredient in our cup.

Recent events show that our mission in Jamaica will for years to come need the fostering care of British Christians, and to secure this with as small a tax on their resources as possible should be the earnest concern of all here. Wherever we can we must help our incomes by secular pursuits. I do not see why this should not be done in Jamaica with as much propriety as by our first missionaries in the East, and indeed by the fathers and founders of many of our English Baptist churches.

The two following extracts are from brethren on the north side:—

I tender to yourself and the Committee my most heartfelt thanks for this expression of your kindness and sympathy with us in this time of our need. My afflicted wife and myself, when we opened the November 16th letter, felt so vividly and remarkably that it came as it were from the Lord at a time when we actually did not know what to do for want of means.

Things were bad enough before, but since the riot there has been nearly a complete stagnation of money. The Colonial Bank in Kingston would not send any money to its country branches while there were any reasons to apprehend disturbance, and so every one now complains that he is not paid for two months or ten weeks, and so there is no money for the poor minister from week to week.

However, the £10 has helped to pay a portion of the debt, and surely it was a most timely aid, for which we cannot be thankful enough to the Giver of all our mercies. Truly we are now "troubled on every side;" storm after storm has broken upon us, and we have to struggle for very life. However, the Lord is good still, and is faithful to His promise, that He will never leave nor forsake them who put their trust in Him. I trust moreover that all things both pleasant and painful shall work together for our good, "as those who love God."

As you well know, both you and us Baptist ministers get abundance of abuse heaped upon us now. Well, we must bear it patiently, for it will surely recoil on its authors, and be much worse for them than for us.

Yours of November 16th arrived safely, and I must again express my warmest thanks to the Committee for the further sum of £10 kindly voted me by them. I feel we cannot be too grateful for, nor too much encouraged by, the interest manifested in us by so many of God's people in England, which induces them to come forward with their liberal aid at this trying time. I should be glad indeed if it were likely that these efforts on your part in England would be sufficient to help us *quite through* our trials and difficulties. Alas! I fear it will not be so. The disease is too deeply rooted, and will take longer to overcome than the result of these efforts will last. However, as God has graciously appeared for us now, let us hope He will help us right through. Oh! for a stronger living faith in the living God, as "a very present help in time of trouble."

I believe we (the missionaries) are all similarly situated at this time, and the representations given by one of his difficulties may be taken as a pretty correct representation of those of others. It is therefore needless for *me* to go into any details as to my individual circumstances; I will only say they are such as to make this help, sent by the Committee, most acceptable.

One of the oldest of our missionaries writes, under date of December 23rd,—

I received your very kind letter by last mail, and am greatly encouraged by the assurances you have given of the sympathy of the Committee with us, your much-tried missionaries, here. With this assurance, and an innate consciousness of rectitude, added to an abiding conviction of God's faithfulness in the performance of His promises, I think I can say on my own account, and on behalf of my brethren, that none of the things we have suffered "move us, neither count we our lives dear unto ourselves, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

I have had an interview with two or three intelligent persons who were near Morant Bay during the whole period of martial law, and hoped to have given you some additional information as to the atrocities committed, but I am again straitened for want of time.

Only reflect on the harrowing fact that 2,400 of the people (this on good authority) have been shot or hung at Morant Bay and in its vicinity; and conceive of the additional number slaughtered by the skirmishers and others in the woods of the interior, said to amount to 1,000 more at least!!!

What will the people of England say when they know all, being so generally aroused at what had reached them when the mail bringing us these tidings left your shores?

We have the pleasure to add that the modified Bill for regulating religious worship has not passed the House of Assembly. Though confined in its operation to one section of the people, it was equally objectionable in principle to the first Bill. We claim religious liberty for every section of the people, whether they agree with us in belief or not.

A VISIT TO KOTIGAHAWATTE, CEYLON.*

It is not to be expected that anything of great importance or startling novelty could be observed during a few hours' stay among native professing-Christians around and in their place of worship; but several little matters did come before me which, common-place enough when observed in the practice of our Christian fellow-countrymen, yet struck me very forcibly as bearing strong testimony to the power of the Gospel over the hearts and lives of the people by whom I was then surrounded. It is common, now-a-days, for men of the world, and even some professing-Christians, particularly in Ceylon, to point rather contemptuously at the missionary work, denying its progress, and almost its reality. To such I would shortly say, You must visit the real field of the missionary's labour; you must accompany him to the little oasis planted here and there in the wilderness of spiritual jungle, ere you pass any reflections on a work of which you are at present almost entirely ignorant. I think I may promise for anyone who honestly, for such a purpose, pays the most casual visit with the missionary to his native stations, an abundant assurance that God's work is going on; that the day is approaching, slowly it may be, but visibly, when this island, and, as the promise says, the uttermost parts of the earth shall be Christ's for a possession.

LOCAL ARRANGEMENTS.

Our visit to Kotigahawatte was unexpected. I learned from you that the mission stations around Colombo and the neighbouring districts have been divided for purposes of supervision, preaching, and visitation, between Mr. Allen and yourself (Mr. Pigott). Periodical visits are paid to the various stations to preach, encourage, and instruct. I saw the diaries used by your native assistants, in which they enter a full detail of, not only the preaching services on Sundays, but also a chronicle of the duties of the week—prayer meetings, Bible classes, and preaching tours in the jungle; mentioning opposite each the number in attendance. This plan of operations, which I understand is generally followed by missions in the island, is surely very commendable. However much it may be the European missionary's desire to throw himself into the work of evangelization—yea, to follow the Apostles' example and go about everywhere, preaching the Gospel; yet it is undesirable, considering the almost insurmountable obstacles, regarding health, thorough acquaintance with the language, &c., that the more direct instruments in God's hand towards the evangelization of the island, must be native agents—men trained up from among the people, themselves full of love for the Saviour and zeal for His cause. And, thank God, there are not a few of such, if report speaks true, already in the field. At the present stage of the work much of the European missionary's duties must lie in supervising the work of their native assistants, while encouraging and instructing them, their fellow Christians, and congregations. It is impossible, then, that in the hands of good servants of Christ, as many of the native pastors assuredly are, the many ministrations alluded to above, among their fellow-countrymen, can be otherwise than blessed.

WHYTOO NADAN.

Would it not have made the heart of the coldest of us Christians (British born) burn to hear, as we did on this day fortnight, your venerable fellow-worker, Nadan, pastor of the Kattigahawatte church, talk in his curiously fantastic and highly emblematic, yet simply trustful style of his pastoral and Evangelical work. † Of his encouragements and difficulties; of the Christians twinkling like

* We have great pleasure in giving insertion to the following paper from the pen of a gentleman connected with the public press of Colombo. His testimony to the progress of the work of God is both interesting and valuable.

† I cannot omit referring to an incident in Nadan's work, which I think worth noticing here; it requires one to know something of the people to appreciate it properly. Among the rules drawn up for the guidance of Christian societies in the jungle by Nadan at one time, there were the following:—1. That the husbands should not get drunk, and that the wives should not scold their husbands, and should not break the chatties (pottery vessels, used for cooking food).

fire-flies in the dark night of superstition reigning supreme, and of the lions prowling about, in the shape of active Buddhists; of an inquirer after salvation here; of a candidate for baptism there; of the attendance of the people at his Bible-class and at the prayer-meeting; and again of a professing Christian there, who seemed to countenance devil ceremonies, inasmuch as he did not stand out sufficiently bold to oppose the ceremony when performed by her friends on behalf of his heathen wife; incurring the censure of Nadan and the Church for remaining in his house on the occasion. All this in the course of ordinary conversation I heard discussed between you and your brother Nadan, as matters in the course of ordinary missionary business; and yet they all related more or less to the future of never dying human souls. All bore upon the one great and important fact about all men's lives; their religion, what they live for, and their trust for the future. It is true that Whytoo Nadan is a marked one among native missionaries; a pupil of and fellow-worker with Daniell, now in his sixty-fifth year I believe, of which forty have been spent in the faithful service of his master. I was much interested in him, and no one that knows the people of Ceylon, their feelings regarding race and caste, can be otherwise. His anomalous position, unprecedented I suppose in the island, merits attention. That a family man of a family of some little property and position in the northern peninsula should be led literally to abandon for ever his home and kindred, to settle down as an Evangelist in the midst of a different, and generally as we know, inimical race; is surely wonderful. But that he could overcome the Singhalese prejudices so much as not only to be listened to, but to become by degrees loved and revered; yes, and not the least marvel, to obtain a faithful partner from amongst this people, in his good wife, is still stranger. His house, church and garden, I learn, occupy what was formerly a piece of waste Chena land, which the superstitious Singhalese warned the stranger, Nadan, on his first arrival amongst them, was bewitched, and under the influence of Yakhos. Now he is surrounded by a fine cocoa-nut garden, every tree in which has been planted by his hand on that land.

NADAN'S WANT OF FAITH.

But old Nadan even is not perfect, his faith is not sufficient for all things; and I had surely a curious example of this in your discussion about the baptism of certain young women, whom you fully believe to be sincere converts, and which Nadan did not deny, but expressed his opinion that it was unadvisable to baptize them, as they were now of a marriageable age, and must needs shortly get married, if they would preserve their families from the terrible disgrace (in Singhalese eyes) of remaining single. Now Nadan seemed to, and indeed did intimate, if this girl is baptized she must get a Christian husband, and eligible Christian suitors are, unfortunately, very, very rare indeed. The consequence would be that her family, even though Christians, would insist on her marrying a heathen, if no other offered, and that she might disgrace the Christian name and cause. I suppose that Nadan meant in fact that as the girl was sure shortly to get married, it were better that she should postpone baptism till after her marriage, and then come boldly forward, before even her heathen husband, and profess Christianity. But certainly Nadan's idea, though truly native, was not scriptural, as you pointed out to him.

THE CONGREGATION.

In the chapel, an unusually large one for the jungle, to which we shortly afterwards adjourned, we found a congregation of between eighty and ninety Singhalese men and women sitting very orderly, but Singhalese fashion, rather odd in my eyes, the ladies entirely by themselves in one set of seats, the men and youths on the other side. There were all gradations of age in the congregation, and thanks be to God, as I learned from you, of Christians too, before us; from the old grandfather, who might have learned of Jesus first from Daniell, or Chater, or Nadan himself in his younger days, to the youth of eighteen or nineteen who had just, by the grace of God, renounced all for Christ. And it was impossible for any one not to be struck with the attention, intelligence, and even joy manifested on their tawny countenances, while Nadan interpreted your remarks which they eagerly

followed. They all took part in the singing too, and although that exercise might be far from regular or harmonious to practised ears, yet it was truly pleasing to hear so many voices singing their Creator's praise in Singhalese. After service no inconsiderable number partook of the Communion, although we could not wait to witness further. I must not omit to mention the Kotigahawatte prayer-meetings. I have heard you speak of the native Christians taking part in these in a way not only sufficient to convince the most sceptical of Gospel influence over them, but also in language, and with a feeling which would be truly edifying to advanced Christians among ourselves.

A SINGHALESE CHRISTIAN FAMILY.

Then one word as to our visit to the house of a member of the church, while waiting for Nadan's return from a service at another station in the forenoon. The man as I saw was an ordinary Singhalese agriculturist, with his little bit of garden, his few fruit-trees, and mud-hut. He, his wife, and one son are members of Nadan's church; his daughter, one of the girls alluded to before, had been for some time at Mrs. Allen's boarding-school for Singhalese girls, and had much profited by the instruction she received. She appeared an intelligent, worthy, and very modest Singhalese girl. She had a fair knowledge of English; what was she doing now she had returned from school to her jungle home? How did she employ her time? What was her duty with her light regarding Christianity? Such were your questions. And to hear that besides actively assisting in household duties she turned her accomplishments of sewing, &c., to profitable account—she taught her younger brothers and sisters; she took an active part in Christian devotion with her parents and friends—was surely more than satisfactory. And then the appearance of this Christian family, rising above the natural supineness of the Singhalese character, not content with remaining as their fathers were, the father and sons had built a new and comfortable dwelling on their little property. The whole family took such an interest in this work. I cannot relate all the little points which struck me in hearing of, and examining this new house, with its sitting room and even sleeping room for a stranger, as we were modestly told. But it was with a strange feeling indeed that I heard Lizzie (as she is called) quietly tell you that on going to reside in the house a few days afterwards, they were to have a prayer meeting to be attended by the neighbours, a meeting which it may be expected will be continued weekly in accordance with the promise made to you. Here is a little peep into the life of a Singhalese Christian family, of a gratifying nature indeed.

CONCLUSION.

I returned from our visit to Kotigahawatte, strengthened and encouraged; full of the thought that spite of all foes, and they are many and great, God's cause is going on in this land, as it ever has done everywhere, and we will continue to do till—

“Jesus shall reign where e'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.”

THE THEOLOGICAL CLASS AT SERAMPORE.

BY THE REV. GEORGE PEARCE.

You will be pleased to learn, unless you are afraid of the increased expense, that the class is much enlarged in number. I have now nineteen students on the Society's foundation, besides another supported from private sources—in all, twenty. The whole have been sent to me by the missionary brethren, except the

extra one. It is satisfactory and encouraging to remark that, with the exception of Calcutta, Dinagepore, and Chittagong, all the stations are represented. The exceptions are accidental. The brethren universally, therefore, give the class their countenance.

In my former letter I made some remarks on the general character of the students—as to natural abilities, previous acquirements, and position. To those statements I have little to add or alter; these five months' experience confirms my conviction that, though not drawn from the higher ranks of society, they are all men of good Christian character, with natural abilities capable of good improvement. You will like to know what we are doing. Well, my object is to make them as well acquainted with the BIBLE as possible, to cultivate in their minds the love of its truths, and then to help them to propagate them successfully. Hence their present studies are the Bible itself and Christian subjects in other books; then grammar, geography, history, miscellaneous reading, composition, and arithmetic. The miscellaneous readings comprise a good number of useful and interesting subjects.

OCCUPATIONS OF THE CLASS.

I think we may say that we are all—teachers and students—working hard, perhaps too much so, for I already feel some ill effects. We begin the day at half-past six with an exercise on essay writing, sermonising, and the exposition of Scripture in general—eight or ten of the best advanced only attend this. At eight, all meet in the Hall for family worship. At a quarter to ten the regular school-work begins, and continues till half-past three, P.M. The greater part of the first hour is occupied with Scripture lesson by the whole class, myself always presiding and expounding. In this exercise we have gone carefully through Genesis and Exodus to the 20th chapter (I still believe in Moses, despite Dr. Colenso, &c.). We have read also Matthew, the Acts of the Apostles, and have begun the Epistle to the Hebrews. Then follow the secular lessons; I am assisted in these by two good teachers, whom I pay respectively sixteen and twenty rupees monthly. On Saturday the teachers are released from attending school, but the most qualified of the students go out into the neighbouring towns and villages to give scope to their talents for public address and the preaching of the Gospel. For instance, on Saturday last, eight of the young men, accompanied by the head teacher, a Christian man, were out all day at Nabobgunge, a village four miles distant across the river; they came home in high spirits at the reception they met with—large congregations and respectful. I have myself also several times taken five or six of the students out to preach in the evening after school-work, when strength has permitted. Three weeks ago we visited Bhodeshur, a large town more than half way to Chinsurah. I was gratified with our reception; large numbers of people heard well, several Brahmins among the number.

On Sabbath mornings we have a congregation of from thirty to forty persons, when I preach. The afternoon I give up to the young men, when three of them—any who feel disposed—deliver their thoughts on a passage of Scripture announced on the previous Sunday. This exercise is much prized by them, and its benefit is already apparent.

With respect to the Christian demeanour of the students, knowing, as I do, the weakness of the Bengali character, in looking back through five months, their behaviour, without exception, seems to me wonderful. I say wonderful. Within the walls of our premises are six married men and their wives, and ten unmarried, and a widow woman, the cook. I can say with truth that not the slightest rumour of impropriety of conduct has reached me. So far all has gone on most harmoniously; they have proved themselves most respectful and obedient to myself and Mrs. Pearce, diligent in their studies, and grateful for the benefits conferred upon them. I do not suppose that this state of things will always continue, but, leaving the future to itself, it is our duty to record and to be grateful for past mercies.

You will be pleased to learn that, about two months since, I baptized in the English chapel here a native gentleman and his son—so I may call him, for, though

much reduced in property below his former condition, he is a gentleman by birth, education, manners, and intelligence. His son is the extra youth mentioned as making up the twenty. I cannot enter into particulars further than to say that he is, I trust, a truly good man; he lives about five miles from Baraset, and that I hope his union with us will prove for the furtherance of the Gospel in that quarter. His son is a hopeful lad; he attends the College.

THE FIRST BAPTISM AT MAGOORAH.

BY THE REV. W. A. HOBBS.

I INFORMED you that I was anticipating with pleasure the prospect of having our first baptism at Magoorah. It has taken place, and was a happy day to us all. I proceed to give you a brief description of it. On Saturday, the 2nd of July, if there was one thing more than another that formed the subject of native conversation, it was that an event was to occur on the morrow of a kind that had never happened in Magoorah since the foundation of the world. I cannot tell you how many times the respectable Baboos stopped me to make some inquiry about it; and when I went to school the teachers informed me that the boys were so engrossed with the matter that they could not be got to attend to their lessons. I was pleased to find it so, and to give them a still more vivid impression of the solemnity of the occasion, permitted them to take holiday for the rest of the day. One or two of the first class boys (who are studying for the entrance examination) did not wish to avail themselves of the offer, observing that it would be a tacit acknowledgment of their sympathy with the Christian religion. The teachers, however, gladly availed themselves of the holiday, and one or two protesting voices were drowned amidst a hundred approving ones. On Sunday morning at six o'clock the first object that greeted my eye was a tent by the side of the tank, which the magistrate had kindly placed at my disposal. The sides of the tent being fastened up, it was converted into an awning. Here chairs and forms were placed by the same kind friend, for the benefit of any European or native gentleman who might feel disposed to be present. About half-past six the people began to assemble. It was amusing to see the expression of their intense curiosity, yet their evident wish not to appear to be at all interested. Some walked to and fro upon the adjoining road, scarcely ever standing still, yet not going out of hearing. Others hid themselves in the three neighbouring court houses and my school-house, looking through the windows or standing timidly at the doorway. These were mostly the orthodox Hindoos, who were almost afraid to be present, but who could not stop away. Their conduct contrasted very strikingly with that of the members of the Brahma Shomaj and the students in the English school. They came up boldly to the spot, and seemed to feel that they were doing nothing of which they need be ashamed. At a quarter to seven the magistrate and his family, the deputy-magistrate (a Christian), the missionary and his wife, Miss Parry (sister to the former Jessore missionary), the school-girls, Goggon, the assistant missionary, and twelve native preachers, who had assembled at Magoorah for half-yearly conference, repaired to the tent. About 200 persons, nearly all of the respectable class, gathered around us and the service commenced. After prayer and singing, Goggon gave an affectionate address to the spectators, explaining to them the fundamental doctrines of Christianity, and the significance of the ordinance about to be observed. After he had concluded, we sang another hymn. The three candidates (one of whom is blind) seated themselves in the midst of the assembly, and listened to the address which I had prepared for each of them; which ended, they rose, followed Goggon into the tank, and were baptized by him. From first to last the audience manifested a great interest in the proceedings, and behaved with strict decorum. Although the service lasted one hour and a half, no one seemed wearied or cared for the hot rays of the sun, and it was not till the newly baptized had changed their garments at the edge of the tank and

were preparing to depart that they seemed to understand that the service had ended. They have since expressed themselves exceedingly gratified at the seriousness with which the Christians perform their religious duties, and I have no doubt that, when we have another baptism here, some of those who sheltered themselves in the court houses will join the general audience. We feel very thankful to God for giving us this first fruits of harvest. Rejoice with us, and pray that they may be found worthy of Christ when He shall come again. The preachers, too, are greatly encouraged by it, and have gone to their homes determined to labour with more faith and zeal for the salvation of souls.

MISSIONARY MOVEMENTS.

BACKERGUNGE.

THE Churches in this district now contain 820 members. At Ramsul the converts continue to suffer much persecution from their landlords. A short time since a large body of people went on a Sunday, when the people were at chapel, and destroyed the homesteads of three brothers, plundering and destroying the whole. At the subsequent trial a forged bond was produced by their landlord to prove that they owed him rent, which it was asserted they had not paid. The case now stands for decision before a higher court. The judge generously contributed fifty rupees for the relief of the sufferers. Nevertheless the work of God still goes on; four persons in this village have lately been baptized.

CALCUTTA.

We have the pleasure to announce the safe arrival of our esteemed missionaries, the Rev. Thos. Evans, his wife and family. They reached Calcutta on the 3rd of December.

PATNA.

It is with great regret that we announce the decease of our esteemed missionary at this station, the Rev. J. L. Kalberer. Mr. Kalberer went to India in 1836, under the auspices of the Rev. W. Start, and on Mr. Start's departure from India he joined the Society. He was an indefatigable preacher, both in the bazaars of Patna and in the country, a very simple-hearted, yet shrewd man, and of a transparent character. He died on the evening of November 29th. His mind was tranquil during his illness, untroubled by any doubt of his interest in Christ. He expressed his conscious appropriation of every promise of God's Word that was repeated to him. He leaves a widow and three children, two of whom were present, with Mrs. Kalberer, at the time of his death. For twenty-nine years he faithfully fulfilled the ministry he had received of the Lord. He rests from his labours, and his works follow him.

AFRICA, CAMEROONS RIVER.

Mr. Saker informs us that on his way to Victoria he had a narrow escape from being drowned. A sudden rush of wind swayed the boom, and he was swept into the sea. By the help of the boatmen he was quickly rescued, but had to sit for eight hours in his wet clothes. He hopes that no injury to his health will be the result. At Victoria four young friends were baptized, and he mentions that three of his orphan children were about to join the Church at Bethel Town. One native girl had died, but not without leaving evidence that she had passed from death unto life.

VICTORIA, AMBOISES BAY.

Mr. Pinnock informs us of the decease of the oldest Christian at Bimbia. He was a very useful and devoted man, and his loss will be greatly felt. The Commodore on the station has appointed our old friend Mr. Johnstone to be the Governor of Victoria, constituting as his council Mr. Pinnock and Mr. Wilson. This would seem to recognise the colony as a portion of the dominions of Great Britain, which hitherto had not been done.

HOME INTELLIGENCE.

THE festivities of Christmas and the New Year necessarily interfere with the holding of missionary meetings. During the last part of January, however, the Rev. W. H. Gamble visited Houghton Regis, Ridgmount, and Lewisham Road; the Rev. J. Gregson, Beverley and other parts of Yorkshire; and the Rev. W. Sampson, Leamington. The Rev. F. Trestrail and Rev. R. Robinson have commenced a mission tour in Ireland; and Dr. Underhill has addressed large meetings in Leicester and Hampstead on the affairs of Jamaica.

At the quarterly meeting of the Committee, the members had the pleasure of giving a very hearty welcome to their esteemed friend and fellow-labourer, the Rev. C. B. Lewis. He has been absent from his native land twenty years, engaged in mission work in India, and during the last few years in particular in prosperously conducting the affairs of the mission press in Calcutta. The Committee, availing themselves of his presence in this country, have formed a large Sub-Committee to confer with him on various important matters connected with the welfare of the mission in India.

We beg to remind our friends, the treasurers of auxiliaries and associations, that an early remittance of the funds in their hands will be very acceptable to the Treasurer.

We regret that these pages must be printed off before the Meeting of Pastors and Deacons of the Churches in the Metropolis assembles. We shall hope to give in our next issue some account of the business then transacted.

The following is an extract from the minutes of the Committee of the 23rd ult., relative to the Bills brought into the Legislature of Jamaica for the suppression of missionary preaching:—

“A letter having been read from the Rev. S. Oughton, of Kingston, Jamaica, informing the Committee of the course he had taken to prevent the passing by the House of Assembly of a Bill for the Regulation of religious worship, and to substitute another, prepared at the request of ministers of various denominations in Kingston, by Mr. Thomas Oughton, and there having also been read a copy of the new Bill brought into the Assembly by the Government of Jamaica, This Committee desire to express their strong dissent and disapproval, both with regard to the first Bill, and also to the modified one approved by the ministers of Kingston. The two Bills, in their opinion, trespass alike on the rights of conscience, and are in direct opposition to the first principles of religious liberty; while the second Bill has the invidious distinction of being levelled at a class of men who, even if unfitted for the ministry of the Divine Word, are nevertheless entitled, though of different colour and race, to the same religious privileges and rights as ourselves.

“This Committee deeply regret that ministers of the Gospel of Christ, whether of their own or of other religious bodies, should be parties to such a proceeding, and are resolved on their own part to give to every such measure their most strenuous opposition.”

NOMINATION OF COMMITTEE.

We beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

NORTHAMPTONSHIRE.		OXFORDSHIRE.		STAFFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Helmton—		Chipping Norton—		Walsall—	
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North of England Auxiliary—		Stradbroke—		Stradbroke—	
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tributions £10 is for		Frome, Sheppards Barton—		Sheffield, Townhead St.—	
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care of Rev. J. An-		6 0 0		SOUTH WALES.	
derson, Jessore, and		Hatch—		MONMOUTHSHIRE.	
£5 for Rev. J. An-		Contributions.....		Chepstow—	
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Less expenses.....	11 5 4	Contributions.....		Ebenezer—	
	131 7 6	20 6 6		Contributions.....	
		North Curry—		1 13 6	
		Collection.....			
		1 10 0			
		Stogumber—			
		Contributions.....			
		3 3 0			
		Watchet and Williton—			
		Contributions.....			
		5 16 1			

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from December, 21st, 1865, to January 20th, 1866.

£	s. d.	£	s. d.	£	s. d.
ANNUAL SUBSCRIPTIONS.		DONATIONS.		ment (less expenses),	
Bilbrough, W. H., Esq.,		Bible Translation Society		by W. D. Horsey, Esq.	9 2 6
Fir Grove Farm, Whit-		for T.....	450 0 0	Rogers, the late Mr.	
church, Hants.....	1 0 0	Brewin, Mr. Thos., Ciren-		John, of Newport,	
Carthw, P., Esq.....	5 0 0	cester, for Rev. G. R.		Monmouthshire, by Mr.	
Douglas, J., Esq., Cavers	1 0 0	Henderson, Jamaica ...	8 0 0	Geo. Gething.....	5 0 0
Joseph, David, Esq., and		Knight, W. Duncan, Esq.	5 0 0	Trotter, the late Mr.	
Family, Ely Rise, near		Pritchard, Rev. Dr.	5 0 0	Geo., on account of	
Cardiff.....	20 0 0	S. M., W. H., and H. P... 1 10 0		rents and profits, by	
Keyte, W., Esq., Rugeley	1 0 0	Stevenson, Mrs., Black-		S. R. Pattison, Esq., ... 93 11 1	
Legge, Mrs., Bishop's		heath, for Serampore	5 0 0	LONDON AND MIDDLESEX.	
Castle, Salop.....	1 0 0	Do. for Rev. G. Pearce.	5 0 0	Blandford Street—	
Macdonald, Mr. W.....	0 10 6	West, E. Esq., Amersham		Collec. for W & O.....	1 15 0
Martin, Mrs. W., Brixton	1 1 0	Hall, for Rev. J. King-		Bloomsbury—	
Rouse, Rev. G. H., M.A....	1 0 0	don, Jamaica.....	1 0 0	Contributions.....	59 11 0
Shoobridge, Rev. S., Red-		Under 10s. for W & O	0 5 0	Do. for China.....	1 1 0
land, Bristol, for W & O		LEGACIES.		Brixton Hill—	
Stevenson, Mrs., Black-		Not, the late Mr. John,		Collec. for W & O.....	7 0 0
heath.....	5 0 0	of Wellington, Somers-		Brompton, Onslow Chapel—	
Tipping, Mr., Richmond.	1 0 0	set, payment in settle-		Contribution.....	2 0 0
Webster, Rev. J.....	0 10 6			Do. for W & O.....	0 10 0
Woolacott, Rev. C. (two				Camden Road—	
years).....	1 1 0			Contribs. on account... 5 15 4	

£ s. d.	£ s. d.	£ s. d.	
Hammersmith— Contributions.....	16 14 9	Little Kingshill— Collec. for W & O	1 0 0
Hawley Road— Collec. for W & O	5 5 0	CAMBRIDGESHIRE.	
Islington, Cross Street— Contribs. on account...	30 0 0	Cambridge— Contribs. on account, by G. E. Foster, Esq., Treasurer.....	50 13 6
James Street, Old Street— Collec. for W & O	1 3 0	Cottanham— Collec. for W & O	1 14 0
John Street— Contribs. for China	3 0 0	NORTH EAST CAMBRIDGESHIRE AUXILIARY.	
Kennington, Charles St.— Collec. for W & O	1 1 0	Barton Mills— Contributions	10 13 8
Kingsgate Street— Collec. for W & O	2 0 0	Brandon— Collection.....	1 1 2
Little Wild Street— Collec. for W & O	1 0 0	Burwell— Contributions	5 3 8
Maze Pond— Collec. for W & O	4 13 0	Isleham— Contributions	7 0 0
Newington, Ebenezer Sunday School— Contribs. for India, by Y. M. M. A.....	0 14 9	Soham— Contributions	3 13 8
Notting Hill, Cornwall Road— Collec. for W & O	5 0 0	Less expenses	27 12 2
Regent's Park— Collec. for W & O	14 11 6		0 15 6
Spencer Place, Juvenile Association— Contribs. for School at Benares	10 0 0	26 16 8	
Tottenham— Collec. for W & O	2 10 0	CHESHIRE.	
Vernon Chapel— Contribs. Sunday Sch., by Y. M. M. A.	6 4 8	Anstou— Collection.....	1 4 0
Walworth Road— Contribs. on account...	23 2 5	Chester, Welsh Chapel— Collec. for W & O	0 2 10
Walworth, Arthur Street— Contribs. Sunday Sch.	2 3 7	Gilbert, Grove Lane— Collec. for W & O	1 0 0
Do. East Street— Contribs. Sunday Sch., by Y. M. M. A.	2 5 6	Little Leigh— Contributions	3 13 4
BEDFORDSHIRE.		Northwich— Contributions	2 7 8
Cranfield— Contributions	1 10 0	Stockport— Collec. for W & O	1 5 0
Leighton Buzzard, Eben- ezer— Collec. for W & O	1 12 0	CORNWALL.	
Luton, Wellington Street— Collec. for W & O	1 3 10	Grampound— Contributions	4 10 2
Ridgmont— Collec. for W & O	0 16 0	St. Austell— Contributions	15 2 7
Sandy— Collec. for W & O	0 12 0	CUMBERLAND.	
Thurleigh— Collec. for W & O	0 10 0	Cockermouth— Contribs. for N P	0 4 6
BERKSHIRE.		DERBYSHIRE.	
Blackwater— Collec. for W & O	1 10 0	Belper— Contribs. Sunday Sch. for N P.....	0 10 9
Newbury— Collec. for W & O	1 10 0	Chesterfield— Contributions	5 16 6
Reading— Collec. for W & O	6 0 0	Clay Cross— Collec. for W & O	0 2 6
Contribs. on account...	13 0 0	DEVON.	
Wallingford— Collec. for W & O	3 3 0	Appledore— Collec. for W & O	0 10 6
Wokingham— Collec. for W & O	7 0 0	Bampton— Contributions	1 11 0
BUCKINGHAMSHIRE.		Bideford— Contribs., for Rev. J. Kingdon, Jamaica...	2 11 9
Fenny Stratford— Collec. for W & O	1 0 0	Bradninch— Collec. for W & O	0 10 6
Great Marlow— Collec. for W & O	0 8 6	Brixham— Collec. for W & O	1 0 0
High Wycombe— Collec. for W & O	1 12 9	Contributions	14 2 2
Contribs. Sunday Sch. for N P.....	1 5 3	Cludleigh— Collec. for W & O	2 12 6
		Contributions	26 3 8
		Do. for N P.....	12 0 0
		Dartmouth— Contributions	3 0 0
		Devonport, Hope Chapel— Collec. for W & O	2 2 0
		Exeter, Bartholomew St.— Contributions	15 0 0
		Do., South Street— Collec. for W & O	0 19 0
		Contributions	16 2 1
		Do. for Additional Missionaries to India.....	1 0 0
		Great Torrington— Collec. for W & O	0 3 0
		Honiton— Collection.....	2 7 0
		Lifton— Collec. for W & O	0 3 0
		Newton Abbot, East Street— Collec. for W & O	1 3 0
		Contributions	3 14 2
		Do. for N P, Delhi...	6 7 2
		Teignmouth and Shaldon— Contributions	2 0 1
		Kingscreswell— Collec. for W & O	0 5 6
		Contributions	2 2 1
		Paignton— Contributions	1 0 0
		St. Hill, Kentisbeare— Collection	0 17 0
		Shaldon— Contribs. Sunday Sch. for N P.....	0 3 0
		Torquay— Contribs. on account...	29 1 5
		DORSETSHIRE.	
		Bridport— Collec. for W & O	0 13 0
		Dorchester— Collec. for W & O	1 15 0
		Contributions	1 16 6
		Iwerne— Collec. for W & O	0 8 0
		Poole— Collec. for W & O	1 13 2
		DURHAM.	
		Hartlepool— Collec. for W & O	0 15 0
		Middleton-in-Teesdale— Collec. for W & O	1 0 0
		Stockton-on-Tees— Contribs. Sunday Sch.	3 10 0
		ESSEX.	
		Barking— Collec. for W & O	0 12 0
		Braintree— Contributions.....	13 6 6
		Burnbam— Collec. for W & O	0 16 0
		Earl's Colne— Collec. for W & O	1 0 0
		Harlow— Collec. for W & O	1 10 0
		Loughton— Collec. for W & O	2 17 0
		GLOUCESTERSHIRE.	
		Bourton-on-the-Water— Collec. for W & O	1 0 0
		Burford— Contribution	0 15 0
		Do. for W & O	0 5 0
		East Gloucestershire— Contribs. on account, by R. Conely, Esq., Treasurer	25 0 0
		Wotton-under-Edge— Contributions.....	10 11 0

	£	s.	d.		£	s.	d.		£	s.	d.
Keynsham—				Westbury Leigh—				Neath, Tabernacle—			
Collec. for W & O.....	1	0	0	Collec. for W & O.....	1	2	4	Contributions.....	8	3	6
Montacute—				WORCESTERSHIRE.			Swansea, Mount Pleasant—				
Collec. for W & O.....	1	0	0	Evesham—				Collec. for W & O.....	3	2	7
Weston-super-Mare, As-				Collec. for W & O.....	1	13	6	Wantruda—			
sembly Rooms—				Pershore, Old Baptist				Collec. for W & O.....	0	10	0
Collec. for W & O.....	3	3	0	Chapel—				MONMOUTHSHIRE.			
Winscombe—				Collec. for W & O.....	1	0	0	Abertillery—			
Collec. for W & O.....	1	10	0	Stourbridge—				Contributions.....	3	1	2
Yeovil—				Collec. for W & O.....	1	1	0	Beaufort—			
Collec. for W & O.....	2	6	8	Upton-on-Severn—				Collection.....	0	14	0
STAFFORDSHIRE.				Contributions.....	4	17	0	Briery Hill—			
Brettell Lane—				YORKSHIRE.			Contributions.....	1	3	9	
Collec. for W & O.....	0	10	0	Bradford Westgate—				Caerleon—			
Coseley, Providence Chapel—				Collec. for W & O.....	5	0	0	Contributions.....	2	0	0
Collec. for W & O.....	2	0	0	Do. Zion Chapel—				Caerwent—			
Croxton—				Collec. for W & O.....	9	10	8	Contributions.....	0	8	0
Collec. for W & O.....	0	6	6	Do. Trinity Chapel—				Langwem—			
Hanley, New Street—				Collec. for W & O.....	2	7	0	Contributions.....	4	16	8
Collec. for W & O.....	2	4	6	Do. Hallfield Chapel—				Do. for N.P.....	0	5	0
SUFFOLK.				Collec. for W & O.....	3	14	5	Magor—			
Suffolk Auxiliary—				Brearley—				Contributions.....	5	5	10
Contribs. on account,				Collec. for W & O.....	0	15	0	Do. Sun. Sch. for N.P.	0	15	5
by S. H. Cowell, Esq.,				Burlington—				Maindee—			
Treasurer.....	100	0	0	Collec. for W & O.....	0	6	0	Contributions.....	2	17	9
Eye—				Farsley—				Nash—			
Collec. for W & O.....	1	0	0	Collec. for W & O.....	2	5	0	Contributions.....	1	19	2
Ipswich, Stoke Green—				Gildersome—				Newport, Commercial			
Collec. for W & O.....	2	0	0	Collec. for W & O.....	1	4	0	Street—			
Rattlesden—				Halifax, Pelton Lane—				Collec. for W & O.....	5	0	0
Collec. for W & O.....	1	2	6	Collec. for W & O.....	1	0	0	Ponther—			
Somerleyton—				Haworth—				Contributions.....	12	4	6
Collec. for W & O.....	1	0	0	Contributions.....	18	9	8	Whitebrook—			
Contributions.....	10	14	0	Hunslet—				Contributions.....	1	5	0
SUSSEX.				Collec. for W & O.....	0	10	0	Lanvihanell Crucorney—			
Brighton, Bond Street—				Keighley—				Contributions.....	3	5	0
Collec. for W & O.....	1	10	0	Collec. for W & O.....	0	10	0				
Contributions.....	20	8	11	Meltham—				Less expenses.....	5	2	9
Forest Row—				Collec. for W & O.....	0	14	6				
Collec. for W & O.....	0	5	0	Contribs., Juvenile ...	4	18	0				
Hastings, Salem Chapel—				Minsbridge—							
Collec. for W & O.....	1	17	6	Collec. for W & O.....	0	5	0	RADNORSHIRE.			
WARWICKSHIRE.				Rotherham—				Prosteign—			
Birmingham—				Collec. for W & O.....	0	14	0	Collec. for W & O.....	0	10	0
Contribs. on account,				Salterforth—				Contribs. for N.P.....	0	17	0
by T. H. Hopkins,				Collec. for W & O.....	0	13	2	SCOTLAND.			
Esq., Treasurer.....	198	10	2	Shipley—				Berwick—			
Coventry, St. Michael's Chapel—				Collec. for W & O.....	2	0	0	Collec. for W & O.....	2	9	6
Collec. for W & O.....	2	19	0	Contributions.....	28	5	1	Brandenburgh—			
Dunchurch—				Do. for China.....	5	10	0	Collec. for W & O.....	0	6	3
Collec. for W & O.....	0	10	2	Stanningley—				Dunee, Constitution			
Henley-in-Arden—				Collection.....	3	3	9	Road—			
Collec. for W & O.....	0	10	0	Sutton—				Contribs. for T.....	5	0	0
Stratford-on-Avon—				Collec. for W & O.....	0	12	0	Edinburgh, Bristo Place—			
Collec. for W & O.....	0	18	2	Wakefield—				Collec. for W & O.....	2	16	5
WESTMORELAND.				York—				Galashiels—			
Brough and Vinton—				Collec. for W & O.....	1	4	6	Collec. for W & O.....	1	12	9
Collec. for W & O.....	0	4	3	SOUTH WALES.			Glasgow, North Frede-				
WILTSHIRE.				BRECKNOCKSHIRE.			rick Street—				
Bromham—				Brynnaur, Calvary En-				Collec. for W & O.....	2	2	8
Contributions.....	5	0	0	glish Chapel—				Contribs. for N.P.....	2	6	4
Chippenham—				Collec. for W & O.....	0	6	0	Do. Blackfriars Street			
Collec. for W & O.....	1	10	0	CARNARTHENSHIRE.			Chapel—				
Crockerton—				Carmarthen, Priory Street—				Contribs., Gallowgate			
Contributions.....	1	16	0	Contributions.....	24	7	5	School, for N.P.....	0	13	3
Devizes—				Drefach—				Perth—			
Collec. for W & O.....	4	12	9	Contributions.....	1	1	6	Collec. for W & O.....	2	0	0
Downton—				GLANMORGANSHIRE.			Contribs. for China ...	0	8	0	
Collec. for W & O.....	1	0	0	Caersalcu—				Wick—			
Gossington Slimbridge—				Collec. for W & O.....	0	10	0	Contrib. for W & O ...	0	1	0
Collec. for W & O.....	0	6	0	Canton, Hope Street—				FOREIGN.			
Contribs. for N.P.....	0	10	0	Collec. for W & O.....	2	7	0	NEW ZEALAND.			
Salisbury—				Contribs. Sunday Sch.	2	12	0	Nelson—			
Collec. for W & O.....	3	0	0	Merthyr Tydfil, High				Ralph Turner, Esq.,			
Trowbridge—				Street—				per the Bank of			
Collec. for W & O.....	3	0	0	Contributions.....	2	9	0	England.....	5	0	0

JAMAICA SPECIAL FUND.

Contributions received from November 21st to January 20th, 1866.

£ s. d.		£ s. d.	
Frome, Badcox Lane, by J. P. Coombs, Esq.	5 4 6	Sir S. Morton Peto, Bart., M.P., and Lady Peto, for the Jamaica Missionaries, as an expression of confidence and esteem	500 0 0
Ashampstead, by Rev. H. Fuller	1 1 8	The following by J. J. Colman, Esq., Norwich—	
Streatley, by do.	0 18 0	Downham,	2 5 0
Compton, by do.	0 10 10	East Dereham,	1 16 6
Haworth, by Rev. J. Aids, Jun.	2 16 0	King's Lynn,	11 15 3
Miss M. E. Viney, Upper Clapton	5 0 0	Norwich, St. Mary's,	63 1 0
Baptist Friends at Aldbourn	2 0 1	Swaffham,	4 7 3
Grantham, by Mr. J. King	0 18 0	Do. for Rev. E. Hettell, Jamaica	7 0 0
Gravesend, by Rev. W. Emery	21 12 6	Brixton-hill, by A. H. Rixon, Esq.	39 1 0
W. S.	1 1 0	Foikestone, by Mr. J. Clark	7 19 8
By Rev. T. Henson	0 15 8	Brighton, by Mr. J. Durntall	1 6 0
Leatherhead, by Mr. W. Harrison	0 8 0	Frome, Sheppard's Barton, by Rev. T. G. Rooke, B.A.	6 6 0
Newport, Commercial St., by Mr. W. Evans	20 15 0	Combmartin, by Rev. W. Davey	4 0 0
Maidstone, King St., by Rev. H. H. Dobney	6 16 0	Mrs. and Miss Dent, Milton, near Northampton, by Rev. F. Trestrail	1 10 0
Purnham, Essex, by Rev. J. Cole	2 9 0	Salisbury, by Mr. S. R. Atkins	7 15 0
Manchester, Granby Row, by Mr. Robert Rowland	0 15 4	Mr. R. Edminson	1 0 0
Wem, by Rev. J. G. Stephens	0 11 6	Rev. Dr. Pritchard, Liangollen	0 10 0
Black Torrington, by Rev. G. B. Maynard	0 15 0	Mr. J. Reynolds, Tunbridge Wells	2 0 0
Gloucester, by Rev. W. Collings	10 10 0	Greenock, West Burn-street, by J. McIlvain, Esq.	5 15 0
Guildborough, by Mr. S. Clifton	0 15 0	Christow, by Rev. A. Ashby	0 13 0
Hengoed, by Rev. R. Williams	2 7 0	Mr. J. B. Maddox, Pontrilas, Hereford, by Mr. C. Blackshaw	0 10 0
Anstruther, by Rev. Jas. Stuart	3 17 0	Mrs. Clowes, Brighton	1 0 0
Emsworth, Zion Chapel, by Mr. E. Packer	1 9 0	Leicester, Charles-st., by R. Harris, Esq.	11 7 3
Maescywmwr, by Mr. S. Hill	0 8 8	Mrs. Fielding, "The Elms," nr. Leicester, by ditto	10 0 0
Uley, by Rev. W. C. Taylor	2 12 0	R. Harris, Esq., Leicester	25 0 0
Guildborough, by Rev. J. Parkinson	1 0 0	Birmingham, by T. H. Hopkins, Esq.	30 0 0
Limpfield, by Rev. T. Henson	0 5 0	Rev. W. Blake, Broughton Gifford	0 6 0
A. Angus Croil, Esq., by Dr. Underhill	100 0 0	Dorchester, by Rev. E. Merriman	0 11 8
Necton, Norfolk, by Mr. Jas. Larwood	1 9 3	Peterchurch, by Rev. J. Beard	2 3 0
Mrs. Warburton, Loughton, by Rev. S. Brawn	1 0 0	Friends, by Rev. E. Edwards, Chard	30 0 0
Rev. H. Cousins, Buckhurst Hill, by do.	0 10 0	Croxton, by Rev. J. Shelley	0 13 6
Monkwearmouth, by Rev. T. Oliver	0 5 0	Friends at Somerleyton, by Rev. C. Daniell	2 10 0
Worstead, by Rev. J. F. Smythe	2 0 0	The Trustees of "The Psalmist"	10 0 0
Bedlington, by H. Angus, Esq.	0 7 6	Mr. Thomas Greig, Cupar	2 0 0
Claycross, by Mr. Joseph Bailey	0 10 0	Rev. G. H. Rouse, M.A.	1 0 0
Ipswich, by Rev. J. Cox	1 16 0	Diss, by Mr. T. H. Sparham	3 0 0
Coventry, by W. Franklin, Esq.	13 1 0	Winccanton, by Rev. J. Hannan	2 10 0
Old Buckenham, by Mr. H. Sparham, Diss	1 14 0	Presteign, by Rev. W. H. Payne	10 0 0
Felinfoel, Carmarthenshire, by Mr. W. George	2 5 2	Geo. Lowe, Esq., F.R.S.	5 5 0
Abergavenny, Lion St., by Rev. S. R. Young	2 0 6	Eythorne, by John Harvey, Esq.	5 4 1
North Curry, by Rev. J. Read	1 0 0		
Gondhurst, by Rev. J. J. Kendon	0 5 0		
G. W. Anstie, Esq., Devizes	5 0 0		
South Ossett, by Mr. Jesse Scott	0 2 6		
Bristol, by G. H. Leonard, Esq.	4 11 6		

FOREIGN LETTERS RECEIVED, to December 20th, 1865.

AFRICA—AMBOISES BAY, Pinnock, F., Sept. 25.
 CAMEROONS, Fuller, J. J., Oct. 30; Pinnock, F., Oct. 30; Saker, A., Oct. 30; Smith, R., Oct. 26 and 30; Thomson, Q. W., Oct. 21 and 31.
 SIERRA LEONE, Diboll, Mrs., Nov. 13.
 AMERICA—NEW YORK, Brown, A., Nov. 10.
 AUSTRALIA—ADELAIDE, Holden, J. A., Oct. 27.
 ASIA—CEYLON, KANDY, Waldock, F. D., Nov. 6.
 CHINA, CREFOO, Etherington, R. F., Oct. 4.
 INDIA, AGRA, Etherington, W., Nov. 7.
 BARISAL, Ellis, R. J., Oct. 4.
 BENARES, Heinig, H., Oct. 9.
 CALCUTTA, Leslie, A., Oct. 20; Lewis, C. B., Oct. 20, 21, Nov. 22; Wenger, J., Oct. 21, Nov. 2, 7, and 8.
 DELHI, Smith, J., Oct. 21.
 GYA, Greiff, J. E., Oct. 10.
 MADRAS, Cassidy, H. P., Oct. 16; Jewett, L., Oct. 20.
 MAGORAH, Hobbs, W. A., Oct. 25.
 MONGRIE, Lawrence, J., Oct. 14.
 MUTTRA, Williams, J., Nov. 7.

EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Dec. 1.
 MORLAIX, Jenkins, J., Dec. 15.
 NORWAY, CHRISTIANIA, Hubert, G., Nov. 17.
 WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., Nov. 8.
 NASSAU, Davoy, J., Nov. 18.
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 7, 22, 23.
 DRY HARBOUR,
 FALMOUTH, Henderson, G. R., Nov. 22; Kingdon, J., Nov. 23; Lea, T., Nov. 7.
 KETTERING, Fray, E., Nov. 23.
 KINGSTON, Oughton, S., Nov. 8, 22.
 LUCCA, Teall, W., Nov. 23.
 MONTEGO BAY, Dendy, W., Nov. 21; Hewett, E., Nov. 6 and 21.
 MOUNT HERMON, Clarke, J., Nov. 23.
 RIO BUENO, East, D. J., Nov. 1, 2, 6, and 16;
 Roberts, J. S., Oct. 6.
 ST. ANN'S BAY, Millard, B., Nov. 7, 22.
 SHORTWOOD, Maxwell, J., Oct. 28.
 SPANISH TOWN, Philippo, J. M., Oct. 8, Nov. 24.
 STEWARTON, Knibb, Mrs., Nov. 7.

ACKNOWLEDGMENTS, to December 20th, 1865.

The thanks of the Committee are presented to the following Friends;—

To Mrs. Risdon, for a Parcel of Clothing for Miss Saker's School, Cameroons.
 „ Friends at Devizes for a Case of do. for Rev. J. Kingdon, Jamaica.
 „ A Friend at Newport, per Mr. J. Williams, for a Lace Scarf.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—Andrew Fuller to Joseph Ivimey.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

FEBRUARY, 1866.

A NOBLE EXAMPLE.

FOR years past there has been a strong desire on the part of many, to have the denomination properly represented in the important and populous city of York. An effort has been made to maintain public worship there, but owing to the want of a chapel, our progress has been comparatively slow. The Local Committee did not see their way clear to commit themselves to a responsibility of such a serious character as the erection of an edifice that would be suitable to the second ecclesiastical city in the Empire would involve; and the friends have had to meet in a room which is most uninviting, both from the locality in which it is placed, and the uses to which it is put on week-days. Now, however, a better prospect is opening. Two gentlemen, whose names we are not at liberty to mention, have proposed to give the munificent sum of *one thousand pounds* towards a chapel, on condition that a written guarantee is given to erect it in two years. An additional £800 has been promised by a few sympathizing friends, in sums varying from £20 to £100. A freehold site in an eligible situation will cost, with roads and drainage, £1,000; and a chapel, with sittings for 800, some £2,500 more. There can be no difficulty whatever about the remainder of the money for the building. The Rev. J. Barker, of Lockwood, near Huddersfield, is the secretary of the movement, and he will doubtless be sustained by the generous responses of all who desire that the Baptists should occupy a good position in that archiepiscopal city. But the erection of a chapel involves the support of a suitable minister. At present, the friends at York can do but little. The Local Committee will provide two-thirds of the salary; and unless the British Mission furnishes the remaining third, this hopeful movement must, so far as present appearances go, be retarded for a while. The great centres of population demand our immediate attention. York contained, in 1861, upwards of 40,000 souls, being 5,700 more than in 1851, so that there is ample room for a new effort, without interfering with other religious bodies. To create a good interest in such a city, is proper home missionary work. If the right man is forthcoming, and God blesses the effort, a few years will see the Church self-supporting. Shall the Committee of the *Baptist British Mission* make York a station or not? This depends on the measure of support which is placed at their disposal. Greatly should we rejoice if some large-hearted friends would begin a *special fund for York*.

COUNTY ASSOCIATIONS AND HOME MISSION WORK.

It is very gratifying to see that our Associations are becoming increasingly practical in their aims. The responsibilities of the churches in relation to the evangelization of the surrounding districts are pressing more heavily upon them than formerly, and they are gradually enlarging both their contributions and their efforts. The able Secretary of the Baptist Union, the Rev. J. H. Millard, B.A., has given, in the "Hand-Book" for 1866, p. 126, a tabulated statement, showing the amounts that are raised for Home Missionary purposes by twenty associations in

England and Wales. Yorkshire, with its 71 churches and 9,163 members, takes the lead, contributing £380 14s. 6d. to the local home missionary fund. Next, we have the General Baptist Association, embracing 149 churches, with upwards of 20,000 members, and raising £305 18s. 0½d. Devon, with 36 churches, and 3,171 members, £261 11s. 5d. Norfolk,* 27 churches (number of members not stated), £271 11s. 0½d. Lancashire and Cheshire, 50 churches, and 6,736 members, £258 6s. 8d. These contribute the largest sums; the total amount furnished by all the associations being £2,446 6s. 8½d. The proportion of each association to the number of its members, and of the associations relatively, would occupy more space than we have at our disposal; but we hope to furnish such an analysis in the next issue. In the meantime, we may just say, that while two thousand five hundred pounds does not represent anything like the money resources of our churches, it is very pleasing to see the amount increasing year by year. Of course, the Associations, and the British Mission, though engaged in our great work, occupy distinct spheres—one being local; the other, while aiding auxiliaries to a considerable extent, is directing its attention to places beyond the reach of our county home missions. We, therefore, present an additional claim to the liberality of the churches.

The German Baptist Mission in London.—Mr. Heisig, whose connection with the Baptist British Mission has been noticed in former numbers of the *Chronicle*, was publicly recognized as pastor of the infant church in Princes Street, Spitalfields, on Wednesday, January 3, in the Rev. C. Stovel's Chapel, Commercial-street. The occasion was one of unusual interest. The introductory address was given by the Rev. C. Kirtland, secretary of the British Mission, after which Mr. Heisig gave an interesting account of his conversion and call to the ministry. The Rev. C. Stovel offered the recognition prayer; the Rev. F. Tucker, B.A., gave suitable counsels to the church in a discourse full of pathos, truth, and beauty; after which Dr. Davies spoke to the members in German. The other parts of the service were sustained by the Revds. P. Gast, B. Preece, and Mr. Wilkin.

MISSION WORK IN IRELAND.

Athlone.—The following review of the year by Mr. Berry was omitted from the January number for want of room:—

“It has been usual with me at the close of the year, almost through my whole missionary life, to look back with gratitude, and forward with hope. This review and these hopes do me good; at the close of this year especially, what cause have I for gratitude! Lately, for a few days I have suffered from cold, but with this exception, through all the seasons of the year and all the changes by day and night, travelling thousands of miles, preaching hundreds of sermons, and making hundreds of visits—in some cases where infectious disease prevailed—my health has been as good, yea, better, than when I was young.

“Lately I preached within seven Irish miles of some dear friends. They had not heard I was there until the morning, and yet they were with me at eleven o'clock that morning. In my numerous visits through the year among rich and poor, especially in cases of affliction, I believe the Lord has used me for instruction and comfort.

“Through the year the congregations, though small, have been attentive, and deep interest and most devout feeling have been evident. Large gifts of Bibles and Tracts through the year I have received and distributed to grateful recipients, and the demand is increasing, and most thankful will I feel for fresh supplies. Notwithstanding all the efforts that are said to have been made to demoralize the poor and degrade them into rebels, I can see no symptom of such demoralization here. Poor, wretchedly poor, without clothes, without food, without employment, they are passive: no thefts, no night plundering: still most respectful and grateful for the smallest favour.

“THOMAS BERRY.”

* In addition to the “Norfolk Association,” there is the “Suffolk and Norfolk,” and “Suffolk and Norfolk Union.”

Derryneil.—The supply of clothing from our friends in different parts of the country has been very liberal. It will gratify the numerous donors to read the following extract from a letter recently forwarded by Mr. Macrory, of Derryneil:—

“Through the kindness of our Christian friends, our poor are pretty well prepared for attending the means of grace. Your hearts would rejoice if you could see how comfortable they are.”

It is pleasing to see how well the missionary has succeeded in conciliating the personal esteem of the most inveterate enemies of the Gospel that he preaches in their midst.

“We are in perfect peace throughout the neighbourhood, and, although I am living in the midst of Romanism, I can visit all my stations, and return at any hour without fear or, I believe, danger.”

It is impossible to lay down any rule to guide ministers of the Gospel as to the propriety of taking part in popular controversies. They are set for the defence of the Gospel, as well as for the direct proclamation of it, and, except under special and extraordinary circumstances, the wiser course for a missionary to pursue is probably to keep steadily to his work of preaching Christ crucified, without attacking any of the prevailing errors. There are very few men who are fitted to engage effectively in polemics. Mr. M. appears to be surrounded with assailants, but he has the wisdom to abstain from returning their blows:—

“In matters ecclesiastical, we are in the midst of controversy; but hitherto I have abstained from taking part in it, and continued to preach the simple Gospel. The profit has been ours. After a neighbouring minister had delivered three lectures against Baptism and Baptists, I had the pleasure of baptizing four of his congregation. Within a short period we have received ten members by baptism. The Lord has truly done great things for us, whereof we are glad. It is wonderful to see that every stratagem that can be used to keep the people away from us, seems only to incline them towards us.”

Tandragee.—Those of our readers who peruse the following letter from Mr. Taylor, at Tandragee, will feel that no excuse is needed for its length. It is not only among Romanists that the truth provokes a spirit of enmity; many who profess to set a high value on Protestant principles, oppose with much zeal, not always unmingled with bitterness, everything which is not within the circle of their own creed. Mr. Taylor shall tell his own story:—

“As usual, we have our times of casting down and lifting up. We have, from various causes, lost a number of members since you were amongst us; and we have also had some additions. Our attendance on Lord’s days is much better than it was during the summer season. But the most cheering circumstance in the whole is *the conversion to God of a man named W—*. The person to whom I refer was, till within the last three months, a most abandoned character. His wife is a member of our Church. So long as she came merely as a *hearer*, he offered no resentment; but once she got baptized, and was received into fellowship, he became quite enraged against her, and gave vent to his feelings in very strong terms. He threatened her with violence, and even banishment from her home, if she did not abandon her religious views. On one occasion I went to visit him; and, in my hearing, he told her if he ever knew her to come amongst us again, he would *break either her back or her leg*. Then addressing himself to me, he said, ‘A *Papist* would not do worse than you do.’ ‘Do you think,’ said he, ‘a man cannot get to heaven unless he is plunged in a hole?’ At my request he took his Testament, and we examined a good many Scriptures bearing on the obnoxious doctrine of baptism. At the same time I made it my *special* business to preach Christ to him. I did not see him again for about three weeks. At the expiration of that time his sister-in-law, who had been instrumental in his awakening, came in one evening, saying that she just called to tell me how — was. ‘He can neither eat nor drink, and I fear his mind giving way. I wish you would go and see him.’ I was very glad of the news, and went immediately. And, indeed, it was at once evident that he was under deep conviction for sin. Nor was he unwilling to confess this. Such was his sense of guilt that he almost despaired of salvation. ‘None is so bad as I,’ he would say. Nor did I attempt to make his sin appear less than it really was; but endeavoured to show him the all-sufficiency of Christ as the Saviour;

the power of His blood to cleanse from 'all sin,' and His adaptation to him as a sinner. While we thus talked together, the flowing tears showed that the Lord had indeed 'touched' his heart. 'They have taken away my Lord, and I know not where they have laid Him,' was the scripture which awakened him. He was searching for proof to confute Believer Baptism, when the Lord thus arrested him. After I had prayed with him, he told me he had got some relief from a sight of the work of Jesus. I saw him again the next morning, and was happy to find that the Lord had taken him from the fearful pit, and had set his feet on the 'Rock.' Truly He had 'put a new song in his mouth, even praise to our God.' He has since then been present at all our meetings, and for the last three Sabbaths has 'broken bread' with us. He has also three of his children at our Sabbath School. 'This is the Lord's doing, and it is marvellous in our eyes.' May He have all the praise, through Jesus Christ."

Quarterly Committee Meeting.—With a view of securing the sympathy and co-operation of ministers and churches out of London, the new constitution of the Mission provides that advantage be taken of the Quarterly Meeting of the Committee of the Foreign Mission, to hold a meeting of a similar character in connection with the British Mission. The first was held on Wednesday, January 10th, and was very successful. A considerable number of brethren from different parts of the country attended. An abstract of the minutes of the Committee since the formation of the United Mission was read, and received the cordial sanction of those present. The meeting was of a most satisfactory character.

We have great pleasure in announcing that the Rev. J. P. Chown, of Bradford, has kindly undertaken to preach the Annual Sermon, on Friday evening, April 20th, at Walworth Road Chapel. Other arrangements respecting the Yearly Meeting will be published next month.

Sums received from December 20th, 1865, to January 15th, 1866.

(The Secretary's absence prevents the list from being brought down to a later date.)

	£	s.	d.		£	s.	d.
Winchester, Mr. Otway.....	0	5	0	W. S.....	0	10	0
Gloucester, Rev. W. Collings, on account	4	0	0	Ipswich—Stoke-green, by Rev. J. Webb	12	15	1
St. Albans, by Mr. W. L. Smith, collections and contributions	13	19	7	Walworth-road Chapel, on account, by Mrs. W. H. Watson	12	14	0
Wellington, by Mr. W. D. Horsey	9	2	6	Lockwood, Mr Joshua Shaw	0	19	0
Mr. Davis, under trust of late Mr. G. Trotter.....	93	11	0	Do. Miss Tate	0	10	0
Cambridge, Mr. Vawser	1	0	0	Arthur-street, Camberwell, by Mr. W. Searle	0	11	0
Do. Mr. W. Vawser	0	10	0	Rev. T. Berry, on account	3	10	0
Ringcey, Missionary Box, Mr. Keyte	2	16	10	Meopham, Mr. and Mrs. French.....	2	0	0
Firgrove Farm, Mr. W. H. Bilbrough	1	0	0	Luton, collections and subscriptions.....	18	4	5
Ballina, by Mr. R. W. Baxter	3	12	0	Whitehaven, Mr. Wilkinson	2	0	0
Cold Harbour-lane, Camberwell, by Mr. Appleton.....	18	4	3	Somerleyton, Rev. C. Daniel	1	0	0
Camden-road, on account	0	10	0	Dunchurch, Rev. J. Dalton.....	1	15	0
Harrow, Rev. F. Edwards, B.A.....	0	10	6	Gloucestershire, Mr. J. Smith	0	6	0
Clonmel, by Mr. A. L. Cooke	4	4	6	Bristol, collection at Broadmead Chapel, by Mr. Phillips.....	10	1	9

ACKNOWLEDGMENTS.

THE cordial thanks of the Committee are given to the following friends for packages of clothing:—Lady Peto (two boxes); Irish Working Party, Baptist Chapel, St. George's Place, Canterbury; Mrs. Alexander, Aberchirder; Mr. John Blackwell, Northampton; Mr. Walter Milligan, Putney; Miss Ward, Ipswich; Mrs. Beetham, Cheltenham; Five Servants, near Wingham, Kent; and other friends who have not favoured us with their names.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by the Rev. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s 54, Lombard-street, London.

THE
BAPTIST MAGAZINE.

MARCH, 1866.

OUR ANNUAL MEETINGS.

CAN we succeed in obtaining the attendance of Christian gentlemen at these gatherings? Men of business are as ready now as ever, perhaps more than ever, to give attention to the claims of progressive Christianity, and will gladly come to an Annual Meeting which shall inform them concerning this, and stimulate their zeal by a display of results; but the business-day is now shorter and more closely filled up than was formerly the case, and men will not, cannot, allow its few precious hours to be occupied with that which is either unnecessary or untimely. The exigencies of business constitute positive duties elsewhere. Orations on recognized principles have their importance and their place, but not during morning meetings of established societies.

Allow me to throw out a few suggestions.

1. Let introductory work be punctual, pointed, brief.

2. Let an abstract of the report and of the accounts be previously circulated, and given at entrance to all wishing to have it. Let the report be taken as read. Let speakers be furnished previously with por-

tions *in extenso* on which it is required to enlarge.

3. Let all formal resolutions as to continuance of officers, &c., be moved at once from the chair, formally seconded and disposed of.

4. Let speakers be requested to confine themselves to topics connected with the progress of the society as much as possible.

5. Let the whole meeting be limited to two hours' duration, and let this be known.

The thing has become a weariness to chairmen, speakers and public. *Special* meetings, or new undertakings, are governed by different considerations; but *ordinary* Annual Meetings would, I think, be well attended if confined to the proper business of the meetings, and to two hours' maximum duration.

Let not the country party sigh for the departed pleasures of long sittings. They can compensate themselves by the greater number of modern opportunities.

The Baptists have sometimes been in the van of reform movements, why not now?

S. R. P.

FREDERICK W. ROBERTSON.*

THERE are few persons who take any interest in religious literature that are not acquainted with the sermons of Frederick W. Robertson; and not many who have not by this time read some notice of his life, if not the volumes referred to below. The sermons have imparted an interest to his life far greater than that which the publication of his memoirs is likely to impart to his sermons. There is a freshness, a vigour of thought, and an earnestness about the sermons which captivate the reader, even whilst he feels their strong opposition to the teachings of Scripture, and their complete negation of the fundamental doctrines of Christianity. The beauty of the composition, the indications of genius, if not of intellectual greatness, and the entire absence of all conventionalisms, invest them with a charm which hides their doctrinal defects, and almost blinds one to their dangerous tendency. So beautiful are the moral structures continually presented in them, and so fascinating the characters portrayed, that their complete idealism is only felt as one attempts to realize them in one's own life, and then painfully discovers the foundations of sand on which they are reared. The memoirs of a man who could write such sermons, which, although published after the death of the writer, and unsustained by any adventitious circumstances, could command so extensive a circulation, must of necessity be eagerly caught up and devoured by thousands. To multitudes who cultivate the heroic and the

sentimental, who worship talent more than truth, and who have more faith in human goodness and in man's intuitions than in the Word of God, these memoirs may prove an interesting study. Such may flatter themselves that they are exercising their religious faculties, and raising themselves up to God, as they sympathize with their subject in his bitter hatred of the lovers of Evangelical religion, and in his contempt for the poor souls who cannot from his lofty stand-point look down upon the field of truth and grasp it in all its breadth. But to many a humble and devout Christian, whose sense of his own imperfections has taught him consideration for the deficiencies or failings of others—whose experience has convinced him that to be frail is simply to be human—who has learned that the spirit of Jesus is meekness, tenderness, and love, and that these graces are more excellent than the brightest talents, and are more pleasing to God than the greatest displays of daring and sacrifice which may afford good to SELF,—the life of Frederick Robertson, as exhibited in his correspondence, will be productive of intense feelings of sadness and regret, and render the sermons distasteful, which were once a delight, but from which the memoirs will have removed the veil and furnished the key to the meaning of many a phrase or word employed therein in a sense very different from its wonted interpretation. Such has certainly been their effect already, and it may be confidently anticipated will be their effect in numberless instances.

The life of Frederick Robertson is comparatively devoid of incident. He was the eldest son of Frederick

* "Life and Letters of the Rev. Frederick W. Robertson, M.A." Edited by Stopford A. Brooke, M.A. Two volumes. London: Smith and Elder.

and Sarah Robertson, and was born in London, at the house of his grandfather Colonel Robertson, on February 3rd, 1816. His father is a captain in the Royal Artillery. Two of his brothers won frequent "honourable mention" in the Kaffir War; and the third was a captain in the Royal South Lincoln militia. His infancy was passed at Leith Fort, amid military associations and the roar of artillery. When he was five years of age he was removed to Beverley, and, after four years' instruction by his father, sent to the Grammar School of that town. In 1829 the family went to Tours, where he attended a French seminary. In 1830 he was placed in the New Academy, Edinburgh. He was an active, ardent youth, of iron strength—a great lover of nature, diligent in his studies, and of undeviating truthfulness. As might have been expected from the traditions of his family and associations of his infancy, the settled purpose of his heart on leaving the academy was to enter the army. To this his father thought him unfitted by his character and deep religious feeling, and therefore proposed to him the Church as a profession. "Anything but that; I am not fit for it," was his decisive reply. He was then articled to a solicitor. His father discovered that his son detested the profession, and allowed him to abandon it. It was then resolved that he should follow the bent of his genius. An application was made for a commission, and at first refused on the ground of age. Eventually his name was placed upon the list for a cavalry regiment serving in India. Two years were spent in preparation for his anticipated work, perhaps the happiest years of his life. Captain Robertson, impatient of the long delay of the promised commission, and fearing it might never arrive,

again proposes to his son the profession of the Church, and is met with a firm refusal. Circumstances then threw him into the way of Mr. Davies, now vicar of Tewkesbury, who after much persuasion induced him, in spite of his own convictions and tastes, to surrender the army and go into the Church. He had not been entered at Oxford a fortnight, when the long-expected letter arrived, offering him a cavalry commission; but too late. His destiny was irrevocably fixed; and no doubt by God, the disposer of all events; but humanly speaking the delay of the commission was a calamity that blighted and embittered his whole life. He would have made a brave soldier, and his deep sense of duty and notion of self-sacrifice would have helped him to carve out a glorious career, whilst his proud, daring spirit, and love of enterprise would have found play and gratification in military exploits. But, for a clergyman's life he was utterly unfit. He had no sympathy with its occupations; its dependence chafed his proud spirit; and for preaching he had intense dislike, if not hatred and contempt. The two occupations of soldier and preacher are so different, that a taste for the one is almost incompatible with fitness for the other: not that a soldier cannot be a Christian; but it is hard to conceive how a Christian, with any love or aptitude for the Christian ministry can, under any circumstances, deliberately choose or even consent, to join the army or make arms a profession. Much more difficult is it to understand how a man, whose "whole soul is in the work" of a soldier, can voluntarily endure the martyrdom which to him the work of the ministry must ensure. As might then have been expected, the tastes and occupations of Mr. Robertson were constantly in

collision, and the consequent bitterness of his spirit appears throughout his whole correspondence. In February, 1848, he writes:—"I feel the wear and tear of heart and mind in having so constantly, and in so unassisted a way, to speak on solemn subjects. A man who is by profession bound to speak for present effect—for, except in the present, what can preaching do?—necessarily injures himself and his character; I do not mean in the way of popularity—for I find nothing seducing in that, and would gladly, joyously, give it all up to-morrow for a calmer life,—but I mean in the destruction of repose, and the inability to see any truth in its quiet beauty. All proportions are distorted, and it becomes an everlasting race between one's own mind and itself. . . . Sunday, Monday, and all Tuesday are days of wretched exhaustion—not despondency, but actual nervous pain." In 1850 he writes:—"How long will sermonising continue? With all my heart I hope not to the end of life, unless life is very nearly done; for it is a kind of martyrdom by a lingering death; like the benevolent system of roasting at a slow fire, in which the good people of former times manifested the extent of their Christian proficiency." And, in the year following:—"Would to God I were not a mere pepper-cruet to give a relish to the palates of the Brightonians. I wish I did not hate preaching so much, but the degradation of being a Brighton preacher is almost intolerable. 'I cannot dig; to beg I am ashamed;' but, I think there is not a hard-working artisan whose work does not seem to me a worthier and higher being than myself." And, again, in the year 1852, nearly the closing year of his ministry:—"It was with extreme repugnance and aversion I contemplated preparation for Sunday. It reminds

me of the Song of the Shirt, 'Work, work, work!' and the perpetual treadmill necessity of being for ever ready twice a week with earnest thoughts on solemn subjects, is a task which is quite enough to break down all originality, and convert a race-horse into a dray." How different these complaints to the language of Paul, who thanked God, who counted him faithful, putting him into the ministry! How different to his exultant words to the Church at Corinth, who disputed his claims to be an apostle, and underrated his ministry:—"Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish!" But, then, Paul did not regard himself "a man who is by profession bound to speak for present effect." Paul could not have written, "for except in the present, what can preaching do?" Paul felt himself a minister of Christ, having a message from God for man. He knew that the Gospel he preached, or Christ, the crucified one, was the power of God to salvation; and that the eternal welfare of souls and the glory of God, and not "present effect," was the end of preaching. And if Mr. Robertson did not feel this, and if any minister of the Gospel does not feel this, it is no wonder if his work be hateful and galling to his spirit. The constant bodily suffering of Mr. Robertson may be assigned as a reason for the irksomeness of his work, but it was not the only or the principal reason. His mind and heart were not in unison with his work. In the page from which the last quotation is taken, it is recorded that the elections for Brighton came on in July, and that the public

excitement drew him out of his wonted sphere of action, filled him with delight, and "roused in him all the combative enthusiasm of his warrior nature." The anecdotes of Captain H., respecting his engagements at the Cape "rouse me," writes Mr. Robertson, "more than anything of our civilised life. . . . the risk and excitement are more real than the being badgered by old maids of both sexes in a place like Brighton." And in another letter, referring to a young English lady, taken prisoner by the natives of Australia, he writes:—"In my present mood I would lead the forlorn hope in search of her. I would not recommend any black to come within reach of my rifle"—a sentiment worthy of Governor Eyre, or one of the English officers who have recently signalized themselves in Jamaica! These are all indications of his indisposition and therefore unfitness for his work, and may help us to understand the subsequent portion of his history.

In a spirit of self-sacrifice, and with a deep conviction of duty, he entered on his studies at Oxford. His soldier-spirit cleaved to him until the close of life. To the last he would "rather lead a forlorn hope than mount the pulpit stairs." But he was conscientious and faithful in his preparation for his newly-adopted profession. He was a diligent student, and took an honourable degree. He was ordained July 12, 1840, in the twenty-fifth year of his age. He commenced his ministerial career at Winchester. He was there distinguished by earnestness, great self-denial, and devotedness to his work. But he was not happy; he felt his charge a heavy weight. "I begin," he writes, "to think and tremble as I never did before; and I *cannot* live to Christ. My heart is, indeed, detached from earth, but it is not

given to Him. All I do is a cross, and not a pleasure; a continual struggle against the current." His views were evangelical, but at the same time he seems always to have found it difficult thoroughly to receive and hold fast the doctrine of justification by faith alone. "It is," he writes to Mr. Davies, "the doctrine which more than any other we find our own hearts continuously turning aside from and surrendering. Anything but Christ—the Virgin, the Church, the sacrament, a new set of our own resolutions—any or all of these will the heart embrace as a means to holiness or acceptance, rather than God's way. You may even persuade men to give up their sins, if they may do it without Christ; as teetotalism can witness. And the Apostle's resolution, in spite of all we say, is one which we are again and again making, and yet for ever breaking, to know nothing but Jesus Christ and Him crucified." These quotations reveal the melancholy fact that although his avowed opinions and his preaching were evangelical, it resulted from his judgment or education rather than from his heart. He found it difficult to adhere to his resolution, made again and again, to know nothing but Christ and Him crucified. He found his own heart ready to accept holiness and acceptance in any way rather than God's way. Justification by faith alone would seem to have been at this time a *dogma*—not an *experience*; and he is evidently devoid of that peace, which faith in a living, loving Saviour and the realization of His salvation, inspire. Hence it was that all that he did was "a cross, and not a pleasure." His words are true, "I *cannot* live to Christ;" and he unwittingly supplies the reason: "My heart is detached from earth, but *it is not given to Him.*" Had he but once, as a helpless sinner, with

child-like simplicity and trust, yielded himself to Jesus—to pardon, cleanse, sanctify, and save him, then he would have realized perfect peace, delighted in the doctrine of justification by faith alone, and found a life of devotedness to God a pleasure, and not a cross.

That his inner life was from this time a scene of conflict, and that continually he renounced Evangelicism, is, under these circumstances, no matter of surprise. Under the pressure of ill-health, at the same time to some extent a cause and effect of his mental depression, he resigns his curacy at Winchester, passes his examination for priest's orders, and in a state of deep dependency proceeds to the continent. There he marries a daughter of Sir William Denys, Bart. Respecting his domestic life the biographer is silent. Soon after his marriage he returns to England, accepts the curacy of a district church at Cheltenham, where he continues five years. There he seems to have been as sad and dispirited as at Winchester, and to have endured much agony of spirit; but evangelical truth during the whole time was losing its hold upon his judgment as well as his affections. His failing health drove him again to the continent. Alone he wandered through the Tyrol; there he endured great mental conflict, and at last threw off his old convictions and renounced any further connection with the Evangelicals.

The change in the religious feeling of Mr. Robertson is traced by his biographer to the hollowness and insincerity of the Evangelicals into contact with whom he was brought at Cheltenham. The earnest spirit of Robertson would necessarily recoil from the fashionable piety of Cheltenham and Brighton. The substitution of certain feelings for a

religious life, of doctrines and phrases for practical piety, of intolerance of error for Christian charity, would naturally fill him with disgust. His utter contempt for a large amount of drawing-room dilettanteism in the garb of religion may easily be conceived; but that he should confound evangelical piety with its counterfeit, and believe a creed unsound because its professors were insincere, cannot so easily be conceived. His dislike for evangelical truth may have led him to trace the hollowness of its professed admirers to their avowed opinions; but he would not have acted thus had not his instincts, sympathies, and affections been previously opposed to evangelicism. That such was the case has been plainly indicated by the extracts given from his own letters. His heart never received the doctrine of justification by faith alone. He never gave himself to Christ, according to his own confession. He always longed, he plainly avows, for acceptance with God in some other way than God's way. His intense pride would induce this dislike to evangelical truth. His soldierly instincts and longings indicate peculiarities of disposition and mental constitution to which the doctrine of the cross, as understood by the evangelicals, would be especially offensive. There is not a single word in any one of his letters that indicates a deep sense of sin, or of his need of pardon. The sin of the world he bitterly denounces, but never evinces the slightest suspicion that he has any share in that sin. A noble heroism that would cut its way to heaven through the selfishness and temptations of earth, and a cross such as Christ endured and sanctified, is the ideal perfection that first commended itself to his affections and tastes, and then captivated his judgment. He was perfectly sincere in everything

he did and professed. From his childhood he was distinguished by a truth-loving disposition. The shams of earth filled his earnest truthful soul with horror. He was a character exciting admiration and affection. His genius, his vigorous and earnest style, his strong intuitional faculty—whilst he was devoid of logical power, and his arguments were built on sand,—gave irresistible charms to his conversation and writings. The words of the prophet give the key to his eventual renunciation of evangelicalism. “A deceived heart turned him aside.” He loved not the truth he first avowed. The intense hatred to the evangelicals and dissenters, and his bitter expressions concerning them and their views, may thus be accounted for. This hatred of the *evangelicals* was the result and not the cause of his aversion from *evangelical truth*; an aversion that grew stronger and stronger with the growth of his religious opinions. Of this hatred indications abound in his correspondence; of which “I abhor that which calls itself evangelicalism;” “doses of humbug;” “an emasculated cur snarling at all that is better than itself; cowardly, lying, and slanderous;” “evangelicism, guiltless of mental power, and fresh thought;” “religious militia;” “miserable dissenters;” “rabid dissenters;” “dissenting evangelical vulgarisms;” are a few illustrations which might be largely multiplied, and which manifest an unloveliness of disposition, which is happily calculated to weaken in no slight degree the pernicious influence of his sermons.

On his return from Heidelberg, after his complete renunciation of evangelicalism, he preaches two months at St. Ebbe’s, Oxford, and thence removes to Trinity Chapel, Brighton, in the month of August, 1847. From this time dates the popularity which continued through

his life, and was increased, rather than lessened, after death. The sermons to which he owes his world-wide fame, were there preached. There, although he stood alone, having fellowship neither with evangelical nor tractarian, he attracted large audiences, and excited a powerful influence. He won the confidence, for the most part, of his hearers; and although frequently annoyed by those who disapproved his doctrines, was surrounded by a large and admiring congregation. Over the working classes he acquired great power, and also the young men engaged in houses of business. His career, however, was very short. Disease, which made his life a complete martyrdom, brought him to an early grave. On Saturday, August 15th, 1853, at the early age of thirty-seven, he died. His last hours were hours of extreme agony. He could not bear a touch. When his friends sought to relieve him by changing his position, he said “I cannot bear it, let me rest, I must die; let God do his work.” These were his last words: he uttered them, and in a few moments expired.

The aim of this paper, it is frankly avowed, has not been to give a sketch of the life and character of Robertson, so much as to trace his prominent religious opinions to their source,—to show their effect upon his own disposition and happiness, and to prevent, as far as possible, their diffusion. One would not, for a moment, conceal the excellences of his character, nor deny his talents and acquirements; but one would, if possible, prevent that sympathy with his opinions which is likely to be excited by the admiration of his character and talents. There is a tendency generally, even among those who ought to know better, to treat lightly the defects of Mr. Robertson’s religious creed. From the tone of “The Freeman,” “The Christian World,”

and other religious papers, it might naturally be inferred that there is no *important* difference between the opinions of Mr. Robertson and those held by evangelical Christians generally. It is said by many, that Christian charity ought to embrace all Christians, and that the day is passed when salvation is to be limited to those who hold all the points of one's creed. It is quite true that differences of opinion ought not to separate the disciples of Christ; and that we ought not to be bitter to those whose views of truth do not accord with our own; that we ought not to anathematize those who differ from us in religious opinion; that the days of bigotry are passed, and each should cheerfully accord to his brother liberty of thought and opinion. But what is to be said, if the differences of opinion are on the *vital* points of Christianity? if the things denied are the *essential elements* of divine truth? if the *very foundations* of the religion of Christ are uprooted? if the gospel be deprived of *everything* which gives it *efficacy or worth*?—and this is the case in the sermons of Mr. Robertson. The leading doctrines of Christianity—the truths which give the gospel value—are completely ignored by Mr. Robertson. His sermons proclaim another Gospel, and yet not another; and if any man teach such, Paul says “Let him be anathema.”

It is asserted, without fear of contradiction, that the doctrine of the atonement by the blood of Christ is not to be found in any of the sermons or letters of Robertson, written after his change of opinions on leaving Cheltenham. There is scarcely a word respecting the work of the Holy Spirit in conversion or sanctification. God's way of salvation is not stated clearly, nor indeed at all, in any part of his writings. The terms atonement, cross of Christ,

sacrifice, gospel, faith, frequently occur in them, but they are employed in a signification altogether different to that in which we have been wont to employ them, and thus views on religious subjects are insinuated, and almost unconsciously received by the reader. Beautiful delineations of Christian character and exhortations to devotedness to God abound, but a crucified Christ—the motive power and source of strength, is everywhere wanting; and men generally are exhorted to that Christian perfection of which a vital union with Christ and the subsequent indwelling of the Spirit is the only spring.

According to Robertson, Christ came to reveal the universal fatherhood of God; to proclaim “man as man God's child,” “to redeem the world from the ignorance of the relationship which had left them in heart aliens and unregenerate.” In this way “the appearance of the Son of God is the sanctification of the human race.” Of this sonship he represents baptism as the pledge: “Baptism,” he says, “is a visible witness to the world of that which the world is for ever forgetting—a common humanity united in God. Baptism authoritatively reveals and pledges to the individual that which is true of the race. Baptism takes the child and addresses it by name. Paul—no longer Saul—you are a child of God: remember it henceforth. It is now revealed to you and recognised by you; and to recognise God as the father is to be regenerate. (John i. 12.) *You*, Paul, are now regenerate; you will have foes to fight, the world, the flesh, and the devil: but, remember, they only keep you out of an inheritance which is your own; not an inheritance which you have to win by some new feeling or merit in yourself. It *is* yours: you *are* a child of God; you

are a member of Christ ; you are an inheritor of the kingdom of heaven." To every one baptized, he says :— "God created the world ; God redeemed the world. Baptism is your warrant : you *are* his child ; and now, because you are his child, live as a child of God ; be redeemed from the life of evil which is false to your nature (!) into the life of light and goodness, which is the truth of your Being. Scorn all that is mean ; hate all that is false ; struggle with all that is impure. Love whatsoever 'things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report,' certain that God is on your side, and that whatever keeps you from Him keeps you from your own Father. Live the simple, lofty life which befits a heir of immortality."

These words declare, as distinctly as words can declare, the *universal sonship* of man through the incarnation of Christ ; and not only sonship but *regeneration* and *redemption*. This view of Baptism avowedly "admits those who have no spirituality or consciousness to be God's children. It asserts it as a broad, grand, universal, blessed fact ;" and, hence, it is added, "Take care. Do not make a distinction between the Church of Christians and not Christians ; if you do, what do you more than the Pharisees of old ? That wretched beggar that holds his hat at the crossing of the street is God's child as well as you, if he only knew it. You know it ; he does not ; that is the difference : but the immortal is in him, too, and the eternal word speaks in him." Redemption, then, according to these statements, must be universal, and the result of the *revelation*, and not, in any way, of the *blood* of Christ. The death of Christ as a sacrifice or atonement for sin in order to redemption was, according to this, unnecessary. "Let

no man say that Christ bore the wrath of God. Let no man say that God was angry with His Son. We are sometimes told of a mysterious anguish which Christ endured, the consequence of Divine wrath, the sufferings of a heart laden with the conscience of the world's transgressions, which He was bearing as if they were his own sins. Do not add to the Bible what is not in the Bible. . . . Christ came into collision with the world's evil, and He bore the penalty of that daring. He approached the whirling wheel, and was torn to pieces. Because pure, He was crushed by impurity ; because just, and real, and true, He waked up the rage of injustice, hypocrisy, and falsehood. He was the victim of sin." This is the interpretation given of Paul's words, "He died unto sin." Hence by the sacrifice of Christ we are redeemed from the moral *not penal*, consequences of guilt, or rather, to quote Robertson's words, "The appropriation of the spirit of the cross redeems." To preach the cross of Christ is to preach "humbleness, love, and self-surrender." "The spirit of the cross" is "the surrender of self-will in love." And it is "only by the voluntary acceptance of the law of the cross, self-surrender to the will of God, and self-devotion to the good of others," that we can arrive at Heaven. "Real human life is a perpetual completion and repetition of the sacrifice of Christ—if man is to rise into the life of God, he must be absorbed into the spirit of that sacrifice"—and the one offering of Christ "is valueless, except so far as it is completed and repeated in the life and self-offering of all." The meaning of justification by faith, is that faith in the love of God revealed by the incarnation of Christ is "the spring and fountain out of which all

good springs," and is, indeed, "the very life of Christ begun," and that God "reckons that to be righteousness;" and a "correct faith is necessary to salvation," because what we believe becomes part of us, and character is salvation or damnation. What we *are*, that is our *Heaven* or our *Hell*. "Every sin bears its own punishment." To love God is "to love His character, to be pure in thought and look, and to abhor the moments in which we have not been pure." This love is not the result of the indwelling of the spirit, but is to be felt by the natural man, and is the *condition* upon which the spirit is to be given to him. Every man is to love God for his purity. Love to God, the result of forgiveness through the sufferings of Christ for our sins is "a very low kind of affection, the same, differing only in degree from that which young Peel felt for Byron when he volunteered to accept half the blows which a young tyrant was administering. The Protestant penitent repents in his armchair, and does no noble deed, such as boundless love could alone inspire; he reforms, and is very glad that broken-hearted remorse is distrust of God; becomes a prosaic Pharisee, and patronizes missionary societies, and is all safe, which is the one great point in his religion." Such is a faithful representation of Christianity, as set forth in the sermons and letters of Frederick W. Robertson. That he should have met with much sympathy from Unitarians, and that evangelical Christians should have been scandalised, is no matter of astonishment. Nor is it to be wondered at that the "Westminster Review" should hail him as one of themselves. But it is a cause both for astonishment and regret that the freshness and beauty of his sermons should have blinded the eyes of so many Chris-

tians to their deficiency and dangerous tendency. All that we mean, and all, it may be confidently added, that the New Testament means by "faith in the Lord Jesus Christ," "redemption through His blood, even the remission of sins," "being justified by faith," "the Atonement," "peace through the blood of His cross," "the washing of regeneration, and the renewing of the Holy Ghost," "the shedding of blood," without which "there is no remission of sins," "adoption," and "the righteousness which is of God by faith":—**ALL—ALL—**is completely ignored in Mr. Robertson's sermons and letters; and if these be ignored, what is there left? It is worse than useless to present to the minds of men ideas of Christian perfection, if the true source of all Christian life be ignored. It is worse than useless to point out to men any other way to acceptance with God than that which God Himself has appointed. If the words of Paul, "in whom we have redemption through his blood, even the forgiveness of sins," means what the words naturally imply, then the teaching of Mr. Robertson omits, and what is more, is in direct opposition to the only basis of salvation revealed in God's Word. It strongly reminds us of those who, "being ignorant of God's righteousness, and going about to establish **THEIR OWN RIGHTEOUSNESS**, have not **SUBMITTED THEMSELVES TO THE RIGHTEOUSNESS OF GOD.**" It is not asserted that Mr. Robertson was not a Christian, or that he could not be saved. It is not necessary to make any assertion on these points. But if all that is ignored by Mr. Robertson be given up, there is no foundation left in the Bible for solid peace or hope. One is driven from the Word of God to his own intuitions for the ground of his acceptance with God and meetness for heaven. If

the sinner be required to love and obey God in order to acceptance with Him, and the cross of Christ be simply the type of his own cross by which he is to mount to heaven, the question may well be put in despair, "Who then can be saved?" These thoughts are seriously and earnestly commended to all who have been fascinated by the charms either of the composition or of the sentiment of Mr. Robertson's writings. They gratify the vanity and feed the pride of the human heart, which will embrace any plan of salvation which does not involve its complete depravity and entire dependence on the work of Christ. "The offence of the cross" has not yet ceased. To get rid of sacrifice and the shedding of blood in order to forgiveness, and thereby the offence of the cross is, it is firmly believed, the aim of Colenso in his attempt to overthrow the Pentateuch. In this direction we must now look for the assaults of Satan on our faith; and we must not be driven from our watchfulness or steadfastness by any false notions of charity, or outcry against bigotry. The church of Christ in this country has infinitely more to fear in the present day from the insidious influence of writings of such men as Robertson, Maurice, Colenso, and Dean Stanley, than from Popery or even open infidelity. It is a question worthy of careful consideration, how far the charity, if not latitudinarianism, that now obtains, and the growth of broad Church principles within and without the Established Church, are owing to a *want of earnestness in religion, and a firm conviction of man's lost condition through sin and need of a Saviour*. The piety of the age, if it has declined in sternness, has not gained in intensity; and it will be a cause for devout gratitude if, on the surrender of the grand prominent doctrines of our Puritan forefathers,

we do not lose that genuine hearty godliness which was at the same time their glory and their strength.

The influence of Mr. Robertson's gospel on the heart and spirit, if we may judge from his experience as exhibited in his life and letters, presents a very poor argument in its favour. It is to be hoped that there are not many Baptist ministers, at any rate, who feel the same contempt and disrelish for the work of preaching as his letters manifest. If his life was an exhibition of the cross of Christ, there was very little of the *spirit of Jesus* in his temper and disposition, if one may judge from his correspondence. Whatever new light he may have shed on the religion of the Bible, and how much soever he may have done for its development, he does not seem to have learned one of the first utterances of Jesus: "Blessed are the poor in spirit." Reference has been already made to his venom and spite poured out upon evangelicals and dissenters whenever there was an opportunity. His proud and haughty spirit made him impatient of the slightest indications of dissent from his opinions or expressions, or even of approbation. He disclaimed the right of the large bulk of his hearers even to judge of what he said; and he regarded POWER as all that makes life worth the having." His religion does not seem to have lighted up his own heart with peace and joy. His view of men and things was jaundiced. The bitterness of his spirit continually obtrudes itself. The following is an illustration taken almost at random:—"Society progresses—do men? Benvenuto gratified every passion, dashed and slew his way through life. London jewellers wear no swords, and get rich by bankruptcies." His life was pervaded by one constant gloom and discontent. Even at Brighton, where

he had the success for which in his previous scenes of labour he had sighed, his success is offensive to him. In reference to a meeting at the Town Hall, at which an address of sympathy, gratitude, and affection was presented to him by the young men of his congregation, he writes :—“I wish I could describe the dreary feelings of yesterday evening. Eighty persons were present to do me honour, and express kindly feelings to me; the applause was enthusiastic, yet all seemed weary, stale, flat, unprofitable. In the midst of the homage of a crowd, I felt alone and as if friendless.” Other quotations might be given expressive of similar loneliness and absence of all enjoyment, reminding one frequently of “Childe Harold.” Such sadness makes us sad. One is almost ready to weep over such an exhibition of inward wretchedness; and cannot but feel that there was some defect in that religion which could not cheer the heart of one of its most talented and enthusiastic ministers. It is true that his views drew down upon him censure and reproach. It is true that he experienced for years acute bodily suffering. His hearth may have had its shadows. But simple faith in a loving Saviour, the realization of his tender sympathy—a sense of pardoned sin—the light of God’s countenance shining from the cross of Christ—the confident hope of glory—the indwelling of God’s spirit, the pledge of redemption,—and the knowledge that all things work together for good to them that love God—to them who are the called according to His purpose,—would surely sustain the Christian in the bitterest persecutions, in the heaviest bodily sufferings, and in the most

severe afflictions of mind and heart. The Gospel made Paul to “glory in tribulation,” and to “take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake.” The Spirit of the Lord God was upon Christ, that He might “comfort all that mourn in Zion, give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” Surely if our faith induce not the spirit of the apostle; if it introduce us not into the joy which Christ came to bestow, and if it never give the slightest indication of peace in Jesus, or delight in the fellowship of God,—may it not be fairly suspected that there is some defect in our faith, and that we have somewhat missed our mark in the pursuit of eternal life? Poetry and romance may have their charms; novelty and talent may interest and attract; fancy may invest poor human nature with dignity and power; but amid the sober realities of life, the cares and sorrows incident to our frailty, and the agonies of a wounded conscience,—it is only the blood of a crucified Saviour that can speak peace to the spirit, bind up the broken heart, and fill the soul with unspeakable joy! And he who knows that he is reconciled to God through the death of His Son, will have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God. And not only so, but will glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and that hope maketh not ashamed, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him.

THE DEATH OF BELSHAZZAR.

No condition of human life is insured against the possibility of changes and reverses. It is quite a vulgar prejudice that attaches to elevated rank and station greater immunity in this respect, than that enjoyed by the masses of mankind. The fact is directly otherwise; the higher men ascend on the social ladder, the more obnoxious do they become to the shocks of fortune, as the inhabitants of Alpine regions suffer more from the contentions of the elements than dwellers on quiet plains and in lowly valleys.

The truth of this remark has been verified by no members of the human family, more signally or more painfully, than by monarchs. Whether raised to the supreme authority by the accident of birth, by their success in war or intrigue, or by the voice of the people, they have always found in the throne a centre of care and anxiety, and not seldom a pinnacle of fear and danger. Cut off at once from the common pursuits and sympathies of their fellow-men, they have found in the grandeur of their station, and in the adulation of sycophants, a poor compensation for the loss of those social delights and domestic endearments after which the heart of man yearns with unquenchable desire, and which are, in fact, competent to almost the very humblest of their subjects. It is an unhappy as well as a perilous thing to be deprived of the society of equals; for, however much it may help to gratify

ambition, it must leave more essential and nobler parts of our nature without gratification, and without the hope of gratification.

‡ But, whatever may be the disadvantages and evils incident to the position of kings, they generally contrive to augment them, as well as to evoke a great many unnecessary ones, by their follies and vices. Theirs is not merely a point of more than ordinary solicitude and peril; it is one also of great responsibility. From it what blessings might they not scatter amongst their brethren? It has never yet been tried to what extent the benevolent and pious efforts of sovereigns might make them useful. But it *has* been tried, and that too many times, to what extent they may become demoralising and mischievous. If the measure of a man's obligation is to be found in his advantages and opportunities, and if the depth of his condemnation be contingent on his obligation, what an awful reckoning must be in store for most of the occupiers of thrones! Perhaps the very greatest criminals at the last day will be found among those who wore royal crowns on earth.

The subject of our reflections in this paper will be kept out of the company of such criminals by the moral verdict of very few. Raised to the most powerful throne then in the world, probably conjointly with his father,* the old age of the latter, certainly by no merits of his

* Much difficulty has been encountered in the effort to reconcile the Scripture account of the reign and death of Belshazzar with that given by Berosus and Herodotus. Berosus calls the last King of Babylon Nabonnedus or Nabonnadius, and says that in the 17th year of his reign

Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus. Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus, the last king was

own—inheriting the lessons which the Supreme Monarch had taken such extraordinary measures to impress on the spirit of his grandfather, Nebuchadnezzar, assailed from the commencement of his reign by an intrepid and indefatigable neighbour—Belshazzar ought to have shaken off the natural indolence of his disposition, to have fortified himself and his kingdom by the ordinary methods of prudence and wisdom; and by pious submission to Him by whom kings reign and princes decree judgment, to have done his utmost to avert those calamities which were thickening so rapidly around him.

But whom the gods intend to destroy they infatuate. To that infatuation how madly does Belshazzar resign himself! The sacred historian does not condescend to detail the events of his wicked career. We are brought abruptly and at once to that which terminates it. We should have had no mention of him at all but for the striking illustration which it supplies of the great principles underlying the Divine administration. How judgment against an evil work is seldom executed speedily; and yet, unless averted by timely

repentance, how certain it is to be executed; how sure men's sins are to find them out, and how inevitable and awful is the retribution which tracks crime through all its windings although the hushed footstep of the inexorable Nemesis may fall so silently that the criminal shall never suspect his approach till the fatal blow has been given, and he is stunned and reels under it into bottomless perdition! The Pharaohs, the Saals, the Jeroboams, and the Belshazzars are brought before us in the Bible to show us that God is no respecter of persons, that a court and an army offer no successful protection to wickedness; but that he who dares to provoke the Divine vengeance shall assuredly feel the weight of it, environed though he may be by all the appliances of safety.

“Belshazzar made a great feast to a thousand of his lords, and drank wine before the thousand.”—(Daniel v. i.) Most likely the occasion was graced by an equal number of the other sex, as we are told of the presence of his wives and concubines. He was surrounded by all the wealth and rank, by all the beauty and chivalry of his superb empire. It

called Labynetus, which, however, may very well be reconciled with the Nabonnedus of Berosus and the Nabonnedochus of Megasthenes. Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade, as they had walls 300 feet high and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years' provision. But he took the city, by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. The recent discoveries of Sir Henry Rawlinson have gone far towards clearing up these discrepancies. In 1854 he succeeded in deciphering the inscriptions on some cylinders found in the ruins of Um-Queer

(the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus. From these inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-ezer, and admitted by his father to a share in the government. This is, no doubt, the Belshazzar of Daniel. In a letter to the *Athenæum*, No. 1,377, Sir Henry says, “We can now understand how Belshazzar, as joint king with his father, may have been Governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus, leading a force to the relief of the place, was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and subsequently assigned, according to Berosus, an honourable retirement in Carmania.”—*Smith's Dic. of Bib. Art. Belshazzar.*

was a proud moment for the young monarch. For *he* was the centre of attraction to the gay crowd; every eye would turn to him with admiration, every knee would be ready to do him homage. Many of those lords would be amongst the richest and wisest men in the kingdom. They were the pillars of the throne and the glory of the state. Some of them had grown gray in the service of Belshazzar and his ancestors. Others were at the height of prosperity and earthly fruition. Others still would be anxiously climbing up the dangerous ascent of court favour and social distinction, full of youthful ardour and expectation. And now, like so many satellites, they are all receiving light and gladness from that central luminary. For the nonce, perhaps, even their very rivalries are forgotten, or at least held in abeyance, and they will all vie together to render that gathering a brilliant and a successful one. Who would have dashed such a meeting with gloom? Who would have thrown a shadow over a scene so radiant, so animated and joyful?

True the city was at that moment beleagured by Darius and a powerful army. While the voice of revelry was rising high and jubilant within, the fierce voice of war might be heard, had the revellers found time to hear, sounding angrily and ominously at their gates. Thus is it ever amidst the wildest orgies of the guilty: if they would but open their ears, there are other voices than those which flatter and deceive them; voices which would reveal the pit-fall and the precipice; oh, that they would but listen, and it may be well with them yet! But what had Belshazzar and his happy guests to fear? Was not that great Babylon? Fortified so as to be rendered invulnerable to every attack that could be made on her by mortal powers, with the

noble and generous Euphrates flowing through her midst, and with abundant provisions laid up to sustain the longest siege, would it not have betrayed weakness to yield to unmanly fears, and absolute cowardice to allow those fears to disturb their jollity, or to break up their profound mental repose? Strange that men should be so afraid of fear as to refuse to open their eyes to see it! There is no cowardice so abject and so dastardly as that which refuses to look real danger in the face. One scarcely knows whether most to despise or pity the wretch who blinds himself in order to preserve his courage, and puts his fingers into his ears to prevent him from hearing sounds which, if heard, he knows would appal and torment him like the moanings of fiends and the billows of hell.

The king is at the summit of his felicity. He has, doubtless, indulged in liberal potations, and under the influence of this excitement can venture upon acts of impiety from which at another time even he would have recoiled. "Belshazzar, while he tasted the wine" (observe that touch and ponder it—while he tasted the wine) commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king, and his princes, and his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king, and his princes, and his wives, and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."—(Vs. 2, 3, 4.) The last triumph of profanity is reserved for the inspiration of Belial. It does not appear that these sacred utensils were called for at the commencement

of the feast. Possibly some faint reverence for the name of Jehovah had prevented it. But now all restraints are to be thrown off; the final drops have to be added to the well-nigh full cup of this man's sins. He will provoke the Almighty to His face. Rakes shall be inflamed, and harlots regaled, and demons extolled out of those saintly vessels once consecrated in the joy of a nation's heart to the Creator. When heated with wine, men will often do what they would shudder to think of while sober. And it is no uncommon thing for convivial carousers to crown their folly and their crimes by offering insult to God and religion.

"Thou God seest me." Did any intimation of this awful fact glimmer on the dark mind of the Royal infidel at that moment? Why does he lift up his eyes? Behold what awaits their inspection! "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote."—(V. 5.) This is a strange messenger! Very feeble and very harmless, one would think. No hideous portent, with glaring eyes and menacing aspect. No frightful spectre, entering unbidden, and stalking through those splendid saloons to scare the astonished company. No skeleton even, with eyeless sockets, and with fleshless fingers pointing to the threatened doom. Only the fingers of a man's hand; and these grasping no dagger or sword of vengeance; but silently and harmlessly writing something on the wall. And yet what a panic does this act produce! See the king! "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."—(V. 6.)

Where are the pæans to the gods now? Nay, where are those gods themselves? They have been violently praised? Liberal libations have been poured out to them. Vessels devoted to the pure worship of the God of heaven have been desecrated in their honour. And can they bring no help or relief now? Or are they like devils, leading men into sin that they may leave them in despair?

The king's heart shall never dilate with joy again. That phantom hand is the angel of death to him,—that unintelligible writing his sentence. He has more than a dim presentiment that it is so. All his good spirits forsake him. Wine itself cannot expel the Furies from his conscience. A terror worse than death seizes him. How pregnant the words, "And his thoughts troubled him." It was the beginning of his last brief earthly trouble, and it was terrible indeed. It was one of those birds of night, which, flitting across the vision of the guilty, forewarn them of troubles which death itself is impotent to remove. Under such circumstances conscience becomes a prophet of evil, all whose vaticinations are sure to be more than realised by the event. It needs no handwriting on the wall to advertise a man of the destruction which is in store for him if he persists in opposing the Power that created and sustains him, and which will neither submit to be long insulted or trifled with, and against which no one can precipitate himself without being dashed to pieces and ground to powder. Let a man take hold of this Power to make peace with Him, and he shall make peace with Him. But who shall set the thorns and the briars in battle against Him? He will go through them and burn them together.

The greatest sinners are generally

the greatest cowards when threatened with death. Take this terrified, trembling wretch as a specimen of their manliness and courage. No one in the company appears to be so abandoned to fear as he. Yet the danger was a common one. No doubt it was a true instinct which told him that the proudest form there would be the first to receive the stroke of the coming tempest, and that the downfall of none would be so ignoble and so dreadful as his own. But what will he do? Make his submission to the God in whose hand his breath is and whose are all his ways? Seek to avert by penitence and humble acknowledgment of his sins the storm which is roaring around him and thickening over his head? This is what he does: "And the king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," &c.—(V. 7.) It is no more than thousands do when death stares them in the face. They send for the priest or the clergyman. Let them have a few perfunctory prayers and the sacrament. Anything and everything they will do except the right thing. There comes, however, a time in the history of most men when the usual sources of comfort are appealed to in vain. They answered very well when the wound was superficial and the danger afar off. But now when their mortal enemy is pressing closely upon them, inexorable, from behind, and the great gulph of a bottomless and shoreless eternity is yawning to receive them in front, of what avail are the anodynes with which they erst were wont to soothe their consciences and allay their fears? The heartless incantations of interested ghostly soothsayers can do them no good now. So Belshazzar found it when it was too late to make the discovery. "Then came in all the king's wise men: but they could not read the

writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."—(Vs. 8, 9.) As the words traced upon the wall appear to have been pure Chaldee, it seems strange that no one there in the midst of Babylon was able to read them. The reason of this probably was that they were written in the ancient Hebrew character, which was totally different from that of the Chaldee. But had these wise men been able to read the words they would still have been incompetent to give their meaning. They were not in correspondence with the Author of those words, and He will not honour them now by making them His interpreters. And their very ignorance and confusion shall only serve to enhance and aggravate the consternation which is now rapidly communicating itself to all the company.

At length Daniel is once more thought of, and appears on the scene. That eminent prophet had found no room at the court of Belshazzar, notwithstanding the important services which he had rendered to his predecessor. Kings have seldom been signalised by their gratitude. Lavish of promises, they are too apt to forget them when once they have served their turn; and, indeed, there could not have been much at the court of this voluptuous sovereign to attract the pure-minded Hebrew seer. The less such men have to do with courts the better. On the arrival of Daniel the king repeats the liberal offers of reward which he had made to his own wise men. This the prophet treats with courteous contempt, as well he might with those, to him, significant words before his eyes. However, he engages to resolve the king's doubt. But he has something else to do first. The king has been

blind to many things beside the meaning of those mysterious words. His eyes must be opened. There is something terrible about the faithfulness and yet the dignified calmness with which the prophet addresses him. Royal sinners do not often listen to such a sermon as that. Daniel begins by reminding him of the Being to whom his dynasty, and therefore himself, were indebted for the throne. He dwells on some of the principal events in the life of his grandfather, directing special attention to his power, his tyranny, his pride, his impiety, and his fall. He then taxes Belshazzar with the knowledge of all this, and with his folly and wilfulness in turning it to no good account. After this he leads him to the act minated that even-phenies had culin which his blas-ing, the evidences of which were then before their eyes. He tells him that he had "lifted up himself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of gold, of silver, of brass, iron, wood, and stone, which see not, nor hear, nor know." And he winds up the black catalogue of the royal offences by the most damaging charge of all, and yet a charge of universal application to a world of unregenerated men: "And the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified"—(V. 23.) How this discourse affected the conscience-stricken potentate we have no means of knowing, nor was there much time to discover. The drama hastened on towards its tragical end; for now at last comes the desired though dreaded interpretation, in order to which the same mystic characters are distinctly traced by the spectral fingers again: "MENE, MENE, TEKEL, UP-

HARSIN"—"God hath numbered thy kingdom and finished it: thou art weighed in the balances and art found wanting: thy kingdom is divided and given to the Medes and Persians."

The sequel is soon told. During that very evening, while the king was banquetting with his lords and ladies, while the vessels of the Lord's house were being defiled by idolatrous lips, while the shadowy hand was describing those magic characters on the plaster of the wall, while Belshazzar stood in the agony of his terror before his faithful, but, no doubt, benevolent reprovcr, the channel of the Euphrates is already dry, the gates of brass and the bars of iron are already cut asunder, and Darius is leading his hosts along the bed of the river to accomplish the great work of destruction with which Babylon had been so long threatened for her sins. And "in that night was Belshazzar, the King of the Chaldæans, slain." How or by whom the fatal blow was struck we have no means of conjecturing. What we do know is, that he past from the brilliancy of those halls, the strains of that idolatrous music, and the admiration of his favourites and flatterers, into the presence of the Judge of all the earth, and to the retribution which he himself will acknowledge to be righteous for ever.

And let us not forget that the same "balances" are in existence and in use yet, and that we shall be placed in them as surely as Belshazzar was. And if we go into them *alone*, we are as sure to be found wanting as he was; for the God in whose hand our breath is, and whose are all our ways, have *we* not glorified. What, then, can we do? How are we to make up the weight? What can we take in with us? The Lamb of God, which taketh away the sins of the world. Taking him in the

arms of our faith, we have nothing to fear. Justice may adjust the balance with nicest care, our side cannot fail to outweigh every demand. My reader, when the weighing time comes, as it certainly will

come, let it be you *and* Christ, not you *without* Christ; then no hand shall write TEKEL upon the plaster of the wall of your dying chamber, but you shall have acceptance in the Beloved, and be complete in Him.

EXTRACTS FROM LETTERS TO AN INTIMATE FRIEND,

BY THE LATE REV. W. RHODES, OF DAMERHAM.

No. III.

Sherfield,
Jan. 19, 1820.

MY DEAR FRIEND.—It is rather difficult for me to answer the question you proposed at the end of your letter, as to what my mind is thinking about. I must say that I have lately thought and felt more concerning my ignorance than any other subject. The difficulties and mysteries of every subject of thought to which I have directed my attention, have seemed to multiply upon me to an amazing extent, so that I have felt the gloomiest oppression of ignorance and weakness on my faculties, and sometimes almost determined to make no more efforts to think at all. However, I am rather pleased than discouraged, and grieved with such emotions, because I find they produce humility and modesty in the estimate I form of myself; they lower one's self-opinion, and raise an admiration for the talents and productions of others. It is a sure mark of a weak and little mind to feel no painful difficulties about any subject however profound it may be; so to feel them is some indication of being above the common rank of mortals, and in this point of view it affords consolation and encouragement. I have often been surprised to find, on

mentioning the perplexities of a subject to some persons, that they felt nothing of them; to their minds it has appeared surrounded with the clearest light. In the region where I have been entangled and benighted, they have seemed to pass on with freedom and brightness, though after a little more conversation, it has been evident that they never entered it. There is a mortifying circumstance attending laborious efforts of mind which has often pained and discouraged me. How very often, especially on religious subjects, is one obliged, after thinking with all one's might, for weeks and months on a topic, to come to the same conclusion and to embrace the same view of it which is generally held! How the labour and anxiety have seemed in vain with regard to the opinion entertained of you by others! The same views might have been obtained from books in a few hours or a day, and thus all the labour have been saved. I used to feel in this way, but I am wiser now. There is a noble dignity and pleasure in thinking for oneself, and besides the exercise of the faculties which it occasions, it produces a certain vividness and solemnity of convictions which the mere passive adoption of truth from books can never impress. And in every course

and journey of thought, even though it should bring us back to the place from whence we set out, many new prospects will have been opened to our view, and many fresh beauties discovered, which will bear ample reward for the time and labour employed. What a glorious and delightful attainment is expressed in that fine though simple phrase

“Seeing things as they are!”

I am just recovered from a visitation of the old disorder in my mouth, which, though it has not been so violent and painful as usual, has, for nearly two months past, produced dreadful pains in my head, and a great dimness and stupidity of mind. I have, however, read considerably, though not with all the advantage which a better state of health would have afforded. I have finished Hume, which inspired a great deal of interest and pleasure. I have derived from this profound and most noble piece of history very much instruction respecting government and general politics, as well as information concerning the past ages of the kingdom. I never expected to have felt so much affection for the First Charles, as Hume’s view of his character has excited. Though there was very much to blame in his public conduct before the commencement of the disturbance, yet his mildness and patience and forgiving temper in the last scene of life were most admirable and delightful. I may mention, too, that I have just finished reading the two infidel chapters of Gibbon. There is a wonderful charm and majesty in his eloquence which carries the mind along without feeling how far it has advanced. In one respect he excels all the historians I have read. He inspires so much of the feeling, that mingled with the events he relates; he makes one a *complete Roman* in thought and contemplation; he makes one a familiar inhabitant of the scenes

he describes. This seems to be the perfection of history. I have been very instructed, as well as charmed, with the eloquence of these said chapters. If I did not know they were deemed to be highly infidel, I really do not think I should have thought them so—or, rather, I should say, I should not have been convinced that the author was an infidel. I mean to *study* these celebrated chapters, as well as what Bishop Watson and Dr. White have written against them. I am determined to take nothing for granted in any department of religious inquiry that I can examine for myself. It will not do to be thus deluded. I am astonished to perceive how much I have been so in time past about the characters and opinions of men, the truths of religion, and about everything else. It arises from not loving truth enough. I have lately felt much love for ecclesiastical history, and I mean to pay much attention to it as soon as I can obtain the necessary books.

What a character Hall gives of the funeral orations of the celebrated Frenchman!* I wish you would read them if they are within your reach, and tell me whether you know of any translation, and also give me your own opinion of them. I do not wonder that you should read the “Tales of my Landlord,” for I would do the same, if I could obtain them; but I can neither get them, nor the *Eclectic*, nor the *Edinburgh Review*, nor “Crabbe’s Tales,” nor indeed any thing else besides the few books I have of my own.

Feb. 23, 1820.

. . . . My inability to sustain the expense of many letters has

* “The first of uninspired compositions, inferior only to those words unutterable that compose the songs of seraphs around the Throne.” Written on a fly-leaf in Mr. Hall’s copy of Bossuet.

some influence in inducing me to be less speedy in writing than I should otherwise be. I am now reduced to such poverty, that a shilling is become a great object. I am considerably in debt, and the poor people here have not given me enough to pay for my board and lodging. However, I feel very little trouble about this; something more serious has affected me. Since you heard from me last, I have become so weak as to be scarcely able to do anything. It is with great difficulty and labour that I have been able to speak for a little while to this small congregation. If I am not better after next Sunday, I shall not attempt to preach any more. I fear my lungs are in a very bad state, as I can no other way account for such extreme weakness. For some time I have thought myself going down to the grave. You must not think that this is the effect of gloomy fancy and sadness, for my mind is in a state of the utmost tranquillity and repose, and cheered with the best and holiest light that has ever shone upon it. I have looked around on all mortal things, and felt most willing to leave them; a sacred exultation and gladness has inspired me in the prospect of leaving this sphere of evil and death. I have looked most seriously at death, and feel a triumphant assurance that it has no terror nor bitterness for me. I have looked into eternity, and feel nothing but a high and delightful solemnity in the anticipation of entering its regions, which have never been explored. How soothing and glorious to have such a firm and unlimited confidence in the Divine mercy and love, through the blessed Redeemer! How precious are the declarations of the Son of God—"Whoever keepeth my words shall never see death!" "Where I am there shall my servant also be!" "If any man serve me,

him will my Father reward." I have a perfect faith in these consolatory truths, and can rely upon them in life and in death. . . . Children should not be vexed and questioned whether they are Christians, but should be taught how to become so. How much mischief has been done, and is still doing by bringing the *metaphysics* of religion so prominently forward. They no doubt lie at the basis of all real thinking in religion as well as in almost everything else, but you, and I too, have unfortunately seen them brought to the surface. I am perfectly convinced that the writings of Edwards and all others of the same kind have done much harm. I know it by *experience* . . . It is melancholy to reflect how little the devout and practical influence of divine truths is felt in the minds of Christians. I believe what you say, that you have never heard one serious practical religious conversation, and I can almost say the same. It was not till lately that I perceived and felt the true character of the religion of Christ, as that which is to pervade our whole being, to govern and purify all our emotions and sentiments. I have been enabled to attain more illumination concerning the truths of the New Testament, and imbibed more of its heavenly temper since I have been here, than during all my past life besides. I have brought the most powerful of these truths into my mind as vivid and operative principles, and I am astonished to see what they can perform in softening and subduing what is evil, and in imparting mildness and benevolence, and universal benignity. I wish I could tell you all the pure and blessed effects these truths have produced within me. I do hope and believe I am become a complete Christian—that the seeds of all holy virtues are implanted in

my heart, and that many of them are springing and blooming forth. I now perceive that these divine revelations can do everything for us in raising us to a pure and saintly character, if we open our minds to them, and determine to be governed

by their power. To become thoroughly good is to bring the laws and doctrines of the Gospel into vivid operation on the mind and character.

Ever yours most cordially,
W. R.—.

REV. HENRY CRAIK, BRISTOL.*

BY THE REV. R. MORRIS, CLIFTON.

SCOTLAND has seldom given to the South a richer gift than that received in the life and character of HENRY CRAIK. Scotch adventurers may be found everywhere, while her sons of toil, genius, and culture, adorn every land; but in our deceased fellow-citizen we have lost one whose adventurous spirit was controlled by a deep-toned piety, and whose ripe scholarship and unadorned eloquence of life and tongue made his presence amongst us of incalculable worth. Happily he was a man of appreciated goodness and felt power. In life he never affected to despise the judgment of others. Their approbation was ever welcome, if obtained in the service of his Lord. He knew well that to be esteemed was a power as well as a privilege; and often did he seek entrance for the truth into some heart into which already he had been admitted. Next to the approbation of God, was the approval of man. To know that by faithful preaching he won the affection and trust of his hearers, was the gracious help and reward that he knew came from his Father's hands. To feel that an abiding consistency of character was gradually subduing enmities and conciliating friendship, gratified his

heart. He accepted in his earthly pilgrimage the fellowship and smiles of his brethren with cheerful gratitude, and never did he refuse them but when they involved the frown of his God. If to be loved and trusted endeared life to him, his memory may be cherished as a fitting tribute to its worth. He was the last to desire a complimentary epitaph when gone, but the first to wish to hold a place after death in the memory and affection of the good and faithful.

We sincerely trust the memoir to be published of this esteemed servant of Christ will give to the public a definite and living portrait of his character. The events of his life were simple; they were neither startling nor unusual. By the side of his esteemed colleague, the Rev. Mr. Müller, it appears tame and unimpressive. The Orphan House and its Christian missions have so striking an effect from their diffusive beneficence, and the thrilling report of their dependence and yet increasing progress, that the quiet ministrations of Henry Craik have almost escaped the attention of the public. But his life and character were full of incident and meaning. His character was unique, his life singular. They may be made productive of great good. Though dead he yet speaks. We sincerely trust that the

* This Memoir is published as a pamphlet by Mr. W. Mack, 38 Park Street, Bristol.

voice coming even from the grave will be listened to by many an obedient ear and loving heart.

It was encouraging to find that without concert or appointment, nearly every Nonconformist pulpit witnessed to the public loss. Each minister appeared to feel that the hosts had lost a great captain; and the congregations were addressed with an earnestness and affection that were a noble and spontaneous tribute of esteem. His character some had learned from report, others by happy experience. There was no discord in the solemn utterances that gave testimony to the power and usefulness of the prophet whom the church had lost. In almost every pulpit of the city and neighbourhood had his voice been heard, and his form was familiar to all. It was proper that the first echo of the admonitions and consolations of the grave, should be heard in these consecrated houses of prayer. His sober exposition of the Divine Word had often been listened to, and his earnest appeals and impressive admonition felt, by those who now heard their minister's interpretation of that solemn voice that came to them from the dead.

His appearance was at times almost grotesque, and but for a watchful home, we suspect it would have been as alien from the ordinary secular, as from the clerical garb. We have sometimes been with him when the broken umbrella, his faithful friend, and the oldest hat, have, by mistake, been donned for the best attire. The collar of the coat was looking after the sleeves, and the necktie had comfortably nestled itself behind the head; when in such a state he had just come to the surface after a deep digging for a Hebrew root, or a dive into the depths of authorities to see whether the Keri of the Hebrew should be admitted into the text.

His intense devotion to the study of the Scriptures made criticism a recreation, and in his most humorous, impassioned, or depressed moments it was never unwelcome; when amidst beautiful scenery, and affected almost to tears by its witchery, a passage of the Divine Word would come to crown the scene; but with it would occur the readings and interpretations that reverence or enmity had ever suggested. Nor did this break the spell. If a critical friend was present, nature would have to wait till the moot point was settled. Then the landscape came afresh, the more fascinating and beautiful that it had not rebuked his momentary forgetfulness of its charms. Poetry and sentiment at times lured, but never mastered him; he could enjoy the one and indulge the other. They were recreations enjoyed, but not obeyed.

His unsuspecting nature and purity of character were without weakness, but not without peril: they exposed him to deception. When doubt of truthfulness was awakened, his watchfulness and resoluteness proved that his simplicity was only guilelessness, and his trustfulness the triumph of charity. He was ever ready to confide, slow to detect, but when deceived indignant in rebuke. Intentional deception he could not endure.

While lowly in appearance and spirit, he was neither unmanly in bearing nor cringing in disposition. He yielded, perhaps, too much to rank and station, but nothing to arrogance or pretence. It was congenial with his feelings to see a great historian become a great peer, or a great orator an honoured statesman, but the assumptions of mere wealth and vanity were his abhorrence. In his severest moods he never repelled; indignant without malice; resolute in defence, but never audacious; he

won the esteem of all. To be acquainted with him was to respect him, and to know him was to love him. His trustful conversation, kindly fellowship, Scotch reminiscences, love of fatherland, English sympathies, devout spirit, made him, to the few, more of a model friend than he had been accepted by the many as a model preacher.

An oppressive sense of responsibility checked indulgence in mere literary pursuits, yet he found time to keep abreast of the current literature of the day, and watch with deep solicitude the phases of the controversies that were disturbing the Church of Christ. In some he took an active part, in nearly all a deep interest, and if he had lived, this winter would have witnessed his indignant condemnation of the modern attempt to create a church, or reveal a religion, without a creed. He had purposed a series of lectures to remonstrate against this attempt. While holding with an eager grasp the old standards of the evangelical faith, he grew in catholicity of spirit. His reading had become more liberal, his public services less confined, and his friendships more extended. The subjects of his public lectures and the catholic spirit in which he dealt with them, were proofs of his liberal and extensive reading. His readiness to assist, if practicable, in almost any public service to which he was asked, was evidence of his superiority to sect; and the fact that his friendship extended to every branch of the evangelical church, reveals the completeness of his Christian character.

By the many he was perfectly understood, by the few he was misapprehended. His liberality was regarded as guilty concession; his caution as timidity; his reticence as cowardice. It happened to him as to most, to have some imperfections transformed into virtues, and some

infirmities into crimes. His silence never betokened fear. He waited, when others were impatient, for a fitting place and occasion to avow and defend his principles. The crisis of a great controversy never found him recreant to his convictions—whether differing from friend or foe, he defended them. His course furnishes abundant evidence of his faithfulness to truth. Not only was he jealous of its purity, but he was ever anxious to give to each its separate place and distinct mission. He saw that truth needs a careful ministry, and his care was to imitate his Divine Exemplar, by speaking it in the spirit of truth and in season. The doctrines of grace he knew never to be out of place. He always found it fitting to speak of Christ and Him crucified, and the great salvation He proclaimed; but other themes and topics he jealously watched, lest they should lessen the power of the cross.

He firmly believed in the personal reign of Christ; to it his heart referred in hours of depression and disappointment. It came as a solace in weakness and hope in depression. None could doubt his calm expectation of this glorious advent. But to him it was not the glaring meteor to dazzle and affright, but the anticipated break of morning on the mountain tops, to inaugurate a glorious day. This hope, so precious to his heart, was kept in strict subjection to Gospel themes and Christian work. He had seen the force of this expectation over sanguine and impatient minds. He had observed its perilous power over the sentimental, the poetic, and the desponding. Hence of late years the burden of his ministry was especially of Christ and Him crucified, as the sinner's hope; while the saint's expectation of the coming glory was shaded by the surpassing glory of the cross.

The mystery that hung about the

character, life, and opinions, of the revered EDWARD IRVING, with our deceased friend's intimate knowledge of his early course and erratic end, tended to deepen the conviction that Gospel themes must be supreme in the pulpit. Mr. Craik's attention had been called anew to this by the graphic portraiture of Irving's character, contained in the recent memoirs written by Mrs. Oliphant. He had watched his course with the ardent and admiration of youth, and witnessed his defection from the truth, and boldness of speculation, with a chastened thoughtfulness and deep regret. All had combined to urge our beloved friend to fill his instructions with the ever-invigorating doctrines of evangelical truth, and leave to the decision of another day the vexed questions of faith and hope.

With all his care, his preaching and teaching were occasionally assailed, but never did his steadfastness fail him. Some years since, he feared that the Church, in vindicating the divinity of our Lord, was tending to undervalue His true humanity. To correct this, he dwelt on the real and essential humanity of Christ. This became for a season a prominent theme in his discourses, and out of it he drew rich consolation and encouragement for his hearers. He illustrated his subject in every suitable form, to arrest the attention and awaken the gratitude and love of the disciple. His published pamphlets gave prominence to the same theme, and many rejoiced to have their thoughts led back again to the man Christ Jesus. The keen eye of censure detected lurking error. It observed the nearness of this glorious truth to a perilous heresy, and sought to condemn our dear friend for passing across the separating line. He was accused of denying the divinity of our Lord. This accusation was

supported by the usual sophistry of weakness and malignity. False conclusions were drawn from the admitted statements of the writer, and these conclusions insisted upon as the professed sentiments of Mr. Craik. He resolutely defended his statements and denied the conclusions. His opponents were determined to force their logic on the character of this humble, painstaking and faithful teacher of the truth. The controversy was sharp, and we fear in some instances, unscrupulous. Happily our deceased friend retained his honour, his faith, and his fidelity. It was, however, a sorrowful passage in his ministerial experience. It marred his Christian fellowship, lessened his usefulness, and broke asunder ties that ought to have been indissoluble. It gave the enemy an occasion of gainsaying, and disturbed the fold of Christ. Our brother was valiant in the conflict. He stood firm to the last, and died with the standard of this truth in his hand.

A more recent occasion for speaking found him bold in the defence of truth. The question of the separation of the Church from the State had aroused public attention. Interested parties threw into the controversy elements of strife, personal and irrelevant. It tested the faithfulness of many. Mr. Craik held firmly to the essential spirituality of the kingdom of Christ; and, regarding this cherished principle in danger, he boldly stood forward for its defence. He failed to understand the force of timid counsels. His zeal was offensive to some, but not more than their silence was distressing to him. He had as little conception of being silent when he felt he ought to speak, as of speaking when he ought to be silent. His danger was to delay, not anticipate, the time for strong remonstrance and hearty condemnation. When convinced, silence was impossible.

He had observed, with painful interest, the internal conflicts of the Established Church. Against the *Essays and Reviews* he had done good public service; and the progress of ritualism he had watched with almost consternation. Much of the power of these delusions to captivate and sway the public, he attributed to the fashion, prestige, and resources conveyed to them by the state. This deep conviction compelled his appearance to point out the source whence the mischief sprang. Towards the evangelical clergy and their flocks he cherished the sincerest esteem, and with them the deepest sympathy. He loved the truths they loved, and laboured in the service they prized. His jealousy of their happiness and honour made him the more earnest in his condemnation of their bondage. He from afar saw the coming storm; he watched its intensity, and took part in the strife to moderate its severity.

He saw the evangelical section of the Established Church reduced to a feeble minority, in the presence of a formidable combination of scholarship, genius, wealth, ecclesiasticism, and social position. This alone would not have distressed our brother; but these errors became powers of incalculable mischief, supported by the influence of the state. They obtained factitious and unnatural support. Against these his brethren contended in unequal conflict. He felt they were making a perilous mistake: using a weapon that their enemies could wield with infinitely greater skill and effect. The main influence of these heresies on the public mind came from their connection with the state. They were alien from the English character. The power of the truth came from itself and its God. The contest to be equal must detach the error from its state support. Its inherent weak-

ness would in due time, by the Divine blessing, give to the truth an easy victory. This conviction was resisted by his church friends, and he despaired of triumph till a change of sentiment occurred. How could he then betray this trust?

These words of apology or explanation we feel compelled to record, to protect the memory of our departed friend.

The rise and progress of the Churches of Scotland, with the awakened energy of the Established Church, had been and was, an object of thoughtful attention to our friend. He had studied, and been personally associated with, many of the leaders of each movement, and the fact that so recently his distinguished brother, Dr. Craik, had been Moderator of the Assembly of the Established Church, brought him into intimate fellowship with the distinguished men of both the residuary and free churches. This memoir is too brief to permit a record of his deeply-interesting reminiscences of these events.

In his early life he had passed from the home culture and discipline of an estimable Scotch clergyman to a tutorship in the south of England. The education of home and of the University of St. Andrews had prepared him to do honour to his new position. He was highly esteemed, and still true to his early devotion to classical studies. An apparently accidental association with Mr. Müller gave young Henry Craik fitting opportunity for the revelation of his power. He became an earnest, acceptable preacher of the Gospel. Adopting the views of the Baptists, his course was in the main prescribed. He did not join the Baptist denomination, but with Mr. Müller came to Bristol, and sought to establish a Christian church. An open and unpaid ministry was the principle

on which the attempt rested. They met with many suspicions and much opposition from the religious public. Both these honoured men, with instinctive wisdom, gave themselves mainly to work. The one to become the prince of philanthropists, the other the model student and preacher.

Religious controversy was avoided. Teaching, preaching, and working their preferred service. The small company soon became a formidable following. Generous and liberal helpers unexpectedly sprang up, and from the east the tribe travelled west, until Salem and Bethesda Chapels became the accepted substitute for the name of a sect, and Ashley Down Orphan Asylum the evidence of a noble, beneficent triumph. Faith in the Word was honoured in the chapels: faith in the Work was blessed in the asylum.

Of Mr. Müller we need not write; his monument time has already reared. Those structures of real magnificence, that form the home for nearly 2,000 orphans, both conceal and reveal the nobility and simplicity of his character. His deceased friend claimed no such honour. His devotion was emphatically to the Divine Word. He laboured and watched to catch its very whispers, while his hearers received from his lips the fulness of its counsels, and the wealth of its revelations. Biblical words were to him as caskets; he suspected a jewel in each. He erred sometimes, but not often. The grammatical value, rather than the spiritual force of a passage, would captivate him. The form became more important than the principle it embodied. But these instances were few in contrast with the abounding of fruitful and sober exegeses. We would pass them by, if veneration for his memory did not demand an exact likeness of our friend. With these admissions, we leave

Mr. Craik, confessedly, one of the very best commentators that the Holy Scriptures ever had. Through him, for thirty years, their infinite variety and resource have ministered to the guidance and consolation of thousands of hearers.

We would confess our deep regret that he has left behind him commentaries on only one or two portions of the Scriptures. His independent criticisms on Alford, Bishop Ellicott, Tregelles, and Scrivener have been gracefully appreciated by these learned men, and they probably would share the regret that so successful a student and critic had not lived to record his matured judgment in a written commentary on the text. His work, however, is done, and the absence of the teacher should make the student the more solicitous, habitually to be taught of God.*

As if impelled by some premonition of his approaching removal to his better home, he had long indulged the hope of visiting the scenes of his early days. The opportunity came, and he joined his honoured brother's family, sojourning amidst the lake scenery of his native Scotland. To him, more than to many, such companionship, scenery, and associations would yield intense joy. A joy the purer, in that so much of Heaven would be blended with the scenes. But disease brought disappointment, and soon he was compelled almost to hasten back to his home at Clifton. From this there was one continuous descent to the grave. A long and painful illness ensued. Loving hearts and medical skill and care joined to stay the hour of departure. He himself had the impression that his

* We understand that Dean Alford has already written to secure any fragmentary criticisms that may have been left among his literary remains.

work was not yet done. To his honoured brother, with another friend present in this chamber of sanctified affliction, he expressed the wish that he might yet bear the fruits of by-gone labours into the earthly storehouse of his great Master. His desire seemed natural. Such stores as he possessed could not, in human seeming, be spared. They were more needful for earth than heaven. But not so was the decree of infinite wisdom and love. By such discipline are we taught that though God puts such treasure in earthen vessels, the vessels are not the treasure. They may be broken, but the riches remain.

The last days of our departed friend were those of suffering and exhaustion. Amidst all, peace reigned. His soul stayed itself on God. There was no exultation, but much tranquility. Neither doubts nor distrust disturbed his last moments. All was peace. Once he said, as we were standing by his bedside, "God's presence is precious; I feel its value; it is my stay, my hope: but it is good to have about me and in my chamber those I love. I feel how merciful and kind it is of my heavenly Father to give us these objects of human affection and sympathy. I like their presence; they help and cheer me." His beloved wife and dear daughter were moving about his tender heart, and soothing its sorrows, and assuaging its pains. They were ministering to his peace. And thus in them his keen eye of faith and love saw his Lord. They to him were gracious and needed gifts from His hand.

On another occasion, his almost supernatural vivacity and power surprised us. For nearly two hours he sustained a conversation on the subjects on which he had so often dwelt. His esteem for scholarly men was retained to the last. He seemed to

regard them as sentinels, appointed by his Master to protect the precious seed of the Word of God. No presence would to him have been more appropriate in dying moments, than those honoured servants of the Word; and now he refers to them with genuine admiration and loving sympathy.

He portrayed the character and work of his former and present co-adjutors in the Nonconformist ministry, as if desirous to leave behind a friendly sketch of those whom he so much honoured. Of his own labours he spoke with hope, and of his aptitude to teach with gratitude. He felt his weakness, but clearly knew his strength. It was not surprising that he was willing to stay in the strife a little longer, if returning strength should help him to reveal, through the Divine Spirit, the hidden power and treasures of scriptural truth. This interview presented the last opportunity of talking on such subjects. Disease and langour increased. The poor body became a feeble frame, from which the spirit could apparently take easy flight. But there was yet delay.

The parting words addressed to us when passing round his bed of langour and pain were, "Dear M——, when you hear it is all over, give God thanks." These words followed us. They enjoined a duty we knew to be well nigh impossible to obey. It would require great resignation and faith to praise God for taking away such a man and such a life as Henry Craik's. But we have learned already that often an apparent loss is a great gain. To him this must be, and to us it may be true. We may then calmly say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It is all over; let us give God thanks. His remains were carried to the

grave on Tuesday, amidst the sorrows and regrets of thousands. Whether by design we know not, but with marked propriety, the Cathedral bell was tolling as the funeral passed through College Green; and in Bath Street the shops and offices of the Jewish merchants and traders were partially closed. We have since heard that this was a voluntary tribute of respect. The day was gloomy; the very heavens seemed to sympathise with the sorrowing crowd. A long line of carriages and mourners followed the remains to the cemetery, and there thousands were waiting the interment. Among them were nearly all the Baptist and Independent ministers in the city. A clergyman, Mr. Doudney, was present. Two brethren officiated, and gave utterance to the sympathy and sorrow that prevailed. All was genuine. Each seemed to be bearing a heavy burthen. It was felt to be a time to mourn and weep. A master in Israel had fallen; but the sorrow was not as those without hope, for all felt "Blessed are the dead that die in the Lord."

Bristol has lost many citizens and benefactors during these last twenty years: the broken columns and massive monuments of our cemetery tell of losses that no language can express. But of all, none surpasses that which has been sustained by the church and the world by the death of Henry Craik. Neither mural tablet nor marble monument is needed to perpetuate his name. A multitude now, and many hereafter, will trace their likeness to Christ to his ministration. It will be

increasingly seen how largely the Divine Spirit used him to awaken to life and mould into spiritual beauty the new creature in Christ Jesus. And in the impress of the Lord stamped on the new character, shall be traced the faithful work of the under-servant who laboured for such a joy and such a reward. "They that turn many to righteousness shall shine as the stars for ever and ever."

This memoir has been composed in haste. To prepare such a notice before the decease of our friend, appeared irreverent. Afterwards it was announced that a more suitable testimony would soon be published. The inevitable delay seemed to call for some loving hand to give to his weeping friends help in remembering him. This is now done; but without the time and opportunity a suitable memorial demands. The reader must accept it as the writer's imperfect expression of love and admiration for a friend of surpassing worth. If affection has set the portrait in a frame too bright, it is the heart that has done it. We have striven to be faithful. We have conferred with no friends. We alone are responsible for the opinions expressed. After years of great intimacy, we have gathered the impressions here transferred. If we have erred in judgment, or unwittingly written what may grieve a friend, it will be the occasion of sincere regret.

Let us breathe the prayer that we may follow in his steps, so that "to live may be Christ, to die gain."

Redland, February, 1866.

JOSEPH SOLD BY HIS BRETHREN.

THUS, we may see that slavery is a very ancient evil in the world. Already the practice of buying and selling human beings is recognised and followed by merchant-men. Joseph's brethren it seems were well acquainted with it, or they would not have thought of such a bargain as soon as the caravan of Ishmaelites came in view. The merchantmen entertain the proposal with no sort of surprise. It was all in the way of their trade. Nor does it appear that they had any scruple as to whether Joseph's brethren had any legal right to dispose of him. They wanted no title other than possession. Unscrupulous and dishonest the whole system has been from the very beginning of its existence, and it never will be otherwise till its last gasp.

This iniquitous transaction was not entered upon out of any mercy or pity towards the unhappy victim.

It was simply suggested by the *profit*. The thought first presents itself to the mind of Judah, the bearer of a name which he was the first, but not the last, to dishonour. "What profit," says he, "if we slay our brother, and conceal his blood?" To what atrocious deeds has not this bare motive prompted men? No, there was no compassion or compunction in it; for it would be hard for any man to say whether of these two things he would prefer, slavery or death. But Joseph had no choice. It was then, I presume, that as they afterwards confessed, "They saw the anguish of his soul when he besought them, and they would not hear." He might well plead hard, when he saw himself about to be finally torn away from

his father and his home, and carried down to Egypt as a slave!

But where was Reuben all this while, who had already prevailed so far as to rescue Joseph from immediate death, so that instead they merely cast him into a pit? Though in other respects he was far from being a good man, yet he was no party to this transaction. It is probable that being the first-born he would feel more keenly than the rest the responsibility if not danger of his position, that he would be held chiefly accountable by their father, and would perhaps be visited with his hottest indignation. At any rate he appears to have honestly laboured to deliver his young brother and take him home safely; for when, not knowing what had been done, he went to the pit and found it empty, his grief was undisguised and sincere. He returned to his brethren and said, "The child is not, and I, whither shall I go?"

Let us look back for a little while at the reasons of all this unnatural hatred. And in the first place, we may remark, that although there is something very beautiful and touching in the strong and tender affection of the patriarch for his son Joseph, which appears to have been fully reciprocated on Joseph's side; yet it was very unwise to make the preference he felt, so manifest to all the rest. We know that if this element were taken out of the story it would lose a very considerable part of its interest and pathos; it would spoil the whole narrative. Still the truth of our observation remains the same. It is not in human nature to endure this kind of partiality without a feeling akin to indignation.

Those who suffer from it entertain a strong sense of its injustice. The open expression of it in providing for him a coat of many colours, could not but aggravate the mischief. They regarded Joseph as if he had somehow defrauded them of their fair share of their father's love; and though they discover but little filial affection themselves, this they took to be a wrong. Slight as the error of Jacob appears on this occasion, rather an injudiciousness than a sin, yet in its consequence he was most severely punished for it. It entailed upon him an affliction that lasted almost to the end of his life, and even threatened to bring down his grey hairs with sorrow to the grave. Great is the responsibility of parents as well as of children, when even the smallest indiscretion may have the most disastrous effects. But young people should *remark this*—those disastrous effects came about with infinitely greater blame to the sons than the father. It was only a want of judgment on his side—it was downright wickedness on theirs.

Another cause of this unnatural hatred resolves itself into the old story—old even then; for as Cain slew his brother because his own works were evil and his brother's righteous, so it appears in this case, Joseph was, even at that early age, a partaker of his father's godliness. We may therefore hold him up as a pattern of early piety. His brethren, on the contrary, were all of them wicked men, and when absent from their father's superintendence and authority, were guilty of deeds that could not fail to vex a righteous soul that was compelled to witness them from day to day. More than one or two of them were men of blood. We are not told what their crimes were, but there is every reason to believe that they were more, far more than ordinary sins

against God. Do not, therefore, run away with the notion that Joseph is represented in the despicable character of a mere tale-bearer, when it is said that he brought to his father their evil report. There are crimes which it would be as bad to conceal as to commit. Violence and blood might endanger the safety of the whole household, and draw down destructive vengeance upon them from their injured neighbours. Of such things we know that these brethren were capable. Besides, it was right that Jacob should know what his patriarchal authority could at any rate reprove, if it could not correct. There is a wide difference between trivial tale-bearing and faithful dealing. Joseph is therefore, to be commended for this part of his conduct. The remonstrances and influence of a lad perhaps not more than seventeen years of age, might be insufficient to restrain them, but the authority of their father *might*. There seems here a singular likeness between Joseph and Christ. Christ was hated by the world because he testified against it—that the works thereof were evil.

And here let us offer a few remarks upon this question whether Joseph is to be regarded as a type of Christ. It becomes us to be cautious how we judge, because it is possible for a lively imagination to find out a great variety of fanciful analogies that never were designed by the Spirit of God. Still we know that God prepared the way for the coming of His Son by a variety of *things* in which He was pre-figured; and why not, then, by *persons*? And if there be any person except Moses more fitted than any other to be such a type, it is Joseph. We do not hold him up as a faultless character, and it is not necessary that the type should be in this respect

equal to the anti-type; yet it is very doubtful if there is a single fault that can be honestly laid to his charge. Now it is manifest that Joseph was the salvation of his father's house, and is called the shepherd and stone of Israel; that he became a saviour first by deep humiliation and suffering, followed by great power and glory; that those who sold him to suffering had to come to him for life; that his fine forgiving spirit was never surpassed in this world, except by him to whom those who pierced Him look and find mercy. It seems to us that these are no fanciful analogies. Joseph, like Christ, was hated for his righteousness. The very name of the brother who proposed to sell him for the profit is also suggestive; nor ought it to escape our notice, that when Joseph comes to honour and authority it is among the Gentiles, as it is with our Lord and the Jews; his brethren must come to seek him in the place of his dominion, if they would find forgiveness and reconciliation. If all these are undesigned resemblances, we can only say that they appear to us very extraordinary.

A third cause of this unnatural hatred may be found in the dreams which he had, and related. Now these dreams were what we term prophetic; in other words they were revelations from God. They both pointed to one conclusion, which was verified by the result. In those days men had no other word of God than these divine communications. According to these dreams, then, Joseph was to be the sun to whom moon and stars were to do reverence; the middle sheaf to which all the rest were to make obeisance. Whether it was prudent or not to relate these dreams we shall not enquire. We cannot tell what practical end God could have had in view in sending

such visions if they were not to be revealed. Pharaoh's led Joseph to lay up the corn against the time of scarcity. It seems to us that concealment would have been a crime; it would have been hiding God's word. But while Jacob reproved his son Joseph, for the only time in his life, he was not unobservant of the saying; it rankled, however, in the hearts of his brethren. They appear to have thought that they could thwart the purposes of God himself. "Behold," they said, "this dreamer cometh, let us kill him, and then we shall see what will become of his dreams." It is evident that these dreams stood greatly in their way, and had made a great impression on their minds. They determined to contradict them; and it happened in this case, as in the other, that the stone which the builders rejected was made the head of the corner.

Now, having looked back at the reasons of this unnatural hatred, let us look forward at its effects.

In the first place, we remark that, in all this, God had a scheme and purpose of his providence to answer, unknown to all the parties concerned, who, nevertheless, were made his agents and instruments in it. Designing to bring a grievous famine upon the earth, He would beforehand provide in mercy for its mitigation, at least in two directions. First, there is mercy for the land of Egypt, because it was the place where God intended that his people should sojourn for several generations. If not for its own sake, yet for the sake of His church, Egypt must be preserved. The well-known fertility of the land rendered it peculiarly fitted to be chosen as the granary and storehouse of the world. Again there was mercy for the chosen seed; for the famine turned out to be so severe and protracted, that, if this

plenty had not been beforehand provided in Egypt, all the neighbouring tribes must have perished, and among them, the family of the patriarch. Joseph was chosen to be the means under God of their preservation. The future greatness and exaltation that was foreshadowed by his dreams, was part of the Divine plan, which must be worked out by *His* providence whose thoughts are not as our thoughts, nor His ways as ours. Here, as in the case of a greater than Joseph, all appears to go on in direct opposition to the will of God; and yet, not only is that opposition vain, it directly contributes to the result. So in the case of our adorable Lord and Saviour. Though rejected, hated, cast out, and slain, yet He lives and reigns. Nothing took place but in pursuance of the predeterminate council. Joseph lives in power and glory, a saviour not only to Israel, but the Gentiles. So Christ "led captivity captive," and received gifts for men, and it will be so still in all our own afflictions and trials; for all things work together for good to them that love God and are the called, according to his purpose.

We commend the piety of Joseph by the very early period at which it manifested itself. We cannot point out when it began, but there can be no doubt of its reality. He had already sought the Lord God of his fathers, and had embraced their covenant. This is apparent among other things by his holy abhorrence of all sin. This was an early choice between the pleasures of the world and the service of God. We scarcely read of any younger than he was when he had made the grand decision. You have often been reminded, my dear young friends, that this is a thing in the highest degree acceptable with God. "I love them that love me," &c. It is His claim. "My son, give me thy heart." But what I ask

you to observe is, that God has not signified His approbation of this by mere words and promises; He has given many living illustrations of the fact, and this is one of them. Joseph was marked out for exalted honour and usefulness, to stand forth through all ages as by far the most illustrious man of his time, in whose presence the splendour of even the great Egyptian monarchy grows pale. The mighty monarchs of that land are either all forgotten or present us with only a mass of undistinguishable names; whereas Joseph, the servant of the living God, exhibits to us still the wisdom of his early choice. All his elder brothers were passed over by God in his favour, and for what reason we may inquire? It was because of this very particular in which he differed from them all. "Them that honour me," says God, "I will honour." Joseph honoured God in his childhood and youth, and therefore God highly exalted him above all the dreams of ambition. The same may be read in the history of David, who, notwithstanding all his afflictions and troubles, was yet a happy man, and greatly honoured of God. Another proof of that text "I love them that love me," &c. In an equal degree was Solomon praised and rewarded, because he rather sought wisdom and understanding than the riches of this world. It is not necessary to multiply examples. It is not by mere words and special promises that God has signified His approval and acceptance of early piety, but by crowning it in these and other instances with signal and peculiar blessings.

The piety of Joseph is also distinguished for its strength and steadfastness. Young as he was, the contagion of example, even at home, was enough to draw him away, but for a more than common decision of character. It is reckoned, that

Enoch's spirituality of mind is the more remarkable, because he lived among men who were wholly worldly and sensual; and Noah's fear of God is the more commended, because he was the only living person who cherished that fear. So in the case of Joseph, that he should have proved so faithful and true, with such brethren continually around him, is a striking instance of the power of Divine grace when it takes possession of the heart, even of a youth. But without dwelling upon particulars, you know that the next thirteen years of his life onward from this period were full of sore trials and temptations, so that it was said of him in his father's blessing—"The archers have sorely grieved him, and shot at and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Yet here was the secret of his strength, the grace of God that was in him. We believe that nothing will prove an effectual security against the temptations of human life, as the fear and love of God in the heart. Put on this armour before you go out to the strife. How is it that this youth, let him be cast where he may, still prospers everywhere in his integrity, dignifies even a posi-

tion of servitude, and achieves honour and distinction in a prison? There is but one answer. "The Lord was with Joseph, and he was a prosperous man."

We commend also the piety of Joseph by its excellent and admirable fruits. These were such, as it appears even worldly men with whom he had to do, could appreciate and profit. He carried a blessing with him wherever he went, not only in himself, but all around him. Notwithstanding when temptation came, he was not afraid to risk displeasure and punishment from men, rather than offend God. "How shall I do this great wickedness, and sin against God." But perhaps the picture which he presents us when he makes himself known to his brethren, and the sentiments he displays are, after all, the most illustrious proofs of his high and holy character. You may imagine their confusion and dismay when they remembered the wrong they had done and the suffering they had inflicted, and their wicked intent. Yet he is unwilling to suffer in them a moment's sorrow or apprehension. He hastens to alleviate their fears. "Be not grieved nor angry with yourselves that ye sold me, for God sent me before you to preserve life."

MEMORIAL OF THE LATE THOMAS HORSEY, ESQ., OF TAUNTON.

THE name of HORSEY has long been familiar and honoured in the Baptist churches of the south and west of England. Borne by faithful pastors, laborious deacons, and many useful

Christian workers besides, it has been a symbol to successive generations of steadfastness in principle, of large-hearted liberality, and of holy zeal. Among the inheritors of the

name, the subject of this brief memorial will be confessed by all who knew him to have held not the least distinguished place. So long and closely was he associated with the Baptist church in Taunton, as one of its founders and original members, then during a long series of years as a devoted, energetic, and genial deacon, that all who knew the church knew him. To its visitors, on whatever errand of religion or philanthropy, he had ever a cordial welcome. "Deputations" unnumbered have shared his hospitality, and many a good and eminent servant of the Lord Jesus in every part of our land will have read with mournful interest the announcement that in November last Mr. THOMAS HORSEY, at the age of eighty-three, was taken to his rest.

Mr. Horsey was born at Crewkerne, a small market town in Somersetshire, July 24, 1782. His father, Mr. James Horsey, was a member of the Baptist church in the town, and brother to the Rev. Joseph Horsey (dec. 1802), for many years the useful and beloved Pastor of the church in Meeting-House Alley, Portsea. At the Grammar School of Crewkerne Thomas Horsey received his early education; there gaining, together with the usual school acquirements—which he seems to have mastered with a success that largely contributed to his commercial prosperity in after life,—a fondness for general reading, and a shrewdness of criticism, which greatly enhanced the charm of his companionship. When he left school, he was apprenticed at Taunton to a chemist and druggist; repairing to London at the expiry of his indentures, to perfect himself in the business. Up to this time—although, through the effects of a Christian education and the power of restraining grace, he had been enabled, notwithstanding his

remarkably buoyant youthful spirits, to lead a sober, reputable life—nothing like religious decision had appeared in his character. When he reached London, however, he was attracted to Carter Lane by the ministry of Dr. Rippon, through whose appeals and instructions he was speedily won to Christ. The early religious life of the youthful convert was characteristically earnest and joyous. Often in his later days would Mr. Horsey recall the memories of happy Sundays at Carter Lane, with the words and very tones of the distinguished pastor; while with remembrance yet more vivid he would speak of young companions, striplings then like himself, taking their first steps in life, and consecrating their earliest powers to God. The names of ORAM, JOHNS, and APPLGARTH especially were often on his lips. For nearly two years the friends would "take sweet counsel" together and "walk to the house of God in company." It will be recognized by all who knew Mr. Horsey, as a most characteristic trait, that a desire often uttered by him at this part of his career was that he might one day be able "to keep open house for ministers." This was one of the aspirations, at least, with which he anticipated assuming a householder's honours and cares. How genuine it was, his whole subsequent life attests.

Recalled from London by the illness of his former master, Mr. Horsey was for awhile the trusted manager of his business, and on his employer's death in 1806 he became proprietor of the concern. From this date until 1848, when he retired from commercial life, he sustained the character of an assiduous, upright, energetic, kindly,—and, to sum up all in one word, *Christian* man of business. First in the retail and wholesale trade, afterwards in the wholesale alone, he was ever punctual, orderly,

diligent; while no pressure of secular care was suffered to lead him into disregard of his obligations as a member of the church of Christ. To speak of the efficient aid he received in this, as in all things good and generous, from her who now in widowhood mourns his loss, would be out of place. It need only be said that, in the year 1811, he married Ann, the daughter of Mr. Richard Horsey, a deacon of the Baptist Church in the neighbouring town of Wellington, and found her to the last a help-meet indeed.

When Mr. Horsey settled in Taunton, it was, and for a long time remained, a source of deep regret that the Baptists were not represented by any evangelical congregation in the town. It had not always been so. More than a century ago the denomination had held a position of high honour in Taunton. The annual assemblies of the "Baptist Western Association," which then extended from the Land's End to Hampshire, and included South Wales, were held there from the year 1698 onwards, almost in alternate years. We read of sermons by "Brethren Andrew Gifford, Jerom Murch, Joseph Stennet, Bernard Foskett," and several more,—guides and teachers of our churches in the early part of the seventeenth century; as well as of grave questions debated, as, "whether candidates for the ministry should be educated," "whether vocal music was permissible in Christian worship," as well as more doctrinal matters, such as the Arian and Antinomian heresies. Of one meeting held at Taunton, 1705, we are told, that the letter from it to the churches, breathed "a strong impression of the near approach of the Second Advent."*

* See "A Brief History of the Western Association," by J. G. Fuller.

But by degrees the Taunton Church seems to have become cold and feeble, and the last we hear of it in connexion with the Association of that era is that in 1739, thirty-five members were reported as having been dismissed to form the church at Wellington, the Taunton minister claiming at the same time to nominate the Wellington pastor! The demand was properly and happily refused. It is probable that the Taunton Church was already deep in Arianism. The candlestick seems to have been, too truly, removed out of its place, and its light transferred to Wellington, where it has, ever since, so brightly shone; and whence, as we shall see, a spark was to be brought back to rekindle the ancient flame. Mr. Horsey could never suppress his indignant sorrow that the ancient Baptist place of worship in Taunton should have become, as it is to this day, a "Unitarian" chapel, nor his sense of injustice in the confirmation of what appeared to him so unhallowed a change by the "Dissenters' Chapels Bill."

At any rate, he had not been many years in business before, with some others like-minded, he resolved to attempt the re-establishment of the ancient faith and worship in the town. His father-in-law, Mr. Richard Horsey, contributed his counsel, with liberal gifts and energetic aid; undertaking for a while, and for seven years gratuitously sustaining, the charge of the infant church, which was formed August 21, 1814; the chapel in Silver-street being opened, and Mr. R. Horsey ordained as pastor on September 20 of the following year.

This brief notice can scarcely be called a digression, seeing the large share that the Silver-street Church henceforth occupied in the thoughts and life of Mr. Thomas Horsey. It was a glad day for him when, once more, the "Western Association" found

its welcome in Taunton, after an absence of eighty-seven years! (1730 to 1817.) Greatly had it grown in the meantime. Seventeen ministers, out of perhaps some thirty churches, in all, had attended the meeting, and signed the letter in 1730; now, in 1817, there are 74 churches reported, with a clear increase of 245 members. "The preachers were Brethren Page, Saffery, Winterbotham, Saunders, and Roberts."

The history of the church at Taunton has been a chequered one: to attempt the record here would be impossible. Many names, beside that of our venerated friend, came into close connexion with its history; but no one, from first to last, could be more intimately concerned in its interests. Its joys and sorrows were his; because of its trials, his nights were often sleepless; its successes were the most gladdening excitements of his peaceful and uniform career. He knew what it was to mourn the perversion of the zealous and warm-hearted by the delusions of Plymouth Brethrenism; and, again, to lament over the secession of godly and active members when the Church adopted the practice of open communion. Roots of bitterness would sometimes spring up in unexpected places; the defection of some, or the inconsistency of others, would sorely grieve both pastor and deacons; and the hardest time of all, perhaps, was in the interval of pastoral changes, when the deacons had to manage alone. But Mr. Horsey pursued a steady course. Though he might be wounded, he would never retaliate by detraction or unkindness. Grieved he was, but not offended. He could not even be cold to a Christian brother; and if ever he had to meet offence by rebuke, there would still be a friendly light in the eye, or, perhaps, an ill-repressed tear, which showed how all thought of harshness

was conquered by the force of love. One thing was especially remarkable: he was always the minister's friend. This he would himself repeatedly assert, not in boasting, but as in acknowledgment of a simple duty. No one ever heard him say an uncharitable or unfriendly word of his pastor. It is quite possible that there might be grave differences of opinion between minister and deacon, and that in private conference, and at the "deacon's meeting," the latter might speak quite frankly; but in all their public relations, and in every question which might arise between minister and people, the deacon always felt his place to be at the pastor's side. And when the ministry at Silver-street was—as, through God's blessing, it very often was—thoroughly happy and successful, Mr. Horsey's heart would glow with more than his own share of joy. How friendly were his greetings! How he would enjoy the services! Many will remember his tones, as, from the clerk's desk, he would give out some well-known, favourite hymn; or, in his own seat, or at the prayer-meeting, would uplift his fine, clear voice in the familiar old tunes; or would sit and listen to chapter or to sermon with an almost child-like earnestness that never seemed to slacken or to pall!

Mr. Horsey was a decided and a liberal Baptist. On the mode, the meaning, and the application of the ordinance he had no question; nor had he any doubt as to the propriety of admitting Christians, who might differ as to this command of Christ, to equal rights at His Table. The Church and the denomination he would nevertheless maintain in their integrity as Baptist. To all institutions in which our churches are interested, his support was readily accorded; and the meetings, especially of the Baptist Missionary Society,

were always a high festival to the Church at Taunton. If there was one society in which personally he seemed more interested than another, it was, perhaps, the Society for Ministers' Widows at Bristol. This also was characteristic of his feeling heart, and no less of his shrewd forethought, as a man of business. To the larger religious institutions of the day, as the Tract Society, the Bible Society (though he could never quite forgive the committee for refusing aid to our Mission Translations), and to many others, he was a cordial friend. The cause of Christian union in Taunton owed much to him. Perhaps in no town were the non-conformist churches more fraternally united, socially and ecclesiastically; and among the brethren whose brotherly spirit contributed to this result, the genial-hearted senior deacon of Silver-street Church holds no inconsiderable place.

No account of Mr. Horsey would be complete which failed to mention his lively and cheerful disposition. His early life, his business journeys, and his rarer pleasure excursions, had brought him into contact with many varieties of character, and had furnished him some amusing adventures, on which he would often humorously dwell. His buoyancy of spirit was infectious. Few men could love children more than he, and to few could children be more attached. In his days of health and vigour he was often the life of the social circle: while in public affairs the same vivacious spirit made him always active and eager, if seldom prominent. In politics he was a very decided Liberal, a Whig, in fact, of the old school; often, for instance, denouncing the Ministry that consigned Napoleon to St. Helena. Yet he was by no means extreme. With all his vivacity there was an habitual caution. He would not commit him-

self, nor did he desire to see the nation committed, to anything speculative. Hence he preferred the "Whig" to the "Radical" style of regarding things: and it was only with hesitation that he took part in the meetings and the plans of the "Anti-State-Church Association."

Mr. Horsey's friends would sometimes smile at what they might think excessive caution, but it was only a part of that method which he carried into all he did. Order and punctuality, in matters small as well as great, appeared in truth a part of his religion. How deep that spirit of piety was which thus revealed itself in the most ordinary, as in the most sacred matters, few could know. In truth he walked with God. In social and public prayer he was always ready, but his emotions often outran his power of expression. He was without art, straining, or attempt: as simple as a child.

So he lived and laboured on, until the strength of the earthly tabernacle, and then of the spirit within, began to fail. In the year 1859, he was seriously injured by a fall down stairs; and, cut off from his usual habits of regular exercise, he rapidly grew weak. His attendance now at the House of God became more infrequent: at last it ceased altogether. His deaconship he had already resigned; still his old mental habits remained. It was a pleasure to him to converse with friends about matters secular or sacred, until growing deafness made the effort of listening a burthen.

He continued to read the daily papers and the Scriptures with keen interest, then the Scriptures alone; and at last he was dependent for all that he could gather of the inspired Word, on the familiar voice of his unwearying, devoted wife. Memory and the powers of thought

SHORT NOTES.

THE CONSCIENCE CLAUSE.—It is not altogether improbable that there may be an amusing conflict between the Church and the State, the Parliament and the Convocation, upon the question of the Conscience Clause. Some of our readers may require an explanation of this newly-coined term, and we, therefore, state that in that spirit of toleration which characterizes the present age, it has been resolved by the Privy Council, that where state funds are granted for educational purposes in places not sufficiently populous for two schools—one under the incumbent, the other under the nonconformist minister—the money shall be given to the Church school on condition that the children of Dissenters are to be allowed to attend it for secular instruction, without being compelled to accept the religious instruction of the Church of England. The Committee of Privy Council require the insertion of a clause in the trust-deed securing this liberty of conscience to the children of Dissenters. Strange as it may appear, it is nevertheless true, that this very reasonable request has been negatived in Convocation by 45 to 16, notwithstanding the arguments of two of the greatest

luminaries of the Church, Dean Stanley and Dean Alford. It was resolved, "that it is the opinion of this House, that to insist on the insertion of the Conscience Clause in the trust-deed of a parish or other school in the Church of England, as a condition of assistance out of the Parliamentary grant, is not just; and that to accept the Conscience Clause on the part of such school is neither just, as respects future managers of the school, nor safe as respects the teaching of the Church." As a mere matter of worldly wisdom this resolution looks suicidal; for the proposition of the Privy Council involves more danger to Dissent than to the Church. The Church is the larger and more powerful body, and therefore creates a natural tendency to attract and absorb all the smaller particles which come within its influence. But it appears that there is a principle involved in the Conscience Clause which militates against the supremacy of the Church. The Church claims to be the exclusive and universal teacher of the nation, and to admit to its schools, though maintained in part by the funds of Dissenters, any child who is to be exempt from its spiritual

indoctrination, is to tolerate schism and rebellion. The High Church party, therefore, following the example of the Pope and Cardinals, exclaims "non-possumus." It is considered a sufficient ground for this course that the clause is deemed a violation of the conscience of Churchmen, as if no man could have a conscience unless his spiritual adviser was paid by the State. And so, the child of a Quaker is not to be taught to read unless he can tell who were his godfathers and godmothers, and the child of a Baptist is to remain in ignorance unless he agrees to affirm that he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, before he could think or speak.

THE DAY OF HUMILIATION.—The Archbishop of Canterbury has addressed a letter to the Home Secretary, entreating him to urge the Ministry to advise the Queen to appoint a day of humiliation in reference to the Cattle Plague. Sir George Grey has replied, that in the opinion of Government the duty of imploring the Divine blessing on the means used for checking the progress of the disease is fully recognized, on the part of the nation, by the constant use in every church in England of the form of prayer ordered by Her Majesty in Council, in September last; and they do not think that the nature of the present calamity, notwithstanding the severity of its pressure on some parts of the country, is such as to demand, that in addition to the use of the prayer, a special day of national humiliation should be set apart by authority throughout the United Kingdom. But the Bishop of Oxford, of his own episcopal authority, has directed that in the several parishes in his diocese, "a day of humiliation should be

observed for our sins before God, and of special prayer and deprecation of His righteous judgments, particularly that of the present cattle plague, humbly beseeching Him to be entreated for the land." It appears singular that the Bishop should have selected for the special service of this day of humiliation, the Litany and Commination Service. It is difficult to perceive any connection between the Rinderpest and the announcement in that service, that "in the Primitive Church there was a godly discipline that such persons who stood convicted of notorious sin were put to open penance and punished in this world, that their souls might be saved in the day of the Lord." The Commination Service, in the opinion of those who are not members of the Church of England, ought to follow the Gunpowder Plot Service and that for denouncing the foul Rebellion against Charles the Martyr; but whatever opinion may be formed on that point, it appears singular that an act of Christian humiliation should be signalized by calling upon the whole congregation to stand up and pronounce a string of curses.

RELIGIOUS SERVICES FOR THE PEOPLE.—The sixth report of the Special Religious Services for the People in theatres, etc., conducted by Clergymen of the Established Church gives us the gratifying fact that during the past season there were 119 services in five of the theatres, which attracted 151,000 hearers, and that the whole sum expended in these operations did not exceed £1,000. It is a noble movement. London has long since outgrown the means of religious instruction. It still continues to increase at the rate of 40,000 a year, and the hope of being able adequately to supply the deficiency grows every

year more and more faint. In these circumstances, we must press every appliance into the service of religion. We must go into the haunts of the people and proclaim the Gospel, of which so large a number are as ignorant as pagans, instead of waiting till they shall have found suitable apparel to enter our patrician churches and chapels. We must go back to the practice of the olden time in England, when, although there was ample accommodation for every inhabitant in the churches (there were three in Wood-street), yet there was also open-air preaching at Paul's Cross and other places of assembly, where even the dignitaries of the church did not disdain to address the people. But while we endeavour to appreciate this new spirit of activity, we must not forget our obligations to the man who originated it, by first opening the Surrey Music Hall to the Gospel, and who has thus become the instrument, under God, of Spurgeonizing not only the theatres but the cathedrals.

ST. MARTIN'S HALL LECTURES.—

We need not inform our readers that some little time ago a number of gentlemen resolved to get up a series of "Sunday evening services for the people," where lay sermons were to be delivered by scientific and philosophical men, accompanied by exquisite music. They engaged St. Martin's Hall for the purpose, and some five or six lectures—some innocent, some learned and instructive, and some decidedly sceptical,—were delivered to crowded audiences. But at the close of last month, Mr. Baxter, so well known in political and religious circles, put a stop to them, under the provisions of an Act of George the Third's reign, which forbids the opening of halls within the City of London and Westminster for

public entertainments or amusement on the Lord's day, under pretence of inquiring into religious doctrines, and explaining texts of Holy Scripture, under a penalty of £200 a day, and an additional penalty of £100 against the chairman or conductor of the entertainment, to be forfeited to any person who may sue for the same." The question is to be submitted to a court of law; and if it should go against this lay ministration, it is intended to apply for the repeal of the Act, which would be a great calamity, inasmuch as it would permit the opening of places of amusement throughout London for gain on the Sunday. This officious interference of Mr. Baxter, is, with very few exceptions, universally condemned by the "religious world," which has to bear the brunt of it. It is in such cases of unmitigated mischief that Christianity may well desire to be delivered from the misguided zeal of its friends. It has given the sceptical papers a handle for asserting that Christian truth requires to be maintained by pains and penalties. It has given the promoters of these lay homilies a fictitious importance in the public eye, if not even the sanctitude and odour of martyrdom. Perhaps we write selfishly; but we must confess to a strong feeling of disappointment that the opportunity has thus been snatched away from us of ascertaining how long these "evenings for the people" could last on their own merits, and how long the public was prepared to pay for and attend lectures about the pre-Adamite man, or gorilla, or about "the unknown or unknowable God," or any other of the Atheistical flummery of Professor Huxley, though, by a singular anomaly, they were to be rendered attractive by the sweetest notes of the *Creation* and the *Messiah*.

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR.—“The paper read at a Ministers’ Meeting in Norfolk,” and reported in your last September number, treats of a subject of vital interest—namely, the secession from our ranks of many who should hold prominent places in our Dissenting community. The writer traces the cause:—“Largely to the existence of serious defects and disorders in our ecclesiastical system as at present worked.” No remedy, however, is suggested for an evil to which it is in vain to shut our eyes, nor do your succeeding numbers touch upon the subject by offering any practical remarks; perhaps, therefore, the re-introduction of the matter may lead to useful inquiry and suggestion.

That this secession is assuming a formidable character many of us could prove from personal observation. Within my own circle, for instance, the cases have been numerous. The late M.P. for the borough, six out of the nine gentlemen who wore the aldermanic gown, the present mayor, three of the present town councillors, and the mayor of an adjoining town, have all dropped one by one from their accustomed place in a Dissenting chapel, and joined, with but one exception, the Establishment: in addition to these, a former deacon, with his son, and the son of a present deacon, have taken priests’ orders.

It is easy to dismiss the matter by casting reflection upon those who thus leave us; but as, by their position and education, they are evidently among the intelligent and sensible, it is much wiser to consider to what evils in our administration such secessions may be traced.

I remember hearing a letter read at an associational gathering on “The Hindrances of Dissent,” in which the *tyranny of majorities* stood prominently

amongst the hindrances; and although a smile went round the assembled ministerial brethren, as if some strange thing were said, I am inclined to think that the *democracy of dissent* (if so we may call it) is taking from us those who should be the supporters of our principles and our churches.

The respectable and well-educated amongst us are the few—the poor and humble class: the many yet, according to our church government, numbers rule alone; the two elements, both right in their place, are not equally balanced; a faction may be very easily raised, and important questions—even the election of pastors and deacons—decided, not by calm intelligent conviction, but, as we fear is too often the case, by party spirit and an ignorant majority, led by some ruling mind. It needs, I feel assured, but for us to look at the history each of his own church to verify this fact.

I do not, for a moment, advocate that the power should be alone seated with the higher classes, but I do advocate that they shall be equally represented in the government of church matters.

Why should not a committee be elected by the whole church, to decide on all important matters, to elect its officers, and conduct general business; the minister being, of course, *ex officio*, chairman? Discussions would be more quickly and wisely conducted, and with this arrangement, arbitrary power would be prevented on the one hand, while the majority of the democracy would no longer exist on the other. How few are the churches who have not cause to bemoan one of these two evils! Many of those who leave our ranks would, in such a committee, become the working element and power of the church, and not

as they too often are—the annoyed and disgusted bystanders at unseemly disputes, from which they have no means of escape, and no remedy but absence; while the minister would surely have less care and anxiety in the conduct of such a committee, and more certainty of thorough co-operation in all onward movements.

It may be said, in answer to this, that the minister and deacons form such a committee. But they are not elected with this purpose; and if they were, it would be necessary greatly to add to the number of the deacons, that thorough representation might be effected.

All societies requiring working agency depute a committee for that purpose. We see no reason why a Christian church should not do the same; thus saving the church meetings from the extremes of formally passing formal resolutions, or of noisily and blindly discussing matters understood only by a few present. Surely, the great majority of our church members, by thus deputing their business to competent hands, might secure in their monthly church meetings a devotional service, refreshing and encouraging both to pastor and people.

It is true that here and there a pastor has so completely the mass of the people in sympathy with him that they are moved hither and thither, like a telegraphic wire, at his will; and the people are then as much lost to independent action as a stick in a whirlpool.

This extreme is not desirable, for many and obvious reasons; for, however wise and good he may be, the time must come when the people have to act without him, and confusion is the immediate result.

Home has a wonderful attraction to the true man; ancestral ties are not easily broken; the associate influence of a circle of friends will often hold a man to his accustomed place when other sympathies are broken; and a man will seldom leave a people till they leave him. It grieves us to see friends leaving us under any circumstances; but, I must confess, it has been more painful to me when I feel that with one and another case it might have been prevented. There are many men of business, sound in judgment and of sterling piety, who would, I am persuaded, prove of great service to our churches, if work were given them to do; and would not the proposed committee prove a co-operative power for good, which is essential to all true prosperity?

I do not, by these remarks, insinuate that our churches generally are suffering from this *tyranny of majorities*, but where it has been felt, it proves a chilling blast, benumbing all mutual effort for good, and dislocating its units till they fall away like ropes of sand.

I am, Dear Sir,
Yours respectfully,
P.

Reviews.

Wanderings over Bible Lands and Seas.
By the Author of "Chronicles of the Schonberg-Cotta Family," &c., &c. Nelson.

THE next best thing to rambling amid Bible scenes is reading a diary or jottings of travel, made on the spots by one who is alive to the beauties of nature, imbued with the spirit of poetry, and possessed

of a heart full of love to God. In such companionship one may find much delight, and, if without the excitement of travel, free, at any rate, from its toils and inconveniencies. The volume before us is just the book for this purpose. Like all the productions of its author, it is distinguished for its *nâiveté* and simplicity. Its sketches are so beautifully

graphic that one can readily picture the scenes described: and the references to Scripture incidents impart life and reality to these incidents by associating them in our minds with the circumstances and scenery amid which they occurred.

We give one or two illustrations, for which we are sure our readers will thank us, and, at the same time, long for more:—

THE DEAD SEA.

“When we reached the sea itself my first feeling was a childish surprise that it looked so much like any other sea, blue and refreshing, with its waves sparkling and rippling against the shingly shore; as if it held in its depths all the usual marine abundance of animal and vegetable life, instead of rolling a lifeless mass of caustic water over the ruins of lost cities and the bones of lost men. Bible names and scenes to us are so typical that one’s first sensation on seeing the actual places is an unreasonable wonder at finding them so ordinary and like other every-day places and things. I suppose, unconsciously, we had pictured that sea of death as a dark waste of waters breaking angrily against black cliffs, or heaving sullenly on a waste of sand, without troubling ourselves to inquire where the darkness and shadows shall come from. And there, on the contrary, it spread before us one expanse of sunny waters, blue and sparkling, with little innocent ripples quietly bathing the shingly beach. Yet, nevertheless, it was as literally and fully a sea of death as ever we had imagined. Not a shell was ever thrown up on that shingle, nor a fish lived in those bright waters; to the taste they were bitter and acrid, a combination of pitch and salt; and those of our party who bathed there found the water so heavy that they floated almost like corks on it, and so caustic that it burned any scratch or cut very painfully.

“After dismounting and resting a little while we rode on again by the Dead Sea shore towards the mouth of the Jordan, along an arid, weary, burning plain or hollow, thirteen hundred feet below the Mediterranean. Every now and then patches or dried up pools of salt, and tangled bodies of dead driftwood show the height to which the sea has risen during the ‘swellings of Jordan.’ A few scrubby isolated shrubs pick up a living here and there, and even distil a fresh green from the sand and salt; but most even of the few dotted here and there are of a dull, lifeless gray, with wiry stalky leaves. There is nothing to interrupt one’s meditations, or rather to weaken one’s impressions (for conscious thought is too great an effort in the heat), of the terrible desolation of the scene, or to efface the lesson stamped on this lifeless sea and barren shore, that God’s love involves at length a dreadful vengeance on

those who pollute the world He loves with wrong and sin.”

CALVARY.

“Almost every point of the topography of Jerusalem has been or is a point of warm debate, especially (as every one knows) the situation of Calvary. Some believe that the Spur of Moriah, where the paths from the Zion gate to St. Stephen’s gate, after uniting, descend to the bed of Kedron, is Calvary. . . . It may be well briefly to state a few of the reasons which have led some Biblical topographers to fix on it as the scene of the Crucifixion rather than the site of the Church of the Holy Sepulchre.

“In the first place, this point must always have been outside the city walls, which many doubt if the traditional site of the Holy Sepulchre could ever have been.

“Secondly, it is at the same time so close to the city that Priests and Levites, standing on the walls of the Temple area, without ceremonially defiling themselves by mingling with a crowd attending an execution, might have seen and heard all that happened.

“Thirdly, it is and always must have been close to a frequented highway—the road to Bethany, Jericho, and through the valley of the Kedron in either direction, to the south or north. It is difficult to realise that anything went on as usual on that awful day; yet we know that many, perhaps most, men must have been going about their usual pursuits, and that besides the people that came together to that sight there were many who ‘passed by and railed on Him, wagging their heads,’ as they looked up to the Temple, whose destruction He had prophesied, standing close at hand in all its strength and glory, and then to Him agonizing on the shameful cross, and so proceeded on their daily errands to Bethany or Silvanj just as men of another race do at this day.

“Fourthly, all His acquaintance, and the women who followed Him from Galilee, could have stood ‘afar off’ across the Kedron Valley on the Mount of Olives, quite out of reach of the jeers of that mocking crowd, and yet have ‘beheld all these things’ in every detail.

“Fifthly, the place was a Golgotha—the place of a skull; and if the common acceptance given to that term is right, it is equally applicable to this Spur of Moriah now. Bones and refuse are scattered about it.

“Sixthly, ‘In the place where He was crucified there was a garden;’ and on this spot there is a garden at this day—a garden and tombs.

“This point must no doubt remain uncertain; but in reading again and again the story of the cross, that Spur of Moriah, with its tombs and garden underneath the Temple walls, looking across Gethsemane to the Mount of Olives, with the road to Bethany passing by it, rises naturally before my mind as the scene where the cross was raised. Its being a part of Moriah, moreover, gives probability to this

view on typical grounds, since thus the Moriah, where 'God provided the lamb' instead of Isaac, would, indeed, be the very spot where the Lamb of God, without blemish and without spot, gave Himself for us."

The Holy Bible; with Notes and Introductions. By CHAS. WORDSWORTH, D.D., Archdeacon of Westminster. Parts I—III; containing Genesis to Ruth. London: Rivingtons.

To those who have been accustomed to refer to Dr. Wordsworth's very useful and learned "Greek Testament, with Notes," it might be sufficient to mention these volumes as exhibiting the same sort of conscientious and pains-taking desire to get at the meaning of the Old Testament Scriptures, as is characteristic of his notes on the New Testament. Yet a cursory examination of the present work shows, that the Doctor is by no means such a master of Hebrew as he is of Greek; and that his own critical power is not to be rated in this department of sacred literature and interpretation as highly as it deserves to be and is on all matters of Greek literature. It is but just to add that, according to his own statement in the preface, "the notes do not profess to exhibit a critical analysis of the Hebrew text. That is a work which will be executed by others fully competent to perform it; and which, says he, "I rejoice to know is in progress." "The present commentary is designed for the use of ordinary English readers, and of candidates for holy orders, and of the younger clergy." It is manifest, therefore, that the author did not think "candidates for holy orders," or "the younger clergy" of the Established sect, at all more qualified to judge of "a critical analysis of the Hebrew text," than "ordinary English readers;" and, in that opinion, speaking of them as a class, we most heartily concur. But on that very account, we submit to Dr. Wordsworth's consideration, whether "a critical analysis" might not have been much more constantly used in a commentary which, we hope, will find its way into the hands of many "ordinary English readers." The results of an exact scholarship can be appreciated

by those who disclaim all pretensions to it for themselves.

The general design of the commentary has our most hearty approval. It is "to endeavour to illustrate the Old Testament by means of the New." Such a work "seems to be needed in the present age. We enjoy many intellectual advantages which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. The researches of historians and chronologers have shed much light on the pages of Holy Scripture, especially of the Old Testament."

"But notwithstanding these benefits, and although much has been effected by Biblical criticism in the elucidation of the *letter* of the sacred text, yet it may well be doubted, whether, as far as the *spirit* of Holy Scripture is concerned, our expositions of the Old Testament have not declined from the standard of primitive times.

"The History of the Old Testament appears to be often treated in our days, as if it were little more than a common history. It is often classed with the histories of ancient authors, and is read and interpreted as such.

"Whenever the Pentateuch is thus treated, it cannot long command the reverence which it is entitled to receive."

With great earnestness, therefore, does Dr. Wordsworth recall the history of the controversial struggle in the third and fourth centuries against the Marcionites and Manichæans, and enforce the lessons—inculcated by such writers as S. Irenæus, Tertullian, and Lactantius—as to the true method of interpreting the Old Testament.

"That lesson is this: in order to read the Old Testament with benefit, we must begin our studies with the New. In order to understand what was the mind of the Holy Spirit when he wrote the Book of Genesis and Exodus, and the rest of the Pentateuch, we must listen carefully to the interpretations given of them by Jesus Christ, the Son of God, and His Apostles, to whom he sent the Holy Spirit in order 'to teach them all things;' and 'to guide them into all truth;' and to 'bring all things to their remembrance, which He Himself had spoken unto them.' Not only the comments which Jesus Christ and his Apostles made on the Old Testament, are to be noted with reverent attention, but every suggestion and hint which they give—every clue that they supply, is to be thankfully accepted by the expositor of the Old Testament. He will listen to every whisper which the Holy Spirit breathes by their lips."

Two illustrations may be given of the important aid rendered in this way to the spiritual interpretation of the Old Testament: and as the things written therein were "written for our learning, upon whom the ends of the world are come," it is important that we understand the true usefulness of those Holy Scriptures to ourselves.

"They (in Christ and His Apostles) have taught us to see in the Old Testament—from Genesis to Malachi—foreshadowings of the Gospel. They have instructed us to behold in the first chapters of Genesis, and in the record of the creation of the world, not merely a true history, but a divine prophecy; not only correct statements of physical phenomena, but marvellous foreshadowings of spiritual mysteries: they have taught us to see in the History of Creation, a mirror of our new creation in Christ. They have taught us that Adam was a type of Christ; they have taught us to see in the flood a figure of a christian sacrament; and in the ark, a type of the Christian Church. To them the deluge, and the destruction of Sodom and Gomorrah were not merely historical events, but were divine prophecies of the universal judgment to come. To them the rite of circumcision was not only a seal of God's covenant with Abraham, but it had an inner spiritual meaning, it prefigured the work of the Holy Ghost on the heart.

"The Holy Spirit in the New Testament teaches us to regard the Exodus in this light. He teaches us that Israel, God's first-born, was a figure of Christ; and that all things in the Exodus of Israel, were *τύποι ἡμῶν figures of us*; that they were figures of Christ's faithful people, united together in mystical membership with Him who is their Head, and who has engrafted them into his own Body, and has made them partakers of His own death and resurrection by the sacrament of baptism, which was foreshadowed by the passage of Israel through the waters of the Red Sea. Israel's Exodus was Christ's Exodus. It was our Exodus in Him. Their wanderings are ours. Christ has taught us to see Himself in the Manna from Heaven, and in the Brazen Serpent lifted up by Moses in the Wilderness. St. Paul has taught us to see Him in the smitten Rock, gushing with water in the desert. The history of the Israelites is our history: it is the history of the Church Universal. It was written for our sake, as the Holy Spirit teaches, &c."

In the spirit of these illustrations of the light thrown by the New Testament on the Old, the exposition before us has been prepared. But it would be misleading to our readers, if we did not add that the interpretation given of the

New Testament itself is not always that which the natural signification of its words would suggest, but that which Patristic and so-called Catholic writers have assigned to it. Dr. Wordsworth, with all his learning, is afraid to commit himself to the results of "critical analysis," although well aware that few of the Fathers would have ventured to compete with modern scholars in thorough acquaintance with the interpretation of the New Testament. Thus he believes in Baptismal Regeneration, and, with commendable consistency, loses no opportunity of adverting to it: he takes Circumcision to be a type of Baptism, and is credulous enough to argue from it to the Baptism of infants; as if any sane being could believe that circumcision was administered to make a babe a child of Abraham, instead of what the Scripture teaches, to recognize the participation of that babe, *because already a child of Abraham*, in the Covenant of God.

We do not condemn this expositor for writing according to his belief; but we regret that instead of fairly applying his own principles to the task before him, he has allowed his judgment to be unduly biassed by the labours of preceding writers, and especially by an extravagant deference to Patristic authors. The exposition will probably be commended, by that characteristic, to many members of the Anglican communion, because they have been taught to regard an unbroken tradition as a test of truth: but it will surprise and grieve all others, who wish to read the Old Testament for their personal benefit, to discover how many difficulties are thus needlessly created, and how hard it is to maintain a respect for the judgment of certain Fathers commensurate with a cherished veneration for their character.

We hope Dr. Wordsworth may live to complete his Exposition on the Old Testament, and much as we demur to many of his interpretations of various parts of the Old Testament in the volumes before us, we are sure that no one can rise from their perusal without admiring the earnestness of style, the evident conscientious regard of the writer for what he holds to be the truth,

and the reverence with which he handles the true sayings of God. We commend his labours to the notice of all those of our readers whose senses are exercised to discern both good and evil.

The Lives and Lessons of the Patriarchs Unfolded and Illustrated. By the Rev. J. CUMMING, D.D. London: Shaw, Pater-noster-row.

This is a companion work to that which was published a year since by Dr. Cumming, on the "Life and Lessons of our Lord." It is copiously decorated, attractive in its make-up, and evangelical in its teachings.

"Insurrection in Jamaica." A Lecture by the Rev. J. ALDIS. Reading: T. Bar-cham. London: Hamilton, Adams, & Co. Price twopence.

A Lecture on the late Insurrection in Jamaica.

By the Rev. W. WALTERS. Newcastle-on-Tyne. Price threepence.

Unfortunately we so seldom meet with Mr. Aldis in type, that we felt it quite an honour to publish his beautiful sermon in our pages for January. We are glad also that he has been prevailed upon to publish this lecture, in which he denounces with withering force the recent judicial murders in Jamaica. Mr. Walters has done good service in the same cause. Pending the governmental inquiry, it may be well for us to abstain from further public comment on this subject; but we rejoice to know that in defence of the negro and his missionary teachers, there is not wanting any of the spirit that more than thirty years ago pervaded our churches, and led on the whole country to the work of emancipation.

Intelligence.

MINISTERIAL CHANGES.

Mr. Edward Blewett, of the Metropolitan Tabernacle College, has accepted the unanimous call of the church at Westbury, Leigh, Wilts.

Mr. J. W. Williams, of Haverfordwest College, has accepted the unanimous invitation of the English Baptist Church at Mountain Ash. Mr. L. Roderick and Mr. J. Lewis, of the same college, have been invited; the former to the pastorate of the church at New Quay, and the latter to that of the church at Ffestiniog.

We have to record the resignation of the Rev. J. T. Wigner, of the pastoral office which he has so honourably sustained for more than twenty-six years, and which is mutually regretted by pastor and people; the cause of his resignation being nervous depression occasioned by incessant labours and repeated bereavements. During Mr. Wigner's pastorate at Lynn, two chapels and a capacious school-room have been erected and paid for, and 650 members have been added to the church.

The Rev. J. P. Lewis, of Diss, has resigned, solely through indisposition, his first and only pastoral charge of more than twenty-eight years' continuance, during which his judicious and indefatigable labours have been crowned with the Divine

blessing to the conversion of many souls, and the erection of a new and commodious chapel, which will be a lasting memorial to the zeal and devotedness of our esteemed brother, whose valuable services were not confined to his immediate charge; for, as Secretary to the "Suffolk and Norfolk Baptist Home Missionary Union," and as an active and efficient help in every good work connected with the cause of Christ, he has a just claim on the sympathies and grateful acknowledgements of all the surrounding churches.

The Rev. Joseph Perkins, who resigned the pastorate of the Independent Church at Duxford, Cambs, on account of his change of views on baptism, a short time ago, has accepted an invitation to the pastorate of the Baptist Church at Bridgewater, Somerset. The Rev. John Keed, of Cambridge, baptized Mr. Perkins last month, with two members of the Independent Church at Cambridge at the same time.

RECOGNITION SERVICES.

HOLYHEAD.—On January the 15th, there were interesting services held at New Park-street Chapel, Holyhead, in connection with the installation of the Rev. Alexander J. Hamilton (from Mr. Spurgeon's College) as pastor of the Church. The usual questions

were put by the Rev. Dr. Morgan, who delivered the charge to Mr. Hamilton, and the Rev. J. Williams delivered the same to the church. The Rev. D. Evans then preached to the congregation.

WHITEBROOK, MONMOUTH.—On January 29th, a recognition service was held in the Baptist Chapel, Whitebrook, in connexion with the settlement of the Rev. T. L. Smith as pastor of the United Churches of Whitebrook and Llandogo. The chair was taken by Mr. J. B. Trotter, Coleford. Addresses were subsequently delivered by Rev. G. P. King, St. Brintels; and Mr. E. Jones, Penalt; by the Rev. T. L. Smith, pastor; the Rev. R. Smith, Monmouth; Mr. J. Smith, Redbrook; and the Rev. W. H. Tetley, Coleford.

TALYBONT, CARDIGANSHIRE.—Services in connexion with the ordination of Mr. John Evans, of Pontypool College, were held here on January 30 and 31. The Rev. Isaac Jones, of Penryncoek; the Rev. E. Williams, of Aberystwith; the Rev. D. Jenkins, of Goginan; the Rev. T. E. James, of Glyn Neath; the Revs. E. Roberts, of Newtown; T. E. James, of Glyn Neath; F. Evans, of Llangynidr; D. B. Jones, of Canton, Cardiff (English), and J. Jones, of Mold, conducted the services.

WOOD-GATE CHAPEL, LOUGHBOROUGH.—The recognition of the Rev. J. T. Gale, as the pastor of the church and congregation assembling in Wood-gate Chapel, was held on January 9th. The duties of the chair were performed by Mr. T. W. Marshall. Addresses were delivered by the Revs. W. Underwood, W. Best, T. Stevenson, W. C. Clarke, B.A., W. R. Stevenson, M.A., J. Mason, T. Bumpus, W. Jefferson, and B. Turnock, B.A., of Loughborough; Mr. Winks, sen., of Leicester; and Mr. B. Baldwin.

SHEFFORD, BEDS.—The recognition services in connexion with the settlement of the Rev. C. R. Player, late of Great Shelford, Cambs., were held on January 18th. In the afternoon, the service was conducted by the Rev. W. T. Whitmarsh, of Brixham, Devon, the late pastor, and the Rev. W. Griffith, of Hitchen. In the evening, the Rev. P. Griffith, of Biggleswade, the Rev. W. Alliot, of Bedford, the Rev. G. Short, B.A., of Hitchen, the Rev. W. T. Whitmarsh, of Brixham, the Rev. John Keed, of Cambridge, and the Rev. J. Brown, B.A., of Bunyan Meeting, Bedford, conducted the service.

KILMARNOCK, N.B.—Interesting services were held on January 18. In the afternoon twenty-four baptized believers were formed into a church by the Rev. Dr. Paterson, of Glasgow, assisted by Messrs. T. W. Macalpine and A. Gibb, of Paisley. After this the friends present celebrated the ordinance of the Lord's Supper, and Mr. Edward Stobo was solemnly ordained as pastor over the newly-formed church. In this part of the service Messrs. Dr. Paterson, Oliver Flett, T. W. Macalpine, and Adam Home took part. In the evening Mr. Medhurst, of Glasgow, gave an address to the pastor, and Mr. Oliver Flett, of Paisley, suitably addressed the church, and the meeting concluded in the usual way. Mr. Stobo was a member of the Baptist Church at North Frederick-street, Glasgow, and received his theological training under the auspices of the Baptist Association of Scotland.

MISCELLANEOUS.

SEAFIELD, OXON.—Interesting services in connection with the opening of a New Baptist Chapel in this village, were held on Jan. 23rd, when the Rev. A. Martin, of Oxford, preached. The chapel is a very neat and most commodious structure; the interior is fitted up with every convenience and comfort both for preacher and hearer, being both well lighted and well ventilated. On the following Sunday the pulpit was occupied by the Rev. W. R. Irvine, of Ascott, who is the regular minister of the place.

TWERTON, BATH.—Jan. 30th, a meeting was held for the purpose of bidding farewell to the pastor, the Rev. E. Clarke, and his sister, who are leaving for Italy. There was a very large attendance, and among those present were the Revs. E. Clarke, D. Wassell, C. Chapman, M.A., W. C. Pratt, and W. Newell, and Mr. C. Clarke. E. G. Smith, Esq., of Bath, presided. After prayer by the Rev. W. C. Pratt, the Revs. C. Chapman, M.A., of Percy Chapel, Bath, and W. Newell, of Bradford, gave addresses—full of brotherly affection—the senior deacon, Mr. Butterworth, presented to Mr. Clarke a testimonial, consisting of a very handsome purse, containing £36 4s., and accompanied by an address. The testimonial was contributed to by nearly every section of Christians in the neighbourhood. The Revs. W. C. Pratt, of Keynsham, and D. Wassell, of Bath, addressed the meeting, and expressed their regards for the departing pastor and his sister.

THE MISSIONARY HERALD.

THE CASE OF THE REV. EDWIN PALMER.

Our readers are aware, from the last *Herald*, that our native brother, the Rev. E. Palmer, the pastor of Hanover Street Church, Kingston, was arrested during martial law. The particulars of his cruel imprisonment and of the severities he had to suffer, have been furnished us from his own pen. At our last advices he had been arraigned before the special Commission, on the charge of uttering sentiments, at the public meeting referred to below, held so long ago as last May, which, by Governor Eyre and his advisers, are regarded as seditious. So far as we are aware he did not exceed the liberty of speech which is the right of every British subject. We await with some anxiety the result of the trial, for, with Jamaica juries, past experience has taught us that truth and justice are not always the rule of decision.

It may not prove uninteresting to you to have an account of my late sufferings; and, although the perusal of them will awaken painful feelings, yet you will see what I underwent from men in power and authority. I may premise my account by saying that, as regards my having any complicity in the late outbreak in St. Thomas-in-the-East, you may rely on me when I say that I neither directly or indirectly had anything to do with the affair.

I was arrested on the 20th day of October, 1865, without any warrant, and no cause has ever been made out against me, neither to this date can I get any accurate information as to what the charge or charges against me are. I am not conscious of having done or said anything that can be construed into sedition or conspiracy.

I remember having been at a meeting, legally convened by the Hon. Edward Jordon, C.B., Mayor of Kingston, at the Court-house, on the 3rd of May, 1865, to take into consideration the circular issued by his Excellency the Governor, to elicit facts in connexion with the state of the island. At this meeting all the speakers gave expression to their opinions in the form of resolutions, copies of which were forwarded to his Excellency the Governor, the Right Hon. Edward Cardwell, and to Dr. Underhill. This took place about six months before the riot at Morant Bay. A section of the city press has been labouring to make the public believe that this meeting was the origin of the Morant Bay riot, whereupon I have been apprehended as having complicity therein. I may state that, although I have been living in Kingston for the last twelve years, this was the only time at which I attended and spoke at a political meeting. You will now be in a position to see on what grounds I have been arrested; allow me, therefore, to give you some idea of my sufferings since my arrest by the local authorities.

THE ARREST.

On the 20th of October, 1865, between ten and eleven o'clock a.m., I was apprehended by two policemen without any warrant. I was placed for two hours in the city cage; after that removed to the barracks, and locked up in the dark cell. Next morning I was removed to the Up Park Camp, and on my arrival there my

boots were taken off, my hair was cut, my hands were tied behind me, and then I was locked up in the cell. On Saturday, the 21st, I was taken from the camp by a large detachment of soldiers, with muskets loaded and bayonets fixed, and marched through the streets of Kingston to the Ordnance Wharf.

THE VOYAGE TO MORANT BAY.

At this place the sailors were ordered by the master in charge of the boat to lash or pinion my hands behind my back, which they did severely, after which we were ordered to get in to the boat. While at sea I complained that my arms were benumbed; a temporary relief was afforded me until I got alongside the *Aboukir*, which is the guardship stationed at Port Royal. The captain, on my arrival in the ship, ordered me to be placed in irons, and in this condition I remained from Saturday night until Tuesday, the 24th of October. Whenever I was called by nature to go the head of the ship, I was taken by a guard, with a rope round my neck, he holding one end of it in his hand, and in the other hand a drawn sword. On the evening of Tuesday, the 24th, I was released from irons, handcuffed, and sent to have an airing on the main deck of the ship. During my confinement in irons I was almost driven to a state of madness. Truly the "iron entered into my soul." I did not know myself, but was wholly insensible. My brother prisoners had to watch me narrowly. They informed me that the doctor of the ship had been brought to attend on me. The fever flew into my head, which continued until the Tuesday of my partial relief from irons, when I had about two hours' airing on the main deck, for which mercy I humbly thank God.

On the 2nd of November I was put on board her Majesty's ship *Cordelia*, and taken to Morant Bay. I cannot here describe my feelings, but amidst the emotions of my mind I was thankful to God that I was not sent to Morant Bay in the *Wolverine*, for during the time I was on board the *Aboukir*, the seaman and petty officers joined in the hope that if the prisoners were to be sent to Morant Bay it might not be in that ship; and during the passage up it gave me occasional consolation.

SCENES AT MORANT BAY.

I landed at Morant Bay at about half-past three o'clock p.m. on Tuesday, the 2nd November. I was instantly marched by a company of marines to the police-station, and on my way thither, amidst the taunts and jeers of the marines, was shown the gallows, ropes, &c., all prepared for my execution at seven o'clock the following morning. On our arrival at the station we were ordered to answer to our names. At the presence of the justly-dreaded provost-marshal terror seized our minds, and in an instant there arose a cry for mercy which made my blood curdle in my veins.

A fellow-prisoner named Goldson was lashed to a post in front of the station, and received twelve lashes by an order from the provost-marshal, put on by a blue-jacket with all his might, or, as they say, "in true man-of-war fashion." In like manner one Samuel Clarke received twelve lashes; the following day witnessed his execution. A Rev. J. H. Crole was ordered to get two dozen, but his body presented such a milk white appearance that the provost-marshal's cheek was suffused with a blush of shame, so that he recalled the order. Judge what my feelings must have been at that instant, when I was every moment expecting to be next called out and summarily dealt with. You may be disposed to inquire what was the cause of these men being flogged. Nothing, nothing whatever. They had not even put down their parcels out of their hands, nor shown the least symptoms of insubordination of any kind whatever before they were flogged. "Verily, there is a God that judgeth in the earth." How Mr. W. Kelly Smith, the reputed editor of the *Watchman*, escaped the wrath of the provost-marshal God only knows, for he was severely threatened. Most foully and wickedly was I abused by the provost-marshal, who called me the "damned Baptist parson;" said we were only fit to be "hewers of wood and drawers of water;" were black devils, savages, and used other expressions too disgusting to be communicated.

About a quarter of an hour after this degradation, I was again ordered to go

to the parade to witness the executions that were about to take place. I am afraid to describe the scenes I have witnessed, as there is no certainty of this letter reaching you in perfect safety. Such horrors may Heaven permit me never to witness again. The utter disregard for sex or age, to the innocent or to the guilty—the utter recklessness with regard to the taking away of human life, Heaven's own gift—beggars all description. Let me here again particularly observe that Messrs. Sydney Levien, editor of *The County Union*, and Dr. Bruce, although political prisoners, were precluded from witnessing these degrading sights, and were allowed certain indulgences, comforts, &c., upstairs in the police-station, where the provost-marshal resided, who occasionally had them taken out for an airing morning and evening, with a solitary policeman as a guard following at a distance.

THE IMPRISONMENT.

For twelve days I was at the police-station, lying on the bare floor, and fed like a pig, unable to speak a word to my fellow-prisoners, policemen guarding with loaded guns and fixed bayonets night and day, and daily did I look for my execution, although wholly innocent of having done anything constitutionally wrong against the Government of her gracious Majesty the Queen. The water at the station, which we were compelled to drink, was putrid and offensive in the smell. I could not keep it to my nostrils from the strong stench, particularly in the evenings. Martial law having expired on the evening of the 13th November, I, in company with eleven other political prisoners, was sent down to Morant Bay district prison, without any document, but only a verbal order of the provost-marshal to the superintendent in charge, Mr. McPherson, with instructions that we should be kept apart in the yard of the condemned cells, but which the superintendent refused, alleging that martial law had ceased. He (superintendent) placed us in another department, to be fed with convict's food, *i. e.*, half-boiled or sour cornmeal for breakfast, and yams boiled with the skin and dirt for dinner. In this state I was kept till the 18th December. Occasionally on Sundays we had a change of food, namely, a little beef.

During the period intervening from the 14th November to the 18th December, being thirty-four days, a portion of which time myself and the others were sick unto death, I was induced to join with them in forwarding a petition, through Mr. H. B. Shaw, the Inspector of Prisons, who, on visiting the prison and seeing our condition, at the request of the prisoners promised that he would forward any respectful petition coming from us to his Excellency the Governor, asking for our release, and which we did through the Superintendent, Mr. McPherson, with his assurance that he would transmit the same to Mr. H. B. Shaw, and promising that he would accompany it with a recommendation on our behalf. With longing eyes and with uplifted hearts have we in vain waited until this day. During my imprisonment in this district prison, soldiers, with loaded guns and fixed bayonets, night and day, were placed to guard prisoners, including ourselves. I was placed at nights in a dark cell, without a bed to lie on, save a few petticoats of the female prisoners, which happened to be in that cell, and which was a fortunate circumstance for me.

MARTIAL LAW.

I must not forget to mention that every day when a court was held during martial law, and persons were to be hanged or flogged, we were ordered out to witness those very revolting and painful sights. It is true our friends would like to hear and know them, but our unfortunate position at present as prisoners on parole precludes our doing so. I may, if spared, on a future occasion be able, when I have received your acknowledgments, and after my trial, give you an outline of the scenes enacted at Morant Bay—scenes of which I was an unwilling and shuddering spectator. The number of victims, stated to have been rushed into eternity, by several witnesses, is reckoned to be between two or three thousand. Districts once densely populated are now desolate, villages swept clean, townships blotted out. It is stated that from Morant Bay to Monkland, a distance of fourteen miles,

including Stoney Gut, York, Middleton, Hill-side, Fonthill, Trinity Village, Somerset, &c., there is scarcely a man who has not been catted; and that from Morant Bay through Manchioneal to Portland, there are very few black inhabitants left. It would be well for a census to be taken of the inhabitants of St. Thomas-in-the-East, otherwise a correct statement cannot be arrived at.

Allow me respectfully to state for your information that the people of St. David's attached to my congregation have all remained steadfastly loyal—so much so, that prior to the proclamation of martial law, when the authorities were affrighted at the report of the riot in St. Thomas-in-the-East, they went and volunteered their services, and were put in charge of two of the largest and most thriving estates in that parish to protect them.

HIS INNOCENCE.

I may observe here that shortly after my arrest, the inspector of police came with two of his men to the mission-house where I reside, and searched my study, my letters, and my books; he afterwards sent his sergeant, who went into the chapel, broke open a press in which were kept the things for the ordinance of the Lord's Supper; then the floor of the chapel was by them broken in four different places, searching, it is said by Mrs. Palmer and others, who were in occupation of the premises, for papers, &c.; but, thank God, I had nothing for them to lay hands upon.

I beg, reverend sir, to call your particular attention to a paragraph that has appeared in some of the English papers in connection with my name. Indeed, sir, I was deeply pained and grieved when I saw in a late number of the *Baptist Magazine* that I was represented as having been a member of a secret society called the African Liberator Society. I beg leave most respectfully to state that I never heard nor knew of, nor ever joined such a society, and that therefore that assertion, from whatever quarter it may have originated and found its way into that article in the magazine, is an unmitigated falsehood, and has no foundation whatever in fact. How such a base untruth could possibly have got into circulation I am at a loss to know. But the fact is, so many untruthful and pretentious assertions have lately been put into circulation in respect to this riot, that one really has no alternative but to calmly disprove such statements as he best can.

We met in the chapel to answer certain public queries, and to prepare resolutions for the public meeting at the Court-house, which meeting was legally convened. I never heard the name of Morant Bay mentioned, nor indeed had we any communications with any other parish. There was neither sedition nor conspiracy in our midst, and I never dreamt of such things as have occurred. Never was there a meeting held in my chapel at which I was not present, and nothing but the most loyal sentiments were ever uttered by the few who attended those meetings; and besides the few meetings that were held came to a conclusion soon after the public meeting had been held. I am perfectly at a loss to know how the authorities should have traced the origin of the riot to the meeting. Conscious of loyalty, and integrity, and innocence, amidst all this sad affair, I leave it to men of impartial judgment, and, above all, to "Him who seeth not as man seeth."

RELEASE.

I was taken out of prison on Sunday evening, at six o'clock, by a writ of *habeas corpus*. On Monday morning, after I had reached home, a guard was set over me until Wednesday, the 20th, when I was taken over to Spanish Town, and appeared before Allan Kerr, Esq., one of her Majesty's judges in this island, and there I entered into bail in the sum of £300—Rev. J. M. Phillippo in the sum of £100, and myself in the further sum of £200, to appear at the Court of Commissioners, to be held in February, but which has since been changed to 23rd January; four commissioners, four judges, and eight jurors, being the persons to try me.

I left the prison suffering from fever; in fact, severely ill, which illness I had contracted during my incarceration; for whilst there I suffered from fever, ague, vomiting, spitting of blood, dysentery—in short, everything that bad air, bad

food, bad water, and bad treatment are calculated to produce on a frame not very robust, and not at all accustomed to such things. Even now I am a constant sufferer from fever and other bodily ailments, and to the mercy of God must I ascribe my present existence.

I am, &c.,

E. PALMER.

P.S.—I may state that I am just from my solicitor, and he tells me that up to this moment he has not gleaned any information as to what the charges against me are, the Attorney-General informing him that he is instructed by the Queen's Advocate-General not to disclose them.

E. P.

THE REV. J. C. PAGE IN AUSTRALIA.

DURING his visit to Australia for his health, our esteemed missionary, Mr. Page, has employed the occasion to stir up our Australian friends to active exertion in the mission cause. We rejoice in the zeal they display, and welcome them as co-operators in the spread of the Lord's Kingdom. The following letter from Mr. Page will, we are sure, be perused with great interest. It is dated Waylesford, Victoria, October 22. Mr. Page has now returned to his work in India, where he arrived safely on the 5th of January, "wonderfully improved in health and appearance":—

"I write a line to say what has been done in South Australia and in Victoria since I last wrote to you. In the former colony the friends had formed, last year, the South Australian Baptist Missionary Society, and the South Australian Translation Society. I was in time to help them in all their meetings, and visit some (nearly all) of the Churches of their Association, and hold services in connection with these meetings. I took the opportunity of directing the attention of the friends to Eastern Bengal, as a field open, and promising fruit also. The South Australian Society have resolved to occupy Fureedpore. They will contribute £100 this year for native agency, and double the sum next year. The South Australian Translation Society will spend some forty or fifty pounds also in printing texts, &c., and for colporterage in Fureedpore. In my visit to Angaston, the friends there wishing for a definite purpose to which their gifts might be applied, were pleased to know that my wife was about to re-open the Christian children's boarding-school in Barisaul, and unto this I am promised £100 a-year: I spent four weeks nearly in Adelaide and the country round, and must say I never saw people more interested in the cause of missions, and kinder to the missionary. Our brother Mead deserves the hearty thanks of the Committee for his zeal and active exertions in urging on his own people and others to do something in the cause of missions, and leading them to form the societies named above. I believe, ere long, we may hope for some £400 a-year, at least, from South Australia.

"I came to Melbourne some eighteen days back, and at once commenced to speak on missions. Mr. New and Mr. Taylor very kindly opened their pulpits to me. I conducted services also in the suburbs, in Caulfield, Kew, St. Hilda, Prahran, and had the pleasure of twice meeting the Committee of the Victoria Baptist Association. Last week it was resolved to form a Victoria Baptist Missionary Society. £160 are voted this year to begin with. The Victoria Baptist Missionary Society will also occupy a district in East Bengal. The field we did not decide on, as I wished to consult our brethren there. I believe you feel strongly with me that we are called to extend our operations in East Bengal before all other parts. We must attend to these districts ere other denominations come in. Your own directions to occupy Fureedpore or Pubna were first nullified by inaction. Our brethren in these two colonies will, I trust, supply this lack of service.

"After getting through with the work in and about Melbourne, I set off last Friday for the country. Here, yesterday, we had capital services. Hence I go to

Kyncton, Castlemaine, Maldon, Newstead, Sandhurst, White Hill, Tedmergulla, Ballarat; then I return to Melbourne on the 7th November. On the 8th we have a public missionary meeting in Melbourne proper, to 'inaugurate' the Victoria Baptist Missionary Society, and then go on to Sydney, just to get through one or two things, rest a week, and leave for India, if it please God, by the mail of the 22nd November. The Lord has graciously prospered my way, given me favour in the eyes of the Churches—given me one soul as my hire (more precious blessing than all); and I do humbly hope has condescended to use me in creating or increasing the missionary spirit in our Churches out here. Deeply humbled would I be in His presence; and devoutly would I acknowledge the love wherewith it pleased the Heavenly Father to chasten me. Oh! I would I could spend more time in Australia, so as to do more for missions.

"Appended is a copy of an address read to me when I was leaving Adelaide. Such loving hearts there are not out of England.

'Adelaide, October 4, 1865.

'DEAR SIR,—We have very great pleasure in informing you that a few, who esteem it indeed a privilege to have an opportunity of in any way aiding you in your self-denying efforts in the cause of Christ, having accidentally ascertained that your late illness, added to other causes, had greatly entrenched upon your means, and desiring to express their deep sympathy with you in the trials you have been called upon to sustain, have subscribed the sum of £100 for your own private use, and trust that you will gratify them by receiving this, as they feel it to be but an atom of their duty to Him whose servant you are, thus to aid in worldly things one who, they feel assured, so faithfully and lovingly spends himself in proclaiming the glorious Gospel of our common Saviour to the poor heathen of India.

'We all exceedingly regret that circumstances prevented Mrs. Page visiting us with you, and pray that on your return to Barisaul you may find her fully restored to health, and your family in the enjoyment of every needful blessing. Our warmest and best wishes go with you.

'(Signed)

'C. H. GOODE.

'W. W. KYFFYN THOMAS.

'JAMES A. HOLDEN.

'HENRY WHEELER, M.D.

'MATTHEW GOODE.

'GEORGE STONEHOUSE.

'S. BAKWELL.

'GRIFFIN CAUH.

'JAMES CUMMING.

'W. GARLICK.

'G. S. WIGG.

GEORGE FOWLER.

JAS. JEFFRIES.

ALEX. MURRAY.

JOSEPH J. EDWARDS.

GEO. PAQUELIN.

JOSEPH JOWETT.

JOHN NEILL.

JAMES WHITING.

GEORGE PRINCE.

THOMAS BURNES.

RICHARD PARKIN.'

'Rev. J. C. Page.'

"Time precluded the possibility of the names of others of the subscribers being obtained to the address."

BENGALI INQUIRERS.

BY THE REV. F. SUPPER.

WE came down to Munshigunge, when Lal Chand, who resides there, brought a young man to me of about eighteen years of age. This youth came in a state of great anxiety of mind, having left his father and mother the evening before, to embrace Christianity. His home is only a few miles distant from Munshigunge. Since yesterday he has eaten nothing, with the intention of breaking his caste by dining.

This young man belongs to the Kayasta caste, which is nearest to Brahmins.

He writes a nice hand, in which I tested him. He has left all behind him, only having with him two pieces of cloth, for he fled away from home and could not take anything with him. I will give further information when I receive more; in the meantime I would ask the fervent prayers of all who take an interest in the conversion of a heathen to remember the simple-minded Hindoo youth often before the throne of grace. Of course his knowledge of our religion is very little; but he has only broken caste, and is not yet baptized, nor will this be likely to be the case very soon.

Since our arrival at this mela we have preached to a great number of hearers. Six native preachers are with me, and morning and evening we all testify of Jesus, dividing ourselves into two parties. The people invariably hear wonderfully well. Disputes, as in former years, are almost unknown, whilst many approve of what we say. The bathings had but few visitors, whilst the mela is still kept up. An akrah in the neighbourhood, which annually had so many people at its idol-shrines, and yielded so much gain to the owner, was altogether deserted.

During these days a pilgrim hunter from Pooree came to my boat, and told me his story, which speaks for itself. This man belongs to the Kayasta caste, and has been an ambassador of the Brahmins of Juggernaut for many years, to animate as many people in Bengal for a pilgrimage to the shrine of Juggernaut as he could find. He has received two rupees only per month, but he said he made money besides from the people who went with him to the holy shrine. He had travelled ten or eleven times to Orissa, with between 400 and 900 pilgrims, out of the Dacca and Tipperah districts; but he had now tried for two months to animate folks, without the least success. When we preached I saw the man standing before us with his beads around his neck, and took occasion to describe the life of such a man, and his end, saying, "How different it would be if he had believed in the Saviour of the world, in Christ, and had invited many to come to Him." Afterwards I went to my boat, and soon he came. I then had a long talk with him. He said this quite revived all that he had heard in Orissa from the missionaries there, and that he intended to become a Christian. As his wife is there, and his home very near to Piplee, one of the stations of the Baptist missionaries there, I advised him to go back to his country, and without delay to become a Christian, which he promised.

Another man, a Bengali, also of the Kayasta caste, came to me much distressed in his mind not to be able to become a Christian, whilst he was fully convinced that only in Christ we could be saved. I inquired about all the particulars which it was desirable for me to know, and I am happy to say that the man seems to be perfectly sincere. I then gave him my advice. He stayed three days, dining with our people, and accompanying us to our preaching places, where he heard many addresses. Before he left he said that he would go to his home, which is not far off, bring away his young wife (she is only fourteen years old), and be at Dacca at our arrival. He would no longer hesitate to confess Christ. This man would promise very well for a native preacher; he has all that could be wished, and certainly it would not require much preparation, as he has been an inspector of several schools that are maintained by some rich Hindoos.

AN APPEAL TO THE BAPTIST CHURCHES IN GREAT BRITAIN FROM AFRICA.

DEAR BRETHREN,—We venture to address you on the present state of our mission in Western Africa, in the earnest hope that help may be sent us speedily.

Sickness, physical weakness, and death, together with the positive statement of the Committee, that the funds at their disposal absolutely forbid the sending of further help at present, renders our position a consideration, not of enlargement and increase, but of continuance and decay. On the other hand, the vastness of the field before us, the darkness of the unnumbered thousands who inhabit the coast to the north and to the south, and especially the millions who dwell in the country stretching

out to the far east, together with the number of open doors for the entrance of the missionary, and the cries continually assailing us for aid and instruction; these together not only justify us, but make it our imperative duty, to address you thus.

We need scarcely say that we who are here as your messengers have no other thought than devotedness to the claims around us; and we unitedly affirm that, God helping us, this mission shall be continued while we live. Sickness may, and often does, lay us low; death may enter our midst and take one and another; but till our latest breath we cannot consent to an abandonment of this field. To be here, to see what we see, to know what we know of barbarism, of wretchedness, of black, black ignorance, of the prevalence of everything that is vile and vicious, of the tyranny of man and the degradation of woman, forbid that we should rest in our attempts to extend the knowledge of that Gospel which will alone transform and save. So to you—our brethren, members of the Baptist churches, and all who love the Saviour—we come, in the earnest hope that our appeal will meet with a hearty response.

EXTENT OF THE WORK.

The work around us now is all continental, our work at the island of Fernando Po having closed without the hope of recommencement. Our principal station is at the Cameroons River.

At Victoria, forty miles distant, and on the sea-coast, is the station commenced on our expulsion from the island. There the township is small, but its church and schools keep Mr. Pinnock fully employed; while, for the want of further aid, the growing need of schools in the village, and the cry of the perishing for instruction in the surrounding districts, cannot be met by the labours of Mr. Johnson.

The vast mountain district too, with its large and scattered population, can only and very occasionally be visited. Two additional native teachers and a missionary are essential for the work in that place.

At Bimbia, ten miles nearer to us than Victoria, we can only keep a native teacher for the schools, with an occasional Sabbath service by Mr. Pinnock, from Victoria.

Here at Cameroons, on the south bank of the river, we have towns extending, with small intervals, a distance of ten miles, and containing a very large population. The towns and villages on the north side are more circumscribed. The first in order on the south side is Bell's Town, with a large population. Here we have a school and public worship twice on the Sabbath, and once in the week.

At the next series of towns, and separated only by a creek, are the Aqua tribes. These families extend along the river six miles, and at two miles beyond commence the Aqua slave towns. At the western end is our principal building; here the Scriptures are being translated and printed, and from hence the missionaries itinerate. Four miles east are the families of John Aqua, where we have a station; it is central to a population of many thousands. On the north side is Hickory, where we have also a school, and where services are conducted on the Sabbath and in the week.

THE WORKMEN REQUIRED.

Our mission-band for this river are the brethren Saker, Smith, Thomson, and Fuller. The former has his time chiefly taken up in translating and printing the Scriptures, and the latter is stationed at present at John Aqua's Town, where he has more work than he can do. On Mr. Smith devolves the care of the church at Aqua's Town, with a weekly service at Bell's Town, and itinerating in all directions. Mr. Thomson's time has been thus far divided in daily itinerating with an interpreter, and in learning the language.

The earnest call for a settled missionary at Bell's Town and at Hickory will be half met by the settlement of Mr. Thomson at one of those places, but we are unable to supply the other. To a people to whom for years we have borne the precious news of mercy, and many of whom are ever waiting for services, can we longer refuse to settle one missionary in their midst? And yet where is he to be found?

Bimbia speaks aloud for a Missionary; Hickory presents a claim we cannot meet; here, at Aqua's and Bell's Town, is a work for which our strength is not equal, and what can we do? Leaving Mr. Fuller to his work at John Aqua's, we who are left are three, to supply the pulpit at four places in the week and the Sabbath, to translate and print Scriptures, and to itinerate among the people, and yet some one of us is ever and anon prostrated with fever, and our strength daily declines; we are fast sinking with a load too heavy for our frames.

But, dear brethren, not for this place alone do we ask you for your aid. Twenty miles north-east is Wuri, with its thousands; north of us twenty-five miles is Abo, with 50,000 in a small radius; and still nearer is Dibumbari, populous and wicked; south-west thirty miles is Malimba, on the coast, but approachable by a creek from Cameroons River, lined with villages, near to Malimba, and opening a direct road to the high lands of Ndonga, with its multitudes; and add to these the Bassa and Kolli tribes.

Brethren, these are people close to our door, and for whom we can do little more than mourn. But beyond these are countless thousands who are covered by a pall we cannot lift. Brethren, our hearts bleed while we look at this darkness, and feel our impotence. It is our most ardent wish to bear the light of truth into the midst of this darkness, but if we go the people among whom we now labour will be left destitute. This cannot be! therefore, while the heart pants to advance we are bound to the spot until reinforcements arrive from home. Are they to come? Are we to be set at liberty to penetrate the clouds which rest upon the tribes beyond us?

WHAT MUST BE DONE?

The solution of these two questions rests with you. *We are ready to go.* We will sacrifice much, we will sacrifice all to go; but first our places here must be filled. Will you not fill them? We want money—we want men. If you will provide the funds we fear not for the men. It is God's work, and He will find the instruments fitted for its accomplishment.

Oh! brethren, we would that we could put into this letter some of our own heartfelt feelings of the importance of this work.

You are away from the people and the scenes which are every day producing their influences upon our hearts, and you cannot be expected to feel as we do; but listen to our testimony: oh! hear our prayers! We are in the work; we see its vastness; we see the misery of the multitudes about us, and with our whole soul we cry to you for help! Will you—can you deny it to us? We long for—we expect better and brighter days for Africa. There is, we believe, a harvest to be reaped which will far outweigh all that has been expended thereon; but there is work to be done too, and if we would have the harvest we must do the work. So, brethren, as you pray with us for the ingathering of these tribes, make a special effort to increase our staff.

We want four new missionaries, and permission to employ three additional native preachers. Again we beg you to help us.

For the sake of Him who thought it not too much to endure the agonies of Gethsemane and Calvary to redeem the fallen, to make a way of reconciliation to God for men, oh! rouse yourselves to the noble work of sending the knowledge of His name and work to those buried in darkness.

You who possess such joyful news, can you consent to retain it? Can you refuse to rejoice the hearts of these benighted Africans with that joy wherewith you are made glad? Oh! will not shame cover him who seeks to bury in himself the good news of God's love and of a Saviour's finished work, while millions groan for deliverance, ignorant that the battle has been fought, the victory won?

Praying that God may incline your hearts to respond to our cry without delay,

We are, dear Brethren,

Faithfully yours in Jesus,

ALFRED SAKER,

ROBERT SMITH,

QUINTIN W. THOMSON.

THE MISSION CONFERENCE AT THE METROPOLITAN TABERNACLE.

THIS meeting was held, as was announced, on Tuesday, the 30th January. The circular convening it was addressed to the ministers of the Baptist Churches in and around London, inviting them to attend a conference of pastors, deacons, and treasurers and secretaries of Missionary Auxiliaries, for the purpose of discussing plans for the extended support of the mission in the metropolis. About two hundred and fifty gentlemen responded to the invitation, of whom about one hundred and eighty were present. The proceedings of the day commenced at half-past ten o'clock by a devotional service, over which Joseph Tritton, Esq., presided. After a few earnest and devout expressions from him, the following gentlemen offered prayer:—Revs. James Spurgeon, Dr. Leechman, Dr. Hoby, and J. Teall; the chairman concluding. The service was manifestly appreciated by all present, and gave an earnest of good results from the business that was to follow. Mr. Tritton being obliged to leave the assembly, the chair was taken by W. H. Watson, Esq., who at once asked Dr. Underhill to explain the purpose of the meeting. Having, in the name of the Committee, welcomed the ministers and gentlemen present, he proceeded to say that the meeting had been called at the suggestion of the Finance Committee of the Mission, who were under the impression that the London Churches were not up to their proper mark in the support they rendered to the Society, and that what was wanted was not so much a missionary spirit as organisation. Dr. Underhill then made some important statements respecting the Mission, and among them the following, viz., that during the last ten or twelve years, the number of preachers and native teachers employed by the society had increased nearly fifty per cent., while the funds were not increasing in nearly the same proportion; and that the present state of the funds was not satisfactory. He also mentioned the important fact that the present amount for the working expenses was not larger than it was when the income was very much smaller. The chairman then called on Dr. Angus to read a paper he had been requested to prepare. His subject was the privilege and duty of all Christian men, individually and unitedly, to work in spreading the Gospel. This excellent paper we hope to lay before our readers in the next number of the *Herald*. A discussion followed, in which the Revs. S. Green, W. Landels, E. Dennett, Dr. Hoby, S. Manning, S. Cowdy, and others took part. A suggestion was made which we hope to see carried out through all our Churches. One speaker remarked on the want of connexion between the Churches and the Society. Auxiliaries, it was said, are recognised in the constitution, but not Churches. To this it was replied—Every Church ought to be itself an auxiliary. The spread of the Gospel is the business of the Churches of Christ. Only let each Church become an auxiliary, appoint its officers—treasurer and secretary—and they become at once members of the parent Committee and of the Society. Every member of the Church who gives little or much, money or prayer, is forthwith a member of the auxiliary and a “partner in the concern.” In some of our most prosperous Churches this identification of the auxiliary and the Church has been productive of the best results. Why may it not be universal? No change in the constitution is necessary for this. Ministers who are members, whether residing in London or in the country, with the treasurers and secretaries of London auxiliaries, are entitled to attend and vote at the meetings of the Committee, so that the Committee may truly be a representative body, representing the Churches of which the Society is composed.

After the meeting dinner was provided for the friends assembled, after which Dr. Underhill gave some interesting, though sad, details respecting the Jamaica massacre.

In the afternoon the ministers and friends re-assembled to hear Mr. Marshman's paper on “Organisation.” It was a practical and valuable one, and we hope to discuss it before long. A short discussion on various matters of detail followed.

In the evening a public meeting was held in the Tabernacle, but it was not as

largely attended as we had hoped. A. A. Croll, Esq., presided, and addresses were delivered by the Revs. John Davey, of the Bahamas, D. Katterns, W. Brock, and Baptist Noel.

The resolutions were as follows:—

That this meeting rejoices in the spread of the Kingdom of Christ in all lands, and ardently desires its speedy establishment over all nations, that thereby men may be redeemed from sin, and every country be purged from superstition, idolatry, unrighteousness, and oppression. They recognize the claim which people of every clime and of every colour have upon their sympathies, as children of one Father, and as entitled to the same religious privileges as themselves, and they will cheerfully sustain the brethren who are called by God's providence and grace to be the messengers of the glad tidings of reconciliation and peace.

That this meeting has heard with feelings of the deepest regret of the events that have interfered with the progress of the emancipated people of Jamaica in civilization and prosperity, and especially of the lamentable transactions connected with the recent riot at Morant Bay. They offer their warmest sympathy and support to the ministers and missionaries connected with the Baptist Missionary Society who have been singled out as the objects of opprobrium and reproach, this meeting having the confident assurance that their lives and ministry have been characterized by loyalty to the Crown, by observance of the laws and institutions of the island of Jamaica, and by an earnest and successful effort to instruct the people in the fear of God, and in obedience to every lawful authority.

The speeches were of unusual interest and excellence. Mr. Noel gave a most interesting and beautiful account of the life of the late Mr. George W. Gordon, which we are happy to inform our readers Mr. Noel is preparing for the press. The meeting throughout was enthusiastic, and we are full of hope that the union manifested and desire shown for the advancement of the Kingdom of Christ will bear fruit plentifully in the days to come.

HOME PROCEEDINGS.

DURING the past month deputation work has been pressing. Mr. Trestrail and Mr. Robinson finished their Irish tour, and the brethren Sampson and Davey have begun the Scotch journey, which will run on to the third week in March. Dr. Underhill has been engaged at Bromley, Northampton, Battle, Hastings, High Wycombe, and, with Mr. Trestrail and S. R. Pattison, Esq., attended the first missionary meeting held in Forest Hill Chapel, at which J. Parry, Esq., formerly of Delhi, was chairman. Mr. Bion was to have gone to Gloucester, but sudden illness prevented him, but, being now better, he has been able to visit Leighton Buzzard. Mr. Gamble has attended a meeting at Maze Pond, and in the latter part of the month fulfilled several engagements in Radnorshire, and part of Hereford. Mr. Gregson has been working with right goodwill in Bradford and parts adjacent, whence he went to Oxford, Abingdon, Woodstock, &c.

The engagements for March are very numerous. The Secretaries, and all the missionaries in England, will be fully occupied, and if more help be needed, we hope some of our *home* brethren will give us their aid.

NOMINATION OF COMMITTEE.

It is important that no one be nominated who is not *known* to be willing to serve if elected. Any member of the Society may nominate any number of gentlemen. The ballot-list is made up of the names which are sent in, and these names must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day. We hope our friends who intend to nominate will be so kind as to attend to these regulations.

FINANCES.

ALL moneys intended to appear in the Report for the current year should be sent up speedily. We shall feel obliged if this be done as soon as possible, as the officers have been frequently overpowered during the last two or three days. The accounts close on the 31st March; but three days' grace will be allowed for the convenience of friends living at a distance.

ANNUAL SERVICES.

As the arrangements for the Annual Services in April are nearly complete, we have the pleasure of announcing that the Introductory Prayer Meeting will be held on Thursday, April 19th, at John Street Chapel (the Hon. and Rev. Baptist Noel's), to commence at 11 o'clock, when the Rev. Joshua Russell will preside.

The Annual Sermon to the Welsh resident in London, will be preached by the Rev. J. G. Owen, of Rhyl, on Friday evening, the 20th, at seven o'clock.

Sermons on behalf of the mission will be preached in the Chapels of London and the neighbourhood, by various ministers, on Lord's Day, April 22nd.

The Annual Members' Meeting of Subscribers will be held in John Street Chapel, on Tuesday morning, April 24, the chair to be taken at ten o'clock.

The Annual Sermons will be preached by the Rev. R. W. Dale, M.A., of Birmingham, and by the Rev. R. Glover, of Glasgow, if his health, which is at present, we regret to say, far from good, will permit; the one in the Walworth Road Chapel, and the other in Bloomsbury Chapel.

The Annual Public Meeting will be held in Exeter Hall, on Thursday morning, April 26th, the chair to be taken by W. E. Baxter, Esq., M.P., at eleven o'clock. The Revs. R. Robinson, of Dacca, J. Aldis, of Reading, J. P. Chown, of Bradford, E. G. Gange, of Landport, and R. Robinson, Home Secretary of the London Mission, have kindly consented to speak on the occasion.

In regard to these meetings we ask for the earnest prayers of all our friends, that they may be pervaded by a spirit of brotherly love, earnest zeal, and unflinching faith. May all who take part in them be united in devout and ardent desire to promote the glory of Christ, and the salvation of souls. "Then God, even our own God shall bless us, and all the ends of the earth shall fear Him."

The Secretary of the Bible Translation Society requests us to announce that the annual meeting will be held in Kingsgate Street Chapel, Holborn, on Thursday, the 19th April. The chair to be taken at seven o'clock. The Revs. C. B. Lewis, of Calcutta, R. Robinson, of Dacca, W. Sampson, of Serampore, and J. Gregson, of Agra, are expected to speak. As these brethren are all honoured missionaries of the Society, we hope they will be supported by a numerous attendance of friends to cheer them in their work, and express for them the sympathy which is so precious to a missionary's heart.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 22nd, 1866, to February 20th, 1866.

ANNUAL SUBSCRIPTIONS.			£	s.	d.	£	s.	d.			
Abethell, R., Esq.	1	1	0	Gingell, James, Esq.	1	1	0	Overbury, B., Esq.	1	1	0
Burls, Miss	1	1	0	Gover, W., Esq.	1	1	0	Potter, Mrs.	1	1	0
Chandler, Miss, Croydon	0	10	0	Graham, T., Esq.	1	1	0	Price, Dr. T.	1	1	0
C. R.	1	1	0	Hassall, Mrs.	1	1	0	Rippon, Mrs.	5	5	0
Deane and Co., Messrs. ...	1	1	0	Johnson, J., Esq.	0	10	6	Rose, T., Esq., St. Ives. ...	1	0	0
Edwards, Mrs. E.	1	1	0	Lightfoot, Miss C., Cow-				Smith, Eusebius, Esq. ...	1	1	0
Evans, Rev. W. W.	0	10	6	ley, near Uxbridge ...	1	0	0	Sturge, Rev. A., Dartford	1	1	0
Francis, J., Esq.	1	1	0	Lushington, Rt. Hon. Dr.	3	3	0	Taylor, James, Esq.	2	2	0
Gibbs, S. N., Esq., Plymouth	1	1	0	Marslman, J. C., Esq. ...	2	2	0	Templeton, J., Esq.	1	1	0
				Olney and Son, Messrs. ...	1	1	0	Thompson, J., Esq.	1	1	0

£ s. d.		£ s. d.		£ s. d.	
Vines, C., Esq.....	5 5 0	Castle Street, Welsh—		Great Brickhill—	
Walkden, J., Esq.....	1 1 0	Collection.....	2 6 2	Collec. for W & O.....	2 0 0
Whitehorn, Jas., Esq....	1 1 0	Devonshire Square—		Great Marlow, Ebenezer	
DONATIONS.		Contributions.....	2 5 4	Chapel Sunday School—	
A Friend, for Mrs. Reid,		Ealing—		Contribs. for N P.....	0 6 8
<i>Jamaica</i>	1 0 0	Collec. for W & O.....	1 5 0	Great Missenden—	
A Mother.....	0 10 0	Eldon Street, Welsh—		Collec. for W & O.....	1 10 0
Johnson, W., Esq., Ful-		Collec. for W & O.....	1 0 0	Contribs. for N P.....	4 12 0
bourne, near Cam-		Hackney Road, Providence		Ivinghoe—	
bridge.....	35 0 0	Chapel—		Collec. for W & O.....	0 7 0
L. M. V. C. for India.....	5 0 0	Collec. for W & O.....	4 14 0	CAMBRIDGESHIRE.	
T. S. K.....	0 10 0	Hampstead, Heath Street—		Caxton—	
Wood, F. J., Esq., LL.D.	50 0 0	Collec. for W & O.....	10 8 6	Contribs. for N P.....	1 1 7
Young Men's Missionary		Do. Sunday Sch., by		Cottenham Old Meeting—	
Association, at Messrs.		Y. M. M. A.....	0 15 9	Collec. for W & O.....	1 0 0
J. and R. Morley's,		Harrow-on-the-Hill—		Gamlingray—	
Wood Street.....	10 14 5	Collec. for W & O.....	1 0 0	Collec. for W & O.....	1 0 0
Collected by Rev. W.		Contributions.....	1 15 3	Haddenham—	
Sampson, for <i>Johnnug-</i>		Do. for N P.....	3 6 0	Collec. for W & O.....	1 0 0
<i>ger Chapels, &c., Seram-</i>		Islington, Salters Hall—		Over—	
<i>poore</i> —		Collec. for W & O.....	10 0 0	Donation for W & O...	0 5 0
London—		Kennington, Charles Street—		CHESHIRE.	
Rawlings, E., Esq.,		Contribs. Sun. Sch., for		Birkenhead, Welsh Bap-	
Camberwell.....	2 2 0	N P, by Y. M. M. A.	1 4 5	tist Sunday School,	
Leamington—		South Kensington—		Price Street—	
Bates, Mrs.....	0 10 0	Collection.....	4 4 6	Contribs. for N P.....	3 1 2
Greet, Miss.....	0 10 0	Lower Edmonton—		Chester, Hamilton Place—	
Salter, Rev. W. A.....	0 10 0	Collec. for W & O.....	6 18 11	Contribs. Sunday Sch.	1 7 9
Slack, Dr.....	0 10 0	Shouldham Street—		Do. for N P.....	1 4 5
Whittridge, Miss.....	0 10 0	Contributions.....	6 0 0	CORNWALL.	
Liverpool—		Stoke Newington, Church		Looe—	
Proceeds of Lecture...	1 10 0	Street—		Contribs. for N P.....	0 7 0
Contributions.....	1 5 0	Contributions.....	4 14 10	Padstow—	
Wolverhampton—		Upton Chapel—		Contribution.....	1 0 0
Collec. after Lecture...	3 0 0	Collec. for W & O.....	5 15 0	Penzance, Clarence Street—	
LEGACIES.		Vernon Chapel—		Collec. for W & O.....	1 12 0
James, the late Mr. W.,		Collec. for W & O		Contribs. for N P.....	2 4 3
of Tredgar, Iron		(moiety).....	2 5 0	Saltash—	
Works, by Messrs. T.		Wandsworth, East Hill—		Collec. for W & O.....	0 14 6
W. and J. G. James.....	100 0 0	Collec. for W & O.....	3 0 0	Contributions.....	3 14 19
Hunter, the late Mrs.		BEDFORDSHIRE.		Do. for N P.....	0 15 6
Mary Welsford, of the		Blunham—		DEVONSHIRE.	
"Paragon," Street-		Collec. for W & O.....	0 5 0	Barnstaple—	
ham, by Messrs. Lind-		Contribs. for N P.....	0 1 0	Collec. for W & O.....	2 0 0
say and Mason.....	10 0 0	Cranfield—		Bradnich—	
Watt, the late Miss Mary,		Contribs. for N P.....	0 11 8	Contributions.....	3 0 0
of Irvine and Glasgow,		Leighton Buzzard, Hock-		Budleigh Salterton—	
by Messrs. Alexander		liffe Road—		Collec. for W & O.....	1 0 0
Watt and John Hugh		Contribs. for N P.....	0 7 6	Cullompton—	
Watt, trustees for the		Ridgmount—		Collec. for W & O.....	0 10 0
estate; less legacy		Collec. for Rev. W. H.		Contributions.....	6 0 0
duty and charges.....	44 15 0	<i>Gamble's Chapel,</i>		Devonport, Morice Square	
LONDON AND MIDDLESEX.		<i>Trinidad</i>	1 8 0	and Pembroke Street—	
Acton—		Steventon—		Contribs. on account...	5 16 2
Collec. for W & O.....	2 0 0	Collec. for W & O.....	0 7 0	Ifracombe—	
Bloomsbury—		Thurleigh—		Contribs. for W & O...	1 9 2
Contribs. Sun. Sch., for		Contribs. for N P.....	1 5 0	Teignmouth—	
<i>Rev. J. Clark, Brown's</i>		BERKSHIRE.		Contribs. for N P.....	1 11 6
<i>Town</i>	10 0 0	Beech Hill—		Contribs. on account...	20 0 0
Do., for Rev. F. John-		Contribs. for N P.....	0 9 0	DORSETSHIRE.	
son, <i>Clarksonville</i> ...	5 0 0	Faringdon—		Childe Okeford—	
Brentford, Park Chapel—		Contributions.....	7 9 0	Collec. for W & O.....	0 8 0
Collec. for W & O.....	1 1 0	Newbury—		Weymouth—	
Camberwell, Denmark		Contribs. for N P.....	2 10 0	Collec. for W & O.....	1 10 0
Place—		Wokingham—		DURHAM.	
Collec. for W & O.....	9 15 10	Contribs. for N P.....	3 7 2	Darlington, Archer Street	
Do., Cottage Green—		BUCKINGHAMSHIRE.		Sunday School—	
Collec. for W & O.....	1 1 0	Aylesbury—		Contributions.....	0 5 4
Contribution.....	0 10 0	Contribs. for N P.....	1 0 0	Do. for N P.....	0 15 8
Camberwell, Mansion		Dinton—			
House—		Collec. for W & O.....	0 10 0		
Collec. for W & O.....	2 2 6	Contribs. for N P.....	1 13 6		
Contribs. Sunday Sch.,					
by Y. M. M. A.....	2 2 2				

		HUNTINGDONSHIRE.			
£ s. d.		£ s. d.		£ s. d.	
Witton Park—		Winwick—		Horncastle—	
Contribs. for <i>N P</i> 0 7 8		Contribs. for <i>W & O</i> ... 0 10 0		Collec. for <i>W & O</i> 0 10 0	
ESSEX.		KENT.		Contributions 7 12 4	
Barking—		Ashford—		Do. Sun. Sch. for <i>N P</i> 6 6 6	
Contribs. for <i>N P</i> 0 14 8		Contributions 4 0 0		Do. Horsington (moiety) 1 3 6	
Chadwell Heath—		Brabourne—		Do. Mareham-le-Feu... 1 16 1	
Collec. for <i>W & O</i> 0 5 0		Collec. for <i>W & O</i> 1 1 6		Less expenses and	
Halestead, Providence		Chatham—		amount acknow-	
Chapel—		Collec. for <i>W & O</i> 1 2 0		ledged before 15 0 4	
Contributions 0 5 0		Crayford—			
Do. for <i>N P</i> 1 12 6		Collec. for <i>W & O</i> 2 0 0			
Loughton—		Deal—			
Contributions 3 6 10		Collec. for <i>W & O</i> 1 7 0			
Rayleigh—		Contributions 10 0 0		NORFOLK.	
Collec. for <i>W & O</i> 2 0 0		Edenbridge—		Bacton—	
Romford, Salem Chapel—		Collec. for <i>W & O</i> 1 0 0		Contribs. for <i>N P</i> 0 15 9	
Collec. for <i>W & O</i> 1 0 0		Contributions 6 17 7		Buxton—	
Contribs. for <i>N P</i> 1 10 4		Hythe—		Collec. for <i>W & O</i> 1 8 7	
GLOUCESTERSHIRE.		Contribs. for <i>N P</i> 1 13 6		Diss—	
Blockley—		Ramsgate—		Collec. for <i>W & O</i> 1 0 0	
Contribs. for <i>N P</i> 0 18 0		Contributions 11 1 10		Contributions 18 15 5	
Eastington, Nupend		Smarden—		Do. for <i>N P</i> 2 7 2	
Chapel—		Collec. for <i>W & O</i> 1 4 0		Ellingham—	
Contribs. for <i>N P</i> 1 2 9		Woolwich, Parsons Hill—		Collec. for <i>W & O</i> 0 16 0	
Kingstanley—		Moiety of Weekly Half-		Fakenham—	
Collec. for <i>W & O</i> 1 5 0		penny Subs. collected		Contribs. for <i>N P</i> 0 10 0	
HAMPSHIRE.		by Mission Band..... 10 0 0		Lynn, Stepney Chapel—	
Eaunlien—		LANCASHIRE.		Collec. for <i>W & O</i> 2 2 0	
Contribs. for <i>N P</i> 2 2 0		Birkenhead, Grange Lane—		Necton—	
Crockham—		Collec. for <i>W & O</i> 5 16 0		Collec. for <i>W & O</i> 0 10 0	
Contributions 3 2 8		Contributions 20 8 2		Norwich, St. Mary's—	
Do. for <i>W & O</i> 1 1 0		Do. for <i>N P, Delhi</i> 12 10 0		Collec. for <i>W & O</i> 14 5 3	
Poulner Ringwood—		Do. for <i>Rev. Q. W.</i>		Swaffham—	
Collection 0 7 0		<i>Thomson, Africa</i> 5 0 0		Collec. for <i>W & O</i> 2 1 6	
Newport, Isle of Wight—		Blackpool—		Worstead—	
Contribs. Sunday Sch.		Collec. for <i>W & O</i> 1 2 6		Collec. for <i>W & O</i> 2 1 6	
for <i>N P</i> 0 13 9		Contribs. for <i>N P</i> 2 0 7		Contribs. for <i>W & O</i> 2 1 6	
Romsey—		Coniston—		NORTHAMPTONSHIRE.	
Collec. for <i>W & O</i> 0 16 0		Contribs. for <i>N P</i> 0 10 6		Aldwinkle—	
Contributions 8 9 1		Heywood—		Collec. for <i>W & O</i> 0 10 0	
Do. for <i>N P</i> 0 11 1		Collec. for <i>W & O</i> 0 6 0		Blisworth—	
Rye, Isle of Wight—		Contribs. for <i>N P</i> 1 8 9		Collec. for <i>W & O</i> 1 0 0	
Contribution 0 5 0		Liverpool, Athol Street,		Bythorn—	
HEREFORDSHIRE.		Welsh—		Collec. for <i>W & O</i> 0 7 0	
Fownhope—		Contribs. Sun. School		Contribs. for <i>N P</i> 0 17 6	
Collec. for <i>W & O</i> 0 4 0		for <i>N P</i> 5 16 2		Guisborough—	
Contributions 3 17 11		Do. Myrtle Street—		Contribs. for <i>N P</i> 1 18 0	
Ledbury—		Collec. for <i>W & O</i> 40 0 0		Hackleton—	
Contribution 0 5 0		Contribs. Juv. Society		Collec. for <i>W & O</i> 1 0 0	
Stansbatch—		for <i>N P, Delhi</i> 12 10 0		Harpole—	
Collec. for <i>W & O</i> 0 10 6		Do. for <i>School, Bahamas</i>		Collec. for <i>W & O</i> 0 11 6	
Contribs. for <i>N P</i> 0 18 3		Do. for <i>Makawilla</i>		Helmdon—	
HERTFORDSHIRE.		<i>School, Ceylon</i> 5 0 0		Collec. for <i>W & O</i> 0 8 3	
Buntingford—		Do. for <i>School at Sa-</i>		Kettering—	
Contributions 1 5 3		<i>vannah la Mar, Ja-</i>		Collec. for <i>W & O</i> 2 17 8	
Do. for <i>N P</i> 0 10 7		<i>matuca</i> 5 0 0		Kingsthorpe—	
Chipperfield—		Lumb—		Collec. for <i>W & O</i> 0 8 0	
Collec. for <i>W & O</i> 0 10 0		Collec. for <i>W & O</i> 1 1 3		Contribs. for <i>N P</i> 1 0 6	
Hemel Hempstead—		Contribs. for <i>N P</i> 0 18 1		King's Sutton—	
Collec. for <i>W & O</i> 2 1 9		Rochdale, West Street—		Contribs. for <i>N P</i> 1 0 6	
Markyate Street—		Contribs. for <i>N P</i> 4 16 2		Kislingbury—	
Contribs. for <i>N P</i> 2 15 3		Manchester—		Collec. for <i>W & O</i> 0 10 0	
St. Albans—		Contribs. on account,		Milton—	
Contribs., Juv. Society,		by W. Bickham, Esq... 100 0 0		Collec. for <i>W & O</i> 1 4 4	
on account 2 18 8		Tottlebank—		Monlton—	
Do. for <i>N P</i> 4 3 7		Collec. for <i>W & O</i> 0 19 0		Contributions 2 8 1	
Sarratt—		Contribs. for <i>N P</i> 0 18 6		Patchill—	
Collec. for <i>W & O</i> 0 10 0		LEICESTERSHIRE.		Collec. for <i>W & O</i> 0 10 0	
Rickmansworth—		Arnsby—		Ravensthorpe—	
Collec. for <i>W & O</i> 1 5 0		Contribs. for <i>N P</i> 0 11 0		Collec. for <i>W & O</i> 1 2 6	
Contribs. for <i>N P</i> 1 9 10		LINCOLNSHIRE.		Ringstead—	
GROUPE.		Grantham—		Collec. for <i>W & O</i> 1 2 0	
Contribs. for <i>N P</i> 1 9 10		Contribs. for <i>N P</i> 0 8 7		Roade—	
Contribs. for <i>W & O</i> 1 5 0		NORTHUMBERLAND.		Collec. for <i>W & O</i> 1 5 0	
Contribs. for <i>N P</i> 1 9 10		Newcastle, Bewick Street—		Weston-by-Weedon—	
Contribs. for <i>W & O</i> 1 5 0		Collec. for <i>W & O</i> 10 0 0		Collec. for <i>W & O</i> 0 10 6	

	£	s.	d.		£	s.	d.		£	s.	d.
Do. New Town Hall—				Wiston—				Rotherham—			
Collec. for W & O	2	0	6	Contribs. for NP	0	9	0	Contributions	2	0	0
NOTTINGHAMSHIRE.			SURREY.			South Ossett—					
Bassingham—				Guildford—				Contribs. for NP	0	13	6
Contrib. for India	1	0	0	Contributions	0	12	0	Skipton—			
Contribs. for NP	0	10	0	SUSSEX.			Collec. for W & O	0	9	0	
Newark—				Brighton, Town Hall—				Contributions	8	15	5
Contribution	0	5	0	Contribution	1	1	0	Do. for NP	1	4	3
Nottingham—				Lewes—				York—			
Contribution	10	0	0	Contribs. on account...	17	0	0	Contribs. for NP	0	4	6
OXFORDSHIRE.			WARWICKSHIRE.			NORTH WALES.					
Banbury—				Birmingham—				FLINTSHIRE.			
Collec. for W & O	1	0	0	Contribs., balance	5	3	2	Mold Nannerch—			
Contributions	2	10	0	Harbury, Southam—				Contribs. for NP	1	0	0
Charlbury—				Contribs. for NP	0	5	0	MONTGOMERYSHIRE.			
Contribs. for NP	0	7	3	Warwick—				Collec. for W & O	1	7	6
Rollright—				Collec. for W & O	2	0	0	SOUTH WALES.			
Contribution	0	5	0	WILTSHIRE.			BRECKNOCKSHIRE.				
SHROPSHIRE.			Aldbourne—					BRECKENKINGTON CHAPEL—			
Shrewsbury, St. John's				Contribs. for NP	1	13	10	Contribs. for NP			
Hill—				Bratton—				4			
Collec. for W & O	1	10	0	Collec. for W & O	1	5	0	3			
SOMERSETSHIRE.			Contributions	15	10	7	4				
Beckington—				Bromham—			CARMARTHENSHIRE.				
Contribs. for NP	1	14	0	Contribs. Sun. School,			Cross Inn, Ebenezer Chapel—				
Bristol—				for NP	0	12	0	Contributions			
Contribs. on account...	45	0	0	Chippenhain—			3				
Burnham—				Contribs. for NP	1	2	0	9			
Collec. for W & O	0	5	0	Downton—			6				
Contribs. for NP	1	8	0	Contributions	2	7	0	8			
Chard—				New Swindon (Welsh)—			13				
Contribs. for NP	1	10	0	Contribs. for NP	0	13	0	19			
Croscombe—				Wat ton Bassett—			0				
Contribs. for NP	1	0	0	Contribution	1	1	0	5			
Frome, Sheppards Barton—				WORCESTERSHIRE.			GLAMORGANSHIRE.				
Collec. for W & O	3	1	0	Bewdley—				Bridgend, Hope Chapel—			
Contribs. for NP	2	12	3	Contribs. for NP	1	19	0	Collec. for W & O			
Shepton Mallet—				Bromsgrove—				9			
Contribs. for NP	1	1	0	Contributions	29	5	0	19			
Stogumber—				Lench, &c.—				0			
Contribs. for NP	1	9	6	Collec. for W & O	0	12	8	1			
Taunton, Silver Street—				Contribs., Lench	6	10	4	0			
Collec. for W & O	1	10	0	Do. Dunnington	4	0	0	2			
Wellington—				Do. Pitchill	0	5	0	14			
Collec. for W & O	2	1	9	Do. Sheriff's Lench	0	15	6	4			
Wincenton—				Do. Wrathley	0	3	3	0			
Collec. for W & O	0	10	0	Shipston-on-Stour—				after Lecture by Rev.			
Contribs. for NP	1	11	0	Collec. for W & O	1	1	0	N. Haycroft, M.A.			
STAFFORDSHIRE.			Contributions	5	0	11	8				
Hanley, New Street—				Do. for NP	1	9	0	0			
Contribs. for NP	1	11	2	Do. Streton - on -				2			
Stafford—				Fosso	1	0	8	16			
Collec. for W & O	0	10	0	Worcester—				3			
Contribs. for NP	1	17	7	Collec. for W & O	2	0	0	1			
Wednesbury—				YORKSHIRE.			PENBROKESHIRE.				
Collec. for W & O	0	5	0	Armley—				Milford, Short Lane—			
Wolverhampton—				Collec. for W & O	0	4	0	Contributions			
Collec. Public Meeting,				Bedale—				3			
(less expenses)	5	0	7	Contributions	3	17	3	1			
Do. Waterloo Road—				Bingley—				0			
Collec. for W & O	1	10	0	Collec. for W & O	0	12	0	13			
Contributions	4	0	5	Heaton—				5			
SUFFOLK.			Collec. for W & O	0	5	6	0				
Aldringham—				Contributions	0	15	2	0			
Collec. for W & O	0	10	0	Horkinstone—				1			
Bury St. Edmunds—				Collec. for W & O	0	7	6	5			
Collec. for W & O	2	6	0	Horsforth—				0			
Contribs. for NP	2	0	0	Collec. for W & O	0	17	0	3			
Eye—				Long Preston—				0			
Contributions	0	5	0	Collec. for W & O	0	17	0	0			
Do. for NP	2	5	6	Millwood—				0			
Walton—				Collec. for W & O	0	5	0	0			
Collec. for W & O	0	10	0	Rishworth—				0			
Contribs. for NP	0	17	4	Contribs. for NP	1	5	0	0			

		IRELAND.			
£ s. d.		£ s. d.		£ s. d.	
Elgin—		Athlone—		Dublin, Lower Abbey Street—	
Collec. for <i>W & O</i>	0 12 0	Collection	1 0 8	Contributions	13 0 8
Contribs. for <i>N P</i>	0 16 9	Ballymena—		Grange—	
Eyemouth—		Contributions	0 15 0	Contributions	1 11 1
Contribs. for <i>N P</i>	1 2 0	Banbridge—		Limerick—	
Fortrese—		Collection	1 10 0	Collection	4 0 0
Contribs. for <i>N P</i>	0 13 6	Belfast—		Portadown—	
Glasgow, Blackfriars Street—		Contributions	24 18 9	Collection	2 0 3
Collec. for <i>W & O</i>	4 13 0	Cairndaisy—		Portglenone—	
Do. Glassford Street—		Collec. for <i>W & O</i>	0 7 0	Contributions	5 9 0
Contribs. for <i>N P</i>	1 9 2	Carrickfergus—		Tandragee—	
Irvine—		Collection	6 0 0	Contribs. for <i>N P</i>	1 1 4
Contribs. for <i>N P</i>	1 0 0	Coleraine—			
Kirkcaldy—		Contributions	8 13 9		
Contribs. for <i>N P</i>	5 0 0	Conlig—		Less expenses	127 1 11
Old Town, by Insch—		Collection	0 11 4		
Contribs. for <i>W & O</i>	1 0 0	Cork—			
Contribs. for <i>N P</i>	1 0 0	Collection	0 10 4		
Paisley—		Dublin—			
Contrib. towards <i>sup-</i>		Contributions	42 19 0		
port of <i>Mr. Bate,</i>		Do. Rathmines—			
<i>Missionary to India</i>	10 0 0	Collection	2 13 0		
Perth—		Do. Bolton Street—			
Collec. for <i>W & O</i>	2 0 0	Contributions	10 0 0		

FOREIGN.

Switzerland, Berne—	
By <i>M. B. de Wattenwyl,</i>	
for <i>Rev. J. Wenger's,</i>	
<i>N P Kader Bok</i>	15 14 11

JAMAICA SPECIAL FUND.

Contributions received from January 22nd to February 20th, 1866.

		£ s. d.			
		£ s. d.			
Bowmore, Islay, N. B., by Rev. J. Miller		Miss Barnett, Brighton, by Miss M. E. Pear-			
Mrs. Pottenger	1 0 0	sall	1 0 0		
Therapie-Soken, by Rev. J. French	0 16 9	James Nutter, Esq., Cambridge	10 0 0		
Leicester, by T. D. Paul, Esq.	125 14 6	Hanley, New Street, by Rev. R. Johnstone	2 16 6		
Miss Chandler, by Mr. J. R. Phillips	0 10 6	Mr. A. Gibb, Paisley	5 0 0		
G. W. Anstie, Esq., <i>Devises, for expenses</i>		E. Morgan, Esq., Newtown, Montgomery-			
<i>of legal proceedings</i>	5 0 0	shire	1 0 0		
Willison, Mr. J., Aylesbury, <i>ditto</i>	1 0 0	Romsey, by Miss George	2 1 6		
Abergavenny, Frogmore Street, by Mr. J.		Walworth Road Chapel, by Mrs. Watson	56 16 6		
Wyke	3 12 9	<i>Ditto</i> by <i>Rev. J. Thompson,</i>			
Bloomsbury Chapel, by J. Betts, Esq.	61 2 8	<i>Mount Charles</i>	25 0 0		
H. Kelsall, Esq., Rochdale	15 0 0	Camberwell, by Mr. B. Collis	2 0 0		
Devonport, Morice Square and Pembroke		Rochdale, Drake Street, by Rev. A. Pitt	1 0 0		
Street, by Rev. J. Stock	6 6 0	Mr. M. Hubbard, Uppingham	1 1 0		
Rev. H. Anderson Bratton, by J. S.		Mrs. Thompson, Uppertorpe, Sheffield ...	1 10 0		
Whitaker, Esq.	0 10 0	Wellington, Somerset, by W. D. Horsey,			
W. L. Smith, Esq., St. Albans	10 0 0	Esq.	1 5 0		
Canterbury, St. George's Chapel, by Rev.		Collection at Public Meeting at Metropo-			
A. W. Heritage	5 3 6	litan Tabernacle	24 15 1		

ACKNOWLEDGMENTS.

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Miss Garland, for a parcel of clothing, for <i>Rev. J. Reid, Jamaica.</i>	Missionary Working Party, Salem Chapel, Cheltenham, per Miss Banbury, for a parcel of clothing, value £6, for <i>Mrs. Kingdon, Jamaica.</i>
Missionary Dorcas Society, Hope Chapel, Devonport, per Miss C. A. Parker, Plymouth, for a parcel of clothing, value £8, for <i>Rev. A. Saker, Africa.</i>	Mr. A. Elwin, for a parcel of clothing, for <i>Jamaica.</i>
J. Gurney, Esq., Putney, for Magazines.	Little Alle Street Sunday School, per Mrs. J. L. Macdonald, for a parcel of clothing, for <i>Africa.</i>
Dr. Elton, Exeter, for ditto.	Ladies' Working Party, Mare Street, Hackney, per Mrs. Woolley, for a case of clothing, for <i>Rev. H. Heinig, Benares.</i>
Miss Buris, Upper Clapton, for ditto.	Mrs. Biggs, <i>Devises</i> , for a parcel of clothing, for <i>Jamaica.</i>
Mrs. Collings, Gloucester, for a bale of clothing, for <i>Rev. G. R. Henderson, Jamaica.</i>	
Mrs. Longland, Olney, Bucks, for a box, for <i>Rev. E. F. Laughton, Chefoo, China.</i>	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger. Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED THE MONEY WILL COME."—Andrew Fuller to Joseph Lomey.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MARCH, 1866.

IRELAND AND JAMAICA.

At the present moment, two islands belonging to the British Empire are giving us intense anxiety and much trouble. Though situated in widely different latitudes, they are among the fairest portions of the Queen's dominions, being beautiful even to a proverb. One reposes on the bosom of the Caribbean,

"where the blue
Of sea and sky is such a blue
As England dreams not; where the night
Is all irradiate with the light
Of stars like moons, which hung on high,
Breathe and quiver in the sky,
Each its silver haze divine
Flinging in a radiant line,
O'er gorgeous flower and mighty tree,
On the soft and shadowy sea."

The other sits grandly on the western limit of the Atlantic, green as an emerald; and if not—

"First isle of the ocean, first gem of the sea,"

she is second to few lands in physical beauty. Both Ireland and Jamaica possess vast natural resources, but poverty and wretchedness abound among their populations. Both are charged with having within them the elements of "a wicked and widespread conspiracy;" encouraged in one case by the black republicans of Hayti and in the other by Irish republicans in America. In each instance, we are reaping the natural fruits of ages of wrong-doing, social bondage being the primal cause of Jamaica's troubles, while spiritual bondage is at the root of the chief part of Ireland's miseries. Slavery has been the cause of the former, Popery of the latter. Thus far the parallel; and if the reader chooses, he can pursue it still further. The negroes are suffering wrong, the Fenians are doing wrong. The former have been mercilessly cut down while doing nothing to deserve it, the latter have had forbearance shown to them even while avowing their treasonable designs. The blacks claim our pity, the whites deserve our reprobation. And it is a significant fact, that the very persons who try to make certain ministers of the gospel in Jamaica chargeable for the outbreak at Morant Bay, do their best to exonerate the Irish priests from all blame in regard to Fenianism. That must be a terrible state of things which requires the application of such severe measures as those to which the government has resorted. They may prevent an outbreak, but they cannot eradicate the master-evil from which all this turbulence and disloyalty, and these revolutionary tendencies proceed. The Church of Rome is responsible for a large portion of the social miseries of Ireland. She is the arch conspirator who has ever been plotting against the liberties of nations, and the stability of thrones which have refused allegiance to her impious claims. During the debate on the suspension of the Habeas Corpus Act there was one man who, in a few nervous sentences, placed the matter in its true light. The member for Sheffield said: "There is another point to be considered in connection with this question, and that is the Roman Catholic priesthood. Up to a very late period that body have been

preaching sedition in Ireland. They have taught the people to hate the English rule, and now they find that they have gone a little too far. They have done a mischief which recoils upon themselves, and now, forsooth, they are wonderfully loyal." There is but one balm for Ireland's wounds, and that is the Gospel. Nothing can heal that distracted country, and give it permanent peace and stability, but the truth as it is in Jesus. If the people had been as long under pure Evangelical teaching as they have under the instructions and influences of the Romish priesthood, Parliament would not have had to suspend the Habeas Corpus Act. Instead of being disheartened by the present aspect of Irish affairs, let us clearly comprehend the real causes, and give that unhappy country the *One certain remedy*.

EXTRACTS FROM THE LETTERS AND JOURNALS OF MISSIONARIES AND SCRIPTURE READERS.

WE are not unfrequently asked what our agents are doing; how they spend their time; what amount of evangelical labour they get through, and whether they are encouraged by success. The real efficiency of a Christian minister depends less upon the quantity of work which he accomplishes than on the spirit in which it is done. What we look for in our Missionaries is the combination of untiring zeal, with an intense love for the holy employment to which they are devoted. The subjoined letter from Mr. Douglas of Portadown will afford some information as to the way in which our brethren are engaged; for, although it refers to one locality, it is a fair specimen of what they are all doing:—

Portadown, Jan. 8, 1866.—"I am still, in the good providence of God, prosecuting the Mission work in health and strength, though in the face of many difficulties. I conduct regular services in eight sub-stations, besides two on Lord's days, in our meeting-house, and occasionally in summer an open air service between the morning and evening meetings. I am engaged five evenings in the week, besides Sabbaths, in preaching, or assisting in prayer-meetings. I help in our Sabbath-school morning and evening, and visit from house to house, as weather and opportunity permit. I am well received wherever I go. The week services are largely attended, especially in the neighbourhood of Lurgan, where it is usual to meet with an audience of 40 to 70 persons. One Lord's day, during the autumn, I addressed in that locality 300 hearers in the open air. At present, our Sabbath services are affected by the season, and by the removal of several hundreds of mill-workers from this town to other places for higher wages. We have lost five of our members, with their families and family connexions. Others are coming to fill up their places, but it will be some time before the loss will be repaired. Four new members have been added to us within the last month. The members who have recently left have applied to me to give them in their new spheres, a monthly service, and believe that I shall have good congregations; but, owing to the expense of travelling, I could not accede to their request till I had consulted you. They have come once a month to break bread with us. These districts might prove eligible openings. Another parcel of clothing would be serviceable at this season."

Ballymena.—From causes for which the Committee are in no wise responsible, the mission in this town has suffered a succession of painful reverses. The new chapel was erected chiefly through the generous assistance of friends connected with our churches, for the use, as was fully understood, of the Baptist denomination. There was a difference of opinion on the wording of the Trust deed, and the rejection of a draft which would have diverted the building from the purpose for which it was erected, led to the withdrawal of a considerable number from the chapel. It is well that our readers should be put in possession of the real cause of our want of present success. Mr. Eccles, after labouring for some time at this station, has taken the charge of the Grange district: and Mr. Keys, from Mr. Spurgeon's College, is making a trial of Ballymena. His impressions of it may be gathered from the following extract:—

"To myself personally, I find the friends very kind and cordial; but as to the cause at

Hill-street, they seem to be very spirited, attending a single service weekly. I determined to try a Sabbath-evening service, and also one in the week in the chapel. Two friends whom I consulted, said I might try, but it would be of no use, for, of the thirty persons present on the first Sabbath morning, only they themselves were from the town, the rest coming from distances of from three to six miles, and the weather most inclement, and the roads very bad. However, I had bills posted announcing the services and subjects, and have had no reason to regret the attempt; for there have been nearly as many persons present in the evening as in the morning, namely, from twenty to thirty; and these, with a few exceptions, strangers, townspeople of the better class. Last Sabbath morning there were a few more present than previously, and in the evening about fifty were present. I have visited and held meetings at most of the adjacent villages, or townlands as they are called, namely at Kildownie, Cullybackey, Galyorm, Galyorm Parks, Clougher, Slatt, and Ballyloughan. I have preferred places within a short distance of the town for several reasons; the principal being a desire to secure an increased attendance at the chapel, that the strength of the church may be augmented. The country meetings are most cheering. At several places the houses have been literally crammed, over fifty adults being present. I have been puzzled to know where they came from, in parts where there did not appear to be dwellings for so many within two miles. I have, as far as time would allow, spoken to each person present on the concerns of the soul. In one place, Slatt, where one of the Hill-street members lives, meetings have been regularly held: this is an exceptional case, one poor man there told me 'that they sang psalms and prayed in their poor way, and then generally read one of Spurgeon's sermons.' Through the kindness of a friend in London I have been able to distribute a large number of Mr. Spurgeon's sermons, which are greatly prized by the poor people. I have spent some hours with Brother E., on two or three occasions, and find his advice very sound and useful, and his brotherly kindness very pleasant."

Sible Headingham.—The Rev. G. Hider writes encouragingly of the station under his care:—

"I am happy to say that our congregation on the Lord's day is increasing: and the very deep interest taken in the services by many who have not yet declared themselves on the Lord's side, is truly gratifying.

"At my first open air services, in July, 1864, conducted on Histed Green, a woman was present who had hitherto lived in sad neglect of Divine ordinances. She has since that time, been one of our most regular and devout hearers. She requested me to hold a cottage service in her house, but as the house had an *ill name* attached to it, through the conduct of her children, some of the friends thought it advisable to have it conducted in a cottage at a little distance. We did so, and I am very happy to say, that it has been so far blessed to her two daughters, that they not only attend regularly the public services of the sanctuary, but, from conversation I had with them, they appear to be anxious inquirers.

"This service has been attended by an aged blacksmith, who has borne a most abandoned character, but who, by God's blessing, is now with tears, knocking at the door of mercy. As I was leaving the meeting last Thursday, he said, 'God be with you, sir!' and bursting into tears, he added, 'Oh, that He was as near to me as He is to you!' I replied, 'My dear friend, He is much nearer to you than you think; it is you who are far from Him. Draw near to Him in the name of Jesus.'

"The clergyman is very diligent in his opposition, refusing blankets, &c. to our members, and going about among the people, warning them against my 'pernicious teaching.' The curate was at the sick-bed of one of our former hearers, and he said, 'I suppose that the minister at the Old Chapel comes to see you, does he not?' 'O, yes, sir; and I enjoy his visits very much.' 'Ah, that's all very well, but you must allow me to be faithful to you; and I solemnly warn you that he is leading you into sin and error. It is the church, and the church only, that you ought to hear.' 'Sir,' said she, 'you must allow me to be faithful with you, too, and to tell you that he says nothing to me but what is God's own word, and God gives his blessing to it.'

"This opposition, however, if we, as a church, are faithful to our vocation, will the rather stimulate us and inflame our zeal.

"Our services are as follow:—

"Sunday—Preaching, three times; Monday—Bible class; Tuesday—Writing class (young women), afternoon, gratis; prayer meeting and lecture in evening; Thursday—Cottage meeting, evening; Friday—Writing class (young men), evening, gratis."

Funds.—The financial year is rapidly drawing to a close, and as recent changes in the mission have caused considerable delay in arrangements for visiting the churches and collecting the subscriptions, we earnestly entreat those churches from which we have received help at this time of the year to be prompt in remitting their contributions. An appeal has been made to non-contributing churches throughout the country, and while some assign the old reason for declining—"we have so many home claims"—a very large proportion have promised collections during the year. We put it seriously and respectfully to Pastors and Deacons who say "nay" to our appeal, whether the churches on whose behalf they act would not be benefited by an expression of practical sympathy with missionary efforts beyond their own localities. The missionary spirit produces a healthy reaction in those who cherish it, and we think it may be stated that the churches which, in proportion to their means, help home and foreign missions, raise more for their pastors, and for local claims in general, than those who simply confine their bounty to the "cause" with which they are identified. Pastors who urge the claims of the *Baptist British Mission* advance their own interests quite as much as they do ours.

Shilling Cards.—We are anxious to get ten thousand of these cards distributed among our young friends in congregations and Sunday schools. It is not intended that they should be kept during any lengthened period; all we ask is this—*kindly take one of these cards, collect a shilling on it, and as much more as you can, and take the money to your superintendent in a month.* Within the last five or six weeks, we have successfully introduced them into several places, and if superintendents of our Sunday schools will assist in this juvenile effort there will be no difficulty in raising £500 as an offering from young people. The secretary will be happy to correspond with superintendents and other friends on the subject. Any number of cards can be had on application to the Mission House.

The Chronicle.—We have heard with pleasure that selections from the *Chronicle* are read in some of the monthly missionary prayer meetings. Will the pastors of our churches favour us by introducing it at these periodical gatherings? We think that there are facts in every issue which would interest the hearers, and help to deepen the missionary spirit in the churches.

Sums received from January 16th, 1866, to February 20th, 1866,

(The Secretary's absence prevents the list from being brought down to a later date.)

	£	s.	d.		£	s.	d.
London, Rev. G. H. Rouse	1	0	0	Merthyr.....	2	6	0
Manchester, Dr. Clarke	0	5	0	Caerleon	0	2	2
Do. Mrs. Graham	0	10	0	Newport, Mon.	7	7	0
Alloa.....	1	12	0	Maindeco	0	14	6
Newbury.....	0	2	0	Bridgend	1	13	7½
Diss, by Mr. T. H. Sparham	2	0	0	Cowbridge.....	0	8	6½
Kensington, Mr. P. Carthw	5	0	0	Cacrphilly	1	1	1
Dublin, Bolton-street, by Rev. C. Morgan	2	5	7	Cardiff	13	14	½
Do. Do. Sunday-school	1	0	0	Rotherham, by Rev. J. Arnold	1	15	0
Tandrage, by Rev. I. Taylor.....	0	10	0	Long Buckley, by Rev. T. Rose	4	0	9
Banbridge, by Rev. S. J. Banks.....	2	15	2	Rochdale, Mr. H. Kelsall	20	0	0
Waltham Abbey, Mr. S. B. Pugh	1	1	0	Padstow, Mr. S. Allport	1	0	0
Asiford, Mr. G. Seorey	1	1	0	Halstead	1	18	6
Do. Rev. P. G. Seorey	0	10	6	Worcester, by Mr. G. Grove.....	5	18	0
Romsey, by Miss George	4	1	0	Brighton, by Mr. Dutmall	6	4	0
Bassingham, Mrs. Warstaff	1	0	0	Sevenoaks, Mrs. Grover	1	0	0
St. Ives, Mr. Thomas Rose	1	0	0	Do. by Mrs. Welsh.....	3	4	7
Late Mrs. Hunter	10	0	0	Leicester, by Mr. T. D. Paul.....	13	13	6
Aberdare	3	9	6	Amersham, by Mr. J. Hall	4	15	0
Neath	3	2	0	Milton, by Rev. A. Powell.....	0	13	9
Briton Ferry	1	0	0	Houghton Regis, by Mr. M. Cooke.....	0	15	0
Swansa	9	19	6	Pontypool, by Rev. Dr. Thomas	6	2	6
Llanely	5	13	7	Abergavenny, by Rev. S. R. Young	3	10	0
Cardmarthou	3	0	3	Nottingham	16	17	0
Pembroke	1	18	6	Derby	3	17	0
Pembroke-dock	1	9	6	Newark	4	10	0
Haversford-west, on account	11	17	6	Sutton-on-Trent	0	15	0
Abergavenny	1	6	0	Lincoln	7	6	6
Ponther	1	15	0	Harlow, by the Rev. F. Edwards, D.A.....	1	5	0
Do.	0	15	0				

THE
BAPTIST MAGAZINE.

APRIL, 1866.

ON CONFESSING CHRIST BEFORE MEN.

A DISCOURSE,

BY DR. JULIUS MÜLLER, AUTHOR OF "THE CHRISTIAN DOCTRINE OF SIN,"

And Professor of Theology in the University of Halle.

[*Translated from the German by J. E. RYLAND, M.A.*]

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.—*Matt. x., 32, 33.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils, and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.—*Matt. vii. 21-23.*

No book in the world has been so misused as the Sacred Volume: no word has suffered greater violence from men than the Word of God. Do you wonder how this should be? It is because no book in the world presses its claims to veneration so forcibly on those who do not receive its leading truths. Hence the wish naturally arises to conceal as much as possible the want of harmony between their own minds and Holy Writ, both in its letter and spirit; and for this purpose they will sometimes make use of its own language. This, however, can only be done, not by surrendering themselves to the Divine Word, but by wresting it so that it shall appear to say nothing but what agrees with their own opinions and inclinations. Yet, amidst all that is unfair and arbitrary in such a procedure, we cannot help observing the unconsciously attractive force of God's Word, the secret hold that it has on men's minds. And it is better that it should be so than that they should be inflamed with rancorous enmity, or palsied by total indifference towards Revelation. Yet we cannot deny that by their perversion of Scripture they put more obstacles in the way of understanding it than is done by avowed enemies or the absolutely indifferent. We must tell them that by such a course they will make no progress in the knowledge of God and of His kingdom, but will always keep within the narrow circle of the elementary knowledge which

nature affords. We must warn them that if the opposition between the world and the kingdom of God should force them to more decided measures, they are in the greatest danger of being precipitated from their present dubious position into the abyss of enmity or indifference.

Besides giving arbitrary explanations of Scripture, the class of persons to whom we allude are in the habit of quoting isolated passages, by which they declare they are willing to abide, while they pay no regard to the connection in which they occur; nor do they take any account of other statements of Scripture which would serve to explain or complete their meaning.

One passage of this kind is the second of those we have just read to you. You are aware that by many persons it is supposed to mean that the confession of Christ as Lord is of no moment, but that all the stress is to be laid on fulfilling the Divine will. There is, however, another expression of our Lord's which serves to complete this, and which, therefore, we have placed before it in the text. At first sight the two declarations may seem rather to contradict than to supplement one another. But it will be our main object to show that this is not the case. For this purpose, let us endeavour to fix the exact sense in which Christ employs the first expression—that is, in what sense does Christ require us to confess Him before men? Let us, first of all, show the necessity of this confession in general, and, in the next place, point out that there is a kind of confession which is wholly worthless; and lastly, indicate the connection in which the confession of Christ has its true value.

I.—In the first place we have to prove the necessity of this confession in general.

If we survey the history of mankind since the Saviour's advent, it is very striking, and even appalling, to observe how the confession of Christ has become a two-edged sword, not only "piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow," but in numerous instances as severing the closest ties of social life, the ties between father and son, mother and daughter, husband and wife; it has divided the human race into two parts; it has produced a fearful strife between Heathenism and Christianity; and even excited opposition and discord among Christian nations. The thought naturally arises, whether the enjoyment of the blessing of Christianity may not be secured without incurring the risk of these enormous evils. "Certainly," some will reply, "those lofty views and principles which are peculiar to the Christian religion may be firmly maintained and propagated, while the confession of Christ, the source of all these dissensions, is set aside. It is very apparent that these views and principles have taken the place of general truths; they are become the property of human reason, and thus have lost their tendency to cause divisions." Such is the decision of an eminent philosopher, and many have agreed with him in thinking that Christ would be perfectly satisfied if he only found on earth a prevalence of real Christianity; that is, a state of mind conformable to its views and principles ruling in the souls of men, whether his personal claims were acknowledged or slighted.

If we examine more closely into the idea on which this opinion is founded, we find it to be this—that the essence of the Christian religion consists in certain views, principles, and general truths. Supposing it to be so, it may be asked, why should not these principles have a permanent place in the convictions of mankind, even though the individual by whom they were originally promulgated

may have been long forgotten? Thus, it is very possible to conceive that the memory of Moses might have died away among the people of Israel, while his institutions were firmly retained and observed. Or, to take an instance nearer our own times, the recognition of the great truths which Luther brought forth to open day, and which constitute the soul of the Reformation, is not necessarily connected with the knowledge of Luther's person and life; it is not inconceivable that these truths might be held as firmly as ever by Protestant Christians, though the name of Luther was heard of no more.

But we reply, that with the Christian religion it is totally different. Here the utmost importance attaches to the holy, divine, and human personality of its founder, and its distinct relation to this personality. Here everything depends, not merely on the fact that Christ was the founder of this religion, or that in His teaching He gave utterance to the sublimest truths; but specially on the great *facts* of His incarnation, death, resurrection, and ascension, by which, both passively and actively, He accomplished the redemption of the human race. And the case being so, we find that His teaching, as it is presented to us in the Gospels, is, for the most part, an announcement of Himself, and an urgent call, in a variety of forms, on His hearers to unite themselves to Him. And when the Apostles, filled with His spirit, went out into the world to proclaim His kingdom, do you find them principally occupied with repeating and expounding their Master's precepts? Only examine the Acts and the Apostolic Epistles, and you will find that it was the person of their Lord, the importance of His advent to the world, of which the Apostles chiefly treated. They declared their preaching to be a testifying of Christ, the crucified and risen one. The leading theme of their oral instructions and of their writings, the root from which their doctrine was developed, was no other than the glory of Jesus Christ, the incarnate Son of God, the sinless One among a sinful race, and the great work by which He laid a foundation for the salvation of mankind.

You perceive, then, that it is absolutely impossible, in the Christian religion, to separate the person of the Saviour from His doctrine; to thrust out Christ and yet retain Christianity. So far is Christ from being satisfied if only certain general truths are acknowledged and received—though His very name may be forgotten—that on the contrary He exhibits *Himself* as the great object of faith in a variety of representations. Immediately before His last sufferings He instituted the supper as a memorial of Himself, and oftentimes in the strongest terms requires confession of Himself as an indispensable condition of salvation; as in the words before us, "*Whosoever shall deny me before men, him will I deny before my Father which is in heaven.*"

And if, in consequence of Christ's absolute requirement we behold great disturbances, and divisions arise in families and nations, entailing severe sacrifices on those who obey Him, there are two considerations that may tend to calm our minds. The first is, that He whose vision extended over all countries and all ages, foresaw and foretold most distinctly these effects of confessing Him. "*Think not,*" He said, immediately after the words we have quoted, "*Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household.*" And when He added that stringent

declaration—" *He that loveth father or mother more than me is not worthy of me,*" when, in virtue of His clear insight into the future, He could not cause the slightest error in requiring a decided confession of Himself.—He evidently made this requisition, because He knew that His followers would be put in possession of a good that would be a rich equivalent for all their conflicts, sufferings, and sacrifices. "*Whosoever confesseth me before men, him will I confess before my Father in Heaven.*" Can we wish for a more magnificent reward? Whoever confesses Him before men He will acknowledge as His own; permit him to see the glory which the Father has given Him, and receive him into His full communion, the fountain of everlasting life. But how can He do this for those who are not willing to confess Him before men, and who therefore shut themselves out from communion with Him on earth? There is an inseparable connection between our confession of Him before men, and His confession of us before His Father in heaven.

And if we look around us at the present time, and observe the circumstances in which we are placed, has the confession of Jesus Christ, as the Only-Begotten of the Father and the Saviour of the world, ceased to be a two-edged sword merely because the name of Christ is spread far and wide through every corner of the land? When a person makes a decided profession, does it not often happen that many rise up against him because his conduct is a protest against all they have been accustomed to esteem and honour? And frequently do not those who are most nearly allied to him by blood or friendship become his most vehement opponents?

Now, it cannot be otherwise than painful to us, in reference to the profession of that truth which is essential to salvation, to be obliged to deny what the majority around us confidently hold to be right; or, on the other hand, to hold as most important and vital truth what they treat as insignificant or wholly reject. In reference to "the one thing needful" it must grieve us to differ from those who are partakers of the same flesh and blood, who have the same capacities of thought and feeling, and who share with us in the joys and sorrows of the present life; and especially if those whose views are exactly counter to our own should happen to be joined to us by the closest ties of natural affection. How must our hearts be filled with sorrow to find ourselves separated in the faith of our Lord, and in our confession of Him, from our beloved parents and relations, our children and friends! Even the Apostle Paul testifies most solemnly that he had "great heaviness and sorrow of heart" on account of this separation from "his brethren and kinsmen according to the flesh." (Rom. ix. 1-3.)

But that these painful feelings may not make us waver in our confession of Christ before men, it is most desirable that we should have a clear perception of its absolute necessity. As long, indeed, as we have only to do with differing opinions and views, it is very easy to maintain peace. Every man may be satisfied with claiming the right of private judgment for himself, and allowing it to others. In this way there may be a tacit understanding that no one is to make his own convictions of so much importance as to annoy his neighbour with them. But when a being makes his appearance in the world, not as one among a multitude of equals, but as supreme and unique as the "author and finisher of faith," as He by whom alone men can come to the Father—as He who is "the way, the truth, and the life"—as the Only-Begotten who came forth from the Father into the world—

forthwith an awful alternative arises, which, like a two-edged sword, strikes through the vitals of humanity—compels every man to utter a decided *Yea* or *Nay*, and makes a schism never to be healed between those who assent and those who refuse to assent. Now, as such a being Christ is presented to us on all occasions in the Gospels, demanding an unconditional surrender to Himself, and a renunciation of everything that opposes it. Are we disposed to venture ourselves with Him?—then we must renounce all other objects, and from the heart become His disciples. We must count all things as dross that we may win Christ—take up our cross and follow Him. Let us openly and joyfully confess Him before men as our only Lord and Saviour, and then will He confess us before His Father in Heaven.

II.—Those whom Christ confesses before His Father He will receive into the kingdom of heaven when He reveals it in its glory, and thus that confession is one and the same with the reception. Now, if the kingdom of heaven is theirs who confess Him before men, there is an apparent inconsistency in that other declaration of our Lord—“*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father that is in Heaven.*” One thing certainly follows from this language—that there is a confession of Christ which is not acceptable to Him, and to which He attributes no value. Let us, then, consider more closely that confession of Christ which He will reject.

Generally speaking, the weakness and sinfulness of our nature is strikingly shown in our manifold perversion and abuse of Christian gifts and services: nor is the confession of Christ an exception; for here how often and in how many ways do we act amiss. Sometimes we mix up with it nice distinctions respecting particular doctrines, which may be in themselves of great importance and indispensable for completing the edifice of our faith, but which do not belong to that general confession of Christ in which every one without exception is called upon to unite. At other times we give our confession of Christ in so peculiar a form, as if on purpose to excite the opposition of the world. Then, again, through fear of encountering that opposition, the terms of our confession are so lax and indefinite, that those who are still unbelievers are not likely to learn from it their own deficiencies.

Though in these and many other ways our confession of Christ is lamentably obscured and disfigured, yet we venture to believe that it is not rendered absolutely worthless. We would that the Lord will bless it to others, and cover its defects with His forgiving grace, however weak and defective it may be, if it only proceeds from upright hearts. But there is one case in which our confession of the Saviour will be utterly worthless,—namely, when it is disjoined from obedience to the will of His Father in heaven. And that it must be so, it is not difficult to perceive. For who is *He* whom we confess as our Lord?—the Sinless One among men, whose “meat it was to do the will of Him that sent Him, and to finish His work.” What He is to the world, He is in consequence of being the “Holy One of God.” He would never be its Redeemer if He were not “the Holy One.” How, therefore, can we really become His disciples without striving with all earnestness after holiness in heart and life? “If any man have not the Spirit of Christ, he is none of His;” but His Spirit is the Spirit of holiness. This, therefore, stands for ever an incontrovertible truth, which no other article of faith can

contradict, that "without holiness no man shall see the Lord;" "every man that hath this hope in him purifieth himself, even as He is pure;" and no mistake can be more gross and dangerous than to oppose the great doctrine of Justification by Faith to this truth.

Moreover, if we inquire respecting the nature of the kingdom which Christ came to establish—is it an outward kingdom similar to those of the world, consisting in certain forms of social order, legal enactments, and prescribed modes of human agency? Or has Christ deemed it sufficient, for its establishment, to set forth a mere scheme of doctrine to which all must assent who wish to be members of this kingdom? By no means: "the inner man of the heart" is the seat of His kingdom; a regeneration must take place to which nothing is so essential as a renovation of the will—the conversion of a will, naturally selfish, into a will of self-denying love. "The kingdom of God," says Christ, "cometh not with observation (with outward show), for it is within you." "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God," was His declaration to Nicodemus. But this kingdom is the kingdom of heaven of which He speaks in our text. It begins to be developed here, in secret, like a grain of wheat in the bosom of the earth, to be manifested at a future day in perfection. But its perfect state can only be the complete unfolding and revelation of what already exists on earth in the germ. You see, therefore, how utterly impossible it is to think of entering His kingdom without an earnest striving after the fulfilment of the Divine will. Whoever seeks to attain the former without the latter—for him the most spiritual, the most living reality, which pervades and renews the whole man—becomes an outward [dead work. To such an one the words apply, "*Many will say to me in that day, Lord, Lord; have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.*" Let us learn from this that Christ attaches no value whatever to any performances, however mighty and wonderful, as a substitute for holiness, for the simple striving to do at all times the will of His Father in heaven. As formerly men prophesied in His name, cast out devils, and did many wonderful works, so it may happen in our day that a man in the name of Christ, and, therefore, confessing he may perform many splendid works, may vigorously combat the powers that are hostile to the Kingdom of God, may, in his daily life, accomplish great undertakings; found and support charitable institutions; assist in building places of worship; feed the poor; relieve the sick, and be "a worker of iniquity;" a willing slave to vicious indulgences and sinful passions; in the innermost recesses of his heart he may be actuated by vanity, ambition, or pride. Yet, perhaps, many of you suppose that such splendid deeds, which carry on their front the confession of Christ, must constitute a worthiness for partaking of the kingdom of heaven. You cannot imagine that a man, unusually honoured and praised for his exertions in the cause of religion and the welfare of his fellow-creatures, can fail of obtaining salvation. Hear Christ's words: "Then will I profess unto them, I never knew you—depart from me, ye that work iniquity." During their life on earth He never acknowledged such persons as his own; therefore, on that day they will have no part in Him by His heavenly kingdom. On that day how many disclosures will be made that will confound all human anticipations! "*There are last which shall be first,*

and first which shall be last." And, as it is said, "*He hath put down the mighty from their seat, and exalted them of low degree.*" So among these "mighty" ones will unquestionably be found some who had a great name in the church, and, among "them of low degree," such as were unknown or despised in it.

And here allow me frankly to warn you of a danger to which at all times, but especially in our own, the Christian life is exposed. Certainly it is quite natural that those who agree in points of the highest interest, in the faith of Christ, should be drawn closely together and feel united in a very intimate fellowship. And especially is this to be expected, when the spirit of the world, maintaining its ancient hatred against Christ and all who adhere to Him, exerts its utmost strength to put down whatever stands in the way of its supremacy and its pleasures. Moreover, faith in Christ is not an inactive thing, a conviction shut up in a man's own breast, but a power that makes itself felt in everyday life; embodies itself in various forms and arrangements as their vital principle, so that, from the nature of the case, those who are joined in one faith, will combine together in definite modes of activity.

But here is the danger: that in such circumstances a disposition is too readily felt, on account of agreement in the Christian confession, to overlook what is decidedly blamable in the general conduct. There are (it may be urged) so few who combine in the faith of Christ against the enmity of the world; should we, then, make the "little flock" still less by so very rigid a discipline? It even appears unfair to testify loudly against the sins of those who apparently desire to be believers, since thus, the confessors of Christ, by their damaged reputation, arising from external and internal dissension, will be less able to promote His cause. Oh! that we may learn to detect Satan, even when he disguises himself as an angel of light. This forbearance to the faults of professors—wise, as its advocates think it, is exactly the way to make a mere party affair of what ought to be the concern of the whole human race—to convert what in its nature is spirit and life, into a question of words and names; it is exactly the way by our doing, or rather by abstaining from doing, to pull down what we propose, by our confession of Christ, to build up; in short, it is to deviate widely, in spirit, from Him who has declared—"*Not every one who saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.*" To inquire into what is hidden, and to pass sentence on it, is not our business; but where we are called to judge, far be it from us to apply to Christian professors a different rule of action from what we apply to the doings of other men; to cover *that* with the mantle of charity in the former, which in the latter we unsparingly expose. Or if a different standard be adopted, surely the highest must belong to those who expressly acknowledge Christ as their Lord. It is one of our most fixed and immovable convictions that Christ has joined the great message of Salvation, in which He appears the principal object, by an indissoluble bond with the deepest earnestness of conscience, and only as thus united does it possess its power to overcome the world. Wherefore we must be ready to submit to everything rather than weaken this union; everything that we do for the Lord's cause must be in harmony with it: we must never think of supporting that cause by an act of treachery to the holiness of the Lord; we should be willing, rather, to be stigmatized as weak, than strengthen ourselves by making common cause with those who, by their practice, break that bond, dissolve that covenant. When we are weak, then

are we strong, for God's strength is made perfect in our weakness. Thus, when Gideon counted his host by thousands on marching against an enemy whose multitude was as the sand on the sea-shore, the Lord said to him, "the people are too many;" but when they were reduced to three hundred men whose hearts were in the cause, then Jehovah gave him the victory.

III.—As we have seen how a confession of Christ may be destitute of all real value, we shall be compelled to acknowledge that an indissoluble union exists between the Gospel of Christ and the law of holiness. A strict relation is indicated between the two; and yet, admitting that, does it not seem as if obedience to the will of the Father must be something additional to the confession of Christ? But if it be so, it cannot have its origin in the true confession of Christ, but in a distinct source. Therefore, from the unquestionable importance of obedience, it may not at once be perceived why Christ attaches such immense value to the confession of Himself. Let us, then, inquire what it is that gives to the confession of Christ its peculiar significance and value. For this purpose we must compare more closely the two passages that have been already under consideration.

Let us first examine the latter of the two declarations of our Lord. Has it really the meaning often attributed to it,—namely, that Christ represents the confession of Himself as Lord to be an unimportant matter in comparison with doing the Divine will? Let us look attentively at the words, that we may not, by a cursory glance at them, incur the woe that falls on those who, having eyes, see not, nor wrest the meaning of Holy Writ to suit the evil inclinations of our own hearts. Christ does not say that generally not those who say unto Him, Lord, Lord, will enter the kingdom of heaven; all He says is this, "*Not every one* who saith Lord, Lord, shall enter the kingdom of heaven." Therefore, while some will say in vain, Lord, Lord, there will be others who will confess Him, and in this confession are aiming to do the Divine will, whom Christ will also confess, and theirs will be the kingdom of heaven. So far is this declaration from doing away with the necessity of confessing Christ, that it rather establishes it.

And how could Christ mean anything else when He spoke of the kingdom of heaven—that kingdom of which not merely His Apostles assert, but He Himself declares, both in plain and parabolic language, that the Father had given Him to rule over it as a king. How could any one be a member of this kingdom without acknowledging and confessing Him to be the Lord? And the language He uses respecting doing the will of His Father only makes it clearer to us. Christ says that they shall inherit the kingdom of heaven who do the will of *my* Father in heaven. "*My* Father!" How pointedly does this expression remind us of the divine dignity of the Redeemer; of His exalted and peculiar relation to God, and of the rage of the Jews because He said that God was His own Father, making Himself equal with God. Whenever He speaks of "*His* Father" in heaven, are we not reminded of His saying, "*No man cometh unto the Father but by me?*" And how can we strive to fulfil the will of the Father but by devoting ourselves with a cordial surrender to His beloved Son, in whom He is well pleased? Thus, those persons are His disciples who confess Him as their Lord and Master, and follow Him: those to whom He referred when He said, "Whosoever doeth the will of my Father in heaven, the same is my brother and sister and mother." When the Jews, on one occasion, asked Him, "What must

we do that we may do the works of God?" His answer is—"This is the work of God, that ye believe on Him whom He hath sent." That the words of our text do not immediately relate to faith in Him we readily admit; but can we doubt that here and elsewhere, whenever He requires or commands obedience to the will of His Father, the requisition of faith in Himself is contained by implication?

And if we turn from this to the first passage, and ask what it is to confess Christ; we reply, it is to testify our belief that Jesus is what He represents Himself to be, the Son of the living God, and our Redeemer. The confession is a revelation of our faith, and apart from it has neither meaning nor value; as Paul says, "We also believe, and therefore speak."

But are we to regard this faith as a mere opinion or conviction of the understanding, an assent to the truth of a proposition, while we remain at as great a distance as ever from God and Christ? Many who have never experienced real faith, form this notion of it, and then it is not to be wondered at that they cannot conceive how a mere assent of the understanding can do such great things, and be the instrument of human salvation. Or is faith only a kind of agreeable emotion and satisfaction which the soul experiences when it is made acquainted with the love of God in Christ? This also is a notion of faith entertained by not a few, and it is quite natural that they should be perplexed how such a feeling of personal satisfaction should have the power to justify men before God. But that only is faith which brings us into real fellowship with God and Christ. Faith is a sure and living confidence, having a firm hold on what it sees not as if it saw it; it is a grasping and appropriating of the offered grace—yea of Christ Himself: so that we no longer depend on our virtues and good works, but on Him alone who intercedes for us with God as our only mediator. But while we grasp and appropriate, we must also sacrifice and surrender. These are never to be separated: that is, we must sacrifice and surrender nothing less than ourselves; we must henceforth regard ourselves as Christ's property, so that we shall be ready to lose our lives for His sake that we may find them in Him. All this is involved in Christian faith. It was nothing but an energetic faith in the might of which Paul testified—"I live, yet not I, but Christ liveth in me; and the life I now live in the flesh (he goes on to say, I live by the faith of the Son of God, who loved me and gave Himself for me."

And this faith, from which right confession proceeds, this internal union with a holy Saviour, which includeth the deepest self-denial and the humiliation of our proud self—must it not necessarily tend to sanctification? In truth, it is itself the beginning of sanctification; its beginning in the inmost recesses of the heart, where it strikes at our native selfishness, the hidden root of sin. This faith which confesses Christ as Lord exists, indeed, through the power of the Holy Ghost; and in this sense Paul says, without in the least contradicting Christ's declaration respecting those who say "Lord, Lord," that "*no man can say that Jesus is the Lord but by the Holy Ghost.*"

Now, whoever so confesses Christ before men, and attests his sincerity by the earnestness and love of his daily conduct, must not such a man enter the kingdom of heaven? For him this kingdom is really not a future object, but he already enjoys it in its earthly commencement as the kingdom of grace. And whoever so seeks to do the will of the Father of the Lord Jesus Christ, in a course of sanctification which flows from faith, must not Christ confess him before His Father in

heaven? He has already acknowledged him as His own, and admitted him into His communion. On the contrary, whoever merely says to Christ, "Lord, Lord!" without troubling himself about obeying His commands—such a man does not confess, but denies Him, and him will Christ in return deny before His heavenly Father. And whoever imagines he is doing the will of God, but is not disposed to have Christ for his Lord, but relies solely on his own power and merits in high-minded presumption, which is nothing else but enmity against God—such a man does not really do the will of the Father of the Lord Jesus Christ, and has no share in the kingdom of heaven of which the Saviour is the King. Thus by considering the nature of living and life-producing faith, the apparent contradiction in these two passages is removed. As this faith forms the basis of a true confession, so working by love it is the source from which true sanctification flows.

Thus our meditations have brought us to the recognition of that deep unity in which the various requirements of Christ have their root, and by which our attention to each will tend to the completeness of the Christian life. And this is generally the manner of speaking in Holy Writ, when the immediate object is not to explain apparent contradictions. When it extols faith, it means no other faith than that which, according to its very nature, works by love. When it commends good works, it speaks of works which proceed from faith and love. When it ascribes the highest value to the confession of Christ before men, it has in view that confession which implies the surrender of the whole heart to Christ. If we carefully study this peculiarity in the phraseology of Scripture, many difficulties will be obviated, and many objections that our own minds have suggested will fall like scales from our eyes.

But, above all, let us guard against violating this holy unity in our own lives. When we strive after this gift or that virtue, let us not lose sight of what is necessary for us as the disciples of Christ. Let us not dedicate to Him half a heart, leaving the other half in the possession of the world, but be devoted to Him altogether, and to *His* kingdom to whom of right the whole world belongs.

For this purpose, do Thou, O our Lord and King, grant us Thy grace, for without that we shall not be able to overcome self nor to become Thy property. But if Thy power is magnified in our weakness, then shall we so confess Thee before men, that we shall faithfully imitate Thee in obedience to the will of Thy Father who is in heaven. Amen.

PROGRESS OF THE GOSPEL IN DELHI.

EXTRACTED FROM A SPEECH DELIVERED IN SYDENHAM CHAPEL.

By MR. J. C. PARRY.

I HAVE been for more than five-and-twenty years intimately connected with your missionaries in the East. I am able, therefore, to tell you something of what they are doing there,—not from hearsay or from printed reports, but from personal daily observation. I must necessarily be brief, for a chairman must not monopolize the time of

the several speakers. I shall confine my remarks, therefore, to the labours of your missionaries in Delhi.

I am very pleased to hear from the Report that your Committee have resolved to support a native evangelist in Delhi; because, as an old resident of that once Imperial City, I naturally feel deeply interested in its welfare, and it will not be uninteresting to you to know something of the history of our mission there.

Its foundation was laid some forty years ago by that venerable, excellent missionary Thompson, whose praise is in all the Indian churches. For above a quarter of a century did that faithful servant of God unflinchingly discharge his duty among a people as hardened in iniquity, and fanatical in disposition, as ever breathed. In his day the town was chiefly inhabited with Mahomedans of the very lowest and lowdest class, — a large number of these being dependents on the bounty, and therefore the vassals of the will of a lewd and wily Emperor, — drawing a pension of £120,000 per annum from the British Government. Poor Thompson had frequently been persecuted and openly beaten in the streets of Delhi; but he never ceased to be faithful to his trust: he continued unceasingly to preach of the despised Nazarene, and never to omit his visits to the various festivals and fairs, where opportunities occurred of distributing by thousands tracts which he himself had written, and portions of the Holy Scriptures; — thus did he scatter the seeds of Divine truth to the Punjaub — to Scinde — to Affghanistan — and even to Thibet — from which distant places traders are to be found at the great annual gatherings.

After labouring long and arduously for his Lord and Master, Thompson entered into his rest; but

without being privileged to witness much fruit from his toil: he sowed in tears, and others live to behold the fruit.

About three years after his decease, that fearful rebellion occurred in 1857, when Mr. T.'s son, his wife, and four daughters, together with those devoted missionaries — Mackay and Walayat Ali — fell victims to the fury of the mutineers.

The town of Delhi — containing as it did the pensioned King, and the largest arsenal of guns and ammunition in Northern India, encircled by massive stone walls — became the rallying point for the disaffected Sepoys all over India. They poured into that devoted town from Meerut and from Agra, from Oudh and Central India, from the Punjaub and from Bengal — disorder and injustice abounded, — every white man within its walls was ruthlessly slain, and the town, entirely in the hands of a rebel army, was in a state of siege. Truly "the heathen raged — the people imagined vain things, — the kings of the earth set themselves, and the rulers took counsel together against the Lord and against his Anointed, saying, — Let us break their bonds asunder and cast their cords from us. He that sat in the heavens did laugh, the Lord had them in derision."

For after five long, weary, anxious months of hopes and fears — of incessant warfare and fearful loss of life — the city was re-captured, and once more British rule prevailed in Delhi.

This is not the time or place to dwell upon the incidents of those fearful times; I may do so at another opportunity. Suffice it to say that, before many months, the Baptist Missionary Society re-occupied the vacant field; and where Thompson and Mackay and Walayat Ali once stood and preached to the people, there were to be found your present active and laborious missionary, Smith, and

subsequently, during his absence in Australia, Mr. Evans, preaching the same gospel, enforcing the need of repentance and faith in the only crucified Saviour. Their hearers now, however, are of a different class; for with the removal of the King and his family to Rangoon, as state prisoners, his numerous retainers, and a very large proportion of the Mahomedan population, left Delhi and its suburbs, and the congregations now consist chiefly of Hindoos, who, though superstitious in the extreme, are not so fanatical and persecuting as the Mahomedan race.

Seven years have passed away since Mr. Smith first set foot in Delhi. Let us compare the present state of that city and the mission with what they were in Thompson's day, and I think you will be encouraged with the progress which has been made. The improvements in the town are surprising, both as to their extent and beauty; narrow lanes have been widened into streets; public gardens have been created; a magnificent building, called the Delhi Institute, is being erected at a cost of £15,000; and all are placed under the control and management of a body of Municipal Commissioners, elected by the people themselves. The railway whistle, which was 700 miles away in 1857, is now heard across the river, and will shortly be heard within the city walls. Everywhere there is evidence of progress. But what, you will say—what of the Mission? Well, then (*i.e.*, before 1857), the Baptists had a small, low chapel, in an obscure part of the town, with but three or four converts from the heathen; *now* we have a really handsome edifice on the Chandni Chouk, the main street of the city, capable of holding four or five hundred people. Then, but few could be prevailed on to enter the chapel, or to call on or be seen with

the Padre Sahib; now, the chapel is full to overflowing on the Sabbath Day, and your missionary has frequent visits from inquirers, both at the chapel and at his house. Besides *this* chapel there are three others built in the suburbs of Delhi, viz., in Poorana Killa, Shahdra, and Pahar Gunj, each having its church and pastor. There are also some six or eight evangelists and teachers employed in street preaching and itinerant work; a theological class for training native preachers; prayer meetings every night in various parts of the town, at the houses of the members; schools for children; and I believe I am within the mark when I say there are from three to four hundred souls under Christian teaching and influence, a large number of these being truly converted people. May we not well stand astonished and say, what hath God wrought?

It *now* transpires that those little messengers of mercy, which Thompson had distributed so widely, had not been without good effects. Some of the native converts now produce them, having carefully kept them for many years, and they show, by their thumb-marks, they have done good service. They tell of the great comfort they obtained from reading these tracts when under the dominance of the rebel Sepoys; and how keenly they felt that their sufferings, during the rebellion, were the visitation of God for their rejection of his proffers of mercy, or for their refusal openly to profess Christ, whom they believed to be the only Saviour of sinners. Does not this incident, Christian friends, encourage us to rely on the eventual fulfilment of God's promises, and meanwhile to do our duty? "My word," He says, "shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In Delhi, as in London, in India as in England, I may say, women exercise a powerful influence over their husbands and children,—indeed, that influence is felt by our missionary brethren to be most prejudicial to the work of Evangelization; for the females, from their confinement in the Zenanas, and absence from all intercourse with the world without, are naturally far more cramped in their views and ideas than their husbands, and infinitely more idolatrous and superstitious. Their children, growing up under these pernicious influences, imbibe the same prejudices as their mothers; and thus idolatry is perpetuated from generation to generation, with only a distant hope of its abolition. I congratulate, therefore, the ladies of this Association for having, in the very first year of its formation, done something to grapple with this great evil, by encouraging female education, and devoting a portion of their funds to the employment of an evangelist to the Zenanas.

I must not keep you much longer; but I think it would be wrong to lose the opportunity I now have to impress upon you, my friends—each and all—young and old—the necessity and importance of taking up and supporting, with earnestness and vigour, that old, tried, and successful institution—the Baptist Missionary Society.

I have been, as you are aware, for more than thirty years in the battlefield—have seen or corresponded with most of your missionaries—have known several of them intimately—have accompanied them in their preaching tours to the great annual melas or fairs—have worshipped with them in the huts of the native converts—and—I say it without hesitation—that a more devoted, earnest, and faithful body of men is not to be found in the

world. Witness the ability and untiring energy of a Leslie, who has served you some forty years, and who wept like a child when he told me, on my last visit, that he was stopped by three medical men from working any longer! Witness the heroism of such men as Parsons, of Benares, and Lawrence, of Monghyr, who have each served their Lord and the Mission for above thirty years,—quietly, yet most perseveringly, and with great ability and effect. Like Carey they appear to have nailed their flag to the mast, apparently determined *never* to return to the land of their birth, but to be buried in the promised land. Witness the indomitable energy—the patient endurance—the disinterested spirit—of such men as Lewis and Wenger, of Calcutta; Smith, of Delhi; Gregson, of Agra; Trafford, of Serampore; Heinig, of Benares; men worth their weight in gold to the Baptist Denomination,—men who might realize far more than the bare pittance they now receive, if they consented to give up the Mission and take secular employment,—and are these the men to be deserted, in their difficult and onerous labours, by British Christians? Do such men as these deserve to be kept in a state of anxiety, on the arrival of every English mail, from the deficiencies in the Mission exchequer?

These are the men who, in humble faith in their Lord, and dependence on the promised support of Baptist churches, have gone down into the well. Are we, Christian friends, faithlessly to let go the rope and see them sink? Surely not.

I quite concur in the opening remarks of your report—that it is late in the day to inquire whether or not Missions are to be supported. *That* was a question decided by our fathers, when, amid unprecedented difficulties, bitter persecution—ay,

and scalding tears,—the standard of the Cross was planted firmly in Serampore—seventy years ago—by those eminent servants of Christ—Carey, Marshman, and Ward.

Since that day has not God been pleased to cause the good work to spread over the whole continent of India; to bring hundreds—nay, thousands—from Heathenism to the glorious light of the Gospel? Have not hundreds of souls been saved from eternal death by the instrumentality of this Society; and does not even benighted and besotted Delhi smile in the cheerful faces of its numerous converts, and the happy influence they exercise over their heathen neighbours?

Let me beg, in conclusion, that this important work in Sydenham—so nobly begun by the ladies of this congregation, may not be left entirely to them. Help is needed, young men; help for the Lord against the mighty. Will you not render that help? I trust you will, and that we

may have the pleasure next year of hearing a report of *your* proceedings.

I do hope to see some systematic arrangement entered into by every Church in the kingdom with the Committee of the Baptist Missionary Society, that there may be an end to these lamentable cries, year after year, of an expected deficit in their finances. It would not be so, were every Church to engage to contribute a stated sum *per annum*, and *more if possible*. It would not be so, were every Church imbued with a missionary spirit. It would not be so, my friends, were every British Christian alive to his responsibilities before God and man.

Brethren, sisters, the work is *ours*. The mission is *ours*. The agents and labourers abroad are all *ours* (brethren faithful and true are they in the Lord Jesus). Let it be *ours* to hold up their hands, by our *kindly* sympathies, by our *fervent* prayers, and by our *large-hearted benevolence*.

PAPER ON MISSIONARY ORGANIZATION IN LONDON.

READ BY MR. MARSHMAN AT THE MEETING OF MINISTERS AND DEACONS
HELD AT THE METROPOLITAN TABERNACLE, JANUARY 30TH, 1866.

THE eloquent address just delivered by Dr. Angus, has so clearly enforced the duty imposed on us, as Christians, to communicate the gospel to the heathen, as to render it altogether redundant for me to touch upon it. But it may not be superfluous to recal to mind that this duty is particularly incumbent on the denomination with which we are connected. It was privileged to take the lead in establishing the system of modern missions, which has now grown up to the

magnitude of a national undertaking, and we are thus laid under a special obligation not to allow ourselves to fall behind in this province of Christian benevolence. Every denomination may be said to have some especial association, which is cherished with affection, and serves as a grateful monument of past labours, and an incentive to future exertions. For our denomination, this association is to be found in the establishment of the Missionary Society, which origi-

nated in the zeal and energy of Fuller and Carey, at a time when the Christian world was altogether insensible to this duty; and it is profitable for us, from time to time, to renew the memory of this prominent event in our annals, that we may rally round our great denominational institution with increased devotion.

The present meeting is convened under the impression that the efforts now made to sustain the efforts of the Baptist Missionary Society can scarcely be considered as bearing an adequate proportion to the increase of the denomination in numbers, resources, and influence. This may be traced mainly to the want of a well-devised and efficient system of organization, and it is to consider the best mode of supplying this deficiency, chiefly in and about London, that we ask your attention to the hints offered in this paper.

At the period when the mission was first established, it was calculated by Mr. Fuller that the whole number of churches in our denomination in Britain did not exceed 400. Turning to the Baptist Hand-Book just published for the present year, we find that, including every shade of doctrinal belief, it does not at the present time fall much short of 2,500. Of these churches, 213 lie within the metropolitan district, 67 of whom have made no return of their members; while the remaining 146 comprise about 25,000 communicants. Of these, again, it would appear from the last Annual Report of the Society, that there are only 82 who assist the cause of missions at all. The disheartening conclusion is thus forced on us that two-thirds of the churches and congregations, in and about London, manifest no interest in the spread of Christian truth in heathen lands. The sum contributed by these 82 London churches during the year ending the 31st

March last, amounted to £3,153. If, for the sake of comparison, we classify them in three groups, we shall find that the contributions from the first group of 10 amounted to £1,917. In the second group we find 37 churches furnishing £1,076, and in the last 35, whose aggregate subscriptions do not exceed £160. It is to obtain an increase of assistance from the third class, and to create an interest in missions among the 130 churches who do not at present exhibit any missionary sympathies, that the discussions on the present occasion may be advantageously directed.

With regard to the agencies in operation in the churches which assist the cause of missions, it may be useful to remark that in fourteen of the number there are regularly organized auxiliary societies, with the usual machinery of committee, treasurer, and secretary. A genial feeling of attachment to missions is thus maintained through these churches, the effect of which is visible in the substantial character of their liberality. It is from these churches that the largest amount of contributions is derived. In other churches there are associations of ladies for raising subscriptions. The ladies are among the most indefatigable and irresistible of suitors, and to their energetic exertions the Society is indebted, in no ordinary degree, for the support it receives. The Sunday-school children, moreover, in many congregations afford material aid to the mission by what may be called their Peter pence—consecrated, however, to a nobler object than any which the Pope and Cardinals have ever contemplated—thus making a grateful return for the efforts to promote their improvement, while at the same time they are preparing themselves for a more active share of Christian duty hereafter. The as-

sistance of other churches is limited to an annual collection. The amount of contributions, therefore, is dependent on the degree of organization: where it is complete, and the interest in the mission is maintained by constant intercommunication, the missionary offerings are most abundant where there is only the customary and perfunctory collection once a year, they are most scanty.

The great annual meeting of the friends and supporters of the Society at Exeter Hall is doubtless of considerable benefit. It is attended more particularly by ministers and laymen from different parts of the country, whose interest in the mission is freshened and increased by the information which is given, and the animated addresses which are delivered, and who are enabled to communicate to their respective circles on their return, the impulse they have received in London. But the influence of these annual gatherings is far less felt in London than in the country. The number of London subscribers able to attend them, is extremely limited; and it is much to be questioned whether they contribute in any perceptible degree to the diffusion of a missionary spirit amongst the members of the London churches; or, indeed, whether they produce any augmentation of the funds of the Society at all beyond the collections in the plate.

The only effectual mode, therefore, of augmenting the support of the Society in the metropolis, appears to be to enlist individual churches in the service, and to lead them to regard the maintenance of the mission as part and parcel of their business and duty, second in importance only to the maintenance of their own ministrations. It is, therefore, suggested that each church should be solicited, at an annual meeting, to appoint a secretary, a treasurer, and collectors,

who, with the pastor, should constitute its Missionary Committee, and make arrangements for disseminating the information received from the missionary stations abroad among its members, and for collecting their contributions. But no such scheme of operations can be expected to succeed which does not embrace the plan of individual applications. Many at present subscribe nothing simply because they are not asked. Many who now give their annual guinea, as a mere matter of course, might be expected to double and treble it if they could be persuaded to follow the apostolical injunction of giving as God has prospered them. It should, therefore, be the especial duty of each church thus adopting a missionary organization, to delegate to one or more of the most active and willing of its members, the charge of waiting on each member of the congregation to solicit an annual contribution where it has not been given before, and to bring the claims of the mission more prominently before those who have been blessed with increased prosperity. To give life and spirit to this arrangement, nothing will perhaps be found more efficacious than the revival of the monthly missionary prayer-meetings where they may have fallen into disuse, and the invigoration of those which have become languid. Dr. Carey always considered the formation of the Baptist Missionary Society as the result of the special prayer-meetings which were established ten years previously, and the same spirit of prayer which led to the first missionary efforts is equally needed to sustain and augment them.

It is the action of individual churches which must form the basis of any scheme for improving the funds of the Society in London. But it is suggested as an important

supplement of this plan, that the Metropolis should be divided into districts, in each of which an Association of the churches within the respective circles should be organized for missionary objects; that two meetings should be held in the year, to be attended by the secretary, treasurer, collectors, and pastors of each associated church, to report and record the exertions made since the previous meeting, and their result. It is likewise proposed that there should be a public meeting of the Association, once a-year, towards the end of autumn, after the model of the meetings in Exeter Hall, to localize the beneficial influence of such annual assemblages, and to increase the interest in the cause by missionary addresses, more especially from those missionary labourers who have been obliged to return from the field abroad to recruit their health and strength at home.

If, from peculiar circumstances, such a plan should not be found to be feasible, it has been thought that five or six of the churches contiguous to each other might combine to form a Missionary Union, with half-yearly meetings of representatives from their respective missionary committees—as proposed in regard to the Associations—to report and discuss progress, and make arrangements for the annual autumnal public meeting of the union, which, if desirable, might be held in succession, at each chapel.

It must be evident that without some well-digested and workable plan of operations, it will be vain to look for any vigorous and steady improvement of the funds of the Society in the metropolis. But it must not be forgotten that the success of any system of organization, however appropriate, must depend in a great measure on the feelings and the support of the pastor. Where he

is lukewarm in the cause of missions, his people are generally found to be niggardly in the support of it. Where his attachment to it is earnest, his church and congregation seldom fail to respond to his warm-heartedness. Without encumbering himself with the details of the working committee in his church, his position will always afford him many opportunities of infusing vigour into its movements, and making it an active instrument of Christian benevolence. His pulpit ministrations, his pastoral visits, and the social intercourse of life, will present numerous occasions of creating an interest in the cause. Even if he should not find it advantageous to make the subject of missions a periodical topic of discourse, yet, as the period of the annual meeting approached, he might prepare his congregation for its engagements, and impart a tone of earnestness to them, by drawing their attention to the condition of Pagan nations in different parts of the world. It would do his own mind good to extend his Christian and patriotic sympathies to distant regions which form a part of the British empire, and which depend upon our efforts for every social, material, and religious blessing; and it would serve to advance the cause of truth and righteousness throughout the world, to interest in its progress that portion of the community which has been placed, in the course of Providence, under his pastoral influence.

The observations now submitted to you are not intended to limit your deliberations; they are simply suggestions to be received, modified, or superseded, as may appear best to your own judgment. I will not farther detain you, than to recall to your recollection that the mission was originally ushered into existence by pastors, and then taken up and nourished by deacons; one of whom

furnished Dr. Carey with the donation of £10, which enabled him to publish his treatise on the obligation of Christians to the Heathen. To the zeal and devotion of the pastors and deacons of the London

churches the Society now appeals and with the greatest confidence to devise some plan for sustaining and increasing those missionary labours which were established and consolidated by their noble predecessors.

ON CERTAIN PRETENSIONS OF MODERN SCIENCE.

A FAVOURABLE opportunity of narrowing the ground of an important controversy is afforded in a "Lay Sermon," preached by Prof. Huxley, in St. Martin's-hall, on the first Sunday evening in the present year. As that sermon was published in the *Fortnightly Review* of January 15th, we are happily in a position to define and meet certain pretensions put forth for science by some of its modern professors.

The sermon in question is on "The Advisableness of Improving Natural Knowledge." It need not here be analyzed further than to say, that the advisableness of the pursuit of science is based on the pretensions now to be exposed and condemned. These are put forth in the following words:—

"Natural knowledge has effected a revolution in men's conceptions of the universe and of themselves; has profoundly altered their modes of thinking and views of right and wrong. Thus it finds *ideas which satisfy spiritual cravings*—discovers laws of conduct, and lays the foundation of a *new morality*."

And at the end of the sermon the following propositions are condemned as "held by barbarous and semi-barbarous persons":—

"1. That authority is the soundest basis of belief; 2. That the doubting disposition is bad,—scepticism is a sin; and 3. That when faith has accepted the utterances of authority, reason has no further duty."

It is also asserted that—

"The improvement of natural knowledge has been effected by methods that give the lie to these, and that assume the very reverse as true."

And the final pretension is thus expressed:—

"The man of science *believes* in justification, *not by FAITH, but by VERIFICATION.*"

Such, then, are the three grand pretensions put forth for modern science as against the claims of the Bible; for it is undoubtedly implied that "the soundest basis of belief" in the Bible is "authority;" that, in the opinion of Christians, to "doubt" it is "bad;" and that "faith," as opposed to "verification," having accepted its utterances, "reason has no further duty." Our present business will, therefore, be to answer the following questions:—1. Does natural knowledge find ideas which satisfy spiritual cravings? 2. Has its improvement given us a new morality? And 3. Is there antagonism between believing in justification "by faith," and believing in it "by verification?"

I. ARE "SPIRITUAL CRAVINGS" SATISFIED BY "IDEAS" WHICH NATURAL KNOWLEDGE SUPPLIES? The terms of this pretension are astounding. Surely here is misconception

as to the nature of spiritual cravings. Prof. Huxley appears to mean *intellectual* cravings, such as can be satisfied with the *ideas* supplied by science. Accepting this as his meaning for a moment—that we may as nearly as possible occupy his own stand-point—we ask, Is it true that even these cravings are satisfied? In variable degree the thirst for knowledge may be satisfied, but only in a certain sense. For *this* “appetite grows with what it feeds on.” The avidity felt is in proportion to the knowledge acquired. And so far from satisfaction, a certain dependency is confessed by masters in science, as the conviction grows within them, that they cannot embrace its illimitable sphere. To employ the illustration of Dr. Chalmers,—the larger your circle of knowledge, the wider the outer circumference of darkness. Or to refer to Newton’s sad exclamation: we appear to be as boys that gather pebbles on the shore, the ocean of knowledge seeming untouched. And every wise man confesses, that in the most satisfactory departments of science, we have not less expressed our ignorance than tabulated our knowledge. We must, therefore, express our conviction that even intellectual cravings are but imperfectly satisfied by natural knowledge, or by the ideas which it supplies.

But *spiritual* cravings! Can Prof. Huxley really mean these? For these are far deeper than the cravings for natural knowledge and its ideas. Spiritual cravings are moral, as distinguished from intellectual, and are the appetites of the soul? Their existence—yea, their dominance, is manifest in man’s state of unrest. They are immediately expressed in the universal pursuit of happiness. But wealth or station, power or fame, sensuous pleasures, and “earthly things” of every kind,

fail to satisfy this “hunger of the soul.” Can science, then, satisfy it? We are not so infatuated as to attempt to prove a negative. The burden of proof lies on those who advance so astounding a pretension. Ere we are asked to receive it, let one of the most advanced votaries of science stand forth and testify to his “verification” of the statement; and when he can show us that he is no longer the subject of unrest—that he has neither moral wants nor unhappiness,—his cravings being “satisfied;” or even when he can show us that he is on a plane that gives indications of leading to such result, we will receive this pretension, but not till then.

Man’s great desideratum is, that equilibrium of the soul of which happiness is the ultimate symptom. The emotion resulting on that equilibrium we call *joy*. The equilibrium itself is independent on external things or conditions. Based on a centre of righteousness, the character is kept in perfect balance, and the soul is in sympathy with God. Now, man’s spiritual cravings are after this great desideratum. But natural knowledge, with its ideas, can never satisfy such cravings; because the latter are not on the same plane as the former: the supposed pabulum is not of the same nature as the faculty requiring to be fed. Accordingly, “by wisdom,” the old world “knew not God.” Most advanced votaries of science have confessed that its “ideas” do not satisfy these spiritual cravings; while such knowledge has been ever found compatible, not only with misery and sin, but even with vice and crime. If, indeed, science *can* satisfy spiritual cravings, men have at length found the panacea for all human ills, and every scientific school will be seen to have a monopoly of virtue and happiness. But alas!

Now, it is just these spiritual cravings that Christianity does satisfy ; and she points to her children in every age and country as witnesses to her power. Her trophies are found among every class of society, and in every grade of character. By her influence the child has been invested with angelic loveliness, and the bondsman ennobled with "the liberty of the sons of God." Rich and poor, kings and the humblest of their subjects, learned and illiterate, have embraced her, and confessed the "joy unspeakable" they then, for the first time, experienced. Ills of life, when borne by her followers, are changed into blessings. The miserable inhabitant of this vale of tears finds it transformed by her power into the glad vestibule of a tearless heaven. And death itself, losing its terrors, is met by the Christian with exhilaration and joy. Now, *we can* point to unnumbered witnesses, at once examples and proofs of our statement: the true Church throughout the world, the noble army of martyrs, the glorious company of the apostles. All we ask is, that Prof. Huxley and his friends examine these facts on philosophic principles. We require no blind credulity. We will not stigmatize as "sin" the scientific scepticism that urges to honest inquiry after truth ; but we ask them to try to "justify" our position by "verification."

II. HAS THE IMPROVEMENT OF NATURAL KNOWLEDGE GIVEN US A NEW MORALITY ? Fewer words are needed in reply to this question. Huxley calls the new morality "intellectual ethics," whatever that means. And its principles are:—
 1. That nothing is to be accepted as true on the ground of mere authority.
 2. That scepticism is a virtue to be exercised in the pursuit of knowledge ; and 3. That reason ought to

verify every fact and conclusion, to the elimination of mere "faith." We will not now criticize these positions, as their grand principle will presently come up for notice. Surely the Professor has been misled by the pretensions of Romanism, Ultramontane and Anglican, or by the crude theories of so-called theologians, some of whom occupy influential positions. Does he indeed imagine these canons to be transgressed by the Christian thought of this country or of any enlightened people ? Let him be assured that he has presented no new "intellectual" morality. Accepted in that sense only in which they can be true, these canons are in accordance with the principles of Protestantism, and are as old as the law which requires us to love God and our neighbour ; and so far as they are moral they are involved in that law. We, no less than Professor Huxley, condemn, as contrary to that law, superstition and unintelligent credulity. We also hold it wrong to believe the false, while the means of its exposure and of learning the truth are accessible. Accordingly we hold men responsible for their creeds. With us, too, scepticism is a virtue when it is but the synonyme of a candid, unprejudiced spirit of inquiry, as opposed to that irrational scepticism which condemns without verification, or even investigation. These principles are applied by us as well as by the Professor, as witness our entire system of Christian evidences and Biblical criticism. Let our censors, then, "come and see" whether or not our statements are true, and no longer be so unphilosophical as to condemn without accurate knowledge. We find, then, this pretension of a "new morality" supplied by science, to be as baseless as the first. But still more on this point in our final question.

III. IS THERE ANTAGONISM BETWEEN BELIEVING IN JUSTIFICATION "BY FAITH" AND BELIEVING IN IT "BY VERIFICATION?" We have already quoted Professor Huxley's words, which we interpret in their grammatical sense, rather than in the spirit of their context. In reply we would congratulate him on his position. It is gratifying to learn that he accepts nothing as true which he has not verified, and that accordingly all his ethnological and other teachings are unquestionable! And we are specially happy in hoping that his party in future will neither make hasty generalizations nor offer us changing theories, since nothing will henceforth be propounded without previous verification! But seriously, is the Professor's statement true? Are all the present conclusions of science verifications?—The new theory of light, for example, which has displaced a previous one that also was offered as verified. Was it on verification that geologists accepted from the astronomers the nebular theory, in accordance with which every extant geological manual is constructed, and which has for one of its "facts" that the present central heat of our globe is 150,000 degrees? Or, is it at length "verified" that all this, as hitherto taught, is wrong, and that at this moment *science has no cosmogony to present, Moses being left alone in the field?* It would appear so from statements in Sir Charles Lyell's Address to the British Association, at Bath, in 1864. He tells us that the constituent parts of granite have been consolidated "at temperatures far below those formerly supposed to be indispensable;" and that "the increase of heat as we descend to the interior" of our globe may be explained "without the necessity of our appealing to an original central heat, or the *igneous fluidity*

of the earth's nucleus!" Alas, alas! we fear there has been little verification in these departments of science, or there would be fewer corrections of theory and more humility in our *savants*.

But Professor Huxley appears to understand faith to be merely a blind credulity which accepts the dicta of pretended authority. This, however, is not the faith of Christians, or that which their religion requires. With us faith is even more than an intellectual operation. Applied to statements or facts, faith is *confidence in them as true*; applied to a person it is *trust*. Now the things in which faith confides are accepted on what is to us *verification*; and the Person in whom we repose our trust is commended to us by *those verified facts*. Our acceptance of the Bible as the only and sufficient rule of faith and practice is, in fact, the result of a severe excision of all pretended authority, and of all pretensions not sustained by satisfactory evidence. Hence also our untiring energy in pursuit of a genuine text, the very words of its actual writers; nor do we receive the documents themselves with blind credulity. Christian facts, like all others, can be verified. The historical Christ is no less real than the historical Julius Cæsar; and there is the same kind of evidence in proof of the Gospel account of the former as there is in proof of the histories of the latter. We believe in Christ on the testimony of credible witnesses; as the Samaritans who came to see Jesus on the testimony of the woman of Sychar. But having trusted in Him, we find the Gospel true; we become ourselves His witnesses, and can say to the Apostles, as the Samaritans said to the woman, "Now we believe, not because of your saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

We need say no more. There is no real antagonism between the requisition that we should verify what we believe, and the Christian requisition of faith. Should it be objected by Professor Huxley that there is a point in Christianity beyond which reason cannot verify, we remind him that a corresponding point is found also in natural knowledge and in philosophy. There are limitations to the power of human thought. He will therefore be wise if he "verify" his own impressions of Christianity. She says to all, Come and see. And if the Bible claims to be ac-

cepted with confidence as of Divine authority, it does not hesitate to exhibit its credentials for the scrutiny of every honest inquirer.

In conclusion, then, we hold the pretensions put forth for science in Professor Huxley's sermon to be without satisfactory foundation. The ideas supplied by natural knowledge do not satisfy spiritual cravings; science has given us no new morality; and the Christian, no less than the man of science, believes on verification.

J. L. WHITLEY.

Salford.

EXTRACTS FROM LETTERS TO AN INTIMATE FRIEND,

BY THE LATE REV. W. RHODES, OF DAMERHAM.

NO. IV.

Sherfield, Feb. 25, 1820.

My dear Friend, . . . I think that pure and delightful reliance on God, on God alone, for present and eternal felicity, which it is so desirable to feel, is really attainable in this world. I have sometimes felt it in a high degree, and am glad to find it is becoming a confirmed and habitual sentiment. Sometimes I have felt such repose and confidence in God as has filled me with holy and lofty exultation, and made me look round with a noble defiance on all evils and calamities, as unable to disturb my tranquillity, or to impair my happiness. I have felt an absolute independence of all created beings and powers, excepting that need of their

aid which is required for my present existence. I have been thinking and feeling this morning, how elevated and blessed it is to look beyond these fleeting images—these perishing shadows of existence, to the eternal power and light of God, to repose on His throne, to have the assurance of His divine friendship and mercy. I am delighted with the conviction that the contemplation of His beauty and excellence will afford perpetual felicity, that He has brought me into a sacred union, a celestial alliance with Himself; that whether I live or die, whether I remain here or go to the region of eternity, is of no consequence at all, because God will be present everywhere and at all times, with His infinity of beauties and

light, and power, and love. The earth may perish, and the universe may fade, but God is unchanging and permanent. But the dependence we need to cultivate at present will often take a lower and humbler form, though this also will be productive of much consolation and delight. It seems a very difficult thing to attain this grateful and noble dependence on God, and it will require much training and discipline to produce it, and to make it the constant feeling of the heart. Yet, it is the object of the gospel to create it. The Redeemer died for us "to bring us unto God," to bring us into a state of reconciliation and friendship with Him, and to confidence, repose, and delight in His character.

There is nothing more to be deplored than the wide and confused variety of religious opinions of which we have so often talked and complained. It would take me many hours to tell of the perplexities, and even agonies they have cost me. When I began to think, it was my greatest wish to form a system that should harmonize and combine the opinions of all. But I was soon convinced that this was utterly impossible and in vain. I am glad to feel I have escaped from that forest of perplexities in which I wandered so long, and in which I might still have remained, had it not been for the light and assistance afforded me by Dr. Brown. His conversations did me more good than all other things. . . .

March 16, 1820.

. . . . Since I wrote to you about the deadening effects of solitude on my mind, things have appeared to me in a different light, so that instead of deploring this seclusion from all that is intelligent and animating, I am now inclined to be grateful for it. The cultivation of intellectual vigour and excellence seems to me much less important

and valuable than it used to do, and retirement is so favourable to every part of devotion and piety, that I am quite in love with it. I now perceive and feel, emphatically feel, that to be a Christian, is the noblest and sublimest attainment—that to prepare for immortality should be the one object of life, and I am convinced that retirement from the world and even from intelligent, cultivated society, in a very great degree, is the best scene for such a pure and interesting preparation. In this little wilderness where I am, there is abundant room for the display of all active virtues, benevolence, kindness, and especially humility; so that I have nothing to lament but the want of a heart more disposed to the indulgence and exercise of all that is good and heavenly. When I wish to converse with what is wise and elevated, I go to books, and when I wish to refresh my mind, or to do good by conversing about sacred topics, hear a few persons of very enlightened piety for their station in life, who delight to talk with me and to be instructed; and what makes me love this place more than anything else, is the perception that I am doing some real solid good in improving the temper and spirituality of some of the people. I shall be very sorry to leave them, as I must do at Easter, if I do not get better. Nothing would be so delightful to me, if I should be able to preach in future, as to find a small number of persons who wish to be taught and to obey the whole of the New Testament. . . . I have stronger suspicions than ever that my nature is really declining, though I hope it is not. I should be very unwilling to die now, or in a short time; not that I have any dread at the prospect of going into eternity, but rather a delightful tranquillity and confidence, but because I feel I am enter-

ing on a much more pure and elevated course of life, and would wish to display it on earth for the sake of feeling its happiness, and for doing good to others. So much of the purest and most spiritual good may be done in this way. I am delighted and encouraged to perceive that I have done more already to improve the temper of several of the Christians here by my conversations, and by displaying the measure of Christian principles and dispositions I have attained, than would have been done by years of public instruction. This is the way to put a firmness of devout principle into the souls of Christians. The good which is done by public instruction is so slight and superficial, it lights down upon the mind so gently, that the storms of temptation and sin, the gales of vanity and allurements from the world, are almost sure to blow it away. *Nothing has so much holy power on a body of Christians as to see the divine precepts embodied and displayed in the character and temper of a minister, to see them living and breathing before them in the pulpit, in the church, and in their own houses, when he visits them, and especially in his own home.* He can do but little real good unless he is the devotest and holiest man among them, as he is commanded to be a pattern to the believers in speech, in behaviour, in love, in spirit, in faith, in purity." (1 Tim. iv. 12.) *I am determined to be all this if I live. I am sure I may be, through the Divine assistance, and therefore I will.* . . . I have just read Chalmers' Sermon on the Utility of Missions, and on War, and the Address. The effect is this: I venerate and love him more than ever I did, and I think much more highly of his talents than I have for a long time. There is much real and admirable thinking in the sermon on war. I do confess to you, my dear

friend, I am deeply humbled and grieved to think with how much injustice I have felt and talked about the writings and talent of this admirable man, and about almost all living writers of eminence with whose works I am acquainted. I have detected in my mind so much pride and envy towards such men of a religious character, where there ought to have been most complacency. This is a deep aggravation of the guilt. I have detected so much readiness to find fault—such a want of delight, or, rather, a feeling of pain, in hearing them praised for their usefulness and excellence—so little care to form a just estimate of the merits of their works, or, rather, no care at all, but feeling and saying what pride dictated—I daily pray to be pardoned for all this, and labour to overcome it. I see it all springs from that deeply-rooted disease of our nature, the disposition to think ill of our fellow-creatures, which is opposed to the second commandment, and nothing but almost perfect obedience to this command can cure this awful disease. I never before thought so ill of my own nature, or of our common nature. I have always admitted it was very bad, but it was little more than theory. Now, I distinctly perceive and feel it emphatically. Religion has with me, and I everywhere perceive the same of others, mingled so little with the duties and feelings of common life, especially with my feelings and deportment towards my fellow-creatures. This wisest department of present existence has been most wickedly exempted from the dominion and power of religion. I have scarcely thought of the second command—have violated it almost as often as a fellow-creature has been thought of or spoken about. You will believe me that this is all real, deep feeling. It is the burden of my prayers and wishes to be pardoned

for all this guilt, to be delivered from it, and to be excited to fight against it.

I am very glad to hear of the quantity Foster has written, though I cannot express to you how little and worthless everything of the kind has become to me, compared with what will help me to become humble, modest, devout, and pure. Let us both unceasingly implore the Divine power and mercy to make us penitent, believing, dutiful, loyal creatures. I wish I could see "Marty'n's

Life." The extracts I saw in the *Christian Observer* were admirable—so much self-denying and crossing his own will in deference to God's will. Nothing can be done without this. I used to wonder at the New Testament's making so light of human wisdom and attainment, but I wonder no longer. I hope I feel the same sentiment. We ought to love and seek wisdom and intelligence, but we make by far too much of it. Farewell, my loving and loved friend.
W. R.

BE NOT CHILDREN, BUT BE MEN.

A WORD TO YOUNG MEN.

TO BE thought men, is the great desire of youths. They are scarcely in their teens, before they assume the title of Mister, and claim the respect due to manhood.

"Boys always hate the name of boy,
And wish old age to travel faster;
Write "Mr." on their cards with joy,
And frown on those who call them master.

"They shave their downy cheeks and sigh,
The whiskers' tardy growth to note;
They lay the graceful jacket by,
And glory in the long-tailed coat."

Youth apes the man in various ways: sometimes by swearing. By many, a lusty oath is thought a fine thing. Some think they look great when they talk *sceptically* concerning the Bible, or religion, and speak flip-pantly about sacred things. Some fancy that a free use of the cigar, or glass, adds to their dignity and manliness. Others deem it manly to indulge in obscene conversation, or give way to sensuality. Such conduct is a great mistake. It makes them look miserably small, and ex-

cites, not the respect, but the pity and contempt of the intelligent.

Our advice is, *aim not to appear, but to be men*. To be men, is both desirable and noble. Manliness is true nobility. Among the Latins manliness (*vir*) was virtue (*virtus*). Among the Greeks, virtue (*αρετη*), a courage was derived from the name of their God, Mars. Religion teaches that true manliness and piety are closely associated. David, when the days drew nigh that he should die, charged Solomon, his son, saying, "I go the way of all the earth; be thou strong, therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments." Solomon was to shew himself a man by serving and obeying God. And the writings of the Apostle Paul abound in exhortations to be men, to quit ourselves as men, and not to be children.

In some things, we should all our lives be children. On one occasion, Jesus took a little child, and set him

up in the midst of his hearers, and said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." On another occasion, He took little children into His arms and blessed them, saying, "Of such is the Kingdom of Heaven." Humility, docility, and guilelessness, are the essential features of the Christian character, and he who manifests them is beautiful and lovely as a child. The Apostle Paul writes, "in malice be children," *i. e.* in *vice* be children: be not knowing in vice, be ignorant as a child of the various forms of vice, be pure. To the pure all things are pure. Flee youthful lusts, and like children, keep yourselves, your hearts, your thoughts unpolluted. How frequently children, in their innocence and purity say things which almost make us blush, but which suggest no evil to their child-like and uncontaminated minds! It has been remarked of the late William Jay and John Angel James, that they were so pure that they were like little children, innocent of all evil. In this respect continue children.

But, at the same time, in understanding, in your occupations, in your objects of pursuit, in your motives for action, in your aims, in boldness and daring—be not children, but be men.

In all these respects, there are striking points of contrast between children and men, which are well worthy of consideration. For instance:—

A child is amused and captivated by trifles, a man despises trifles;— "When I was a child," says Paul, "I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away

childish things." We give toys to children; as they advance in mental strength we change their toys, and at length take them away altogether; or rather, they throw them away in contempt. Children find pleasure in amusements, which they regard with contempt when grown up. The pursuits which in childhood seemed important, in manhood would seem trifling. Be then men, despise trifles; I do not mean, be indifferent to little things, to the minutiae of life. On them our happiness, prosperity, or even character may much depend. But I mean, hold in contempt trifling occupations and amusements. It would not be manly, for instance, in a father to find his occupation or his pleasure in the nursery. I do not mean that it is unmanly for a father to enter the nursery and mingle in the games of his children. The father who deems this an unworthy thing, does not deserve to be a father. But, if he were habitually found in the nursery, and his delight were in the childish games themselves, we should scarcely deem him a man; we should suspect that he had entered on his second childhood. Now, the amusements and pleasures and pursuits of earth are comparatively speaking, trifles—trifles it may be of another kind, but unworthy of an immortal being, and he who is absorbed in them is only a child of larger growth. Take, for instance, the ball-room. Is there anything dignified, or manly in waltzing about a room with companions dressed out as butterflies, in the small hours of night, to the entire exclusion of all discourse that is profitable, or that is not vain and trifling? Are the scenic representations on the stage much better? Is there any thing truly respectable, manly, and capable of defence, on the race-course? Are riches in themselves, and for their own sake, worthy of pursuit? Is not all human ap-

plause, empty vanity? Are not those, then, who pursue these things, earnestly and heartily **BIGGER CHILDREN**—nothing more?

Things worthy of immortal minds are revealed in the Bible, and are associated with religion. The being and character of God, His favour and love, the inheritances in Heaven, the treasures which are eternal and substantial; these are worthy of study and pursuit. Give your thoughts, your hearts, your time to them. Be not children, but be men.

Children seek the gratification of the present moment. The first advance from complete childhood is made when the present is voluntarily surrendered for the future. When Dr. Doddridge's little girl, at the persuasion of her father, threw away her beads in the hope of some more valuable present on the morrow, as a reward for her faith, she gained a great triumph over the weakness of childhood, and prepared the way for more and greater triumphs. By a child, the veriest trifle present, in the hand, is generally preferred to the greatest *future* good. But a strong, manly mind will at any time sacrifice the present for the future. Be then, men. Seek future blessedness. Sacrifice not the soul for a little momentary gratification. Do not, like Esau, sell your birthright for a mess of pottage. Pursue real—lasting good, although the pursuit may demand both faith and patience. Lay up treasures in Heaven; for the things that are seen and present, are temporal, but the things that are unseen are eternal.

A child acts from inclination, impulse, or persuasion; is led by any companion, and driven by every wind that blows. Men should have a reason for their conduct, some settled principles of action. He who is guided by caprice, circumstances, or expediency, is no more fit to be

trusted than a child. Be then, men; have solid, substantial, trustworthy principles as the basis of your life. And where can these be found? In the Bible, and in the Bible only. The world has no settled principles. It is ruled by fashion; and a most fearful tyrant is fashion, and at the same time, fickle and capricious. The maxims of the world are ever changing; but the principles of immutable truth, eternal as truth itself, are found in the word of God, and these are the foundation on which a manly life should rest.

A child has no definite aim. We do not expect it to have one. To strengthen the body is our great aim during childhood, that there may be a healthy development of the affections and understanding. But for a man to have no definite aim, is disgraceful, little, contemptible. Be, then, men. Have a definite aim. Let that aim be worthy of you. And what aim so worthy, as the approbation and glory of God!

What other aim is at all worthy of a man? Is pleasure? Is honour? Is wealth? Is learning? These things are all very well in their proper place; but is it fitting that the attainment of any one, or all of these, which terminate in self and perish at the death of the body, should be the aim of a man's life? No. The welfare of the soul, and the Glory of God, constitute the only aim worthy of a man.

That this point should be settled is of the highest importance. How childish to delay it! How childish to reach the end of life, before settling the purpose of life! If this world be the main object of life, say so and pursue it. If you think pleasure the chief end of life, say so and pursue it. If you esteem gold the greatest good, say so, and seek it. But be men, open your eyes to the full meaning and consequences

of your conduct. Do not be blind as to the *price* you pay for the world, or pleasure, or gold. Be not children, neglecting the soul, and fancying it will save itself. Be men, and avow the object of your life. If the world, avow it, confess it to yourselves and declare it to your acquaintance. If religion, PROFESS it.

A child is generally timid. A man, worthy of the name, will be bold and courageous. A man, (*vir*) not a mere cloud of earth (*homo*), will have virtue or courage, and do and avow what he thinks right.

Be men, determine what is right, and *dare* to do it.

Brace yourselves up for action. Resist and overcome sluggishness and self-indulgence.

Brave difficulties. A child may sit down and cry when a difficulty arises. A man will surmount it. There are very few difficulties, which a manly heart, trusting in God, will not overcome.

Rise above circumstances. They are not to be the rule of a man's life. A man must be influenced in some degree by circumstances, but there are principles and duties which circumstances cannot touch. A man of courage will create circumstances, will turn them to account, will use them, will control them, and not be controlled by them.

Dare to be singular. Do not study singularity. There is no virtue in that. But do not fear to be singular. You may have to stand alone among friends, or companions, in the counting-house, the office, the market, or the workshop; you have to endure obloquy, or reproach, or scorn; but care not, be men.

Shrink not from suffering, if necessary. A child may dread pain, or cry out when hurt, but not a man. The North American Indian disciplines himself to endure suffering; and will not you?

Be, then, men; despise trifles; have settled principles; some fixed aim of life, and boldly pursue it; and yours will be the satisfaction and reward.

It is very easy to say, "Be men," perhaps one of my readers may think; but how am I to become a man, and act as a man? I answer.

Study the history of men.

Luther was a man—study his life; catch his spirit; emulate his daring and courage; and follow his example.

Study the history of Joseph; notice his fear of God and piety; note his words when tempted, "How can I do this great wickedness and sin against God?" Mark his preference of the dungeon to dishonour, and the result; and go and do likewise.

The three Hebrew youths were noble instances of manliness. How bold, and at the same time respectful, their language to the King, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. BUT IF NOT, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Study the history of Daniel. Notwithstanding the decree of the king, that whosoever should ask a petition of any god or man, save the king, for thirty days, should be cast into the den of lions; Daniel, with his windows open, kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime.

Paul was a model man. He conferred not with flesh and blood. He braved rulers, philosophers, scribes, pharisees, and friends. He counted all loss for the excellency of the knowledge of Christ Jesus, his Lord. "ONE THING I DO" was the

motto of his life. Be ye imitations of him.

Notice the source of their manliness. It was trust in God. They relied entirely on God's strength, which pitched its tent in them, and was perfected in their weakness. Faith produces the greatest courage and the most glorious heroes. How inspiring are the words in the Epistle to the Hebrews, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." These were men of whom the world was not worthy, and they all obtained a good report through faith. Rely on the invisible God; be strong in His grace, and then you will quit yourselves as men.

Cultivate self-knowledge.—Know thyself!—what God has made thee, and what thou mayest be;—know what God is, and what God may become to thee;—and then be a man. Thoroughly realize these things, and you cannot be cowards or children—you must be men.

Do you need INDUCEMENTS to be not children, but men? They are not wanting. We will only mention a few. For instance:

Man's approbation.—This is the lowest consideration; but it is not an unworthy one. The esteem of the good is not to be despised. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Self-approbation is another inducement.—Never do a thing of what you are ashamed. Maintain at any cost

the answer of a good conscience. There is no blessing in this world to be compared with it. Only be men, dare to do right, and then you will have self-respect, and be at peace within.

A useful life is another inducement.—You will thus live to purpose. Your influence will be felt. When you are dead that influence will remain. Your memory will be blessed. Your example will be followed.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

God's approbation will thus be secured. What blessing can be compared with this? A sense of the approbation of God will sustain you in all trials and difficulties. It cheered Joseph in the dungeon, and that for years. Strengthened by this, the young Hebrews shrunk not from the fiery furnace. It comforted Daniel in the lions' den. It filled with joy the hearts of Paul and Silas in the prison and in the stocks, and called forth even there the song of thanksgiving and praise. Stephen, when stoned, felt its sustaining influence, as he calmly breathed forth his spirit into the hands of his God and Saviour. Be men—act as men; faithfully under all circumstances do the right, and maintain a conviction of God's approval, and the peace of God, which passeth all understanding, will guard and strengthen your souls.

Do not forget the glorious reward. Honour, glory, immortality, and eternal life will be the end of

patient and manly continuance in well-doing, to every believer in Jesus. To them who add to their faith virtue or manliness, and are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, shall an entrance be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Fight the good fight of faith, and you will finish your course with joy. On earth wrestle manfully with

the foe, and in heaven, with palms of victory in your hands, you will sing the song of everlasting triumph. There you will reap as you have sown. There you will receive the fruits of all your toils, and be compensated for all your sufferings. There your courage will meet with its reward, and the crown of unfading glory, placed by Christ Himself shall for ever encircle your brow. Be not children, but be men.

SHORT NOTES.

A SYSTEM AND A POLICY.—Have our readers any adequate perception of the presumptuous pretensions which the authorities of the Romish Church are asserting before our countrymen? We give the following from the *Tablet* of March 10th as a specimen of the *status quo* of the subject of revised Popery in England:—“In our opinion also it would be desirable that the State, instead of ignoring the sees and titles of the Catholic Bishops of England and Ireland, and instead of proscribing those sees and titles, should repeal the Ecclesiastical Titles Bill, and recognize the existence and legality of the Catholic Church and of its administration within the realm. *Nay, we go so far as to think that it would be a wise and good thing to give recognized rank and precedence to the highest dignitaries of the Catholic Church within the realm, by making peers of Parliament of the Catholic Archbishops of England and Ireland.* For we think it would be for the common good of all, that the Catholic Archbishops of England and Ireland should share the responsibilities and difficulties of legislation, should under-

take the public official representation of the interests which they are peculiarly charged to protect, and, by giving and receiving the benefits of open public council, should assist both in the removal of mischiefs which require legislative remedies and in the prevention of new mischiefs. Moreover, we need scarcely say that, in our opinion, the restoration of regular diplomatic intercourse between the Crown and the Holy See would be most advantageous to all parties; and that it would be a good thing if the relations between the State on the one hand, and the Catholic Church in the British Empire and its dependencies on the other hand, were regulated by a convention between the supreme spiritual authority in the Catholic Church, and the supreme temporal authority in the British Empire. *In other words, we think that a Concordat is advisable. Whether a State endowment for the Catholic Church, its hierarchy, clergy, universities, seminaries, colleges, and schools would or would not be a desirable feature of the Concordat, we do not assume to know, referring ourselves on that point to the wisdom of the Holy*

Sec. We need not lengthen this list of things thought desirable; we have said enough to indicate the leading features of a whole system and of a distinct policy."

THE CONSCIENCE CLAUSE.—The Conscience Clause is a sore trouble to the clergy represented by Archdeacon Denison. This very harmless scheme of the Privy Council to save Dissenters from the imposition of the Church Catechism in schools aided by the State, evokes all the old intolerance and bigotry, and in their wrath these Churchmen blurt out a truth Dissenters have long ago affirmed. "The religion of the Church of England," says the irate Archdeacon, "is not founded on private judgment of the Scriptures, but on the judgment of the Church teaching that was to be found in the Scriptures. The Dissenter says, "I believe this because I find it in the Scriptures. The Churchman says, I believe it, *because the Church finds it in the Scriptures.*" Just so. The Church's authorities make Scripture to be no Scripture, and Christ's commandments to be binding or not, at their pleasure. They can teach baptismal regeneration and other unscriptural dogmas as divine verities, and have a right to inflict penalties on those who refuse to believe them. Heretical dissenters ought to be made to know that the Holy Catholic Church, to wit, the Anglican Establishment, with its mixture of High and Low and Broad Churchmen, is the "guardian and interpreter of the Bible." If this be denied, we run into the dreadful peril of losing "both the Church and the Bible." But although we have the high authority of Archdeacon Wordsworth for this, we comfort ourselves with the thought that, with or without the Church established by law,

"the Word of the Lord endureth for ever."

THE CHURCH FORMULARIES DESCRIBED.—The Prayer Book is not at unity with itself, being neither harmonious with the inspired record nor homogeneous in its several parts. The Articles of Religion affirm a set of truths, while the occasional services are made to express another; so that anything like system is destroyed. Among the evangelical clergy and laity there has always been a reverence for the Articles which, in common with them, we hope may never be dismembered, altered, nor disturbed. With this sententious and Scriptural epitome of revealed truth, the Tractarian holds little in common, and consequently resorts to the Baptismal and Confirmation services as his stronghold. And here, unfortunately, the language employed justifies the interpretation he puts upon it; so that in connection with a Protestant church are developed some of the worst errors of the Papal heresy. The *ex opere operato* delusion of the middle ages comes out in full force, and compels the Evangelical churchman to evasion, while it justifies the Puseyite in his dogma of sacramental efficacy. And it is under this view that we venture to explain the strange position held by the Archbishop of Canterbury. The Primate of all England, though long known as an amiable prelate, has never been regarded as a gospel preacher: the opinion he holds with regard to the grace of baptism being opposed, in the esteem of Evangelical Churchmen, to the letter and spirit of the Divine word. Hence, what some have applauded as caution, is really nothing else than a species of modified sacramentalism, the offspring of a mistaken view of what really constitutes spiritual religion

We hasten to say that this is not the language of an "irreverent dissenter," but that of an Anglican contemporary, *The Church Standard*.

A CHEAP WAY TO HEAVEN.—Rome is very fertile in opening ways to heaven. The Catholics of Paris are just now having distributed among them two pictures, one of St. Joseph, the other of the Virgin. At the foot of each print is a request that donations may be forwarded by post-office orders, or by stamps, for the building of a church at Reynaude, Department Ariège; "ticket of admission to heaven, fifty senemics" (five pence). As some good souls, however, may like a little excitement, a ticket may be bought for fifty centimes that will entitle the holder to a share in the lottery, the prizes being heaven or hell, "of which the drawing will take place in heaven." Our own Archdeacon Manning, however, does not sell heaven on quite such easy terms. He promised only forty days' indulgence to any one who would abstain from intoxicating liquors for fifty-four hours, or to be quite precise, "from six o'clock on Friday evening the 16th of March to twelve o'clock on Sunday night the 18th of March." In mercy, however, the thirsty soul may keep this truce and still take a glass of malt liquor at meals. Clearly it is better and cheaper to be a French Catholic than an English one. A fivepenny bit will, in Paris, secure the drunkard's admission to heaven with-

out fasting at all; but here he must offer an act of mortification, that is, abstinence, for fifty-four hours, and then only get forty days' relief from the pains of purgatory, and no heaven at all.

THE CURSE OF THESE DAYS.—The occupants of the recesses of old ruins, covered from the intrusion of the light of day by the climbing ivy, chatter and come forth from their hiding when the shades of evening gather thickly about them. Such a dark corner of the Anglican Church is the Jerusalem chamber where meets the Convocation. It is always night there. In its dim gloom we hear the owl's screech and the bat's unlovely chirp. Thus moans forth his griefs, one of the black-feathered birds, ensconced in the chinks and crannies of that venerable pile. "A great many sacrifices had been made to that curse of these days—the conscience of Dissenters, and members of the Church are denounced because they will not sacrifice their sons and daughters any longer on that horrid altar!" Peering out from among the leaves and his own warm nest, a good canon—Woodgate his fellows name him—sees the "horrid" Dissenter immolating his young. The altar—a Dissenter's conscience—is gory with the blood of the Church's slaughtered progeny. Oh! "conscience of Dissenters," what crimes are committed in thy name!

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—If you deem the following suggestions of any value, in reply to your correspondent on ecclesiastical reform, I shall thank you to let them appear in your April number?

Without taking up in order the two or three leading “hindrances to dissent” mentioned by your correspondent, I shall assume his first statement as a question, and ask, Are the causes of secession from our ranks owing “largely to the existence of serious defects and disorders in our ecclesiastical system as at present worked?”

I answer, By no means. First, because, granting that there are exceptional cases of secession from us, whether of “members of Parliament,” or “men wearing the aldermanic gown,” or “deacons and their sons,” it matters not, for in by far the majority of our churches, pastors, deacons, and members live together in peace, and the God of peace is with them. Were our ecclesiastical system at fault, the evils complained of would be wide-spread amongst us.

Hence, secondly, I conclude we must look in quite another direction for the origin of these “defects and disorders.” And where shall we find it if not in *human nature itself*, even when under the most renovating and blessed influences which can be brought to bear upon it. To be convinced of this fact, we have only to turn for a few moments to the history of the New Testament churches. What is the inspired testimony regarding these? That in the church at Corinth, in the absence of the Apostle, there had sprung up errors most grievous, and mistakes upon almost every subject connected with church discipline and ordinances. In their sad divisions, too, while there was no “ty-

ranny of majorities,” there certainly was the tyranny of individuals and of minorities. One was for Paul, another for Apollos, another for Cephas, another for Christ.

Now, I ask, for these and other disorders, was the Apostle’s remedy an ecclesiastical one? Did he direct the Corinthian Christians to synods and councils, to creeds and liturgies? Nay, he told them plainly, “Ye are carnal, and walk as men.”

Again, when the Galatians judaised away so much of their Christianity, what was the Apostle’s remonstrance? “O foolish Galatians, who hath bewitched you, that ye should not obey the TRUTH?” Gal. iii. 1. Hence we learn that, even in handling these defects and disorders, the weapons of the Apostle’s warfare were not carnal. “Shall I come to you with the rod, or in the spirit of meekness?”

I conclude, therefore, that if, under apostolical management and instruction, some of the early churches so grievously erred as to be threatened with miraculous punishment, we are not to be surprised at “the defects and disorders” amongst us. They appertain to human nature itself, are incident to all time, and hence incapable of correction by improved ecclesiastical systems, or committees of the best and wisest of men. The grand remedy for these “hindrances to dissent,” is just to be sought for where we find the remedy for other evils of our nature. There it is, in full measure, as given by our great Apostle himself. “This I say, then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper-

rance." Gal. v. 15—26. Will any one venture to assert, that where these divine graces are in full operation in our churches, there will be "envying, and strife, and every evil work?"

Besides, were this the place to discuss such a subject, we think we have in working the identical ecclesiastical system of the first well-ordered churches. We have pastors, or presbyters, deacons and deaconesses. Where shall we find other offices in the Church appointed by New Testament authority?

Again, we find that the Apostles addressed all their epistles, whether bearing upon Church discipline, ordinances, or "the collection for the saints," to the Church, or churches of the various localities where they were planted, or, as in Phil. i. 1, "to all the saints in Christ Jesus, with the pastors and deacons." "I wrote unto the church: but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not." John 3rd Epistle.

One word more. While it remains a fact that there are well-instructed and godly Baptists who, at the very *threshold* of the door which admitted them to church membership amongst us, were imbued with this primordial Christian truth—"My kingdom is not of this world"—seceding from our ranks to join the Established Church of this country, there will always be an enigma which I cannot solve. May I ask your correspondent, whether the seceders to whom he alludes were ever either Baptists from *principle*, or Dissenters from *principle*? If the former, I should like to know the process which led them to adopt infant sprinkling and baptismal regeneration, after a voluntary surrender of themselves

to Christ on a profession of faith. Surely none other than THE MOST POWERFUL CONVICTIONS OF CONSCIENCE, INWROUGHT BY THE VERY TRUTH OF CHRIST ITSELF, could have effected such a change. If the latter, I should like to know the downward steps (I beg your correspondent's pardon) by which they went from the simple worship of the Free Churches to that of a State-endowed Church, whose head is our chief magistrate, and whose government is "patterned partly by the Jewish law, and partly by the Gospel."* I can only say for myself, that were these secessions from our ranks to multiply by thousands, and our two thousand churches in this country to be reduced to one church, I should still crave to have a name and a place in that one church.—I am, dear sir, yours truly,

A BAPTIST AND DISSENTER
FROM PRINCIPLE.

BAPTIST UNION.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

Huntingdon, March 20.

MY DEAR SIR,—Kindly permit me to inform your readers that the Annual Session of the Baptist Union will be held Monday, April 23rd. Morning meeting, ten o'clock, at Upton Chapel, Lambeth-road. Evening meeting, six o'clock, at Metropolitan Tabernacle. Dinner and tea provided for delegates. Ministers, desiring hospitalities during the week, are requested to write at once to Rev. W. G. Lewis, Ladbroke-place West, Notting Hill.

J. H. MILLARD, Secretary.

* See Milton's Prose Works.

Reviews.

The Man of Sin; is he the Pope? Being the Controversial Correspondence in the *Achill Herald*, between the Rev. EDWARD NANGLE, of Skreen, Ireland, and R. GOVETT, of Norwich.—London: Nisbets. 1866.

We are glad that this correspondence has been published in a volume. Whilst scattered through various numbers of a local paper, devoted especially to the furtherance of the Mission in Achill, it was not likely to command the attention it deserves; but it is to be hoped that it will now find its way, not only amongst professed students and expositors of prophecy, but also amongst all who wish to understand what is written on the subject treated of in the Scriptures of truth. It is not only a compendium of the arguments which are used by the disputants named on its title-page, but of the Preterist and Futurist schools of prophetic interpretation to which they respectively belong; and the value of the book consists in this, that it settles—so far as the examination of evidence can settle anything—the question discussed in its pages.

Mr. Nangle is a zealous clergyman of the Established sect in Ireland. For many years he was known as the indefatigable missionary priest of that sect in Achill, and by means of the *Achill Herald*, which he edited, his work and its results became notorious amongst Irishmen of all creeds. Of course the pages of the *Herald* were largely occupied by controversial discussions, and Mr. Nangle appeared in them as the champion of Protestant doctrines and, unfortunately, as we think, of Protestant traditions also. The infallibility of the Pope he could laugh to scorn, but the infallibility of “Protestant interpretation” of the Scriptures is quite another matter! And so, in an evil hour, he sent a letter to the Editor of *The Rainbow*,

complaining, that those who deny the Popes to be ‘The Man of Sin,’ are helping on the progress of apostacy, by abandoning the wisdom of our Protestant forefathers, and adopting the dreams of the Jesuits, in common with the whole body of modern Papists, and the Tractarian, or High-church party; and he ended it with these self-confident words, “I maintain with all the reformed Churches up to the beginning of the present century, against the Jesuits and their lately-enlisted Protestant allies, that *the Pope and nobody else, is: The Man of Sin,*’ and I am prepared to maintain this proposition against every gainsayer.” The annoyance of this language is in keeping with Mr. Nangle’s supercilious disdain of all who do not coincide in his opinions, but is by no means reconcilable with his professed love of the truth.

For “the wisdom of our Protestant forefathers” is of no more account in the interpretation of the Holy Scriptures than, what Mr. Nangle is pleased to style, “the dreams of the Jesuits” on the same subject. A good cause may be damaged by the adoption of a false issue, and a bad cause may be made plausible by its vindication from false charges. What matters it to a student of God’s word, whether it was Luther or Bellarmine that erred in the sense they attributed to the language of Scripture? The error in either case remains the same. The Reformer, with all his ‘wisdom’ is no more the ‘master’ of Christian disciples now, than the Jesuit with his ‘dreams.’ For ourselves, we profess a readiness to learn the truth, whoever may be the teacher, and to be as willing to abandon Protestant, as we are to abandon Papal traditions; but, we insist upon the production of evidence to sustain every interpretation, which is commended to our conscience,

and refuse to be led blindfold, either by our "Protestant forefathers" or any body else.

The challenge once given, was promptly accepted by Mr. Govett. In a very characteristic letter, he proposed "the use of the syllogism, as in Chillingworth's arguments with opponents, and he urged its use as "the mode of conducting the discussion," because "that plan greatly shortens the discussion, removes ambiguities, and soon brings the truth to view." He thereupon laid down his counter-propositions "THE POPES are neither THE ANTICHRIST nor THE MAN OF SIN": and in support of the first of these, set forth three arguments, and of the second nine arguments. Mr. Nangle, in publishing Mr. Govett's acceptance of his challenge, complained that he had "extended the subject of discussion beyond what [had been] proposed, so as to include the notion of an individual personal Antichrist, and the applicability of St. John's description of Antichrist to the Papacy," and he went on to say "we wish for the sake of distinctness, that Mr. Govett had confined himself, in the first instance, to the question of 'The Man of Sin,' instead of mixing it up with another subject distinct from it." In this wish we heartily concur, for the only drawback in many minds from Mr. Govett's exhaustive argumentation will be found in his determination to hook on the prophecy of 'The Man of Sin,' to the prophecies contained in the Apocalypse as to 'The Beast,' that ariseth out of the bottomless pit. It is beyond all controversy, that sound interpretation of the Scriptures requires, that each passage shall, in turn, be so rendered, as not to contradict the meaning of other passages relating to the same subject; but it was by no means necessary to the proof of his proposition. "The Popes are not The Man of Sin"—for Mr. Govett to have entered upon the wider field of discussion which he has occupied in this controversy. The evidence, which is conclusive, is supplied by the terms in which the Man of Sin is described; and to that, after all, Mr. Govett made his last appeal, when he said, "the two great questions on which

I would be content to peril the whole controversy, are these:—1. Do THE POPES OPPOSE THEMSELVES TO EVERY GOD, AND TO EVERY OBJECT OF WORSHIP? 2. Do THEY EXALT THEMSELVES ABOVE EVERY GOD AND EVERY OBJECT OF WORSHIP? These are the essential points in the controversy, and we wish he had confined himself only to what is essential.

These, then, are his syllogisms, as given in his first letter on the two points now mentioned. They are set out by us as fair specimens of the nine arguments to which they belong:—

"*He who does not oppose himself to every God and to every object of worship is not the Man of Sin.*

"*Proof.*—2 Thess. ii. 4. The Man of Sin shall be revealed, the Son of Perdition who opposeth himself to, and exalteth himself above, every being, that is called God, or that is worshipped.

"*Min.*—*The Popes acknowledge some beings called God, and some objects of worship.*

"*Proof.*—Probably not needed; will be granted. But if not see creed of Pope Pius. Art. III. 'Jesus Christ our Lord.' Art. V. 'The mass, a sacrifice to God.' In the Mass is 'the soul and divinity of our Lord Jesus Christ.' Art. VII. 'The saints reigning together with Christ are to be venerated and invoked.' Also Art. VIII.

"*Ergo.*—The Popes are not the Man of Sin."

* * * * *

"*He who does not exalt himself as in nature superior to every God and object of worship is not the Man of Sin.*

"*Proof.*—The same passage. 2 Thess. ii. 4.

"*Min.*—*The Popes do not exalt themselves as in nature superior to the true God, and to Jesus Christ.*

"*Proof.*—They confess themselves 'servants to the servants of God, and vicars of Jesus Christ, whereby they confess themselves inferior in nature to these Divine Persons.

"*Ergo.*—The Popes are not the Man of Sin."

Such arguments as these, Mr. Nangle

tried to break and failed. He did not know the mettle of his opponent, or he would have consulted his reputation by declining at first to meet him, rather than have exposed his arrogant pretensions to the humiliation that now covers them. If bluster were argument, he would be a magnificent logician; and if all his readers had as short, or as conveniently short memories as his own, he might be as persuasive as he is plausible. But as his skill in argument does not outstrip "the wisdom of our Protestant forefathers," it was easy for such a master of logic as Mr. Govett, to make him bite the dust. We rejoice in his discomfiture, and hope he may learn a little modesty before he engages in any other controversy; for these are not the days in which grave questions are to be settled by appealing to the wisdom of the ancients as justifying the prejudices of the moderns. Mr. Govett has carefully examined his assertions, corrected his numerous blunders in history and criticism, and discovered his tricks and sophistries; so that nothing remains for us but to commend this exposure of the un-wisdom of the supporters of the Protestant traditional interpretation of the prophecy relating to the Man of Sin to the study of our readers.

The Parables of our Lord. By the REV. WILLIAM ARNOT. Nelson.

Any publication from the pen of Mr. Arnot would be welcome, but especially one on the parables of our Lord. No man knows better than he, how to dress up good old Puritan truths in modern garments, and to use as seed, or as a foundation on which to build the intellectual and spiritual treasures of the past. No portion of the Gospel narrative, perhaps, has been more written on than the parables, and yet this volume shows that there was room for something more, and that much that is fresh, instructive, and pleasing remained to be said.

To a good exposition of the parables, a lively imagination, acquaintance with nature, and a clear perception of its analogies, judgment, knowledge of dogmatic theology and Scripture history, and a general acquaintance with the condition, manners, and character of the people to whom they were addressed, are absolutely

essential. Mr. Arnot possesses these to an extent in which perhaps they are seldom found in combination. He generally seizes on the main point intended to be illustrated, and never allows the parable to run on all fours, or attempts to explain the parts which were evidently intended by our Lord to be simply its trappings. The book deserves, and will no doubt command an extensive circulation.

We give one illustration from the parable of "The Pearl":—

"The application of the parable is, intellectually at least, a short and easy process. It is not precisely the case of a man who finds the Kingdom of God when he is seeking something else; neither is it the case of a man who first thoroughly knows the worth of that kingdom, and then sets out in search of it. There is no such example; no man knows its worth before he obtains it. The merchant knows the value of pearls, and sets out in search of them; but such a pearl as that which he found he had never seen before, and never expected to see. So although a man has some spiritual perceptions and spiritual desires; although by a deliberate judgment he determines to seek the life eternal in preference to all the business and pleasures of the world, he does not at the outset understand how exceeding rich the forgiving grace of God is. Nay, he thinks when he first begins his search for salvation, that it may be accomplished by the union of many attainments, such as men may possess. Precious pearls, and a number of them indeed; but still such pearls as he has often seen in the possession of other merchants, and such as he has in former times had in his own store. He goes out with cash in hand to buy pearls, but he leaves his house and land still his own. He expects to acquire many excellent pearls and retain all his property besides. He did not conceive of one that should be worth all he had, until he saw it. It is thus that people under convictions set out in search of something that will make them right before God. They want to get righteousness and temperance, and a good case for the judgment to come. In their search they come to the Gospel; they get a glimpse beneath the surface; they see protruding from beneath the folds something that surprises them. Can that be a pearl? No that is larger than any pearl ever was or can be, and brighter; surely that cannot be a true pearl. What? Pardon of sin to sinners without stipulating for a price in their own repentance and righteousness—peace with God and sonship given free to the chief of sinners, before he has done anything to deserve it; all sin forgiven, and that now, and that free, and no condemnation thenceforth, but the place and the favour of God's sons!—and these not only to some who stand

out from their fellows as great and good, but these to me, from God to me to-day, as surely as if there never had been a human being on the earth but myself, and the errand of Christ had been only and all for me! These glimpses stagger the man at first; he thinks they are too good to be true. It is as if some one should tell a skillful pearl merchant that under yon covering lay a pearl a thousand times more precious than any he had ever seen before; of course the merchant is incredulous, and demands a sight of it. Then a portion of the covering is removed, and a glittering disc is partially revealed, so vast and so lustrous, that instantly and instinctively the merchant feels if that be a pearl it is more precious a thousand fold than any that I have ever seen; but at the same time he secretly fears it is not a pearl, and that, not for want of the true pearly lustre, which his eye has been well educated to detect, but because of its very greatness and goodness.

"The process in his mind is not that, it does not seem a genuine pearl, but that if it were a pearl it would be so inconceivably great and precious that he must conclude there is some deception. But when it is more fully revealed, and more thoroughly inspected, he finds that it is indeed a true pearl. Instantly he determines to part with all he has, that he may obtain it—he parts with all that he has, and makes it his own. He has not only made a successful bargain, as other merchants may do, or as himself may have done at other times; he has in one moment enriched himself beyond all conception that he formally entertained. His merchandize has been brought to an end. There is no need now for more buying and selling in order to acquire wealth: his fortune is made.

"The treasurer of the Ethiopian Queen was precisely such a merchant. Before he left home he evidently counted himself poor, and longed to possess the true riches; before he left home he was aware that a man is not profited although he gains the whole world, if he lose his own soul.

"It was an oppressive sense of poverty that compelled him to travel. He occupied the highest office in a kingdom: he stood on the steps of the throne, and had charge of the royal treasury; but he counted himself poor notwithstanding. He must go in search of more precious pearls than these. Peace of conscience, righteousness, hope for eternity; these are goodlier pearls than any that can be found in Ethiopia; and the man undertakes a journey to Jerusalem to try if he can find them there. Disappointed there, he was on his way home, seeking still for the pearls, and seeking near the very spot in the Scriptures where the one priceless pearl lay when Philip met him. By the evangelist's skillful help he found it then and there; but when he found it at last, it was much more precious than he had ventured to expect. 'He was led as a lamb to the slaughter.'

'Of whom speaketh the prophet this?' inquired the Ethiopian, of himself, or of some other man.' Some subordinate benefit he was contemplating, the suffering of some good man, perhaps, as an example to his brethren. Even that, as being something that might contribute to the peace of his soul, he was glad to hear of, and would gladly buy, that he might add it to his stock of goodly pearls. But when Philip, beginning from that Scripture, 'preached to him Jesus,' he found that the lamb led to the slaughter is the 'Lamb of God, who taketh away the sin of the world.' The worth of the pearl turned out to be immeasurably greater than the merchant had previously been able to conceive. He exchanged all for it on the spot, and went on his way rejoicing. He did not require to go from country to country any more in search of goodly pearls. He was rich, rich toward God."

St. Paul's Epistle to the Galatians. A Revised Text, with Introduction, Notes, and Dissertations. By J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. Macmillan and Co.

AN acquaintance with the peculiar features of character of the several writers of the New Testament, and of the parties for whom the respective portions were addressed, and of the circumstances under which they were written, will very much facilitate a clear comprehension of its contents. It contains no system of theology, and all attempts to base upon it a complete theological system have proved abortive. It is a compilation of narratives and letters, called into existence by passing events, and, therefore, *incidentally* makes known the different points of the Christian faith and duties of the disciples of Jesus. It is a record of facts, which facts constitute the Great Mystery of Godliness. It embodies principles which are rather developed than expounded, and furnishes rules and motives for action rather than definite instructions and laws. The Christian student, therefore, hails with gratitude any elucidation of such facts or principles.

The origin and peculiarities of the Galatians furnish a key to the letter addressed to them by Paul. There is very little doubt but they were descended from the Gauls, who occupied the region west of the Rhine, and who are referred to in history under the three terms *Celtae*, *Galatae*, and *Galli*. They settled in Galatia in the fourth century before the Christian era. The original population of the country, which was Phrygian, remained, and was

eventually amalgamated with the Celtic conquerors, who adopted the religion of the conquered. Among this population were many Greek settlers, and subsequently their conquest by Manlius led thither a large number of Romans. In the interval a great influx of Jews had invaded the country, attracted by the commercial advantages which its fertile plains and pastures, temperate climate, copious rivers, and convenient situation afforded. The Celtic character, however, predominated—degenerated, of course—but it retained all its peculiar features, notwithstanding the admixture of Phrygians, Greeks, Jews, and Romans. This will account for the marked contrast in their religious temperament to that of the Churches in Colosse, or in any of the surrounding nations. Quickness of apprehension, great impressibility, and fickleness, have always marked the Celtic character. Cæsar says as much respecting the Gauls in his time; and the same may be said of the French and Irish in the present day. Their martial courage, impetuous at first, soon subsided in the heat of battle. For drunkenness and revellings, avarice and covetousness, a spirit of strife and vain-glory, the old Celtic race was ever noted, if not proverbial. The Gauls were a superstitious people, ready to accept and reverence one religious system after another, and devoted to ritual observances. An illustration is afforded in their ready adoption of the religion of the Phrygians and the worship of Cybele, with its wild and cruel ceremonies. These features of their character are in perfect accordance with Paul's letter, and will account for much of its contents. Their ready and enthusiastic reception of the Gospel when first offered them by Paul, with all his energy and earnestness; their speedy fall from the spiritual religion received from Paul to another gospel, which was not another, but an admixture of Christianity and Jewish rites and ceremonies, and a predominance of the latter; their consequent want of respect for Paul and rejection of his apostolic claims; their drunkenness and revellings; their niggardly spirit; their readiness to bite and devour one another; and their desire to make a fair show in the flesh, are just what might have been expected. We are not, therefore, surprised to find even Paul, who had seen much hollowness and versatility of character, *marvelling*, and writing, "O foolish Galatians, who hath bewitched you?" "Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?"

The one object of the writer of this Epistle is rendered apparent by these considerations. To maintain his own authority, and to correct the fatal and fundamental errors of the Galatians, was evidently his main object throughout. It is never lost sight of for a moment. The Galatians have so completely surrendered the spirit of Christianity, and sunk into a religion of forms and ceremonies, that they are assured that Christ had become of no effect to them—that they had fallen from grace—and that their religion was vain.

These circumstances also help us to understand the seeming differences of opinion between Paul and the twelve. The antagonism between their doctrines was more apparent than real. The mutual jealousy and suspicion of Jew and Gentile converts caused undue weight to be attached to the expressions of any of the apostles, and especially of Paul, which owed their strength to the circumstances that called them forth. There was an essential oneness of sentiment in all the apostles, and a cordial co-operation in the service of Christ, notwithstanding some trifling differences. They were emphatically one, and their teaching was one. There is, at the close of the volume before us, an interesting dissertation on "St. Paul and the Three," which contains an excellent sketch of the relations between Jewish and Gentile Christianity in the first ages of the Church, which illustrates and confirms these remarks.

A letter written under such circumstances would naturally furnish Luther with his chief weapons in his attack on the corruptions of the Church of Rome; and it is not surprising that his commentary on this epistle should have been written again and again. He called it his epistle. He said, "It is my wife." The fitness of the weapon for this purpose shows us the beauty of God's mode of teaching truth, and the much greater worth of the writings which develop truth, than of any code of laws or system of theology.

There are very many points of interest suggested by the Epistle to the Galatians—such as Paul's visit to Jerusalem; the name and office of apostle; the Faith of Abraham; the Brethren of our Lord; the relations subsisting between Paul and the Apostles of the Circumcision—Peter, James, and John, and their respective influences on the opposing parties in the early Church. These are severally and ably discussed in the volume before us.

The dissertation on "The Brethren of the Lord" contains a digest of the opinions of the Fathers on this question.

The three leading opinions, viz., (1) That they were the sons of the Virgin's sister; (2) That they were the sons of Joseph and Mary; and (3) That they were the sons of Joseph by a former wife, are each defended by a goodly array of worthy names, especially the third. We incline to the second view. We believe that Jesus was literally Mary's first-born child, and that she gave birth subsequently to both sons and daughters. It would never have been imagined that Our Lord's "brethren" were merely cousins if Mary had not become an object of worship, and if it had not, on this account, been deemed desirable, or necessary, to prove her perpetual virginity.

In the chapter on "Paul's Thorn in the Flesh," after giving the various opinions respecting it that have been held by critics, Dr. Lightfoot quotes, with approbation, a passage from Paul's Life of King Alfred, which presents so close a parallel to Paul's Thorn in the Flesh that we think our readers will be pleased to have the whole quotation.

"It was in the midst of these rejoicings (on the occasion of his marriage) that Alfred was suddenly attacked by an illness, the sight of which struck dumb the loud joy of the guests, and for which neither they nor all the physicians of the day could account. . . . Others thought it was the unexpected return of a painful malady to which he had been subject at an early age.

"We are informed what the malady really was in an account which is not quite clear. . . . On passing from childhood to youth . . . he begged for some protection against his passions—for some corporal suffering which might arm him against temptation, so that his spirit might be enabled to raise him above the weakness of the flesh. On this, we are told, heaven sent him his illness, which Asser describes as a kind of eruption. For many years it caused him the most horrible torture, which was so intense that he himself began to despair of his life. One day . . . the royal youth . . . prostrated himself in silent devotion, and prayed to God for pity. The fear of being rendered by his bodily infirmities, or perhaps by leprosy or blindness, incapable of exercising the royal power, or despicable in the sight of the world, had long obtained possession of his soul, and induced him to pray for his deliverance from such a plague. Every other lighter trial he was willing to undergo, provided it only spared him for what he was accustomed to look on as his destined office. Not long after . . . in conse-

quence his fervent prayers, we are informed, that all signs of his malady disappeared.

"And now, in the very moment that he had taken to himself a wife—in the very moment that the marriage-guests were drinking and carousing noisily in the festive halls, the evils against which (*warum*) he had prayed overtook him. He was suddenly seized with fear and trembling; and to the very hour that Asser wrote, to a good old age, he was never sure of not being attacked by it. There were instants when this visitation seemed to render him incapable of any exertion, either intellectual or bodily; but the repose of a day, a night, or even an hour, would always raise his courage again. Under the weight of this bodily infirmity, which was probably of an epileptic nature, he learned, by the force of his unyielding will, to overcome the heaviest cares that ever weighed upon any ruler engaged in a contest with a most terrible foe, and under the weight of corporeal weakness and the cares of the outer world, to prosecute unceasingly his great purpose.

"In the mystery which hangs over the whole subject, in its physical symptoms, and in its influence on his own character and feelings, Alfred's malady is a most striking counterpart to the infirmity of St. Paul; and the coincidence is the less open to suspicion, since neither Asser, who is the original authority for the fact, nor Pauli, whose account I have quoted, seems to have been struck by the parallel."

There are many other points on which we had intended to remark, but our space is gone. We will only express our hope that Dr. Lightfoot will fulfil his intention of giving us a complete edition of Paul's Epistles. He is admirably qualified for the work he has undertaken. The present volume indicates patient research, extensive reading, and judgment. Though there is much on which we differ from him, we regard his work as worthy of general confidence, and well deserving a wide circulation.

The Gospel Treasury and Expository Harmony of the four Evangelists. The text in the words of the authorized Version, arranged according to GRESWELL'S Harmonic Evangelica, with analytical introductions, Scripture illustrations, notes selected from the most approved Commentators, Geographical notices, copious Addenda and Indexes, and seven graduated charts, geographically and chronologically localizing every event in the Gospel History of our Lord's life and ministry.

Compiled by ROBERT MIMPRISS, author of "The System of Graduated simultaneous Instruction." Second Edition. Demy quarto. Elliot Stock, Macintosh & Co.

In noticing recently the Pocket Edition of this work, we spoke of its merits, and commended it highly as beyond all praise. Its title-page is almost a volume, and the book is all that it professes to be. We heartily thank the publishers for this LIBRARY EDITION. It is in every respect good. The paper is excellent, and the type is clear. It ought to be in every library, and our Deacons will do well to put it on their Minister's table. The price is only FIFTEEN SHILLINGS.

Kings of Society, or Leaders of Social, Intellectual, and Religious Progress. By the Rev. WILLIAM ANDERSON, author of "Self-Made Men." Elliot Stock.

We were somewhat shocked at finding "Christ and Christianity" at the head of the first chapter of this volume, and were half inclined to put it aside at once in disgust. Finding, however, on turning to the preface, that the author did not intend to include our Saviour among the "Kings of Society," but rather to refer to Him as the King of Humanity, and to Christianity as the source of all genuine strength and goodness, we were induced to read, and we found ourselves rewarded. Luther, Cromwell, Raikes, Carey are the kings presented to young men to be studied and imitated. The characters and the sketches are both good.

Sabbath Teachings, or the Children's Hour: being a Series of Short Services for Sundays at Home. Second Series. Jackson, Walford & Hodder.

The design and execution are both good. There is a prayer, a portion of Scripture, a hymn, a short sermon, and concluding prayer for each Sunday. We could, however, have wished a little more simplicity and adaptation to the younger members of the family, in a book called the Children's Hour.

Eclectic Notes; or, Notes of Discussions on Religious Topics at the Meetings of the Eclectic Society, London, during the years 1798-1814. Edited by Archdeacon PRATT. Second Edition. London: Nisbett & Co.

The Eclectic Society was a little club of London clergymen, associated for religious intercourse and improvement, and for the investigation of religious truth. Two Dissenting ministers were admitted—the Rev. J. Clayton and Rev. J. Goode, of whom we read, "More like Watts and Doddridge," says our informant, "than

like Dissenters of the present day." Passing by a few little matters of this sort, it is pleasant to peruse the conversations of John Newton, R. Cecil, Thomas Scott, Josiah Pratt, and Co. The topics are wide in their range, chiefly, however, connected with Christian doctrine and homiletics.

The Golden Diary, or Heart Converse with Jesus in the Book of Psalms. By the Rev. Dr. EDERSHEIM, Torquay. Arranged for every Sunday in the Year. Nisbet & Co.

There is no portion of God's word more precious to the Christian than the Book of Psalms. Portions of it are adapted to every phase of Christian experience, and in every part Christ may be found. In these meditations nearly every verse or clause is turned into spiritual food, and made the subject of reflection and believing prayer. *The identification of Christ with the Church* is regarded by the author as the truth lying at the foundation of the Psalms, and around three truths—helpless misery, glorious salvation and faith with its exponent prayer, all the Psalms are supposed to move. The meditations are fifty-two in number, and will prove a suitable closet companion for the Lord's Day.

A Journey of Life in Long and Short Stages. By FRANK FOSTER. London. Elliot Stock. 5s.

This is an amusing volume, and is somewhat smartly written. A successful London merchant and his amiable wife are the chief characters. Some of the stages of their journey of life furnish a few illustrations of the foibles and weaknesses of human nature.

Precious Promises. By HENRY JENNINGS, F.R.S.L. London: Nisbet & Co.

This small volume contains five chapters on the following deeply interesting subjects:—Rest for the Weary; Joy for the Sorrowful; Comfort for the Afflicted; Grace for the Tempted; A Crown for the Conqueror.

These topics are treated in such a manner as cannot fail to minister help to the devout, and to insure for the work a place in the private oratory, the sick chamber, and the house of mourning. The author breathes a pious spirit, employs clear and Scriptural language, and draws largely from Christian experience. Most of the points are illustrated and enriched by quotations from the quaint and beautiful thoughts of that grand old favourite, Thomas Brooks. The book is well got up, is prefaced by commendatory remarks from Dr. Winslow,

and will suit a large class of readers who, will thank us for directing their attention to it.

Pharaoh's Heart: was God Merciful in Hardening it? Two Sermons preached at Cotton-street Chapel, Poplar. By the Rev. B. PREECE. Elliot Stock. Price fourpence.

The first sermon on the readiness of God to forgive every penitent sinner, we cordially endorse; but we have little faith in any attempt thoroughly to clear the dealings of God with Pharaoh, or men generally, from difficulty; and much less faith in any argument based on "our own intuitions of what the character and procedure of God ought to be."

The Relation of the Gospel to Man's Intellectual and Practical Life. A Discourse delivered on June 21st, 1865, at Circus Chapel, Birmingham, before the Ninety-sixth Association of the New Connexion of General Baptists. By THOMAS GOADBY, B.A., of Commercial-road Chapel, London. Simpkin, Marshall, & Co.—*Christ's Baptism of Suffering.* A Sermon preached at the Breconshire Association of Baptist Churches. June 14th, 1865. By the Rev. JOHN WILLIAMS, of Stow Hill Baptist Church, Newport, Monmouthshire. J. Heaton & Son.

Both these sermons were published at the request of the associations before which they were delivered. They are worthy of being published, and will have, we doubt not, a good circulation.

The Imperial Bible and Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an Account of the several Books of the Old and New Testaments. Edited by the Rev. PATRICK FAIRBAIRN, D.D. Blackie & Son. Parts VIII to XX.

This Bible Dictionary has now reached its twentieth part; but a few more parts will be necessary to its completion. As its publication has proceeded we have carefully examined it, and can with much pleasure and confidence renew the favourable notice given in a former number. For its catholic spirit, its clearness and simplicity, its engravings and illustrations, it is worthy of all praise, and cannot fail to find for itself a place among the standard dictionaries of the Bible.

Parable, or Divine Poesy. Illustrations: selected from great Divines, &c. By R. A. BERTRAM. London: F. Pitman, 20, Paternoster-row.

A Cyclopædia of Illustrations of Moral and Religious Truths. By JOHN BATE. Second Edition. London: Elliot Stock, 62, Paternoster-row.

Both of these works contain many hundreds of pages full of choice extracts and pithy analogies. Either of them will be valuable to the minister whose limited library or manifold labours afford little opportunity for obtaining illustrative materials. They are equally suitable for private reading. Mr. Bate's is the more comprehensive of the two, and is a marvellous specimen of indefatigable industry.

The Duration of Future Punishments. Two Lectures to the Students of the Metropolitan Tabernacle. By WILLIAM BARKER, Baptist Minister, Hastings, Sussex, March, 1865. With a Preface by C. H. SPURGEON. Passmore & Alabaster.

Mr. Spurgeon, with whom we concur, says in the preface, "Mr. Barker has given us an admirable condensation of the subject in hand. . . . Although some of his reasonings may be answered, the great truth which he vindicates will remain for ever firm."

Stories of my Childhood. By Uncle FRANK. Edinburgh: Gall & Inglis.

Winning Words: A Lamp of Love for the Young Folks at Home. Edinburgh: Gall & Inglis.

Rescued from Egypt. By A. L. O. E. London: Nelson & Sons.

Fairy Know a Bit; or, the Nutshell of Knowledge. By A. L. O. E. London: Nelson & Sons.

Tom Carter; or, the Ups and Downs of Life. A Tale for Boys going to Service. London: J. F. Shaw & Co.

The Lighted Way; or, Loving Words about Jesus. By Cousin BESSIE. London: Elliot Stock.

What Jesus Is. A Book for Teachers and Children. By O. L. J. London: S. W. Partridge, Paternoster-row.

The Parables of Jesus. Price 1s.

The Friends of Jesus. Price 1s. By the Author of "Doing and Suffering." London: J. F. Shaw, Paternoster-row.

We have not space to dwell upon the merits of these books separately, but confidently recommend them as good and safe for the little ones.

Intelligence.

MINISTERIAL CHANGES.

Mr. R. Warner, of Birstol College, has accepted the unanimous invitation of the church at Mumbles, near Swansea.—Rev. John Keed, late of Cambridge, having accepted the earnest solicitation of the few friends, members of the New Church at Acton, entered on his duties there on Lord's Day, February 18th, 1866, with the best wishes of his old flock, who follow him also with their fervent prayers for his success. His address is No. 9, Alfred-road, Acton, W.—The Rev. James Davis, of the Pithay, Bristol, has accepted the unanimous invitation of the newly-formed Baptist church at Teignmouth, South Devon.—The Rev. J. M. Stephens, B.A., of Regent's-park College, has accepted an invitation to the pastorate of the church at Naunton and Guiting.—The Rev. Thomas Pottenger, of Rawdon, has accepted the unanimous invitation of the Baptist church at York, to the pastorate: an eligible site has been secured for the erection of a chapel, which will be proceeded with in due course.—The Rev. R. Morris, of Westmancote, has accepted the unanimous invitation of the Baptist church, Garway, Ross, Herefordshire, and entered on his stated duties there.—The Rev. J. Parkinson has resigned the pastorate of the Baptist church at Guilsborough, Northamptonshire, and has received an invitation to labour at Brightside, Sheffield, with a view to the formation of a Union church.—The Rev. Caleb C. Brown has resigned the pastorate at Devonport-street Chapel, Commercial-road, E., and will be glad to supply any small church in want of a minister. Address, 81, Three Colt-street, Limehouse.—The Rev. W. F. Gooch has resigned the pastoral charge of the Baptist church at Foulsham, Norfolk, and has accepted the cordial invitation of the Baptist church at Diss, in the same county.

ORDINATION AND RECOGNITION SERVICES.

LYMINGTON, HAMPSHIRE.—The Rev. W. C. Jones was publicly recognized on February 13th, as pastor of the New-lane Baptist church. A meeting numerously attended was held; the Rev. J. B. Brut, of

Beaulieu, took the chair, and, after giving out a hymn, called on the Rev. Francis Monck (Milford), to offer prayer. The chairman addressed some plain and faithful remarks to the church, and introduced the Rev. J. Hunt Cook (Portsea), who delivered an address on "The minister's relation to his people." The Rev. R. Caven, B.A. (Southampton), took "Sabbath Schools" for his subject. The Rev. C. Williams (Southampton), spoke on "Christian Effort," and was succeeded by the Rev. F. Monck (Milford), who said a few words on "Christian Unity."

ASHTON-UNDER-LYNE.—Services were held on February 11th and 12th, in connection with the ordination of the Rev. James Hughes, of Pontypool. The Rev. R. Jones, of Manchester, the Rev. Dr. Price, of Aberdare, Mr. William Evans, of Newport, South Wales, Rev. T. Green, M.A., of Ryecroft, the Rev. A. Pitt, the Rev. A. M'Laren, B.A.; and the Rev. P. P. Rowe, M.A., of Oldham, conducted the services.

MISCELLANEOUS.

JAMAICA.—Our esteemed friend Mr. Michael Foster, of Huntingdon, being very desirous of diffusing accurate information respecting Jamaica, and of increasing sympathy of the churches at home, with our brethren labouring in that island, he has authorized us to announce that on the receipt of one sovereign by money-order or otherwise, he will forward eight copies of the *Voice of Jubilee* (the work lately published at six shillings), to any address the donor may furnish. We advise our readers to test Mr. Foster's liberality to the utmost. This book contains a most faithful record of the work of God in Jamaica.

RYE HILL CHAPEL, NEWCASTLE-ON-TYNE.—On March 14th, the members of the church and congregation worshipping in Rye Hill Chapel, assembled in the School-room and partook of tea which had been provided by the ladies of the congregation. At the meeting, held afterwards, the pastor, the Rev. T. Harwood Pattison, presided. Mr. Sharp (one of the deacons) congratulated the church on the addition of members, and the improved financial con-

dition of the church since the settlement of Mr. Pattison as pastor, and mentioned that about 120 new sittings had been let during the last ten months. Mr. J. Redshaw, jun., gave a brief sketch of the work of the committee since its formation, and also read a full statement of the Building Fund Account, including a list of all subscriptions received. The total cost of the site, building, finishing, architect's commission, and all other expenses incurred up to the present date, is about £5,600. Towards that amount about £3,100 had been obtained from the sale of the old "New Court Chapel," and from other sources; leaving £2,500 on mortgage. Since the beginning of this year the debt has been reduced about £400, mainly through the efforts of the Rev. T. Harwood Pattison. Mr. G. C. Hutchison (secretary of the church) brought before the meeting a scheme for the systematic and gradual reduction of the debt. Messrs. William Easten and E. T. Brown addressed the meeting cordially supporting the proposal, and a resolution was passed unanimously adopting the scheme and appointing a committee to carry it out forthwith.

CHESHAM, BUCKS.—February 19th, a public meeting was held in the Lower Baptist Chapel, Chesham, to express sympathy and respect for the Rev. W. Payne, and to present him with a testimonial of esteem and love. Mr. Payne had occupied the pastorate for upwards of thirty years, a period marked by great usefulness amongst those for whom he laboured. Rather more than six years ago he became very seriously indisposed. After a very protracted illness, he was enabled to resume his ministerial duties in the pulpit, which, with occasional help he continued up to June, 1865, when he resigned. Some time since the idea of a memorial fund was suggested, by the aid of which the declining years of Mr. Payne might be cheered, and his mind relieved from undue anxiety. The sum contributed amounted to £365, and on the evening named the presentation took place in the presence of a large and deeply-interested audience. John Rutty, Esq., of Wycombe, presided, and made the presentation in kind and appropriate remarks. Mr. Payne replied in a very affecting speech. The Revs. J. Preston and J. H. Snell afterwards addressed the meeting; as did also the Revs. J. Lawton, J. Bannister, T. Butcher, and Mr. G. Mayo. Letters expressive of sympathy and regret were read from the Rev. Dr. Steane, the Rev. W. Brock, the Rev. T. Hands, and others.

CRAFORD.—A meeting was held in the Mission-room on February 13th, to build a

chapel, and thus continue in this dark quarter the blessings of a Gospel ministry. The Rev. T. G. Atkinson, of Colney Hatch, formerly pastor at Harlington, presided. Mr. Booker laid before the meeting the plans and specifications of the new building, which met with general approval. Mr. Verney, of Cranford Hall, Mr. Curtis, of Slough, and other friends, took part in the meeting, urging upon all present the need of hearty co-operation in the work. A liberal collection was made at the close, and the friends resolved at once "to arise and build." A piece of ground has already been secured in a commanding situation. The chapel will cost about £360, and will seat about 150 persons.

REGENT'S-PARK, LONDON.—February 14th, Rev. G. S. M. Inglis, of Edinburgh, was baptized by Mr. Landels. Mr. Inglis, who has previously held Congregational principles, gave a statement of the reasons which had led to his change of views. Like many others he had postponed the consideration of the question, by trying to persuade himself that it was of comparatively small importance. The frequency, however, with which he found the subject of baptism mentioned in the New Testament, had greatly interfered with that persuasion; and the manner in which the question was forced on his notice by the recent controversy between Messrs. Landels and Guthrie had led him to give it his most serious consideration. The result was his conviction that Pædobaptism, if not anti-scriptural, is at least unscriptural, and that the immersion of believers is Christian baptism. Mr. Inglis's statement was listened to with great attention, and appeared to produce a deep impression on the audience. On the previous Sunday morning, Mr. Inglis occupied the pulpit in the room of Mr. Landels, when he preached an able and eloquent sermon. He appears to be an earnest and able man, of strictly evangelical sentiments; and we trust that he may soon find in our denomination some sphere of labour in which his talents may be long and efficiently exercised.

MISSION AMONGST THE GERMANS IN THE EAST OF LONDON.—A very interesting meeting was held on February 20th, in the recently opened Mission-chapel, 19, Princes-street, Spitalfields. The object of the meeting was to bring the people together to interest them in the truth as it is in Jesus. About 160 Germans attended, a third part of the number being sugar bakers. They had been assembled merely by the private invitations of their countrymen connected with this Mission movement. Addresses were given:—those in English

by the chairman, Rev. C. Stovel, and Rev. P. Dickerson; those in German—by Rev. G. Rouse, LL.B., Rev. J. Allihn, of Bow, Martin H. Wilkin, Esq., of Hampstead, and by the pastor of the church, Rev. F. Heisig. A church was formed in September last, of eight members. This number has now increased to 34. Thirteen have been baptized since the formation of the church, and five are now waiting to follow their Lord into the watery grave. Christian friends in England have liberally responded to the appeal for means, but at least £40 are still wanted to carry on the work, as begun, for the next six months, for the people amongst whom Mr. Heisig labours are very poor.

ANDOVER.—February 27th, a very interesting valedictory service was held in the Baptist chapel, Andover, by way of taking a farewell of the old building, which is now to be removed for the erection of a larger and more convenient place of worship, with school-rooms, vestries, and other accommodations which have been so much needed in the old buildings. The pews had been removed from the body of chapel, and tables were laid the entire length of the place. More than 200 sat down to tea. A public meeting was held, the chapel and galleries being filled with friends from each congregation in the town. Joseph Parsons, Esq., of Manor Farm, Abbott's Ann, presided. After singing, and prayer offered by the Rev. J. T. Duncan (Wesleyan), the chairman called the attention of the meeting to the past history of the church. He referred, in affectionate terms, to their late esteemed and respected brother, James Baker, Esq., through whose indefatigable labours and generous contributions the present chapel had been built, and to whose affectionate desires his esteemed daughters had most cheerfully responded in giving the freehold house adjoining the chapel for the purpose of the present new building. He then spoke of the prosperous state of the church, and the increasing congregation, under the ministry of the present pastor, which has led the church to the decision of enlarging its borders. He then called upon the pastor, the Rev. Francis Wills, to present a statement, which embraced the whole of the operations in relation to the progress of the work. He stated that Mr. Spackman, a builder in the town, takes the contract for £1,400, allowing £300 out of this sum for the old materials. The list of contribution read by the pastor contained upwards of 160 contributions, ranging in their amounts from £70 to 2s. 6d., including £25 from the Right Hon. the Earl of Ports-

mouth. The Rev. W. M'Owen (Independent), gave a very lucid, affectionate, and warm-hearted address. The Rev. J. T. Duncan (Wesleyan) likewise, in his address, alluded to the good feeling and hearty co-operation with the pastor, and encouraged them to persevere until the last stone of the new building should be raised. Mr. Young, the senior deacon, gave a touching address upon the past history of the church, he having been one of nine who formed the church in Andover before the present building was erected in the year 1823. Mr. Millard, another deacon, also gave an address, ranging over thirty-six years, during which he has been connected with the church as teacher and superintendent of Sunday-schools, which office he still fills to the satisfaction of all the teachers.

WESTBOURNE-GROVE CHAPEL.—On the 14th of March this chapel was re-opened after ten months employed in its reconstruction and enlargement. Originally opened in the spring of 1853, it was enlarged in 1859 by the construction of additional galleries, but in consequence of the building being still inadequate for the congregation, it was resolved by the church to extend its walls over the whole of the ground in their possession. This last and final extension has added a width of thirty-four feet throughout the length of the chapel, providing additional seats for six hundred. Six large vestries and committee rooms have been also erected in the rear of the chapel, providing accommodation for numerous societies in connection with the church. The enlargement has materially improved the appearance of the building, which has now most convenient means of approach and of exit, there being eight doors; the ventilation is secured by sun-lights and shafts, which pierce the main walls. On Tuesday evening, the 13th, a public prayer-meeting was held; on the following morning the Rev. W. Brack preached; the Rev. J. A. Spurgeon conducted the devotions. Three hundred guests sat down to an entertainment provided by the deacons, a large number of the ministers of our own body being present. In the afternoon a public meeting was held, Mr. Marshman in the chair. Addresses of a congratulatory character were given by Archdeacon Fry, Established Church; Dr. King, United Presbyterian; Rev. J. S. Russell, M.A., Independent; Rev. J. Clifford, General Baptist; Rev. S. Green, Senior Baptist Minister present, and the Rev. J. Keel, who has recently arrived in the neighbourhood. Prayer was offered by Rev. W. Roberts and H. Varley. In the evening the Hon. and Rev. Baptist W.

Noel preached, the Rev. J. S. Russell leading the devotions. The congregations were large, and great grace rested upon the preachers. On the following Lord's Day the Rev. C. H. Spurgeon preached in the morning; through the liberality of the church at the Metropolitan Tabernacle collections were also made there towards the expenses of this alteration. The pastor of Westbourne-grove Chapel preached for this object in the morning, and Mr. Spurgeon renewed the appeal at night. On Tuesday, March 20th, the Rev. Newman Hall preached, the noble chapel being again quite crowded. The entire collections connected with these services have exceeded six hundred pounds. The chapel accommodates nearly two thousand.

LITTLE KINGSHILL.—The Rev. Mr. Norris, formerly in connection with the Primitive Methodist body, and whose previous sphere of labour was High Wycomb, was baptized recently at the above-named place. On this occasion he gave his reasons for leaving that denomination, and joining the Baptists. The church gave him an invitation to the pastorate for twelve months, which he accepted, and will commence his labours the first Lord's Day in April.

THE EAST LANCASHIRE UNION OF BAPTIST CHURCHES.—The ninth Meeting of the above Union was held at Accrington, on February 7th. The friends and representatives of the several Churches in the Union assembled in goodly numbers at the appointed hour. The Rev. W. H. Wylie, pastor of the Church, presided. The Rev. W. H. Knight offered prayer. The chairman then gave the friends a hearty welcome to Accrington, the birth-place of the Union. The minutes of the previous meeting held at Barnsley were read by the Rev. P. Prout, secretary of the Union, and having been confirmed, it was agreed to hold the next meeting at Sabden, and that the subject of the paper be "The Duty of the Church towards those who do not attend any Place of Worship." The Rev. R. Cameron was appointed the writer of the paper. The details of business being finished, the Rev. R. Maden read the paper, "*The duty of Church Members to the Hearers of the Gospel.*" The paper was well received, and followed by brief addresses by brethren J. Smith, A. Stanesby, G. H. Griffin, J. Mills, J. Mercer, T. Haworth, H. Scott, and J. Trickett. On the motion of the Rev. J. Howe, seconded by the Rev. R. Cameron, the paper was then adopted by the meeting. After tea a public meeting was held, over which the Rev. W. H. Wylie presided. The Rev. W. C. H. Anson offered prayer. Addresses

were then delivered by the following brethren: J. Smith on "Purity of Communion essential to the Prosperity of a Christian Church," G. Marshall on "Our Duty to our Denominational Literature," G. H. Griffin on "Unity of Effort amongst Ministers and People." A resolution was submitted to the meeting by brother Prout, seconded by brother Howe, on the recent events in Jamaica, and unanimously adopted as follows:—"That the delegates present hereby pledge themselves to watch the proceedings of Government with respect to Jamaica, and use all practical efforts in their power to remove the reproach brought upon England by the late *massacre*, and to secure justice for our brethren in that island." The resolution was supported by brother Stanesby in an address on the "Jamaica Massacre." The chairman called attention to the flogging of women in Jamaica during the recent disturbances; and after a few words from Mr. G. Marshall, the Rev. W. E. Jackson, and others, the ladies present unanimously resolved to address a memorial to Her Majesty the Queen on the subject—the following ladies to be a committee, with power to add to their number, to carry the resolution into effect:—Mrs. Thos. Haworth, Mrs. Barlow, Mrs. Jackson, Mrs. W. Bury, Mrs. J. Hindle, and Misses Lang, Bowker, and Angelina Lang. After a few words from brother J. Paterson, of Sabden, the doxology was sung, and the chairman closed the meeting with prayer.

LEICESTER.—PRESENTATION OF A TESTIMONIAL TO THE REV. T. LOMAS.—THE Anniversary Sermons in connection with Charles Street Chapel were held on Sunday, February 11, when sermons were preached by the Rev. N. Haycroft, M.A., of Bristol; and on Monday evening, a Public Meeting was held in the school-room, to celebrate the extinction of the debt, and for the purpose of presenting the Rev. T. Lomas, the minister, with a testimonial of the esteem and regard in which he is held by his flock. The Chair was taken by the pastor, and on the platform were Rev. N. Haycroft, T. Stevenson Wilkinson, Holyoak, Pike Myers, and Smith; also G. Viccars, Esq., and the deacons of the Church. Mr. R. Hains, one of the deacons, stated he had been requested to present to their minister a small testimonial, as an expression of the esteem and affection of the members. It was not the value of the gift that he felt sure would be grateful to their pastor, so much as the spirit that had prompted it; it was an expression of the high esteem and affection of a grateful people who had largely profited by his ministrations. In presenting this testimonial, which consisted of a silver

inkstand and purse, he would read the inscription: "Presented with a purse containing sixty-five guineas to the Rev. T. Lomas, by the Church and Congregation of Charles Street Chapel, Leicester, in the nineteenth year of his Ministry, in affectionate acknowledgment of his successful labours. February 12th, 1866. Mr. Lomas having in feeling terms acknowledged the very handsome and substantial present, vacated the chair, which was afterwards occupied by Mr. Harris. During Mr. Lomas' pastorate £2,500 have been expended and paid in enlarging and improving the chapel, and 470 members added to the Church. The meeting was ably addressed by the Rev. N. Haycroft, and other ministers and friends.

RECENT DEATHS.

Mrs. SARAH ELIZABETH GOODES.

Safe for another, brighter, and better world than that inhabited by mortals, died on Lord's-day morning at six o'clock, December 17, 1865, Mrs. Sarah Elizabeth Goodes, in the fifty-fifth year of her age, the loved and loving wife of Mr. Samuel Goodes, of Sandown House, King Edward's Road, Hackney, and Newgate Street, City,—died from home, where she had been anxiously watching the last hours of Mr. G.'s only sister, another disciple of Jesus, who had "entered into peace" but a few days previously to her own unexpected departure—they were lovely in their lives, and in their death not divided.

On Saturday night, at nine o'clock, when attempting to rise from the supper-table, she was seen falling, but which was prevented by her husband and others. Immediately she became partially insensible, and for six hours out of the nine she survived after the stroke, she appeared perfectly unconscious—sleeping her life away! But, thus she had her expressed desire granted, having been heard to say, that she should prefer sudden death, to be saved the pain of taking farewell of loved ones; and only a few days before she expired, she said, in reply to one of her nieces, "for a *Christian* to die suddenly was delightful!" In full health when she gave this utterance, little did she imagine that, in a day or two, this delight would be hers.

The departed had loved the Lord many years and professed Christ in baptism—was an ornament to her profession—a cheerful Christian—delighted to do good—and was loved by all who knew her. She so lived as to be *missed* by a large circle of

friends, with whom it gave her pleasure to unite in philanthropic and religious objects.

Thus a husband has been left to mourn the absence of one with whom he had been united more than thirty years, waiting for re-union where "there shall be no more death!" And thus three sons and four daughters have lost one who loved them so tenderly, and prayed for them so fervently, most anxious for their present and eternal weal! Oh that they may *all* love that Saviour their mother loved and meet her in the realms of bliss! But she has also left in this world of sin and sorrow, her aged, widowed, and now childless mother, full of years, and near to the verge of Jordan, hoping to meet her daughter where, as Cowper says, "the parting voice shall pass the ear no more." And there are others who loved her—the writer, one of them—who feel *their* loss, but rejoice in *her* gain. May all who have thus been bereaved listen to that animating injunction—"Write! Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." That thus she *died* there is no question; and that thus she is *blessed*, there is no doubt.—"The Lord gave and the Lord hath taken away: blessed be the name of the Lord!"

The mortal part of the departed sleeps in Abney Park Cemetery; the Rev. Messrs. Dickerson and Dukes officiating at her funeral.

R. GRACE.

Winchcomb, Jan. 17, 1866.

At Brentford, on the 10th January, in the faith and hope of the gospel, Mr. Frederick Coulton, Deacon of the Church at Park Chapel, Brentford; leaving a widow and five children to lament his loss. In his removal the Church at Park Chapel has sustained a heavy bereavement. His remains were interred at Norwood Cemetery on the 18th January—Rev. W. A. Blake conducting the service. His death was improved at Park Chapel, on Sunday Morning, January 21st, by Mr. Blake.—Rev. iv. 12.

SARAH JANE EVANS.

The subject of this memoir was the daughter of religious parents, who trained their children in the principles of truth and godliness. To them religious duties were rendered pleasant, by the way in which they were led to perform them. By kindness, by patience with constant supervision and care, they were literally religiously

educated. The late Rev. David Evans, of Dolan, Radnorshire, the father of the subject of this sketch, was contemporary with some of the first men of the Baptist denomination, and was not behind any of them in talents, in popularity, and labours of usefulness. He was called away from the service of his Master on earth at comparatively an early period. The family was then left to the openings of Divine Providence, or to the kindness of Christian friends. Sarah Jane Evans was placed with an aunt, at Burrage House, Woolwich, where she acquired habits of usefulness, in a large establishment for the education of youth, and from which many have gone forth as ornaments to the Church and the world. She eventually was at the head of her own house, where young ladies were educated by her with considerable tact and will; and many, both at home and abroad, will testify to her ability, her devotion to their interests, and her success in training. After some few years, however, as her health gave way, she retired among her friends, where she made herself useful according to her ability. For the last few years she resided with her sister, Mrs. Ray, at College House, Peckham, assisting in the superintendence of the household arrangements. The pupils were much attached to her, and now deeply lament her loss. She became the subject of a grievous affliction about Midsummer last; and having tried a visit to Ramsgate, she was obliged speedily to return. Medical aid was called in, which soon decided as to the nature of her disease. A malignant tumour was discovered to be in the stomach. The best efforts were employed, but all to no purpose. During her affliction she manifested the fortitude, the resignation, the perfect calmness of a Christian. Not a murmur was ever known to escape her lips, but with cheerfulness she yielded herself into the hand of a merciful covenant-keeping God. One source of consolation to her was, that she had not now to seek a Saviour. She had sought Him before, and had experienced the power of His grace. She dwelt much in secret prayer, and the Bible, with such books as "The Victory Won," and "Meet for Heaven;" were her constant companions. When it was announced to her that her

medical attendant feared her disease would baffle all human skill, she replied—"Its all right." She would have been visited by the Rev. C. H. Spurgeon, whose ministry she constantly attended, had he not been called away the last week of her life upon earth to preach in the country. She was visited by the beloved pastor of the family, whom she frequently heard with pleasure, the Rev. R. W. Betts, of Hanover Chapel, and who was pleased to find her so calm, so peaceful, so resigned, and said he believed she would leave this world in joyous ecstasy, but in peaceful calmness. When asked whether she had any fear of the future, she replied "I have no darkness, if I had I would tell you. I cannot say but what fears sometimes arise, but I pray that Christ may be in me, around me, and with me. When she saw her sisters weeping, she asked why they did so, saying, "I have told you before, and now tell you again, I shall soon see Jesus. What more can you want? I feel myself to be a sinner. I have not always attended the ordinances of Christ as I could have wished, but I feel how much I owe to the grace of God. And then, lifting up her dying eye, and with a sweet solemn tone, she said,

"O might I hear thy heavenly voice
But whisper "Thou art mine;"
Those gentle words would raise my song
To notes almost divine."

Her brother-in-law was asked to pray for her, which he did, and then extending her hand, with the utmost affection said, "Goodbye." Wearisome nights were appointed unto her, but she always seemed to be in the spirit of devotion, meekly waiting for the deliverance from suffering and sorrow, to realize the salvation of her Lord. She was perfectly conscious to the last; and when her voice failed she endeavoured to give utterance, as though she wished to make known to those who were weeping around her, that she should soon be where there is no more sorrow, because all tears are for ever wiped away. She left earth for heaven on the 22nd September, 1865, and the writer cannot but exclaim, "Let me die the death of the righteous, and let my last end be like hers."

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1866.

THURSDAY, APRIL 19TH.

SPECIAL PRAYER MEETING.

A Meeting for SPECIAL PRAYER, in connection with the Missions, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. J. Russell, of Greenwich, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at seven o'clock. S. R. Pattison, Esq., F.G.S., has consented to take the chair. The Revs. C. B. Lewis, of Calcutta; R. Robinson, of Dacca; W. Sampson, of Serampore, and John Gregson, of Agra, are expected to address the meeting. Brethren and friends are earnestly requested to attend.

FRIDAY, APRIL 20TH.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Eldon Street Chapel, Finsbury, in the evening, by the Rev. J. G. Owen, of Rhyl. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 22ND.

ANNUAL SERMONS.

The following are the arrangements so far as they have been completed.

The Afternoon Services 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.
Acton	Rev. G. Short		Rev. G. Short
Alfred Place, Old Kent Road			
Alie Street	Rev. J. Webb		Rev. J. Webb
Arthur Street, Camber- well Gate	Rev. J. Drew		Rev. W. H. Wylie
NEW SERIES, VOL. X.			19

PLACES.	MORNING.	AFTERNOON.	EVENING.
Arthur Street, Gray's Inn Road	Rev. J. Bennett		Rev. J. Lewitt
Barking	Rev. D. Taylor		Rev. D. Taylor
Battersea	Rev. J. C. Butterworth, M.A.	Rev. I. M. Soule	Rev. S. Evans
Belvidere	Rev. J. Davis		Rev. J. Davis
Blandford Street	Rev. J. Stock		Rev. J. Harvey
Bloomsbury	Rev. R. Robinson	Rev. R. Bion	Rev. S. Manning
Bow	Rev. J. H. Blake		Rev. J. H. Blake
Brentford, Park Chapel	Rev. B. W. Carr		Rev. R. Bayly
Brixton Hill	Rev. C. M. Birrell	Rev. D. Jones	Rev. F. Tucker, B.A.
Brompton, Onslow Chapel	Rev. W. Sampson	Rev. W. Sampson	Rev. J. Davey
Camberwell, Denmark Place	Rev. C. Stanford		Rev. C. Stanford
Do. Cottage Green	Rev. C. J. Middle-ditch	Rev. C. J. Middle-ditch	Rev. W. Barker
Do. Mansion House	Rev. E. C. Pike.		Rev. J. Teall
Camden Road	Rev. F. Tucker, B.A.	Rev. J. Gregson	Rev. W. Sampson
Castle Street (Welsh)	Rev. Dr. Price		Rev. Dr. Price
Chelsea	Serm	ons on 13th May.	
Clapham	Rev. W. L. Giles		Rev. W. L. Giles
Colney Hatch	Rev. T. G. Atkinson		Rev. T. G. Atkinson
Commercial Street	Rev. C. Stovel	Rev. C. Stovel	Rev. C. Stovel
Crayford	Rev. J. T. Collier		Rev. J. T. Collier
Dalston	Rev. S. H. Booth		Rev. G. S. Reaney
Devonshire Square	Rev. T. M. Morris	Rev. W. T. Henderson	Rev. E. C. Pike
Drummond Road, Bermondsey	Rev. — Brown		Rev. — Brown
Edmonton	Rev. T. A. Binns		Rev. T. A. Binns
Eldon Street	Rev. R. A. Jones		Rev. R. A. Jones
Forest Hill	Rev. J. J. Brown		Rev. W. Walters
Gravesend	Rev. T. C. Page		Rev. T. C. Page
Greenwich, Bridge Street	Rev. J. Mostyn	Rev. B. Davies	Rev. J. Mostyn
Do. Lewisham Road	Rev. J. Hanson		Rev. J. Hanson
Grove Road, Victoria Park			Rev. S. Green
Gospel Hall, Golden Lane	Rev. W. H. Payne		Rev. T. Brooks
Hackney, Mare Street	Rev. W. Walters	Rev. J. Wilshire	Rev. T. Thomas D.D.
Hackney Road, Providence Chapel	Rev. J. Harvey	Rev. J. Russell	Rev. A. Mursell
Hammersmith	Rev. J. Wilshire	Rev. S. G. Green, B.A.	Rev. S. G. Green, B.A.
Do. Spring Vale			Rev. W. Perrott
Hampstead	Rev. W. Brock, jun.		Rev. W. Brock, jun.
Harlington	Rev. T. Henson		Rev. T. Henson
Harrow-ol-the-Hill	Rev. J. P. Haddy		Rev. J. P. Haddy
Henrietta Street			
Highgate	Rev. E. Edwards		Rev. E. Edwards
Islington, Cross Street	Rev. N. Haycroft, M.A.		Rev. J. Drew
Do. Salter's Hall	Rev. A. Mursell		Rev. J. Gregson
James Street, Old Street	Rev. G. S. Reaney		Rev. T. M. Morris
John Street	Hon. & Rev. B. W. Noel, A.M.		Hon. & Rev. B. W. Noel, A.M.
Kennington, Charles St.	Rev. T. Attwood	Rev. T. Attwood	Rev. T. Attwood

PLACES.	MORNING.	AFTERNOON.	EVENING.
Kensington . . .	Rev. B. Evans, D.D.		Rev. J. H. Millard, B.A.
Do. Palace Gardens . . .	Rev. J. Offord		Rev. J. Offord
Kingsgate Street . . .	Rev. J. H. Cooke	Rev. W. H. Burton	Rev. J. Makepeace
Kingston	Sermons on 11th	March by Rev. R.	Bion
Lee	Rev. J. Davey	Rev. W. C. Jones	Rev. W. C. Jones
Maze Pond	Rev. C. Clark	Rev. C. B. Lewis	Rev. C. Clark
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. J. Davey	Rev. C. H. Spurgeon
New Cross	Rev. T. J. Malyon		Rev. T. J. Malyon
Norwood	Rev. S. A. Tipple		Rev. S. A. Tipple
Notting Hill, Cornwall Road	Rev. G. Gould		Rev. R. Robinson
Do. Norland Chapel . . .			
Peckham	Rev. R. Bayly	Rev. T. J. Cole	Rev. T. J. Cole
Plaistow	Rev. J. Foster		
Poplar, Cotton Street . . .	Rev. J. R. Jenkins	Rev. B. Preece	Rev. J. R. Jenkins
Regent's Park	Rev. J. Gregson		Rev. G. Gould
Regent's Street, Lambeth	Rev. R. B. Lancaster	Rev. R. B. Lancaster	Rev. R. B. Lancaster
Romford	Rev. S. Pearce		Rev. S. Pearce
Romney Street	Rev. J. G. Owen		Rev. J. S. Morris
Rotherhithe, Midway Place	Rev. J. W. Munns	Rev. J. W. Munns	Rev. R. R. Finch
St. John's Wood, Abbey Road	Rev. W. Stott		Rev. W. Stott
Shacklewell	Rev. W. F. Burchell		Rev. J. Stock
Shepherd's Bush	Rev. J. Lewitt		London Mission
Shouldham Street			
Spencer Place	Rev. R. G. Moses, B.A.	Rev. P. Gast	Rev. J. H. Cooke
Staines			
Stratford Grove	Rev. M. Foreman		Rev. R. G. Moses, B.A.
Tottenham	Rev. W. C. Jones	Rev. S. H. Booth	Rev. S. H. Booth
Twickenham	Rev. S. Evans		Rev. J. C. Butterworth, M.A.
Upton Chapel	Rev. J. Makepeace		Rev. J. J. Brown
Uxbridge	Rev. A. J. Ashworth		Rev. A. J. Ashworth
Virginia Row, Bethnal Green	Rev. T. Brooks		Rev. W. H. Payne
Walthamstow	Rev. G. H. Davies		Rev. G. H. Davies
Waltham Abbey	Rev. W. Robinson		Rev. W. Robinson
Walworth Road	Rev. C. B. Lewis	Rev. W. H. Gamble	Rev. N. Haycroft, M.A.
Wandsworth, East Hill . .	Rev. W. Barker		Rev. B. W. Carr
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis	Rev. W. G. Lewis
West Drayton	Rev. A. G. Fuller		Rev. A. G. Fuller
Wild Street	Rev. J. Howe		Rev. J. Howe
Woolwich, Queen Street	Rev. J. Teall	Rev. T. Wilkinson	Rev. T. Wilkinson
Do. Parson's Hill	Rev. W. Woods	Rev. W. Woods	Rev. W. Woods

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held in connection with the Missionary Anniversaries on the afternoon of Lord's Day, April 22nd. The services will commence at three o'clock, and close at a quarter past four.

The hymns to be sung are printed in the *Juvenile Missionary Herald* for April, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Battersea, York Road . . .	Rev. J. M. Soule	
Bloomsbury Chapel . . .	Rev. R. Bion	
Brixton Hill . . .	Rev. D. Jones	Mr. W. C. Bunning
Brompton, Onslow Chapel	Rev. W. Sampson	
Camberwell, Charles Street	Rev. T. Attwood	Mr. J. J. Bunning
Do. Cottage Green . . .	Rev. J. C. Middleditch	
Do. Denmark Place . . .		
Camden Road . . .	Rev. J. Gregson	
Crayford . . .		
Commercial Street . . .	Rev. C. Stovel	Mr. Freeman and Mr. Hannam
Devonshire Square . . .	Rev. W. T. Henderson	Mr. F. Andrew
Goswell Road, Spencer Place	Rev. P. Gast	Mr. Jordan
Greenwich, Bridge Street . .	Rev. B. Davies	Mr. W. C. Harvey
Hackney, Mare Street . . .	Rev. J. Wilshire	
Hammersmith, West End	Rev. S. G. Green, B.A.	
Holborn, Kingsgate Street	Rev. W. H. Burton	Messrs. Birt and Freer
Islington, Cross Street . . .		Mr. G. Rabbeth
Do. Baxter Road School Room . . .		Mr. H. Gamble Hobson
James Street, St. Luke's . .		Mr. G. B. Chapman
Lambeth, Regent Street . .	Rev. R. B. Lancaster	Mr. G. J. Inder
Lee, High Road . . .	Rev. W. C. Jones	
Lewisham Road . . .		
Maze Pond . . .	Rev. C. B. Lewis	
Metropolitan Tabernacle . .	Rev. J. Davey	
New Park Street . . .		Mr. J. Deane
Peckham, Park Road . . .	Rev. T. J. Cole	
Poplar, Cotton Street . . .	Rev. B. Preece	Mr. W. H. Root
Regent's Park School Room		Mr. W. Tresidder
Rotherhithe, Midway Place	Rev. J. W. Munns	Mr. Manning
Shoreditch, Providence Chapel . . .	Rev. J. Russell	Mr. S. Crawley
Tottenham . . .	Rev. S. H. Booth	
Vernon Square . . .		Mr. Henry Keen
Walworth, Arthur Street . .		Mr. T. C. Carter
Do. East Street School Room . . .		Mr. M. J. Lindsey
Do. Road Chapel . . .	Rev. W. H. Gamble	
Westbourne Grove . . .	Rev. W. G. Lewis	
Woolwich, Queen Street . .	Rev. T. Wilkinson	
Do. Parson's Hill . . .	Rev. W. Woods	Mr. J. Wates and Mr. J. J. Hartley
Highgate . . .		Mr. W. Rothery

TUESDAY, APRIL 24TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at Ten o'clock.

For special business at this meeting, see the last year's report.

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. William Walters, of Newcastle, will preach the Annual Morning Sermon on behalf of the Society, at Walworth Road 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 Bloomsbury Chapel. The Committee have pleasure in announcing that the Rev. R. W. Dale, M.A., of Birmingham, 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 William Edward Baxter, Esq., M.P., has kindly consented to preside.

The Rev. R. Robinson, of Dacca; the Rev. J. Aldis, of Reading; the Rev. J. P. Chown, of Bradford; the Rev. E. G. Gange, of Landport, and the Rev. R. Robinson, Home Secretary of the London Missionary Society, 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 ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of Members will be held in the Lecture Room, Walworth Road Chapel, on Tuesday, 17th April. The chair will be taken by the Rev. J. Angus, D.D., at Seven o'clock.

The Annual Public Meeting will be held on Thursday Evening, 26th April, at Upton Chapel, Lambeth Road. W. H. Watson, Esq., will take the chair at Seven o'clock. Addresses will be delivered by the Rev. W. T. Rosevear, of Abingdon; W. Sampson, of Serampore; W. Walters, of Newcastle, and other ministers.

Tea will be provided in the Schoolroom at Five o'clock. Tickets Ninepence each if taken before the 26th (One Shilling at the doors), which may be obtained of the Superintendent of Sunday Schools, or at the Mission House.

THE CASE OF THE REV. E. PALMER.

IN our last issue we intimated the probability that Mr. Palmer would not escape conviction, owing to the character of the jury by which he was about to be tried. Our expectations have been realized; and our good brother has been sentenced to eight weeks' confinement in Kingston Penitentiary. We will briefly relate the chief circumstances of his trial and conviction.

Although every effort was made by Mr. Thomas Oughton, the solicitor employed, he was unable to obtain a clue to the charges against Mr. Palmer. Nor was it until after the indictment was found by the grand jury, and the Court had directed a copy to be furnished, that it was known on what specific act the trial was to take place. It is almost needless to remark that, by such a course, every obstacle that could be raised was placed in the way of the defence. It was at length found that Mr. Palmer was indicted for seditious language used at a public meeting held in the Court House of Kingston, to support the statements of Dr. Underhill's letter, so long ago as last May.

Rumours were rife in Kingston to the effect that the jury returned had not been fairly and properly struck; and as a thoroughly fair and unbiassed jury lies at the very root of justice, Mr. Thomas Oughton deemed it his duty to sift the matter. Inquiry confirmed suspicion, and it was resolved to contest the question in Court; besides which, grave doubts existed as to the legal and constitutional character of the Special Commission itself. The Court, however, overruled all objections to its own jurisdiction, and proceeded to try the cases brought before it.

A grand jury was at once sworn, and after they had found a true bill against Mr. Palmer, his counsel, Mr. George Phillippo, by way of objection, placed thirteen pleas on the record. The Crown's counsel demurred; and in order to avoid a technical ground of demurrer, the pleas relative to the jurisdiction of the Court were abandoned. The pleas relied on were those which touched the constitution of the grand jury. After argument, and a night's consideration, the Chief Justice pronounced a judgment in favour of Mr. Palmer, and he was discharged.

Notwithstanding this damaging check to the whole proceedings of the Court, the Crown renewed the indictment; and, by the same grand jury, a true bill was again found. On the trial of another person,—although it was distinctly proved that the jury panel had been improperly selected by a clerk of the Provost Marshal, and persons omitted who it might be supposed would take an unprejudiced view of the cases brought before them; and although the previous decision of the Chief Justice had thrown the gravest doubts on the

legal constitution of the jury—every effort made by Mr. Phillippo, to set the jury panel aside, failed. The counsel for the Crown persisted in the trial; and on Monday, the 19th of February, Mr. Palmer was arraigned on an indictment exactly similar to the one previously quashed.

Opinions were freely expressed in Court, when the jury was sworn, that the result was a foregone conclusion. In vain did Mr Phillippo object to several of the jurors; the Court overruled every objection. The foreman was a man who had been injured in the Morant Bay disturbances, and who is reported to have said that he would convict all the prisoners if he stayed in town six months to do it. An eye-witness in Court thus speaks of the trial: "I sat so as to be able to keep an eye on the jury-box. I observed the utmost eagerness in listening to the evidence for the prosecution; but as soon as the defence was begun, most of the jurors became listless, and, except occasionally, they seemed scarcely to listen to the witnesses." The chief witness for the prosecution was a man named Fouché, and in order that our readers may know what a Jamaica jury regards as seditious language, we copy his sworn deposition. After stating who were present at the meeting in question, he swears that "The Rev. Edwin Palmer said: 'The people were poor and destitute; the planters robbed them of their wages; they were trampled under foot; the Government was oppressive; the merchants in Kingston would employ none but white or coloured men in their stores, which was a disgrace and a shame; that the time would soon come when they would be compelled to do it. The flogging bill was only a mark of the introduction of slavery, and was intended only for the black man.'"

The witness Fouché, in his examination, stated that he was ignorant of shorthand; but had made notes of the speeches uttered at the meeting in his pocket-book; that he had enlarged them in his deposition from memory five months afterwards, when the Government wanted evidence to arrest the speakers. Yet he swore to the identical words which the speakers used. Our correspondent says:—

"Fouché is a man that I believe no jury in England would have believed for a moment. He professed to do what no man without an almost miraculous memory could have done, and is known to be subject to epileptic fits. While some witnesses attested to a general correctness in his report, others declared that the words he swore Mr. Palmer had used had never been uttered. Yet, on the evidence of this one man, the jury, in about ten minutes, came back into court with a verdict of guilty. And guilty of what? Words, which cautious men like ourselves might perhaps think indiscreet or foolish; but which it seems simply ridiculous to call seditious. In his reply to Mr. Phillippo the Attorney-General made two admissions—1. That the meeting was a lawful one, legally convened; and 2. That it had no connection with the Morant Bay outbreak. Yet they were evidently

prosecuting for it; for it was not till that event had occurred that the prosecution was thought of; and the evident intention of all these prosecutions is to justify the Government in the atrocious measures employed for suppressing the disturbance."

It is more than probable that on an appeal to the Privy Council in this country the entire proceedings of this Special Commission may be invalidated, and measures are in progress to obtain the best counsel's opinion on the subject. Meanwhile Mr. Palmer will have emerged from his brief confinement, in common with others bearing testimony by his sufferings to the character of a Jamaica jury, and how free speech and the rights of public meetings are regarded in one of the dependencies of the British Crown.

We have only to add that on another indictment for conspiracy, in which Mr. Palmer was included with many other persons, the case so utterly broke down in the hands of the Attorney-General, that on the advice of the Chief Justice the prosecution against Mr. Palmer and some others was abandoned, even before any witnesses were called.

DECEASE OF DR. PRINCE.

Many of our readers will retain a pleasant recollection of the estimable man whose decease we have now the regret to record. With the Rev. John Clarke he founded the mission in Africa, and for several years gave the missionaries the advantage of his advice as a medical man, as well as heartily assisted them in the work of evangelization. On his retirement from Africa he lived for a few years in this country, but, finally, emigrated to the United States. He died near Davenport, Iowa, on the 18th June, 1865, in his 65th year. The following account of his last days is from the pen of his beloved wife, addressed to a friend in Jamaica:—

"My dear George died of cancer in the stomach. I believe it had been the growth of years, but only the summer before last (whatever his suspicion may have been) did he inform me of his opinion of the nature of his complaint. I was greatly shocked, as you may suppose, and hoped against hope that he was mistaken, but so true did the symptoms develop themselves according to his prognostics, that I was forced to believe the painful truth. I tried to concentrate nourishment into the smallest possible quantity, and as palatable as he could desire, but a tea spoonful of calves' foot jelly would be like a live coal in his stomach in a few minutes after he had swallowed it; so he wasted away from day to day, till at last he could no longer leave his bed, and literally starved to death. It may be said that for three months he lived upon nothing but his own substance, for if he took a spoonful of water or tea it came up directly, accompanied with a dreadfully foetid fluid, which he was constantly gulping up, like black vomit: he was reduced to a mere skeleton. I was his only nurse till the last fortnight, when a kind friend came to my assistance—Mr. Judd, who married Miss Page. He is a clergyman of the Episcopal Church. He is as tender as a woman with a sick person, and a faithful Christian. He was ready at any moment of the night that I called upon him to turn the poor sufferer from one side to the other.

"My poor husband gave Dr. Worley leave to open him, and take away his stomach. I never saw any one die so easily; his breathing came at longer and longer intervals, seemingly without any effort, till at last it ceased altogether.

His mind was in perfect peace, resting solely on the finished work of Christ, longing to depart, but patient, willing to wait the Lord's time. He used to wish that he might have a triumphant death, and be able to preach to those around his death bed; but, as it was not the Lord's will, he was contented to be dealt with as He pleased, and so he passed quietly into the presence of his Lord, where I hope and expect soon to meet him. Dr. Worley made the *post mortem* examination, and found that the tumour had turned the stomach quite out of its position.

"We buried him alongside of our poor Marian, leaving space between him and her for me, when it shall please the Lord to take my soul to be with Him till His glorious appearing, when these vile bodies shall be made like to His glorious body, and be for ever with Him."

Thus has passed away a faithful fellow-labourer in the kingdom of our Lord. The sons of Africa had in him no better friend, and many will be found in Heaven whom his words led to the Saviour's feet.

MRS. SALE'S SCHOOL.

THE accounts of the school are still most encouraging. The number of pupils at present is eleven, but more have been under instruction. Three girls from Cherrapoonjee, whose father was a Christian, were removed through the influence of their Heathen mother, who lost another child by death during their absence, and could not longer bear the separation. Another girl was removed by her father in consequence of the young wife of a person with whom he was at variance being placed in the school. The case of this young wife-child is interesting. She is twelve years of age, and is the first girl Mrs. Sale has received direct from Heathenism. Her husband was converted after their marriage, and had to delay his baptism till he could take his wife from her family, as she was quite a child when she married. He was so anxious for her education that he placed her in the school. She is a Brahminee, and thinks much of her caste. Her horror at the idea of wearing shoes made of the skin of dead animals, and only touched by the lowest caste, was very great at first. She has, however, overcome that, and she now wears shoes like the others, and joins in their lessons. She learns very quickly, and all the others take much pleasure in reading and explaining to the new-comer. "Indeed," Mrs. Sale adds, "the progress of all the girls is very satisfactory."

Mrs. Sale persists in not receiving any children without payment, which keeps the numbers down. Even with the payments the school is not at present self-supporting, but the success already attained is sufficient to warrant the expectation that in time it will become so.

THE WORK OF GOD IN AGRA.

BY JOHN BERNARD, NATIVE PASTOR.

A REVIEW of this year presents us with much cause for gratitude and encouragement. Our labours are not in vain, but pretty regularly carried on, and not without tokens of the Divine blessing. We regard our preaching to the heathen as a work of first importance, to which our attention should be primarily directed. When we go out preaching, people listen respectfully and with serious attention. Many of this city are acquainted with the Bible, for missionaries have laboured from a long time; their labours are not in vain, but in a flourishing state. Many missionaries have schools, where the children receive Biblical instruction. The good effects of the Gospel are daily becoming visible; the people seem serious

and attentive, and some have often boldly silenced wranglers, who try to balk us with unreasonable questions, and we often puzzle them with their own questions.

This city is the residence of Mahommedans, who are harsh in asking questions; but God always assists us by means of His Word. We have at present one inquirer, whom we daily instruct in the Gospel, and teach him the chief doctrines of the Gospel, but very few who seek after truth and salvation. In June and July three melas were held by the worshippers of Dabee (or goddess). I and Mr. Broadway conducted them, and continued our labour from six A.M., to five P.M. The attendance was unusually large, and the people listened to the Gospel with serious attention. In August two other melas were held—one in Secundra, and the other in Iitora—and these were visited by me and Mr. Broadway. The attendance was large, and our opportunities for preaching were most favourable; many declared themselves convinced of the folly and fallaciousness of heathenism and idol-worship, and even say—"We believe Christianity is true, but we cannot leave the religion of our forefathers."

On 22nd August I baptized two young scholars from among the orphans who came after the death of Colonel Wheler—viz., Peter and Daniel; and a few others are requesting baptism. The special branch of our work is carried on in this way with my usual vigour and care among the native Christian community daily. In the morning and evening I pray among the orphans; after prayer I distribute their daily meals, and medicines to the sick. Two evenings a-week I have conducted prayer meetings in the Benevolent Institution. On Friday morning a meeting for native Christian women. Many women have derived a great improvement through this meeting, as is evident from the general tone and the character of their prayers. In addition to the chapel services, I and Mr. Broadway alternately conduct several weekly services in houses of our friends; these two services have been attended chiefly by East Indians. On Sundays I have conducted the morning service, and sometimes the evening, and also a Sunday class after the morning service.

Work among the Heathen.—Three evenings a-week I preach in Sudder Bazaar and elsewhere, and every morning I go out preaching in Bazaar. It must suffice to observe that thousands upon thousands listened to the Word of God—some indeed scoffingly, many with indifference, but by no means a few with devout, wrapt attention.

Sometimes I examine the boys on Saturday, when there is no master; hence I will, in future, generally send my report to Committee.

HOME PROCEEDINGS.

It will be seen from the previous pages of the *Herald* that the arrangements for the Annual Services are completed. The hope expressed in our last issue, that the Rev. R. Glover, of Glasgow, would, if his health permitted, preach one of the annual sermons, has not been realized. With the greatest reluctance he was obliged to decline a service which he would, under other circumstances, most gladly have endeavoured to render the Society.

The Committee then requested the Rev. W. Walters, of Newcastle, to supply Mr. Glover's place. Laying aside all personal considerations, he most kindly and promptly acceded to the request presented to him, showing, in this instance, as on all previous occasions, his warm attachment to the Mission, and his readiness to promote its interests to the utmost of his power.

The meetings held during the past month have been very numerous. At Southampton and Southsea there have been gatherings of the churches in those localities, to promote better organization in them, and to strengthen what already exists. These meetings have not been held as a part of the regular services in connection with a visit of a deputation from the Society, but independently and in addition

to them. They were addressed by brethren on the spot, and we have reason to hope that great good will spring from them; similar gatherings in all the districts of the country would be of vast service in deepening the missionary spirit. The Rev. F. Trestrail had engaged to attend the Southampton meeting, but was prevented by illness.

The brethren, Davey and Sampson, had nearly finished their engagements in Scotland when the former was summoned to Hereford by the death of his sister. Happily Mr. Sampson was able to take all the services which remained after Mr. Davey's departure, paying a visit on his way home to our friends in Newtown, Montgomeryshire. We have every reason to believe that the visit of the deputation to Scotland has been one of unusual interest to the churches there.

It has been found necessary, owing to the increase of our denomination in Scotland, to divide the journey into two, and the churches north of Dundee will be visited in June. The disappearance of some few names from the Report this year will thus be accounted for: they will resume their places in 1867 as usual.

The Rev. J. Gregson has been engaged at Ramsgate, Deal, Margate, and other places in Kent; at Wokingham and Blackwater; and with the Rev. F. Trestrail, at Tewkesbury, and Cheltenham. The Rev. W. H. Gamble, after completing his tour in Hereford, visited Harlow, Newbury, and Loughton, at which latter place the Rev. R. Bion joined him. Mr. Bion was also present at Kingston, with the Rev. E. Dennett; and Tottenham, Windsor, &c., with Dr. Underhill, who also represented the Society at Bunyan Chapel, Bedford, and gave a lecture on Jamaica, at Gloucester.

The Rev. C. B. Lewis, of Calcutta, advocated the Society's claims at Dunstable, assisted by pastors of the neighbouring churches; and at Hitchin, where the Rev. E. Dennett was his colleague for the public meeting.

The Rev. R. Robinson was at Brighton, and subsequently with the Rev. S. Hodges, formerly of Jamaica, at Canterbury, Ashford, and Folkestone, and, but for severe indisposition, would have gone to Saffron Walden and Raleigh. The former was kindly supplied, at a few hours' notice, by the Rev. S. Green, of Hammersmith; the latter by the Rev. J. Davey, of Nassau.

By a recent letter from the Rev. J. Allen we learn that Mrs. Allen was obliged to leave Ceylon somewhat suddenly, in consequence of an illness which seemed to threaten her life. We are glad to find, by a note from herself, dated the 21st ult., that she has arrived safely, and, though suffering much during the voyage, is in a state of health improved beyond expectation. Mrs. Martin, by medical advice, has removed to Hastings, in the hope that the change might be beneficial. We trust this hope may be realized; but her illness is very severe, and separation from her husband is a source of great anxiety to herself, and to the Committee also. We commend these afflicted ones to the sympathy and prayers of all our friends, and we are sure we shall not do so in vain.

TO THE EDITOR OF THE "MISSIONARY HERALD."

Dear Sir,—Your readers will probably remember, that at the last Annual Members' Meeting the Rev. B. Davies gave notice of a resolution respecting membership in our Society. I intend to propose the following amendment:—"That all the words which follow 'Society' in Mr. Davies' resolution be left out, and that the following be substituted for them:—'The pastor and one delegate from every church making an annual contribution or collection for the Society; all persons subscribing ten shillings and sixpence to the parent Society or an auxiliary; also, one of the executors, on the payment of a bequest of £50 or upwards, are considered as members thereof.'"

Trusting that the members will come to a right and final conclusion at their next Annual Meeting,

Southampton, March 16, 1866.

I am, yours truly,

CHAS. WILLIAMS.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 21st, 1866, to March 20th, 1866.

ANNUAL SUBSCRIPTIONS.			£ s. d.			£ s. d.				
Anderson, W., Esq.	1	1	0	Wales, by Mr. Levi Davies, Merthyr Tydvil	14	18	5	Hackney Road, Providence Chapel—		
Barlow, F., Esq.	1	1	0	Robinson, the late Mr. John, of Adderbury, Oxon. (less duty and costs), by J. W. Kilby, Esq., Banbury, Oxon	44	0	0	Contribs. Sun. School for Y M M A for Rev. W. A. Hobbs's N P Jessor	16	0
Barlow, G., Esq.	1	1	0	LONDON AND MIDDLESEX.						
Beddome, R. B., Esq.	1	1	0	Acton—						
Beeby, Mrs., Kilburn.	2	2	0	Contribution	1	1	0	Contribs. Sun. School for Y M M A	11	0
Blackmore, Rev. S.,	1	1	0	Alfred Place, Old Kent Road—				Collec. for W & O	6	0
Earlsland	1	1	0	Contribs. for N P ...	1	4	3	Contribs. Sun. School for N P by Y M M A	2	8
Bloomfield, Rev. J.	0	10	6	Arthur Street, Camberwell Gate—				Contribs. Sun. School for N P by Y M M A	2	0
Carter, John, Esq.,	1	0	0	Contributions	4	10	0	James Street—		
Brighton	1	0	0	Do. Sun. Sch. for N P by Y M M A	1	10	6	Contribs. Sun. School for N P by Y M M A	2	0
Carson, W. Esq., Bedford	1	0	0	Battersea—				Maze Pond—		
Chandler, J., Esq.,	2	10	0	Contribution	1	1	0	Contribs. Sun. School for Rev. G. Kerry's N P, Initially by Y M M A	20	0
Sydenham	2	10	0	Contribution on account...	7	10	0	Newington, Ebenezer Sunday School—		
Dutton, Miss	1	0	0	Do. York Road, Sunday School—				Contribs. by Y M M A	1	1
Foster, R. S., Esq., Brixton	1	6	0	Contribs. on account...	5	0	0	Do. for N P by Do.	0	5
Gurney, Jos., Esq.	5	5	0	Bloomsbury—				Contribs. (moiety)	3	5
Haddon, J. Esq.	1	1	0	Collec. for W & O	15	0	0	Poplar, Cotton Street—		
McBean, A., Esq.	1	0	0	Brompton—				Contribs. Sun. School for N P by Y M M A	3	7
Pardon, B., Esq.	1	1	0	Contributions	1	11	6	Regent Street, Lambeth—		
Smith, W. L. Esq.	2	2	0	Camberwell—				Contribs. Sun. School for N P by Y M M A	1	6
Smith, R., Esq.	1	1	0	Contribution on account...	22	4	2	Rotherhithe, Midway Place—		
Symmons, Miss	1	0	0	Do. Sun. School by Y M M A	8	19	1	Contribs. Sun. School for N P by Y M M A	1	1
Tarling, C., Esq.	1	1	0	Do. Do. by Do. for Rev. J. Pearce's N P, India	21	0	2	Spencer Place—		
DONATIONS.				Do. Do. by Do. for Rev. W. H. Gamble, Trinidad	2	10	0	Contribs. Juv. Society for N P	1	5
A Friend	50	0	0	Camden Road—				Do. for Jessor's School—	4	14
Bible Translation Society for T.	300	0	0	Collec. for W & O	16	13	10	Walworth Road—		
Davies, E. W., Esq., College Street, Islington, per Messrs. Barclay & Co.	5	0	0	Contribs. Sun. School, Do. for N P by Y M M A	3	17	3	Contribs. Sun. School for N P by Y M M A	4	15
Hill, Miss M. A., Hull, for Additional Missionaries to India	25	0	0	Commercial Street—				Do. for Gahalaia School, Ceylon	5	0
Montacute, a thank offering, for	5	0	0	Contribs. for N P by Y M M A	5	0	0	Do. for Mr. Hobbs's School, Jessor	2	0
Collected by Rev. W. Sampson, for John-nigger Chapels and buildings destroyed by the cyclone, Serampore.				Cromer Street—				Do. for Orphans in Mr. Anderson's School, Jessor	5	0
London—				Contribs. for N P by Y M M A	0	13	0	Do. East Street—		
Camden Road	5	5	0	Do. for Rev. J. Smith, Delhi by Do.	2	2	0	Contribs. Sun. School for N P by Y M M A	1	5
Rochedale—				Dalston—				Wandsworth, East Hill—		
Kelsall, H., Esq.	10	0	0	Contribs. on account...	30	0	0	Contributions	6	1
Scotland, Dundee—				Devonshire Square—				West Drayton—		
Anderson, R., Esq.	0	15	0	Contribs. Sun. School for N P by Y M M A	1	6	6	Contribs. for N P by Y M M A	1	1
Cox, Jas., Esq.	3	0	0	Edmonton—				Do. Yiewsley Sunday School for W & O ...	0	17
Cox, W., Esq.	3	0	0	Contribs. Sun. School for N P by Y M M A	1	6	0	Upton Chapel—		
Lamb, Mr.	1	0	0	Gray's Inn Road, Arthur street—				Contribs. Sun. School for N P by Y M M A	5	11
Scott, W., Esq.	5	0	0	Contribs. Sun. School by Y M M A	3	0	0	BEDFORDSHIRE.		
Watson, P., Esq.	1	0	0	Do. for N P by Do.	0	11	0	Bedford, Mill Street—		
Dunfermline—				Hackney, Mare Street—				Contribs. for N P	1	17
Malhewson, Mr.	1	0	0	Collec. for W & O (moiety)	9	6	10	Biggleswade—		
Edinburgh—				Contribs. on account...	50	0	0	Contribs. for N P	0	19
Haldane, Mr. and Mrs.	2	0	0	Do. Grove Street—				Dunstable—		
Liddell, Mrs.	1	0	0	Contribs. Sun. School for N P by Y M M A	0	5	1	Collec. for W & O	1	7
Under 10s.	0	6	0	LEGACIES.				Contributions	35	6
Kirkcaldy—				Broad, the late Mrs. Sarah, of Brunswick Villas, Hammersmith, by K. Percival Daniel, Esq., sole executor	45	0	0	Do. for China	0	10
Provost, Swan	2	10	0	Davies, the late Mr. David, of Shithim Chapel, Felingswn, Carmarthenshire, South						

		£	s.	d.			£	s.	d.			£	s.	d.	
Houghton Regis—					Contributions	3	0	0	Ross—						
Contributions	25	0	11	Weymouth—					Collec. for <i>W & O</i>	1	10	0			
Do. for <i>Rev. W. H. Gamble's Chapel, San Fernando</i>	3	2	0	Contribs. Sun. Sch.	10	5	7	Stansbatch—							
Leighton Buzzard, Hockliffe Road—				DURHAM.					Contributions	3	9	3			
Contributions	7	10	0	Sunderland, Sans Street—				Do. for <i>Rev. W. H. Gamble's Chapel, San Fernando</i> ...	1	9	0				
Riseley—				Contributions	8	3	2								
Collec. for <i>W & O</i>	0	13	0	Witton Park—											
Shefford, Union Chapel—				Contributions	0	11	6								
Collec. for <i>W & O</i>	0	12	0	Walsingham—											
Sunden—				Contributions	5	0	0								
Contributions	2	6	1	ESSEX.											
BERKSHIRE.					Plaistow—										
Abingdon—				Collec. for <i>W & O</i> (moiety)	1	14	0								
Collec. for <i>W & O</i>	1	4	8	White Colne—											
Contributions	38	6	2	Contributions	3	17	0	HERTFORDSHIRE.							
Do. Cothill & Fifield	1	9	6	GLOUCESTERSHIRE.						Royston—					
Do. Drayton	3	9	10	Cheltenham, Cambray Chapel—				Contributions	5	0	0				
Do. do. for <i>W & O</i>	0	6	0	Collection	12	5	0	HUNTINGDONSHIRE.							
BUCKINGHAMSHIRE.					Coleford—				Bluntisham—						
Amersham—				Collec. for <i>W & O</i>	1	10	6	Contributions	25	18	3				
Contributions	16	12	2	Contributions	0	11	9	Buckden—							
Aylesbury—				Do. Sun. Sch. for <i>NP</i>	2	13	7	Collection	1	4	6				
Contributions	3	0	0	Do. Do., Parkend, for <i>NP</i>	0	12	4	Dean—							
Cuddington—				Fairford—				Contributions	1	13	7				
Contributions	2	12	10	Collec. for <i>W & O</i>	1	0	0	Fenstanton—							
High Wycombe—				Lydney—				Contributions	6	0	0				
Contributions	31	15	9	Contributions	10	12	0	Godmanchester—							
Do. for China	1	0	0	Shortwood—				Collec. for <i>W & O</i> (moiety)	0	5	0				
Long Crendon—				Contributions	6	11	6	Hail Weston—							
Collec. for <i>W & O</i>	0	10	0	Thornbury—				Contributions	1	5	6				
Olney—				Collec. for <i>W & O</i>	0	10	4	Houghton—							
Collec. for <i>W & O</i>	2	2	0	Contributions	2	2	0	Collection	1	5	0				
Contributions	7	3	10	Do. for <i>NP</i>	0	3	11	Contribs. for <i>Orissa Mission</i>	9	10	0				
Do. for <i>NP</i>	5	3	0	Wotton-under-Edge—				Huntingdon—							
Do. for <i>Chefoo Chapel</i>	1	15	8	Contributions	8	0	0	Collec. for <i>W & O</i> (moiety)	1	15	0				
Stoney Stratford—				EAST GLOUCESTERSHIRE.						Contributions	21	14	3		
Contribs. for <i>NP</i>	1	17	6	Cirencester—				Kimbolton—							
Towersey—				Contribution for <i>India</i>	10	0	0	Collec. for <i>W & O</i> (moiety)	0	14	0				
Contributions	3	14	8	HAMPSHIRE.						Contributions	4	12	2		
Weston Turville—				Andover—				Needingworth—							
Collec. for <i>W & O</i>	0	11	0	Contributions	12	13	8	Collections	1	4	3				
Contributions	3	17	0	Do. for <i>W & O</i>	1	0	0	Offord—							
Do. for <i>NP</i>	0	8	7	Do. Juv. Society for <i>NP</i>	3	2	5	Contributions	2	0	0				
CORNWALL.					Crookham—				Perry—						
Hayle—				Contribs. for <i>NP</i>	1	0	0	Col. for <i>W & O</i> (moiety)	0	3	6				
Contribs. for <i>NP</i>	0	3	0	Southampton, East Street—				Ramsey—							
Helston—				Contributions	3	5	4	Collec. for <i>W & O</i> (moiety)	0	17	6				
Contribution	1	10	0	Wallop—				Contributions	14	16	7				
DERBYSHIRE.					Contributions	9	16	0	Roxton—						
Riddings—				HEREFORDSHIRE.						Collections	0	18	8		
Contribs. Sun. Sch. for <i>NP</i>	0	17	8	Garway—				St. Ives—							
DEVONSHIRE.					Contributions	2	6	6	Collec. for <i>W & O</i> (moiety)	1	8	4			
North Devon Auxiliary, By J. Durracont, Esq., Grant	55	0	0	Gorsley—				Contributions	41	9	10				
Do. (special), for <i>Rev. Josiah Parsons</i> , per <i>Rev. J. R. Wood</i>	11	1	8	Fownhope—				Collec. for <i>W & O</i> (moiety)	0	17	6				
Newton Abbot, East Street—				Collec. less expenses ...	2	0	0	Contributions	11	3	9				
Contributions	7	7	10	Hereford—				Spaldwick—							
Do., Sun. Sch. for <i>NP</i>	0	15	3	Contributions	12	13	9	Collec. for <i>W & O</i> (moiety)	0	6	9				
Tormay—				Do. for <i>NP</i>	2	17	6	Contributions	6	10	10				
Collec. for <i>W & O</i>	0	4	0	Do. for <i>Rev. W. H. Gamble's Chapel San Fernando</i>	0	10	0	Woodhurst—							
Uffculme—				Knighton—				Collec. for <i>W & O</i> (moiety)	0	5	8				
Contributions	2	5	4	Collection	1	3	4	Contributions	2	13	3				
DORSETSHIRE.					Longhope, Zion Chapel—				Yelling—						
Poole—				Collec. for <i>W & O</i>	0	10	7	Contributions	2	5	0				
Contribs. Sun. Sch. for <i>NP</i>	2	18	3	Contribs. Sun. School	0	8	0								
Shaftesbury—				Do. do. for <i>NP</i>	0	16	5								
Collec. for <i>W & O</i>	0	10	6	Orcop—											
DORSETSHIRE.					Contributions	1	6	3							
				Ledbury—											
				Collec. less expenses ...	0	17	0								

Less amount acknowledged before 163 0 7
80 0 0
83 0 7

	£	s.	d.		£	s.	d.
G. Viccars, Esq., Leicester, by T. D. Paul, Esq.	1	1	0	Rhyl, by Rev. J. G. Owen	2	12	6
Bedford, Milk Street, by Dr. Underhill.....	5	3	6	Lockwood, by A. Crowther, Esq.....	4	10	0

FOREIGN LETTERS RECEIVED.

AFRICA—ALGOA BAY, Adams, J. C., Dec. 27.	WEST INDIES—BAHAMAS, GRAND CAY, Kerr, D. J., Dec. 30, Jan. 26, Feb. 6.
AMBOISES BAY, Johnson, T. H., Dec. 28.	GRAND TURK, Kerr, D. L., Dec. 18; Moon, F., Dec. 16, Jan. 16.
CAMEROONS, Fuller, J. J., Nov. 20, Dec. 30, Jan. 30; Saker, A., Nov. 29, Dec. 14, 30, Jan. 27, 29; Smith, R., Nov. 29, Dec. 30, Jan. 26, 27; Thomson, Q. W., Nov. 27, Dec. 30, Jan. 29. Pinnock F., Jan. 11.	INAGUA, Littlewood, W., Feb. 20.
GRAHAM'S TOWN, Brotherton, R. H., Jan. 9; Hay, A. J., Jan. 9.	SALT CAY, Kerr, D., Nov. 16.
SIERRA LEONE, Diboli, Mrs., Feb. 17; Melbourne, T., Feb. 16.	NASSAU, Durey, J., Dec. 9.
AMERICA—NEW YORK, Brown, N., Jan. 23.	HAYTI, JACMEL, Webley, W. H., Jan. 6, Feb. 8; Jones, J., Feb. 9.
ASIA—AGRA, Broadway Mrs., Feb. 2.	PORT-AU-PRINCE, Baumann, W., Jan. 6, 18.
CALCUTTA, Wenger, J., Jan. 22, Feb. 5, 7.	HONDURAS, BELIZE, Henderson, A., Jan. 6.
CEYLON, COLOMBO, Allen, J., Dec. 16, Jan. 16.	JAMAICA—ANNATTO BAY, Jones, S., Dec. 23, Feb. 19.
MATAKOOLY, Pigott, H. R., Dec. 16, 21, Jan. 2, 10.	BELLE CASTLE, Harris, H. B., Dec. 8.
CHINA, CHEEFOO, Kingdon, E. F., Sept. 29, Nov. 2, Dec. 4; Loughton, R. F., Nov. 8, Dec. 4, Jan. 9.	BLACK RIVER, Barrett, J., Dec. 23; Holt, S. W., Dec. 8.
INDIA, AGRA, Broadway, D. P., Dec. 2.	BROWN'S TOWN, Clark, J., Dec. 8, 23, Jan. 22, Feb. 7, 21; East, D. J., Feb. 6.
BEERBROOM, Williamson, J., Jan. 1.	FALMOUTH, Kingdon, J., Jan. 6; Henderson, G. R., Feb. 16, 21; Lea, T., Feb. 20.
BENARES, Parsons, J., Jan. 5.	FLINT RIVER, Randall, C. E., Feb. 20; Henderson, J. E., Feb. 21.
CALCUTTA, Evans, T., Dec. 8, Jan. 2; Kerty, G., Nov. 21; Wenger, J., Nov. 22, Dec. 7, 8, 9, 22, Jan. 2, 6.	FOUR PATHS, Claydon, W., Dec. 8, 22, Feb. 21.
CHITTAGONG, McKenna, A., Nov. 2, Jan. 3, 23.	FULLER'S FIELD, Burke, W., Feb. 5.
CUTWA, Reed, Mrs., Dec. 20.	GOLDEN SPRING, Thompson, J., Feb. 8, 23.
DACCA, Allen, J., Dec. 5; Supper, F., Dec. 19.	GURNEY'S MOUNT, Randall, E. C., Dec. 20.
DELHI, Parsons, J., Dec. 8, Jan. 5.	JERICHO, Clarke, J., Jan. 31, Feb. 20, 22.
DINAPORE, Kalberer, Mrs., Nov. 22; Gregson, J. G., Feb. 5.	KETTERING, Fray, E., Dec. 7, 23, Jan. 23, Feb. 23.
DINAGEPORE, Peters, L., Dec. 16.	KINGSTON, Oughton, S., Dec. 23, Feb. 8; Palmer, E., Dec. 23, Jan. 9, Feb. 8; Philippo, G., Jan. 9, Feb. 7; Philippo, J. M., Jan. 23; Smith, Kelly, Jan. 23; Oughton, T., Feb. 24; LUCEA, Teall, W., Jan. 23, Feb. 19.
HOWRAH, Morgan, T., Jan. 5.	MANDEVILLE, Claydon, W., Jan. 21.
JESSORE, Hobbs, W. A., Dec. 26, Jan. 6, 8, 11.	MONTEGO BAY, Dendy, W., Oct. 27, Dec. 5, 21, Jan. 6, 17, 19; Henderson, J. E., Dec. 8, 22, Jan. 20; Hewell, E., Jan. 6, Feb. 8; Lyons, G., Dec. 23; Reid, J., Dec. 21, Jan. 19, Feb. 7; Maxwell, J., Feb. 20.
KANDY, Waldock, F. D., Feb. 2.	MOUNT CHARLES, Thompson, J., Jan. 19.
KHOOSTIA, Anderson, J., Feb. 4.	RIO BUENO, East, D. J., Dec. 23, Jan. 6; Roberts, J. S., Feb. 23.
MONGHIR, Parsons, J., Feb. 8.	RODNEY HALL, Clark, J., Dec. 25, Jan. 22.
PATNA, Kalberer, Mrs., Dec. 2.	SALTERS' HILL, Dendy, W., and others, Feb. 23.
POONAE, Cassidy, H. P., Dec. 18.	ST. ANN'S BAY, Millard, B., Dec. 1, 7, Jan. 7, 23, Feb. 7.
SERAMPORE, Pearce, J., Nov. 30, Dec. 5, 18; Martin, T., Feb. 6.	SHORTWOOD, Maxwell, J., Jan. 22.
SEWRY, Johnson, E. C., Jan. 2.	SPANISH TOWN, Baring, E., Jan. 17; East, D. J., Jan. 23, Feb. 21; Philippo, J. M., Dec. 23, 25, Jan. 7, Feb. 7, 23.
SINGAPORE, Robinson, J., Nov. 6.	SPRING FIELD, Merrick, Mrs., Feb. 6.
AUSTRALIA, ADELAIDE, Stonehouse, G., Oct. 25.	STEWARTON, Knibb, Mrs., Dec. 5.
ANGASTON, Hannay, J., Oct. 26.	TRINIDAD, Law, J., Dec. 6, 22.
VICTORIA, Page, J. C., Oct. 22.	
EUROPE—FRANCE, GUINGAMP, Boulou V. E., March 2.	
MORLAIX, Jenkins, J., Jan. 13.	
NORWAY, CHRISTIANA, Hubert, G., Jan. 20.	
KRAGEROE, Hubert, G., Feb. 20.	

ACKNOWLEDGMENTS.

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

Mrs. Biggs, Devizes, for a parcel of clothing for Jamaica.	Mrs. Bacon, Edmonton, for do. for Rev. R. Smith, Africa.
Mrs. Lilliecrop, Windsor, and friends, for do. for do.	Rev. T. Wilshere, Plaistow, for books, &c., for Rev. G. Millner, Jamaica.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

APRIL, 1866.

THE ANNUAL MEETINGS OF THE MISSION FOR 1866.

THE Committee respectfully invite attention to the following arrangements:—

FRIDAY, APRIL 20.—Annual Members' Meeting in *Walworth-road Chapel*. Chair to be taken at 3 p.m. by G. B. WOOLLEY, Esq., Treasurer.

"Persons entitled to attend and vote at this Meeting, are—Life Members of the two Societies; Collectors of £1 and upwards annually; Yearly subscribers of 10s.; Donors of £10 and upwards; and Pastors of Churches contributing to the Mission, or to either Society, by public collections or otherwise."

Five o'Clock, Tea will be provided in the school-room of the above Chapel.

Seven o'Clock, in the same Chapel, the Rev. J. P. CROWN, of Bradford, will preach the Annual Sermon for the Mission.

TUESDAY, APRIL 24.—The Annual Public Meeting of the Mission will be held in *Bloomsbury Chapel*. Chair to be taken at half-past six o'Clock by Sir S. MOETON PETO, Bart. M.P. The meeting will be addressed by the Revds. C. H. SPURGEON, of the Metropolitan Tabernacle; Dr. PRICE, of Aberdare; W. WALTERS, Newcastle; E. EDWARDS, Chard, and D. MACRORY, Missionary from Derrynel, Ireland.

The friends of the *Baptist British Mission* are entreated to make prayer and supplication on behalf of these meetings, that the Spirit of wisdom and grace may rest on those who take a part in them, and that a deep and practical sympathy may be felt and manifested by all who attend.

THE FIRST YEAR OF THE MISSION.

It will soon be twelve months since the Home and Irish Missions were united; and many who favoured the amalgamation are doubtless looking forward with some anxiety to the results of that measure. But it would be unfair to take the first year as a criterion, either of the wisdom or unwisdom of the union. That it is acceptable to the denomination, we have abundant proofs from all parts of the country. Congratulations and good wishes have been as numerous, and as hearty as we could desire, and much more so than we had any reason to expect; but from causes which need not be mentioned here, there has been hardly time for more than six months of vigorous and systematic work. Some idea of the enormous difficulties which met us at the very threshold, may be formed from the fact, that out of 2,400 churches in the United Kingdom, less than 310 rendered assistance to the Irish Society, and less than 90 contributed towards general Home Missionary purposes. It is far more difficult than most persons imagine, to change the habits of our churches with respect to the number of yearly collections. In this matter there is often a fixed and rigid adherence to custom. Repeated and earnest applications are met by regretful refusals; and

it is only by steady perseverance and unswerving determination, that this reluctance to entertain new cases, will be overcome. But it must yield to time, and wise treatment. Already there are signs of improvement. The number of contributing churches is steadily increasing, and if those who supported the Union will only work and pray, and wait, they will witness the consummation of their desires.

FENIANISM AT THE IRISH STATIONS OF THE MISSION.

WE have recently addressed a number of questions to our Brethren in Ireland, with a view of obtaining reliable information on the prevalence of Fenianism in the neighbourhood of their stations, its character and spirit, and the objects which the "brotherhood" seek to obtain. The answers would make a pretty large pamphlet: all, therefore, that we can do here, is to embody, under a few heads, the substance of their communications.

1.—Fenianism exists to a greater or less extent at all the stations, the number of Fenians being in all cases, the greatest in those localities where Roman Catholicism prevails.

2.—Not a single Protestant is known to be connected with the movement. One informant says—"All Romanists, though they be not acknowledged Fenians, deeply sympathize with it. *They are all well armed.*"

3.—In some localities, no hostility has been shown to Protestants; in others, violence has been used towards them. A minister in the North says—"One of my nearest neighbours, a Protestant, was fired at while sitting in his own house. Others have been murderously attacked, and others again they threaten."

4.—The grievances of which they complain, are—English misrule; the Established Church; and the want of a secure tenure in the lands which they rent. Objects:—The repeal of the Union, and the creation of a Republic after the American model; the abolition of the Protestant State Church, and the establishment of Popery as the National Church; a re-distribution of property, and the recovery of the forfeited lands.

5.—The priests get little credit for sincerity in their opposition to Fenianism. Our brethren are unanimous in affirming that they could stop the movement at once, if they were to put in force the ghostly power and authority which they are supposed to possess.

6.—In several parts, considerable alarm is felt by non-Fenians, from a fear of local risings. In some places, sentinels are appointed to keep watch through the night. The discharge of a gun after nightfall, is sure to be responded to by repeated shots, as much as to say, "We are all ready here."

HOME MISSIONARY WORK.

Briton Ferry, South Wales.—At the foot of a very lofty spur of the Glamorganshire range, lies the somewhat romantic village of Briton Ferry. Resting, as it does, on the south crop of the great coal-basin of that district, its mineral treasures have attracted the attention of capitalists, and at the present time there is a very considerable and increasing place, where twenty years ago there was scarcely a human habitation. It is very well known that in many parts of Wales our denominational principles have found a fruitful soil, and judging from present appearances, Briton Ferry will not be an exception to the rule. In 1859, Mr. Henry Thomas, formerly a student in Haverfordwest College, came to the village as minister of the Welsh Church. He then preached four times every Lord's Day, one service being in English. Shortly after his settlement, he formed an English Church consisting of thirteen members, who met for worship in the

Welsh Chapels between the afternoon and evening services. About the close of the year 1862, Mr. Thomas resigned his connection with the Welsh Church, and became pastor of the English Church, receiving for his support *one pound a month*. In the following year, a chapel which may really be called elegant, was erected from plans provided by the minister, and in this place Mr. Thomas now preaches twice in English and once in Welsh every Lord's Day, besides week-day services, and frequent visits to places among the mountains. The church numbers thirty members, and from the rapid increase in the population, and the favour which our friend finds among the people, there is ground for the hope that a strong and numerous church may soon be gathered. The Sunday-school numbers about one hundred children. The importance of sustaining the English Church in this locality will be evident from the fact that our language is rapidly superseding the Welsh, the vernacular being now taught only in Sunday schools connected with Welsh Churches. Some time since, a grant was made to the English Church for a limited period, and a recent visit convinced us that there are few stations to which the resources of the mission may be more profitably applied. Henry Thomas is doing the work of an Evangelist with zeal, self-denial, and singleness of purpose that may well be called apostolic.

Michael Walsh writes :—

"Since my last, I have not visited many of my Roman Catholic neighbours. I found by their conversation that they were more hostile towards the truths of the Gospel than on former visits. The excitement among Protestants and Catholics has been very great ; so much so, that the first and last question would be, 'What will become of us if a rising will take place?' Others would look heavenward and say, 'May the Lord deliver us from the coming danger.' But now, as our county (Sligo) is a proclaimed district, all the instruments of cruelty found in the possession of any suspicious characters are taken up by the police. And we hope that Divine Providence may soon restore peace and plenty.

"An intelligent Roman Catholic, upwards of seventy years of age, whom I often visit, told me not long since, that, in his early days, he was both wild and wicked, until he was banished by his father from his home and presence. He at length found favour in the sight of an old priest, who was his relative. In the priest's house he found a Bible, which he used to read ; and the more he read of it the more he liked it ; and at length found in the Psalms of David, several passages applicable to his situation at that time. He tells me that he still finds pleasure and consolation in God's word.

"A Protestant named S—, who lost his sight some twenty years ago, I often visit. On last week I called to see him, and after I talked with him for some time, I commenced reading a portion of the scriptures. He at once ordered his two servants out of the house, they being Romanists. After reading, we united in prayer, and before we were off our knees, his housekeeper came in and made a noise by rattling chairs and stools about, to prevent, if possible, our proceedings. He told me in the presence of his housekeeper, that he had no person to read a chapter for him, as all his visitors were Romanists. And he added, 'I am often disgusted at the profane language they use to induce me to trust in man for my salvation, instead of the Lord Jesus, who has suffered for me and for all who trust in Him for mercy.

"On the same day, I read a chapter for a Mrs. M—. She told me she often read her Bible without profit, as God was not in all her thoughts, until her husband was drowned in the storms of last January, he being a captain of the E—, which was wrecked off the Irish coast. So that affliction, she said, brought her nearer to God than while her mate lived."

Coleraine occupied a prominent place in the great awakening '59, and many of the results are seen and felt to this day. The spirit of attentive hearing continues, while earnest inquiry after salvation is evident among some. But Coleraine participates in the evils which are inseparable from the social transition through which Ireland is now passing. Mr. Tessier, in a recent note, refers to some of these :—

"Churches in the position of that at Coleraine, so far removed from the great central spots, suffer a constant drain by members leaving, and get few in exchange from other Baptist

churches. I believe that the Baptists in Ireland lose an immense number of their members on account of the fewness of Baptist churches. Our members leave for districts where no Baptist church exists, and they are very often lost to us. These, with other things, keep back our numbers; but I am happy to say that we have proof still of the presence of God in our midst. He has not withdrawn His blessing from us. The Word is still like a hammer breaking the rock in pieces.;

“Our meetings on the Sabbath are as encouraging as ever, and the entire condition of the church is one that calls for abundant thanksgiving. As in all the Irish stations, the work is up-hill, but then it is bracing too. We are not much the worse for suffering a little persecution.”

Sums received from February 20th to March 22nd, 1866.

£ s. d.		£ s. d.	
Markyate-street, by Rev. T. W. Wake.....	1 14 0	Mr. J. Ivimey.....	1 1 0
Abersychan, by Rev. S. Price.....	1 13 10	Mr. G. Kelsey.....	0 10 0
Norwich—A Lady.....	0 10 0	Mr. Pattison.....	1 0 0
Downton, by Rev. J. T. Collier.....	2 6 6	Mr. J. Haddon.....	1 1 0
Ballymena, by Mr. John Allen.....	2 0 0	Mrs. Colls.....	0 10 9
Weymouth, by Mr. I. Birt, M.A.....	3 4 0	Cambridge, Jas. Nutter, Esq.....	10 0 0
Lambden, Miss Nesbit.....	0 12 6	London, Hanson, Mr. W.....	0 10 6
Northampton, Miss Buzzups.....	2 10 0	Southampton, by Rev. C. Williams.....	4 0 0
Norwood, by Rev. H. H. Heath.....	12 1 9	Dorchester, by Rev. G. Merriman.....	1 14 4
Bugbrook, by Rev. H. Capern.....	2 0 0	Frome, by Rev. T. G. Rooke.....	3 17 6
Chard, by Rev. E. Edwards.....	5 7 9	Cottage Green, Camberwell, by Mr. J. Sears... ..	2 1 6
Frome, by Rev. W. Barton.....	2 6 6	Windsor, Rev. S. Lillycrop.....	1 0 0
Leicester, by Mr. R. Harris.....	9 3 6	Do. Mrs. Lillycrop.....	0 10 0
Waterford, Mr. Coombe.....	0 10 6	Tottenham, Mr. H. Smith.....	1 1 0
Brighton, Mr. J. Carter.....	1 0 0	Canterbury, Mrs. F. R. Bateman.....	0 5 0
Wolverhampton, Rev. J. P. Carey.....	0 2 6	Do. A. F.....	0 5 0
Dividens, by Mr. J. Smith.....	24 13 7	Dover, by Miss Kingsford.....	4 6 0
Shaftesbury, Mr. R. Soul, "Family Offering".....	1 10 0	Camberwell, Mrs. Gumby.....	0 10 0
Wootton-under-Edge, by Rev. H. Webley.....	7 5 0	Sydenham, Mr. J. Chandler.....	2 2 0
Eardisland, Rev. J. Blackmore.....	1 1 0	St. Albans, Mr. W. L. Smith.....	1 1 0
Forest Hill, Mrs. John Eives.....	2 2 0	Brixton Hill, Mr. R. Foster.....	0 15 6
A. F.....	0 2 6	Brompton, Mr. J. M. Edmonds.....	1 1 0
Chepstow, by Rev. Thomas Jones.....	2 2 0	London, Blandford-street, by Mrs. G. T. Keyes.....	4 0 0
Oxford, by Mrs. Alden.....	2 6 0	Waterford, Mr. Scroder.....	0 10 6
Kingstisbury, by Rev. J. C. Butterworth, M.A.....	6 10 0	Harrington, by Mr. Wild.....	5 0 0
Weymouth, by Mr. Rohens.....	0 12 6	Norwood, Miss Mason.....	4 0 0
Cambridge, Zion Chapel.....	10 2 0	Belfast, on account, by Rev. R. M. Henry.....	8 15 6
"A Friend".....	100 0 0	Leamington, Mrs. Bill.....	0 5 0
Margate, Mr. B. F. Flint.....	0 10 0	London, Trustees of the Psalmist.....	10 0 0
Do. Mr. F. L. Flint.....	0 10 0	Tullylin, E. McDonnell.....	0 10 0
High Wycombe, Mrs. G. Thompson.....	0 10 0	Leighlin Buzzard, by Mr. J. Mountford.....	0 3 0
Diss, Mr. R. Leathe.....	0 10 0	Horsforth, by Rev. J. Harper.....	1 10 6
Stonehouse, by Mr. Trezise, "Thank Offering".....	2 12 6	Belvidere, Rev. Ebenezer Davis.....	0 10 0
Blockley, Rev. C. J. Middleitch.....	1 1 0	South Wales—Balance.....	1 0 0
Tredegar, by Rev. J. Lewis.....	2 0 0	Rhyl, Mr. J. S. H. Evans.....	0 10 6
Brompton, Rev. J. Bigwood.....	0 10 6	Walworth-road Sunday-school, by Mr. W. Beal.....	2 11 9
Athlone, by Rev. T. Berry.....	21 5 6	North Devon, by Rev. D. Thompson.....	2 6 0
London—		Abergavenny, by Rev. S. R. Young.....	3 15 4
Mr. Josh. Tritton.....	1 1 0	Dunsstable, Juvenile cards, by Mr. M. Gutteridge.....	1 8 9
Messrs. Olney and Son.....	1 1 0	Caddington Bury, Mr. Jno. Twidell.....	0 10 0
Mrs. R. Hill.....	2 2 0	Woolwich, Queen-street Chapel, by Mr. Champion.....	6 1 5
Dr. Steane.....	1 1 0	Devizes on account, by Mr. Paul Anstie.....	10 0 0
Mr. Geo. Lowe.....	2 2 0	Shelford, Mr. Inskip.....	0 2 6
Mrs. Hassall.....	0 10 6	London, John-street Chapel, by Mr. Marcus Martin.....	19 10 0
Mr. Wm. Farnell.....	1 10 6	Haverfordwest, Juvenile cards, by Mr. D. Phillips.....	7 7 6
Mrs. Gillman.....	2 2 0	Haddenham, by Miss Munday.....	0 12 6
Mrs. Bousfield.....	1 1 0	Evesham, by Mr. C. Warmington.....	5 6 0
Rev. W. A. Blake.....	2 2 0	Pershore, on account, by Mrs. Risdon.....	6 2 0
Mr. T. Young.....	0 10 6	Lincoln, Juvenile cards, by Mr. Craps.....	1 0 0
Mr. J. Barnett.....	4 4 0	Bridport, by Rev. J. C. Finch.....	0 15 0
Mr. Josh. Garney.....	1 1 0	Ryde, Mr. R. Johnson.....	1 0 0
Mr. C. Vines.....	1 1 0	Newark, Juvenile cards, by Mr. R. B. Hindley.....	1 17 8
Mr. W. Heriot.....	1 1 0	Battersa, Mr. P. Cadby.....	2 2 0
Mr. J. S. Bligh.....	1 1 0		
Mrs. Rippon.....	1 1 0		
Mr. D. Rawlings.....	0 10 0		
Rev. C. Room.....	0 10 6		
Mr. J. Burgeos.....	0 10 6		

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THE
BAPTIST MAGAZINE.

MAY, 1866.

LITTLE FOXES.

BY REV. T. R. STEVENSON.

PERHAPS the reader has heard of cases in which domestic trials have assumed the following interesting form:—When an addition has been made to a family—after daily bulletins to the effect that “mother and child are both doing well”—after the nurse, in hideous tortoiseshell glasses and an immaculate apron, has displayed the new arrival to numerous (professed) admirers—after the happy mamma has ventured down stairs again, arrayed in a shawl, and accommodated with the warmest corner in the parlour, then comes the vexed question of the name. What is the little miss or the young sir to be called? A contest more or less vigorous is conducted by opposing persons, a preference usually being accorded to the opinions of gouty but wealthy old uncles, and prim but rich maiden aunts. Not seldom ludicrous results follow these occasions. Only a few weeks ago, the newspapers stated

that a son was born unto a worthy couple who already had four named after the evangelists. What was to be done? Some might have got out of the dilemma by calling the infant after one of the Old Testament patriarchs, priests, or prophets. But *paterfamilias* knew better. He evidently wished to persevere to the very end in the course which he had chosen. *He* was not going backwards. By no means! Therefore, as there was not another evangelist from whom to derive aid, he insisted on the astounded clergyman christening the youthful one “Acts Apostles.” We heard of a second gentleman who, not desirous of many “olive-plants round his table,” named his twins Alpha and Omega. Notwithstanding, in the course of time a third child made its appearance. How to proceed in this case was certainly a problem. Nothing daunted, papa set his wits to work, and at length, as he firmly believed, he found an

appropriate way of escape out of his difficulty by naming the infant "Another."

Literary parents are, ever and anon, similarly situated. When the book is finished, or the essay is completed, there remains to be settled the question of its title. So we found it when we wished to send into the world the present article. What to put at the top we knew not. We were, however, accidentally delivered from the perplexity. Flinging ourselves down on the couch of a friend, during a lazy hour, we espied a book on the table. We had no intention of reading it, but it had rather a tempting cover. It had one of those yellow pasteboard outsides, you know, which give you the idea that to peruse the contents is to lounge in a mental garden rather than to run in an intellectual stadium. The title struck us as a good one. "Little Foxes" was printed on the exterior. "A capital subject for a lecture or a magazine contribution," thought we. Lest we should run the risk of being esteemed plagiaristic, we contented ourselves with what we found in the index, and resolved to adopt the two words on the first page for a purpose of our own.

Of course the reference of the phrase at the head of these remarks is familiar to all. The language occurs in Solomon's Song—"Take us the foxes, the little foxes that spoil the grapes?" Into the original meaning we shall not penetrate. No theological or mystical interpretation of them have we to offer. The use we shall make of them will be simply this—to show that there are certain habits, which we are prone to form, effecting a like result in nations, churches, and families, to that following the ravages of little foxes in a vineyard. Grapes social, grapes domestic, grapes political, and worst of all, grapes moral, are daily in

danger of being devoured by the mischievous and rapacious foes to which we allude.

The first of these that shall have our attention is almost ubiquitous. He is to be found well-nigh everywhere. Not only does he lurk in plantations, and find a hole in woods, but he manages to get into houses. The rude and the refined, the rich and the poor, the young and the old, have had something to do with him. He is a crafty creature, he will watch his opportunity, and creep into a vineyard when least expected. Set game-keepers on the watch, and he can elude them. Place traps in the long grass, or by the hedge side, and though he will often walk round, he will never walk in them. Bring out a pack of hounds, let the whipper-in crack his lash, marshal his canine army, and blow his horn; let gentlemen and yeomen assemble in coats of green and scarlet, and on horses of high mettle; let the whole cavalcade pursue the game at full cry, and ten to one, he will dodge about, run here and there, swim over a river, put the dogs off scent, and escape unhurt. And, oh, the damage he does! The grapes of happiness that he devours, you could hardly believe. To what do we advert? To the little fox called *Discontent*.

Many definitions have been given of man. Plato defines him as "a two-legged animal without feathers." Some define him as a cooking animal; no other animal cooks. Others define him as a laughing animal; no other animal really laughs; the laugh of the hyena is "a spurious imitation," you must understand. Thomas Carlyle defines him as a clothing animal; he is the only animal that requires a tailor and patronizes a milliner. But, surely, he might appropriately be defined as a discontented animal. We are always wanting something that we have not, and

when we have it, we want something else. That some other place and condition are superior to our own, is the universal belief. Allow us to try our hand once more at an original translation from Horace. "How comes it to pass," asks he, in one of his satires, "that nobody lives satisfied with his lot, but praises those who follow different pursuits? 'O happy merchant,' says the soldier, laden with years and broken down in the limbs through much labour. On the other side, the merchant, when the south wind tosses his ships, cries, 'War is preferable!' For why? The combatants come together, and in a moment there is speedy death, or a joyful victory. The lawyer praises the farmer's state, when the client knocks at his door by cock-crow. He who is dragged from the country to the town, cries, 'Those only are happy who live in the city.'"

That men have not greatly changed since the times of the Latin poet is palpable to any one. How ready most people are to complain! How tired one gets of some petulant folks' talk! No matter what you converse upon, the little fox forces its nose in, and looks at you with all the impudence imaginable. Those persons remind one of certain deceptive advertisements often discoverable in newspapers. You see a paragraph with a heading referring to some topic of passing interest. Forthwith you begin eagerly and curiously to read. On you go, until you find that it ends in a strong recommendation of Parr's pills, or Holloway's ointment. It is not of the slightest consequence what the title of the advertisement may be, it always ends with the pills, or the ointment. So with the conversation of those whom we are describing. They are so morbidly prone to think of their own particular troubles that they never fail to introduce them.

Their minds turn to their notions as the needle to the pole. Thus, you can never talk with Jackson, but he has something to say about the waywardness of his children: the boys are so unmanageable, and the girls are getting so vain and extravagant. Whenever you meet with Thompson, he dooms you on the spot to a series of most dismal observations on his bad digestion: he has called your attention to it for years, but the theme renews its youth, like the eagle. You dread meeting with Mrs. Brown, indeed, you have several times beat a retreat down a street, or hurried into a near shop, buying something you never wanted, in order to get out of her way. Why? Because you are morally certain that she will not be satisfied without expatiating on the badness of her servants; assuring you that they are "the greatest plague of life; more trouble than they are worth;" always concluding with a sigh, and pathetically declaring that they are happy who can do without them. You feel desperately inclined to ask, "Then why on earth, don't you do without them, Mrs. Brown, and so make your miserable and martyred life happy?" As to poor old widow Robinson, she is so accustomed to talk about her chimney smoking when the wind is in the East, that she really enjoys bemoaning it to all who visit her in her snug almshouse.

One of the most convincing proofs of the folly of discontent is the following fact:—In being dissatisfied with your own condition, envying that of others, you do not know what you envy. We can see but a small portion of each other's lives. We have a view of but one or two sides of our fellow-creature's lot. If we could see every side, we should, perhaps, check our murmurings, and prefer remaining as we are to exchanging places with others whom

we now mistakingly fancy vastly better off. In longing to be situated just as a friend, a neighbour, or a townsman is, whom we think specially blessed of Providence, we are longing for what we are very ignorant about. We may be sure that his life has its bitters as well as its sweets; and very likely, if we could accurately ascertain, we should find that he has not, on the whole, much more happiness than we.

It is at once amusing and saddening to know that the various classes of society may often be found envying each other. In the large, busy, bustling town of Millborough it would not, in all probability, be difficult to discover a spinner or a weaver, who, as he stands at his loom, is wishing he were the master of the establishment; while at the very time the said master is sometimes so harassed with trade troubles, and annoyed with commercial cares, that he wishes he were nothing more than one of his "hands." And in the rural, agricultural village of Little Peddington, you might very likely find honest John Smock, the labourer, as he rests his team at plough, regales himself with beer and bacon, and leans on a gate looking on to the high road, thinking to himself what a famous thing it would be to live in the large white hall that stands yonder on the hill side; while, maybe, Squire Villiers, who does live there, is so tired of having nothing to do, that as he lounges in a luxurious easy-chair, or on an elegant ottoman, and looks out of the drawing-room bay-window, he thinks that, after all, John Smock yonder must be really better off than Squire Villiers.

This is well put by Charles Mackay, in a couple of those sweet poems which have made him so popular. In the first he brings before us an Empress, who laments her troubles. Thus speaks she:—

"Scant and frosty is my hair,
 Age and care
 Clog my pulses, thin my blood.
 I would give my royal crown,
 Gein-bestud,
 Purple robes and ermine-down,
 For the tresses rich and brown
 Of a clown.
 I would yield up gold and pearl
 For the bright eyes of a girl.
 Prosperous counties—all my wealth
 For a country maiden's health.
 Duchies wide—
 All my pride—
 All my armies—all my ships,
 For the blood of youthful lips."

Such are the sorrows of the royal lady. Hear now the woes of the working woman. The sempstress tells her troubles thus:—

"I wish I were an empress,
 And had a crown to wear,
 A stomacher of diamonds,
 And pearls to deck my hair,
 And a train of purple velvet
 For noblemen to tear.
 I wish I were an empress,
 And sat upon a throne,
 Receiving great ambassadors,
 From every clime and zone;
 With princes at my footstool
 To make my pleasure known.
 I wish I were an empress,
 My crown upon my head;
 I'd feed the poor man's orphans
 Who lacked their daily bread,
 And give each maid a dowry
 That needed one to wed.
 I wish I were an empress—
 Alas! my cruel fate!
 I'm nothing but a country girl,
 And toil both hard and late,
 Spending my youth in sighing,
 Too poor to find a mate."

Happy the man who can honestly say with Paul, "I have learned in whatsoever state I am therewith to be content." A hard lesson to learn, truly, and yet one that can be mastered. If the apostle accomplished it, so can we. Let us but remember that there is a Providence over our lot, that whatsoever occurs is with His knowledge and permis-

sion, who is the best of beings, and then our petulance will decrease—praise will enlarge.

Now for another little fox. A mischievous fellow, and no mistake, is the one we now notice. His appetite for grapes is voracious. He may be seen alike in the vineyard of the church and that of the world. He is, alas, quite as much at home in the midst of spiritual as secular vines. The snarling, snuffling wretch! Would that some sportsman of sure aim and steady hand would level some sort of miraculous Enfield rifle at him and bring him down. His tail would indeed be an ornament to suspend in one's hall or over the library fire-place. But we fear that a good deal of water will flow by before that event occurs. *Prejudice* is the name of this little fox. How shall we write? Where shall we begin in telling the dismal tale of this animal?

Look at social prejudices. What does more to widen the breach between one class and another; to make the various ranks of men foes instead of friends; to pour the baleful poison of suspicion into their minds; to create hatred where there ought to be sympathy and goodwill? Some look mistrustfully upon and take against a fellow-creature just because he is poor. Directly they find out that he lives in a backstreet, uses plain deal furniture, eats common food, drinks common drink, works in a foundry, factory, or field, sits on the back forms at concerts and in the lowest-priced seats at lectures, they begin to think worse of him than they otherwise would do. An old proverb declares that "The tailor makes the man," and the worthies of whom we speak seem decidedly of the same opinion. What William Makepeace Thackeray said, with his characteristic and unparalleled satire, of George the Fourth,

they appear to think of their brother-citizens—"Take his exquisite garments away, and he is all gone!" Poor creatures—miserable dupes of prejudice that they are—they merit the compassion and care of some moral Royal Humane Society.

But—fair play! The evil is not confined to one class. It may be discovered in the opposite extreme of society; some allow themselves to be prejudiced against a person merely because he has wealth. They think less of him as soon as they find that he has a well-filled purse in his pocket. If he wears superfine cambric and first-rate broad-cloth; if he resides in a lordly mansion, surrounded by beautiful drives, plantations and gardens; if he often prefers using a horse's legs to his own, and sends a servant in handsome livery to do his errands instead of going about them himself, some folk speak ill of him at once, and throw out, wholesale and retail, most ungenerous insinuations. "Proud, conceited, showy, haughty, stuck-up;" these are the kind and charitable terms in which they delight to refer to him. They fancy his gold must necessarily be a substitute for goodness, and that because he lives in a large house, he must needs have a small heart. When we meet with such, and mark how they act, we feel disposed to touch them on the shoulders, and whisper in their ears, "My good friend, don't be unjust to the rich. There are wealthy people who are proud, conceited, &c., &c., but are you such a wretched reasoner as to argue that therefore all are? Speak of a man as you find him, whether his garment is shabby or showy, broad-cloth or fustian; let him stand or fall by his own merits. Don't try to knock his reputation to pieces by flinging his money at him. And remember, too, my brother, that very likely, if you were in the rich man's place, you

would do just as he does; have a residence as comfortable, a chariot as elegant, and a suit of raiment as fashionable as his are?

As we before intimated, the little fox of *prejudice* finds its way into the ecclesiastical world. It gets into the study of his reverence, and is too frequently permitted to squat itself down quietly and doze beneath the table while the Sunday's discourse is being written. If it stayed there it would not be so bad, but the mischief is, that it wakes up on the first day of the week, accompanies the said member of the cloth to church or chapel, has the audacity to follow him into the pulpit, and continues in the sacred desk until the service is over. Not content with this admission to the rostrum, it gets among the worshippers; in the best seats and the worst seats, the free-seats and the singing seats, in the gallery and under the gallery, he, more or less, frequently makes his appearance. An incident has been recorded in some of the weekly journals to the following effect. Two gentlemen went to a place of worship together. When service was over, one, who was a regular attendant said, "Well, it was a good sermon, was it not?" "I don't know," replied the other, hesitatingly; "I don't know, perhaps it might be; but you know, *I don't belong to this parish!*" How many there are whose dislike to men, books and sermons, just amounts to that—"I don't belong to this parish!" that is, "I don't belong to the same sect or party. I don't belong to the same school of theology. I don't approve the same system of divinity—therefore I won't see any good in you and yours, and I don't admire them? Is it not so? Are there not scores and hundreds who, if a writer or a speaker differs from them on certain questions, persist in finding

nothing worth regard in his works or his discourse? You must subscribe to their five, or fifteen, or fifty points, or they will at once set you down as such a hopeless heretic, as to be unfit to teach them anything. They don't belong to this parish! and that is enough to settle the matter, once and for all.

We once knew a lady who had a great objection to a certain theological author; one day a friend read an extract from one of that author's books, carefully concealing from her his name. She was delighted. Most readily did she admit her appreciation of the fine sentiment and correct composition to which she had listened. But observe, wherever his *name* was mentioned in connection with his productions, she was straightway horrified. You see, she could not take the dose if the label was on the bottle. She did not "belong to that parish!"

We verily believe, that if the title-pages were torn out of some volumes and others put in their place; if the covers of some magazines were removed, and different ones sewed on, their contents would be calmly, and even enthusiastically perused by some who are now sworn foes to them, because, like the illustrious worshipper, they "don't belong to that parish!" Nor does the evil stop here. It has a more disastrous development still. Difference of dogmas sometimes prejudices men against each other's characters. You hold doctrines which they think false, and you reject doctrines which they think true, and therefore they seem to think it is impossible for you to be a good man. Because you cannot subscribe to this sentiment, they lose all faith in you. You may be as meek as Moses, as patient as Job, as devout as David, as courageous as Daniel, as magnanimous as Paul, but the green glasses of preju-

dice prevent their seeing it. The conclusion of the whole matter is simply this—you don't "belong to that parish!" Reader, you and I have both had something to do with this destructive little fox. Much fruit has he left crushed and spoiled which we ought to have eaten, much has he consumed which we ought to have converted into "wine that maketh glad the heart of man." Is it so? Then let us enter upon a conscientious and vigorous onslaught against the brute. Above all, let us pray for that divine charity and heaven-born love which will best protect our vineyards from his incursions.

One other little fox we notice ere we close. It differs from those already mentioned. Whereas the last-named is brisk, lively, and active, this is dull and gloomy. There is neither light in his eye, nor speed in his movements. He loves the darkness of night: he is partial to the grey, cloudy sky of November. Albeit, he prowls about by day, and each month finds him in quest of prey. Grapes of happiness he crunches up by the whole bunch at a time. In other words, *Despondency* is the fruitful cause of wide-spread misery in the world.

Some people are constitutionally desponding. Melancholy is the woof and warp of their being. As if by a subtle magnetic power, they attract to themselves the sorrowful. They are the weeping-willows of society; they are Jeremiahs of Gentile birth; they are modern Niobes "wet with tears." Like the dark background of a picture, they throw into greater prominence other and more active figures, at the expense of their own publicity. Walking quietly along the bye-paths of life, rather than on the broad highway, they excite little attention, and at length pass away, as silent shadows,

into the realms of oblivion. Of such it does not behove us to speak in harsh and severe terms, but rather in language of tenderness. They merit not our rebuke, but our sympathy.

There are, however, others of whom the very reverse must be said. They deserve censure. They are often melancholic, because they *will* look at the dark side. They persist in making the worst of things. Not a little of their time do they spend in the edifying work of transforming dwarf troubles into giants. Here, for example, is one who has become the complete victim of despondency, whose mental complaint takes unwarrantable liberties with his sound judgment. He fancies there is somewhat very dreadful the matter with his health, when, in fact, he hardly ails anything. He looks as if sentence of death had been passed upon him, so dismal is his countenance. He can talk about nothing but what he calls his "old complaint." According to him, no one ever had such bad nights, no one endured such days of agony. He comes downstairs about twelve o'clock, and sits brooding over the fire as snappish as a young dog. When he goes out he walks with extreme care, and at a very leisurely pace, lest he should injure some delicate nerve, or disarrange the functions of digestion or respiration. Muffled up to the eyes in wrappers and handkerchiefs, and padded round with top-coats, &c., he gives you the idea of an Egyptian mummy that has arisen from the dead. There is a small regiment of medicine bottles on the sideboard of the parlour, and a detachment or two more quartered in some closet upstairs, or mustered on the washhand stand in the bedroom. It is wonderful to think what a number of powders he has taken. His palate is almost as fami-

liar with the flavour of pills as it is with that of bread (possibly because both are often made of the same material); it would seem quite strange and unnatural for him not to have a plaster of some kind somewhere on his body. Tell him that he looks better than when you last saw him, and he takes it as an insult. If you wish to gratify him, you must dilate on his bad symptoms and his ghastly countenance. In one of his roguish humours, William Cowper hit off these folk uncommonly well:—

Some men employ their health, an ugly
trick,
In making known how oft they have been
sick ;
And give us in recitals of disease,
A doctor's trouble, but without the fees.
Relate how many weeks they kept their
bed,
How an emetic or cathartic sped ;
Nothing is slightly touched, much less
forgot,
Nose, ears, and eyes seem present on the
spot.
Now the distemper, spite of draught or
pill,
Victorious seemed, and *now* the doctor's
skill :
And now—alas, for unforeseen mishaps!—
They put on a damp night-cap and relapse ;
They thought they must have died, they
were so bad,
Their peevish hearers almost wish they
had !

Here, again, is another illustration of the evil power of despondency. Yonder young man has had his mind unsettled by controversy. Difficulties have met him in his search for truth. Mysteries encompass his inquiries, and limit his investigations. Instead of bowing reverently before them, and making the best of what he understands, he allows the evil spirit, despondency, to fling him into the "slough," of which John Bunyan speaks. Because he cannot remove theological clouds which hover over his head, he glances at everything with a doubtful eye, and becomes

the disciple of scepticism. Lost in the wilderness of unbelief, he desponds of ever reaching the promised land of truth. Once more ; Mr. Levi Loseall has been unfortunate in business. He has been notoriously taken in. His hardly-earned money has been juggled from him by accomplished swindlers, who obtain their livelihood by commercial legerdemain. What is the result ? His spirit is broken ; he loses all heart, and is like a mere straw on the stream ; a weak reed shaken by the wind. But where is the good of that, and what profit can it yield ? How much better to swallow the wormwood draught as speedily as possible, and then set to work again with new hope and courage.

Were we disposed to coin a new beatitude, it should be this : "Blessed are they that learn to make the best of things ?" There are many fine arts and many useful arts in the world ; but, depend upon it, there are none so fine and none so useful as that. Dr. Johnson said, that the knack of looking at the bright side was worth a thousand a year, and he was quite right. Lord Nelson was a long way from perfect, as every one knows ; but he did some noble deeds in private as well as in public. Say whether the following was not one :—When he went into the Naval Hospital at Yarmouth, he found a sailor who had lost his right arm close to the shoulder-joint. He said, "Well, Jack, what's the matter with you ?" "Lost my right arm, your honour," was the reply. Looking at his own empty sleeve, Nelson rejoined, "Well, Jack, then you and I are spoiled for fishermen ?" That is the way to go through life ! In his last story, *Our Mutual Friend*, Charles Dickens introduces to us, among a multitude of others, Mr. Boffin and Mr. Wegg. The latter has a wooden leg, and on one occa-

sion, the former asks him how he likes it. To which the response is, "Well, I haven't got to keep it warm?" Wegg was a philosopher. Go and do thou likewise: like him, realize the nature of advantage and disadvantage, good and evil.

So much for these little Foxes and their dire depredations. Our self-imposed task is done. Notwithstanding, as we see the sheets of paper lying on our desk, the thought comes over us, that what is written had better not have been written, unless something more be added; and we believe that this "second thought," like others, is "best." Yes; we will add one old-

fashioned, but important remark, *You will never kill these Foxes by yourself.* You never will. They may be frightened away from the vineyard for a time, but they will watch their opportunity and get back. To speak plainly, bad habit cannot be conquered without Divine help. Except we pray, "Cleanse *thou* me," our souls will be polluted by secret sins, and our lives will be disfigured by visible vices. But with that assistance which comes from on high, there is not a weakness which cannot be conquered, there is not a wrong too inveterate to be destroyed.

Luton, Bedfordshire.

EXTRACTS FROM LETTERS TO AN INTIMATE FRIEND,

BY THE LATE REV. W. RHODES, OF DAMERHAM.

No. V.

Sherfield, March 23, 1820.

MY DEAR FRIEND,— . . . I have been thinking this morning, as I often do, on some of the conversations I used to hold with Dr. Brown. He once said to me, "I think you will hereafter do in religion what I am doing in mental philosophy—clear away the mass of darkness and lumber under which its simple and beautiful truths are generally buried." Though I may never be able to do much for others in this way, it is what I am every day engaged in doing for myself, and the progress I have already made in this work has produced the best results on my mind. The truths of religion appear in much more simplicity and beauty, and are exciting a more sacred force and power on my mind. You desired

me some time ago to give you a short account of the bad effect which religious books and discourses have had upon me, and of the points in which I supposed them to be unscriptural. I will now endeavour to do this in part, though it is an unpleasant and a mournful task, because so many of those I most love and revere are involved in the blame which I cannot but attach to all those who misrepresent or imperfectly preach the religion of Christ. I have not a single feeling of anger or contempt towards any of the preachers and writers who are in my opinion to be blamed in this matter, but I do most deeply lament and deplore their great faults, and mourn the ill effects they have produced on my mind. The errors I shall mention

at present are of a general kind, and I shall do little more than mention them, because you are so well acquainted with the usual tone of theological instruction and writing, that I think you will instantly perceive they really prevail almost universally, and also that they are much unlike the statements of the word of God. In a future letter I will point out some positive errors which are widely embraced as Divine truths, and in another I will give you a brief account of the simple and beautiful Christianity which I am gathering from the New Testament and endeavouring to preach.

I. The true character of the gospel as a dispensation of mercy, as a system of the richest love to us guilty creatures, whether we receive it or not, has been almost totally lost sight of in the books I have read, and in the discourses I have heard. The general representations amount to this—that God does not love us till we believe; how much this is opposed to the affecting statements that God so loved mankind as to send His beloved Son to be their Saviour and to die for them all! Sometimes one would be inclined to think from what is said, and I do believe it is the impression made on multitudes, that the Gospel is filled with nothing but awful denunciations and curses for those who have not embraced it. In this way they are disgusted and repelled from the word of life, instead of having their hearts affected and won by its tender beneficence and mercy. They are led to think that God hates them, and has no pity for their souls, and hence they do not love to think of Him, or to read His word. They imagine there is no affection for them in the mind of Him who sitteth on the throne—no pity and compassion for them in heaven—and every desire they may feel for pardon and mercy is withered and

blasted in its bud by this awful imagination. Oh, how much this destructive feeling is cherished by a multitude of books and sermons! I have never heard it affectionately urged upon a congregation that God, who is rich in mercy for His great love wherewith He has loved them, has sent them the offer of reconciliation, that He has given His son to die for every one of them, that He loves and pities them with the tenderest and divinest affection, and that He beseeches them to accept His friendship and eternal regard. All this is plainly beaming forth from every page of the New Testament; it glowed in the heart of the Saviour and came from His lips, and it glowed with almost equal ardour in the heart of Paul; but the Gospel is so mingled and beclouded with absurd theories, and so deprived of its beauty and tenderness by the iron hand of metaphysics, that men are become afraid to preach it in its freedom and freshness, and unbounded love. How much to be lamented that it should be robbed of this its finest and most attractive character, which is eminently suited to win the hearts of men and bring them to God! It is like robbing the Saviour of the finest and most precious quality He displayed, the Divine love which adorned Him—the love which brought Him from Heaven, which beamed from Him every hour of His abode on earth, and which gives to His character the perfection of beauty.

II. The next thing which has appeared to me very wrong and injurious, also relates to the general character of the gospel. I have scarcely ever seen it, heard or represented, as a system of Divine laws, which men are absolutely bound to obey on pain of God's eternal displeasure. The impenitent are deemed to be utterly incapable of obeying it, and therefore it is not enforced on

them, for fear of inspiring them with the awful presumption of supposing they are able to yield the obedience it demands, which would be a sad violation of the theory that is generally held respecting their moral condition; and it is not enforced in this solemn manner on Christians, lest it should be supposed they can fall from grace, or that something depends on their own efforts, and toils in the service of God. Hence it is a very common feeling among the readers and hearers of pious instruction that they may either obey or neglect it according as they please. Thus the gospel is deprived of its solemn authority and force as an absolute and imperial law; the awful authority of God, by which the belief of its truths and obedience to its precepts should be enforced, is neglected and forgotten. People are thrown very much into a lawless condition, and left to feel and act as they like. It is true that faith is now commonly *admitted* as a duty, though it is but little enforced as such, and the grounds on which it is a duty are scarcely ever brought forward. These plain grounds appear to me to be the divine authority of the gospel, and the ample evidence of its truth which attends it, and our own ability to believe and obey it, which we may obtain by prayer. But even those who admit faith to be the duty of all, do not seem to me to enforce it as it ought to be done, and even if they do, they present it too much as stern and naked law; they do not mingle it with the love which would invade the heart, and charm it into a cordial obedience to the beneficent authority of Heaven. Such writings as those of Mr. Fuller, though they urge faith as a duty, present the gospel to unbelievers by far too much in the form of a mere law, harsh and stern, and stript of those attractions and beauties of

mercy with which it is adorned in the inspired pages; a law which they affirm we have no spiritual power to obey, and they are afraid to encourage us to explore it from God. Taking the best view of things among us, therefore, I think we may justly say that the gospel is brought forward too much as mere law to the unbelieving, and attended with numberless impediments; and that it is presented far too much as mere mercy and grace, without the character of law, to professed believers. That divine tone of mingled authority and love which appears to me to pervade the New Testament, seems to be little felt or understood. It is a most exquisite combination of imperial authority and the divinest love—a glorious dispensation of eternal love, at once commanding and beseeching. The sentiment I began this paragraph with, that the gospel is not represented as law, may be applied in all its force to the instructions which I have read and heard addressed to Christians. The precepts of the gospel are never enforced on Christians as laws which they are bound to obey, if they would be saved. Whereas nothing is plainer to me than that every precept in the Sermon on the Mount is as necessary to be attended to for the attainment of salvation as repentance and faith, though these latter are to be attended to first. To oppose and avoid the works of the flesh, and to cultivate and display the fruits of the spirit, seems to me as much the terms of final salvation as repentance for my sins, and faith in the Redeemer. I see no difference made between these things in the New Testament, except as to the order in which they are to be attained, and as to the mode in which they operate to obtain the divine blessing. There is no doubt a peculiar eminence given to faith in many respects. It is the first virtue

we are called to exercise, that by which we lay hold of the gospel, that which stands at the head of the whole train of a true Christian's virtue, and that especially which secures the pardon of sin; but as a real condition of salvation it seems of no more importance than any other of the virtues. We are told that unless we repent we shall perish. That if we will not believe we shall be condemned, and we are told by the same Divine Person at the close of His sermon: "But whosoever heareth these my precepts, and doeth them not shall be compared to a fool who built his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin."*

Here the same awful consequence is attached to disobedience to these precepts as is attached to impenitence and unbelief. I dare say you will be much struck and astonished, as I am with this view, because it is so totally unlike what we have been used to read and hear. As it is of such vital importance, we ought to pay a most careful attention to this point; and we should soon have a stricter and holier piety among Christians, if it were generally believed and inculcated.

III. The third fault which may be mentioned is that I have found a great want of exact and specific instruction respecting the doctrines and precepts of religion. There is a loose generality of statement in most books and sermons which leaves one bewildered and perplexed as to what we have to believe and obey. I have often felt this in a most distressing manner. I have listened to a hundred sermons without hearing one Christian truth or precept specifically unfolded and enforced. I

* Matt. vii. 26, 27. Campbell's Translation.

have listened to statements about the way of salvation, and at the close I have said to myself, What must I do to obtain it? I have felt perplexed and knew not what to do. We are told truly enough we must obtain it through the Redeemer, but we are not told how we may obtain it through Him. We are told that salvation is offered in the Gospel, but we are not told how to lay hold of it. In a word, we are not told that to believe the testimony of God concerning His Son is the way to be saved. You cannot imagine what a want of specific instruction of this kind there is, nor what unhappiness and perplexity it has cost me. Most of the devout persons I meet with have no distinct views of the way of acceptance with God, and the consequence is they are filled with uncertainty and doubt respecting their condition, and pass their days in bondage and sorrow. Much of this may be owing to other causes, but most of it is to be attributed to this dim and clouded view of the way of salvation.

. . . There is the same, perhaps even a greater, want of specific instruction concerning the duties and virtues of religion. The virtues themselves are not inculcated, nor the way of their attainment and cultivation pointed out. Strange and awful as it is, I have never heard a sermon on the Love of God, nor one on the Love of my fellow-creatures, nor one on Humility, nor on any other distinct virtue or duty. The melancholy consequence is, and I write it with profound regret, that I have been almost or quite in the total neglect of some of these duties, especially those that relate to my fellow-creatures; and I have indulged pride, envy, contempt, ill-nature, and a mean opinion of the talents and productions of those whom I ought to have loved and revered. I never earnestly tried to obey the second

command till within the last few weeks or months. Indeed, I never felt it my duty to do any such thing. I feel most compunction and regret for my proud and bad feelings towards Chalmers, to whose writings I find myself, after all, very much indebted for the expansion of my mind, and for widening my habits of contemplation. With my new views and feelings I read his address [to the inhabitants of Kilmany] a few days since, and can tell you that I cordially agree with almost every sentiment it contains. I admire its wisdom and force and simplicity. He has looked at the New Testament with a wise and philosophic eye, and has, I think,

described the right way of addressing its instructions to the minds of men. How much I wish I had been instructed in such a way. I wish now to read his last volume of sermons again, to see if they do not appear in a very different light.

. . . The Epistles are my chief objects of study at present. I find Macknight's a very valuable work. The Epistles to the Romans and the Hebrews are much the most difficult, and of these two that to the Romans requires most attention. The reason is that its principles are more general and profound: they are wider in their relations and consequences.—I am, ever yours, W. R.

SHORT NOTES.

THE CROSSLEY ORPHAN HOUSE AND SCHOOL.—The genuine liberality of the present age in England will bear an honourable comparison with that of any former age, and even with the period when a third of the land in England was given away, on superstitious grounds, to provide masses to release the soul from purgatory. The noble gift of an American citizen of a quarter of a million on each side of the Atlantic, has secured to the name of Peabody the lasting gratitude of England and America. And we have now another instance of princely generosity presented by the three eminent Yorkshire manufacturers, Messrs. John and Joseph and Sir F. Crossley, M.P., at Skircoat Moor; they have built and endowed at their own sole cost, an Orphan Home and School for the maintenance and education of orphans of either sex, preference being given to those whose parents

have been in full communion with a Nonconformist Church, or who have been regular communicants with the Church of England. The founders are Dissenters, and this exhibition of religious liberality gives a brighter colour to their pecuniary liberality. The site and building of the Orphan Home have been provided by them at a cost of between £50,000 and £60,000. They have also made provision for the perpetual maintenance of the institution by an endowment of £3,000 a-year, being about one-third of the probable expense which will be incurred for 400 children. The remainder of the annual expenditure is to be raised by partial payments from the friends of the children, and by public subscriptions.

RELIGIOUS OUTRAGE IN ITALY.—The progress—we can hardly call it, of Protestant, but assuredly of anti-

Catholic principles in the Legations, since they were separated from the dominion of the Pope and endowed with the blessing of religious liberty, has raised the indignation of the bigotted Papists, and Burletta has recently been the scene of a revolting tragedy. The ordinary Hall of Conference was assailed by an infuriated mob, who set the building on fire. It is affirmed that three persons were burnt alive, others thrown out of the windows, and some butchered in cold blood. The officers of the sub-prefecture were also attacked by the mob; the sub-prefect was maltreated, and only saved his life by escaping to a place of concealment. Two houses were also burned and others sacked. The public authorities have adopted the most energetic measures to vindicate the law, and to bring the rioters and assassins to justice. Many arrests have taken place, including four priests, a Capuchin monk, six women, and a banker, on whose person was found a list of two hundred destined victims.

“FRATERNIZATION.”—We noticed some time back an effort of the High Church party in England to fraternize with the Greek and Romish churches on the basis of their common episcopacy. It is not likely, however, to lead to any result. The foreign churches are indifferent, if not hostile to the plan. The concessions must, of course, come from the propounder, and they would go far to obliterate the principles of Protestantism in the English Church. If the attempt be persisted in, it will only serve to enlarge and embitter the discord which reigns among the various sections of the establishment. It now appears that a similar attempt has been made by the High Church party in New York to form an alliance

with the Greek Church in that city, but we are informed that the superstitions of the Greek ritual, and more especially the adoration of the Virgin, have served to nip the attempt in the bud. But it was not altogether without its use. It roused the Evangelical Episcopalians to action, and they determined to fraternize with their non-Episcopal Christian brethren. It was resolved to ask a Presbyterian clergyman to occupy the pulpit. This was sternly opposed by the bishop, but as there is no State Church, with its pains and penalties, in the United States, the prohibition was totally disregarded, and the fraternizing service was attended in great force. Services have since been interchanged between the two bodies. Neither of them has been weakened by this evangelical alliance, which has rather served to strengthen the principle of Christian harmony. Yet in this country it would be difficult for a churchman to imagine a more atrocious act of sacrilege than that of allowing Dr. Macleod, or Mr. Binney, or Mr. Spurgeon to occupy the pulpit at the Abbey or at St. Paul's.

CHURCH-RATES.—The local taxation returns for the year ending midsummer 1864 have just been issued. The statistics are very instructive. The total number of parishes in England and in Wales is 12,074. The returns are made only from 9,186 of them; in the remainder, or 2,888, no church-rate was levied. The total amount obtained for the rate was less than £250,000. But a more careful analysis of the returns shows that out of the 9,186 parishes there were 2,013 in which no rate was obtained, which reduces the number in which a rate is raised by legal agency to about 60 per cent. When the rates become matter of

history, it will appear altogether incredible that in the year 1866, the richest church in the world, with a clerical income from all sources little short of five millions a year, should have kept the country in a state of perpetual agitation and discord for one-twentieth of this sum. There is, however, every reason to hope that the present Parliament, perhaps the present session, will see the end of this anomaly. Mr Gladstone's compromise, which is received with much acceptance by the House and the country, does not abolish rates, but simply exempts Dissenters from paying them, by providing that the collection shall not be compulsory. This ought to satisfy the Dissenters, whose object is to obtain exemption from an iniquitous impost, and not to interfere with church services maintained by churchmen. It ought to satisfy all those within the pale of the Church who object to the abolition on the ground that it would leave the parish churches without the means of maintaining their ministrations. If they have any confidence in the very low estimate they form of the strength of Dissent, this exemption will be of little importance. The only ground on which the proposal of Mr. Gladstone can be fairly resisted is the determination to uphold the supremacy of the Church, by making even those who dissent from it contribute to its support; but this is not an argument which can be urged with any feeling of decency in the present age.

WHAT CHURCHMEN THINK OF DISSIDENTS.—The confessions of some Churchmen often strike us as very remarkable. We cannot doubt their truth, for as they speak of the society in which they mix, and of which they form a part, they must know what they affirm. Yet they wonder

that Dissenters sometimes resent the humiliations they suffer, and that they complain of the injustice with which they are treated. For example, the Rev. E. H. Plumtre, M. A., Principal of an important Metropolitan college, thus describes the "antipathy" with which Dissenters are regarded by "the larger portion of the clergy and gentry" of the Anglican Church. "They inherit it from their fathers. Its atmosphere surrounds them at home, and it is strengthened at school and college. The Dissenter is not of their order, and yet does not look up to them. He thinks for himself, and votes against them. They do not meet him in society, and will take no steps towards it; over and above all conviction that church-rates are necessary to the maintenance of the fabric to which they are applied, they prize them as a badge of superiority and a means of coercion. To such men there is something quite intolerable in the thought of being compelled to admit any Dissenting child to their school, to whom they cannot say—*You shall learn the Catechism; you shall be taught that your parents are heretics.* The very thought of the presence of a Nonconformist boy of ten under the roof of their schools in any other character than as a catechumen, is to them as the greased cartridges were to our Indian sepoys." And so, like Indian sepoys, with the cry of religion on their lips, they trample on the rights of conscience, and ruthlessly strive to destroy those "for whom also Christ died."

DISMAY IN ROME.—Great fear has fallen on the Pope. As the days of evil omen draw nigh, in which the bark of St. Peter must meet the storm that threatens its existence, deprived of the skilful pilotage of

that eminent son of the church, the Emperor Napoleon, even the priests are moved to prayer for safety, and to unusual measures for protection. So in Rome, processions, public penances and prayers, are the order of the day. In the open air, under every piazza, at the corners of the streets, the passers by are harangued, urged instantly to repent of their sins, and prostrate themselves, covered with ashes, before the Divine Majesty, in order to avert the threatened overthrow of the temporal power of the Pope. Grand processions of penitents, in long files, a taper in the left hand, and the right hand on the heart, chanting litanies and penitential psalms; priests, with black banners; the black line closed with the Jesuit General's four assistants, pass along the streets; even cardinals clothed in purple garb, followed by hundreds of the principal families of Rome, wearing the black gown and carrying lighted tapers, descend into the streets; soldiers and common people follow, singing the hymn to the Trinity. But all this parade and impressive ceremony and declamatory appeal does not prevent the Roman people from offering insults to the priests, and by their derisive words indicating their joy at the coming fate of the Papal rule.

THE MILLENNIUM OF THE ESTABLISHMENT.—Although standing at the opposite pole of religious belief to that held by Dr. Pusey, Dean Stanley rejoices in the publication of the learned Canon's "Eirenicon." It is not because Dean Stanley has the smallest wish for union with Rome, or to submit his neck to the yoke of the Pope's infallible decrees. His joy comes from the very opposite source. He rejoices that Dr. Pusey again shows, as did Dr. New-

man in Tract 90, that articles, creeds, and confessions can never ensure either uniformity or unity of belief; that the most accurate dogmatic statements must still leave some loophole by which the free spirit will escape. With this view we can heartily sympathize. It is a truth with which Nonconformists have long been familiar, but which it takes a long time for deans to learn. But Dean Stanley's joy is full, because Dr. Pusey's "Eirenicon" proves that *any* belief may be entertained, notwithstanding that the articles are the sworn confession of the clergy of the Church by law established; that the Anglican Church may therefore rightfully bestow its emoluments on a Pusey or a Stanley, a Keble or a Jowett, a Wilberforce or a Colenso. It gladdens him to think that every variety of bird or beast may find a shelter from pitiless dogmatism in the Church of England, which is a Noah's ark providentially provided for that end. "An enormous latitude" is opened "by Tract 90 and the 'Eirenicon,'" so that the "adherents of Barclay's Apology," the old Quakers, and the receivers of the "Racovian Catechism," the Socinians, "as far as the wording of the article goes, might claim a position within the Church of England as tenable as that which is offered by the 'Eirenicon' and its supporters, to the adherents of the Decrees of Trent." Dean Stanley considers that only to be a true national Church which embraces every variety of theological or sceptical thought that a nation contains, and it is the prospect of this, as likely to be the future character of the Established Church, that gives him the most intense gratification. The learned Dean seems to have no idea that in this flood of latitudinarianism it is not the Gospel only, but morality itself which will be submerged.

THE ANNUAL SERMON

PREACHED ON BEHALF OF THE

BAPTIST MISSIONARY SOCIETY,

ON WEDNESDAY MORNING, APRIL 25TH, 1866,

AT

WALWORTH ROAD CHAPEL,

BY THE

REV. WILLIAM WALTERS,
OF NEWCASTLE.

CHRISTIAN MISSIONS TO THE HEATHEN.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.

MARK xvi. 15.

THIS command of our Divine Lord to his disciples has been, more or less, fulfilled, from the time of its announcement to the present day. True, there have been long seasons of apathy, in which it was almost forgotten; and seasons of bitter controversy, in which were expended the learning and zeal that should have been devoted to the world's conversion; and seasons of sore persecution and conflict, in which the Church had to stand on the defensive, to the almost entire neglect of attempted aggression and conquest; still, it cannot be said of her that at any period, she has been wholly oblivious of her great commission.

Two or three epochs of her history, however, have been specially marked by combined energetic efforts to spread Christ's gospel, and bring sinners to His Cross. This was the feature of the age immediately posterior to our Lord's ascension. Those to whom He gave His charge “went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” The successors of the apostles prosecuted the work of evangelization in the same spirit as those into whose labours they had entered. So wide-spread and earnest, so owned and successful were the missionary efforts of primitive Christians, that during the first three centuries, Christianity “had established itself in Spain, France, Britain, Germany, Scythia, Dacia, Sarmatia, Italy, Greece, the islands of the Mediterranean, the whole of Asia from the Ionian Sea to the Euxine, Pales-

tine and the bordering countries eastward, Mesopotamia, and the Elamites; (and) the whole of the northern part of the continent of Africa stretching inland."* And then, when it seemed as if the whole world would soon present itself as an offering of grateful praise at the Saviour's feet, a combination of causes arose to paralyse the Church's power and impede her triumphs. Centuries rolled on—centuries of spiritual darkness and sloth—and comparatively little was done, except by solitary individuals, in the way of proclaiming the Gospel, till the Reformers appeared.

The Reformation was in many respects a revival of the Apostolic age. Luther and his coadjutors heard the authoritative voice of Christ speaking above the uncertain mutterings of the Fathers, the decrees of councils, and the bulls of the Pope of Rome; they saw the multitudes perishing for lack of the bread of life; and, in the power of the Holy Ghost which had been given to them, they went up and down preaching the gospel of the kingdom. It may be said that these men were rather revivalists within the borders of Christendom than evangelists beyond its pale; yet, in their labours, I see a fresh recognition of the Lord's will to disciple the nations, and the seed-sowing of those missionary efforts which sprang up in the following century in the Protestant churches of continental Europe.

The third epoch is that in which we live—the era of modern missions, which began in the last century. There are now in existence in Great Britain, America, and on the continent of Europe, nearly sixty missionary societies, having for their special work the conversion of the world to God. These societies occupy upwards of twelve hundred stations, employ about twelve thousand agents of all kinds, and are supported by an income of one million pounds sterling. Through their instrumentality the gospel is preached all over the earth—in crowded cities, in the wilderness and desolate places where few men are, and in the islands far off on the sea.

One of the earliest of these institutions is that of which we call ourselves peculiarly the friends and supporters. The Baptist Missionary Society is dear to us by many fond remembrances and sacred associations. We have received it as a solemn trust from those with whom it originated, and to whom it was more precious than life; nay, more, we have received it as a solemn trust from the Lord who hath bought us, and to whom ere long we must give an account of our stewardship. We meet on these anniversaries to report its progress, to re-kindle our interest in its operations, and to renew our dedication to its service. It will be in harmony with the nature and intent of our gathering to-day, if I endeavour to impress on your minds and my own some things which ought to have an abiding place in our deepest convictions, and which, if fully recognised, will keep alive our warmest zeal, and sustain us under all discouragements till our work is done.

It has been remarked that the enthusiasm with which a great movement is started, seldom lasts more than fifty or sixty years—that after that there is a steady settling down into official life.† There is much truth in the remark. All such societies as ours pass, it seems to me, through at least three stages. The *first* is one of devout, heroic, self-sacrificing, all-consuming consecration—one in which the work undertaken is started and sustained because its originators cannot do otherwise—necessity is laid upon them. Who can read the lives of Carey, Fuller,

* Professor Blunt.

† Isaac Taylor.

Pearce, Marshman, Ward, and their associates, without feeling that their enterprise was the out-growth—the bloom and fruit of their spiritual nature; that it was the offspring of intense soul-travail; that it was commenced and carried forwards under the irresistible spell of Christ's great command.

Then we reach a *second* stage, where the life of the institution is in danger of somewhat dying out with the death of its founders, but is prolonged by reports from the foreign field, and by returned missionaries who describe strange scenes, novel customs, various false systems of religion and philosophy; relate harrowing instances of heathen ignorance, debasement and cruelty; and declare what God has wrought in the salvation of the heathen. Love of that which ministers to an inquiring mind, or excites wonder, or awakens compassion; the heat of aroused and ardent feeling; and joy among the brethren at the conversion of the Gentiles; all serve to perpetuate for a season the most lively interest in the movement. Many of us remember how honoured brethren, now among the glorified spirits around the throne, by their tidings from the east and the west, kept, in the days of our youth, the missionary fire in a glow.

We come then to a *third* stage. The fathers die; and, in their departure, though they leave the machinery, they carry away much of the power which set it in motion. This loss may, for a time, be compensated by the excitement of which I have just spoken; but gradually we become familiar with what was once so new and startling; the statistics of conversion disappoint the sanguine hopes we had cherished; while, in some cases, by reason of the success of our undertaking, the occasions of our interest are destroyed, as in the abolition of suttee in the East Indies, and slavery in the West. At this stage we are in danger of subsiding into the quiet possession of a trust, which brings, we know, its duties and responsibilities—duties and responsibilities which we desire in a respectable, and even a faithful manner, to fulfil; but which come to be discharged rather in a perfunctory spirit—as matters of routine—than as the necessary obligations of loyalty to the Lord Jesus and love for men's souls. This is the time when there is danger of our becoming sceptical as to the success of our engagement; of human policy taking the place of Scriptural rule, and trust in God; of discussions on matters of constitution and finance consuming the time and exhausting the energies that ought to be spent in mutual exhortation and prayer; of our Godlike work, of which “thrones” and “dominions” would rejoice to be the committee, and “principalities” and “powers” the agents, becoming little better, in all its ramifications, than a colossal house of business, having its branch establishments in the four quarters of the globe. That we may guard against these dangers, and that we may carry out our Lord's commission in the spirit he requires, it is necessary for us ever to recognise the great facts and truths on which our work is based, and under the influence of which we ought to prosecute it.

I. *We must recognise the fact that the heathen are guilty before God, and under condemnation, and, therefore, liable to eternal punishment.* Sometimes their state has been pictured as one of harmless, beautiful innocence. We have heard them even lauded for their deep religiousness. Many who make no attempt to conceal their social and moral degradation, nevertheless, excuse them on account of their disadvantages, maintaining that their guilt, if there be any at all, must be so insignificant that a merciful God can never think of inflicting upon them everlasting death. Under the influence of morbid views of the Divine character, and

imperfect conceptions of the nature and guilt of transgression, many Christian people think too favourably of the condition of pagan nations. But what is the testimony of Scripture? What does it teach us concerning their privileges? It teaches us that they have the means of knowing God and His law. "Because that which may be known of God is manifest in them; for God hath shewed 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 Godhead; so that they are without excuse." "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."* What is the testimony of Scripture as to their use or abuse of their privileges? "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. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." "They did not like to retain God in their knowledge."† What is the testimony of Scripture touching their moral and social state? Read the catalogue of their vices as given by Paul in the latter part of the first chapter of his Epistle to the Romans, and hearken to his declaration as to the wilfulness and guilt of their conduct: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."‡ What is the testimony of Scripture as to their future condition? "The wicked shall be turned into hell, and all the nations that forget God." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." "God will render to every man according to his deeds: unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. For there is no respect of persons with God. For as many as have sinned without law shall also perish without law."||

What Scripture teaches concerning the heathen of former ages is true of the heathen of this day. God still displays Himself before their eyes in the works of His hands. The human mind is the same as ever it was in its structure and functions. The idea of God and law is yet in the intellect, while, as of old, the love of them is not in the heart. The depravity of the affections beclouds the understanding, the darkened understanding panders to the depraved affections; and thus, by the operation and as the result of immutable and righteous law, they sink into deeper and yet ever deeper guilt and ruin. The paganism of the nineteenth century answers to Paul's description of the paganism of the first. Missionaries assure us of this fact. The heathen themselves admit it. Everywhere we find them enslaved by the grossest superstitions, indulging without restraint in the foulest abominations, practising the most atrocious cruelties, verifying in their

* Rom. i. 19, 20; ii. 14, 15.

† Rom. i. 21—23, 25, 28.

‡ Rom. i. 26—32.

§ Psal ix, 17; Rom. i. 18; ii. 5—12.

wretchedness that Scripture—"Their sorrows shall be multiplied that hasten after another God." * Their state is one of wilful blindness and guilt. Their eternal condemnation and destruction are sure.

Their guilt is not equal to that of those who despise the Gospel, because their privileges are not equal. Our Lord upbraided Chorazin, Bethsaida, and Capernaum, and said it would be more tolerable in the day of judgment for Tyre and Sidon, and Sodom, than for them. On another occasion, he taught that "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." † The application of the principle contained in these words to the heathen brings them in *less* guilty than the unbelieving among ourselves; yet it leaves them *guilty*. They know more than they practice; and for their neglect and disobedience they must perish for ever.

I do not say no heathen man can be saved. With the future condition of virtuous pagans, living up to their light, if there be any such, I have nothing to do. None such have yet been found. The character of the wisest and purest heathen sages of antiquity is not above suspicion. We never hear of any heathen who are sinless men. "They are all under sin; 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." ‡

If the heathen are not guilty, and in danger of eternal death, our efforts to save them are uncalled for. Indeed, on such a theory, Christianity is a superfluity; for, inasmuch as all men are in the same state before God, if the heathen do not need the Gospel, it was needed by none. If they are not guilty and exposed to eternal death, why would we interfere with their position at all? It would be much more humane to leave them to their fate. Why should we expend our money, our time, our energies, on their behalf? Why send out so many brave men, "and of the chief women not a few," to encounter privations, hardships, disease, and death? If they are not guilty, and doomed, unless we interfere, to ruin, the sooner we retire from our position and abandon our work the better.

But if they *are* guilty, then what an imperative necessity there is for our interference? What a piercing cry for help comes to us across the waters! Who can think of the fact that millions upon millions of men are hastening to perdition without being oppressed with sadness, and moved to make an effort to save them! A ship is dashed by the storm on a rocky coast and broken to pieces, and a handful of men are seen from the land hanging on by the rigging, or floating on spars and planks, expecting every moment to perish. Anxious crowds line the cliffs and the shore, gazing with intensest earnestness and tenderest compassion on the distressing scene! With what promptness and energy the life-boat is launched, and how the brave crew that man her strain every nerve to urge her through the foaming surf to the drowning sufferers! The shaft of a coal-pit is closed by an unexpected accident, and two hundred persons are entombed alive. The news spreads through the district, and for seven long days and nights aching hearts and busy hands toil

* Psal. xvi. 4.

† Luke xii. 47, 48.

‡ Rom. iii. 9-12.

to clear away the rubbish and effect an entrance; while thousands of spectators, with the deepest concern, stand around; and a whole nation, with trembling suspense, awaits the issue: and when all obstructions are removed, and those who descend into the pit find the worst fears confirmed, and not a living man left to tell the tale of death, how the tidings of grief and woe fly, with the swiftmess of lightning, from country to country, and one quarter of the globe to another everywhere evoking the truest sympathy, and enlisting substantial aid!

My brethren, the condition of the hundreds of millions of our fellow-men, for whom we plead to-day, is infinitely more appalling than that of these shipwrecked mariners or entombed colliers. They are without God in the world; the present is a season of fruitless toil and wretchedness, the future is enshrouded in midnight darkness. Let us gaze on this terrible picture of sin and misery, of guilt, and ruin, until each one is constrained to exclaim—

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

II. *In the second place, we must recognise the truth that the Gospel, and the Gospel only, can save the heathen.* Natural religion is insufficient; if you leave them to that they perish. The testimony of missionaries who have long laboured among them, in various parts of the world, is that they have never met with any who were God-fearing men. Until the Gospel is conveyed to them their state is hopeless. They cannot be pardoned without repentance, for this would be inconsistent with God's character, opposed to His honour, and likely to prove injurious in its moral influence on other subjects of his government. If they are to be saved, they must “repent and turn to God, and do works meet for repentance.” †

Civilization, in the contracted sense in which the term is sometimes used, that is, civilization to the exclusion of Christian agencies, can never save the heathen. Establish commercial relationships with them. What then? It will be found that the mutual intercourse which commerce begets, if it be not sanctified by Christianity, will only serve to promote mutual moral debasement. If commerce could save a people, Tyre and Sidon would have remained to this day. Introduce among them the arts and sciences, letters and philosophy; cover a land with schools, and scatter books among the people like seed cast from a sower's hand in spring-time; cultivate the intellect to the highest point of perfection. What then? You need another power to renew and control the heart. History, ancient and modern, supplies instances of countries where learning, philosophy, science, the arts, all flourished in the midst of moral pollution, and were unable to save from ruin the people whom they adorned. Provide for the heathen good laws. What then? Legislate as you like, unless men are taught by the grace of God to govern themselves, “Being not without law to God, but under the law to Christ,” ‡ the best laws will be of little use. Human legislation cannot alter the relations of men to God, or touch the secret springs of character. There may, for a season, be outward reformation; but, inasmuch as it is not the development of an inner life—a life begotten by God—it will soon decline. The surface of the wound may be healed, and a new skin grow over it; it may be thought the mischief has been repaired; but down in the

* Doddridge.

† ACTS xxvi. 20.

‡ 1 Cor. ix. 21

flesh the poison lurks and festers, and presently it will break out in symptoms more numerous and threatening than before.

Pagan nations need the Gospel, and unless we are prepared to give it them, we had better not approach them at all; our intercourse is more likely to prove a curse to them than a blessing, as European discoveries during the last three centuries abundantly show. We shall most probably sink them into deeper degradation, ensure their national decay, and accelerate their eternal destruction. "If we find them," says a competent authority, "simple and trusting, we leave them treacherous; if we find them temperate, we leave them drunkards; and, in after years, a plea for their destruction is founded on the very vices they have learned from us."* The Gospel alone can elevate and bless them. Nothing else takes full cognizance of their guilt and ruin, and therefore nothing else can supply their need. This is God's own remedy for their disease; it is His message of light and life to those who dwell in darkness and in the shadow of death. In the character of its declarations, in the way in which it addresses them, in the power by which it is accompanied, in the mode of its operation, in the blessed results it produces, it shows its adaptation to their nature and necessities, and proves that now, as of old, unto them which are called, Christ is the power and wisdom of God. It may seem presumption in one who has not come into actual contact with the heathen to offer an opinion on the mode of presenting the Gospel to their minds, especially when the opinion dissents from the judgment of some who have laboured long in the mission-field; yet I cannot refrain from expressing my conviction that if it were preached more to the conscience, and less to the intellect—more as a message from God to man, and less as a system to be discussed by men—more dogmatically, and less controversially—we might witness more encouraging results. Give it how we may, it is the Gospel we must give. It is this which, under the blessing of God, is to bring the heathen, in penitence and faith, submission and love, joy and obedience, to the Divine throne; it is this which is to renew their character, elevate them in social life, and bless them with national prosperity; it is this which is to make them children of God and heirs of the heavenly inheritance.

My brethren! on us rests the obligation to preach this Gospel to every creature. Let us send forth this angel of mercy to visit every home and heart of guilt and sorrow; then, as her tears of compassion fall in rich drops on the children of men, with one hand she will bestow forgiveness, and with the other peace, until at length, from the whole human family, there will ascend, to welcome the dawning of every day and turn the silence of every night into melody, one universal song of thanksgiving and praise.

III. *I observe, lastly, that we must recognise the obligations under which we are laid to send the Gospel to the heathen.* We must never forget that it is the purpose of God that His Gospel should be preached to all nations. He has indicated this in many ways. We see it in the adaptation of the Gospel to their state and wants. It is fitted for universal diffusion—suited to man, as man, in all parts of the world. It is not circumscribed by any geographical limits. There is nothing local in its nature or requirements. Its ideas may be expressed in all languages. It finds a response in all lands. In its entire harmony with the instincts, needs, condition, character, aspirations, and capabilities of our common humanity, I see it

* Lieutenant Rose.

to be God's provision for the world. In the fact that God has given this Gospel to us he indicates his will that we should proclaim it to the nations yet destitute of it. It is His plan that it should be propagated by human agency; and that men who are saved should be the instruments of saving others. He declares his purpose by the predictions of his word—predictions in which he has foretold that "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea"*—predictions which cannot fall to the ground, since they are the utterances of unchangeable truth and almighty love. In a special manner he indicates his purpose to us as *British* Christians by the dispensations of his providence. Our physical and mental qualities as a race, our national training for centuries past, the immense and ever increasing wealth in our possession, the character of our political and religious institutions, the vast territories we own and the many millions of people over whom we exercise rule, our commercial relationships with all the nations of the earth, and our missionary history and experience for the last hundred years—all are designed by God to fit us to be almoners of his gracious bounty to a perishing world.

And as this is God's purpose, so is it also Christ's direct command—a command we cannot annul, and dare not disobey. Whatever may be the results of our proclamation of the Gospel, though not one to whom we preach it should accept it, though our preaching it aggravate the guilt and misery of millions, we are bound to make it known. Duty calls, and it is at our peril we neglect the call. He who speaks to us speaks with authority. He has a right to order us to any service He may require, and by our profession of discipleship we are held to implicit obedience. We cannot neglect any work He appoints without incurring guilt and drawing down His displeasure; while, on the other hand, if we are loyal in heart and life, counting obedience to His will, even though it involve toil and sacrifice, our chief obligation, we—

" Shall find, the toppling crags of duty scaled,
Are close upon the shining table-lands
To which our God Himself is moon and sun."†

Obedience to Christ's command is rendered dear to us by gratitude. He who speaks has redeemed us from sin and from hell at the price of His own blood. We are not our own, but His; and we rejoice in the fact. Love is glad to be a slave, and delights in service. Standing by our Lord's side on the height of Olivet, as He issues this great commission, we remember Bethlehem and Nazareth, we have Gethsemane and Calvary before our eyes; and while His words strike us with all the force of a royal edict, they also fall on our ears as the last request of a dear friend. Gratitude to Jesus Christ deepens our sympathy with Him in all His mediatorial work, and animates us to make whatever sacrifices he may demand; it inspires us with enthusiasm; it teaches us to look to Him for strength, and to trust Him for success; it will sustain us when the excitement of novelty has subsided; and help us to make the very obstacles in our path stepping-stones to a triumphant goal.

And is not obedience to Christ's command made pleasant by the recollection of the blessings which it ensures? It is, alas! too true, that millions of pagans, as is the case with millions in Christendom, live and die unblest by the Gospel;

* Heb. ii. 14.

† Tennyson.

that many to whom it is preached reject it, and so perish under aggravated guilt; still, we cannot forget either the good that has been accomplished, or that which is yet to be wrought. The work to which our Lord summons us is the most benevolent in which we can engage. With such glad tidings on our lips, who would not delight to go to the remotest corner of our globe, and among the most rude and savage tribes.

Let us attend then, beloved brethren, to this last command of our exalted Lord. Let each one of us regard this command as addressed to himself. By our direct testimony, by our counsel and sympathy, by our contributions and prayers, let us cheerfully obey. Let none think his service useless. Let no one attempt to excuse himself by saying, "My talents and opportunities and means are few and small." There is no excuse for disobedience or neglect. *What you can* is the measure of your duty, as "She hath done what she could" * was of old the testimony of Christ's approval. Your talents and opportunities and means may be few and small; but rightly used through a lifetime, and combined with those of your fellow-Christians, they may prove an extensive blessing. The glory of God in the midnight heavens results from the united lustre of countless stars. Is not the earth made fruitful with gardens and orchards, meadows and corn fields, through the moisture of many slender streams, and the million rain-drops of descending showers? Away in the Pacific are beautiful islands, whose soil bears the stately bread-fruit tree, the feathery palm, the cocoa-nut with its lofty plumes, and the homes of men; and these lovely spots, that look like blossoming flowers on the bosom of the deep, and that, strong as they are lovely, defy the assaults of wind and ocean, are the result of the combined labours of innumerable myriads of tiny insects, the patient work of many generations. In like manner the combined services of the disciples of Christ will not be in vain in the Lord.

Past successes should stimulate and encourage us to go forward in this missionary work. Look back to apostolic times. How mightily then the word of the Lord grew and prevailed! In martial Rome, in idolatrous Ephesus, in profligate Corinth, in philosophic Athens, among the islands of the Adriatic, on the shores of Africa, everywhere the first preachers triumphed in Christ, who made manifest the savour of His knowledge by them in every place. Overleap the centuries, and come down to our own time. Review the history of modern missions. Wherever we turn, we find they have been successful. The men who say they have failed, either speak in ignorance of the facts of the case, or wilfully misrepresent them. The evidences of success may be seen in India, in China, in Burmah, along the coasts of Africa, in the West Indies, among the islands of the South Seas, in Labrador, in Madagascar, among the wandering tribes of the desert, and wherever else our missionaries have erected the standard of the Cross.

It has been said by some who are unfriendly to Christianity, that instead of making substantial and permanent conquests, it has been going on from the beginning in a migratory fashion, moving from place to place, and losing in the rear as it has gained in the van; and that, therefore, we have little ground from its history in the past to anticipate for it universal triumph. It cannot be denied that we have lost much of our previous gains through worldliness and unfaithfulness and sloth; still there has been, on the whole, substantial progress. We

* Mark, xiv. 8.

cover to-day a wide surface, and rule with a stronger hand than at any former period; and when those prophecies shall be fulfilled which foretell the abundant out-pouring of the Holy Spirit in these last days, our conquests will be more brilliant and decisive than ever.

Let us not be disheartened because the spread of the truth and the conversion of the world proceed so slowly. The method of God's working is gradual; nevertheless it is sure, and its results will endure. The oak takes centuries to come to perfection. Through untold ages this globe was in a state of preparation for man. All God's great works are slow and progressive. In the tardy growth of the Church, and the gradual enlightenment of the world, no strange thing has happened. It is also well for us to consider, that though the preparation has been long, the expected results may appear almost at once. A few years ago I visited one of the immense slate quarries of North Wales, at the hour of noon—the hour for the blasting of the rock. All the morning, and part of the previous day, the quarrymen had been at work; but, to an inexperienced observer, little seemed to have been done. Yet *much* had been wrought; the bore had been made and filled with powder. Now the match was laid and lighted; explosion followed explosion; report succeeded report; and in one short hour hundreds of tons of slate were displaced, and all the toils of preparation rewarded. May it not be so with us? Persons may sneer at our work and tell us it is useless. We reply—“Not so. Some results have already appeared; but wait a little longer. We are making the bore, ramming in the powder, preparing and applying the match; only let the fire of heaven descend and light it, and in an instant you shall witness results that will fill you with wonder and solemn awe.”

My brethren, we indulge in no idle dreams. The night has been long and dreary; but the morning cometh. I have walked the deck of a ship at sea through the dark hours of night, and learnt a lesson there. Slowly, almost imperceptibly, I have seen the “midnight blackness changing into grey;” I have observed the young dawn spread its tender light over the heavens; I have watched star after star disappear in the brightening effulgence of the sun, rising in golden glory above the horizon; I have marked the upward progress of the orb of day, till every object of the land we were nearing—cliffs and shores, mountains and valleys, green fields and human abodes, sheep, and oxen, and trees—were bathed in his splendour, and I have said to myself, “As God has turned the night into this new day, destroying the covering which was cast over land and sea, and the veil which was spread over all the objects of surrounding nature, so I know that ‘He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.’”*

Once more, then, let us consecrate ourselves to this divine work. Let us learn to wait as well as to labour. “For the vision is yet for an appointed time; but at the end it shall speak, and not lie. Though it tarry, wait for it, because it will surely come.”†—AMEN.

* Isa. xxv. 7.

† Hab. ii. 3.

THE ANNUAL SERMON

PREACHED ON BEHALF OF THE

BAPTIST MISSIONARY SOCIETY,

ON WEDNESDAY EVENING, APRIL 25TH, 1866,

AT

BLOOMSBURY CHAPEL,

BY THE

REV. R. W. DALE, M.A.,

OF BIRMINGHAM.

NOT SERVANTS BUT FRIENDS.

“Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”
—JOHN xv. 15.

THE relations between our Lord Jesus Christ and all regenerate souls are not accidental and temporary; they remain unbroken through all the ages of the Church. From the lips of the living and glorified Christ I seem to hear to-night, addressed to ourselves, the very words to which Peter, James, and John listened more than eighteen hundred years ago—*I call you not servants, but friends.*

We are met to consider the responsibilities resting upon all Christians—resting upon ourselves—to those races which have not yet been rescued from heathenism; do we heartily believe that in discharging these responsibilities we are the friends of Christ, or are we doing our work in the temper of slaves?

Perhaps there is no province of the wide subject which must now occupy our attention, that presses more earnestly for honest and fearless inquiry, than the present relation of the moral and religious life of the Evangelical Churches of these islands to Christian missions. The spirit with which this enterprise is commonly regarded by Christian men is of far greater importance than the mechanical perfection of our missionary organisations, the accidental condition of our balance-sheets, or the triumphs and reverses which make up the history of any single year. It is affirmed that the ardour and enthusiasm with which our fathers originated and sustained this movement have disappeared; and I fear that the charge cannot be denied. Many of us, probably, are hardly conscious of anything than can be justly called enthusiasm for the destruction of idolatry and the restoration of heathen nations to the true God. Now and then, we are strongly moved; here and there, in some young heart, we recognise the glow of the old fervour; but the

vehemence and energy with which the Churches of fifty or sixty years ago gave themselves to this work have declined.

Why is it that the fires which were kindled in those days have sunk and almost expired? Why is it that the strongest currents of Christian passion have ceased to flow in the old channel? We still confess that it is our duty to propagate the Christian faith among the heathen. Our larger knowledge of heathenism has not made it appear a less dark and appalling evil. Our confidence in the ultimate regeneration of the world does not falter. We have not been discouraged and disheartened by disastrous failure.

Perhaps the real explanation of the change is to be found in our victories rather than in our defeats. We are constantly dwelling upon the actual results of Christian missions. We count our converts; we tabulate statistics; we compare the material and moral condition of those who have received Christ, with their condition in the old heathen days. We talk about the crops they raise, the houses they build, the dress they wear; about the number of children in our schools; about the accomplishments of the men we have trained to preach to their heathen countrymen. We rely very largely on facts like these, to sustain and intensify our missionary zeal; and, no doubt, these facts are invaluable as proofs that we are at work in the right way, and that our hopes are not irrational and fanatical. But the deeper passions of the soul are not moved so powerfully by any visible results of a generous and heroic enterprise, as by those lofty arguments and motives which are addressed to the understanding, the imagination, and the heart, before any results are accomplished. Our fathers had no eloquence except that which was inspired by meditating on the love of God for the human race, His hatred of human sin, His pity for human wretchedness, the miseries and the crimes of heathen nations, and the vision of that remote but glorious age when all the millions of our race shall be living in the light of God's presence. There was a supernatural dignity and grandeur in their appeal to the conscience and judgment of the Church. They had no choice. They had only the highest motives at their command. But with these, they wrought into the souls of those whom they addressed an indestructible conviction of the obligation resting on all Christians to send the Christian faith to remote countries, and they evoked a strong and vehement determination to discharge the duty which had been too long neglected.

My brethren, it is with no thought of being able, by any words of mine, to break up the fountains of the great deep in your spiritual nature, and to call forth the mighty floods of holy passion, that I have spoken of the manner in which those who have gone before us conducted this great argument. Would to God that my own heart throbbed with the strong emotion by which they were agitated! But in anticipation of this evening's service, I felt anxious to call your attention to those deep and immortal springs of missionary enthusiasm with which our fathers were familiar, and which some of us—I speak for myself with shame and sorrow—have almost forsaken. When the excitements of these public services are over, perhaps we may endeavour, in silent and solitary places, to recover something of the energy and ardour, without which we can have no reasonable hope of success.

I ask you, therefore, to go back with me to the upper chamber in Jerusalem in which the elect disciples, with their hearts broken with sorrow and sunk in utter despair, heard the Lord Jesus call them His friends rather than His servants. Not

at once were they able to understand and to receive this proof of the infinite love and trust with which their Lord still regarded them. But they learnt His meaning afterwards; and in the strength of the new relationship with their master which these words revealed, they were able to serve Him with a courage which no dangers or difficulties could subdue, and with a passionate devotion which the hearts of men were unable to resist. We, too, may catch something of the ancient Apostolic fire, if we enter as they did into the true spirit of the relationship which exists between our Lord Jesus and all who try to serve Him.

I wish to remind you how the missionary enterprise to which, as we believe, Christ has called us, illustrates and proves His *sincerity*—if I may venture to use the word—in declaring that His disciples were to be His friends rather than His servants. These words are to be taken just as they stand, without any qualification. They are not to be regarded as the strong and exaggerated expressions of an intense love anxious to console great trouble; they describe with perfect accuracy Christ's own conception of the relationship between ourselves and Him.

I.

And, in the first place, it is plain that our Lord has taken it for granted that there will exist throughout His church, and in all ages, an ardent love for Himself, which will prompt continual and energetic effort to bring the world to His feet. He has left the whole work to us. He has made no provision for the evangelisation of mankind if we neglect it. And yet it is very hard, if not impossible, to find any direct and unambiguous precepts that make it the imperative duty of the church to sustain evangelistic efforts. The ministries of an inferior charity He has surrounded with the most awful sanctions. He has told us distinctly that neglect of the poor, the sick, the friendless, will be reason enough for our exclusion from everlasting blessedness. His inspired apostles enforced the obligations of common morality with threatenings not less appalling; lying, theft, drunkenness—these are to bar against us the gates of the city of God. But where are the direct commands requiring Christian people to travel to distant countries, to learn strange languages, to discover unknown nations, in order to preach the Gospel? The commission given to the apostles before our Lord ascended into heaven, may be fairly interpreted as imposing personal duties upon *them*; and its permanent authority may be disputed, its universal application may be denied. Only a generous love will invest it with a wider and lasting obligation. I repeat that it is very difficult to discover in the New Testament any direct precepts to which we can appeal as finally determining the controversy, if the duty of evangelising the world is brought into question; there is nothing which a cold heart may not evade; the general obligation is nowhere so asserted as to render it impossible to decline the danger and the toil. But that there should be no positive law is infinitely significant. It appeals to all the noblest affections and principles of the Christian heart. Christ has taken it for granted that we shall be His friends; that in this good work, if in no other, He can rely upon our free and unforced service; that we do not require authoritative commands; that He can trust to the irrepressible impulses of our enthusiastic love. The force of this singular absence of formal precepts enjoining upon the Church the duty of making known His mercy to all mankind, is not to be diminished by suggesting that the miserable condition of the heathen appealing through century after

century to the pity of Christian souls renders all direct injunction unnecessary. The very pity which is touched by the moral and spiritual degradation of the heathen is never strong and deep except in those hearts which are inspired with ardent love for Christ; but where that love exists He has resolved to trust to its unsustained energy; He will not suggest, even by implication, that we can be indifferent to the great object for which He laid aside His heavenly glory and stooped to the shame and suffering of this mortal condition. It is enough for us to know that *He* desires the salvation of all mankind. He would not have us driven to this work like slaves, but prompted to it by the devotion of friends.

II.

That we are the friends of Christ, and not merely His servants, is also illustrated by the honourable position in which He has placed us in relation to this work.

Our service is not an unintelligent obedience to an authority which refuses explanation of its purposes, and of the methods by which they are to be secured. "All things that I have heard of My Father I have made known unto you." During the earthly life of our Lord, the Apostles did not receive any clear and complete explanations of the principles and genius of His spiritual kingdom; or if *we* are able to recognise in some of His discourses a very explicit account of the true purpose for which He had come into the world, it is very certain that *they* had no firm and exact understanding of His meaning. The common errors of their countrymen were not dislodged from their minds. They had visions of secular grandeur and of material splendour. They did not anticipate the hardships and sufferings to which they were destined. Least of all did they expect that their Master would die a shameful death, and that they would be left to continue their work alone.

In His last discourse to them before His passion, He told them more plainly the hard conditions of their service; but even then there were many things which He had to say that they were not "able to bear;" and the fuller revelation was made to them after His Resurrection and the Descent of the Holy Ghost. Till now they had followed Christ with a blind, personal loyalty. They were sure that He had a right to their perfect confidence and unquestioning submission, but they were servants, not knowing what their Lord did. They could not understand why He did not at once assume regal state and authority. They were confounded by what He said about the calamities which threatened them. They talked to each other about His dark prophecies of approaching evil, but they were afraid to ask Him what He meant. There was restraint, wonder, perplexity, and they felt that they must wait His time for the solution of their difficulties.

All this has passed by for ever. We know now the dangers and the sacrifices to which Christ calls all who love Him; the delays and disappointments to which we must submit. We know that we are to win neither wealth, nor honour, nor ease, nor secular power, in His service. There ought to have been no misapprehension even on the part of the original Apostles; there can be none on our part. From the moment that He was able to treat His disciples as friends, He was perfectly frank and open with them about the kind of life they had to live, and the rewards they had to expect. When the strength of their love to Him was finally

tested, He could trust them with a full disclosure of the perils and penalties to which they were destined.

Nor is it only in relation to the outward conditions of our work that He has trusted us. He has been equally explicit in relation to the structure and spirit of the kingdom He has founded. He wishes us to have a clear understanding of His own plans and objects. We are not the mere unconscious instruments of His will; we are intelligent agents. He has taken us into His confidence; He has given us Truth as well as Law, the spirit of wisdom as well as the spirit of obedience. What some may regard as the very imperfections of the Christian revelation, illustrate very strikingly the principle of the relationship to Himself which Christ meant us to sustain.

It is unnecessary to protest before this congregation against the ignoble theory of the Christian ministry which is held by some great and powerful Churches. We are not appointed to regenerate the souls of men and to strengthen their religious life by the mechanical performance of ceremonial functions. We have learnt no lawful incantations; we whisper no mysterious spells. Ours is a reasonable service, the activity of the intellect and the sympathies of the heart, are essential to the discharge of its duties. We claim for ourselves not less, but more, than the priests hoods which pronounce supernatural charms over the water of the font, and over the material elements of the Lord's Supper. We require qualifications which the prerogatives they assert do not imply, qualifications of a nobler order than those on which they insist. The mere external routine which a slave can perform, is all that is involved in the sacramental representation of the functions of the ministry; we insist on the intelligence which characterises the free co-operation of friends.

There is, however, a more subtle form of this same error, which may be sometimes recognised even among ourselves. It is possible to use the very doctrines and facts of the Gospel in a servile and superstitious spirit. Men may attach the same kind of preternatural efficacy to the mere repetition of certain theological phrases and propositions, that is attached to the mystic sentences which are supposed to make the baptismal water the instrument of regeneration, and to transform bread and wine into the body and blood of Christ. The intellect of a preacher among ourselves may submit blindly to doctrinal rubrics. He may incessantly reiterate the theological traditions of the Church to which he belongs, without any apprehension of their true spirit and power. He may be as purely mechanical in his sermons, as the priests of other communions in the celebration of the Sacraments. He may cling to "the form of sound words," forgetting that he ought to have, not the words merely, but "the mind of Christ." Christ refuses to sustain with the power of the Holy Ghost a ministry characterised by this spirit of blind servility. It is not thus that He is willing to be served. The truly "able ministers of the New Testament," those whose ability is demonstrated by the moral and spiritual success with which their work is crowned and rewarded, are "ministers, not of the letter, but of the spirit." They are the friends of Christ, who have listened to Him intelligently, while He has made known to them all things that He Himself had heard of the Father.

To illustrate more fully what I mean, consider the methods by which the faith was propagated in primitive times, and the kind of provision which has been made for the permanent protection of its purity. Inspired men travelled from city to city of the Roman world, talking to all they met, of the life and death

and resurrection of our Lord Jesus Christ, and gathering into churches those who professed their faith. But having made known the elementary facts and truths of the new Revelation, they passed on, and trusted their converts to develop their religious thought and life. Uninspired men took up the work, and wandered from land to land, teaching, warning, exhorting every one who would listen to them; and doubtless, in primitive times, there were many churches whose knowledge of the history and doctrine of Christ was derived exclusively from uninspired preachers—churches which had never seen an Apostle, and never read a line of the Christian Scriptures. As errors sprung up in these scattered Christian communities, the Apostles wrote letters explaining truths which had been misconceived, and correcting and rebuking the hostile heresies. But it was a long time before even these informal and occasional writings became the common property of all Christians. For many years there was practically nothing but the tradition of apostolic teaching to keep the thought of the Church right. There was no authoritative creed in which the mysteries of the new faith were articulately developed; and though “many” seem to have “taken in hand to set forth in order a declaration of those things which were most surely believed” among those who bore the name of Christ, these early writings derived all their worth from the intelligence and accuracy with which their uninspired authors were able to re-produce what “*they* delivered, who from the beginning were eye-witnesses and ministers of the Word.” The supernatural endowments common in those days were plainly no protection against the most dangerous errors; there was no Church which possessed those endowments more largely than the Church at Corinth; there was none which in its faith and in its very theory of morals was more corrupt. Christ plainly relied very largely upon the deep spiritual sympathy between Himself and those who believed on Him to protect them from any fatal and permanent mistakes. He treated them not as servants but as friends.

The completion of the canon of Holy Scripture has not changed the relation of the Christian intellect to divine truth so much as might have been expected, or as much perhaps as is commonly supposed among ourselves. We admit of no appeal from the authority of Christ and His apostles; but how unsystematic are the memoirs and letters which preserve their teaching! How much is left to the instinct—if I may so speak—of Christian men! Contrast the decrees and decisions of councils with the New Testament writings: in the one you have the assertion of an authority which is to overbear and subdue, by mere force, all opposition; it is taken for granted that, unless the intellect is firmly restrained by the most minute and exact definitions, it will be sure to go wrong. In the other, a certain moral sympathy with truth is supposed to exist; it is enough to indicate the general direction in which thought is to travel; ethical laws assume the form of popular proverbs, the most important articles of the Christian creed are given in a broad and unqualified manner; verbal contradictions are regarded as unimportant; about many grave questions there are mere hints—hints which are quite sufficient if the reader is already penetrated with the characteristic spirit of the whole system, but which, otherwise, will not be caught at all, or will be positively misunderstood. For the exact statement of even the central doctrines of the Christian faith, for the adjustment of the mutual connection and relative importance of the separate articles of our creed, for the determination of all questions connected with the structure and government of the visible Church, for

the application of the Christian ethics to the changing conditions of human history, how much is left to the intelligence of Christian men. We are treated not as servants but as friends.

Again, who will venture to say that there is any formal rule as to the parts of the Christian revelation which are to receive special prominence in the preaching of missionaries? Where is the authority which determines that this truth or that is the chief instrument for effecting the conversion of mankind? The answer which is sometimes given, and which requires us to assign in our preaching the same prominence to the several elements of Christian doctrine that is assigned to them in Holy Scripture is either absurd or useless; *useless*, if it is meant that we are to inquire into the relative importance which inspired men attached to the various parts of Divine Revelation, for this leaves us still without any rule, and throws us back upon our Christian discernment and our instinctive sympathy with their intellectual and spiritual life; *absurd*, if it is meant that the mere space occupied by the different facts and truths recorded in Holy Scripture is an indication of their relative importance; for in the Old Testament the Wars of the Judges cover more pages than the prophecies of the Messiah, and the boundaries of the tribal territories take longer to read than the Ten Commandments; in the New, St. Paul's discussion of the questions about marriage which had arisen in the Corinthian Church fills as much space as the passage in the same Epistle about the Resurrection, and the story of his voyage and shipwreck in the Acts is nearly as long as his argument for justification by faith in the Epistle to the Romans. Nor does the precedent of the Apostolic preaching afford any more definite guidance. Peter preached to the Jews on the Day of Pentecost about the Resurrection of Christ and the Descent of the Holy Ghost. Stephen, in the presence of death, reviewed the history of the Jewish nation. Paul reasoned with Felix about righteousness, temperance, and judgment to come; told Agrippa and Festus the story of his own conversion; appealed to Moses and the Prophets in Jewish synagogues, and to heathen poets on Mars Hill. In different ages of the Church, different parts of the Christian Revelation have achieved the greatest spiritual results. The Roman world was converted mainly by the doctrine of the Incarnation; the European Reformation was effected by the doctrine of a Free Pardon for all who trust in Christ; the revival of religion in England in the last century by the doctrine of the New Birth.

It may perhaps be doubted whether, in our missionary work, we have sufficiently considered the lessons which are plainly suggested and irresistibly enforced by such facts in the history of Christendom as those to which I have just alluded. In propagating the faith, we are treated as friends, not as servants. Taught of God, with the living presence of the Holy Ghost, we are trusted to determine for ourselves by what truths we will endeavour to agitate the stagnant moral life of heathenism, to awaken the mysterious thirst of the soul for God in nations which have forgotten Him; to persuade barbarous races, or races with a civilization altogether unlike our own, to confess the authority of the Christ whom we worship, and to rely upon His mercy for the pardon of sin and for participation in the Divine nature and the Divine blessedness.

If it be said that on one point, at least, Christ has required us to work without the knowledge we might desire, that He has left the time of our ultimate

triumph unrevealed, it may be reasonably answered that the time of His second coming was hidden even from Himself during His earthly life—"Of that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father;" and that *we* may be well content to remain ignorant of the "times and seasons which the Father has put in His own power."

What has been already said, implies that our service is free as well as intelligent. We are left to take the course which seems best to us; to work by great principles, not according to any authoritative plan.

The original preachers of the faith were commanded to "begin at Jerusalem," and during the apostolic times, there seem to have been occasional intimations of a supernatural kind, directing them to the countries which God desired should be evangelized first. Paul and his companions were "forbidden of the Holy Ghost to preach the Word in Asia;" and when they "assayed to go into Bithynia, the Spirit suffered them not." But now we have no rule. Whether we will send the Gospel to the East or to the West, to the most degraded or to the most cultivated nations, to vast continents whose inhabitants are counted by hundreds of thousands, or to the

"sea-girt isles
That, like to rich and various gems, enlay
The unadorned bosom of the deep"—

to countries near at hand or most remote, is left to our own choice.

There is no prescribed method to be followed. We may preach to men and women, or we may educate children. We may establish permanent missions, or we may sustain wandering evangelists. We may send out men to heal the sick as well as to preach the Gospel, or men whose whole time shall be occupied with spiritual work. We are the friends of Christ, not His servants merely. We have to listen to the lessons of experience, and to apply the principles of a Christian philosophy, not to execute blindly the authoritative commands of a Master.

The spirit in which Christ treats *us* is the very spirit in which we ought to treat our brethren who have gone out in our name to Christianize the world. They are not to be drilled and marched by directors and secretaries, fettered by formal orders, condemned to a mechanical routine. They have a right to the most generous confidence. Men who cannot be trusted largely, ought not to be sent at all. There should be freedom for peculiarities of temperament and for the development of individual faculty. If *Christ* has given them the liberty of friends, *we* ought not to exact from them the hard and unintelligent service of slaves. We should have faith in their wisdom and their zeal. We shall lose altogether the true spirit of our work, and shall miss the true idea of our relationship to Christ, if we do not grant the freedom to them, which Christ Himself has granted to us all.

III.

It would not be difficult to show that the temper and character of our whole religious life would be ennobled if we heartily believed that all Christian men are the friends, not merely the servants, of "God manifest in the flesh;" and it is certain that the habitual remembrance of this wonderful relationship would

give us inspiration and energy and courage in evangelizing the world. We need everything that can sustain our confidence.

The difficulties which have to be overcome in changing the religious faith and moral life of the immense populations of India, for instance, cannot be overestimated. Their conscience has been drugged, and all the nobler elements of their spiritual nature have been paralysed. There is no loyalty to truth, no indignation at falsehood; no reverence for purity, no abhorrence of lust; the very conception of a noble and divine life which might rebuke their degradation and make their hearts weary of their present condition seems to have disappeared. Their literature, their social habits, their political institutions, are all charged with the poison of heathenism. Even their language carries infection with it. The isolated missions we maintain seem able to make no general impression on the thought and character of the people. The results we have witnessed are, indeed, quite as large as the agency we have employed justified us in anticipating; but what reasonable hope does there seem, as yet, of our prevailing upon any great province—any great city—in that vast region, to abandon Idolatry and to confess Christ? Our success in the southern part of the Peninsula, and in Burmah and the neighbouring regions, has been wonderful; but how remote still, according to all sober expectation, is the conversion of the two hundred millions of people among whom our missions are planted!

Philosophic historians will decline to listen to any argument drawn from the triumphs of Christianity in European countries; they will tell us that the victories of the first three or four centuries would never have been won but for the entire disintegration of social and national life in every part of the Roman world; and that afterwards, had not the wild races of eastern and northern Europe been driven in successive waves across the frontiers of the empire and been filled with awe by the grandeur and splendour of the civilization they almost destroyed, neither the policy of bishops nor the zeal of missionaries would have effected their conversion. We are not disposed to attach slight importance to the singular concurrence of moral and political influences which accelerated the diffusion of the Faith among the ancestors of the nations of modern Europe. We know that it is not in our power to control and direct the general course of affairs in heathen countries so as to favour our enterprise; we cannot overthrow their political institutions, break up the complicated and venerable structure of their national life, change their material and social condition; but we are the friends of Christ, and HE can do it. He has done it before; if necessary He will do it again. To tell us of the gigantic external forces which wrought mightily with the Apostles of the Faith in ancient times is not to discourage but to confirm our confidence. You only remind us of what we are too apt to forget,—that in all calculations of the probable future of Christianity, the visible agencies for propagating it form, after all, an inconsiderable element. If no great reformation in the religious thought and life of nations was ever accomplished yet, by the moral and spiritual energies directly associated with the proclamation of the Truth, if in all the great conquests which the religion of Christ has already won, He who can unloose the tempests and the whirlwinds which bring sudden changes in the moral life of whole continents, has ever fought on the side of His servants, striking ancient thrones with His thunder and causing them to sink into ruin, destroying by political convulsions forms of civilization which seemed to present impregnable obstacles to the Faith, casting

contempt upon national gods by the calamities against which men invoked their protection in vain; why may we not expect the same mighty co-operation in coming times? It seems to us that we have it already, and that we can even now discern in the strange and unexpected troubles which in our own time have agitated vast communities of the East, the beginning of a new epoch in their religious history. The future of the world is plainly in the hands of Christian nations. Their political power, their intellectual energy, their material wealth, invest them with the control of the destinies of the human race. They alone possess that vigorous moral life by which nations win and retain the noblest forms of greatness, and there is the strongest reason for believing that before many centuries are over their religious faith will win a permanent triumph over every form of heathenism.

We are sometimes betrayed into injurious thoughts of our Lord Jesus Christ, and of His solicitude for the success of our work, through forgetting the conditions which limit and determine the results of His direct and supernatural action on the souls of men. We speak, as though He cared less than we care ourselves for the rescue of the heathen from their miseries and sins. We pray, as though by a mere act of volition He could convert every man to whom we preach the Gospel, and as though the solitary reason that the triumphs of the Faith are not more rapid is to be found in an inexplicable reluctance on His part to regenerate mankind.

If this were true,—if His interest in this enterprise were doubtful, vacillating, intermittent,—I know of nothing that could save us from despair. But our own religious history ought to protect us against this appalling heresy. We can all remember how we have resisted and grieved the Holy Ghost,—baffled, delayed, thwarted, the eager, yet patient, mercy of Christ. That moral freedom which we ourselves have so disastrously asserted, is the true explanation of the persistent unbelief of those whom we have failed to win from their old superstitions. It belongs to the very essence and idea of human nature. If it were overborne by the irresistible energy of the Holy Ghost, the supreme attributes of humanity would be annihilated in the very act which was intended to impart a diviner life; and the soul, instead of being exalted to a new dignity, would be sunk below its native and original condition. It is not thus, that the conflict between the spirit of man and the authority and love of God is terminated. The struggle lasts, till by its own free consent, the soul receives the Divine mercy and yields to the regenerating power of the Holy Ghost.

It would be strange indeed, if in this work there were no strain upon our energy, no severe test of our constancy. The impression left upon the most thoughtful minds by the whole course and method of human redemption is, that when God determined to save mankind, the moral difficulties were all but invincible. The miracle of the Incarnation, and the mystery of the death of Christ, while they demonstrate the earnestness of the Divine love, demonstrate likewise the tremendous magnitude of the obstacles it had to encounter. The endeavour to win back the human race to Himself is represented, both in the Old Testament and the New, as the supreme manifestation of the interior life of God; it tasked, if we may presume to say it, all the resources of the Divine nature, urged every natural attribute and every moral perfection to the highest and most intense activity. The whole story, from the hour when human nature, shamed

and dishonoured, was driven out from Paradise, to the present moment, is made tragic by the constant recurrence of startling and apparently irreparable failures. The memory of the flaming swords of the cherubim and the loss of Eden did not restrain the early generations of our race from a rapid and reckless descent into the darkest crimes. The waters of the flood did not cleanse the world from sin. The fires of Sodom and Gomorrah did not burn out the stain of sensual pollution. The elect race forgot the plagues of Egypt as soon as they reached the desert; and the thunders of Sinai were no sooner silent than they began to worship a golden god. Consecrated priests sunk into superstition, and were guilty of sacrilege. Prophets rose up, through whose lips came the oracles of lying spirits; and even great saints fell into shameful sins. God was grieved and angered. He repented that He had made man. He uttered terrible threats in His wrath, and in His hot displeasure He sent appalling calamities upon those whom He loved.

When, after sixteen centuries of discipline, the Jewish nation was called to receive the Messiah their fathers had hoped for, their chief priests plotted against His life, and the common people clamoured for His blood. The history of the Christian Church is a dreary repetition of the old tale; and only the compassions of Christ which fail not, and His mercy which endureth for ever, can have held back His just indignation and saved the world from destruction. In our disappointments Christ Himself shares. He Himself is defeated when we have no success. As the friends of Christ we can rely, not merely upon His inactive sympathy—we are sure of His energetic support. It is His work more than ours. He has a deeper joy than we can know in all our triumphs, and His heart is sadder than ours because of human sin and unbelief.

Again, the relationship in which we stand to Christ assures us that He will never leave us uncared for in the dangers, perplexities, and shame in which His service may involve us, and that He will estimate most generously all our efforts to honour Him. Men treat their slaves inconsiderately, but not their friends.

It is our brethren who are scattered through heathen countries that require this stimulus to courage rather than ourselves. Very often the conditions of their life seem intolerably hard. I know not how they endure its cheerlessness. They are among a strange people; they miss the pleasant music of their mother tongue; they are separated from the excitements and delights of the public and social life of their own land; they have neither time nor strength for the literature which they love best; and in committing themselves to this work, they have almost cut themselves off from the glorious past of their race as well as from the joy and animation of its present intellectual activity—from the imagination of immortal poets, the speculations of philosophers, the imperishable and splendid eloquence of great statesmen; many of them are conscious that their physical strength is being consumed by the fiery heat of a tropical sun, and that their intellectual elasticity and energy are slowly wasting away; they suffer from unfamiliar forms of disease; they thirst for the free air and green foliage of the land they have left; they think at night of faces they shall never see again, of the gray hairs that are coming upon the heads of aged parents, of the graves into which one after another those who are dearest to them at home are gradually sinking; they have to send their children away to live among strangers. Their courage sometimes fails. They are uncheered by the love and sympathy of Christian

brethren. The moral atmosphere they breathe is heavy with death, and they sometimes tremble lest their own spirits should be smitten, not by "the pestilence that walketh in darkness," but by the open vice, the flagrant immorality, the triumphant idolatry which surrounds them—"the destruction that wasteth at noon-day." They think sometimes, and not without bitterness, of how lightly we at home, who are living at ease, surrounded by crowds of friends, preach and declaim about the duty and blessedness of Apostleship among the heathen, how inadequately we estimate their difficulties and labours, how careless we seem whether they live or die! Sometimes, perhaps, they are wounded by our ungenerous suspicion, and sometimes they think they detect reproaches directed against themselves in our complaints of their want of success.

But let no ardent and enthusiastic heart in this congregation repress the impulse to engage in this work through fear of its dangers, penalties, and exhaustion. I cannot promise you the rewards of an inferior ambition; but you shall have the joys and dignities which belong to the most princely and saintly souls. It is not always those whose courage is the most daring, whose patience is the most sublime, whose consecration to the service of Christ is most devoted, and unreserved, that win even in the Church itself the greatest glory while they live, or are remembered with the deepest veneration when they have passed away. Of the men who in remote centuries preached the Gospel in this country, only a few isolated names are known to us, and perhaps the holiest and most useful have perished. We owe our Christian life and civilization very largely to those who fought in the mere *ranks* of the noble army of martyrs, and whose memory has perished on earth for ever. It may be the same with you: you may have to work unhonoured and to die unknown; your name may kindle no enthusiasm, be cherished with no pride among the Christian people of this country, and after a generation or two may almost pass away from the recollection of the cities and tribes you have helped to Christianise. But as one weary day after another drags on, and your heart sickens at what may seem your fruitless toil, as you struggle almost in despair with the difficulties of your work, and the weakness of your own soul, yet never abandoning, even in the worst times, the high endeavours to which your life is consecrated, Christ Himself will stand by you. He will watch your successive sufferings, and conflicts, with a keen and loving sympathy. Your service will not come before Him merely as a whole when it is all over; but day by day, hour by hour, through all the vicissitudes of your failure and success, He will see in your fidelity "the joy that was set before Him, for which He endured the cross and despised the shame." He will judge you more generously than your friends, more generously than you judge yourself. He knoweth our frame, and remembereth that we are dust. Strong Himself, He bears the infirmities of the weak. He will encourage, soothe, and animate you with revelations of His own presence. He will inspire you with His own energy, and think gently of you even when your faith falters and your purpose vacillates, and you are ready to ask Him to release you from your vows. You are His friend, not His slave. He will not treat you harshly or inconsiderately while the labour lasts, and when the work is finished that He has given you to do, He will not reproach you with the imperfections with which you reproach yourself, but will welcome you with infinite rejoicing to your eternal reward.

Remember that it was to men whose trust in Himself was almost destroyed, and

who, within a few hours, when His agony and shame came upon him, would in their terror deny all knowledge of Him, and leave Him alone in the hands of His enemies, that He said, "I have called you, not servants, but friends." He knew that, spite of all, their hearts were true to Him.

Those of us who are entrusted with grave responsibilities at home in relation to this enterprise, though we have less need of the strength and support which the knowledge of our Lord's considerateness must afford, may also rely on the same kindly and generous estimate of our service. We can but do our best. With the greatest anxiety to act rightly, we shall often make mistakes. Secretaries are not infallible. Boards of directors will sometimes reject men of the noblest spirit and the largest capacity, and will sometimes receive the unworthy. There will sometimes be a want of courage in recalling those who have proved undeserving of confidence, and sometimes deficient sympathy with good men whose difficulties are under-estimated. Unwise methods of action are sometimes abandoned very reluctantly, and positions in which vigorous labour would achieve great results, are sometimes long overlooked. It is sometimes difficult to escape from traditions which interfere with free and energetic activity, and equally difficult sometimes to resist the deceptive attractions and excitements of new methods and projects which calm good sense condemns, and which are certain to end in failure. The best of men have, often, personal peculiarities of manner and temperament which affect very injuriously the cause they love. The zealous are sometimes rash, the able sometimes arbitrary, the cautious sometimes compromising, the conscientious sometimes impracticable and crotchety. All of us, no matter how loyal we may be to Christ, or how earnest we may be in our desire to serve Him, hinder as well as help the ultimate triumphs of His mercy. It can hardly be otherwise. But then He knew all this before He gave us our commission. He does not disclaim us because of our imperfections and mistakes. It is enough that we mean and try to be faithful to Him; and He not only tolerates our errors and weaknesses; He knows that many of them are inseparable from this mortal condition, and in His joy over our sincere devotion to Him, He forgives and forgets them all.

Yes! and as we are the friends of Christ He will take care that we shall not suffer any permanent injury from courageous fidelity in His service. Our good deeds may, for a time, be evil spoken of, but He will vindicate us against all unjust reproach. At this very time, you to whom I am preaching are emerging from a sea of reckless and injurious calumny. Ignorance and malignity have flung at you every epithet of insult, have used all the poisoned weapons of slander, and appealed to the worst prejudices and the worst passions of human nature to ruin your character in the judgment of the nation, and to rob you of the confidence of your friends. You have been charged with exciting discontent and stirring up disaffection against a just, a benignant, and a merciful government, with provoking men to brutal violence, to rebellion and massacre. The very graves in which were buried the refuted calumnies of a past generation, have been compelled to give up their dead, to bear false witness against you, and to prove that you have done all this, on system, that your whole history is a history of restless and criminal political agitation. The sacred memory of your fathers has been subjected to fresh outrage, and your most eminent and upright leaders have been accused, by name, with having grossly abused the influence of their official position. I trust to see to-morrow such an enthusiastic demonstration of your

faithful loyalty to the men who have been so shamefully injured, as shall prove that you, at any rate, in whose service they have suffered, regard them still with strong and undiminished confidence. But the whole nation will do them justice before many months are over. Already the storm is abating. They are the friends of Christ, of Him who listens to the cry of the oppressed, and will break in pieces the oppressor. Their reputation is in His keeping, and He will not suffer it to be stained.

A devout and grateful recognition of the reality of this relationship to our Lord will give our hearts rest from troubles of another kind,—troubles much more painful and harassing. When we think of the position to which Christ has called us, we are sometimes prostrated by gloomy and distressing thoughts of our utter inability to discharge its duties. We are weak, erring, sinful men. We shall be thankful if we ourselves do not fail to secure eternal rest in God. We fear lest it should be said of us at last—they saved—they tried to save—others; themselves they cannot save.

Even when we escape from restlessness and fear about our own future destiny, and are able to leave it with perfect trust to the infinite mercy of God, do we not often feel that for an enterprise like this we are unfit, that we are equal neither to the ministry among our own countrymen, nor to missions among the heathen. There may have been in former ages men so saintly in spirit, and of a zeal so ardent, that they might venture to assume the responsibilities which this work involves; we think we have known in our own times a few elect souls in whom the divine fire burned with such intensity that they might, without presumption, devote themselves to the evangelisation of mankind; but, as for ourselves, this form of service is altogether beyond us.

There is an answer to this natural distrust to be found in these words of our Lord. In His kingdom there are no slaves. We, too, are His friends: this implies that, however little we may be conscious of it, there is a community of nature and of spirit between ourselves and Him.

His personal dignity as the Eternal Word is incommunicable; His moral life is not abnormal and unique. Our interior nature, in its essential elements, principles, affections, and impulses, is identical with His own. Friendship involves this; and without it the relationship would have no reality or value. The mystery of the Incarnation has its complement in the new birth of the Holy Ghost. God became man in the person of Christ, and every regenerate soul is made partaker of the Divine nature. The eternal life was not only manifested in Him—through Him it was given to us. If this be true, we have received direct from Heaven the very moral qualifications which this work demands. We have not merely supernatural assistance to rely upon—our very souls have been supernaturally transformed—and we are spiritually akin with Christ Himself. Let it be granted that an enterprise like this is beyond the measure of human strength; the energies of a divine life are active within us. Having called us His friends, Christ has actually made us what the relationship implies.

No doubt the community of spiritual nature and character between our Lord Jesus and all regenerate souls, is most imperfectly manifested. The salvation we have received, though ours now, and “ready to be revealed in the last time,” is largely hidden, not from others only, but from ourselves. But the higher life has

been given to us, and its mighty forces, though restrained and repressed, are not bound by any invincible spell. Every one of us is conscious of their restless movement. They sometimes break through the heavy and sluggish mass of our inferior nature, and assert their irresistible power. There is an ecstasy of worship and an elevation of the soul into conscious union with God, which sometimes prove to us that the change through which sinful men must pass in order that they may live among the angels, and reign with Christ, has not to be originated and perfected in the last prostration of mortal weakness, when the shadows of death and the dawn of an eternal brightness shall be in momentary conflict; but that the supreme crisis has passed; that the glory we hope for has not to come upon us from without—it is in us already, and has only to be revealed. It may be revealed on this side of the grave. It *has* been revealed in the shining purity and the ardent zeal of innumerable saints. It may be revealed in *us*. In worship and in work, this divine life can manifest its supernatural origin and energy. What is necessary is that we should not shrink from our true destiny, that we should dare to accept the duties and the glories which belong to our regenerated nature. “We know not what we *shall be*,” we know not what we *are*—until we take for granted that the Holy Ghost dwells in us, and venture upon tasks which require attributes and gifts of a divine order. Our hand may seem paralysed: but if at the word of Christ we stretch it out, every nerve will become instinct with life and every muscle move with elastic vigour.

I do not disparage other kinds of spiritual activity; least of all would I speak lightly of those solemn and lofty acts of communion with God in which we anticipate the very service of Heaven; but I ask you to remember that in all evangelistic work, whether at home or abroad, the characteristic sympathies and forces of the Christian nature reveal and increase their strength; and as their power is developed, we realize in consciousness more and more perfectly, the magnitude of the supernatural change which has passed upon us, and the reality of our friendship with Christ.

The Apostles feared that the mutual confidence and intimacy between themselves and their Lord would end with His death. He told them that His death would only perfect their friendship. His words came true. During the years which followed His ascension into heaven, years which they spent in a constant struggle with human sin, they were nearer to Him than when they were walking with Him through the corn-fields, or sitting with Him in the house of Lazarus at Bethany, or listening to His last discourse in the upper chamber at Jerusalem. In their Apostolic work their spirit became more like His own. They were baptized with the fiery baptism of which they knew almost nothing while their Master was with them—a baptism of deep interior sorrow for the sins of the human race. They loved men the more, the more they laboured, and the more they suffered: All thought and desire of mere personal greatness died away, as they gave themselves to the sublime endeavour to restore all mankind to God. They became the friends of Christ, not by the accident of external intercourse, but by the triumph in their souls of the holy affections and purposes which ruled His own life.

It is not for us to hope for high endowments like theirs, but we may be penetrated by the same spirit; we cannot do the work which has made their names

immortal, but we may labour for Christ with the same unselfish devotion. That we are capable of being the friends of Christ is proof enough that we are capable of serving Him, and by our very service our friendship with Him will be perfected.

The blessedness of this high relationship will not cease when we see His face, and behold Him in the glory which He had with the Father before the world was. His friends on earth—we shall not be less than friends in heaven. Even there the intimacy of our fellowship with our Lord will be determined by the depth and intensity of our moral sympathy with Him. The ranks and orders of His eternal kingdom, the gradations of the saintly hierarchy of heaven, will be the visible manifestation of our spiritual approach to His own transcendent perfection. Many earthly judgments will be reversed, and some who lie in forgotten graves, among the humblest of the dead, will be among the principalities and powers of the city of God above. Angels will minister to many who have fought a silent struggle with fierce temptation in the obscurest of human conditions; those whose life has been a long agony of physical suffering will discover that their crown is as bright as that which rewards a martyr's constancy; the solitary thinker who has wrestled with gigantic doubts, and held fast to his faith in God, when his intellect was almost crushed by the appalling mysteries of the moral universe, will be welcomed into glory with public acclamations, and his victory will win him everlasting renown. We cannot number the forms of life on earth which specially test and strengthen the fidelity of the soul to Christ, and prepare it for the most perfect fellowship with Him in Heaven. But of this we are sure, that every soul that is filled with enthusiasm for the salvation of mankind, will be in immortal sympathy with the Lord. It was His supreme purpose, when He was here, to bring back the world to God; and the eager solicitude, the tender compassion, the inexhaustible mercy of His earthly ministry, have had an imperishable effect upon the moral perfections of His glorified humanity. They have not passed away. As His disciples saw, after His resurrection, the print of the nails in His hands and His feet, so through everlasting ages, "the travail of His soul" for the recovery of our race from destruction, will be visible in its results upon His moral life and infinite blessedness. Those who have been consumed with the same passion, will be capable of the profoundest sympathy with Him, and will enter most fully into His joy.

To kindle throughout the churches of this land an intense zeal for the conversion to God of our own country, and of every heathen nation, should be our earnest desire and our resolute purpose.

It is easy to create a superficial and transient excitement by the arts and resources of human eloquence; but what we require is something deeper and more abiding. It is the very spirit of Christ that we want, for ourselves and for our brethren. If we had it the restless fears of many Christian souls about their own eternal safety would be swept away by an ardent longing for the salvation of all men; the excessive eagerness for wealth would be extinguished by a nobler passion; the moral weakness which can hardly resist the lightest temptations to folly and sin, would be inspired with a victorious strength. We should see the very flower of our youth consecrating themselves to the ministry of the gospel at

home, and to missions to the heathen abroad; Christian liberality of which we have already many princely illustrations, would be manifested in larger and more lavish gifts for the support of every good work. The doubts of this agitated age about the reality of Christ's earthly history, would give place to a reverential confession that He ever liveth, and that according to His promise His home is still with His Church. Whether all this shall come to pass, or not, rests with ourselves. In answer to earnest prayer, as the result of devout communion with God, in the vigorous and faithful endeavour to do the work that lies nearest to us, in the cultivation of a generous and hearty sympathy with all who are trying to make the world better, we shall be certain to find that the missionary enthusiasm, which we have almost lost, and which some of us perhaps have feared could never be recovered, is not the accidental distinction of any particular age of the Church, but is beginning to glow in our own hearts with all its ancient fervour; and, in the new rapture of fuller sympathy with Christ, we shall be able to accept more trustfully, and to understand more deeply, what it is to be not HIS SERVANTS MERELY, BUT HIS FRIENDS.

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—I am glad "a Baptist and Dissenter from principle" has replied to my letter. I appreciate the fact that by far the majority of our churches, pastors, deacons, and members live together in peace, and the God of peace is with them; but I cannot agree with your correspondent in his remark, "*it matters not*" as to exceptional cases of secession from us."

Neither can I agree with him when he denies the cause of such secessions, as assigned by the writer of the paper before referred to, and stated in the following words:—"We are bold to affirm that desertions from our ranks to the Established Church are due partly to a lack of personal religion in some of the seceders, and largely to the existence of serious defects and disorders in our ecclesiastical system as at present worked."

But this paper comes to us with some considerable weight and authority—"a paper read at a Ministers' meeting in Norfolk" is assumed to be endorsed with the approval of the several ministers present, and, recorded as it is as a leading

article in your valuable magazine for September last, gives it increased *authority*.

I fully admit that the congregation I referred to is an extreme case, but still, it must be allowed that secessions do take place, and that they are generally from the thoughtful and the intelligent.

The writer of the paper says:—"It is openly and loudly alleged that our opinions do not survive to the third generation in families of affluent means."

Your correspondent is quite right in tracing "defects and disorders to human nature itself," if "divine grace were in full operation in *all*" our churches, it would little matter as to the minute working of our ecclesiastical system—but the evils natural to human nature are more or less exhibited in all men. The power of religion does not annihilate all evil, but it remoulds the man, and strengthens him to withstand evil. If one of the greatest founders of our church said, "When I would do good, evil is present with me," can we wonder if this ever-present evil should exhibit

itself in stronger colours sometimes than at others?

No doubt there is a "Diotrephes" to be found occupying varied positions in our several churches, from the pulpit downwards, and evils do spring up hindering the progress of the gospel.

We cannot suppose that all who attend our places of worship are influenced by gospel truth. Children are rising up with natures such as others; observant of all that is passing around them, and before they take their stand in professing Christ, they look at all the evils that may be brought against professors and their polity too—and the occasional unhappy conflicts at church meetings have their full influence on their future course.

The great work of the ministry is not only to build up the Christian, but to bring within the pale of the *true Church* the large portion of attendants, composed of various classes of characters, occupying different standings in life.

Every thing should be done to promote a genial feeling—not only *in* but *about* a Church, that it may present an attractive influence to those around, *winning* them to Christ; and I should think a Committee of the most thoughtful, intelligent, and experienced members would be found to work well in more justly arriving at conclusions than when they are submitted to the *whole Church*.

Your correspondent says, "We have pastors or presbyters, deacons and deaconesses and where shall we find other offices in the church appointed by the New Testament?" I answer, have we not *Elders* mentioned too? Do not the Baptist Churches in Wales adopt this appointment also, and find it work well, in their giving their sage advice, without which nothing of importance is done?

Is not the office of deacon "to serve tables?"—to be the treasurer and dispenser of the bounty of the Church? The deacons, elders, and pastor would just provide the committee and suggest.

Your correspondent asks "are these seceders Baptist from *principle* or *Dissenters* from *principle*?" I answer, I cannot tell. Neither is it all-important. We are sorry to lose *any* of our people

—some may not be just what we could wish them to be, but should we not try to make them *better*? Even a lad, lost from us, may prove to be the loss of a large family in future years. If we were to call off from our church and congregations all who are not *thorough* men, and then all who exhibit "the evils of human nature," who will be left? Just so many as remained to substantiate the charge brought against the woman taken in adultery.

Nonconformity will still grow and increase in strength in this country, because we feel it to be founded on right principles. As a Briton, I say, "England with all thy faults, I love thee still," and as to all the several sections of the *true church* within it, I say, with all its faults, I love the Baptist most; and as we show our love to our own dear country, by helping forward the onward movement of all that is good, so we shall show our love to our own denomination most, by adding to its harmony and strength. Believing that the proposed committee would help to promote this happy effect,

I remain, dear Sir,

Yours respectfully, P.

To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR.—I do not think that "a Baptist and Dissenter from principle" has rightly apprehended the scope and intention of your other correspondent "P" in the March number of your magazine. The question is, not whether those who are quitting our churches in disgust were ever "Baptists from principle," or "Dissenters from principle;" but whether the system which has driven or is driving them away is Scriptural? And I, for one, who have been in membership with Baptist Churches about thirty years, should be glad to be informed whether "the tyranny of majorities" is necessarily a part of the New Testament plan for Christian communities. In other words, I should like to know whether any modification of the present democratic constitution of our churches, which would prevent the possibility of a score of young men and

maidens, each under twenty years of age, over-riding the wisdom and prudence, and experience of a dozen, or nineteen aged Christians (who were members of the church before the others were born),

would be looked upon as flying in the face of the Lord Jesus Christ and his apostles.

I am, dear Sir, yours truly,

SIGMA.

Reviews.

The Model Prayer: being Ten Sermons on the Lord's Prayer. By the Rev. T. LOMAS, of Leicester. Houlston and Wright.

THE author of this volume seems to feel that "in adding another contribution to the literature of the Lord's Prayer a vindication may seem to be required." But he comforts himself with the thought "that any writer, however humble, may be able to catch some new glimpse of its meaning, and to educe some fresh thought from its multifarious teachings;" and therefore tells his dream. We do not know that we have discovered any "fresh thought" in these sermons; but we have found them thoroughly readable, and think them conducive to intelligent and believing prayer.

Essays on Science and Theology. By the Rev. ALBERT BARNES. Arranged and revised by the Rev. E. HENDERSON, D.D. Hamilton, Adams, and Co.

THIS is a selection from two volumes of "Essays and Reviews," recently published in America, under such revision and care of the esteemed author as his health permitted. Many years have elapsed since their first publication in the *Christian Spectator*, *Biblical Repository*, and other journals. The first three essays relate to the historic progress and present condition of literature and science. "The Desire of Reputation," and "The Choice of a Profession," are the titles of the next two, which are well worthy of the study of young men. The remainder relate to theology, and are extremely valuable. They manifest the condition, clearness and vigour of mind, and earnest piety of the writer; whilst they abound in sober and weighty thoughts respecting the defence and integrity of the faith, and forcibly set forth the kind of preaching which is calculated to meet the wants of the age and to win souls to Jesus. We especially and earnestly recommend them to the *alumni* of our colleges, and indeed to all who are engaged in the ministry of the Gospel of Christ.

The Judgment Books. By ALEXANDER MACLEOD, D.D., Birkenhead. Edinburgh: Andrew Elliot.

THE words of Coleridge respecting memory, "And this—this—perchance is the dread book of judgment, in the mysterious hieroglyphics of which every idle word is recorded," were suggestive of the present volume. They led the writer to the conviction that the "book sealed with seven seals," and "the little book open," in the early portions of the Apocalypse, were the symbols of facts in the *ordinary prelusive judgment of Providence*; and that "the books which were open and the "Book of Life," symbolized similar facts in the *great judgment at the end of the world*. On the worth of this exposition of the symbols we shall not pass an opinion; but we think the subject of retribution, independently of the symbols, ably treated in this volume. That Christ's exercise of the retributive function is not inconsistent with His exercise of mercy; that Christ reveals the darkness of the world and its hatred to the light, and condemns and punishes the sinner; and that by the discipline of retribution many evils are corrected, is clearly proved from the word of God. The chapters on memory, and the part it may play in the last judgment, are especially interesting. In these days of mawkish sentimentalism, when men's talk about the love and mercy of Jehovah reminds us of some foolish old father in his dotage, it is refreshing to meet with a manly exposition of the combination of severity and goodness in the providence and judgment of God.

Echoes of Apostolic Teachings: Selections from the Family Expositions of the late Rev. Edward Bickersteth. London: Shaw and Co.

THESE are not critical, but familiar comments, made by the late Mr. Bickersteth during the time of family devotions. There are not a few Christians who will find them suggestive and profitable.

The Sepulchre in the Garden ; or, The Buried and Risen Saviour. By W. LANDELS, Minister of Regent's-park Chapel. London : Nisbet and Co.

THIS volume is a sequel to *The Cross of Christ ; or, Incidents, Scenes, and Lessons of the Crucifixion*. It contains fifteen sermons on the Saviour's resurrection and its attendant circumstances. Mr. Landels is well known for the vigour of his style, and the admirable finish of all his productions. This volume will not diminish his popularity as a writer ; for, in addition to the qualities we have named, it glows with holy fervour, and is replete with gospel truth.

The Word: Walks from Eden. By the Author of *The Wide, Wide World*. London : J. Nisbet and Co.

MISS WETHERALL is favourably known as a writer of fiction, or, rather, of that class of fiction so popular in the present day, in which imagined characters and events are employed to illustrate Divine truth. The volume before us is, however, an effort in a new department. It consists of a series of conversations on the facts of Old Testament history, illustrated by scientific truths. Christian mothers will find it a valuable auxiliary to their great work.

Gurnall's Christian Armour: Accurately reprinted from the Author's own Editions, with a Biographical Introduction. By the Rev. J. C. RYLE. 2 vols. London : Blackie and Son, Paternoster-row.

MOST of the editions of Gurnall hitherto extant have been so barbarously printed that their perusal has been a work of self-denial, only compensated by the richness of this famous author. Messrs. Blackie have, however, entirely removed this difficulty ; and considering that almost nothing is known of Gurnall's personal history, Mr. Ryle has accomplished his part of the work in a manner worthy of these two elegant volumes.

Missionary Evenings at Home. By H. L. L. Nelson and Sons.

The King and People of Fiji. By the Rev. JOSEPH WATERHOUSE. London : Wesleyan Conference Office, 2, Castle-street, City-road.

THE former of these books is a republication, in very handsome form, of a series of papers which appeared in the *Family Treasury*. It is eminently adapted to awaken and to foster a missionary spirit in the minds of the young. Mr. Waterhouse's book details the difficulties surmounted by

the gospel among the converted cannibals of Fiji, and especially those connected with the personal history of one of their kings. The manners, customs, and superstitions of the people are distinctly described, and the volume is an interesting and valuable contribution to the records of modern missionary labour and success.

Religion in Daily Life. By the Rev. E. GARBETT, M.A. London : Religious Tract Society.

THE practical application of Divine truth to all the circumstances of human life is well set forth in this little work. It reminds us of the measuring reed of the Apocalypse. To those who are solicitous for direction upon the details of Christian life it will yield friendly assistance.

St. Paul: His Life and Ministry, to the end of his Third Missionary Journey. By T. BINNEY. Nisbet and Co.

THESE lectures have already been published in the *Christian World*. They may not add much to the reputation of the author, but they are worthy of publication in this more permanent form, and will no doubt have an extensive sale. By the way, we did not expect to find Mr. Binney in his old age calling Paul SAINT Paul.

The Mystical Beast: His Name and Number By BIBLARIDIUS. London : Bagster and Sons, Paternoster-row.

THE number of books on the number of the Beast is legion. The author's solution is found in the numerical value of the following letters : Ο ἁγίος πατρὸς υἱός. The Holy Father on earth. We confess that we have not light enough to decide on the worth of his discovery.

A History of the Gipsies, with Specimens of the Gipsy Language. By WALTER SIMSON. London : Sampson Low and Co.

THIS is without question the most comprehensive work on those remarkable people, the Gipsies, in our language. It was written more than twenty years ago ; but partly under the advice of Sir Walter Scott, partly from fear of personal danger from the gipsies themselves, or from nervous dread of the reviewers, its publication has been suspended until after the author's decease. Many years must have been occupied in the collection of the vast amount of material which the work contains. It is a valuable addition to anthropology, and contains, beside much that is interesting to the ordinary reader, some excellent supplies for the philologist.

Intelligence.

MINISTERIAL CHANGES.

Mr. J. Roberts, of Pontypool College, has accepted a unanimous invitation to the pastorate of the Baptist church, York Place, Leeds.—Mr. D. Howells, of the same college, has accepted a cordial invitation to become the pastor of the church at Mount Vernon-street, Liverpool.—Mr. W. Davies, of the same college, has accepted a unanimous invitation to the pastorate of the churches at Llangyndeyrn and Meincian, Carmarthenshire.—Mr. D. Davies, of the same college, has received and accepted a cordial invitation from the churches at Llanvihangel, Crucorney, and Ewias Harold.—The Rev. Edward Morse, late of the Hafod, Swansea, has received and accepted a very cordial invitation to the Baptist Church at Pontrhydryn, Monmouthshire.—On March 18th, a special service was held at Regent's Park College, in connection with the departure of the Rev. J. M. Day, for South Australia. Mr. Day goes to take charge of the church at Mt. Gambier, and has been selected for that office by Rev. W. Brock and Rev. W. Landels. He sails early in April, and will be followed by the prayers and affection of many old friends.—Mr. Norris, having left the Primitive Methodist connection, and resigned his charge at High Wycombe, has accepted the pastorate of the Baptist Church at Little Kingshill, for twelve months. Mr. Norris was baptized in January last.—Mr. Bax, late of Tunbridge Wells, having supplied the pulpit for six months, has been elected pastor of the Baptist Church at Meopham, Kent.—The Rev. T. J. Malyon will resign the pastorate of New Cross Union Chapel at the end of June next; and is open to receive an invitation to any Open Communion Baptist Church.—Rev. S. Hawkes has accepted the cordial invitation to the pastorate of the Baptist Church at East Dereham, Norfolk.—Rev. W. Osborn, of the Metropolitan Tabernacle, has received and accepted a unanimous invitation to the pastorate of the Baptist Church at Gamlingay, Cambridgeshire.—The Rev. J. P. Allen, M.P., of Falmouth, has accepted a most cordial and unanimous invitation to the pastorate of the church worshipping at London-road Chapel, Leicester.—The Rev. T. Evans, late of Waterford, Ireland, has accepted the unanimous invitation of the Baptist Church at Pontesbury to become

their pastor.—Mr. Ebenezer McLean has accepted the cordial and unanimous invitation to the pastorate of the Baptist Church at Greenock, Scotland.—The Rev. C. O. Munns, of Bridgewater, has accepted the invitation of the church at Wokington.

ANNIVERSARY AND OPENING SERVICES.

SOUTHAMPTON.—The Carlton (new Baptist) Chapel was opened for public worship on March 20th. Two sermons were preached by the Rev. J. A. Spurgeon, formerly pastor of the church. The services were well attended, in the evening especially the chapel was very full. On 22nd, a public meeting was held in the chapel, when addresses were delivered by the following ministers of the town:—Revs. T. Adkins, C. Williams, S. March, T. Sissons, R. Caven, G. Gregg, and R. T. Skinner, all of whom congratulated the church on its past success and future prospects. The chair was taken by Rev. J. Collins, the pastor, and the collections at the three services amounted to £26. The church, which was formed in 1861, numbers at the present time upwards of 240 members. The new place of worship is remarkably well situated, and is a plain but substantial building. About £2,200 have been expended, not including the price of the ground, and of this amount about £1,200 have been raised. The chapel will accommodate nearly 700 people, but arrangements have been made for the erection of galleries at some future time, by which means 300 additional sittings will be secured.

CLERKENWELL.—The first anniversary of the Strict Communion Church assembling at Zion Chapel, Wilderness-row, was commemorated by two sermons preached on the 25th of March by Revs. E. Hewlett and C. Woollacott. A public meeting was held on the 27th, when addresses were given by Messrs. Bloomfield, Foreman, Woollacott, and Wyard.

RYDE.—On March the 6th the friends who, since the previous December, had met for Divine worship in the Assembly-room, High-street, were publicly formed into and recognized as a Church of Christ of the Particular Baptist denomination. The Rev. H. Kitching, of Landport, read the Scriptures, offered up prayer, and delivered the

introductory address. One of the friends having stated the grounds upon which they were acting, the Church Covenant was read and assented to. Prayer was offered by the Rev. H. Hardin, of Towcester, for a blessing upon the newly-formed church. The Rev. E. G. Gange, of Landport, administered the Lord's Supper, accompanied with appropriate prayers and addresses.

MISCELLANEOUS.

TALLYWAIN, MON.—Special services in connection with the ordination of Mr. R. Jones, of Pontypool College, were held at Pysgah, Tallywain, Monmouthshire, on March 4th and 5th. Sermons were preached by the Rev. E. Williams, of Aberystwith; Mr. J. Roberts, of Pontypool College; the Rev. S. Jones, of Llanhiddel; the Rev. E. Evans, of Dowlais; and the Rev. T. Thomas, D.D., President of Pontypool College. The services were well attended, and deeply interesting.

ACTON.—April 5th, the recognition of the Rev. J. Keed, as the first pastor of the new church at Acton, took place. In the afternoon, the Hon. and Rev. Baptist Noel preached to a numerous congregation. In the evening, the Hon. and Rev. Baptist Noel delivered a charge to the pastor. This was replied to by the pastor, in a brief sketch of the "special circumstances" leading him to early decision for God, and early entrance on the work of the ministry—which for many years a gracious God had specially blest in his native town of Cambridge. The Rev. Jesse Hobson, of Salters-hall, London, gave an address to the church. The Rev. Samuel Green, of Hammersmith, then addressed the congregation. The Rev. William Isaac, the Independent minister of Ealing, addressed the young. The devotional services of the day were sustained by Revs. Philip Bailhache, of Hammersmith, W. P. Balfern, of Spring Vale, H. Varley, of Notting Hill, the pastor, and others. The chapel was filled in the evening, and the influence of the meeting was of the most hallowed character.

MUMBLES.—April 3rd, services were held at Bethany Chapel, Mumbles, near Swansea, in connection with the ordination of the Rev. R. Warner, late of Bristol College. In the afternoon, the Rev. S. Nash (Wesleyan) opened the service with reading and prayer. The usual questions were asked by the Rev. C. Short, A.M., to which Mr. Warner

replied in a satisfactory manner. A brief statement was then made by Mr. John Morgan, relative to the origin and progress of the church, after which the Rev. S. Davies offered the ordination prayer. The Rev. R. P. Macmaster, of Counterslip Chapel, Bristol, gave the pastoral charge. In the evening, the Rev. J. M. Evans (Independent), read the scriptures and prayed, after which a sermon was preached to the church, by the Rev. G. P. Evans, of York-place Chapel, Swansea. In addition to the ministers taking part in the services, the Rev. Professor Roberts, of Brecon College, the Rev. T. Jones, of Bedford Chapel, London, and the Rev. — Reynolds, of Knelson, were present. On Wednesday evening, the Rev. R. P. Macmaster preached a sermon on behalf of the school-room building fund.

WARMINSTER.—Services were held in the Baptist Chapel, Warminster, on Tuesday, April 3rd, for the purpose of designating to the work of the Christian ministry the Rev. H. Perkins, of the Metropolitan Tabernacle College. The afternoon meeting commenced at three o'clock, when the Rev. T. G. Rooke, B.A., of Frome, read portions of scripture, and offered prayer. Rev. Hugh Anderson, of Bratton, asked the usual questions, which were answered on behalf of the church by one of the deacons, and by the pastor. The prayer for the minister was offered by the Rev. W. Burton, of Frome, in the absence of Rev. S. S. Pugh, of Devizes, who had intended to take part in the services, but was prevented by severe indisposition. The Rev. G. Rogers, Theological Tutor of the Metropolitan Tabernacle College, next delivered a solemn and impressive charge to the young minister, full of practical and weighty counsel. The service was concluded by Rev. H. Anderson, of Bratton. In the evening the services were resumed in the chapel. The newly-installed pastor having taken the chair, and prayer having been offered by the Rev. T. Hind, of Westbury, the Revs. H. M. Gunn (Independent), and H. Douthwaite (Wesleyan), delivered addresses, expressive of the cordiality with which they, and the churches they represented, welcomed their fellow-labourer to the town. The Rev. S. Newman, of Salisbury, then gave an address to the church. Rev. W. Burton, G. Rogers, T. Gilbert, P. F. Pearce, E. Blewett, and Mr. Page, also addressed the meeting.

THE MISSIONARY HERALD.

SEVENTY-FOURTH REPORT.

VERY varied have been the events of the year, the history of which it is now the duty of your Committee to record. Amidst much anxiety, with affliction and death invading the ranks of the missionary band, and dark clouds shrouding the future of the churches of Jamaica, the Committee have nevertheless had to rejoice over the blessing that has come to many portions of their missionary field. Although human energies and life may fail, and unexpected difficulties impede the triumphs of the Kingdom of God, the Word of the Lord endureth for ever.

FINANCES.

The accounts of the Society closed in 1863 with a balance in the Treasurer's hands of £2,723 15s. 6d., and in 1864 with one of only £8 11s. 5d. It was therefore felt by the Committee that as the expenditure for the past year had so largely exceeded the income, the whole question of Finance should be carefully considered. Very early in the year they appointed a Sub-Committee of "Ways and Means." No time was lost in preparing an estimated balance-sheet, that of the year preceding being taken as the basis of the calculation. This estimate showed a probable deficit of at least £2,000. The Sub-Committee at once addressed a communication to all the Churches in around London, proposing to meet such friends as the pastors and deacons might invite, for the purpose of prayer and conference with the officers of the Society, or one or more members of the Committee, who might be deputed to this service. This proposal was kindly met in several instances, and ultimately the pastors and deacons of these Churches met the Committee in the Metropolitan Tabernacle, on which occasion Joseph Tritton, Esq., presided. Some time having been spent in prayer, papers were read, and submitted for discussion—by Dr. Angus, "On the individual Responsibility of Christians to obey Christ's Law to Diffuse the Gospel in the World;" and by John C. Marshman, Esq., "On Organization in the Churches themselves." The

conference was followed by a public meeting in the evening, A. A. Croll, Esq., in the chair. These services were pervaded by a devout and cordial spirit, and the Committee believe that the measures adopted have not been without tokens of the Divine blessing.

The Sub-Committee subsequently gave much consideration to a proposal to divide the whole country into convenient districts, and the appointment of some one in each to undertake the superintendence thereof, visiting the Churches, animating existing organizations, forming new ones where required, and arranging for an annual public service in each Church. Their deliberations on this subject were frequent and prolonged. But the difficulties in carrying it out were found to be so great, and the probable expense so large, that it was abandoned. It is now, however, intended to communicate with the Secretaries of the various associations, requesting them to bring this subject before the pastors and delegates, and to adopt such measures as they may deem best to effect the purpose contemplated. If this be done heartily and zealously, success is sure; while the Churches will thereby be brought into more immediate co-operation with the Committee, and into more direct connection with the Mission itself.

Meanwhile several friends, impressed with the necessity of more active effort to maintain the Society's operation, had a preliminary meeting during the sittings of the Baptist Union at Bradford, in October last, and a few weeks after, another meeting was held at Birmingham, when gentlemen from all parts of the country were present. The freest expression of opinion marked these gatherings, and all who took part in the discussion seemed animated by a most earnest desire to enlarge the sphere of Mission labour, and to intensify and diffuse the Missionary spirit in the Churches. After prolonged deliberation it was, on the whole, deemed most expedient, while the Committee continued their best efforts, to devolve the work of organization in the Churches on their pastors and deacons; since it is mainly through them that the Churches can be effectually moved at all. It is only needful to say that these assemblies were not summoned by the Committee; they were called together by the spontaneous act of a few leading friends. The Committee are therefore glad to refer to them as indicating a determination in those who were present to place the Society in a better financial position, and of the revival of new life and zeal in the hearts of its friends.

In connection with these movements, the Committee record, with great satisfaction, the formation of the London Association, which promises not only to promote the spiritual interests of its members, and to extend the Denomination in the metropolis, but also to take in hand, with determined good will, the interest of the Mission in the numerous Churches composing it. They rejoice to know that the public meeting which followed its second quarterly meeting was wholly devoted to this object—the commodious chapel

in Regent's Park being filled by an audience who were evidently most deeply interested in it.

The total receipts for the year amount to £27,716 12s. 6d. and the expenditure to £30,133 12s. 6d., leaving a balance against the Society of £2,408 8s. 7d. The Committee are, however, happy to state that this adverse balance is more apparent than real, which a few remarks will make quite clear. When the Rev. C. B. Lewis—who, in addition to the pastorate of the Church at Dumdum, and other important labours, more particularly assisting in the preparation and issue of the Society's translations, has, since the death of the Rev. J. Thomas, as the Committee's Indian Financial Secretary, conducted the affairs of the Mission Press in Calcutta with distinguished ability and untiring zeal—was about to visit England to recruit his health, after twenty years of faithful toil in India, the business was handed over to the care of the Rev. J. Wenger. Though not a total stranger to this work, he was by no means accustomed to it. Mr. Lewis thought it expedient to place in the Bank of Bengal a sum of £3,000, to enable Mr. Wenger to carry on this large concern with comparative comfort and ease. But for this arrangement, which the Committee cordially approved, the "press advances," which, for this year, amount only to £1,021 10s. 4d., would have equalled those of previous years—*i.e.*, over £3,000. Such an advance would have turned the balance to the other side of the account. The simple fact, then, is, that the money is in Calcutta instead of the hands of the Treasurer.

The Committee have the satisfaction further to state that the income derived from various sources has, in almost every instance, increased, as the following instances will show. In the contributions from the Churches, the most important, perhaps, of all, the increase has been £1,328; in grants from the Bible Translation Society, and a few contributions, £105; in contributions to special objects and station funds, including the Native Preachers' Fund, contributed almost wholly by the scholars of the Sunday-schools and young people in the various congregations, £595; in the Widows' and Orphans' Fund, to which, not the wealthier Churches alone, but many of the smallest and poorest, contribute, nearly £100. The falling off for the past two years has been mainly in legacies, which have been only a little over £500. But the expression of any regret, on this account, would be exceedingly unbecoming and out of place.

A notion has somehow extensively prevailed that the interest taken by the churches in the Mission has declined, and, consequently, their contributions have declined too. As this is a mistake, it is important that it should be rectified. A brief review of the past few years will place the matter in the true light. In the year 1850 the receipts from this source amounted to £12,612, and for the following ten years they only once, in 1854, exceeded £13,000. In 1860 they were £13,836. From that time down to the present day they

have gone on increasing at the rate of very nearly £1,000 a-year, except during the period of the prevailing distress in Lancashire. Making due allowance for the increase in the number and wealth of the Churches during that period, this may not be wholly satisfactory. But taking those contributions as an indication of their attachment to the Mission, that attachment has surely not diminished. The Committee, therefore, consider the financial position of the Society to be encouraging, and that there is no solid ground for apprehension in regard to the future.

Without doubt the efforts made to raise a special fund to sustain the brethren in Jamaica in this day of bitter trial, and which will be referred to in another part of the Report, have affected the Society's current income. That effect can only, however, be temporary; and no one will regret that the Committee have interposed to prevent these brethren from being crushed by an unforeseen calamity, and by fierce denunciations and accusations, alike unjustifiable and unfounded.

The expenditure of the Society calls for no especial remark. No new fields have been entered, nor has there been any increase in the number of Europeans sent forth to the work of the Lord. Death has thinned the ranks, and the Committee can name only one accepted candidate for Mission service, a fact more to be deplored than any which they have to record.

In regard to the future, it is proper to state that the present staff can scarcely be sustained by the present income. All over India, and in most of the Colonies, the cost of living has, of late, vastly increased. Allowances which were sufficient twenty, or even ten years ago, are now found to be wholly inadequate; and if the missionaries are to be sustained, they must be better provided for. The Committee cannot any longer hesitate in taking this step. Hence they once more appeal to the Churches for renewed help and enlarged contributions.

It will be seen that the charges on House account are greater than usual. This simply arises from the fact that the Committee have not determined how much of the cost of the removal to the present premises shall be charged to the interest accruing from the principal placed in the hands of the trustees, nor have they felt themselves as yet called upon to take any action in regard to new premises. But during the coming year this subject will have their most careful consideration.

THE MISSIONARIES.

While last year celebrating the anniversary of the Society, the Bahamas mission was deprived of the efficient services of the amiable wife of the Rev. W. K. Rycroft, to be followed in a few weeks by the departure to his

heavenly rest of the sorrowing husband. For more than twenty years the Rev. W. K. Rycroft had very successfully preached the Gospel to the freedmen of the Bahamas. Only a few months before his decease he returned to his work after a first, and, as it proved, a final visit to his native land, receiving, on his arrival at Grand Cay, the most gratifying expressions of respect and affection from every portion of the population. In the month of July, the Rev. John Diboll was summoned to the presence of his Lord. In the Report of last year the Committee had the pleasure of announcing his departure for Sierra Leone, to take the oversight of two Baptist churches which have long existed in that colony. With the ardour that had characterized his previous labours in Fernando Po and on the Cameroons River, he entered on his new sphere. In the few months that preceded his decease, he had set the churches in order, bringing them into one communion, had baptized several converts, and was extending his usefulness in the vicinity of Free Town. Though advanced in years, he retained unusual vigour of body and mind; but was almost suddenly arrested by the fatal coast fever which has smitten down so many of our countrymen before him. He was one who counted not his life dear, so that he might win souls for God.

The Society has lost another indefatigable missionary by the decease of the Rev. L. F. Kalberer, of Patna. He died on the 29th November, to the regret of both heathens and Christians, after a missionary career of twenty-nine years. The bazaars of Patna and of the towns and villages for many miles in the district around, can testify to the simplicity, the fervour, and the boldness with which he proclaimed the way of salvation through Christ Jesus.

Others of the missionaries have been called to suffer in the persons of those most dear to them. The Rev. Robert Smith, of Cameroons, has had to mourn the decease of his excellent partner, after a short but very useful missionary life, while the brethren Lawrence of Monghyr, Anderson of Jessore, Allen of Ceylon, Martin of Barisal, and McKenna of Chittagong, have seen disease invading their homes and depriving them of the wonted assistance of their dearest companions.

Another missionary, the Rev. A. Leslie, with one exception the oldest of the Society's labourers in India, through illness and infirmity consequent upon it, has been led to resign the pastorate of the church in Circular Road, Calcutta, and to retire from the active service of the mission in which he has for forty-two years been engaged. His ministry, both among the natives and Europeans, has been greatly blessed. He carries with him into his privacy the warm affection and high esteem of the Committee, and of a wide circle of sympathizing and attached friends.

The missionary staff of the Society has been further weakened by the return to this country from China of the Rev. H. Kloekers and W. H. McMechan. The latter has entered on the work of the ministry at home.

The Society has thus lost the services of six missionaries during the year. Two only of the vacancies have been filled up. A gentleman of high attainments, the Rev. Albert Williams, has accepted an invitation to the pastorate of the church in Circular Road, whither he will proceed in the autumn of the present year; and the Rev. E. Bate, of Regent's Park College, has been accepted for the mission in India. Beyond this the Committee have not been able to proceed; nor can they feel justified in accepting others until the Society has secured a considerable increase in its funds.

Of the missionaries at home last year for the restoration of their health, the Revs. Thomas Evans and John Robinson have returned to India. But various stations have been deprived of the services of others. The Revs. W. Sampson of Serampore, John Gregson of Agra, Robert Robinson of Dacca, John Davey of Nassau, and W. Gamble of Trinidad, have been compelled to revisit their native land. The Committee have also renewed with pleasure their personal intercourse with the Rev. C. B. Lewis, their financial Secretary in India, and the efficient and valued superintendent of the Calcutta Mission Press, and have availed themselves of his presence and thorough acquaintance with all departments of the work in India, to review the condition of the mission, and to adopt measures for its improvement and stability.

But although the Committee are glad to see their brethren who have for years toiled in unpropitious climes to spread the Gospel of Christ, and to receive from their own lips the story of their successes, their discouragements, and their hopes, they cannot but regret the interruption thus occasioned in the progress of the Kingdom of God. In this, as in all else, it becomes them to say, "The will of the Lord be done." But they are painfully reminded that the work is one of peril; that all who enter upon it must reckon on many sufferings, on the sacrifice of personal interests, and must not count even their lives dear to them to secure the salvation of men.

GENERAL SUMMARY.

Before entering on a more particular survey of the missionary work of the year, the Committee would briefly summarize the entire foreign agency employed in connection with the Society, its general results, and the extent of its influence, so far as the returns from the stations will permit. The missions carried on under the Society's auspices are found in India, China, Ceylon, the West Coast of Africa, the West Indies, Brittany, and Norway.

The number of Missionaries and Assistant Missionaries
employed is

Of Native Converts as Pastors and Preachers, &c.	213
The number of Stations and Sub-Stations is	289
In which are erected, Chapels	162
Schoolhouses	51
The number of Members in full communion is	6,334
And the Candidates for Fellowship are returned at	659
The number of Persons connected with the various Stations as Nominal Christians is estimated at	17,177
The Day-schools supported are, in number	72
Teachers	109
And Scholars	2,734
The Sunday-schools number	70
Sunday-school Teachers	337
Scholars ,	2,766

These figures do not include the churches of Jamaica, nor do they take account of the multitudes that, as in India, hear the Gospel from the lips of Christ's messengers in their daily ministrations. With the members of the churches, and those here called nominal Christians—under which designation may be understood the families of converts and others who have placed themselves under regular instruction—there are from 23,000 to 25,000 persons who have been rescued from idolatry and ungodliness, and provided with the means of grace and other opportunities of mental and spiritual improvement, by the 384 brethren, European and Native, engaged.

The distribution of these numbers in the various mission fields may be seen from the following table :—

	India.	Ceylon and China.	West Indies.	Africa.	Europe.	Totals.
Missionaries and Assistant Missionaries	40	6	8	5	3	62
Native Pastors and Preachers	148	21	38	4	2	213
Stations and Sub-Stations	96	76	93	11	13	289
Number of Chapels	65	23	69	3	2	162
„ School-houses	22	15	5	9	—	51
„ Members.....	2,303	471	3,237	169	154	6,334
„ Nominal Christians	6,198	945	9,846	160	28	17,177
„ Day-schools	41	19	2	9	1	72
„ Teachers	70	23	2	13	1	109
„ Children in Attendance ...	1,764	558	59	339	14	2,734
„ Sunday-schools	28	11	23	8	—	70
„ Teachers	80	23	203	29	—	335
„ Children in Attendance ...	624	247	1,576	319	—	2,766
„ Candidates for Fellowship..	219	47	344	49	—	659

If, now, we add the 50,000 or 60,000 persons who, in Jamaica, look to our Missionaries for spiritual instruction, it will be seen that, in these results,

there is ample reason for gratitude to God, and that, amid all our difficulties and discouragements, there is cheering proof that of a truth, according to His promise, the Lord is with us.

INDIA.

By far the larger part of the Society's missionaries are labouring in India. Forty brethren, assisted by 148 native converts, are striving in various ways to lead the myriads of idol-worshippers to the service of the only true and living God. Passing over the smaller stations, the Committee select a few of the most important for detailed description.

BACKERGUNGE.

The mission in Backergunge, conducted by the Revs. J. C. Page and R. D. Ellis, from its extent and the nature of the results, demands the first attention. The district lies to the east of Calcutta, and is a level alluvial country, intersected by very numerous rivers and watercourses, which convey the waters of the Ganges and Brahmaputra to the sea. Owing to the frequent inundations the inhabitants raise their dwellings on mounds of earth, which, for a large portion of the year, can be reached only by boats. The people are chiefly agriculturists, their principal crop being rice. The population is said to number nearly a million souls. Schools were established in the district by the Serampore missionaries in 1830, but for several years few converts were made. The missionaries now report the number of stations at twenty-six, and of native helpers at twenty-nine. The members of churches number 749, and ninety candidates for baptism await examination and approval of the churches. Upwards of three thousand persons, gathered from the ranks of idolatry and from among the adherents of Mohammed, have been brought under Christian influence and instruction. This large body of native Christians is scattered over some hundred villages, and is receiving, from year to year, constant accessions. The converts are gathered into twenty-four churches and congregations, each church having its own pastor, the whole being visited from time to time by one or both of the missionary brethren. The character of the piety of the people may be judged from the following incident:—Owing to the drought of last year, and the consequent failure of the crops, a number of them had gone from Kotwali-para, one of the worst swamps in Eastern Bengal, to cut paddy for a ryot living on the estate of an Irish gentleman. Seeing a bungalow, they thought there must be a sahib there, who, being a Christian, would keep the Lord's day. It so happened that the proprietor was one of the comparatively few who remember, in a foreign country, the customs of the land of their birth. The native Christians

requested permission to hold a service in an outhouse, but the proprietor of the estate bade them hold it in his own dwelling. There was no preacher with them, but some of them had their Bibles; so one of their number read several portions of Scripture, led the rest in praise and prayer, and fervently exhorted them to continue in the good way. A Mohammedan afterwards attacked them on some article of their faith; an hour's argument followed, and at last, the Irish gentleman reports, "they completely demolished him." To the crowd which by this time had collected about the bungalow, the Christian advocate then boldly preached the Gospel.

During the year the cholera has made fatal inroads on the Christian community, carrying off 150 persons, and among them some of the ripest and best of the people. Their last hours were such as to call forth adoring gratitude to our God and Saviour. Aradhoni was a member of the church at Soogaon. In reply to a remark of the native pastor, she said, as the hand of death touched her, "I did not become a Christian that I might be rich in this world's goods, but that I might, through the infinite grace of God and the merits of his Son, become a partaker of eternal happiness." As he left her she said, "Give me my dismissal. I am now about to depart." And thus, after a consistent Christian life of eighteen or nineteen years, she went to be with her Lord. Horichund had served Christ for some fifteen years. When the coldness of death was creeping over him, and apparently lifeless, he responded to his pastor's words by saying, "I do not fear death, since Jesus has overcome it; and as for the judgment, why should I be judged? My confidence is in the atonement of Christ." He fell asleep in Jesus with the Bible he had been reading still resting on his breast, and apparently in the act of prayer. An old disciple, Ishan by name, who for twenty years had set an example of piety to his family and neighbours, and had endured persecution for the truth, in the interval of repose from pain, thus expressed the brightness of his hope—"This pain is but for a little, soon I shall be with my Lord. With him I shall be for ever happy." Said his pastor, Motilall, "Your departure is apparently near?" "Yes," he replied, "I feel it to be so," and was adding, "The Lord said ——," when his utterance failed. He folded his arms on his breast and expired. Thus have many left behind them a most cheering testimony to the saving power and grace of the Lord Jesus.

Not all, however, are thus faithful to the Saviour. Some have fallen away, and not fewer than 78 persons have had to be separated from Church fellowship. The habits of idolatry are not immediately overcome, and the godly discipline of the Church has to be called into play to correct the aberrations of those who are unmindful of the vows they have taken upon them.

From this mission seven students were sent to the Theological Class at Serampore, and two other brethren have been devoted to the work of Scrip-

ture distribution. In pursuance of this object they have visited 337 places, and have distributed 1,515 copies of some portion of Scripture, and 738 tracts and books.

Not less active have the native preachers shown themselves in proclaiming the Gospel to the heathen. The daily journals show that for this purpose 2,349 places have been visited, and that an aggregate of 111,474 Hindus and Mussulmans have heard the message of life. In Barisal, the chief town of the district, Mr. Ellis, with his two native helpers, has preached, in addition, to nearly 12,000 Hindus, and 28,000 Mohammedans, most of them belonging to distant parts of the country. Speaking generally, the attention of these numerous auditors has been deep and serious.

The Barisal native Church, it is pleasing to know, has established a "half-pice fund," so called from each member being supposed to contribute half-a-pice, or a farthing from every rupee he earns. It amounted to £3 16s. 4d., from which the expenses of the native chapel were defrayed. The Mission box has furnished £1 8s. 9d., and the fellowship fund £14 16s. 0d. The Committee note these contributions with great pleasure, as a very gratifying feature of the progress making among the converts in liberality to the cause of Christ. They are glad to say that similar collections are being made in the other Churches of the district.

The long absence of Mr. Page in Australia, for the restoration of his shattered health, has, doubtless, delayed the addition of larger numbers to the Churches during the year. But this has been fully compensated by his return to his beloved people, to whom he is justly most dear, in excellent health, and by his success in enlisting the sympathies of the Australian Churches in Mission work. The Committee rejoice at the prospect of their Australian brethren becoming fellow-helpers in this fertile field, and that our Antipodes will have their representatives in the neighbouring district of Fureedpore, where the Committee have long anxiously desired to plant the banner of salvation.

JESSORE.

Lying to the westward of Backergunge, its lower portion forming the marshy tract of the Sonderbunds, is the district of Jessore. It contains nearly half a million of inhabitants. It was very early visited by the missionaries from Serampore, and a few converts were made. At present there are three missionaries engaged in the district, assisted by seventeen native brethren. The number of stations is nine. Of members in Church fellowship there are 148. The nominal Christian community is estimated at 433. One of the Churches has endeavoured, not very successfully, to carry on its own affairs. Personal strifes have much injured its progress. In other stations the Roman Catholics have created considerable obstructions but,

with few exceptions, the native Christians have remained steadfast in the truth. At Magoorah Mr. Hobbs has commenced a new station, where an orphan-school and a Sunday-school, containing both children and adults, have been most usefully begun. The latter is particularly popular, the expositions of Scripture narratives being very attractive to the people. The first baptisms—three in number—took place in July last, in the presence of a deeply-interested and large assemblage of persons, some of them of the higher classes. The converts were a father and his two sons. The father's name is Joy Chundro. He is about forty years of age, and a native of the neighbouring district of Fureedpore. His early years appear to have been spent in sin and crime. Having obtained some official appointment under Government, he was brought under the influence of a pious magistrate, from whom he received a Bengali Testament and some instruction in the Gospel. In his early interviews with the missionary he appears only to have sought official advancement. Disappointed of his aim, he left, and sought out the Roman Catholic priest. Receiving nothing but promises, he took to a wandering life, which brought upon him great privations. One morning he re-appeared at Magoorah, and flinging himself at Mr. Hobbs' feet, he cursed the pride which had driven him away, and expressed his willingness to take any kind of work that should be offered him. Employments formerly spurned, he and his son now cheerfully accepted. It became, after a time, apparent that a great change had been wrought in his moral nature. Step by step he made such advances in biblical knowledge and consistent behaviour, appeared so anxious as to his condition as a sinner, and professed such full reliance upon Jesus as his Saviour, that when he solicited baptism and union with the Church, he was gladly welcomed as a brand plucked from the burning. His eldest son had from the first shown a strong desire to be a Christian. The seed of the Word of Life appeared to fall into his heart as into ground prepared for it. The second son, a lad of fourteen years of age, and blind, with good abilities and an amazing memory, soon after his arrival exhibited the effect of the ministry of the Word upon his life. It showed itself in the restraint he put upon his temper, being naturally highly excitable and passionate, and then in his delight in prayer. "When you pray, Holodhar," said the missionary to him one day, "what do you ask God for?" In an instant he sprang to his feet, clasped together his hands, turned upwards his sightless eyeballs, and poured forth such a series of simple but beautiful and earnest supplications, "that my heart," continues the missionary, "bounded for joy. It was a happy day for us all when father and sons were baptized in the presence of about 200 persons. The magistrate lent us his tank and tent." Such was the first Christian baptism in Magoorah.

For a portion of the year Mr. Hobbs assumed the direction of an Anglo-vernacular school, which had previously been under the control of the Govern-

ment, continuing to receive a grant in aid from the Council of Education. Although it is not customary for the Committee to regard such assisted schools as a part of their missionary agency, it is mentioned here from the opportunity it has given Mr. Hobbs to bring the claims of the Gospel before the minds of persons of high social position. In the Bible class, which has sprung out of the school, about a dozen youths became regular attendants, and some thirteen Bibles have been purchased by the scholars, besides a number of smaller books. For a time, at least, the influence of Christianity has been substituted for that of mere Deism, and many have heard of Him who is the Light of the World.

The itinerating work of the mission has been, as usual, very extensively carried on, and a large distribution of the Scripture and tracts secured. Not many villages within four or five miles of the stations have remained unvisited; some have been visited a dozen times, while once a month the preachers have gone to the large markets in their vicinity, and remained for three or four days preaching to hundreds of people. One incident may be given as illustrative of the effect produced by these itineracies among the thickly-strewn villages of Bengal. A few months ago a man of the sect of the Korta Bhojas came to Khoolneah. The Korta Bhojas are a modern Hindu sect, professing to see in their Guru the god Krishna incarnate. They are also said to be no observers of caste. The native preachers were engaged at the time in preaching, and distributing the Scriptures. Seeing the New Testament in their hands, the stranger eagerly inquired the price of a copy, and immediately consented to pay the eight annas, or one shilling, asked. An interesting conversation ensued, after which the preachers proceeded to the obscure village to which the stranger belonged. They found a group of poor villagers, comprising ten or fifteen families, having in their possession three or four copies of the New Testament. Their views of the nature of Christianity were confused and erroneous, but they had fully recognized the excellence of the Gospel teaching. They affirmed that the new Shastre they had acquired was the Word of God. On account of their attachment to the views they had embraced and endeavoured to propagate, they had for years been put out of caste, and only lately had their neighbours consented to its restoration. They assured the preachers that they had not given up their belief in the Gospel, and continued to be diligent readers of the New Testament. At first they endeavoured to show the native brethren what the Book, as they understood it, taught, instead of listening to the exposition given them. Thus there is proof continually accumulating that the wide proclamation of the Gospel, and the circulation of the Scriptures, carry the truth to unknown places, and exercise a powerful influence, where missionaries, from the fewness of their numbers, can never come

MYMENSING AND DACCA.

For several years past your missionaries, especially the Rev. R. Bion, have diligently traversed the vast regions of Eastern Bengal watered by the mighty Brahmaputra and its tributaries. Eight millions of human beings live in this great valley. What they know of the Gospel has been communicated to them by the agents of the Society, and our latest reports show that the harvest is indeed plenteous. Labourers only are wanting to gather it in. Many months of the year are spent preaching in the numerous towns that line the banks of the rivers. Two missionaries and twelve native preachers have been thus engaged during the year. "Our native preachers and myself," writes Mr. Supper, "have been throughout the year much engaged in making known the Gospel to many thousands, in the bazaars, in the people's houses, and in our own homes." One while the preachers may be seen addressing thousands in the open air, at another they are found in the house of some zemindar, in the presence of 50 or 100 persons, holding lively conversation on the way of salvation. Hospitality and an unusual degree of respect are often shown them, and the preachers return home in high spirits at the good reception they met with, their broken voices testifying to the zeal and diligence with which they had prosecuted their work. Four or five Churches have been established, embracing about one hundred members, the first fruits, it is hoped, of the incoming that awaits the continued diligent labour of the servants of God. In Dacca itself Mr. Allen has been much engaged in controversy with the increasing sect of Brahmists, whose progress in divine knowledge leads him to hope that many of them may at length find, by faith in Christ, the fulfilment of their aspirations after the Good and the True. The obvious present effect of their inquiries is to destroy all confidence in idols, and to create a ferment of expectation that stimulates thought, and secures a welcome reception to the messengers of Christ wherever they go.

TWENTY-FOUR PERGUNNAHS.

In the villages to the south of Calcutta there are some pleasing tokens of a religious revival. The Christian community is here somewhat numerous. In thirty villages, about 1,200 persons profess to be followers of Christ, of whom 224 are in Church fellowship. They are divided into ten churches and congregations, and fourteen native brethren exercise themselves in the ministry of the Word among them. These converts are, for the most part, very poor, and suffered much in the destructive cyclone of the previous year. The missionary, Mr. Kerry, reports concerning them, that in morality and intelligence they excel the same class of heathen around them. They love the truth. Yet are they timid, and do not seem to understand the aggressive character of the Gospel of Christ. Nevertheless, their influence on the

surrounding population is very obvious, many of whom are learning to talk *like* Christians. During the last two years an annual meeting of the Churches has been held in one of the villages of the district. The result has been most gratifying in deepening the piety of the converts, and in stimulating them to activity for the souls of others. The expenses attending these gatherings have been wholly provided by themselves, and in some of the Churches weekly offerings have been commenced for the advancement of the Kingdom of Christ. The Committee are glad to learn that the mischievous effects produced by the interference in former years of the agents of the Society for the Propagation of the Gospel, are likely to be removed by a cordial understanding between the missionaries of the three Societies labouring in the district. Closely connected with these Churches is the Girls' Boarding-school at Intally, which is under the care of Mrs. Kerry. The children are almost entirely drawn from the villages, whither they return on the completion of their education, carrying with them the piety and instruction they have received. Mrs. Kerry has been greatly cheered by the conversion and baptism of not fewer than ten during the past year. The sorrow experienced in the loss of her own dear child has been turned into joy, by its sanctifying effect on the children of the school. Fifty scholars are now under her charge, and the Committee most cheerfully commend her labours to the sympathy and support of the friends of the Society.

DELHI.

Of the mission in Northern India the Committee select for special mention the work proceeding in and around the important city of Delhi. It was a long night of toil during which the devoted Thompson seemed to labour in vain in this centre of Mohammedan power. Few converts were made, and what good was done appeared to be obliterated during the mutiny. The burning and shining lights of Mackay and Walayat Ali were quenched in blood. On the resumption of the Mission in 1859, by the Rev. Jas. Smith, it soon became manifest that the labour of so many years was not lost. Many flocked to the sound of the Gospel, and a movement was commenced which, with some variations and drawbacks, has continued to this day. Co-operating with the two missionaries there are not fewer than thirty native agents, striving by preaching, by teaching, and by the distribution of God's word, to establish Christ's kingdom in this imperial city. The Church members in the five congregations number 168 persons, in addition to whom there are some 500 individuals who have broken with their country's gods, and are under Christian instruction. The candidates for baptism number fifty-seven, and the children in the schools are 155. A very striking feature of the work in Delhi is the

numerous prayer meetings held several evenings of every week in various parts of the city. The average attendance is given at 460, and the meetings are described as of a most edifying character. Among other means of usefulness, a room is kept open for four hours a day for the use of inquirers. It is well supplied with Scriptures, religious books, and tracts. Tracts and gospels have, also, been regularly lent out in the several bazaars, to such as are able and willing to read them, and have been changed once a week.

By an admirable arrangement the six districts into which the city is divided are daily visited for some religious duty or object, while beyond the city walls are eight suburbs, which also receive daily attention. Besides this regular work, ten different tours, for the preaching of the Gospel, have been made by the missionaries and their native assistants. The district immediately around Delhi has been mapped out into four divisions, and it is the intention of the brethren, during the coming year, to traverse these sections at least three times. The Committee cannot but be thankful for the grace given their brethren so wisely and systematically to arrange for the thorough evangelization of the region where they dwell.

It is worthy of note that it is no part of the plans of the Missionaries to segregate the converts from their countrymen. They form no Christian villages. The town Missionaries, Scripture Readers, Preachers, and members, all live among the heathen. The converts continue to follow their usual occupations, and to reside in their old localities. It is hoped that they will thus escape the moral feebleness which has ever been found to follow, when converts are removed from the natural operation of those social influences of the outer world, which are so powerful to mould and strengthen, as well as to try the character.

It can well be understood that under such circumstances the missionaries should write of one of their stations in the city—"Not a few in this locality have become thoroughly acquainted with Christianity, and the effect is not to be reckoned according to the number of Christians only. Idolatry has to a large extent been given up. An old woman on one occasion, at the close of a prayer-meeting, said: 'Before you began to come amongst us we were all superstitious, and when there were melas we went to them, taking our children, to worship Seeta, Bhowani, and Kali. I was one of the worst of them, but now I care nothing about those gods. I worship the one God, and look to him alone for protection from sickness.' At another meeting a man, who obtained years ago a Hindi Testament, said: 'I can remember the time when you could not find a family here that was not under the slavish influence of idolatry. Now you can find whole rows of houses occupied by families, not one of which is idolatrous.'"

The Church in Shadra is reported as manifesting more independence of action than any other of the station. During the greater part of the year, this

small Church of twelve members has managed its own affairs without the presence of any agent of the society. It is the only really independent Church in Delhi. The people have been thrown on their own resources, and have evidently benefited by it. They will, however, need some assistance for their school, and this it is proposed to supply.

Were space at their command, the Committee might add to the above encouraging details from the remaining portions of their mission-field in India. Other brethren have been not less faithful, nor have they toiled without reward. There is scarcely a district that has not seen some added to the Church of God. The great cause of regret is, that with openings so numerous, and prospects so bright, your Committee have been unable to seize the opportunities for usefulness afforded them.

THEOLOGICAL CLASS.

Before closing this portion of their report, the Committee have to record with great gratification the entire success which has followed the efforts of the Rev. Geo. Pearce to establish at Serampore a class for the training of native preachers. Twenty young men were last year members of the class, and the report of their progress and conduct is all that the Committee can desire. They have come from nearly every district of the Mission in Bengal, and afford the best hope that the Church of the future will not fail to possess men of God, in all respects, fitted by natural gifts and Divine grace, for the ministry of the Word.

CEYLON.

The progress of the Mission in this beautiful island has, during the year, been most encouraging. Not fewer than sixty-eight persons have been baptized, a number very much beyond any previous accession to the Churches in a single year. Four missionaries are attached to this mission, with eighteen native helpers. At seventy-four stations, most of them situated in the depths of the forests, they preach the Word of Life. The Churches now contain 453 members, and the estimated number of nominal Christians under direct instruction is about 950, thus giving about 1,400 persons as rescued from the deadly soul-apaty of Buddhism, and brought under the regular ministry of the Gospel. The day-schools contain some five hundred and fifty scholars, and the Sunday-schools 247. The children are usually apt scholars, displaying that great precocity which is the characteristic of the children of the sun. The general diligence of the brethren may be gathered from the fact, that in that portion of the Colombo district under Mr. Allen's care, there are twenty-six services held every Lord's day, and on the week days.

forty-seven; besides teaching from house to house, and frequent gatherings in the jungle during the tours of the missionaries. Mr. Allen regards the estimate of nominal Christians as far too low, and that three times the number stated are under the influence of the Society's agents. A very commendable spirit of liberality has the last two or three years begun to show itself among the Churches, while three have established their independence of the funds of the Society.

In the district under Mr. Pigott's care, one new station has been formed. A substantial chapel, to seat eighty people, has been built, a good portion of the cost having been furnished by the people on the spot. Three new preaching stations have been opened at other places. The pastor of the Gonawelle Church, Juan Silva, has been engaged at Waragodde in controversy with a priest, a champion of the Buddhist faith. Of the result the Christian community had no need to be ashamed. Another discussion took place in the Kandy district, when the Christian advocates had to confront no fewer than seven priests. These discussions have attracted great attention; they are cases, which of late have become numerous in Ceylon, in which Buddhist priests have assailed Christianity with extreme bitterness, availing themselves of the sceptical writings of a Colenso and a Parker to stop the progress of Divine light and truth. Buddhism seems to have cast aside the apathy of ages, and the activity of its adherents shows that they think they have cause to dread the increasing power of the Gospel.

The girls' school, so long and so efficiently conducted by Mrs. Allen, has been transferred to the care of Mrs. Pigott, Mrs. Allen's health having given way, and obliged her to revisit her native land. Three young persons from this school were baptized during the year. At Kottigahawatte, two of the scholars employ their knowledge in teaching a girls' school which they have formed; it contains twenty-three scholars. A member of the Church has undertaken to collect ten shillings monthly to meet the expenses of this interesting school.

Mr. Carter continues to employ his enforced silence in the preparation of a new version of the Old Testament into Singhalese. The recent discussions with the Buddhists show the great necessity for an accurate translation, some of their objections to the Bible being founded on the incorrect translation of the version in use.

CHINA.

The departure of the Revs. H. Z. Kloekers and W. H. McMechan from Chefoo early in the year, necessarily greatly weakened this infant mission, and delayed its progress. Sickness, too, interfered with the move-

ments of Mr. Laughton, which, with the time lost in obtaining more healthy residences, prevented the brethren from taking the extensive tours they meditated in the district of Shantung. Mr. Kingdon has, however, found abundant opportunities for making known the Gospel to the numerous patients who have resorted to his medical skill. Mr. Laughton has daily preached to the people, and has also devoted a portion of his time to the systematic instruction of the native assistants, one of whom he especially mentions as an acceptable and zealous preacher, as an earnest student of the Word of God, and as giving him unqualified pleasure and satisfaction. The migratory population of Chefoo has had abundant opportunities of hearing the Gospel. In the sowing of the seed of the kingdom, the Mission, says Mr. Laughton, has been eminently successful. A Presbyterian missionary reports that in tours he made in the district he met with more than a hundred men who were more or less acquainted with the way of salvation, and had gained their knowledge at the mission chapel in Chefoo.

The station at Tsongkya has been visited several times by Mr. Laughton in company with the native assistant. One person has been baptized and added to the Church, and another is awaiting baptism. The visits of the missionary to this village and the neighbourhood have given much encouragement. At present it is the day of small things; but the missionaries feel their faith strengthened by the reception their message has met with, and are hopeful for the future.

AFRICA.

Amid the barbarism, wretchedness, utter ignorance and vice of the uncivilized tribes on the Cameroons river, the missionaries have continued steadfastly to labour for the salvation of the perishing people, and not without signs of the Lord's presence with them. The congregations and the attendance in the schools have increased; both at Bethel Town and at Victoria there have been considerable additions to the Churches. The new chapel gradually approaches completion, and Mr. Saker, with the aid of one of the female members of his family, is hastening at the press his translation of the Word of God. Through Divine protection Mr. Saker's life has been preserved from a watery grave and in the illness that succeeded, while his fellow-labourers have been permitted safely to traverse the neighbouring rivers, and to penetrate to tribes hitherto unvisited by the messengers of peace, everywhere finding a hearty welcome and a desire for the Gospel. From the vast mountains of the Cameroons—from the numerous and populous towns that extend for many miles along the river side—from Wuri with its thousands, and

Abo with its tens of thousands—from Malimba, and Dibumbari, the high lands of Ndonga, and the tribes of Bassa and Rolli—the cry of help has come. Your missionaries are too few to supply the need. “We long for, we expect,” say the missionaries, “better and brighter days for Africa. There is, we believe, a harvest to be reaped which will far outweigh all that has been expended thereon; but there is work to be done too, and if we would have the harvest we must do the work. We want four new missionaries, and permission to employ three additional native preachers. Again we beg you to help us.” Your Committee can only make known to the Churches the earnest appeal of their brethren on behalf of these perishing multitudes. Gladly would they obey the call which summons them to the noble work of giving the knowledge of Christ’s name to those buried in Pagan darkness. Will the Churches supply both the men and the means?

The Committee have with pleasure to record the visit to Victoria of the Commodore of H.M.’s fleet on the station, and the appointment of their long-tried native friend Mr. Johnstone to be H.M.’s Consul, thus placing the settlement under the protection of the British flag. This will remove a fear that had begun to prevail, that it was the intention of the Spanish Government to lay claim to the mainland opposite to Fernando Po. Had this come to pass, there can be no doubt that the same intolerance which expelled the Mission from that island would have been exercised at Victoria. Happily this catastrophe is now entirely averted.

WEST INDIES.

There is little of special interest to note in the Society’s missions in Trinidad, Hayti, and the Bahamas. The numerous Churches established in these islands have continued to enjoy their usual degree of prosperity. Notwithstanding the civil war in Hayti, Mr. Webley reports an increasing interest in the Gospel. Six persons have been baptized, and several pleasing instances of the power of the Gospel in conversion and at the hour of death have cheered the missionary, and produced an impressive effect on many witnesses. In Nassau the chapel has been materially enlarged and opened under the auspices of the Governor of the colony. The chief part of the cost—amounting to £600—has been found on the spot. The Committee are rejoiced to learn from the personal testimony of their esteemed missionary, the Rev. John Davey, that the freedmen of these islands are steadily advancing in moral character and material prosperity; by their social order, obedience to the laws, and desire for education, they show themselves worthy of the liberties they enjoy.

JAMAICA.

The affairs of Jamaica have necessarily occupied during the year a large share of attention. The distress prevailing among a considerable portion of the population, owing partly to the severity of two or three seasons, and partly to the decadence of the agricultural and commercial interests of the island, greatly affected the resources of the Churches. The strife of political parties, which was greatly embittered by the course taken by Governor Eyre and the island press with regard to the letter of Dr. Underhill to the Secretary of State for the Colonies, added to their difficulties. At the Quarterly Meeting of the Committee, held in October last at Bradford, numerous letters were laid before them exhibiting a state of things calculated to jeopardize the very existence of the mission, and the continuance of many of the brethren at the posts they have so long and so efficiently filled. The deliberations of the Committee led them to make a further appeal to the Churches for at least an additional £1,000; but so liberally was this appeal met that the fund has reached £2,250, and enabled the Committee to meet the pressing cases of need that were brought to their knowledge. Scarcely were these measures taken than the country was startled by the announcement of those disturbances which have not yet ceased to occupy the attention of the nation. It is no part of the duty of your Committee to narrate the savage deeds which have desolated one of the finest portions of the island. But their indignation was justly roused at the public charge made by an influential organ of the press, and also affirmed by Governor Eyre in his despatch describing the measures of suppression that he had taken, that your missionaries and one of the Secretaries of the Society, were the parties to whom this lamentable outbreak of lawless violence was to be attributed, in perfect harmony with very similar conduct in the Slave Insurrection of 1832. Your esteemed Treasurer lost no time in challenging the slanderous accusations of the *Times* newspaper, while the publication of the facts soon convinced all reasonable men of the injustice and untruthfulness of the statements of Governor Eyre.

In compliance with the Resolution passed at the influential meeting of the friends of the Society held at Birmingham on the 28th November, a numerous deputation of ministers and gentlemen from the principal districts of the country waited on the Right Honourable E. Cardwell to present a memorial to Earl Russell, expressive of their opinion and earnest desire that a full and impartial investigation should immediately be instituted by the Home Government into the causes of the outbreak, and the measures taken for its suppression. This, the deputation were informed, Her Majesty's Government had resolved to do, and the nation is awaiting the Report of the Inquiry now nearly closed. At the same meeting, another resolution was passed expressing

their hearty sympathy with Dr. Underhill, and their confidence both in the purity of his motives and in the propriety of the step he took in calling the attention of the Secretary of State for the Colonies to the condition of Jamaica.

Following the information of the outbreak at Morant Bay, came intelligence of the direful results consequent on the proclamation of martial law, of the violent measures taken by the House of Assembly to destroy civil liberty and the liberty of the press, and the teaching of all religious bodies, except that of the Church of England, the Church of Rome, the Kirk of Scotland, and the Jews, under the plea of preserving the public worship of God from scandalous abuses, superstitious practices, and seditious purposes.

The Committee lost no time in communicating with other missionary bodies, and a conference was held on the 15th December, at Freemason's Hall, for the purpose of taking united action with respect to a measure that threatened the extinction of all missionary labours in Jamaica. Dr. Raleigh presided at the meeting. There were present gentlemen of the Independent, Baptist, Wesleyan, Moravian, and Presbyterian denominations, and a resolution was unanimously passed condemnatory of the measure proposed in the Jamaica House of Assembly. A memorial was also agreed upon for transmission to Earl Russell, urging Her Majesty's Government to refuse their sanction to *any* measure which interfered with the religious liberties of the people. Your Committee were happy to learn that the bill proposed, and also a modification of it confined in its operation to the irregular religionists of the island, were *both* dropped, and that the House of Assembly, by which these intolerant measures were entertained, and which has so long misgoverned Jamaica, had surrendered all its powers and privileges into the hands of the Crown. They cherish the sanguine hope that under new modes of administration prosperity and peace will, in the future, be secured to all classes of the population of Jamaica.

At an early stage your Committee formed a Sub-committee specially empowered to watch the course of events, and to take such steps as the exigencies of the case might require. The cruel arrest and rigorous imprisonment of the Rev. E. Palmer, of Kingston, had their immediate attention. The measures taken on the spot for his protection received their warm approval, and instructions were sent out to engage the services of George Phillippo, Esq., for his defence. A writ of habeas corpus was obtained, and after two months of cruel sufferings Mr. Palmer was released on bail. Under a law passed by the House of Assembly in its last moments, a Special Commission Court was formed, before which Mr. Palmer was indicted in February; first, for seditious language at a public meeting, held in Kingston, five months before the outbreak; and secondly, with others, for conspiracy. One indictment was quashed on the ground of the improper mode in which the jury was

empannelled. It was renewed before the same jury; a conviction was obtained, and a sentence of eight weeks' confinement passed. Up to the day of the trial the terms of the charge were unknown to Mr. Palmer. The construction both of the Court and the jury deprives the conviction of all moral weight, and the Committee are now waiting for such information as may enable them to ascertain the practicability of invalidating the entire jurisdiction and proceedings of this Special Commission. The indictment for conspiracy broke down, and, at the suggestion of the Court, was abandoned.

Concurrently with these transactions, the Royal Commissioners have been pursuing their investigations, and the Committee adopted measures to represent both the missionaries and the case of Dr. Underhill before them. Should the Committee fail to secure the vindication of their brethren by the Royal Commissioners from the unjust aspersions cast upon them by Mr. Eyre, it may become necessary to bring the matter before Her Majesty's Government, and, perhaps, before Parliament itself.

Your Committee have very anxiously deliberated on the course to be taken for the future welfare of the Mission in Jamaica. It was to be expected that these events would have a very prejudicial effect on the Churches themselves, and they are not surprised to learn that the returns of the year show a diminution in the membership of some 2,000 persons, and only 300 additions to the Churches by baptism. It is more than probable that for a few years, until the industry and social order of the community are restored to a normal condition, the missionaries will need both sympathy and support from this country. The Committee have therefore ventured to resolve that they will attempt to raise the present fund to a sum of not less than £3,000, and by grants in aid, spread over the next three years, endeavour to secure the Mission from further injury. They are strongly urged to extend the Mission by establishing a station in the district of Morant Bay. By many influential persons in Jamaica the presence of Baptist missionaries is regarded as a guarantee for peace and good order in those portions of the island where they labour. Our own brethren earnestly urge this step on the Committee. Under such circumstances the Committee have resolved to assist their missionaries to enter on this field, and to establish a station in this spot.

EUROPE.

The Committee report with regret that the authorization for the opening of the chapel at Tremel for public worship, now finished for more than two years, is still delayed. Every opportunity has been seized to induce the Imperial Government to give the requisite sanction. Meanwhile the mis-

sionaries find much encouragement in their work. Early in the year Mr. Jenkins was permitted to preside at the foundation of a Union of the Baptist Churches in France. Five Churches entered into fellowship, and will doubtless find in co-operation mutual strength and blessing.

In Norway Mr. Hübert reports a gracious outpouring of God's blessing at Arendal, a place about forty-five miles from Kragerøe, his present residence, where he hopes that a church of Christ will shortly be formed. His labours have been chiefly directed to the following places:—Eidsvold, where there is a Church of fifteen members; Kragerøe, having a Church of thirty-two members; and Forsgrund, where the Church counts about fifty members, and is making much progress. At Skien a Church of fourteen members was organized on Christmas day. The members of these Churches do not all reside in the places named. Many of them live at distances more or less remote, but they form centres of light in the midst of the ungodliness and indifference to spiritual things which so sadly characterize this professedly Protestant country.

CONCLUSION.

The review of the year exhibits abundant proofs of the presence and blessing of God with the Missionaries in their work. But it is also equally apparent that the means at command are utterly inadequate to meet the pressing need. Sickness and death have interrupted the labours of some; and the Committee are unable to fill up the ranks. Inviting fields lie open in all directions, and there are none to enter them. Must this always be? It is from no lack of trust in God that the Committee turn to the Churches, and beseech them to remember their Lord's command—*"Pray ye the Lord of the harvest that He would thrust out more labourers into His harvest."* May the coming year be specially marked as one of prayer! May prayer—importunate, believing, earnest prayer—arise from all the Churches throughout the land. The Father of our Lord Jesus Christ will not turn away from the cry. It is His purpose we are seeking to fulfil. It is the object which brought His only begotten Son from heaven to earth that we desire to accomplish. In a work so great and glorious every Christian heart should long to engage. May a holy enthusiasm inspire our souls; earnest wrestling with God mark our devotions; and may our zeal be kindled at the altar of Divine love! Then God shall bless us, and all the ends of the earth shall see His salvation.

THE GOSPEL IN DELHI.

BY THE REV. JAMES SMITH.

I do hope the Lord is doing a great work in Delhi among the lower castes. I think our inquirers are as numerous in the city as they were in 1860. Every evening our prayer meetings attract crowds of from fifty to eighty and a hundred people, and our city preaching is also producing a good deal of excitement. The Lord does appear to be reviving his work in this seat of Mahomedanism. We are getting our native assistants well in hand. Our plan for labour is becoming more complete, and we are able to preach, hold meetings, and visit a large number of places. Our attention is being especially given to the development of the talent in the churches, and I see some little glimmering of success. Fakeera, a member of the Pahar Gunge Church, has long resided at Allygunge, and so successful have his disinterested labours been, that the people not only assist him with some support, but are proposing to build a place of worship. Jaggooa, another member and a shoemaker, resides at Bullubgurh, and, like Carey of old, he not only makes shoes, but teaches ten or twelve children, and preaches the Gospel. There are several other scattered brethren besides Subha Chund, of Rona, who are labouring disinterestedly for the spread of the Gospel. I think we are gradually seeing our way to the withdrawal of our agents from the churches at Pahar Gunge and Shahdra. This is the only way to render them independent; for we find that so long as a paid agent of the Society remains among them he is sure to act as pastor, and they look to him and lean upon him. I need not repeat that we are as much alive as you can be to the absolute necessity for independent action in the native churches, before a solid foundation can be said to be laid for an extensive spread of the Gospel. We intend building no more native chapels, and paying no more native pastors. Our whole paid staff of labourers shall be evangelists.

The school is prospering, and some apparatus is much wanted. We have broken through the caste system that prevails, not only in the Government College, but in the College of the S. P. G. Brahmans, Mussulmans, Chumars, Bunyas, and Christians sit on the same forms, and very well the boys appear to be progressing. We teach both Vernaculars and English, making proficiency in the former a condition of entering the classes of the latter.

I hope we may be able to get a girls' school at work under a native Christian woman, but it will be a difficult task without a lady superintendent.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MAY, 1866.

REPORT.

TWELVE months ago, the Baptist Home and Irish Missions, after maintaining a separate existence for more than half-a-century, entered on a course of united action. During the year which has passed since the Union was formed, there has not been time for more than six months of earnest and systematic work; but notwithstanding this disadvantage, the Committee have ample ground for encouragement. The Union has taken a firm hold on the Denomination. There is a wide-spread conviction that it was the right thing to do; and if the numerous expressions of cordial approval which have been elicited may be accepted as a pledge of hearty co-operation, the mission has before it a future of great usefulness.

Since the last Annual Meeting, the office of Treasurer has been accepted by G. B. Woolley, Esq., and that of Secretary, by the Rev. C. Kirtland.

During the last six or seven months, the Secretary has visited many parts of the kingdom; and in Scotland and Wales, in Northumberland, Durham, and a part of Yorkshire; in Worcestershire, Warwickshire, Gloucestershire and Oxfordshire; in Northamptonshire, Nottinghamshire, Lincolnshire, and Bedfordshire; in Cambridge, Essex and a few places in Kent, he has received fraternal welcomes and liberal assistance; and with three or four exceptions, the contributions in every place have been in advance on the previous year. And it is satisfactory to state, that in congregations where separate collections and subscriptions were given for each Society, the amount has been scarcely affected by the collections and subscriptions for both societies being taken at the same time. It may be further stated, as a sign of the growing interest which is taken in the Baptist British Mission, that the number of congregational collections already given, or to be made during the year 1866, exceeds those of last year by 45.

It was the practice of the Home Mission to help County Associations and individual Churches, which were known to be doing missionary work. It also assisted in raising new interests in localities, where, from the prevalence of denominational sentiment which required to be gathered up and given shape to, there was a fair prospect of success.

In Ireland, the stations are more entirely dependent on the Mission for support than in England, and more directly under the control of the Committee.

In addition to individual Churches and Stations in England and Wales, there are six County Associations connected with the Society—Gloucestershire, Hampshire, Mouthshire, Northumberland and Durham, Nottinghamshire and Worcestershire—representing in all upwards of 40 Missionary churches. In such a wide range of Evangelical effort which these stations embrace, there will be different degrees of success, varying according to the character, zeal, and adaptation of the labourers, and the interest which is felt, and the oversight that is taken by the local Committees. Within the limits of a Report such as this, it is impossible to give even a condensed report from every station. Last year, the Committee, by the advice of ministers and laymen of standing in the Denomination, undertook to assist for a limited time, the new cause in **ESMOND ROAD CHAPEL, VICTORIA PARK**. The population within a short distance of the chapel is over 20,000, and before its erection there was no place of worship of any kind in the immediate locality. It is computed, that every Lord's day 50,000 persons pass the chapel on their way to Victoria Park. Mr. Carr reports that since the opening in November, the work has been progressing very favourably, and but for the heavy debt on the building, there would be soon a strong and self-sustaining Church.

A grant has also been made to Mr. FINCH, who is preaching the Gospel in a very destitute neighbourhood in the East of London.

The rapid increase of its population may be gathered from the fact that since the last census in 1861 it has increased nearly forty per cent. In that year, the population of the adjoining parish was 24,000, now it is 28,000, being an increase of 4,000 in four years. The total religious accommodation of all kinds provides only 2,800 sittings, leaving 25,000 persons without any provision for public worship.

In this locality, Mr. FINCH has for some time past exercised his ministry in an iron chapel. The building will hold about 350 persons. From the first, the congregations have been most encouraging. A good spirit for hearing the Gospel has been manifested. The place is well attended in the morning, and in the evening it is three parts filled. The Sabbath school, which was opened in March last, has now an average attendance of 140.

The Committee are happy to report that the efforts of Mr. HEISIG to establish a German Baptist Church among the 20,000 of his countrymen in the East of London have hitherto been followed with a pleasing measure of success. The large room in Prince's-street, Spitalfields, is often filled, and a Church of believers has been organized.

At St. HELIERS, JERSEY, among a population of 50,000 persons, Mr. MEDCALF, who commenced his labours in November last, is slowly working his way.

At BRITON FERRY, Mr. HENRY THOMAS is bearing a faithful testimony for Christ among the mountains and valleys of that romantic district—"progressing," as he remarks, "steadily, but not rapidly."

The HAMPSHIRE and NOTTINGHAMSHIRE auxiliaries present no features of special interest. WINCHESTER is a new and promising cause, and up to the present time the results fully justify the effort and the outlay that have been made.

The Church at USK, in the Monmouthshire Auxiliary, has been greatly revived under the ministry of Mr. MORGAN. From being almost extinct, it is now in a prosperous state.

At LYDBROOK, in the Forest of Dean, the Divine blessing is resting on the energetic labours of Mr. JONES. The congregation has removed from a small room to a new chapel, which is always filled, and frequently crowded, while the Church is reported to be in a healthy state.

For some time past, LOUGHBOROUGH has been struggling with untoward influences, but the odium which rested on the place is dying out. Mr. RICHARD HARRIS, of Leicester, and Mr. AKED, Treasurer of Rawden College, have recently visited the town and held religious meetings at Sparrow-Hill Chapel. In a joint note written by those gentlemen to the Secretary, they speak favourably both of Mr. BUMPAS and of the prospects of the place.

Mr. BONTEMS, of MIDDLESBOROUGH, complains of the want of a place of worship suitable to a town containing 30,000 inhabitants. A site has been secured and paid for, and they have about £300 towards the building, but yielding to the counsels of prudence, they hesitate to incur the heavy responsibility of building, without the greater part of the means.

From WEST HARTLEPOOL, Mr. CHARTER reports an increase of numbers, and hopes the members of the Church are quickened in their devotion to Christ, and a desire for the prosperity of his cause.

Twelve months since, according to the testimony of its pastor, Mr. EDWARDS, the Church at HARTLEPOOL was in a low, sad state. "It never fell to my lot," says Mr. EDWARDS, "to enter upon a field so barren and unpromising." But how true it is, that nothing is too hard for the Lord! The Church has been greatly blessed, having had an increase of eighteen since June, 1865.

The Committee gratefully recognize the Home Missionary Spirit which is finding suitable expression in our Associations and Churches. Efforts for local Evangelization is their proper work, but there are dark and desolate places which lie beyond the range of local organizations—places where the means of grace are insufficient for the population, or where the prevailing religious instruction is anything but a true reflection of the truth as it is in Jesus. To reach these localities is one object of the British Mission, and that there is ample room for work, without interfering with the County Home Missions, will appear from the fact that in twenty English counties there are twenty-nine towns with more than 6,000 inhabitants, without any Baptist Church.

The IRISH Branch of the Mission next claims a few minutes' attention. The painful excitement which has prevailed in that country for some time past, has been unfavourable to the prosecution of missionary work, and the progress of the Gospel. The whole country was thrown into a state of great fear by a diabolical conspiracy. Still our

brethren have not slackened in their zeal, and if the prevailing alarm has somewhat affected their congregations, the Lord has not withheld his blessing.

Some changes have taken place in the Mission during the year. Mr. BROWN has left CONLIG, and for the present, the station has been placed under the care of Mr. LIVINGSTONE. Mr. BOURN has removed to GLASGOW, and the district of which Grange Corner is the centre, has been confided to the care of Mr. ECCLES. By this change, BALLYMENA, with the wide missionary region round about, has become vacant; the Committee, however, have accepted Mr. R. K. ECCLES for that station.

Sometime since, the Committee resolved to make CORK a principal station, and are now seeking a suitable man to occupy it.

RATHMINES has been a source of considerable anxiety to the Committee. Having failed to provide a suitable minister for that place, the Committee have granted the use of the Chapel for a time to the Rev. H. G. GUINNESS, whose devoted labours in the Gospel have been the means of so much good in Ireland. The Word is proclaimed to large congregations, and as Mr. GUINNESS accepts no remuneration from the Mission, the sum hitherto spent on the support of the Ministry at this station has been set at liberty, which the Committee will devote to new missionary fields in Ireland as soon as the localities can be selected, and the Lord shall send right-hearted and zealous Evangelists to occupy them.

At BANBRIDGE, Mr. BANKS is labouring amidst pleasing tokens of the Divine approval. The attendance on his nine outstations is truly encouraging, some of the preaching places being so closely packed that the missionary can scarcely find room to stand. This circumstance derives additional interest from the fact that some of the people walk upwards of five miles to attend the services.

The Church and congregation at BELFAST have just taken a new position in that important town. A new and elegant Chapel has been recently opened for Divine Worship. Many of the principal merchants were present to manifest their sympathy with the undertaking, and some of them assisted in making the collections, which amounted to £100—a sum which was at once creditable to the liberality of the givers, and a pleasing testimony to the esteem in which Mr. HENRY is held in Belfast. The Denomination has now a fair start in the metropolis of the North, and it is the earnest prayer and hope of the Committee that the head of the Church will give his people a long and unbroken period of rest and prosperity.

DERRYNELL affords much cause for thankfulness. Since 1863, a Church has been formed, and a chapel erected, which at the present time, is well attended. At the seven stations of the Mission there, about 400 people hear the Gospel weekly from the missionary, Mr. MACRODY. Thirty-four have been added to the Church during the year, and there is a growing desire among the people to know the truth.

At GRANGE CORNER, Mr. ECCLES visits daily, and preaches the Gospel regularly at eight stations. On Lord's Days, the chapel at the Central Station is crowded, and would be if it were two or three times its present dimensions. He states that the meetings are very animating, and that a wide and effectual door is opened before him.

The interest which has attached to COLERAINE for some years past, is still sustained. Mr. TESSIER reports an addition of ten to the Church during the year. Referring to the good attendance during the winter months, he says:—"It is certainly an excellent sign to see members coming six or seven Irish miles (good measure) to hear the Word. We see all around, the blessed fruit of the Revival remaining in many who go about preaching Jesus, holding prayer meetings, and infusing warmth and life into others.

ATHLONE.—Mr. BERRY still continues his itinerant labours over a wide extent of country, preaching and teaching Christ in seven stations, in addition to his labours at Athlone.

PORTADOWN is the centre of a large sphere to which Mr. DOUGLAS is devoting his energies, amidst some difficulties, and with a fair measure of success. Five or six weekly services, ranging from three to five and six miles from Portadown, fully occupy his time, and test his powers of endurance. LURGAN, a town of 7,700 inhabitants, asks for a Lord's Day service. Other places call for a share in his labours, so that he is often perplexed by the demands that are made on him.

TANDRAGEE, one of the new stations of the Mission, makes satisfactory progress. Mr. TAYLOR reports an addition of twelve to the Church, and gratefully reports a number of conversions during the winter, which help to encourage him in the Lord's work.

At TUBBERMORE, so long the sphere of the renowned Dr. ALEXANDER CARSON'S labours, "the cause," says his son, "continues to progress. Sixteen have been added to the fellowship of the Church during the past twelve months." He speaks of a

painful reaction which followed the Revival, but adds,—“Blessed be God, the tide is now fairly turned, and our cause, through infinite mercy, is onward. The Sunday School numbers 150 children and young people in attendance, and the teachers are working with a will.”

CARRICKFERGUS is still bearing fruit. The Church was formed as late as 1862. Since that date, a congregation has been gathered, and a neat chapel erected, which is now free from debt. The attendance is encouraging, the Church is healthy, and the Holy Spirit is blessing the ministry in the conversion of sinners.

About twelve months since, a new station was opened at LARNE—a few miles distant from Carrickfergus, where Mr. HAMILTON, assisted by Mr. ROCK, found a good spirit of hearing. It was suggested to Mr. ROCK that he should take the position of Assistant Missionary, still continuing in his worldly calling, and giving his Sundays and as many week-nights as he could spare to the service of the Mission, receiving an adequate remuneration for his services. He readily assented to this arrangement, and is working most usefully at Larne, and two sub-stations, in addition to his Lord's Day labours. The Committee would be glad to have a dozen suitable men on similar conditions.

The Scripture Readers, MICHAEL WALSH, and ENNAS M'DONNELL, still teach the Word from house to house, as opportunity offers. In too many cases, they find the door shut against them, but, notwithstanding every obstacle, they gain admission to the ear of many, and the hearts of a few. At what time or by what means our fellow-subjects in Ireland will be brought to exercise the rights of conscience, and use the key of knowledge for themselves, is beyond the power of human wisdom to foretell. To use the words of one whose praise is in all the Churches—“Poor wicked Ireland, I trust, will yet have a Gospel-day. I cannot see how or when; but it must be; and till I find out opportunity, my eye is only waiting darkly for its accomplishment.” The chain may break from the very strain that is put upon it, and the lowest point of degradation may be that at which Ireland's resurrection will begin. If the Gospel be true, there is a glorious future for that beautiful land. The time is coming when its millions shall return to the faith of their ancestors.

Things are working in the right direction. Institutions which impede the free action of voluntary churches, and place our Missions in a position of great disadvantage, will disappear. The beginning of the end has arrived. To withdraw Christian Missions from Ireland at this crisis, would not only be the greatest calamity that could happen to her, but the most impolitic step that the English Churches could take. The measure of success is not the rule of Christian obligation.

The financial results of the year afford ground for thankfulness. The gross receipts, including a deposit of £367 4s. 1d. on account of Belfast Chapel, a small balance at the bank, and a loan of £350, are £4,057 7s. 2d. Total expenditure, including repayment of £350 loan, and £100 former loan due from the Home Mission, £3,283 1s. 7d., leaving a balance, after deducting the Belfast Chapel deposit, of more than £300.

In conclusion, the Committee desire to say,—1st. That nothing appears in the cash account that has not been actually contributed to the Mission; and 2nd.—While the time has been too short to enable them to determine on any fixed and definite course of action, they wish it to be distinctly understood that the British Mission is neither a ministers' aid society, nor an institution for keeping in existence decaying Churches, which must inevitably die out from the want of spiritual vitality. It is missionary in aim, and with the Divine blessing, will be the same in action. They are less anxious that their agents should surround themselves with the cares of small pastorates* than that they should do the work of Evangelists, preaching Christ wherever they have opportunity; emphatically *labouring* in the Gospel, and in much patience, in afflictions; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, approving themselves as the ministers of God. With these views and purposes, the Committee earnestly commend the Mission to the prayers and liberality of the Churches of Christ.

List of subscriptions since our last will appear in the June number.

* This refers more particularly to the work in Ireland.

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

THE
BAPTIST MAGAZINE.

JUNE, 1866.

MINISTERIAL DIFFICULTIES.

AN ADDRESS DELIVERED TO THE MINISTERS OF THE LONDON BAPTIST
ASSOCIATION AT REGENT'S PARK CHAPEL, APRIL 10, 1866.

BY THE REV. C. BAILHACHE.

Two or three weeks ago—as I heard incidentally—at a meeting of Christian gentlemen, a conversation was started upon the choice of subjects that should be made for discussion in an assembly like ours to-day. Several subjects were named, more or less likely, but the most general assent was given to one mentioned, I believe, by a ministerial member of the Conference, viz., an inquiry into the state of our hearts in connection with ministerial labours. *Sotto voce*, as I understood, another member of the Conference—and, for aught I know, with some timidity—said, “Would it not be well also to inquire into the state of our intellects in connection with our work?” Now, there is no doubt that in certain connections, even to this day, he must be a bold brother who presumes to propose such a question as this. Thank God, however, the danger arising from such supposed rashness is growing less every day,

and of course we all know that the daring brother would have nothing to fear from the brethren of the London Baptist Association of the present time.

Now, I beg pardon, I was not the brother who proposed the intellectual question, for, as I have just said, I heard of it incidentally, and I do not belong to the most worthy fraternity in whose meeting it was proposed. Nor am I going to be rash enough to discuss either this question or that other, on the condition of the ministerial heart, before you to-day. I leave such a task as that to older and wiser men. My only purpose in alluding to the conversation at all is, that I may have the opportunity of expressing my hope that questions of the kind then suggested will, from time to time, be brought before us. They are important, they are vital; and I feel that we must not, dare not, shrink from the fullest and most conscientious

examination of them. Meeting as we now do in an exclusively ministerial conference, the opportunity for the full discussion of special subjects is too good to be lost; and we may be perfectly sure of sufficient mutual confidence to be quite safe in our varying utterances. Much as I expect from various departments of combined action created by our new association, I expect most, both of pleasure and profit, from the free interchange of thought on those quasi-professional questions which belong to us, and to our work in a special degree.

The time at my disposal since I was asked to prepare a short paper for the present conference, has been both too brief and too crowded to permit of my attempting anything very elaborate for your consideration. Many subjects of interest have been suggested to my mind, but one after another has been dismissed, simply because of the too heavy tax it imposed both upon leisure and thought. Most cordially do I say that as much of both as I can command at any time is at the service of the brethren, the only limit being that of possibility. In the present case that limit has been inconveniently close. The idea I have entertained with the most pleasure has been that of presenting to you a few thoughts on *some difficulties* with which we have to contend in the discharge of our ministry. My pleasure in connection with this idea arises from the fact that I cherish the hope that what has afforded much solace to my own mind will be approved by yours, and that, specially, brethren of my own age in Christian work may find stimulus and relief from sources which have supplied these blessings to me.

The difficulties of our work! But their name is Legion. Exactly so,

and it takes a very long experience to discover them all. It is very certain they can't be named within the short space of time I have allotted to myself on this occasion. Many amongst them are objective or external, arising from sources not within ourselves and beyond our control. I leave these all aside. Many of them are subjective or internal, arising from sources within us, and quite within our control; always supposing that we may avail ourselves of the Divine help held out to us. To only three of these do I direct attention now, and to precisely those three which have affected me most in the discharge of that work God has assigned to me.

I. And the first which I mention is *the tendency common to most of us to an undue contemplation of difficulties themselves*. We must all, on a little reflection, feel that the habit is injurious, and that, pushed beyond certain limits, it must be fatal. Very long ago, the wisest of men told us that "he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." In daily life, this folly is comparatively rarely witnessed; but, alas! we often see it in connection with Christian work. Numbers of Christian men are always observing winds and regarding clouds; and sometimes the habit so grows upon them that they disguise its character to themselves, and call *that* prudence which they ought to call cowardice. The tendency works injuriously in two ways. First, *it magnifies difficulties*. Their real magnitude we do not quite know, and it is a common thing for us to exaggerate that which we have not fully measured. Distance lends, not alone enchantment, but terror, to what we behold. In things moral and spiritual we are

often like children, frightened at forms revealed to them by moonbeams. Or, to return to the wise man's figure, we observe the wind, and observe and observe, till we feel sure that there never was such a wind blowing round us before, whereas it is only possibly a light breeze; and we regard the clouds, and keep on wistfully regarding them, till we think that clouds so black and threatening never darkened the horizon before. Look at a molehill long enough—and it need not be very long—and you will persuade yourselves that it is a mountain, and when once you have persuaded yourselves of that, you will soon be quite sure that you cannot climb it. So, difficulties, because they are not quite known, are being perpetually magnified. The true and safe course is to go straight up to them with courage and a working purpose, and then we see what they really are. I said that difficulties were innumerable, and that is quite true, but what is *not* true is that they come upon us *in crowds*, and this tendency to exaggeration always gives us a false estimate of the number with which, at any given time, we have to grapple. A sweet and chaste poetess of our own time—Adelaide Anne Proctor—tells us in one of her simplest lyrics what we need always to remember :—

“*One by one*, thy duties wait thee,
Let thy whole strength go to each ;
Let no future dreams elate thee :
Learn thou first what these can teach.

One by one, thy griefs shall meet thee :—
Do not fear an armed band ;
One will fade as others greet thee,—
Shadows, passing through the land.

Do not look at life's *long* sorrow ;
See how small each moment's pain,
God will help thee for to-morrow :
Every day begin again.”

Besides the exaggerations of ig-

norance, there are those of anxious thought. Whatever is made a matter of much thought becomes great to us. A small difficulty, much pondered upon, becomes insurmountable. Our Master, so gentle in His strength and truth as He is, tells us that “sufficient to the day is the evil thereof.” To the trusting, grateful heart, sufficient to the evil is the mercy too. Hearts bleed and backs break—*our* hearts and backs, my brethren, because through unbelief, we will bear the burdens of *many* days at once.

The second effect of this undue absorption in difficulties is, that *it weakens, and tends to destroy, the essential elements of our success*. The first of these elements is Faith, that divinely imparted principle in us which always leads us to rely on the Unseen, and which, when in healthy action, helps us so to “forecast the years,” that the sure gains of the future become our present joy. The next is hope, by which we grasp future results ; and the third is courage, which looks at means of doing, and not at difficulties. The sailor in a storm minds his helm, and shifts his sails, and herein is his safety. The soldier on a field of battle uses his weapons, fights for dear life, and wins it. In both these cases the contemplation of difficulties would be fatal. From both we may learn a lesson for ourselves. In our work, then, brethren, God give us faith, hope, courage. With difficulties we have nothing to do except to *overcome* them.

“Faith and skill together,
Hardest problems solve.”

And we shall overcome them, by the good favour of that God who has mysteriously associated His wisdom with our ignorance, and His might with our weakness. In such association, our failure would be His too,

but as that cannot be, His triumph is our victory.

Difficulties! The history of the Church is that of its triumph over them. One incident of the church's earliest history contains the germ of the whole truth as to difficulties. I shall just state it, and with the statements bring the present point to a close. On the morning of the Resurrection three women started on their mission of love and sorrow to the sepulchre. As they went, they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" Their love was stronger than their fear, and they still went on, "and when they looked, they saw that the stone was rolled away, for it was very great." And so it always is. Heavy and great stones lie across the path of our duty; but by faith and love and courage we pursue our course, and God honours our devotedness by rolling away the stones. This is no mere guess at a possible romance: it is, dear brethren, the sober history of an undoubted fact.

II. The second difficulty to which I ask attention is *our common tendency to form low estimates of the results of our work*. There are many circumstances that contribute to this. One amongst them is the fact that it is hard for us to believe in what we do not see; so that if we cannot tabulate results and present them to our own selves in statistical form, we imagine there are none. Under such circumstances the common wail of many a minister's heart is, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" Connected with this, there is, too, the common disposition in outsiders to discredit results that cannot be distinctly enumerated, so that many a man who, in the course of a quiet and self-denying devotedness, has

been tearfully sowing the seed of a harvest he will not be permitted to reap till eternity comes and glory dawns, is commonly enough supposed to have been a useless labourer in the Master's vineyard. In such cases it is forgotten on all sides that to toil with apparent unsuccessfulness is most probably the discipline by which God educates some of His choicest souls. There is also the fact that the germs of the divine life in men's souls often grow very slowly, and that often they do not reveal their earliest growth to the hand that sowed them. Another waters them, and is blessed with the first discovery of life. We thank God for the hope of that clearer light in which the deferred joy of the sower will blend with that of the reaper, and both shall rejoice together. There is still further the fact of the great disproportion between the means we have to employ and the results we have to attain. Looking at this disparity, we are ever ready to exclaim, "Who is sufficient for these things?" Now it seems to me that the true remedy for this evil is the obtaining of a clear and distinct idea of our position, and of what it is *precisely* that we have to do. One of our Lord's miracles, so accurately, as it seems to me, sets before us the truth on these points, that I cannot forbear calling your attention to it for a moment. Luke tells us (chap. ix.), that one evening, at the close of one of Christ's wonderful days of teaching and working, the Twelve came to Him to urge Him to send the multitude away, that they might go from the desert place where they then were, into the towns and villages to get food. He, on the contrary, bids them with the five loaves and the two fishes they had give the multitude to eat. He himself blessed the small supply, and the thing He commanded was done.

"Twas spring-tide when He blessed the bread,
 'Twas harvest when He broke."

So we, God's servants, are in the midst of a spiritually-starving world, and in that mass of starving souls we seem to be the only ones that have food, and, as it appears at first sight, *barely enough for ourselves*. This is the position. Yet, if the multitudes are not to perish, we, with our scanty supply, are to feed them: and the command to do so comes from One whom we dare not disobey. This, our duty, *seems* to be immensely beyond our ability; but the simple fact that the command comes to us, teaches us this primary lesson, that in Christian work, ability is not the measure of duty, but Christ's law. All we have to do is to get Him to bless our supply, and to begin our distribution of it; and because He bids and blesses, not one of the starving crowd need go away unfed.

Of course, as the incident before us suggests, we have need to do our work with order and system; and we need to use thriftiness, so as not to waste energies; but when we shall have done our best, our comfort will be this, that what shall remain to us personally of grace and strength, when we have spent ourselves, will be the "twelve baskets full," that is, *more, aye, far more*, than our original supply. Verily, we do, thanks to the presence and blessing of an ever-present Saviour, far more than we know, and, like the woman who anointed Christ, merely in token of her love and reverence, we unwittingly do more than even we intend. Attempting the lower work, Christ told her she had accomplished the higher, so that what she did in lowly love became prophetic of a future end. Let us accept this lesson, and in faith and courage work on, never doubting that the harvest we shall each reap at last will be greatly in

excess of anything we had dared to foresee. "Who hath believed our report?" is the too frequent moan of our hearts in time. "Who hath given me these; and these, whence came they?" will be the language of our glad surprise in eternity.

III. The third difficulty I have proposed to name is connected with *the imperfection of our views respecting our grand resource of prayer*. It seems a strange, and almost a venturesome thing to say, that, after so many ages of the Church's history, this matter of prayer is but imperfectly understood, but yet I believe this to be the fact. No one, I think, can fairly say that this is a prayerless age, and I am not going to insist upon the necessity for more prayer. The necessity may exist, but this is not my point. Nor am I about to say anything in connection with recent discussions of the subject of prayer beyond this, that so far as some noted men of science have lately taken the view—substantially—that prayer is useless, it might be worth their while to consider whether it be not necessary to a proper understanding of prayer, that they should have, first of all, an undoubted and well-defined belief in God—not the God, of course, that science and philosophy evolve, but the God in Christ whom the New Testament reveals. For my own part, I soberly avow my conviction that of all things in the world, the prayer of a Christian heart to its God is the most certain thing we know. Now, as Christians, but specially as Christian ministers, the blessings we seek of God in prayer are mainly these:—first, the growth in the divine life of each individual soul committed to our charge, and, as resulting from this, the growth of that divine life in the Christian community with which we are specially identified. We think, and rightly,

that the Church on earth is a school of grace, in which believers are to learn and grow; then, there is the conversion of sinners within the limits of that influence we may use, keeping in mind that every little we can contribute helps forward the general extension of the Redeemer's kingdom throughout the world. Whatever may be our doubts as to the reasonableness of some prayers, we can have no doubt here; we are perfectly sure that prayer for these objects of desire is such as God sanctions and approves. Yet it is to be feared that we too often pray for these things with much doubt and feebleness, not because we do not believe in God, nor because we do not believe in the necessity of prayer. I think the secret of our doubt lies in the mistaken notions we have as to the Scripture theory of prayer itself. The subject is too wide to be discussed with any fulness here; all I ask is, that you should give attention to one passage of Scripture, as enforcing the thought I am anxious to impress upon you. In Mark xi. 24, we meet with the following words of Christ: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In the form in which our translation gives us these words, they are significant enough, but a glance at the original will show us that they are much more so. "Receive," in the translation, is "received" in the text, and then we have the strange statement that the things we pray for we have already. But is it so, that we have before we actually get? Apparently so. On what ground? On this: that the inspiration to prayer, coming from God as it does, is His pledge of the blessing we seek. The Christian, under the habitual influence of the Holy Spirit, is the

subject of heaven-born aspirations which, from their very nature, point to the source from whence they come. If so, the inference is unavoidable: God will not inspire us to pray for what He means to refuse. We feel "drawn out" in prayer to God for blessings connected with His glory, and with the highest well-being of souls. Our course, then, is not to leave our prayers in doubtfulness at the throne of grace, as though the answer were contingent, but rather to put them before God as His own pledges, simply leaving it to Him to redeem them. Now, is this the character of our prayers? Do we really *believe* in prayer? Is not the confession of our trembling hearts that we do not? Christ's theory of prayer, accepted by the Church, would revolutionize it and give it a power such as, I think, it has never had yet.

To but these three points, dear brethren, have I ventured to call your attention now. If the views I have advanced be correct, as I believe them to be, our gain from the adoption of them will be every way great. Our difficulties do, indeed, abound; but God is strong, and in His strength we shall overcome them all. The results of our labour often seem very few and small; nevertheless, we do indeed achieve—God's promise and help being on our side—more than we shall ever know this side heaven. The very desires we express to God in prayer are pledges of future results. We may not see them, but our duty is to *expect* them and to rest assured of them. Free, now, from anxious forebodings and unbelieving fears, let us to our work again, with renewed courage and revived hopes.

[NOTE.—I am indebted to Mr. Westcott for calling my attention to the passage quoted from Mark xi.]

CAN ANY HUMAN BEING BE SAVED WITHOUT A KNOWLEDGE OF THE GOSPEL ?

BY THE REV. C. CARTER, OF CEYLON.

WERE the question, Can any human being be saved without the gospel? we should answer it in the negative; but the former question admits of an affirmative answer, at least when it respects infants and idiots. But what of the great mass of mankind who, though in possession of matured reason, have been and are without knowledge of the true God and his Son Jesus Christ? Or, in other words, can any heathen who are unacquainted with the gospel be saved? This question has recently on a public occasion, as reported in the "Baptist Magazine" for May, been answered in the negative. For though Mr. Walters says, "I do not say no heathen man can be saved," yet the plain inference from what he further says is, that the salvation of those who are without knowledge of the gospel is *not* possible. Mr. Walters says, "They know more than they practise, and for their neglect and disobedience they must perish for ever." . . . "If they are not guilty and doomed, unless we interfere, to ruin, the sooner we retire from our position and abandon our work the better." . . . "We must recognize the truth that the gospel, and the gospel only, can save the heathen." . . . "Unless the gospel is conveyed to them their state is hopeless." These statements confound the *knowledge* of the gospel with the gospel or plan of salvation itself; and whilst "we must recognize the truth that the gospel, and the gospel only, can save the heathen," we may fairly demur to the statement that "until

the gospel is conveyed to them their state is hopeless."

Why should perfect sinlessness be insisted upon as the condition of their future welfare, whilst other members of the same family, equally guilty, may be pardoned and favourably received by the Great Father of all, because they happen to know the grounds upon which pardon and salvation are bestowed? To receive advantage from a remedy it is not *essential* that the patient should understand and apply it to himself; it may be administered to him by the hand of another who has skill and power to apply it: the only essential on the part of the patient being, that he should be in such a condition as to admit of its appropriate application. Where the gospel is known but rejected, that condition is wanting, and the sinner necessarily and justly perishes. But where that condition is present, pardon and eternal life are doubtless bestowed through the atoning sacrifice of Christ, though the poor sinner may know nothing about what has been done on his behalf until he awakes in heavenly glory. The language of Romans, 2nd chap., plainly implies that there are those, not only amongst the Jews, but also amongst the Gentiles, who—though they know neither the law nor the gospel—yet do "by patient continuance in well doing, seek for glory, honour and immortality," and who "do by nature the things contained in the law." And when the apostle says in the same chapter that God "will render to every man

according to his deeds," "glory, honour, and peace to every man that worketh good," it is manifest that he is not mocking sinners by telling us what will be the happy lot of perfectly sinless men, but is speaking of good works as justifying and leading to happiness in the same sense as the Apostle James: as indicating a state of grace—a pious heart—here, and assuring of glory hereafter.

It is not contended that those unacquainted with the gospel, any more than those acquainted with it, are universally saved, but only that neither reason nor Scripture will justify us in regarding the Father of mercies in so severe a light as that of excluding the greater part of mankind from the benefit of a sacrifice offered for the sins of the whole world, simply because the knowledge of that sacrifice did not belong to their age or reach their country.

The *condition* of the sinner in which alone salvation is possible, the condition in which salvation is sure to be bestowed, is that of a humbled, penitent, or regenerate heart; and there seems no difficulty in conceiving that this state is not *confined* to those who are acquainted with the gospel. Heathens have knowledge of good and evil; their conscience excuses or else accuses them. We can suppose a heathen man to feel those accusations, and to dread the punishment which he anticipates in consequence of his guilt. He is anxious to avert or mitigate that punishment, and to secure his future happiness. He regrets the past, and makes good resolutions for the future; his heart is humbled; he begins to cease to do evil and learn to do well, and longs for something better in himself than he ever attains to here. His knowledge of duty is very imperfect, and—like those acquainted with the

gospel—he often fails in what he does know. His ideas of any exalted Being who is governor of the world, and who will finally award him his lot, are much more defective than ours, and are often utterly wrong. He is quite mistaken in his belief or hope, that for his reformation and his goodness it will be well with him in the world to come; for—though he know it not—no flesh will or can be justified by deeds of law. Yet, notwithstanding all his imperfections and mistakes, he is a humbled man, abhors the evil and chooses the good; and he will learn hereafter, what he cannot know now, that for the sake of the Lamb of God who takes away the sins of the world he is joyfully welcomed to eternal glory.

The number amongst the heathen of those who thus come to penitence and are saved, is doubtless extremely small. The great mass, like the majority of nominal Christians, are bent upon worldly and fleshly lusts, and will be condemned for their sins, and their neglecting to seek their future welfare, according to the degree of light and knowledge which they enjoyed.

Missionaries have not, indeed, met with any perfectly sinless heathens; but have they not met with some few whose hearts were fixed upon rising above the world here, and to a better state hereafter, and who manifested their dislike to what they believed to be sin, and their love to what they thought was right and good? A young man, a Buddhist, came to the writer eight or nine years ago, and said that he had recently gained a little knowledge of Christianity, and he desired to know more of it. "He was a Buddhist, and had for some time past, being anxious about his future welfare, been abstaining from sin, and doing good, and observing religion for the purpose of avoiding

misery and attaining to happiness ; but the terms on which these could be secured according to Buddhism were so strict, that he had often more fear than hope. Christianity seemed better adapted to him as a sinner, and he was thinking of accepting it." He did accept it, and has ever since adorned the doctrines of the gospel. It was manifest that he was a penitent man, and humbly seeking salvation, or his future good, previous to his knowledge of Christianity ; and we cannot but think that had he lived and died without that knowledge he would still have been saved through the grace of our Lord Jesus Christ. He would have been judged according to the *gospel*: not according to his acceptance or rejection of it, had it not come within his knowledge, but according to its merciful provision of pardon for the penitent.

Nor does this possibility of salvation without any knowledge of the gospel lessen the obligation or weaken any motive to preach the gospel to those who are unacquainted with it. When we regard the heathen as utterly hopeless until we convey the gospel to them, we seem to gain power with which to urge the obligation to hasten to their rescue ; but in reality we lose more than we gain, since we thereby reflect upon the Divine beneficence, not to say justice, in leaving the whole human race hitherto, with comparatively few exceptions, to inevitable destruction ; and that, not because sinners could not be saved, nor because no provision had been made for their salvation, but because it did not fall to their lot to be informed how God could be just and yet justify the ungodly. The thought will arise, that our pity for the heathen and zeal for God are useless, if He has exercised no pardoning, saving mercy towards them, but made perfect sin-

lessness the condition of their future good. Shall man be more compassionate than God ?

That salvation is within the reach of large masses of unconverted people in England, is not held to free the Church of Christ nor individual believers from obligation to preach the gospel again and again to them, and to seek in every way to lead them to a cordial acceptance of the truth. And, in like manner, unless it should appear that acquaintance with the gospel affords no advantage, the mere possibility of salvation without that knowledge is no reason why we should not communicate it to those who are destitute of it. The fact that men can grope in thick darkness after God, and that some do feel after Him and find Him too, will not justify us in withholding from them the light of gospel day, by which those who are seeking may the more readily find, and those who are not seeking may be induced to do so. Those unacquainted with the gospel are not destitute of motives calculated to lead them to penitence, and to a patient continuance in well doing ; and hence, if they perish, God is clear, the fault is their own. But those motives are few and feeble as compared with those which the gospel at once and plainly presents.

This advantage which the gospel possesses, this adaptedness to melt and win the heart to God, makes it imperative upon those who have been already won, alike to urge with all earnestness its acceptance upon those who know but neglect its truths, and to convey with all speed the glad tidings to those who have not yet heard them.

The salvation of some without a knowledge of the gospel, and the discovery of the existence of penitence previous to that knowledge, so far from suggesting that the good news we have to tell is unnecessary,

stimulate us to courage and diligence in our work: we see thereby how unwilling the God of all grace is that any should perish. We are led to believe that as He has wrought a work of grace where the gospel has not been made known, He will do much more wherever His truth is fully proclaimed; and we anticipate the gathering of many into the fold of Christ who have thus been prepared to accept the truth with joy as soon as they hear it.

This view of the condition of the heathen removes that dreadful sense of oppression and horror which we must feel if we regard their deliverance from everlasting misery and admittance to heaven as depen-

dent upon their sinlessness. Believing that penitence is possible to them and that the God of love bestows pardon upon the penitent for the sake of One whom they know not—the Lamb slain from the foundation of the world—we are constrained to imitate the love and compassion thus displayed, and to hasten to make known to them Him whom they ignorantly worship, to unfurl the banner of the cross and point them to the Lamb of God; assured that these divinely appointed means will be attended with divine success amongst those who were objects of the divine compassion long before any man thought of caring for their souls.

KING DAVID'S HYMN-BOOK.

BY REV. T. R. STEVENSON.

No hymn-book is so popular. It is to be found almost everywhere. Few things, secular or sacred, are more common. Difficult, nay, impossible, would it be to discover the number of editions through which it has passed. Thousands of years old, it has lost none of its attractiveness. It is as great a favourite as it ever was. Watts has his admirers, and Wesley his votaries; Cowper has manifold readers, and Keble is venerated by not a few; nevertheless the Psalter commands a vastly wider circle of friends than all other devotional works put together. Indeed, most books of praise owe their existence to this one. Their authors have kindled their lamps at its steady yet fervent flame. If from the mul-

titudinous "selections" sung by various denominations you try to cull the sentiments and phrases derived from the Book of Psalms, you will find them left in a condition similar to that of a certain shield that was once suspended in a temple of Minerva. The artist having put his name on it, an effort was made to remove it; but it was so ingeniously done that to take it away would have proved utterly fatal to the beauty of the whole.

Without falling into dry and prosy sermonizing, many lessons worth remembering are naturally suggested by this well-known and well-beloved portion of the Bible. Let us look at some of them. It has some useful teachings in re-

ference to true benevolence. We will confine ourselves to these.

Good men do more good than they expect. David never knew how useful his psalms would be. Surely, in his most sanguine moments, he did not imagine by what numbers his beautiful poems would be repeated. Only think of their power. How widespread it is! They are repeated by the lisping voice of childhood when the golden-haired, blue-eyed little maiden kneels at her mother's knee; repeated by the husky voice of old age as the tottering, grey-headed man bends upon his oaken staff by the glowing fire-side; repeated by the sorrowful as they stand with tearful eye and blanched cheek in the awful presence of a solemn sorrow; repeated by the grateful as they bask in the cheerful sunlight of prosperity; repeated by the pardoned as they take the cup of salvation and call upon the name of the Lord; repeated by the victorious as they put their heels on the prostrate forms of dead sins and vanquished temptations; repeated by the dying as they pass from changing time to changeless eternity; repeated, it may be, by the hosts of the redeemed as they cast their crowns at the Saviour's feet. Marvellous influence! an influence which the King of Israel was not vain enough to anticipate would be awarded to his sacred songs.

And yet this is but one case out of many similar ones. Righteous and loving deeds branch forth and widen out almost indefinitely. Think of Robert Raikes. He, a plain, plodding, unromantic, matter-of-fact sort of man, has to wait in one of the streets of Gloucester for a few minutes. While so doing his attention is attracted by the dirty visages, ragged raiment, and ill language of certain children who are playing

about. The thought occurs to him that something might, ought to be done for their reformation. The result is that he establishes Sunday-schools. But did the worthy printer ever believe that they would become the mighty means of usefulness which they have done? By no means. Whether the dead are ever permitted to revisit earth, no one can say. Supposing, however, that the sainted who have "shuffled off this mortal coil" draw nigh silently, ever and anon, to their recent dwelling-place, great must be the surprise, greater the thankfulness of the good Samaritan to whom we advert. As he sees the extensive but compact educational organization which prevails in nearly all our cities, towns, and villages; as he sees the thousands of young men and young women who readily yield the rest and quiet of the Sabbath for the self-denying toil they have imposed upon themselves; as he sees the wide mouths and open eyes of juvenile audiences testifying to the tact of such as render instruction interesting by reason of anecdote and parable; as he sees that not unfrequently these little learners become moral missionaries to their parents, brethren, and associates, irradiating dark places with the blessed light of truth; as he sees the ranks of Christ's soldiers mainly replenished by well-drilled recruits who have been enlisted under the Captain of our Salvation through the influence of the Sabbath-school; as he sees ignorant, rude, and neglected boys gradually transformed into respectable citizens and consistent Christians, the noble river of benevolence thus broadened and deepened by tributaries springing forth from the first day of the week; as he sees all this, and much more besides, he must exclaim in astonished joy, "What hath God wrought!" Recalling the small and

modest beginning of this movement, he might, transfiguring it by a higher meaning, quote the language of Jacob—"With my staff I passed over this Jordan, and now I am become two bands."

Remember this glorious fact, my Christian friend, when you feel discouraged. Times there are, no doubt, during which you get awfully low. You think your words are so feeble and your work is so incomplete, that you are doing little or no good. You are mistaken. Most likely, when you take these mopish and miserable views of things there is something wrong with your health. Attend to your digestion. See whether or not your liver is out of order. Recall your habits for the last few days or weeks, and perhaps you will find that you have not taken sufficient exercise. These are unheroic things to mention, certainly, but then, do you not see, we have to do with unheroic matters every hour of our lives. Nature seldom consents to form our experience on the plan of three-volume novels, published by Hurst and Blackett, Great Marlborough-street, price £1 11s. 6d. It may be an exceedingly stupid arrangement, but so it is. Facts are hard as stone walls, and it is not well to run one's head against them with too great a violence. Authorities of no mean name assure us that Napoleon lost two of the most important battles in which he engaged through eating too fast. Hear, too, what Thomas de Quincy said: "It may be safely asserted, that few indeed are the suicides to which the miseries of indigestion have not been a large concurring cause." No doubt of it. Have you not observed that bilious people are often troubled with doubts and fears? If the stomach arrangements are seriously wrong, look out for dismal suspicions about committing the unpardonable sin,

and grave misgivings as to whether you are one of the elect. The truth is that some good people go to members of the clerical when they should seek out members of the healing profession. They ask the advice of a D.D., when they would do better to visit an M.D. They take doses of systematic theology, when they should patronize quinine; they take sermons when they ought to give heed rather to pills or powders. Now, as there is this intimate, subtle partnership between body and soul, one never dissolved on this side the grave, it often happens that we get morbid and melancholy about our spiritual labours when there is not the slightest cause for it. We fancy that we are making a dead failure;—no, dear friends, it is a grand mistake. The sooner we exorcise from our minds such a demon thought, the better. Let us write it down as one of the primal articles in our creed that not only is zealous spiritual work sure of its fruits, but that the harvest will be riper, richer, larger than we expect.

"I shot an arrow into the air,
It fell to earth; I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth; I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterwards, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Sing the song of a noble, true life, and the poet's experience will be yours. "The song, from beginning to end," you will "find again in the heart" of more than one "friend."

Another thought illustrated by David's hymn-book is this: *Good men often do the most good after their death.* It must be tolerably apparent

to all observant persons that, as a rule, we think more highly of our fellow-creatures after than before their decease. The grim king of terrors takes them, but in removing he transfigures them. He surrounds the faces of those whom we love with a halo of glory, like that of Moses when he came down from the mount, and so bright is that glory that we no longer see the defects in feature and faults in expression which we once noticed. As in a fabric certain colours grow dim and fade by reason of light and heat, so in the moral raiment which men wear, the bad colours gradually disappear, while the beautiful retain their freshness. The Roman custom of apotheosis had its root in something of which we are all conscious. Do popes and counsels canonize men and women? So do we. Each of us has a private, unwritten calendar, wherein we have put the names of those whom we have sainted. Dean Stanley calls attention to a striking illustration of this. In the famous elegy of David over Saul there is no bitter and vengeful memory of the ills that the monarch had done. Later and degenerate occurrences in the royal delinquent's life are passed over in silence. The eulogist speaks only concerning the Saul of earlier times, the delight of his nation, the puissant conqueror, and the father of his beloved friend. That touching occurrence is quite characteristic of human nature. As poor Rizpah sat down by the seven crosses on which his sons were crucified, and patiently guarded the treasured bodies from wild beasts and birds of prey, so do we keep watchful vigils near the reputations of our departed friends, that we may protect them from the jackalls of calumny and the hungry vultures of slander.

Affecting evidence of this is to be found in our burial-places. Go to

any necropolis that you like, and you will discover but small traces of sin in the epitaphs on the tombstones. According to these, all dead folk seem to be good. Most of them are very good. Many of them are good in the superlative degree. Husbands are faithfulness itself. Wives are the perfection of affection. Adults are angels. Children are cherubs. The first must surely have kept their marriage vow to the very letter. The second must have been models of what women should be. The third were, one would think, as innocent and free from guile as the youngest of the fourth-named class. As for the latter, they were evidently too pure to be detained in a world of misery and evil. Yonder is an elaborate monument to some one who filled, for a number of years, a certain civic office. Judging from the eulogy written thereon, you would suppose that he had scarcely done less than sacrifice himself, body, soul, and spirit, to the weal of the borough. Here, again, in another part of the cemetery, is a tribute of affection to a minister. What a man he must have been! A Demosthenes for eloquence and a Paul for heroism; nothing less. "We ne'er shall look upon his like again." If the master of a workhouse or a reformatory is commemorated, it is as one so assiduous and exemplary in the discharge of his duties that the inmates of the establishment must certainly have shed many tears over his untimely removal! No wonder that a little girl put the question to her mamma, "Where are all the wicked people buried?"

As the result of all this, the departed increase in influence over us. Goodness is power, and beholding their goodness we feel their power over us more than ever. While love to God is, and ever ought to be, the main impulse in holy living, love to

the dead is one also. We feel a sad pleasure in doing what we know would have pleased them had they been with us. And what is that? Loyalty to Christ and duty. Has a reckless, headstrong passion never been curbed in by the thought, "*She* would be grieved at this were she witness to it?" Have you not seen a proud heart subdued by speaking of a sainted mother? The late Dr. George Wilson writes as follows:—"When I am about to do a foolish or a wicked thing, I am often turned aside by the reflection that perhaps my sister in heaven is watching me all the while, and with sad, reproachful eyes gazing on me, and beseeching me to forbear."

This truer appreciation of, and increased affection for the deceased is exemplified with equal force in the case of the world's heroes. Great men are like great mountains; stand near them and you fail to see their lofty grandeur. Distance is essential: distance of space in the one instance, distance of time in the other. Even though the illustrious sons of learning, genius, and piety may seem to be fully valued while living, almost without an exception their influence grows as their graves get greener. To quote from Elizabeth Barrett Browning:—

" 'Tis true that when the dust of death has
choked
A great man's voice, the common words
he said
Turn oracles,—the meanings that he
yoked
Like horses, draw like griffins!"

The Psalter proves it. How much more extensive is its moral might now than when its author existed. Its power has augmented with its age. Once the possession only of a people the whole area of whose country was about twice that of Wales, it has become the property of the wide world. In majestic

cathedrals, where architectural intellect has embodied itself in stoney splendours and crystal costliness; in ivy-clad village churches, whose grey spires rise towards the blue sky surrounded by sombre yew tree foliage; in city sanctuaries, whose prayers and praises scarce drown the monotonous hum of busy life that daily repeats itself outside their hallowed precincts; in common conventicles, where utility excludes beauty, and selfishness assumes the sober garb of economy; in princely palaces and horrible hovels; in marts of merchandise and places of pleasure; in rapid railway trains whose speed destroys distance, and in stately ships whose white wings bear them onward through the solitary Sahara of old ocean, are these Psalms of Jesse's son read and remembered. The light thus given to such as walk in darkness; the cooling drops thus sprinkled on the fevered brow of care; the divine might thus infused into those whose feet had well-nigh slipped; the radiant rainbows of hope thus painted on the threatened clouds of despair; the songs of thanksgiving thus awakening on lips long mute and sinfully silent, who can number? The Book of Psalms is the true book of common prayer: it is the common heritage of mankind. Appropriately may we apostrophize it in the poet's goodly words:—

"Thou hast thy dwelling in the monarch's
hall,
And on the waters of the far mid sea;
And where the mighty mountain shadows
fall,
The Alpine hamlet keeps a thought of
thee.
Where'er beneath some Oriental tree,
The Christian traveller rests; where'er
the child
Looks upward from the English mother's
knee
With earnest eyes, in wond'ring reverence
mild,

There thou art known. Where'er the
 Book of Light
 Bears hope and healing ; there beyond all
 flight,
 Is borne thy memory—and all praise
 above."

The Saviour's assertion, then, is likewise the verdict of experience, "Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." No mean incentive, this, to personal godliness. Live the life, die the death of the righteous, and long after you have passed from earth shall your influence be felt. The effects of a holy course of conduct go on radiating forth to an almost incalculable extent.

Once more. David's hymn-book shows something else touching usefulness. *How good men may do good while living* is well illustrated thereby. To wit. He rendered lasting service to his race by *speaking from the depths of his own experience, and thus interpreting the experience of others.* The Psalms are mirrors in which we see ourselves. Better than one's own words, they tell out our joys and sorrows, hopes and fears. As Thomas Carlyle says, "David's life and history, as written in those psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in them the faithful struggle of an earnest human soul towards what is good and best." Here is the secret of their success. The same may be affirmed of Paul's epistles. They are, to a great extent, his autobiography. "When I would do good, evil is present : I keep my body under." Do you perceive the personality, "I," "my?" "I find a law in my members warring against the law of the spirit." Yes ; what he *finds* in himself he details in his letters, knowing full well the identity of the history with that of thousands.

The "Pilgrim's Progress" mainly owes its popularity to the fact that John Bunyan's method of procedure was that of the apostle of the Gentiles. Nor is it otherwise with another and widely different book. We refer to "*In Memoriam.*" It will not have what a certain original brother (and what a flower "born to blush unseen" he must have been who could coin such a phrase from the mint of his mind !) called "a temporary immortality." Within its covers are contained the portraiture of thoughts and emotions so true to the history of sorrow, that the children of tribulation will ever repair to it as answering exactly to their condition. It is the echo of bereaved humanity's sighs and groans. It "weeps with those that weep." Tennyson acted upon the wise counsel of Sidney, "Look into thine heart and write."

If we are honoured by the perusal of any ministerial brother we would, with great deference, commend the fact in question to his consideration : That preaching can never be largely productive of good which is not the outgrowth of one's personal experience. It may look beautiful, like moonlight, but, like moonlight, it will have no warmth. Sometimes, reverend sir, you are at a loss to find a text, are you not ? Only the other week, perhaps, you spent hours in vainly seeking one. What made matters worse was that you were terrifically short of time. It was Friday evening, and you were not ready for Sunday. That troublesome Mrs. Talkaway had hindered you ever so long. Poor old Slowcoach had hobbled up to your house and taken what he calls a "friendly cup of tea" with you. And on the principle that "it never rains but it pours," a young man who has had his mind unsettled by a certain clever sceptical book came to you, with manifold apologies for intruding, to

seek your help, and this detained you for the best part of an hour. How could it be helped? You could not find it in your heart to make a shuffling excuse for not seeing him, for you knew he was really miserable under the weight of his theological incubus. You were, when you had got rid of all, in a most unhappy "fix." Religious almanacks with a verse for each day were consulted, but to no purpose. The Concordance was laid under tribute, but yielded nothing. Several volumes of sermons were glanced over in the hope that they might suggest some trains of thought, but alas! the said trains of thought were uncompromisingly vocative. May be, in your desperation you left the study, went down to the good lady below, and told her how dreadfully fast the mental vehicle had stuck. Of course she said she was very sorry, and no doubt she was. Probably, she ransacked her memory for what appeared to her likely passages of Scripture, but you couldn't get on.

How vexing it was! This capricious action of the mind is one of the great trials of literary and clerical men. Sometimes the power of thought is a thorough-bred Arab, with distented and purple nostrils, quick ears, large and gentle eyes—a nag that can get over the ground before—will, if you will pardon the classical phrase, "before you can say J. R." At others, it is the most stupid of long-eared brutes; it will kick, it will rear up behind, ditto before; it will lie down, it will try to bite; it will open a preposterous mouth in order to emit a yet more preposterous noise; but go it will not. You assail it with a stout ash-plant, and you coax it with a bunch of tempting vegetables, but no! its resolution is formed, and it continues in the *stationary* business. Thinkers do not resemble piano-fortes, which

stand always ready, like poor Hamlet's pipes, to "discourse excellent music." If the keys of the former are touched on divers occasions, the result will be painful to performers and listeners alike. The illustrious Captain Cuttle's remark is perfectly correct in point of sentiment, although it is capable of revision in the matter of English grammar:—"My lad, a man's thoughts is like the winds, and nobody can't answer for 'em for certain, any length of time together." Of course, dogged determination can do wonders: the mind can be trained to certain habits of work if we are bent upon it. Notwithstanding, when all is said and done, it is frequently most eccentric in its operations.

One of the best alleviations of this difficulty in the case of religious teachers is thinking over and then preaching their personal experiences. Not invariably, we admit, but often, we are sure, the reluctant intellectual wheels may be made to move, and with accelerating speed, by doing this. You have no idea what to discourse upon, have you? Well, call to mind something that you have gone through yourself, work it out into a sermon, and it will be certain to meet somebody's case. At one time you were unconverted—remember the obstacles to your salvation, state forcibly the way in which they were removed, and you will most likely reach the heart of an unsaved sinner. You became an earnest seeker of pardon: remember your doubts and fears, make mention of them, and you will aid some wandering sheep turning already towards the fold of the Good Shepherd. Do the same with your temptations and discouragements, your joys and sorrows. Make them a guide in your preparation for preaching, and you cannot fail to prosper in God's work.

We notice another method of doing

good, as shown in the Psalms, and then we close. *Good men do good by cultivating a spirit of praise.* In David's hymn-book thanksgiving abounds. He might have been referring to it when he said, "My cup runneth over." Scarce can a song be found which does not contain expressions of gratitude. Whether in circumstances of joy or grief, the royal poet kept his word—"I will bless the Lord at all times." This enviable habit gives his productions no small share of their beneficial power. It raises drooping hearts, like a bright and cheerful, kind and sympathetic face, beaming smiles on us when we are depressed. None can fail to bless their fellows who go through life rejoicing. There is a hallowed contagion in Godly gladness.

Such gladness, moreover, *ought* to be ours. There is abundant reason for it. Sometimes we think ourselves hardly used by Providence, but it is a blunder. If we get Divine caresses, it is more than we deserve. If we receive chastisement, we do but have what we richly merit. Must not naughty children be punished? What! are we so exceeding excellent, so super-fine, spiritually-minded, that we may go scot-free of trouble? Depend upon it, we should soon present a sorry spectacle if we were allowed to have our own way. And not only are our sorrows needed, but

they are in the minority. The finger of life's barometer points oftener to "fair" than to "stormy." Go into the streets; watch people meet and talk. In nine cases out of ten, as they speak, there will be an expression of pleasure on their countenances. It is said that when the notorious Chartist petition was presented to Parliament, a report was circulated to the effect that it bore the signatures of five or six millions of people. It looked such an immense mass that possibly its promoters were honest in promulgating that belief. But the names were counted, and how many do you guess that there were? Not more than a million and a half. Let all who imagine their trials to be so numerous "go and do likewise." My grumbling friend, just count the signatures. Put down, one by one, on a sheet of paper, all your vexations. Then count them. You will find them marvellously fewer than you fancied before you reckoned them up. Happy shall we be if, from King David's hymn-book, we learn to travel on the world's high-ways with radiant countenances and jubilant voices. Of us, then, will it be said, as a testimony to the utility of each one's joy, "They looked unto Him and were lightened, and their faces were not ashamed."

Luton, Bedfordshire.

ADDRESS DELIVERED AT THE MISSIONARY PRAYER MEETING,
JOHN STREET CHAPEL, BEDFORD ROW, APRIL 19TH, 1866.

BY THE REV. JOSHUA RUSSELL.

THE insular situation of our country, which, at first sight, separates us from all the world, by our seamanship unites

us with all earth's distant shores. It exposes us, it is true, to hostile attack and stormy waves, but it trains

us to hardy and heroic deeds. Seldom or never, as we venture to think, since the Hebrew race were chosen to be the peculiar people of God, can the formation of a national character be traced so distinctly as that of England from the ancient Britons downwards. The Romans and the Saxons, the Danes and the Normans, all contributed to the development of a race which has stood foremost in the cause of civil and religious liberty, which can boast its wise legislators, noble martyrs, and earnest missionaries, by whom it now spreads the light of Scriptural truth over large parts of this world of ours. It is, however, a dawning light still, even as it was 1800 years ago. Missionary efforts have scarcely ever ceased, but for weary ages they were made in the dark. The Word of God existed in manuscript only; copies were scarce and costly, and became the property of monasteries or rich people; a nominal Christianity corrupted and festered, until "the Church" numbered among its means of extension the sword of the magistrate, the dungeon and the stake. In the kind providence of God, the art of printing was no sooner discovered than it was applied to the circulation of the Holy Scriptures. Missionary efforts among Protestants are now sustained and purified by printed Scriptures and by the Holy Spirit. It is true that they are still assailed, as when first given, by philosophy and vain deceit; but how can men understand them who will not seek with the Word the gracious help of the Spirit? In all these changes we see the hand of God permitting or controlling, and making all things work together for good to them that love Him; and with Him one day is as a thousand years, and a thousand years as one day. Some persons may think it foolish to refer to our remote ancestors, but it cannot be denied that two of the races just

mentioned, the Saxon and the Norman, have had a chief influence on our national character and condition, and they have their influence on our missionary efforts. How often in Holy Scriptures are the Jews reminded of the early history of their country? We may observe also that Britain has, at different periods, gone through severe and trying vicissitudes, and has thus been schooled into patient forbearance and steadfastness of will. Passing by the long Roman dominion, followed by the Saxon Heptarchy, and the union of its small kingdoms into one exposed to the devastations of the Danes, we come to the Norman invasion and conquest. We can only remind you of the long struggle of these two races for the mastery. The Saxons were crushed for a time, but their laws laid the foundation of our present liberties, and of the liberty of the United States of America and of our great colonies. Without detaining you by later historical facts, with which you are well acquainted, we remind you that, under the protection of British law, we might send missionaries of the Gospel to almost all parts of the world. Let us notice the remarkable coincidences by which open doors have been presented to our denomination. Our country, somewhere about 200 years ago, obtained possession of Jamaica, a beautiful and fertile island as you all know; you know too that men and women were stolen from Africa, taken to that island in chains, and there sold as slaves. We sent out Baptist missionaries, who reported in England what they had seen in Jamaica; the consequence was that the free English people forbade the trade, and made free the slaves. We fear that the free negroes, our fellow-subjects, have not been treated fairly or kindly, but we trust that the investigation recently made, and its report, which we expect will

soon be presented to Parliament and the nation, will be followed by such measures as will secure to the black man a just return for his labour, and enable him to maintain his family and educate his children, and to form free churches able to support all proper ministrations.

Let us turn to the vast field of missionary efforts which we have in India.

Here again we see with wonder and gratitude the course of Divine Providence. We hear sometimes of the dreadful deeds, both in war and policy, done by our countrymen in India about a century ago. We can neither deny nor excuse them, but we must acknowledge the righteous hand of God in them. The awful cruelties and immoralities of the Hindoos cried to God for judgment. Its executioners meant not so, but I believe God meant it. See how amazing the facts were. A handful of English reached India for mercantile purposes, never dreaming of empire. They soon had profitable dealings with the natives, and succeeded in obtaining ground for a factory at a village called Govind-pore, afterwards the city of Calcutta. In 1756 Surajah Dowlah took and plundered the city, and 123 men were murdered in a dungeon called the Black Hole. A lad from a counting-house, to avenge the insult and cruelty, and indeed it may be said for self-defence, with 900 Englishmen and 1500 Sepoys, followed after Surajah Dowlah, who had twenty times as many soldiers as Clive had, and, partly by daring courage, partly by stratagem, succeeded in scattering his mighty host. We must pass by Wellington, Clyde, Havelock, and others, by whose heroic deeds many millions of people were brought within our reach, and we may send forth our holy brethren to preach to them the glorious gospel of

the grace of God. I believe our country, and more especially our denomination, had been long training for a great mission. As we have said, it struggled ages back for liberty; it sought, especially from the time of Elizabeth, for foreign commerce, by treaty and by conquest, and thus formed settlements for trade in all parts of the world; in all this we see a preparation for the peaceful triumphs of our Lord and Saviour Jesus Christ. The opposition which the missionary had to meet in India was a power long and fast established, and defended by strong ramparts. When our fathers in this noble work entered Hindostan, they found a great country ground between two frightful mill-stones, Mahommedism and Hindooism. The fierce Mahomedan could not break up the caste of the crafty and stubborn Hindoo, so they worked on together, till together they agreed to a mutiny against the British. You know how it was smashed, and how the dominion of a company of merchants passed under the sceptre of our Queen.

When Dr. Carey arrived in Bengal in 1793, he wrote to his sisters thus:—"Ten thousand ministers would find here full employment to publish the Gospel." "I have great hope of success," he says, "but their superstitious are very numerous, and their attachment to their caste so strong they would rather die than lose it. This is one of the strongest bonds that ever the devil used to bind the souls of men." So wrote that excellent man. We who live in the year 1866 know that the power of caste is much weakened. We know, also, that sometimes the best things, when perverted, become the worst. It is so with the maternal relationship. We cannot but admire its strength. You see in India idol temples

thronged with women, and many of them bringing their children, who stretch out their little arms to present offerings. There is a strange infatuation in idolatry, beating down and turning the natural impulses in the most unnatural and hideous manner, drying up a mother's heart as she casts her child to destruction. Let us be thankful that British power has to a great extent put an end to these practices. But still the mother worships the idol, and trains her children to do the same. Our missionary sisters have begun an effort to reach the influential classes of Hindoo women. May many others unite with them, and may the blessing of God rest upon them in rich abundance. We repeat these same Hindoo mothers are still, for the most part, firm in idolatry; but holy love will triumph. Yes, beating in the hearts of our English Christian sisters, as they invite their Hindoo sisters to meet them at the Cross, and at the throne of Jesus, love will triumph.

We meet this morning for thanksgiving, confession, and prayer, to be followed by other meetings for devotion, conference, and contribution. May the God of grace and glory be felt in our midst! May He dwell and reign in all our hearts! May we rest in holy peace under the covert of his wings; profound may our reverence be, and joyful our filial love!

I remind you that the object of our fraternal association is 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 Scriptures, and the establishment of schools. We are sometimes in danger of losing sight of these grand and simple objects to which everything we do ought to be subservient.

We give thanks to God for the privilege granted to us of helping on, in fraternal love, objects so dear to the heart of Jesus, so directly enjoined by Him on His disciples, so essential for the moral improvement of our race, so needful for every individual of mankind. For we are to receive the message of mercy ourselves, and to send it to the utmost of our ability to our fellow-creatures. The only limitation expressed by the terms "beyond the British Isles," was made because other societies have taken up the ground *within* the British Isles. Beyond these we are guided by God's Providence, by the Holy Spirit, and by common wants, natural talents, and plain common sense. Although this society does not include home efforts, it presumes that they exist. We are ourselves all of us to be missionaries at home; but some of our brethren and sisters prefer to go out as missionaries to the heathen. We thank God that from time to time He has inclined the hearts of some to this work. They have common wants, such as we have at home, and some in addition. They must have food and clothing for themselves and their families, a house to dwell in, and so on. You all know this well enough. Then there is a long and expensive voyage, and a language to learn, and the acclimating, I speak more particularly as to India. The missionary has to study the habits of the people, the nature of their idolatry, and of the crisis through which they are passing; for idolatry, in many parts, is giving way to rationalism. You see that the missionary has, or ought to have, gifts of memory, wisdom, tender sympathy, utterance, a thorough knowledge of Scripture, and a wrestling earnestness in prayer. Some of these things come directly from God, some our missionary must secure by study

and toil; and as to his common wants, he relies mainly on his fellow saints at home; and these common wants may be summed up in two words, money and prayer, but especially and as to all things prayer. We thank God that He has raised up such men, but we want many more. We meet for prayer to-day. May God grant to us a spirit of deep humiliation and of intensely earnest prayer. May we feel His presence, full of majesty, full of love.

We have cause of thanksgiving when we look at the present extent of our missionary work in India, and of humiliation when we remember our Lord's emphatic words, "The harvest is great, but the labourers are few."

The reports transmitted to the Committee, and published annually, have been obviously and remarkably *honest*. The annual report of the Committee in March, 1865, was on the whole painfully interesting. In India, including Ceylon, we had about forty-four missionaries; stations and sub-stations, sixty-three; native preachers, about 125. Total number of members: European, 376, and native, 1922—about a hundred more than the previous year—and inquirers, twenty-three. At Cutwa, three Bible women were engaged—Anna Puma, Krishnamani, and Saraha Mohi. We are very glad to see such an effort. You may say this is an old story—you are telling us of what happened more than a year ago. Just so; we confess it, and, if you please, beg pardon; but we have heard so many enquiries about what the missionaries are doing, that we concluded the report of the year ending March, 1865, had not been much read. We can assure those who have not read it that it is very interesting, and well worth reading even now. Besides, it will enable

you to compare the last year with the present.

We are told in Matthew viii. that Jesus went into Peter's house, and he saw Peter's wife's mother laid and sick of a fever, and he *touched her hand*—with his own sacred hand he touched hers, and the fever left her, and she arose and ministered unto them. We are Christ's hand to one another, especially such are the members of any local church to their minister, or their minister's wife, or the wife's mother; and such are our united churches to our missionary brethren and their wives, and other members of their household. We cannot, indeed, perform miracles for the sick, but we can afford medical aid, or change of air, and kind sympathy. We can allow their return to their native land for a time, according to certain rules laid down; and in many instances God has helped the means of restoration, and they have returned to their work. We have now several missionaries in England through failure of health. We bow to the sovereign will of our blessed Lord; we acknowledge the righteousness of His providence, and the wisdom and kindness of His arrangements. He commits these brethren and sisters, in their weakness and suffering, to your care. At the same time, we have to meet the necessity for more help, which at present is greatly needed.

There are some thousands of our countrymen in India—some in the civil service, some in the military, some planters and merchants. Some of these help on the cause of Christ, and some hinder it. Let us thankfully acknowledge the help and pray distinctly that it may be increased, for it is most desirable.

We cannot but wish that men to whom God has given both piety and property would go to India, or other distant parts, in order to make known

the gospel of the grace of God in Jesus Christ—the grandest occupation in which men can engage. If you, beloved brethren, can unite in this wish, let me suggest to you to make it one special object of your prayer.

The second Psalm expresses the Father's conditional promise to the Church, addressed through its head—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The prayer was first—"Ask." The heathen pride was, then, to be broken down by some awful judgments, and the appeal to be made to the kings and judges of the earth to serve the Lord, and with the assurance that all will be blessed who put their trust in Him. Now, how remarkably has the pride of that great Indian empire been abased, as, I believe, in order that through the instrumentality of our own and other Evangelical Missionary Societies its millions of people may be invited to take their place at the feet of Jesus. There is also the 72nd Psalm—most evidently prophetic of Messiah's kingdom: what does it say? "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him." It sounds very much like a reference to our British *Isles*; at all events, they are included. Take the fifteenth verse: "And He," the Messiah, "shall live"—referring, we think, to his resurrection—"and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised." We see, in this passage of God's Word, that we are to give of our gold, to pray continually, and daily to praise Him. We are to bring our presents, and offer our gifts. If all our churches would act up to

these directions—and they are plain intimations of what we ought to do—I say, if all our Baptist churches would act so, what a glorious movement it would be. Give, dear brethren, of the gold that God has given to you; and if any widowed sister in Christ among you has a mite only to give, let her give it from love to Christ, and it will be approved by Him. We must again advert to prayer. No doubt all who contribute at home may pray for one another, and rejoice together, but more special prayer is asked for: pray for the treasurer, secretaries, and committee. Our treasurer is like those appointed by Nehemiah, on the return of the Jews from Babylon—"they were counted faithful, and their office was to distribute unto their brethren," which is just the work which your officers and committee have to do, and which requires wisdom and experience to do aright. Pray with, and for them, dear brethren.

Our prayers are most specially needed for our dear brethren the missionaries, the native teachers, the translators of the Holy Volume, the instructors of pious young men for ministerial work, and for those who give a Scriptural education to the young. Is not God, the Father, Son, and Holy Spirit, at the same moment in India and in England? When the Philistines went up against David, he inquired of the Lord, and the Lord answered him (2 Sam. v. 19). Let us in this great and glorious warfare—this spiritual conflict—inquire continually of the Lord. Ezekiel, in his glowing language, predicting the kingdom of the Messiah, said: "Thus saith the Lord God, I will yet for this be inquired of by the House of Israel to do it for them. I will increase them with men like a flock."

For the native *churches* in India, in Africa, and in Jamaica, prayer

is always needed. In my humble judgment we should in our meetings do well, if we had more prayer—humble, heartfelt prayer, prayer in the Holy Ghost. Have we not the assurance that our God is the hearer of prayer? Should we not have many more converts?

Let us pray for one station after another, first making ourselves acquainted as far as we can with its condition and circumstances. Jonah preached to the Ninevites, and they believed God and humbled themselves, and God spared them. We pray to the same long-suffering and compassionate God. Our Lord Jesus, at the close of his earthly ministry, ordered his disciples to instruct or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever He had commanded them.

Herein is the comprehension of the whole doctrine and work—the fulness of infinite majesty, power and grace. Here is the pure river of the water of life, clear as crystal,

proceeding out of the throne of God and of the Lamb. My dear brethren, we can understand nothing, we can do nothing spiritually good of ourselves. If saved it is by the will of the Father through the Son, and by the teaching of the Holy Ghost. The Holy Father keeps through his own name those whom He has given to the Christ. He, the everlasting Word, has gone away and sent the Comforter, who is come and reproves the world of sin, and of righteousness and of judgment. He is the comforter of the church, and the reprover of the world. By the grace of the Holy Spirit, the word penetrates the heart, and the man lives. Let us ask for the Holy Spirit with more faith. Ask and ye shall receive, that your joy may be full. May the joys and the sorrows, the prayers, and the praises of our missionary brethren and sisters in Christ, mingled with our own in one great concert of prayer, come up before God with gracious acceptance through the merit and intercession of our Lord and Saviour Jesus Christ. Amen.

RE-MARRIAGE OF NATIVE CONVERTS.

WE are happy to be able to state that the Bill legalizing the re-marriage of a native convert when his heathen wife refuses to join him, was passed by the Legislative Council in Calcutta on the 23rd March last.

Mr. Mayne, who had acquired a national reputation as a jurist in England before he proceeded to India as the legislative member of Council, occupied the chair, in consequence of the indisposition of the Governor-General; and, in a learned and eloquent address, explained the

grounds and the character of the Bill, which has been two years under consideration. In some cases the wife, urged by feelings of conjugal affection, or shrinking from the intolerable bitterness of a life of widowhood among the Hindoos, threw in her lot with her husband after he had embraced Christianity. In other instances, she repudiated him, and the missionary re-married him. But there was great uncertainty whether this second marriage was strictly legal. Every part of the marriage

law in India was, in fact, enveloped in doubt. It was doubtful whether a native Christian might not be liable to a prosecution for bigamy if he ventured within the Presidency towns, for having contracted a marriage which his spiritual guide assured him was perfectly legitimate. It was even doubtful whether a convert might not continue to practise polygamy with perfect impunity. The doubts regarding the validity of these marriages were, therefore, important, not only in a moral and religious aspect, but also on legal grounds. They affected the legitimacy of children and their guardianship, and the descent and inheritance of property. And they were more especially painful, because if the questions involved in them were wrongly solved, the error was visited on the innocent children.

In these circumstances the Legislative Council took up the question in earnest, and determined to provide a remedy for evils which they considered "intolerable." "I cannot see," said Mr. Mayne, "what the Indian legislature is good for, if it felt itself unequal to placing the law of Christian marriage on a satisfactory footing;" and the footing on which it has been placed will be universally—with a very few exceptions—admitted to be satisfactory and equitable, and equally in accordance with the genius of English law and with Christian principle. The new law provides that the convert shall present a petition to the judge, and that if the respondent be a female, and, in answer to the interrogatories of the judge, refuses to cohabit with him, and the ground of such refusal appears to him to be a change of religion, the case is to be adjourned for a year, and, in the interim, the parties are to have an interview, in the presence of such persons as the judge may select—who may be

females—to ascertain whether she voluntarily persists in such refusal. At the end of the year, the petitioner must appear in court and prove that the repudiation continues; and if the respondent, that is, the wife, on being interrogated by the judge or commissioner, again refuses to join her husband, she shall be taken to have finally repudiated him, and the judge shall declare the marriage between the parties void.

Strange though it may appear, some "excellent persons," as Mr. Mayne designated them, sent in adverse petitions, and required the Government to justify the principle of the Bill. But he considered this a totally incorrect view of the case. "The liberty of re-marrying must be considered as enjoyed by the native Christians, certainly in practice; and it was for those who would sweep it away to prove their case; it was for those who would abridge it to justify by argument the limitations they would place on it." But Mr. Mayne did not evade meeting the objections which had been raised. He demonstrated, as a matter of fact and a matter of history, that no church or religious community in all Christendom, had ever given an opinion or decision on the subject which was not in harmony with the Bill. The Roman Catholics followed the canon law, which expressly provides for it. There was no doubt, he said, that the Greek Church held the same doctrine. The Lutheran and Calvinistic Churches on the Continent, the Scotch Presbyterian Churches, the English Presbyterians, and the various Dissenting bodies were in accord on the subject. The only religious community which had not pronounced dogmatically on the matter was the Anglican Church. But the Bishop of Calcutta, Dr. Cotton, had strenuously supported the view taken on the Bill. The

most eminent and learned of the missionaries of the Propagation Society, Dr. Caldwell, of Tinnevely, had also given his suffrage in favour of it. The "excellent persons" who resisted the Bill consisted of some half-dozen missionaries belonging to the Church Missionary Society, about a score of the Gospel Propagation Society's missionaries, and Bengal chaplains. Apparently, upon some high sacramental theory, they considered that the divorce and re-marriage of a convert was not permissible under the laws of Christianity. They proposed to deprive the native convert of the privilege of re-marriage, although his heathen wife had not only repudiated him and dissolved the marriage, but treated him as no longer a living being, and declared herself a widow. Their objections to the divorce and re-marriage of the convert were of the same character as those which had been urged by the Anglican clergy against the relief granted by the Divorce Court in England. It was the same spirit on the banks of the Ganges and on the banks of the Thames.

But this resistance of the Bill brought these "excellent persons" into strange company for ministers of the Gospel. Some of the most bigoted of the Hindoos were also led to petition against the Bill, but their arguments were dictated only by their rancorous hatred of Christianity. Presuming on the mild and tolerant spirit of the Government, they loaded their petitions with abuse of the converts, treating them as wretches so vile as to be utterly beneath the notice of the legislature, and as degraded and unclean outcasts. To compel the Hindoo wife, even for a few moments, to breathe the same air with the European Judge while he interrogated her, was represented as a dire calamity. And one of the petitioners went so far as to propose

that the crime of becoming a Christian ought to be punished with seven years' imprisonment. It was with these remonstrances from the Christian missionaries and the ferocious Hindoos, directed to the same object, that the Council met to discuss the Bill.

It was a memorable, but at the same time a humiliating scene, which that Council-chamber, with its ancient associations, presented on the 23rd March. It was in that hall in the year 1813, at a period when the Government refused to acknowledge the existence of a native Christian except to condemn him to the forfeiture of all his ancestral property, and to exclusion from every public office, that Lord Minto and his Council issued orders for the banishment of eight missionaries from the shores of India. But, in the course of half a century we find the Government of India thoroughly imbued with the principles of Christian toleration, and it is announced in the same hall that "it would be shameful if the Government did not protect the native convert in those rights of conscience which they had been the first to introduce into the country, and if they did not apply to him those principles of equal dealing between man and man of which they were the sole depositaries in India. On that morning, the Council of India was assembled for the express purpose of redressing the wrongs of the convert, and placing him on a civil equality with his heathen neighbour. At this Board were seated two Hindoo rajahs, whom, in the spirit of modern liberality, the Government has, under an Act of Parliament, associated with themselves in the duties of legislation, the rajah of Vizianugur in the Deccan, and the opulent and influential rajah of Burdwan, in Bengal. They had assisted in drawing up the

Bill, and in this assembly they firmly supported its liberal and enlightened principles. And in that same hall were seen Christian missionaries and Christian ministers using all their influence to abridge the liberty of their own converts, and to condemn them, as a penalty for having embraced Christianity, to a life of irksome and perilous celibacy when they were repudiated by their heathen wives. It was a strange spectacle to see Hindoos and Brahmins in the highest position of life on the side of liberality towards men of a foreign creed, and the Christian priesthood ranged on the side of illiberality towards the men who, under their instructions, had made the greatest sacrifices for the sake of Christian truth. It appears strange that even on the ground of Christian consistency they should have overlooked the rule which the Apostle of the Gentiles has laid down for these same cases. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace." Such is the ordinance of the Gospel and the law of Christen-

dom. The objections of the clergy were dismissed with the contemptuous remark: "At all events, all Christendom being on one side, and these gentlemen on the other, a Legislature must be guided by the the voice of Christendom."

The Missionaries of the Church Missionary Society petitioned against the Bill in its original form; how far they were associated with the Missionaries of the Gospel Propagation Society in opposing it in the amended form in which it was passed, we have not the means of knowing. It is to be hoped, for their own honour, that they did not follow this course, because it would have been tantamount to opposing the principle of the measure, and denying any relief to the unhappy convert. At all events we are happy to know that the Church Missionary Society have vindicated their character from any participation in these indefensible views, by announcing their approval of the Bill. We are certain that the Evangelical section of the Church, which pours £150,000 a year into the lap of the Society, to propagate Christianity and not sacerdotalism, would repudiate with indignation any sympathy with opinions which tend to inflict so gross and cruel an injury on the unoffending convert, and to make him the victim of the superstition he has forsaken.

BEREAVEMENT.

MUST thou take thy rod, my Father?
 Is my spirit yet untamed?
 Must I lose my right eye, rather
 Than inherit life unmain'd?

Oft have I denied my Master—
 Scorn'd his wondrous, gracious love;
 But he follows after, faster
 Than my froward footsteps move.

Pausing now in recollection
 O'er my folly, shame, and sin,
 I confess thy sore correction,
 Wholesome, needful discipline.

What thou gavest thou hast taken:
 'Twas thine own to give or take.
 Lord! thou wast by all forsaken;
 I my all for Thee forsake!

Bow my neck in low submission
 To thy strokes, my gracious God!
 Then shall I in meek contrition
 Bless the hand and kiss the rod.

When I tread affliction's valley,
 With its gloomy, awful shade,
 Angel-forces round me rally,
 Very weakness is my aid.

When the forms that have been dearest
 To our love, our eyes' delight,
 Seem the furthest from us, nearest
 Are they to Thy glorious sight.

So when our short day is ended—
 The battle fought, the struggle done—
 Our souls with theirs to Thee ascended
 Shall stand in love before Thy throne.

THE FIRST-BORN.

I.

'Twas on a splendid First of May,
 Our first-born flow'ret saw the light ;
 Glad were our hearts, our hopes were bright ;
 How could we guess so brief a stay ?

II.

But ere the third year fill'd its course,
 The hand that gave recall'd the gift :
 The will that sent that life did lift
 The little soul to his first source.

III.

Why was our flower so bright and frail ?—
 He caught the love of all—and now
 The pang of death is on his brow,
 Those lovely beauteous limbs lie pale !

IV.

We laid thee in the cold, hard ground :
 The snow thy winding-sheet, my child !
 Thy soul perchance look'd down and smiled
 That thou so soon thy home hadst found.

V.

We have the toil : thou hast the prize :
 We travel on to thy bright home ;
 To us thou never more canst come,
 But we're to join thee in the skies.

VI.

(Added after the Mother's death.)

And one has gone. Fighting with sin
 The other lingers yet, but seems
 Through thick'ning gloom to catch the gleams
 Of white arms stretcht to let him in.

SHORT NOTES.

ABOLITION OF CHURCH RATES.—The suggestions made by Mr. Gladstone for disposing of the Church-rate question have been embodied in a bill which he introduced into the House a few days ago. His proposal, which was originally made by Mr. Bright some years ago, is so plain and so satisfactory, that the only wonder is that it was not adopted sooner, and that the country was not saved the bitter and unchristian contentions of the last twenty years. It is the application of common sense and equity to the settlement of a question which has been muddled by passion and prejudice. It consists in the simple enactment that the rate shall be made, but not enforced, and that it shall be left to each parishioner to pay it or not, as his conscience may dictate. It leaves the machinery for providing funds to repair the parish church, and to maintain its services unimpaired, but ordains that it shall be worked on the voluntary principle. Those who decline to pay are not to be deprived of their chattels or their liberty, but merely excluded from all interference in the disbursement of it. The bill is introduced in a conciliatory spirit, and has been welcomed by all parties; by the Liberation Society on the one hand, and by Mr. Beresford Hope and Mr. Newdegate on the other, and there can be little doubt that it will pass the ordeal of the Upper House. The only parties who can object to it are those who have advocated the rate on the ground of subjecting the whole population to ecclesiastical tribute, to sustain the theory of the nationality of the Church. But this doctrine is as foreign to the feelings and the principles of the

present age, as the doctrine, once admitted by Christendom, of the universal dominion of the See of Rome, which gave the successor of St. Peter the right to dispose of all newly-discovered countries. We shall reserve our requiem for the time when the bill has actually become law, and the question of compulsory Church-rates is buried in the tomb of its ancestors, the writ *de heretico comburendo*, the Five Mile Act, and the Test and Corporation Acts. For the present, we congratulate the Church of England on being relieved from a fruitful source of hatred, and the Dissenters from a great injustice, and our beloved country from a great scandal; of which the following is a pregnant instance:—The Rev. Wm. Crawley is rector of two parishes in Wales, and also Archdeacon of Monmouth. They contain less than 500 souls, and contribute about £400 a year for the religious instruction of the Established Church, though in Wales it is almost as completely smothered by dissent as it is in Ireland by Roman Catholicism. The Venerable Archdeacon has thought fit to exact a Church-rate from this parish, the total amount of which is stated to be just over £5. William Morgan, labourer, seventy-five years of age, was recently brought up before the justices for the sum of one penny, James Williams for threepence halfpenny, and others for equally insignificant sums. But the Archdeacon had lumped eighteen shillings of the previous year's items with the current demand, which was thus rendered illegal, and the summonses were dismissed by the Magistrates.

THE COLONIAL CHURCH.—The de-

cision of the Privy Council in the matter of Bishop Colenso, has completely altered the character of the Church of England in the most important of our colonial establishments. It was then ruled that the power which was supposed to exist in the Crown of creating dioceses, and conferring ecclesiastical jurisdiction in those colonies which had an independent legislature, was a mere assumption. It became necessary, therefore, for the Ministry to give a practical character to this decision. Such a power might, indeed, be established by Act of Parliament; but they have wisely determined to avoid the risk of proposing such a measure. In introducing the subject to the House, Mr. Cardwell said that "it would not be consistent with the will of Parliament, or with our modern policy towards the colonies, to attempt to re-establish the power which had been erroneously supposed to be inherent in the Crown." He was right. It is certain that any proposal to override the colonies, to whom the power of self-government had been granted, by passing an Act to establish ecclesiastical jurisdictions within them, would be rejected with contempt by the House of Commons. It is for those colonies to determine, of their own "free will and mere motion," whether they will set up the ecclesiastical institutions which have come down to us from feudal times. And there can be little doubt that our younger off-spring will follow the example of their elder brother in America. Indeed, the prelates in New Zealand have already petitioned the Crown for leave to surrender their letters patent. These colonies will, moreover, have the satisfaction of feeling that, in taking advantage of the decision of the Privy Council to break the fetters of a State religion, they have the cordial approbation of their episcopal

brethren in England. In reference to the introduction of the question to Parliament by Mr. Cardwell, the *Church and State Gazette* says, in a recent number, "The Colonial Church only asks to be allowed to manage its own affairs, just as the Wesleyan or any other unestablished body does. And this claim must be insisted on. We can quite conceive that Erastians and other enemies of the Church would like to see it weighted with all the shackles of the State connexion, even when, as in the colonies, it is a mere voluntary religious society; but this is what all Churchmen and all true friends of religious liberty must perseveringly resist." Mr. Cardwell has exactly hit the views of Churchmen, and the "result of the bill he was about to introduce would," as he said, "be that the Church of England in the colonies would be in no worse, if in no better position, than any other religious body." And thus is Dissent extinguished, in the only way in which it can be dealt with, in Canada, and Victoria, and South Australia, and New Zealand, and South Africa.

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LIBERALITY OF PÆDOBAPTISTS.—At the recent meetings of the Congregational Union, a very instructive discussion took place on the revised constitution of that body. In the rule on membership it is provided that the Union shall consist of "Congregational Churches and personal members." Whether the whole body of members of a church is to be understood, or only the pastors of such churches, does not clearly appear. The personal members must be members of Congregational churches, and contributors of five shillings annually. But inasmuch as Baptist churches are also Congregational churches, the question was fairly raised, on the personal application of the Rev. Edward White,

whether Baptist ministers and churches, or Pædobaptist ministers who may happen to be pastors of Baptist churches, or Baptist deacons and members of Pædobaptist churches may become lawful members of the Congregational Union. Here was obviously an excellent opportunity for our Pædobaptist brethren to display that catholicity of spirit of which they so often boast, and to open the way for an union of the two denominations, which they often declare to be above all things desirable. The *Patriot* newspaper is of opinion that "the illiberality is all on the side of the Baptists." Imagine, then, our surprise to find that when the question comes up for practical action, our Pædobaptist brethren are sufficiently "illiberal" and exclusive to say, that, as the Union has hitherto consisted of those who hold infant sprinkling, so it ought to continue. Dr. Vaughan emphatically declared that he was quite sure that those who founded the Union "never had the idea that it would include Baptists," and that to do so would be to alter its constitution. As, however, the awkward fact remained, that there are many Baptists who are deacons of Pædobaptist churches, and who by this constitution might rightfully become members of the Union, the matter was not deemed ripe for final decision, and was referred to the Committee for consideration and report at the next annual meeting.

PÆDOBAPTIST TRUST DEEDS.—The "liberality" of our Pædobaptist friends was put to another test at the recent meetings of the Congregational Union. The Committee brought up for adoption a Model Trust Deed for the Independent denomination. It was not adopted, and chiefly on the ground that it was incompatible with the liberty of Congregationalists to put it forth as containing the

authoritative views of the Union. The Deed requires that the churches adopting it should bind themselves to the perpetuity of the rite of infant sprinkling, and by pressing it on the Union the Committee seem to be of opinion, that the oft-repeated desire of uniting Independents and Baptists into one body, is not a purpose to be deliberately sought. Union may be talked about and made the topic of speeches, but when it becomes a practical question, Pædobaptists, it would seem, are resolved to be as exclusive as any Baptist whom they choose to condemn. Independents everywhere make baptism a term of communion—a principle beyond which many Baptist churches and title deeds have gone for many years past, in favour of catholicity and free communion. In this matter a very considerable amount of "illiberality" seems to us to be on the side of those who are so ready to cast the stone of reproach at us.

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A PRODIGAL'S RETURN TO ROME.—A young English engineer, it seems, has lately gone over to the Church of Rome. Business led him to Spain, and there he was admitted into the bosom of the Church. The journal which reports his baptism runs into extravagant phrases in reporting the event. "There was a great crowd and a great crush at the Baptistry, and when the neophyte uncovered his noble breast, on which shone a Cross of the Legion of Honour, gained in the Black Sea, and under the imposing fortresses of Sebastopol, the eyes of the spectators were filled with tears. Roberto, Reges, Gabriel, Juliane, Raimunde Petre, Pascual, said the priest, *Vis baptizari?* And the fervent catechumen responded with a word most free, the most spontaneous of his heart—*Sub conditione*. The priest at once pronounced the words that for the first time sounded on the banks of Jordan, and the sacred

water bathed the beautiful head of a descendent of those whom St. Gregory the Great, captivated by their beauty, called Angeli, and whom now the Latins call Angli. At this instant a loud noise was heard, symbol of that which preceded the coming of the Holy Ghost, at the season which was now renewed; for simultaneously with the act of regeneration the bells pealed, rockets and petards thundered in the air, and the melodious organ, with more than Orphean melody, filled the church with swelling echoes. The neophyte was in such an ecstasy of devotion that it was difficult to force him away from the church. Grand banquets, given by his godmother and godfather in honour of his conversions, closed the scenic grandeur of the occasion."

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 DEAN STANLEY ON DISSENT.—

Last month we had occasion to notice the very illiberal feelings manifested by some members of the Established Church towards Dissenters. We now perform a grateful duty in placing before our readers sentiments of a totally different complexion, recently uttered by one who is not only a dignitary but a luminary of that church. At the breakfast provided by the Rev. Newman Hall, at Surrey Chapel, on Saturday morning, the 12th of May, in connection with the Congregational Union, Dean Stanley said: "Of course, they knew that he came there not only as a Churchman, and not only as the representative of one of the most venerable establishments of the Church of England, but also as holding firmly by the principle of the connection of the Church with the State. It was for this very reason that he accepted Mr. Hall's invitation, and he felt it to be both a duty and a privilege to regard all the gentlemen he saw before him as excellent Noncon-

formist members of the Church of England. (Much laughter and cheers.) He thought it would be to treat them with great disrespect to regard them in any other point of view, and it was because he looked upon them in that light that he felt them to be doing a part of the same great work in which the Church of England was engaged. There were parts of the community which Nonconformists could reach which Churchmen could not, and there were other parts of the community which Churchmen could reach and Nonconformists could not. Not only at the present time, but in former times perhaps more than at present, the debt which the Church owed to Nonconformists was so great that he was glad to take this opportunity of expressing in the name of the Church of England, their sense of obligation. (Cheers.) There were names in the annals of Nonconformity of which the National Church, in the sense and in the light in which he considered the National Church ought to be regarded,—of which the Church of England, as well as the nation of England, might be justly proud. It would be impossible for him, on the present occasion, to mention living names, but there could be no objection to his mentioning the names of illustrious dead. He could not but reflect with gratitude to Almighty God, and with pride as a minister of the National Church, that the religious annals of England contain such names as John Owen, John Howe, Richard Baxter, John Bunyan, John Wesley, Charles Wesley, Robert Hall, and many others. (Cheers.) Take these names out of the religious history of England, and every one must feel what a blank there would be left. It was with feelings of great pleasure that he met the present company of Nonconformists. There were very few occasions on which it was possible

for him to have such a pleasure. And, therefore, at some inconvenience, he must confess, to himself, he accepted their reverend host's invitation, and had endeavoured, in this imperfect way, to express what he felt on this occasion. In conclusion he thanked the company for the manner in which they had received and welcomed him." May we express a hope that these enlightened views will meet with a cordial response from the Nonconformist body, and that no opportunity will be lost of cultivating those amiable and liberal sensibilities of which the Dean has set us so pleasing an example. On a practical view of the present state of things in England, it appears certain that neither can the Church extinguish Dissent, nor Dissent extinguish the Church, and those disagreeable feelings which naturally arise from a state of hostility may therefore be softened, if not dismissed, with mutual advantage. For a century and a quarter after the Reformation, the Church, armed with all the power of the State, endeavoured to put down all religious ministrations beyond its pale, and to establish uniformity. The present age has reason to rejoice that those efforts proved abortive. This Nonconformity, which it was deemed so important to suppress, now supplies nearly half the religious instruction and influence of the country. And the Church itself has not been the least gainer by this hallowed rivalry, inasmuch as it has been stirred up to put forth in the cause of Christian benevolence those energies which were formerly dormant. The extinction of Dissent would be tantamount to putting out one of the eyes of England.

PRAYERS FOR THE QUEEN IN INDIA.

—Throughout the continent of India,

one of the exclusive emblems of royalty is the reading of the *Khootba*, as it is called, or the prayer for rulers in the mosques; and for any one not in the enjoyment of supreme power to exact it is considered an act of disloyal presumption. It was by this practice that the sovereignty of the Emperors of Delhi was nominally preserved even when the empire itself was extinct. At the period when the Emperor was a prisoner, blind and starving, he was prayed for in every mosque from the Himalaya to Cape Comorin, except at Seringapatam where Tippoo had arrogated this honour, to the great scandal of all Mahomedans. But although the Queen of England has for the last eight years occupied the throne of the Great Mogul, and the royal dynasty of Timur is extinct, it was only at the beginning of the present year, and upon an impulse of gratitude, that the Mahomedans in the Punjaub have introduced her name into their ritual. It appears that a mosque in the city of Lahore has been restored to the Mahomedans, and they have determined to pray for her as they did for her predecessors on the throne of India. The following is given as a translation of the prayer which has been composed for the occasion by the first dignitary of their creed:—"O Lord! help and befriend her who has bestowed on us this splendid masjid, and has given us this noble building, namely, the Empress and excellent Lady whose empire extends from east to west, and who has become victorious over the kings of Arabia and the rest of the world; her whose name is Victoria. God preserve her empire and authority, and bestow on her subjects the blessings which flow from her government. O preserver and gracious helper of mankind. Amen."

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—It seems rather late in the day to be discussing the question, "Is our System of Church Government Scriptural?" but as your correspondent "Sigma" improves so far upon "P." as to appeal to Scripture, it may be useful to such of our young people as see the *Magazine*, if the old but unanswered argument from Scripture be repeated in your columns.

I. The Churches are recognized throughout the Acts and Epistles as democratic in constitution, self-acting, and independent.

The baptized are at once "added to the Church;" each one is regarded as being "sealed with the Holy Spirit;" and an equal voting power is accorded to all, as see the election of Matthias, Acts i. 15—23; and the election of Stephen and six other officers, Acts vi. 5. Communications, dealing largely with important matters of Church business, are addressed to the whole Church, as in 1 Cor.; and no authority within or without the Church, save that of the Lord Jesus, is ever appealed to besides that of the Church itself.

II. "Important matters" were discussed and decided by the whole Church.

I have alluded to the election of Matthias the Apostle, and of the seven deacons, and may add the case of discipline in the Church at Corinth, about which Paul charged *the Church* to "put away from among themselves that wicked person," an injunction which was attended to not by "a few of the more respectable and educated" members of the Church, but, as we are told in 2 Cor. ii. 6, by "the many." "Sigma" and "P." will observe that, although the first Churches were largely composed of the lowly and uneducated class, yet it pleased the Lord to put honour on Christian

democracy by intrusting all the converted and baptized with the ecclesiastical franchise; nor have we any recorded instance of government in the Church by a committee, nor the smallest hint in the way of recommending such a policy.

III. The only officers noticed in the New Testament are bishops, or pastors, and deacons. See an incidental illustration of this fact in the address to the Church at Philippi, Phil. i. 1.

"P." seems to understand that the "Presbyters" (elders) were officers distinct from the "Bishops" (pastors), but in that notion he is at issue with the best thinkers and writers of our body and the sister denomination, and with the settled convictions of our Churches.

Does he suppose that the Church at Philippi would be differently constituted and officered from the other Churches which Paul had planted? or can he imagine that, if there were *presbuteroi* distinct from *episcopoi* and *diakonoi*, the apostle would have saluted the pastors and deacons, whilst he passed by the "elders" without mention?

IV. Should it be urged that the number of elders or pastors was not uniform, but was determined by the needs and resources of each Church, and that those Churches, therefore, which have a large number of members and a numerous body of men fitted to be bishops or presbyters may properly and advantageously appoint such men to the office, no one will dispute it; but the fact will still remain, that even the presbyters are not to "lord it over God's heritage," and that there is no warrant in the Word of God for the officers to appropriate to themselves, or to a select committee, the power of vote and decision in "important matters."

V. As it is plain that Church business was submitted to the whole Church in Apostolic times, and, notably, such business as "P." expressly desires to have decided by a committee—viz., the choice of pastors and deacons—it is a necessary corollary that the decisions of the Church could only be obtained by the vote of a majority, and that, therefore, government by majorities is the appointed constitution and order of the Churches of Christ.

In view of these facts, it is much to be regretted that Christian men, and especially Baptists, should deem it not improper or unbecoming to apply the opprobrious phrase "tyranny of majorities" to the decisions of our Churches.

It is possible enough that sometimes the majority of a Church may err in judgment, and may adopt undesirable measures; but that is an evil common to all free communities, and one which, under our free constitution, has the faculty of righting itself.

Our friends "P." and "Sigma" have, no doubt, observed that in all associations there is the possibility of an "intelligent" minority being unable to carry their measures. Such a case has just occurred in the British Parliament, where a very "respectable" and "educated" party, afflicted unhappily with a similar fear of democracy as "P." and "Sigma," have been outvoted, but to their credit there is this difference between them and your dissatisfied correspondents: they do not dishonour the constitution by branding the decision as "the tyranny of the majority."

The imaginary case of a score of *young* men and maidens, each under twenty years of age, overriding the wisdom and prudence and experience of a dozen or nineteen aged Christians is so *very imaginary*, that "Sigma" himself will scarcely have the indecency to urge that, in order to make so unlikely a case *impossible*, we are bound to set up a new constitution, and to deprive our "young men and maidens" of their Christian rights. Where is the Church whose membership is made up according to this imagination?

Are there *no* middle-aged members?

And do the twelve or nineteen aged members *always* find the twenty young men and maidens differing from their judgment, and acting together as one person against their senior brethren? The possibility of a vote being carried in such a way by accident or design at a particular meeting may be admitted, but surely the next regular or special meeting need not be constituted in such proportions, and the minutes of any Church meeting are supposed to be subject to the confirmation or modification of the next succeeding meeting.

It ought not to be forgotten either that it is just possible that a clique of twelve or nineteen, or a smaller number, may set themselves against the clear decisions of the Church. If these be "respectable and educated" people, determined to add to the just influence generally wielded by intelligence a power which can only be secured by infringing on the Scriptural rights of their humble brethren, happy is the Church which has "twenty young men and maidens" with intelligence and courage sufficient to prevent the wrong.

I am, dear Sir,

Yours respectfully,

SILAS SIFT.

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To the *Editor of the BAPTIST*
MAGAZINE.

DEAR SIR,—Will you allow me space for a brief comment upon the two letters in reply to mine, which appeared in your last issue?

By the words, "it matters not," as to exceptional cases of secession from us, of course I meant simply as affecting the argument or question in hand, and wholly irrespective of the number and quality of persons seceding from us.

As to the individuals themselves who leave us, in my opinion, it matters much. It is deeply to be deplored, and just cause for humiliation amongst us, that *any* devout Baptist should be *able*, with heart and conscience at ease, to leave us for union with the State Church of this country. I can only say for myself, it would be leaving freedom for bondage, truth for error, and scriptural worship for a ponderous ecclesiastical

ceremonial which neither we nor our fathers were able to bear. And here may I be permitted to say, however distinguished for wisdom, integrity, devotion to Christ, and—as your correspondents would probably add—for station, such seceders may be, they cannot now take this responsible step with their eyes shut. Not only do they see their way, but broad daylight shines upon them; and unhappily, this light *will* make its way *after* them, if only through the chinks and crannies of the thick walls of our Establishment. One would think how strange the effect of these stray beams must be as they fall on the mind of a devout Baptist, and that too when surrounded with “the dim religious light,” so much prized in these days. Besides, may it not be so, that Baptists joining the communion of the Church by law established, give tacitly (as well the laity as the clergy), their “unfeigned assent and consent to all and everything contained in the Book of Common Prayer?”

Then again, how much these secessions from his Church must matter in the esteem of the faithful Baptist pastor who “watches for souls as one that must give account,” must be left with him to decide. But we may imagine how deeply he will be humbled as the question recurs to him, “Have I preached Christ’s gospel as he would have me preach it? While keeping the foundation clear of the wood, hay, and stubble of ceremonial religion, have I built thereon the gold, silver, and precious stones of Christ’s truth?”—the spiritual nature of His kingdom and of the subjects of His kingdom, He being at once King in Zion, and “Head over all things to his Church;”—the polluting influence of worldly pomp and display in His sanctuary;—and the positive *affront* offered him by the interference of the civil power in things appertaining alone to Himself.” These statements I make thus plainly that your correspondents may know that no *Baptist from principle* can hold such occurrences in light esteem. At the same time, to the faithful Baptist pastor I should say, pray let the lads,

and the lasses too, if they will, go; let us not have conglomerate churches, like David’s army in the Cave of Adullam; but men, women, and youths too, of one sort, like Gideon’s host in the camp of the Midianites. And let these be **DIS-SENTERS** in that elevated, I was going to say, divine sense, which has recently been put upon this otherwise hateful term by the President of the Baptist Union, and then we shall neither have secession from our ranks, nor tyranny of any kind in our churches. Hence your correspondent “P.” will perceive how entirely I differ from him on this question.

In reply to “Sigma’s” question, whether the system which has driven, or is driving, them away is Scriptural? I beg to say that I doubt the fact that it *is* the system which drives any one away from us into the Establishment. One would think when they leave us “in disgust” with our system, it would be, surely, to seek a purer one elsewhere. Besides, if they are good men and true, and one with us in their principles, would it not be better to remain with us, and help to correct those evils which so much disgust them? As to the “tyranny of majorities,” and “the present democratic constitution of our Churches,” I can only refer to the remedy proposed in my former letter, with the additional apostolic directions to be found in 1 Cor. xiii., 1 Peter v. 5. If these, when properly used, are ineffectual, I know of no other remedy, and must resign my task of answering your correspondents into abler hands.

Permit me to say one word with reference to the paper which comes to us “with some considerable weight and authority;” and, Mr. Editor, with your “increased *authority*,” doubtless the Churches would set a due value upon the suggestions and advice contained therein. Happily, as Congregationalists, they can do this, not being amenable to synod or conference, convocation or council. It may be that the good Norfolk ministers have some new light to throw on our Divine Directory in these matters—the Epistles of the Apostle Paul to Timothy and Titus.

If so, we may hope the Churches will have the benefit of it. At the same time, I must confess the words "Ecclesiastical Reform," in large letters, as applied to Baptist Churches, knocked against my eyes very uncomfortably at first. I had conceived that there was little enough amongst us which could be designated by the former; and as to the latter word so used, it never entered into my mind. Baptist Churches I had always connected with this Scripture—"One, is your Master, even Christ, and all ye are brethren."

Again, the writer of this paper says, "it is openly and loudly alleged that our opinions do not survive to the third generation in families of affluent means." Surely it should have been said in *some* families of affluent means. I have the pleasure of knowing the contrary in very many cases; and although neither Divine graces, nor the distinctive principles of Baptists, come of "blood, or of the will of the flesh, or of the will of man, but of God," yet, from grandsire to grandson these have often descended as a glorious entail, as Matthew Henry calls it. Amongst my friends I have one two-hundred-year-old Baptist; and his children, who are devout, are Baptists too. Surely this fact will gratify both your correspondents, and also the Norfolk ministers. While we have little to do with ecclesiastical lumber, and "all things are done decently and in order," I pray that we may have more powerfully in operation the divine principles by which we profess to be guided.

I am, dear Sir, yours truly,

A BAPTIST AND DISSENTER FROM
PRINCIPLE.

N.B.—Allow me to recall to the recollection of "P." that the words "Presbyter" and "Elder" are the same in the Greek Testament.

THE MAN OF SIN.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—In the review of the discussion between Messrs. Nangle and

Govett, your reviewer holds that Mr. Govett has thoroughly exploded the old exposition that finds in the Papacy the Man of Sin, &c. If so, I should for one like to see some plain statement of the argument free from syllogisms. Perhaps I may be thought obtuse; but the syllogisms in the Magazine for April have utterly failed to bring conviction to my mind. Indeed they seem to me to be calculated to destroy rather than to explain the passage under consideration; for example:—

"He who does not oppose himself to every God and to every object of worship is not the Man of Sin." Then, of course, if he *does* oppose, &c., he must be the Man of Sin. If so, the Man of Sin must, I suppose, be an atheist; but how can he be an atheist, if he make himself a God? How can he oppose every object of worship if he make *himself* an object of worship? That would make all out of a part, and every with an exception.

I should be the last to desire to run in the old ruts if I could find a better road; but when I read the clear expositions of the passage by such men as Calvin, Howe, Edwards, Scott, Gill, Valpy, Doddridge, Macknight, Bishop Newton, and other sound learned critics and theologians; when I find even the Romish translators apply the passage to Mahomet or Luther, thus adopting a similar principle of interpretation, though applying it to a wrong object; when I find the present translation a fair rendering of the Greek, and the expositions thoroughly harmonizing with the whole history of the Papacy, and admitted by some of their writers; am I to throw this all away for some new light, which is probably an *ignis fatuus*?

I have not seen the work reviewed. Probably hundreds of your readers are like myself in that respect; hence the greater necessity for a clear statement of the case. Apologising for troubling you with these lines, I remain,

Yours, &c.,

PHILEATHES.

Reviews.

The Vicarious Sacrifice grounded on Principles of Universal Obligation.

By HORACE BUSHNELL, D.D., Author of "Nature and the Supernatural;" "Christ and His Salvation," etc. London: Strahan.

The design of this volume, if we rightly understand its title, is to show that there was nothing in the vicarious sacrifice of Christ more than it was HIS DUTY to offer; or more than all good beings may and must offer; that the obligation to vicarious sacrifice is universal, and that Christ in this sacrifice only fulfils the standard obligations under which all good beings exist. Hence the aim of the first part of this volume is to prove that there is "nothing superlative in vicarious sacrifice, or above the universal principles of right and duty." The true conception of Christ's vicarious sacrifice, according to Dr. Bushnell, is that Christ has identified himself with us in our fallen state, and thereby incurred the evils incident to humanity; that He has done this that He may, by His sympathy, or in some other way, bring us out of our sins, and so bring us out of their penalties. Just as a mother loves her child, and bears all its pains and sicknesses in her own feelings, and in her sympathy feels even more than her child; or as a true friend takes all the sufferings, losses, wrongs, and indignities of a friend on his own feeling, and will sometimes feel more for him than he feels for himself; so Christ feels for us and bears all our sorrows; and there is nothing more in the vicarious sacrifice of Christ than in such sympathy and suffering of a mother or friend: that there is nothing extraordinary in this love and sympathy; but that the love of Christ renders it necessary, and its absence would be a violation of Christ's nature; and indeed sin against the law of love, and a violation of all righteous-

ness on the part of Christ: that it is simply an illustration of that vicarious suffering under obligation to which all exist, and which is essential to the happiness as well as the righteousness of Jesus. But not only was Christ under obligation to do and to suffer just what He did, but the Eternal Father was under obligation to vicarious sacrifice just as much as the Son, and endured before Him all the burdens that He endured; and Christ, in His vicarious sacrifice only manifests the feelings of God in all the preceding ages; and further, God will be in such sympathy and suffering "to eternity." It is also argued, that the same vicarious sacrifice has been offered by the Spirit since the day of Pentecost, that He works in love as Christ did, and endures the same wounded feeling and suffering as Christ in His sacrifice; that He is in truth Christ continued, in all that is embraced in the priesthood and offering of Christ. More than this, angels and all redeemed souls are also represented as "being in vicarious sacrifice precisely as Christ was." We are taught by Dr. Bushnell, that it is "a great mistake," to suppose that we have no part with Christ in his vicarious sacrifice; that we cannot atone, or offer any satisfaction for the sins of the world; but are too little, low, and deep in sin ourselves. We are even told that His death has nothing peculiar, nothing that may not be comprehended in the death of any one of his disciples, and that Christ expects His followers to be ready to be with Him in this point of His sacrifice.

Such is the argument of the first part of this volume;—an argument based upon pure reasoning, rather than the word of God. The basis of the argument is, that perfect love is essential to goodness, and that love renders such vicarious sacrifice a necessity, and essen-

tial to the happiness of him who possesses it. All such arguments we eschew, deeming them altogether unworthy of consideration. Revelation, not philosophy, we regard as the basis of our faith; and have no inclination to rank with those "who, professing themselves to be wise, become fools."

There is, however, one passage of Scripture on which the argument is professedly based, namely, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses";—Matt. viii. 17. This passage gives, in Dr. Bushnell's opinion, the exact *usus loquendi* of all the vicarious and sacrificial language of the New Testament. These words, he says, do not mean that Christ literally had our diseases and infirmities transferred to him, but that He took them on His feeling, had His heart burdened by the sense of them, and bore the disgusts of their loathsome decays, felt the pains over again in the tenderness of His more than human sensibility, and thus bare our sicknesses; His love putting Him in a vicarious relation to them, and making Him so far a partaker of them. In this manner, it is argued, Christ bare our sins; not by having them or their punishment transferred to Him, nor by satisfying, by his own suffering, the violated justice of God, but by bearing them—on His feeling, and yielding up Himself and life to an effort of restoring mercy. We are told to understand that love itself is an essentially vicarious principle, and then the solution will be no longer difficult. This is a weak foundation truly! for so vast a superstructure. There is, however, one important item in the narrative to which this quotation refers, which Dr. Bushnell seems entirely to have overlooked, and on which the fulfilment of the words of Isaiah is made to rest, viz.: "He cast out the spirits with his word and healed all that were sick." His casting out the spirits and healing the sick, *not* His sympathy and heavy burden of compassion, are meant by His taking our infirmities and bearing our sicknesses. What Dr. Bushnell calls vicarious sacri-

fice is not vicarious at all, not even according to his own definition of the word. He says that "it is the same word in the root as the word *vice* in viceroy, vicar, vicar-general, vice-president, and the like. It is a word that carries always a face of substitution, indicating that one person comes in place, somehow, of another. . . . Any person acts vicariously in this view, just so far as he comes in place of another;" but in his interpretation of vicarious sacrifice, there is no substitution, Christ bears *in addition, and not as a substitute*, the sufferings of men. He comes under the curse without delivering man from the curse. But by casting out spirits and healing the sick, Christ did in some way bear the infirmities and sicknesses of the afflicted, and delivered them from them. In some way, not at first sight clear, Christ was their substitute, and they were freed from their burden. And if it be true—and we believe that it is true—that sorrow and disease are the result of sin, and Christ is able to heal *because* He is able to forgive; then we can understand how Christ himself took the infirmities and bare the sicknesses of those whom He cured. He bare their iniquities, and thus delivered them from their infirmities and sickness, the results not of any special transgressions, but of sin. Christ on one occasion, that it might be known that the Son of Man had power on earth to forgive sin, said to the sick of the palsy, "Take up thy bed and walk;" and if that power resulted from His bearing the sins of man, He may fairly be said to take the infirmities and bear the sicknesses of those whom He healed. According to Dr. Bushnell's theory, the vicarious sacrifice of Christ is not vicarious at all, nor a sacrifice at all, in the sense in which the terms are employed in the Scriptures, and in which Dr. Bushnell seems to feel it necessary that they should be understood.

In the Second Part it is argued that "the life and sacrifice of Christ is (*sic*) what He does to become a renovating and saving power."

The healing of souls, is in this part represented as the great, if not the only, work of Christ; and the sacrifice of Christ as the source of His power to heal. With the statement that Christ is the great Physician of Souls we do not find fault; but we do complain of great unfairness in the representation, that a belief in this part of Christ's work is peculiar to those who hold the view of vicarious sacrifice defended in this volume. We believe as firmly as Dr. Bushnell in Christ as the great power of God to the regenerating, renewing, and complete healing of souls. We regard Christ as our example and our life, as fully as he does. We believe that Christians will be saved from the power as well as the guilt of sin; and we can understand *how* the work of Christ will produce this glorious change,—which is more than we can learn from this volume. To us there is a moral power in the blood, which frees from guilt and speaks peace, to sanctify and heal; a motive to consecration to God, in the fact that He “has purchased us with His own blood,” and saved us through “the exceeding riches of His grace,” which we could never find in a sacrifice which springs simply from the necessities of His nature, and is essential to the righteousness and happiness of God.

Into “the relations of God's law and justice to His saving work in Christ,” discussed in Part III., we do not care to enter. From all *a priori* reasonings as to what God's law or God's nature may or may not require, we instinctively shrink. More especially do we recoil from any judgment of God's proceedings based simply upon our own intuitions, or notions of what is becoming. We are perfectly horrified by some expressions in this book, in reference to the views held by some Christians of the sacrifice of Christ as an atonement for sin; which views may, perhaps, after all, be not far from the truth. We have no wish to discuss the question, whether or not the law was antecedent to God's will, and He became a lawgiver only because He was already in the power of law; or whether God was the author

or creation of righteousness. We are content to believe that God is righteous, and that all His laws and doings are righteous, and without any speculations of our own, to accept *His revelation* as to what is necessary for the vindication of His honour, or what part in the salvation of the sinner is assigned to the death of Christ or the shedding of His blood. We do not care to enquire whether or not “it will be,” as Dr. Bushnell seems to think, “more convenient and rational not to regard the Fall as literally beginning at the breach of a merely instituted, almost arbitrary, apparently trivial statute.” It may better suit his theory of vicarious sacrifice to regard the Fall as having special relation to the law prior to government, and therefore to dismiss the account of the Fall found in the Book of Genesis as a myth!!! We have more faith in the simple teachings of Moses, or rather in the revelation of God through his servant Moses; and in spite of Dr. Bushnell's “deep thought, philosophy, and reflective reason,” we believe that the sin of our first parents was not so much a violation of any previous law, as an act of *direct disobedience to God*, in which is found the very essence of sin. We have very little faith in the reasoning or intuitions of a man who finds it “convenient and rational” to get rid of those portions of God's revelation, under the name of myths, which do not accord with his notions.

We must, however, protest against his representations, or rather mis-representations, of those who believe in the penal aspect of the sacrifice of Christ. Dr. Bushnell must know that the great majority of them do *not* believe that God was placated by Christ's sufferings, that the Nemesis was satisfied by the, physical pains of Jesus on the Cross or that God's love was created by the gratification afforded Him by blood. They believe that sin demands death, and that the blood of Christ, in which is the life, meets this demand; that Christ, by dying, presented Himself as a sin-offering that he might thus redeem, sanctify and save; and further, that

this sin-offering was the fruit, and not the cause, of the love of God. "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." To them the character of God, as revealed in Christ, is full of beauty. It commends itself both to their judgment and their hearts. Their creed is based upon revelation, and contains nothing from which a sanctified intellect shrinks. The deformity, if there be any, is subjective, not objective. It has its origin in the corrupt intellect and heart of him who perceives it, and not in the doctrine of Christ crucified as a sin-offering, and therefore a Saviour. Pride of intellect, or a self-righteous spirit, may call revolting a sacrifice which implies that every soul is forfeited by sin; man that would still be as God, may conceive a sacrifice which makes man equal to God, and in the very essence and highest point of which man may be one with God; but a soul convinced of sin, its heinousness and its power, admires and appreciates the sacrifice which first atones for sin, and then delivers from its power—which manifests at the same time the wisdom, the righteousness, the power, and the compassion of God. Whilst then we deny the right of any man to make his heart, his intuitions, or his intellect, instead of revelation, the test of truth, we conclude, that to the heart, the intuitions, and the intellect of every man regenerated by the spirit of God, the revelation of God in Christ, the paschal Lamb and atoning sacrifice, will commend itself; and if there be any whose reasons reject the revelation, it is not because the revelation is at fault, but because the truth is not in them.

Every reader of this treatise on vicarious sacrifice will be struck by the contrast between the importance it attaches to the *death* of Christ, and that which is attached to it in the New Testament. According to Dr. Bushnell, the life of Christ, His incarnation, His submission to the lot of humanity, His sympathy and fellow-feeling with man, are every thing. His death is the mere

accident of His condition, and was a sacrifice to the malice and cruelty of men, and not a sacrifice to God at all. Christ was made a curse for us, not by hanging on the accursed tree, but by entering into the condition of evil which followed man's expulsion from Paradise, by becoming subject to the evils of this world with its groans and sufferings. Every thing effected by Christ was effected by that kind of sacrifice in which, from eternity, God has been, and to eternity will be, and in which angels and good beings are perfectly united; a sacrifice which we are warned, again and again, not to suppose to have anything superlative or special. The death of Christ then, which was peculiar to His sacrifice, and distinguished it from that of the Father, the Spirit, angels and redeemed men, must have been a comparatively unmeaning and worthless part of His sacrifice. But in the sacred Scriptures the death or blood of Christ is everywhere prominent. It was, although but little understood by His disciples, the prominent point of His teaching, and is the all pervading theme of the Epistles. Christ the crucified one, and the Cross of Christ were the most prominent points in the sermons and letters of the Apostles. See Acts xx. 28; Rom. iii. 25.; v. 9-10. 1 Cor. xi. 26; Eph. i. 7; Col. i. 14; Heb. ii. 9, 14; ix. 12, 15; Rev. i. 5.

To the death of Christ, all the sacrifices under the law pointed. They all had reference to Christ and His atoning sacrifice. Dr. Bushnell feels this, and therefore devotes Part IV. to "The Sacrificial Symbols and their Uses." Their designed application to Christ is admitted by him, but it is at the same time affirmed that they are clear of the notion of expiation, "a notion so abhorrent to all right feeling and so essentially dishonorable to God." Sacrifices are, in his opinion, the contrivances of men, under the guidance of God, for expressing penitence, self-mortification, homage, and the tender invocation of mercy; not understood by them to be types of Christ, but ordained to be the liturgy of their religion, and invested with power to make them clean not

by the death of the victim, nor by the satisfaction of God's justice, nor by the substitution of the victim in any way by the worshipper; but by the pains taken in procuring it by the worshipper, his offering it as his best to God, his putting his hand on the victim and confessing his sin, and the sacrificial character of the blood, it has acquired, as a liturgy, a cleansing power by which it purges and absolves the guilty. The sacrifices thus considered, teach us, we are told, concerning the sacrifice of Christ, that His pains have no value as pains, nor His dying as death; that He does not satisfy God's justice, and is not legally substituted in our place. It is asserted that He is not even a literal sacrifice; that He is a sacrifice in much the same sense that He is a lamb; that He is not offered on any altar, nor slain by a priest, nor burned by fire; that He dies on a gibbet through false witness and murder; but that in some way or other—in what way we are not told—the result of all is to be a cleansing, a making holy, and therefore, righteous and free from sin, the believer in Christ; not by expiation, but by changing his heart towards God, and thus preparing the way for the pardon and friendship of God and life. This interpretation of the sacrifice of Christ, is sustained by such passages as, "The blood of Jesus Christ His Son cleanseth from all sin." "Who His own self bare our sins in His own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye are healed." But may not these passages mean that the death, or the blood of Christ, atones for sin, and that Christ made an atonement for sin, in order that His disciples, having obtained forgiveness, may live unto righteousness and be healed? Such a view gives a meaning to the death of Christ, which explains the numerous passages in the New Testament ascribing salvation to His blood, that are unintelligible according to the theory of Dr. Bushnell, who, after all, is compelled, in spite of himself, to ascribe some kind of satisfaction, both to the blood of the Jewish Sacrifice, and to the blood of Christ.

A few remarks on the meaning of the Old Testament sacrifices, and their relation to Christ will, we think, be a sufficient answer to all that is written in this volume on vicarious sacrifice. There were various kinds of offerings under the law, viz., sin-offerings, trespass-offerings, burnt-offerings, peace-offerings, and thank-offerings. The first were especially offerings for sin. The name "sin" indicates this—The impurity or uncleanness (ceremonial, of course) of the offerer passed over to the offering, and was, as it were, absorbed in it. It was then slain as a vicarious sacrifice for him who offered it, and by the shedding and sprinkling of its blood, the impurity of him for whom it was substituted was removed. The burnt offering was a substitutionary presentation of the offerer to God, indicating symbolically by burning, his complete consecration to God; and in the case of the burnt-offering, the blood of the victim made atonement, before it could be accepted. The peace-offering intimated the fellowship with God, into which the offerer was brought, and the thank-offering his gratitude and consecration of his possessions to Jehovah; but these were always accompanied or preceded by the shedding of blood, which made atonement and rendered possible the presentation or acceptance of the offering. Now in Christ Jesus we have the anti-type of all these offerings. In Him we have the sin-offering, the burnt-offering, the peace-offering, and thank-offering. The blood of Christ, the sin-offering, makes atonement for our sin, not ceremonial but moral, sin of heart and conscience, in the presentation of which by faith, he acknowledges that our life is forfeited, and but for the sacrifice must itself be surrendered. In presenting Christ our burnt offering, we professedly present ourselves as living sacrifices to God. Christ our peace-offering brings us into close fellowship with Jehovah, and through Him we consecrate our powers, talents and possessions to God; Christ as our sin-offering having enabled us to hold fellowship with the Father, and to present our bodies a living sacrifice to Him.

It is noticeable that in connection with all these sacrifices, there was the making atonement for sin by the shedding of blood; and in this atonement the purpose and spirit of the sacrifices were comprised. Neither of the other ends contemplated in the sacrifices could be enjoyed without the previous removal of uncleanness by atonement. Man in a state of uncleanness could not be accepted nor communed with, and hence the removal of the uncleanness by the atoning blood was necessary.

It is then of first importance to know what is meant by making atonement. The Hebrew word signifies, as Dr. Bushnell allows, to *cover*, or *cover up*. It is always used in reference to the sin and not to God, to the cause of the wrath and not to the wrath itself; as, for instance, Lev. iv. 35.; "And the priest shall make an atonement for his sin that he hath committed." If other things are mentioned in connection with the atonement, as, souls, children of Israel, house, altar, &c., it is evident that the word has reference to the sin or uncleanness attaching to them, and for the removal of which the atonement is made; and which, when covered or atoned for, no longer remains as sin, but is exterminated, if not expiated, by the blood. The word does not mean to cover, in the sense of protection, but in that of putting out of sight or destruction. The word is translated "disannulled," in Jeremiah: "Your covenant with death shall be disannulled;" that is, evidently, rendered ineffective, destroyed. Just so sin is destroyed, rendered ineffective, atoned for, and thus covered, hidden from view, and no longer on the sinner separating him from God. In Deut. xxi. 8, it is written; "And the blood shall be forgiven them" (covered or atoned for); and in the next verse what is meant is stated in the words, "So shalt thou put away the guilt," &c. The person making atonement was always God in His representative the priest; and the BLOOD was invariably the means by which sin was atoned for, covered, or destroyed. See Ex. xxx. 10; Lev. vi. 30; viii. 15, &c.; xvii. 11. This last passage informs us

why, and in what way, the blood made atonement. "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." The last clause ought to be translated "For the blood it maketh atonement by means of the soul (or life)." The word correctly translated "for" in the preceding clause, is not the same word as that employed in the last clause. Under the law then, it was the blood that made atonement, and that by means of the life which was in the blood; and hence it may be argued, that through the blood of Christ is the remission of sins; and that the whole virtue of the vicarious sacrifice of Christ was centred in His death, or in His blood, in which was the life, shed to make an atonement for us, Christ thus "bare our sins," "suffered for us;" and in Him "we have redemption through His blood." To this it may be objected, that when Moses sought forgiveness for the children of Israel, he did not offer any sacrifice, and they were forgiven without the shedding of blood. The answer is very simple. The sacrifices under the law made atonement for ceremonial uncleanness only, and not for moral uncleanness. For moral uncleanness, or sin of heart and conscience, the blood of bulls and goats could not make atonement, and therefore for such no sacrifices were appointed. All sins before the time of Jesus were forgiven in anticipation of the sin-offering that He would present, and the only sin-offering that could be effective. The sacrifices under the law were *bonâ-fide* atonement, and not simply types. They were a constant figure of the great sin-offering; but in themselves they related to ceremonial offences for which they actually made atonement, and thereby destroyed ceremonial impurity. Dr. Bushnell glimpses this at fact for a moment when he says, "First, there is to be a ceremonial cleansing, which is wrought absolutely, every person concerned being made ceremonially clean; and, secondly, there is, or is intended to be, a moral and spiritual cleansing, wrought implicitly or

transactionally." How, according to his theory of sacrifice, every person is made ceremonially clean, we cannot understand, and where he finds the "secondly" in the Sacred Scriptures we cannot guess, and he does not tell us. If there be no power in the blood to remove uncleanness, how then can the offerer be *thereby* made clean, especially if he has "no true sense of his uncleanness?" But if the blood of the Sacrifice made atonement for ceremonial sin and uncleanness for all to whom it related, and the blood of Christ, the great sin-offering, makes atonement for moral and spiritual uncleanness for all to whom it relates, then a beautiful analogy between the two sacrifices is apparent, and the teachings of Scripture with regard to both are simple and intelligent, commending themselves to our understandings and our hearts.

The passages in Leviticus to which we have referred help us to understand the Scriptural use or signification of the word RECONCILIATION. It is the same word as Atonement both in the Old and New Testaments. It is always used in reference to the unclean person or thing, and never in reference to God. God is never said to be reconciled, but the altar, the holy place, the world; and reconciliation is said to be made for the sins of the people. This reconciliation is simply changing the aspect of these things or persons towards God, and does not involve any real change in the things or persons themselves. To reconcile sinners to God is to change the aspect of sinners towards God by destroying, atoning for, or covering the sins which made them unclean in God's sight, and therefore incapable of fellowship with Him, and unfit to approach Him or be approached by Him; and this reconciliation is effected entirely by the application of the blood of sprinkling. A careful consideration of Lev. xvi. 15—20, will confirm this opinion. It is there stated that Aaron shall take of the blood of the bullock and of the blood of the goat, and sprinkle of the blood upon the horns of the altar, and cleanse it and hallow it from the uncleanness of the children of Israel; and this

is called "reconciling the altar;" and, in the same manner, by the sprinkling of the blood of the sacrifice the house or sanctuary is said, Ez. xxv. 18-20, to be cleansed and reconciled. There was no change, no material physical change, in the altar or house. They were in themselves precisely the same after they were sprinkled as before. Blood in itself would be the last thing that one would employ to cleanse an altar or a house. But they have been ceremonially cleansed; ceremonial impurity has been put away by the atoning blood, and they are reconciled to God. God can now approach them and be approached. Just so the blood of Christ, sprinkled on the believer, takes away, destroys thoroughly, blots out his sin and uncleanness, and reconciles him to God:—not by changing his heart and destroying the influence of sin, but by covering, atoning for, or disannulling the sin itself. The effect of this reconciliation will be in the sinner a change of heart towards God; but this change of heart is no more a part of the reconciliation, or cause of the reconciliation and removal of sin, than any change of feeling in the inanimate altar or sanctuary was the cause of its reconciliation. The one sole cause in both must be found in the blood of the Sacrifice. If this interpretation of reconciliation be correct, then the whole theory of vicarious sacrifice, so elaborately wrought out in this volume, has no foundation in Scripture; and more than this, it *ignores that* in the sacrifice which gives to it all its worth; it tramples underfoot the blood of Christ, and makes it a worthless, and, in Scriptural phraseology, "an unholy thing." It is not, it cannot be, a matter of indifference which interpretation of the sacrifice we receive. If we make unsanctified reason and our own intuitions our rule of faith, instead of the Word of God, and reject that blood which God has shed for the remission of sins, Whence and how can remission of sins be obtained? Must we not remain in our sins? and if we die in our sins, having despised the only remedy, how can we escape the wrath of God or the damnation of hell?

This interpretation of reconciliation will help us to understand what is meant by "justification by faith." That justification means, generally, "turning to righteousness," is simply not true. The word will not bear in very many cases, if in any, this interpretation. It means to account just, or approve, in opposition to condemn. If, then, the blood covers or destroys the sin, the sinner is virtually free from sin, and cannot be condemned, but must be justified or accounted righteous. If by faith we adopt the sacrifice as ours, or put ourselves into the hands of Christ, who is priest as well as sin-offering, and He sprinkle us with the blood which covers the sin, then we may be said to be justified by faith. According to Dr. Bushnell's theory, justification and sanctification are very similar, and cannot be distinguished. He feels this, and is compelled to acknowledge that "there is also a certain reference in justification to one's *standing in the everlasting law*," and "that justification is the purgation of the conscience, and sanctification a cleansing of the soul's affections and passions;" and yet, "one who is *completely* justified is only *incipiently* sanctified"; which must mean, if words have any meaning, that when a man is *thoroughly turned to righteousness*, the cleansing of the affections and passions is only just commenced. It would be amusing, were not the question of such vital importance, to note the absurdities into which men fall when they will be wise above that which is written, and can "more easily see the Church fall than believe" a doctrine which they dislike.

That Dr. Bushnell should deem a mediator between God and man unnecessary, and regard the intercession of Christ as having relation to man, and employed to induce man to seek after God instead of to enable man to approach God, is perfectly consistent with his views of vicarious sacrifice. Nor does it surprise us that he should deem it of little importance whether men believe in God as revealed in Christ or in the Scriptures, so long as they believe in some God. "*Facilis descensus Averni.*"

Colenso, in the first part of his attack on the Pentateuch, gives extracts from the writings of Cicero, and the religious books of Africans and Hindoos, and insinuates that their worship was as good as that of Jews or Christians. Dr. Bushnell speaks of "outside saints," who, "not knowing God, trusted themselves implicitly to some supernatural Helper felt to be near, and accepted as their unknown Friend." The only worth of Christ, according to such, is to help the soul into victory over itself. It would seem, then, that so long as we believe in some First Cause, give Him credit for compassion and love, and try to be good, it does not much matter whether we have a revelation or not;—what form of religion we adopt, or whether we believe in Jehovah or Vishnu. Once get rid of the necessity of an atonement,—and to do this invalidate the authority of the writings of Moses,—and then Pope's ode may become the universal prayer of man,—

"Father of all, in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord."

There are those who say that the time is drawing nigh, if not come, when a belief in revelation will be no longer fashionable—will be indeed a thing of the past. We do not believe them, but we do believe that there is nothing more calculated to bring about the fulfilment of their words than the propagation of such views as those advocated in this volume.

The Sixth Work; or, the Charity of Moral Effort. By S. MEREDITH. London: Jackson, Walford, and Co.

MRS. MEREDITH is a lady who has devoted her energies to the task of reclaiming female convicts, and in this volume she has published some of the plans by which she proposes to secure this great end. The subject is one of great moment, and demands the attention of the Christian public.

The Friends of Christ in the New Testament. By DR. ADAMS. London: J. Blackwood and Co., Lovell's-court.

A REPRINT for one shilling of the well-known work by DR. NEHEMIAH ADAMS, of Boston, U.S.

Intelligence.

APPEAL TO BRITISH CHRISTIANS ON BEHALF OF THE NEW MISSION CHAPEL AT HAMBURGH.—Just twenty years ago I visited this country, in order to obtain aid from British Christians towards the purchase of a place of worship for the Church under my care. The £600 then collected in England and Scotland we applied to the payment of the first instalment of that purchase, which consisted of a large warehouse, together with a piece of ground adjoining it, on which we hoped to be afterwards enabled to erect a permanent chapel. The sum of £127 was given at the time by the Hamburg Church, and the remainder of the purchase money (about £2,000) has since been paid by the weekly subscriptions of the members, regularly given during the past twenty years, with some assistance from America. The warehouse, after being properly fitted up, was opened for public worship in the summer of 1847, and has been used by us ever since. The accommodation it affords, has, however, long been inadequate to the requirements of our largely increasing congregations, and now that our gracious Lord has heard our prayers, and crowned our exertions by the glorious gift of full religious liberty (granted by the united voice of our Senate and *Burgerschaft* on the past New Year's Day, 1866), we feel that a new and powerful motive has arisen for at once carrying out our long-cherished design of building a commodious and substantial chapel on the large piece of ground contiguous to the present building. The internal dimensions of the new Mission Chapel will be—length, 96 feet; width, 46 feet; height to the apex of the groining, 50 feet. It will seat 1,400 persons, without side galleries, and will afford space for the erection of these with upwards of 600 additional sittings. The style will be simple Gothic, in white brick, inside and outside, without plaster or colouring of any kind, so that all future expense of cleaning or repairing will be avoided. The entire cost will be £6,500, including fittings and the laying on of gas and water. If half this amount can be obtained from Great Britain, the remainder can be advanced on mortgage, and paid off gradually by the subscriptions of the members at Hamburg, aided by the Churches of the Mission generally. Should British

generosity go still further, it will be most thankfully applied to aid (either by gifts, or loans without interest) in the erection of smaller Chapels at other important points of the Mission where they are now urgently required. I have now preached upwards of forty years in almost every part of the City and its suburbs, in private houses and other places, and the Hamburg Church has existed for upwards of thirty years without possessing a Chapel. During the long period of persecution it was necessary to meet as secretly as possible, and to change the place of meeting very frequently. Until the year 1857, even had we possessed the funds necessary to erect a suitable place of worship, we could not have done so, as we were not recognised by the State, and therefore the necessary legal permission would not have been granted. Since, however, we have been placed by the decree of the Senate and *Burgerschaft* on an equal footing with the Lutheran Church, which henceforth has no connection with the State, we now enjoy perfect liberty in Hamburg and its dependencies; and could we at the present time erect chapels in the suburbs, as well as one in the city, they would be speedily filled. In the Lutheran Churches there are no free sittings; a charge of one penny is made to every one who wishes a seat, and the result, of course, is that very few attend. In the Chapels and meeting places of our mission the seats are all free, and the offerings of the people voluntary. The teaching in the Lutheran churches is, moreover, for the most part purely rationalistic, and the Evangelical party invariably hold the fearful error of Baptismal regeneration, and teach the commandments as mutilated by the Church of Rome, the second being obliterated from the decalogue, and the fourth applied to the festivals of the church, and not to the Sabbath. An almost total disregard of the Lord's Day is the consequence, the Churches are nearly empty, and the people give themselves up to amusement and dissipation. The population of Hamburg is now 200,000—the attendance at all the places of worship averages 4,000. In Altona, with a population of 45,000, the attendance is only 500. In all the Churches of our Mission the sanctity of the Sabbath is fully preserved, and our services are almost invariably

attended by crowded congregations. The unwearied labours of our brethren in house-visitation, tract and Bible circulation, and colportage, are the means of constantly bringing in fresh hearers. In Hamburg alone we have from thirty to forty regularly engaged every Lord's Day in missionary visits from house to house in the various districts into which the city is divided, carrying with them loan tracts and Bibles—the latter divested of the Apocrypha, which in the Lutheran Church is still retained. In the suburbs of the city, and the adjacent and more distant villages, we have now fifty preaching stations in connection with our Church. One missionary is constantly engaged in visiting the ships of all nations which frequent the port, and supplying them with tracts and Scriptures in various languages. Special efforts are also made to bring under the sound of the Gospel, and to supply with Bibles, &c., the thousands of emigrants who flock to Hamburg from all parts of Northern and Central Europe, there to embark for America. As many as 20,000 thus pass annually through Hamburg; and many have to remain there a considerable time before sailing. It will readily be seen then that we have the certain prospect of seeing our new chapel speedily filled. The foundation stone was laid on the 8th of March, and on the 1st of May, 1867, we hope to see the top stone placed upon it. As a prolonged absence from the field of my labours is undesirable, both for the Church at Hamburg and the mission generally, I earnestly request all who wish us God speed to give us prompt and liberal aid. JOHANN GERHARDT ONKEN, Pastor of the Baptist Church at Hamburg.—Hampstead, April, 1866, care of Martin Wilkin, Esq.—Contributions will be received by Messrs. Barclay, Bevan, Tritton, and Co., Bankers, Lombard-street, E.C.; M. H. Wilkin, Esq., Hampstead, London; E. Rawlings, Esq., 70, Old Broad-street; and at the Baptist Mission House, 2, John-street, Bedford-row, W.C.; also by Rev. J. Cooper, Wattisham, Suffolk; Rev. W. Walters, Newcastle-on-Tyne; Rev. H. Dowson, Bradford; J. Houghton, Esq., Liverpool; Charles Anderson, Esq., 21, Royal-terrace, Edinburgh; and Donald M'Andrew, Esq., Edinburgh; David Ker, Esq., Hope-street, Glasgow; Alexander Sharp, Esq., Cupar Fife; and Thomas MacAlpine, Esq., Paisley.—The following gentlemen have generously offered to be each one of ten to raise £1,000 towards the above object:—Henry Angus, Esq., Newcastle; Hon. G. L. Angus, South Australia; John Houghton, Esq., Liverpool.

DISS.—On Good Friday evening a public meeting was held in the Baptist Chapel, Diss, which was crowded to excess, for the purpose of presenting a testimonial to the Rev. J. P. Lewis, of Diss, on his resigning the pastoral office in consequence of physical prostration, which entirely incapacitated him for ministerial labour. The Rev. C. Elven occupied the chair. The Rev. W. F. Gooch, late of Fakenham, but now the elected successor of Mr. Lewis, opened the meeting with prayer, and addresses were delivered by the Revs. F. S. Basden, of Denton (Independent), J. Webb, of Ipswich, W. Warren (Independent), H. Platten, and S. B. Gooch, late of Fakenham. The chairman, in his introductory remarks, stated that Mr. Lewis's ministry commenced at Diss the last Sunday in May, 1837, and by a singular coincidence terminated the last Sabbath in May, 1865, thus exactly completing 28 years of faithful and devoted efforts in the pastoral and ministerial office; during which time he had baptized and added to the church 245 persons, besides others whom he had baptized, and who had united with other churches. For many years he toiled under the great disadvantage of an old, inconvenient chapel in a remote and very ineligible site, but through his indefatigable exertion there is now in the centre of the town an elegant and commodious sanctuary, erected at the cost of £2,100, the whole of which is liquidated, £500 being contributed by the respective families of Mr. and Mrs. Lewis. In the course of the evening a presentation was made to Mr. Lewis, consisting of a complete tea and coffee service, including cream-ewer, sugar-basin, and salver of beautiful workmanship and solid silver, with a purse of gold. Mr. Lewis not being able to be present, this splendid and costly testimonial was received on his behalf by the Rev. T. Webb, his friend and relative, and acknowledged in suitable terms. Mr. Lewis was for many years one of the secretaries of the "Suffolk Baptist Home Mission," and by his christian courtesy, and unwearied labours to promote the interests of this association, endeared himself to all the churches and brethren with whom he was associated. During his ministry he was the means of establishing a British school, which is now in a flourishing condition; and contributions from his own church to Home and Foreign Mission, Bible, and Tract Societies have been quadrupled; but we bow with submission to the afflictive Providence which has thus interrupted such a course of usefulness. The sincerest and deepest sympathy with

Mr. Lewis, and the highest esteem for his character, were expressed by all the speakers and repoded to by the entire audience.

PAISLEY.—During the past two months, Mr. John Crouch, student of the Metropolitan Tabernacle College, has been preaching with much acceptance at Paisley. On Tuesday, April 4th, an interesting meeting was held at George-street Chapel, which was kindly lent for the occasion, when the friends who had been meeting for worship in a hall were formed into and publicly recognized as a Particular Baptist Church. Mr. J. Crouch read and prayed. The Rev. F. Johnstone, of Edinburgh, gave an address on the Nature and Constitution of a Christian Church. Mr. Allan Coats read a statement of the doctrinal truths held by the friends, and the names of eighty-two persons, who had resigned their connection with Storie-street Baptist Church, and who now desired to be formed into a new church. Special prayer was then offered by the Rev. F. Johnstone, for a blessing upon the newly-formed church. The Rev. T. W. Medhurst, of Glasgow, gave an address on the Duty of Church Members to continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Rev. F. Johnstone then administered the Lord's Supper to the church.

CORSHAM, WILTS.—Jan. 1st., at the Baptist Chapel, Corsham, a public service was held in connection with the resignation of the Rev. T. M. Ind of his three years' pastorate of the Baptist Church. Mr. Hubbert, one of the deacons, having taken the chair, the Rev. J. Hurlstone, of Calne, prayed, the Rev. D. Wassell, of Bath, delivered an address. Mr. Hubbert then, as a parting memorial, presented Mr. Ind with a purse of money, as a token of their continued affection. The Rev. Mr. Colton, the Rev. Mr. Whittaker, of Clippenham; the Rev. E. Clarke, of Twerton, also addressed the meeting; all the speakers wishing Mr. Ind a cordial meeting with Christian friends on the other side of the Atlantic. Mr. J. Ashe closed the service with prayer.

LITTLE ALIE-STREET, LONDON.—On Tuesday, February 27th, a tea-meeting was held in Little Alie-street Chapel, London, to celebrate the completion, by the Rev. P. Dickerson, of fifty years in the ministry. During the evening the senior deacon, Mr. S. Ince, in the name of the church and congregation, presented Mr. Dickerson with a purse containing fifty sovereigns, and a silver cream-jug bearing a suitable inscription. Congratulatory addresses were delivered by Messrs. Foreman, Milner, Bloomfield, Box, Whorlow, &c.

DUBLIN.—In consequence of the removal of Mr. Morgan to England, the church meeting in Bolton-street has resolved to unite with the church meeting in Lower Abbey-street. The closing services in connection with Bolton-street were conducted on March 4th by Mr. Morgan. There was a large attendance at each service. A set of Carson's Works, handsomely bound, was presented from the members of the church, as an expression of their esteem and affection for Mr. Morgan as friend and pastor. In the afternoon the large and prosperous Sunday-school was addressed in earnest and affectionate terms by the late pastor, and also by Mr. Malins, who gave teachers and scholars a cordial invitation to remove with the church to Lower Abbey-street.

ZION CHAPEL, CAMBRIDGE.—Mr. Keed having accepted the pastorate of the recently formed Baptist Church, at Acton, near London, on February 11th, closed his ministerial career at Zion Chapel, preaching two impressive discourses before the largest audiences ever assembled in that place of worship. On the following afternoon a tea-meeting, presided over by Dr. Green, took place, when the chapel and vestry were inconveniently filled. Mr. T. Ball, of Burwell, and the Rev. Mr. Perkins spoke. Mr. Johnson, on behalf of the church and congregation and friends, presented Mr. Keed with a purse containing sixty sovereigns—a proof of the great respect entertained for him. Mr. Wisbey, the Rev. J. H. Hinton, Mr. Blinkhorn, Mr. Keed, Mr. Cooper, and Mr. Brown also addressed the meeting.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE Annual Meetings of the present season have been among the most successful for many years. They were unusually well attended, and the fine weather throughout contributed to their enjoyment. They commenced, as usual, with the Annual Prayer Meeting, which was held, by the kind permission of the Hon. and Rev. B. W. Noel, M.A., in John Street Chapel. The Rev. J. Russell presided; and in his brief address gave a review of the path by which the providence of God has led His people into the prosecution of Missionary work.

In the evening of the next day, Friday, April 20th, the Rev. J. G. Owen, of Rhyl, preached the Annual Welsh Sermon in Eldon Street Chapel.

On the Lord's Day, April 22nd, Missionary Sermons were preached, morning and evening, in eighty-six chapels of the Metropolitan District, and forty-one Juvenile Services were held in the afternoon.

The General Meeting of Members and Subscribers was held on Tuesday, the 24th April, in John Street Chapel, and was attended by a larger number of friends than usual. Besides the ordinary business of the meeting, an important alteration in the Constitution, proposed by the Rev. B. Davies, of Greenwich, and two amendments upon it, were fully discussed. In the result, the following alteration of the present rule relating to members was almost unanimously adopted, on the motion of the Rev. W. Landels, seconded by the Rev. Charles H. Spurgeon:—

“The following persons shall be considered members of the society—viz., Pastors of Churches making an annual contribution; ministers who collect annually; and all Christian persons concurring in the objects of the society who are donors of ten pounds or upwards, or subscribers of ten shillings and sixpence annually to its funds.”

This long-agitated question, we may hope, has now received a satisfactory solution, and one that will be conducive to the future well-being of the Society. The Treasurer and Secretaries were re-elected, and the following

gentlemen, on the scrutiny of the balloting papers, were found to have been chosen to serve on the Committee for the present year :—

Aldis, Rev. J., Reading.
 Bailhache, Rev. C., Islington.
 Birrell, Rev. C. M., Liverpool.
 Bloomfield, Rev. J., London.
 Brown, Rev. H. S., Liverpool.
 Brown, Rev. J. J., Birmingham.
 Brown, Rev. J. T., Northampton.
 Burchell, Rev. W. F., Blackpool.
 Chown, Rev. J. P., Bradford.
 Edwards, Rev. E., Chard.
 Evans, Rev. B., D.D., Scarborough.
 Foster, Michael, Esq., Huntingdon.
 Foster, G. E., Esq., Cambridge.
 Goodall, A. B., Esq., Hackney.
 Gotch, Rev. F. W., LL.D., Bristol.
 Gould, Rev. G., Norwich.
 Green, Rev. S. G., B.A., Bradford.
 Harvey, Jas., Esq., Hampstead.
 Haycroft, Rev. N., M.A., Bristol.
 Hobson, Rev. J., London.
 Howieson, Rev. W., Walworth.
 Jones, Rev. D., B.A., Brixton.
 Jones, Rev. H., Llangollen.
 Katterns, Rev. D., Hackney.

Kirtland, Rev. C., London.
 Landels, Rev. W., London.
 Lewis, Rev. W. G., London.
 Maclaren, Rev. A., B.A., Manchester.
 Manning, Rev. S., London.
 Martin, Rev. J., B.A., Nottingham.
 Middleditch, Rev. C. J., Blockley.
 Millard, Rev. J. H., B.A., Huntingdon.
 Mursell, Rev. J. P., Leicester.
 Mursell, Rev. J., Kettering.
 Page, Rev. T. C., Plymouth.
 Paterson, Rev. J., D.D., Glasgow.
 Pattison, S. R., Esq., London.
 Price, Rev. T., Ph.D., Aberdare.
 Robinson, Rev. W., Cambridge.
 Smith, W. L., Esq., St. Albans.
 Spurgeon, Rev. J. A., London.
 Templeton, J., Esq., F.R.G.S., London.
 Tresidder, J. E., Esq., London.
 Tucker, Rev. F., B.A., London.
 Vince, Rev. C., Birmingham.
 Walters, Rev. W., Newcastle.
 Webb, Rev. J., Ipswich.
 Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached in the Walworth Road Chapel, by the Rev. Wm. Walters, of Newcastle. The text was the Commission of Our Lord, Mark xvi. 15—the preacher enforcing its obligation on all disciples of the Saviour. The Evening Sermon was preached by the Rev. R. W. Dale, M.A., of Birmingham, in Bloomsbury Chapel. The text was John xv. 15. The preacher enlarged on the relation in which believers stand to their Lord, and the sympathy which, being His friends, we must exercise in all His work. As these sermons have appeared in the pages of the *Baptist Magazine*, our readers can enjoy their perusal at length.

The Public Meeting at Exeter Hall was held on the 26th, W. E. Baxter, Esq., M.P., occupying the chair. The meeting, at which the attendance was larger than it has been for many years, was addressed by the Chairman, the Revs. R. Robinson, of the London Mission, E. G. Gange, of Landport, R. Robinson, of Dacca, J. P. Chown, of Bradford, and J. Aldis, of Reading. From their excellent addresses we extract the following :—

CHANGE OF FEELING WITH REGARD TO MISSIONS.

There was a time when most men, even in this Christian country, regarded Christian Missions as an enterprise at once hopeless and absurd; and you know very well that our forefathers had to spend their breath in proving that there was any meaning at all in the words of the Saviour, "Go ye unto the nations and preach the Gospel unto every creature. I am with you always, even to the end of

the world." You recollect the ridicule, the obloquy heaped upon the heads of our leaders in their enterprise, not only by the vain and frivolous men of the world, but by philosophers, politicians, and some of the leading statesmen of the day. The jeering is now in a lower tone, for with all their dislike and distrust—and there is much dislike as well as distrust—still they cannot shut their eyes to the importance of what really has been doing, when they have seen one after another of the islands of the Pacific throwing away their idols, to be baptized in the name of the Lord; the churches we have formed, and which are flourishing far away on the West Coast of Africa; and that what has defied the power of warriors, merchants, and statesmen, namely—the awakening of the mind of our fellow subjects in India has been slowly, but surely and certainly effected by the more humble missionary efforts.—*W. E. Baxter, Esq.*

ADVERSARIES HAVE CHANGED THEIR GROUND.

But do not suppose adversaries have abandoned the field of battle; nothing of the kind. They have only changed their ground, and their charge now is not that the missionaries have effected nothing, but that they are a set of pestilent fanatics who have effected a great deal too much. We had last year a Select Committee of the House of Commons upon British Settlements on the West Coast of Africa, and certain evidence was laid before us to prove two very remarkable things—two propositions which, I dare say, will extremely surprise this audience. The first was, that Mohamedanism is the great converting and enlightening power of the world; and the second, that all the agents of all the Missionary Societies—for to do these gentlemen justice they made no distinction—on that Coast were very bad men, and very much disliked. The first and most important witness on behalf of these tales was a certain gentleman, of whom probably some of you have heard, Captain Richard Burton, one of the few Englishmen who has been in Mecca, and who, they say, is very much enamoured of at least one Mussulman institution, which shall be nameless here. But, unfortunately for testimony of this kind, and for its patrons on the Committee—for I am sorry to say it had patrons on the Committee of the House of Commons—there was a man in London at the time whose words even the veriest scoffer did not dare to doubt, and who knew more about Africa than any living man. I proposed that the Committee should call for Dr. Livingstone, and never shall I forget those few sentences, full of force and logical power, in which he shook their baseless fabrics down. The evidence extended over several pages, but I think I can condense it for the benefit of this audience into two questions and answers. The first question—"In your African travels, did you find much proof of the progressive power of Mahomedanism?" Reply—"In all my African wanderings in the interior I met but two Mahomedans, and they were both very bad men." Second question—"Is it true that the missionaries of the West Coast are very much disliked, and if so, why?" Reply—"It is true, and the reason is plain and obvious. Their holy lives are a standing rebuke to the immorality of the surrounding people." And that plain answer, to use rather a vulgar expression, "shut up" the Committee.—*W. E. Baxter, Esq.*

MAN'S WRATH MADE TO PRAISE GOD.

What a consolation, ladies and gentlemen, it is to know that there is a God above us who makes the wrath of man to praise Him. We, as a nation, have shamefully neglected the social and religious interests of our great empire of Hindostan, and God, in mutiny and massacre, recalled us to a sense of duty. Our friends in the United States had permitted themselves to palliate the evils of negro slavery—had allowed that evil institution to rot as a cancer or a gangrene into the very vitals of the community, and their punishment came in battles and bloodshed the most dreadful that history records. May it not be very much the same in the case of Jamaica? We, for a long series of years, had permitted that island to be governed, or rather, as your report has stated, to be mis-

governed by a set of men so incompetent that they have actually for the first time—I believe it is the first instance of the kind on record—they have actually committed political suicide. Everything was going to rack and ruin under their management, and how could we expect the descendants of the overseers who governed by means of the lash to dispense equal justice? But God's hand is moved in a mysterious way, and as the blood of the martyrs has been so often the seed of the Church, may it not be the case that the blood shed at Morant Bay will prove the seed of Jamaica's future prosperity?—*W. E. Baxter, Esq.*

REMINISCENCES.

Permit me to say it is not inappropriate that I should stand here to-day, inasmuch as my missionary zeal, which I pray God may never evaporate, was enkindled by attending some of your earlier missionary meetings. My sainted mother, who received her baptism at the hands of your own Abraham Booth, used to take me as a child, and as a youth, to those early missionary meetings. And I shall never forget one memorable Sabbath afternoon, when I accompanied her to Prescott-street, hearing one who had not then succeeded in obtaining the ear of your church. I mean the lion-hearted Knibb. I remember how, on one occasion, after his breathing thoughts had been expressed in his own burning words, Stovel ascended the pulpit stairs, and then and there, as Mr. Gladstone would say, burnt his boats and broke down his bridges, for he committed himself heart and soul to the cause, saying, *Nulla vestigia retrorsum*—no step backwards. And you, it appears to me, have been acting upon that principle with regard to your missions generally, and with regard to Jamaica in particular. About Jamaica I will only say this morning in passing what we most earnestly desire with you and with all the Christians and philanthropists in the country, that as the British nation has long since been generous to Jamaica, she will now be just, and when that is secure, and the island is under a good constitution, then I am satisfied I shall have to rejoice over the social and political progress in Jamaica, as well as over her spiritual prospects.—*Rev. R. Robinson.*

MORE MISSIONARIES WANTED.

Look at China, for instance. The fishes there are so numerous, that we really must do as the disciples of old did when they called to their followers to come to help them, for if they did not, the net would break and the miraculous draught would not be secured. If we were to take all the evangelical ministers out of England, out of the continent of Europe, and out of the continent of America, and place them in China, we could give them a congregation of 4,000 souls each. But if the world is open the labourers are still few, and your report tells you "death has thinned the ranks, and the committee can name only one accepted candidate for Mission service—a fact more to be deplored than any which they have to record." We want men in connection with the London Missionary Society, and I know that the Church Missionary Society are calling out for more men. We want men of kindred spirit to Milne, who, when he came before the committee was asked if he would go to China, not as a missionary, but as a servant to the Mission, replied, "When the Lord's house is building, to be a hewer of wood and a drawer of water is too great an honour for me." We want men of kindred spirit with Henry Martin, who, when told that his constitution would not stand the climate of India, and that possibly he might live seven years in China, said, "I will go. How much a man may do in seven years!" We want men of a kindred spirit to George Whitfield, who said, "I want to exist as one of Christ's bees, but I seem to be such a drone that I deserve to be driven out of the hive." We want men of a kindred spirit to the great Apostle of the Gentiles, who said, "My hearty desire and prayer to God for Israel is, that they may be saved;" and we want men having in them the mind that was in Christ Jesus, the great, first, and chief Missionary, who said, "I have a baptism to be baptized with, and am

straitened until it be accomplished." If we get such men as these there is indeed a fair prospect of the world being brought to Christ.—*Rev. R. Robinson.*

MUCH HAS BEEN DONE.

It is a mistake to say we have done but little, for with the money at our command, and the agents we have employed, the wonder is that so much has been accomplished. A feeble power we are truly, but a feeble power may do mighty things; as when the steam hammer falls and crushes a block of granite at the will of a little boy, and that has been just the case in regard to the work we have undertaken. The other day I had in my hand a letter sent to us by Mr. Laws, our missionary in Savage Island—an island thus named by Captain Cooke because of the peculiar barbarism of the people, and Mr. Laws tells us how, in that island to which he went only a few years since, the people to a large extent are "prepared of the Lord." Some native teachers had been left on the island, and as the result of their labours all the idols were utterly abolished, and now in that Savage Island there are 1,700 members of the Christian Church, and last year, he says, he admitted nearly 300, and there are 400 candidates waiting to be received. And they had sent in that letter no less than £324 for the Missionary Society, £124 of it being for the missionary ship, and the rest for general purposes; and they tell me that in addition to that, the people have raised £100 for the purchase of books.—*Rev. R. Robinson.*

WHAT GOD HAS DONE IN MADAGASCAR.

Look at Madagascar, what has God done there? Mr. Ellis has recently returned home from that island, and I heard him the other day give us a beautiful illustration of what the Gospel is doing there. He told us that when he went first he was not allowed to go to the capital, but he remained on the coast, and was not allowed to reach; and while he was on the coast people came to see him, and while he took their likenesses as a photographer, he had on the table a specimen edition of the Bible, and people came and asked about the pictures, and he had to reply to the questions, and it was astonishing what amount of religious instruction he could give them without preaching; but sometimes in the midnight hour a number of the native teachers and pastors, on whose head a price had been fixed, came to him to ask questions about the meaning of the Divine Word, and he said that one night after they had thus conversed about Christian love, the eldest of them said, "Mr. Ellis, we must sing." "Sing!" said he, "surely you forget there are spies about, and it is as much as your life is worth." They went on with the conversation, and at last joy abounded, and they said, "Sing we must." He again reminded them of the danger, and they said, "We will sing in a whisper;" and on their bended knees they sang a hymn to the tune of the Sicilian Mariners. "But I could not sing," said Mr. Ellis, "I could only weep." But on this last visit from which he has just returned, when he was allowed to go up to the capital, the persecution having terminated, as he approached the capital he saw in the distance a number of persons attired in the usual white robe of the country. They were evidently waiting for him, and when he came near them he found these very men whom he had met at midnight, and as he approached them they divided into two columns, one marching on one side of him, and the other on the other; and they sang with a loud voice, as if rejoicing that they were not afraid to sing now the same hymn and the same tune that they sang before, and in very different circumstances.—*Rev. R. Robinson.*

THE PAST AND THE FUTURE OF MISSIONS.

The Christian world looked at first on the missionary enterprise as England looked on the first iron-clad, and on the first Armstrong gun—they were experiments. But missionary enterprise is no longer an experiment, it is a glorious

reality. What had the preaching of the Gospel done? Why it had done everything that was good, and undone what was bad. It had spread civilization over many lands; it had changed men who once were cruel and bloodthirsty, and made them humane and tender-hearted; it had enlightened the dark places of the earth, and made them bright and glorious elysiums; it had made its way against the passions of the multitude and the influence of the priests, against the ridicule of sceptics and the reasoning of sages, against the axe and the stake, and in its onward march false gods without number had been thrown down, heathen temples had been demolished, and on their sites Christian sanctuaries had been erected to the praise and glory of God. All this had the Gospel done. Aye and more, for the preaching of the Gospel had saved the souls of millions of men. But the past was to be eclipsed by the future. The glorious retrospect sank into insignificance when they looked to the more glorious prospect. The position of the heathen at present was that of God's people in Egyptian bondage. Satan was their Pharaoh who beat the people down. But the day of their deliverance drew nigh; the first-born had been slain, not the first-born of Israel, but the first-born of God. The blood had been sprinkled, the blood of the covenant, and by and by a voice would be heard speaking unto the heathen, and they would be saved in numbers that no man could number. Then the Saviour would see of the travail of His soul and be satisfied, and then, and not till then, should they know the success that God had granted to their missionary work.—*Rev. E. G. Gange.*

THE MISSIONARIES.

They were not likely to forget the men who had entered their rest; they were not likely to forget easily such names as Carey, John Williams, William Knibb, and many others who had followed them; their names were household words, and were enshrined in their hearts. But while these men had passed from the scene, they rejoiced to know that God had raised up others to perform their work, to stand in the gap that death had left in the ranks, and to lead the soldiers of Christ to death or to victory. It was a great comfort, also, to think that the mantle of our Elijahs had fallen on our Elishas. The missionaries of to-day were worthy successors of their predecessors. They admired their statesmen, who were the champions of freedom; they admired also their temperance advocates, who waged war against the great sin of the age; they admired their Sunday-school teachers, who Sabbath after Sabbath trained little ones in the fear of the Lord; but language failed to furnish him with expressions forcible enough to express with sufficient force the extent of the admiration they felt for their missionaries—men who cut asunder ten thousand ties, who severed affection's dearest bonds, who bade farewell to their native land, who encountered the perils of the stormy deep, and took up their abode in a far-off country, where they often lived without society and without friends. But not without reward, for they had their reward in a conscience void of offence, and in the consciousness of pleasing God now, and by and by of receiving His approbation, when He should say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*Rev. E. G. Gange.*

THE MISSIONARY AT WORK.

When the missionary went to a village it might be that the native teacher had invariably been ill-treated, or had received by no means a friendly welcome. However, the missionary, without heeding this, went on shore and walked down the main street, and took his stand, it might be, by the side of one of the Hindoo temples. The people came round him, for they were curious to know, first, with what object he had come. Soon, however, they discerned what it was, for there had been preaching there before, and a good deal of fun intermixed with it, and they felt certain they would have a repetition of former scenes. The native teacher began, and he would tell the people how God loved the world, and how those who believed on the Saviour would not perish, but would have everlasting

life. One of the crowd would say, "Have you ever seen God?" "No." "How do you know that there is a God?" "Have you ever seen your own eyes?" "Yes, I have." "How?" "Why, in a looking-glass." "Then you did not see your eyes, but only a reflection of them. In the same way we see a reflection of God." The preaching then went on, and there was a running fire of questioning and ridicule all through. The teacher would ask the people if they did not feel the burden of sin, and tell them that Christ would take that burden off them, and a man would say, "I wish you could take off the burden of the income-tax," and the teacher would respond, "If you feel that, what will you feel when the devil's income-tax is put on you?" And so the preaching by the native teacher was ended, and the missionary took his turn. There would then be a good deal of expectation among the people for this reason, that they had no doubt the missionary would break down in trying to speak their language, and they had great contempt for a man who could not address them well in their own language. But the missionary proceeded with no declamation, no oratorical flourish, no attacks on their gods, or system of idol worship. But he told them a parable, and then there would be a hush through the crowd.—*Rev. R. Robinson.*

THE MISSIONARY'S PARABLE.

He told them that a man had two sons, and one of them, the younger, refused to remain any longer under his father's roof, but ran away from home, and that he travelled from town to town, and from village to village, and from district to district, but he could get no employment, and there was no one to offer him a shelter or a home; and at last he was constrained to go into the jungle, and there, sick and ready to die, he laid down under the shade of some tree, and lived on the berries which the jungle afforded, and of the water which he drank out of a pool. But in the meantime the father's breast was full of sympathy and pity for the misguided son, and he sent forth his elder brother to look for him and bring him back to the old home, and the elder brother went in various directions until at last he went into the jungle and found him under the tree, and he entreated him to come back. But the younger brother saw many impediments and feared to go. But at last the difficulties were overcome, and the younger brother went back with the elder to the home and their father, who joyfully received them. The missionary would then go on to show that the Father was God, and that the elder brother was Jesus, who had come to seek and to save that which was lost. And so the message of life was delivered, and by the time the missionary had done the man who had asked the questions, and had been foremost in the criticism would follow him to the boat, and ask him to furnish him with a book that would tell him all about the elder brother.—*Rev. R. Robinson.*

INFLUENCE OF THE GOSPEL ON THE EDUCATED CLASSES IN BENGAL.

One of the most interesting features in connection with the propagation of Christian truth in Bengal was the power which Christianity already had, and the increasing influence which it exercised upon the educated classes of the people as well as upon that of the rising generation, who were receiving their education in the Government schools and colleges, and the missionary institutions that were scattered all over the land. Some of these people cared for no religion whatever, and regarded faith as simply an expression of the superstitious feeling of the human mind, and compromised with the Hindooism of their fathers, simply because it took no cognisance of the immoralities which they loved. Some of them had broken through the bonds of caste, and to a certain extent had been excommunicated from all orthodox Hindoo society. But there were many others who did not feel themselves equal to this martyrdom, and could not yet forsake all for that which nevertheless they regarded as the truth; arguing that if they did so they lose all opportunity of influencing for good the society in which they moved. He need not

tell them what were the religious sentiments of many of the people to whom he had referred. Having given up the ancient and only inspired books of the Hindoos, they took refuge in natural religion, and having abandoned that, they tried to find shelter on the rock of intuitional consciousness. They had established societies in many of the villages connected with a central association in Calcutta, from which they derived not only much of their literature, but a great many of their institutions. They knew, to a great extent, what Christianity was; but many of them had no love for the moral purity which it enjoined, though there were those among them respecting whom they had great hope,—men who seemed to be struggling out of darkness into the light—a light which they hoped, by God's grace, they would ultimately reach.—*Rev. R. Robinson.*

THE YOUNG BRAHMIN.

There was a young man in the city where he lived who came into contact with Christian truth about a year ago. He attended the chapel, and having learned something about Jesus Christ, obtained a copy of the Holy Scriptures, and studied it attentively. That young man told him (the speaker) that though he was called a Brahmin, and had been one, he now professed to be a Christian. Since then he had been to his native village, and each time had gathered together the young men of the place and taught them the lessons of Christianity. He applied for a lot of Bibles for the use of this class, and told him afterwards that there were two or three young men of his acquaintance, who, he felt sure, had learned to love Jesus Christ, and believe in Him as their Saviour. Not long ago he received a letter from him, in which he detailed the character of the work he was carrying on, and how on a recent visit he had half-a-dozen of his friends at his house, and had explained to them the Scriptures, and how he had had a conversation with a pundit who lived in the village. He also referred to the general state of Hindoo society, and stated that a certain person of his acquaintance had given up caste, and had been cooking a fowl for his dinner, although a fowl was interdicted among the Hindoos. The old orthodox Hindoos were very much opposed to the new Brahminist movement, and finding that it was spreading among the people had made a covenant that they would excommunicate from caste, and from all its amenities, any man who refused to accept of their test of orthodoxy, and bring offerings to the idol-gods, just as they would any man who was found attending the preaching of the Gospel. It might be asked why this young man was not a professed Christian? He answered, he was not a professed Christian in the sense of having been baptized; but for all that, in the society in which he moved, and amongst all his friends and relatives, he was known universally as a Christian, and so long as he did not openly profess Christianity by baptism, they were not called upon by the rules and institutions of Hindoo society officially to excommunicate him, though they would be constrained to do it the moment that he was baptized; and thus he was still enabled to influence them to the extent of his ability, and to bear his living testimony among them of the power of the truth as it was in Jesus.—*Rev. R. Robinson.*

THINK OF THE MISSIONARIES.

I think it quite possible that there are many amongst us by whom the *Missionary Herald* is not read and pondered as it deserves to be, so as to feed the fire and fan the flame of the missionary spirit, that, for want of such influences, may have lost the fervour of its first love. I fear our missionary prayer meetings are not always what they might be; the times when the report from some one of our brethren, like that of brother Thom-son, from Africa, during the past year, should stir like a trumpet blast, and call us to self-sacrifice and labour, in which, while we were endeavouring to send a blessing abroad we should be sure to be more abundantly blessed at home; and this is what we need to animate our souls and stimulate our faith and zeal. Look at the mission work during the past year, and

think of our brethren preaching the word; one, like Ezekiel of old, mourning over the valley of dry bones so broad and deep, and calling upon the Spirit, who shall breathe divine life into them and raise them up an "exceeding great army" to do battle for the Lord; another, like John the Baptist, going forth into the wilderness and calling the multitudes to repentance and to be baptized of him confessing their sins; another, like Paul at Athens, his spirit stirred within him as he sees the whole city given up to idolatry, and making known the only true God and Jesus Christ, whom He has sent; and this has been done by brethren, some of whose names leap up to our lips in a moment, but must not be mentioned, lest we should be unjust to others equally worthy; and as we think of them it calls for prayer that they may be sustained in spirit and character; for generous support, that while they are giving themselves, we may feel it a privilege to give that by which they shall be sustained, and needed means placed at their disposal.—*Rev. J. P. Chown.*

THE CRY FROM THE HEATHEN.

The appeal has come to us during the past year, as it has in years preceding, for more labourers to be sent out to take possession of the openings God has given us. It is still as true as it ever was that

"From many an ancient river, and many a palmy plain,
'They call us to deliver their land from error's chain."

Every part of the mission field, to say nothing of other parts unoccupied, is a Macedonia, from which the cry is sounding in our ears, "Come and help us." We all remember the procession of the gladiators as they passed before the Emperor and said, "Hail, Emperor, dying men salute thee;" what a procession it is we see in heathen lands of immortal souls passing down to darkness, and as they do so it is as though they turned to us and said, "Hail, Church of Christ, dying millions call upon thee for that life without which we are wretched, for that Gospel without which we are lost for ever." Especially, too, as they are of our own flesh and blood. It was a noble instinct that leaped up in the mother's bosom as she caught up the unknown bleeding child who had been crushed under the wheels of the passing carriage, and that replied when they said, "It is not yours," "No, but he is somebody's child;" and shall we look upon the millions that are being crushed under the wheels of the car of idolatry by which they are being destroyed, and especially when they are our brothers, and not fly to their rescue? If the heathen poet could say that there was nothing that pertained to mankind that did not pertain to him, surely we, the disciples of Him who wept over Jerusalem, and died to deliver us from destruction, ought to feel that such as these have a claim upon our deepest concern, and that nothing is to be considered as done so long as we have left anything undone by which we could seek their salvation.—*Rev. J. P. Chown.*

"THE LORD OF HOSTS IS WITH US."

Our Society may be young and feeble in contrast with the hoary and mighty giant powers with which it has to grapple. So was it with the shepherd youth and giant in olden time; but David said, "I come in the Name of the Lord!" and the giant was slain. I was reading the other day of a Christian man who was travelling over the spot where the battle was supposed to have been fought, and he said he went down to the brook and gathered some of the smooth stones; and I thought, would that we could do the same, go to the brook of the Divine doctrines, the brook of spiritual power, and gather such stones as are to be found there, and no power on earth could withstand us. We may feel that our brethren out in the missionary field are but a few compared with their enemies, who are as grasshoppers for multitudes, and their weapons may be such as worldly wisdom would never have appointed, but so was it in the days of Gideon, and only let them be as we believe they are, the men that lap, and their wrath be the sword of the

Lord and of Gideon, and their adversaries shall be destroyed by Him in whom they trust, and the victory be as certain as the conflict. It is here we may be made to feel sometimes that we have the fashion and philosophy of this world set against us; so was it when Oliver Cromwell gathered his Ironsides around him, but their trust was in God; and "the Lord of Hosts" was their battle-cry, inspired by which they made the proud Cavaliers lick the dust before those whom they despised, but by whom they were conquered nevertheless. So was it with William Carey when he entered upon his work; and in his noble words he struck the keynote for every missionary utterance to the end of time. We are to attempt and expect great things from God, who has promised that "the whole earth shall be full of His glory, as the waters cover the sea."—*Rev. J. P. Chown.*

LIBERALITY AND PRAYER.

This spirit must be shown, too, in our more enlarged consecration of the means God has given us by which the work shall be sustained and extended. There are those who, in this respect, have not come up to the help of the Lord against the mighty, and they must be gathered in to the work. There are others who give, but only now as they did twenty years since, when their means were far less ample, and not as God has prospered them. There are others who give, but they know it is not as it should be to Him who gave Himself for us and though He was rich, for our sakes became poor. There are none of us who give as we shall wish we had done, when we are standing in His presence. Let it be then as it shall be when the Church has attained to a higher standard—let generosity come and lay her gift upon the altar, and say "Of thine own have we given thee, O God;" then let prayer come and clasp her hands, and offer her prayer over the gift, "Thy kingdom come," and then shall there spring up amongst us such a joy as till then we shall never know, as "to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised." This points us to the next thing,—there must be more earnest and united prayer. Prayer for the heathen themselves, that they may be prepared to receive the truth, and that the good seed may be cast into a soil prepared for its reception. Prayer for our brethren that they may be sustained and blessed in their work, that the pleasure of the Lord may prosper in their hands, that, with something of their Saviour's joy, they may see of the travail of their souls and be satisfied. Prayer for the converts and native preachers, that they may be lights in the midst of the darkness, living epistles read and known of all men, messengers who shall help to bear abroad the glad tidings they have received. Let there be this, and the divine glory is pledged to the blessing that can never fail, whose power shall fill the earth with salvation, and fill all eternity with praise and joy. Hasten it, O Lord, in thine own time, we pray.—*Rev. J. P. Chown.*

THE LESSON FROM JAMAICA.

Let us learn that if we devote ourselves to God's work, though man for a time may shut the door yet God will ultimately open it for us. I have been asked again and again how it happens that, seeing there are so many native Baptists in Morant Bay and the neighbourhood, and that they had from the first welcomed our missionaries and furnished a large number of converts, we have had no stations in that particular region? It may not be known to many, but I have looked into the matter, and find that two-and-thirty years ago our now sainted brother, Burton, went to Morant Bay, preached the Word, gathered a congregation, and started the whole enterprise under the most hopeful and promising circumstances. Subsequent to the outbreak in 1832, he was arrested and thrown into prison. A lady of whom he had hired premises was also arrested and punished, and a gentleman passing by the name of Rector Cook was one of the most active of those who insisted that our brother should there and then depart,

leaving that particular field of labour destitute of the blessings of the Baptist missionary. We have waited four-and-thirty years; the sons of this gentleman and himself have recently appeared upon the stage; one was, unhappily, immolated; the gentleman himself was indebted for his life to the care and supervision of a poor black man; and now, under circumstances the most favourable and promising, the brethren of different societies inviting us, and promises of different kinds offering, and those in authority suggesting that we should undertake the work, we are about to enter in. Is not the lesson very manifest? Do God's work, and if man shuts the door God in his own time will open it for you.—*Rev. J. Aldis.*

INFIDELITY AND THE NEGRO.

Another lesson is, that we should appreciate more highly than I fear we have done the immense preference of deep personal religion to intellectual culture bordering upon the domain of scepticism; for we have been taught the true nature of scepticism and of infidelity in connection with the events that have recently taken place. One of the saddest features of the time is, indeed, the prevalence of a kind of infidelity. It is not the most outspoken; it does not denounce religion; it professes to pay condescending compliments to the name of Jesus; but still those who hold it hold that the Bible is a clumsy fiction, and that faith in it is a drivelling delusion. They have proclaimed that the whole negro population is but the development of the ape, and evidently sigh for the time when all the sons of Ham shall be reduced to a state of bondage. "By their fruits ye shall know them." These men have demonstrated to us two things; first, that infidelity is essentially a tyrannical thing, with no real love of liberty, either of thought or conscience, and that it is essentially a cruel thing, as far from reverence of right as from love of mercy; and that it combines the iron hand and the brazen brow, and the strong heart, from which we would all recoil. But, on the other hand, they have also demonstrated that the only true source of humanity was personal religion; that if a man does not fear God he is not likely to regard man; that if he learns to love God he will learn to love his brother also; that if you would know the true doctrine concerning the Divine brotherhood, you must go to Him who expounded the true doctrine concerning the Divine Father; and that we must get into sympathy with Him who calls us friends; and then we should be the friends of man, because we are the friends of God.—*Rev. J. Aldis.*

THE OFFICERS OF THE SOCIETY.

Another lesson we have to learn is concerning our officers, and the worth we should attach to them. There has been one name most unmistakeably and wonderfully prominent in connection with this business—the name of my honoured friend Dr. Underhill. (Loud cheering, and waving of hats and handkerchiefs.) I think in these days one of the best means by which you can ascertain a man's power is to ascertain the measure in which he is abused. Certainly we cannot contend that Dr. Underhill is the best abused man in Europe, but decidedly he has lately been the best abused man in England. Well, we thank God that our eyes have been opened, and that we have been led to see more fully and more distinctly how much God has conferred upon us in the person of our Secretary. We did honour and esteem him; we did accord to him our confidence and our love, but we did not know that he had been working so gravely, so wisely, and so successfully; we did not know that he had manifested a heart so tender in its sympathy, and so tenacious in its purpose on behalf of our coloured brethren. We should not have known all this but for these circumstances, and now that we do know it, we thank God for him, and take courage in connection with our work, and seeing that we have such a man to lead us in the way we do him honour to-day in this hall.—*Rev. J. Aldis.*

WILLIAM KNIBB.

That name has been, in a great variety of ways, brought forward in connection with this business. They have shown no tenderness for the living, no reverence for the dead. They have been unawed alike by the virtues of his devoted life, and by the sadness of his early grave. They have tried to trail his name in obloquy and scorn before the British public; they have denounced him as an abettor of sedition and murder. Charges which the most passionate hostility abandoned more than thirty years ago, have been reproduced as though they were certain history. Things altogether incredible in connection with such a life as his have been affirmed. Those who did not even know his name, whether it was "Knibb," or "Knibbs," were as confident of his crimes as if they had witnessed them with their own eyes. Thus beloved, when we have the whole of this matter flung directly in our face, I feel that this meeting would be essentially a defective meeting if we did not take up, in however few words, yet with the utmost earnestness and spirit, the question which we now have before us. We have a duty to discharge, we will not shrink from it. We have an honour to enjoy; we are not likely to be weaned away from it. Knibb's name stands inseparably connected with our work, and is almost inseparable from the associations of this hall. This platform once resounded to the clanking of the chains and of the slave collar as he hurled them indignantly to the ground. This hall has again and again re-echoed to the sounds of his manly eloquence, and all connected with him is dear to us and shall be dear. I could wish that the venerable and gifted biographer of William Knibb occupied my position now. Many of us, however, knew him personally, and every one who knew him loved and revered him too. His was one of the noblest characters. Barely has there been witnessed a more elevated Christian life. His were the single eye and the pure heart; the courage of the lion, and the tenderness of a woman; the piety of the saint, and the consecration of an Apostle. He expended the energies of his life, and braved death itself to promote the best, the highest interest of the black population. He found them friendless slaves and degraded savages, and he left them Christian brethren. He paused at no sacrifice; he shrank from no peril. He unfurled the banner of emancipation, and rushed into the stormy strife when maledictions and denunciations fell thick as hail and fierce as lightning. He braved all; he bore all, and he won the victory! In his heart the passion never died; in his life the effort never wavered, from that restless night when tossing on his bed, he said to a younger companion, "I can neither dream nor sleep till I know what is to be done on the morrow for my poor people in Jamaica:" till that later rest when on a fevered bed he turned to his daughters and said, "My girls, you will soon be fatherless, but take care of your mother," and then the last sands of his life ebbed away to the repeated words, "All is well! All is well!" Well! Yes, it shall be well with those for whom he prayed, with those for whom he laboured, with those for whom he died.—*Rev. J. Aldis.*

THE LESSON FOR THE YOUNG.

The lesson is to our young people, to our sons and daughters, who shall come after us. It is to you, one and all, emphatically to you. Remember, that neither wealth, nor learning, nor honour, nor ease, is the great goal of human life; that he is the richest who is the most generous; he is the wisest who is the most holy; he is the noblest who can stoop the lowest, and yet not think that he is stooping; and he is the most to be admired and loved who in every way is the most Christ-like. To have an open hand for the needy; to have a sympathizing heart for the wretched; to speak a word for the oppressed, and the scorned, and the hated, when the hissing is universal and the maledictions are loud and deep; to abide by the despised and outcast when there is nothing left of the earthly to help and to comfort them; still to be firm and brave through all changes, spite of all opposition, and notwithstanding all difficulties, though a scornful scepticism, a flippant indifference, a world's fashion and a world's respectability may sweep in a resist-

less flood in one direction; to give to the poor, the despised, and the oppressed; it is for you, young men, to do this with a true and loving heart, and not by constraint. Do it, long as life shall last, and feel that you cannot die except holding that position and breathing that spirit; and if you do this we are victorious, God is honoured, Christianity is vindicated, and humanity is saved.—*Rev. J. Aldis.*

The very interesting Services of the season were closed with an excellent gathering of our young friends at Upton Chapel, Lambeth-road, at which our long-tried and esteemed friend, W. H. Watson, Esq., took the chair. The speeches were at once instructive and animating.

May we not hope that the zeal which has been stimulated, the aspirations awakened, and the prayers offered at the throne of the Heavenly grace, will this year bear much fruit in the enlarged prosperity of the Society, and the extension of the Redeemer's kingdom!

INCIDENTS IN A PREACHING TOUR.

BY THE REV. J. SUPPER, OF DACCA.

ONE very cheering incident I met with on this mela, it was when distributing tracts and scriptures. Among the many people who eagerly stretched out their hands to grasp a tract or a gospel, there stood a very genteel-looking man, evidently one who had some wealth: he had come when we began preaching, and had listened with great attention to some six speeches; but he did not stretch out his hand for a book. At last I asked him, "Cannot you read?" "Yes, Sahib." "Then you shall also have a book," and reaching to him a copy of the Acts, which, at a glance, he perceived, he replied that he had got it, and knew it well. At once I offered him the gospel of Luke. "I have got it." The gospel of Matthew, to which he replied the same, saying, "I have got the whole New Testament; Please give these books to those people, but afterwards I must have a few words with you, Sahib." The books were soon distributed, and, weary and hungry, we walked off to our boat, when he followed, saying, "Sahib, what is the last act of a man who believes in Christ, but is still a Hindoo, if he wants to become a Christian?" In exchanging a few sentences with each other, I perceived that he fully knew in his mind that Christ could save us, but that prayer to God, with the heart, was unknown to him. I, therefore, advised him to lay his whole case before the Lord, in fervent and earnest prayer. "How is that done, Sahib?" I replied, "If you were very poor, and had neither money nor a cloth to cover yourself with, nor anything to eat; but you knew a rich man, close by, who takes great pleasure in helping people—what would you do?" "Ah! I might go to him," he answered. "So do the same. Tell the Lord your case, and be certain that he will help you." I then told him to spend some of his time with our native preachers, which he did. He was with them in the night till eleven and twelve o'clock, sang with them, and joined them in their prayer. I need scarcely say that there was talk also about baptism; with regard to which he expressed a hope that he might be the subject of it, but with some others in their village, when they had some more certainty about it.

On the following morning we preached all again in the large bazaar of Narsingdee, which was full of Baboos, some of whom made some objections to which we replied. In going to the boat, the man, who the day before had asked for a tract, coming to my boat in a dinghy, came again, and loudly avowed himself before many a

believer in our religion. Taking him with me to my boat, I had a conversation with him for about three hours, and found him a very fit subject for baptism, but he himself wants to wait still longer—saying, that they (he and some others with him) had much to suffer on account of their belief in Christ, from some tyrannical Gommasta, the underling of their Zemindar, and it could not be now that they became formally Christians. This man is a goldsmith. At the end of our conversation came two more Hindoos, who are both merchants. They also are nearly Christians, but for fear of others hesitate to confess Christ. I need scarcely say that I tried to encourage them much. They believe that if they become formally Christians their trade will at once stop. I felt much for them, for they really seemed to be very upright people.

In the evening we went to the goldsmith's house. He waited for us on shore to show us the way; many people saw it, for which he apparently little cared. When we were there many of the neighbours came, and amongst them were many women, who came to see my wife and child, and, at the same time, I suppose, to see what was going on. There were so many that we had quite a congregation. Joy Narain, therefore, addressed them first. I ought to have said that the goldsmith himself commenced the meeting, by way of introduction, which at once reminded me of the custom of having a chairman. This time it was a Hindoo, and I afterwards. I gave them a brief description of what is written in the Bible, and earnestly entreated them to flee to Christ for forgiveness of sins. To all we said they listened with undivided attention. It was night when we left. On the following morning we went to some other large market, and, after going about in the neighbourhood and daily preaching the gospel, we returned once more to Nursingdee, sending for the goldsmith, who soon made his appearance. I again gave him much advice, and made him a present of a Bible, he being unable to pay for it. I requested him to read it with others also, which he said that he would have done without my mentioning it to him. This man is shunned by many. No one will dine with him. He keeps the Lord's day, and told me that on account of his adherence to Christianity he is often called a fool, though he has very good sense. He has learned by heart several tracts that are written in rhyme, and which, to his mind, recur as freely as some remember Milton. At last we left, partly rejoicing for the success the gospel of Christ has amongst this benighted nation; but on the other hand, being painfully grieved at perceiving how difficult it is for a man to come out and, without reserve, to embrace Christianity.

EXTRACTS FROM A MISSIONARY'S JOURNAL.

BY THE REV. J. PARSONS, OF DELHI.

MAY 21st, 1865, *Sabbath*.—Conducted Divine service this morning at Poorana Killa, one of our nearest outstations. Attendance but small, though I never had a more attentive congregation. Noticed marks of fervent piety in Bālkishéu, and considerable improvement in others, especially in the women. Bālkishéu, though comparatively illiterate, is rather an original poet. His effusions in times past, like those of many ancient bards, were simply *oral* compositions, as he could neither read nor write: but recently he has, I believe, been attempting to write off an ode or two, having been induced to learn Hindoo in hoary age from a wish to read the Word of God for himself. As redeeming love seems now to be his principal theme, I think it not unlikely that I may shortly trouble him for one of his most recent productions, with a view of putting it into an English dress, and presenting it to our friends at home, that they too may see in what strains India's outcasts sing Immanuel's praises when once "Christ is formed in their hearts, the hope of glory."

THE SHOEMAKER POET.

May 29th, 1865.—Have been favoured to-day with a visit from Juggooa, one of our native Christians of the shoemaker class, who is a member of the church at Pahâr Gunge, but is now residing in the town of Bullubgurh. Here he works at his trade, teaches a number of persons to read gratuitously, and without a single brother Christian to comfort and encourage him, "lets his light shine before men," and points those around him to the Lamb of God. Juggooa is not only a good man and faithful to his Saviour and Lord, but he is also rather an able disputant, a tolerable preacher, and a man well versed in the Scriptures of truth. He is now taking a few writing-boards back with him, that he may teach his more advanced pupils to write Hindoo, and also a grant from the Mission of Hindoo Gospels, that those who can read may be furnished with the right kind of reading. Juggooa is, moreover, a poet, somewhat superior in versification, though not in originality, to Bâlkishéu before alluded to; and whilst his hands are employed in making shoes, his mind is occupied in composing Hindoo hymns. Here is a free translation and imitation of one which he has just brought me:—

Alas! how mankind all over the earth
Have wandered in error and sinned from their birth;
But Jesus's name gives truth and repose—
Removes all our sin and salvation bestows.

Let youth in its strength, and old age on its prop,
With confidence into the Saviour's arms drop;
For Jesus's name gives hope and repose—
Removes all our sin and salvation bestows.

Oh, sinner, forget not this Saviour above,
Who died on the cross through the might of His love.
'Tis Jesus's name gives peace and repose—
Removes all our guilt and salvation bestows.

Look up to the God who created us all,
And Him through Jesus thy Father call;
For Jesus's name gives trust and repose—
Removes all our sin and salvation bestows.

Thy life is fast waning, and over thy head
The shadow of Death's dark wings is spread:
But Jesus's name gives fearless repose—
Removes all our sin and salvation bestows.

Then call, guilty sinner, on Jesus to save,
Who has come to conduct thee o'er sin's yielding wave;
For Jesus's name gives endless repose—
Removes all our sin and salvation bestows.

A DAY'S WORK.

June 2nd, 1865.—On visiting the school this morning, several of the boys in the first class told me that they no longer believed in the efficacy of the rites of Hindooism, especially had they altogether given up the idea that ablution in the Ganges and Jumna could take away sin. Preached at Khâree Bowlee this evening. Here and there signs of remorse, anxiety, hope and joy, were easily traceable on the countenances of different individuals in the crowd. A few, however, scoffed, sneered, and turned carelessly away. Conducted a prayer-meeting afterwards at Farashkhawah. About eighty men and women present, besides women and children, all of them unbaptized.

HOME PROCEEDINGS.

During the past month Missionary meetings have been held at Cornwall Road Chapel, Notting Hill, at various places in the northern part of Northamptonshire, in Bristol, and its vicinity, attended as a deputation by Dr. Underhill. Mr. Bion assisted at Cornwall Road Chapel, where a new Auxiliary has been formed. In the other places the Rev. John Gregson accompanied Dr. Underhill. The Rev. James Mursell, of Kettering, also gave his valuable services in Bristol. The Rev. Robert Robinson has been engaged in Northamptonshire and at Rickmansworth; the Rev. W. H. Gamble at Luton and Norwich; and the Rev. C. B. Lewis, also at Norwich. Mr. Bion also spent a week among circle of churches around Cheddar, in Somersetshire.

We have to announce the safe arrival, in this country, of the Rev. Joseph G. Gregson and family, from India, after a very quick passage. Mr. Gregson returns home solely on account of his health, which, it would appear, will not allow him to labour in a tropical climate.

We shall hope in our next number, to give some particulars of the last days of our revered friend, the widow of the late William Knibb. She entered on her rest, after an illness of some duration, on the 1st April.

The Rev. S. Oughton, of Jamaica, informs the Committee, with reference to the resolution inserted in our February number, p. 30, that the Second Bill brought before the Legislature by the Government for the regulation of religious worship, was not the Bill prepared by Mr. Thomas Oughton, at the request of the ministers of Kingston; "that was too liberal to please, and was consequently set aside." The second Bill was prepared on behalf of the Government by Mr. Williams, a barrister, and member of the Assembly, with some alterations and additions suggested by the Kingston ministers, intended to give "increased liberality to the Bill." These "liberal provisions" appear to have been expunged by the Legislative Council, and the Bill was dropped by the Government on reaching the House of Assembly.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 21st to March 31st, 1866.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		Ningpo, by R. Ingham, Esq.	1 0 0	Duncan, Mr.	0 10 0
Allen, J. S., Esq., Old Bond Street	2 0 0	Essex, J. & C.	10 0 0	Watson, Mr. R.	1 0 0
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Carey, Mr. E.	1 1 0	Sat Bene si sat Cito ...	35 0 0	Shanks, T., Esq.	1 0 0
Carr, Rev. P.	0 10 0	Office Box	1 15 2	Collected at <i>Storie Street Chapel</i>	3 7 0
David, Mr. E.	0 10 6	Welch, Mrs. Kemp, and <i>Whitchurch, Miss</i> ..	5 0 0		
Hazledine, Mr. S., Highbury New Park	1 1 0	Collected by <i>Rev. W. Sampson, for <i>Johnnigger Chapels and Buildings destroyed by the Cyclone at Serampore</i></i> ..		LEGACY.	
Kirtland, Rev. C.	1 1 0	Edinburgh—		Breed, the late Mr. James, of <i>Sarratt, Herts</i> , by the <i>Rev. T. Smith, of Harrow-on-the-Hill</i> ...	45 0 0
Leachman, Rev. J., LL.D., ..	2 0 0	Church at <i>Bristol Street Glasgow</i> —	4 1 0		
Phillips, Rev. T., Kensington	0 10 6	A <i>Friend</i>	2 0 0	LONDON AND MIDDLESEX.	
Pike, Rev. J. C., Leicester ..	0 10 6	Coster, Mr.	0 10 0	Battersea—	
Wilshere, Rev. T.	2 2 0			Contributions	25 10 9
				Bloomsbury—	
DONATIONS.				Contributions	161 7 2
Bible Translation Society for <i>T</i>	400 0 0			Bow—	
Chapman, E. F., & M. M. collected by	1 1 0			Contributions	8 13 6
Hudson, Rev. J. H., ..				Brompton, Onslow Chapel—	
				Collec. for <i>W & O moiety</i> ..	2 10 0
				Contributions	32 19 2
				Do. for <i>N P</i> , by <i>Y. M., M. A.</i>	4 1 6

	£	s.	d.
Kingsbridge—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	39	8	5
Lifton—			
Contributions.....	1	4	0
Newton Abbot—			
Contributions.....	4	10	7
Plymouth—			
Collec. for <i>W & O</i>	7	0	0
Contributions.....	66	7	1
Do. for <i>Schools, Barisal</i>	4	9	11
Do. for <i>Schools, W. Africa</i>	4	9	11
Do. for <i>Rev. J. C. Page's N.P. Barisal</i>	22	10	4
Do. Sunday School, George Street, for <i>Rev. J. C. Page, Barisal</i>	6	0	0
Stonehouse, Ebenezer—			
Contributions.....	3	12	11
Do. for <i>N.P.</i>	0	4	4
Teignmouth—			
Contributions.....	3	2	0
Tiverton—			
Contributions.....	10	6	6
Do for <i>N.P.</i>	14	0	0
Do. for <i>Teacher, Rain Krishna Kobiraj</i>	5	0	0
Torquay—			
Contributions, Balance ...	1	2	10
Do. for <i>N.P.</i>	2	3	2
Do. for <i>N.P. Dacca</i>	4	10	0
Totnes—			
Contributions.....	2	5	0
Do. for <i>W & O</i>	0	5	0
DORSETSHIRE.			
Weymouth—			
Contributions.....	6	5	0
DURHAM.			
Darlington—			
Contributions.....	35	7	0
Hamsterley—			
Contributions.....	1	16	0
Houghton-le-Spring—			
Contributions.....	1	6	9
South Shields, Barrington St.—			
Contributions.....	18	11	6
Sunderland—			
Contributions, Balance...	2	12	6
West Hartlepool—			
Coll. for <i>W & O</i>	0	10	9
ESSEX.			
Ashdon—			
Contributions.....	6	13	2
Colchester—			
Contributions.....	15	2	7
Do. for <i>T</i>	1	4	0
Harlow—			
Contributions.....	40	17	2
Do. for <i>N.P.</i>	2	3	10
Ilford—			
Contributions.....	3	1	0
Langham—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	71	1	2
Do. for <i>N.P.</i>	2	0	10
Langley—			
Contributions.....	5	7	6
Loughton—			
Contributions.....	27	12	9
Do. for <i>Rev. J. J. Fuller's School, West Africa</i>	0	16	8

	£	s.	d.
Potter Street—			
Collection.....	2	0	0
Rayleigh—			
Contributions.....	7	6	0
Saffron Walden—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	28	12	4
Waltham Abbey—			
Contributions.....	22	1	2

GLOUCESTERSHIRE.

Blakeney—			
Contributions.....	1	7	7
Cheltenham—			
Contributions.....	48	7	10
Do. for <i>N.P.</i>	0	6	0
Do. for <i>Mrs. Allen's School, Ceylon</i>	12	5	0
Do. for <i>Rev. J. Gregson</i>	20	0	0
Chipping Sodbury—			
Contributions.....	5	1	0
Do. for <i>China</i>	1	3	0
Do. for <i>N.P.</i>	1	0	0
Cinderford—			
Collec. for <i>W & O</i>	2	9	0
Do. Ruardean Hill.....	0	3	0
Contributions.....	5	13	6
Coleford—			
Contributions.....	10	6	6

Gloucester—			
Collec. for <i>W & O</i>	2	0	0
Contributions.....	21	18	4
Do. for <i>School, Ceylon</i>	8	0	0
Do. for <i>N.P.</i>	6	6	0
Do. for <i>Bethsephel Schl. Jamaica</i>	8	0	0

EAST GLOUCESTERSHIRE.

Arlington			
Collec. for <i>W & O</i>	1	1	10
Contributions.....	6	5	0
Do. for <i>N.P.</i>	0	9	4
Ascott—			
Contributions.....	3	16	11
Bloeky—			
Contributions.....	11	6	0
Bonrton-on-the-Water.			
Contributions.....	17	14	7
Do. for <i>N.P.</i>	1	3	4
Burford—			
Contributions.....	1	17	0
Campden—			
Contributions.....	1	4	10
Cirencester—			
Contributions.....	6	18	3
Do. for <i>N.P.</i>	0	15	7
Cutsdean—			
Collec. for <i>W & O</i>	0	5	0
Contributions.....	6	16	7
Do. for <i>N.P.</i>	0	17	6
Do. Farmcote.....	0	4	0
Do. Ilyde.....	0	6	6
Do. Keinton.....	0	6	0
Do. Snowhill.....	0	7	5
Do. Stanton.....	0	17	0
Lechlade—			
Contributions.....	0	12	3
Maiseyhampton—			
Contributions.....	3	19	0
Milton—			
Collec. for <i>W & O</i>	0	11	7
Contributions.....	12	12	2
Do. for <i>N.P.</i>	0	6	0
Naunton and Guiting—			
Collec. for <i>W & O</i>	1	3	4
Contributions.....	11	1	1
Do. for <i>N.P.</i>	0	15	6

	£	s.	d.
Paxford—			
Contributions.....	0	4	5
Stow-on-the-Wold—			
Collec. for <i>W & O</i>	1	5	5
Contributions.....	6	18	6
Do. for <i>N.P.</i>	1	10	9
Winchcomb—			
Contributions.....	10	19	2
Do. for <i>N.P.</i>	1	19	6
	116	11	4

Less expenses and amount acknowledged before.....	58	0	8
	58	10	8

HAMPSHIRE.

Portsmouth and Portsea			
Auxiliary—			
Contributions.....	2	19	10
Do. St. Paul's Square	15	3	11
Surplus of Collection at do., for <i>W & O</i>	1	2	6
Contributions—Ebenezer Chapel.....	2	13	0
Whitechurch—			
Contributions.....	6	12	1

HEREFORDSHIRE.

Ewias Harold—			
Collection.....	1	4	0
Leominster—			
Collec. for <i>W & O</i>	0	14	0
Contributions.....	10	11	11
Do. for <i>N.P.</i>	0	19	6
Longton—			
Collection.....	0	13	9
Peterchurch—			
Coll. for <i>W & O</i>	1	1	0
Contributions.....	13	16	0

HERTFORDSHIRE.

Bishops Stortford—			
Contributions.....	9	10	0
Boxmoor—			
Contributions.....	10	10	0
Hemel Hempstead—			
Contributions.....	10	17	5
Hitchin—			
Contributions.....	45	9	3
Do. for <i>Italy School</i>	4	0	0
New Mill			
Contributions.....	16	3	2
Tring—			
Contributions.....	2	0	0
St. Albans—			
Contributions.....	23	18	4
Do. for <i>Africa</i>	5	0	0
Ware—			
Contributions.....	2	1	6
Watford—			
Collec. for <i>W & O</i>	3	4	0
Contributions.....	28	2	10
Do. for <i>Hayti</i>	2	0	0

KENT.

Belvidere—			
Contributions.....	2	5	0
Bessel's Green—			
Contributions, Sunday School.....	3	14	2
Borough Green—			
Contribution for <i>Africa</i>	1	1	0
Canterbury—			
Coll. for <i>W & O</i>	1	10	0

	£	s.	d.
Contributions.....	22	12	5
Do. for Africa.....	0	6	6
Do. for N.P.....	0	7	7
Dover, Salem Chapel—			
Contributions.....	7	10	1
Do. for N.P.....	0	13	11
Eythorne—			
Coll. for W & O.....	1	0	0
Contributions.....	15	13	9
Do. for N.P.....	3	6	10
Folkstone, Salem Chapel—			
Coll. for W & O.....	2	5	0
Contributions.....	15	12	6
Goudhurst—			
Contributions.....	5	16	9
Lee—			
Contributions.....	37	16	0
Do. for India.....	2	2	0
Lewisham Road—			
Contributions.....	19	8	2
Margate—			
Contributions.....	35	7	0
Do. for China.....	5	0	0
Do. for Orphan in Rev. W. A. Hobb's School, Jessore ...	10	19	0
Maldstone—			
Coll. for W & O.....	4	0	0
Contributions.....	42	5	2
Ramsgate, Cavendish Chapel—			
Contributions.....	17	1	6
Staplehurst—			
Contributions.....	5	5	0
Tenterden—			
Coll. for W & O.....	1	0	0
Contributions.....	9	12	2
Woolwich, Queen Street—			
Contributions for Rev. W. Teal, Jamaica, by Y. M. M.A.....	7	12	0
Do. Parsons' Hill—			
Contributions by Mis- sion Band.....	3	0	0
Do. Enon Church—			
Contributions, Sunday School.....	1	10	0
LANCAIRESHIRE.			
Ashton-under-Lyne—			
Contributions.....	8	11	6
Bolton, Moor Lane—			
Contributions.....	10	1	8
Bootle—			
Contributions.....	38	10	8
Do. for Schools Ba- hamas.....	5	0	0
Inskip—			
Coll. for W & O.....	0	10	0
Contributions.....	11	10	9
Liverpool, Pembroke Chapel—			
Contributions.....	50	0	0
Do. for Africa.....	15	0	0
Do. Gt. Crosshall Street, Welsh—			
Contributions.....	31	5	0
Manchester—			
Contributions.....	20	6	6
Do. York Street—			
Collec. for W & O.....	2	0	0
Contributions.....	33	17	3
Do. for N.P.....	2	18	2
Do. Grosvenor Street—			
Coll. for W & O.....	3	3	0
Contributions.....	89	17	7
Do. Union Chapel—			
Coll. for W & O.....	14	2	4
Contributions.....	41	2	3
Do. for N.P.....	7	13	1
Do. for Intally.....	14	0	0

	£	s.	d.
Do. Salford, Great George St.—			
Coll. for W & O.....	2	5	1
Contributions.....	32	13	3
Do. for "Joseph" N.P Agra.....	12	0	0
Gorton—			
Contributions.....	0	15	11
596 19 5			
Less expenses and amount acknow- ledged before.....	508	10	5
Sabden—	83	9	0
Contributions for W. Africa.....	49	0	0
Southport—			
Contribs. for W & O.....	3	9	0
Contributions.....	2	2	0
Do. for T.....	1	1	0
Do. for Africa.....	0	10	0
South Lancashire Union—			
Contributions.....	2	17	0
Stretford Union Chapel—			
Contributions.....	11	7	6
Tottlebank—			
Contributions.....	5	9	3
North Lancashire Auxiliary—			
Accrington—			
Coll. for W & O.....	4	0	0
Contributions.....	45	17	2
Bury—			
Collection.....	1	8	0
Blackburn—			
Collection.....	5	11	5
Bacup, Ebenezer Chapel—			
Collection.....	8	0	0
Do. Irwell Terrace—			
Contributions.....	4	5	5
Briercliffe—			
Collection.....	2	10	4
Burnley—			
Contributions.....	6	10	2
Cloughfold—			
Contributions.....	8	9	0
Darwen—			
Coll. for W & O.....	1	10	0
Contributions.....	9	2	6
Goodshaw—			
Contributions.....	6	0	0
Harwood—			
Contributions.....	0	10	6
Haslingden, Pleasant Street—			
Coll. for W & O.....	2	0	0
Contributions.....	13	8	3
Do. Bury Road—			
Contributions.....	25	16	2
Lumb—			
Contributions.....	3	3	6
Nelson—			
Contributions.....	0	8	0
Padiham—			
Collection.....	7	10	7
Ramsbottom—			
Collection.....	6	9	1
Sunnyside—			
Contributions.....	1	5	11
Sabden—			
Contributions.....	6	4	5
Waterbarn—			
Collection.....	3	14	6
Waterfoot—			
Contributions.....	1	16	8
176 11 7			
Less expenses and amount acknow- ledged before.....	150	3	7
26 8 0			

LEICESTERSHIRE.

	£	s.	d.
Arnsby—			
Collec. for W & O.....	2	0	0
Do. for Hulangama School, Ceylon.....	6	0	0
Leicester, St. Peter's Lane—			
Contributions.....	4	5	0
Sutton-in-the-Elms and Cosby—			
Contributions.....	0	10	1
Do. for N.P.....	0	18	7
Collec., Cosby.....	1	0	0

NORFOLK.

East Dereham—			
Collec. for W & O.....	1	2	0
Norwich, St. Mary's—			
Contributions.....	109	19	6
Do., St. Clement's—			
Collec. for W & O.....	3	9	10
Contributions.....	22	9	7
Do., Sun. Sch., for Or- phan Boy, F. Wheeler Nath, Serampore Col- lege.....	5	0	0
Swaffham—			
Collections, Moiety ...	10	0	0
Worstead—			
Contribs. for N.P.....	1	4	6
Wymondham—			
Collections.....	0	17	3
154 3 5			
Less Expenses.....	1	9	0
152 14 5			

NORTHAMPTONSHIRE.

Gretton—			
Contributions.....	2	10	0
Princes Risborough—			
Contributions.....	6	16	3

NORTHUMBRLAND.

Bedlington—			
Contributions.....	0	7	3
Broomley—			
Contributions.....	9	9	6
Newcastle, Bewick Street—			
Contributions.....	55	19	1
North Shields—			
Contributions.....	26	13	0
Do. for S.....	1	10	0
Newcastle, Rye Hill—			
Collec. for W & O.....	1	10	0
Contributions.....	17	18	4
Do. for S.....	1	0	0
115 6 2			
Less Expenses and amount acknow- ledged before.....	42	0	6
73 5 8			

NOTTINGHAMSHIRE.

Newark—			
Contributions.....	3	15	6

OXFORDSHIRE.

Caversham, Amersham Hall—			
Contribs. for Native Orphan School, Agra.....	5	0	0
Banbury—			
Contributions.....	5	16	1
Do. for N.P.....	1	0	6
Hook Norton—			
Collec. for W & O.....	0	18	0
Contributions.....	6	13	4
Do. for N.P.....	1	4	8

	£	s.	d.		£	s.	d.		£	s.	d.
RETLANDSHIRE.				SUFFOLK.				Lewes—			
Oakham—				Aldborough—				Collec. for W & O.....	2	2	0
Contributions.....	2	2	8	Collec. for W & O.....	1	2	4	Contributions.....	5	6	2
Do. for China.....	4	0	0	Contributions.....	4	5	10				
SHROPSHIRE.				WARWICKSHIRE.				Alcester—			
Maesbrook—				Bardwell—				Collec. for W & O.....	1	0	0
Contributions.....	3	17	0	Contributions.....	3	3	0	Contributions.....	1	0	0
Oswestry—				Bradfield—				Harbury, Southam—			
Collec. for W & O.....	2	0	0	Contributions.....	0	16	10	Contributions.....	0	10	0
Contributions.....	20	15	10	Bures—				Leamington—			
Do. for W & O.....	1	0	9	Contributions.....	7	11	0	Contributions.....	2	6	0
SOMERSETSHIRE.				Bury St. Edmund's—				Rugby—			
Bath, Kensington Chapel—				Contributions.....	29	16	8	Collec. for W & O.....	0	16	0
Contributions.....	27	3	0	Do. for China.....	0	10	0	Contributions.....	5	17	0
Do. Somerset Street—				Clare—				Warwick—			
Contributions.....	5	9	4	Contributions.....	2	10	6	Contributions.....	4	13	9
Do. Ebenezer Chapel				Eye—							
Do. Twerton.....	3	12	0	Contributions.....	14	5	4	WESTMORELAND.			
Bristol—				Fransden—				Kendal—			
Contributions.....	20	9	0	Collec. for W & O.....	0	13	6	Contributions.....	5	13	11
Do. for N P.....	3	12	6	Contributions.....	1	12	7				
Paulson—				Horham—				WILTSHIRE.			
Contributions.....	9	4	3	Contributions.....	4	15	0	Bradford-on-Avon—			
Do. for N P.....	3	2	10	Ipswich, Stoke Green—				Collec. for W & O.....	0	14	8
Taunton—				Contributions.....	55	12	3	Contributions.....	5	14	0
Contributions.....	18	16	8	Do. for addit onal				Corsham—			
Wellington—				Do. for Rev. W. A.				Contributions.....	7	0	8
Contributions.....	10	6	8	Hobbs, Jesson &c.....	14	10	0	Hungerford, Farleigh—			
Do. for N P.....	2	16	11	Do. Turret Green—				Collection.....	3	10	0
Wells—				Contributions.....	49	18	8	Limpley Stoke—			
Contributions.....	9	14	2	Do. for N P.....	0	13	0	Contributions.....	0	8	0
Wilton—				Do. Burlington Chapel—				Kington Langley—			
Contributions for N P	1	1	7	Contributions.....	4	0	0	Contributions.....	3	18	8
Yeovil—				Orley—				Do. for N P.....	0	2	6
Contributions.....	18	7	3	Contributions.....	5	3	1	Shrewton, Zion Chapel—			
Do. Sun. School, for				Rattlesden—				Contributions.....	4	0	0
education of boy,				Contributions.....	2	10	0	Swindon—			
Richard James, in				Collec. for W & O.....	1	0	6	Collec. for W & O.....	1	16	0
Mrs. Kerry's Sch.,				Contributions.....	6	6	0	Contributions.....	3	0	0
Intally.....	5	0	0	Walton—				Trewbridge, &c.—			
				Contributions.....	1	16	8	Contributions.....	2	8	8
STAFFORDSHIRE.				Less expenses and				Do. for N P.....	0	5	4
Bilston—				amount acknow-				Do. for China.....	0	15	0
Collec. for W & O.....	0	13	4	ledged before.....	112	2	8	Whitbourne—			
Contributions.....	6	6	8		94	4	3	Contributions.....	2	7	0
Brettell Lane—				SURREY.			WORCESTERSHIRE.				
Contributions.....	11	2	0	Kington—				Evesham—			
Coseley, Darkhouse Chapel—				Collec. for W & O.....	3	0	0	Contributions, Balance	1	5	2
Contributions.....	12	13	11	Contributions.....	24	11	6	Pershore, Broad Street—			
Do. for N P.....	0	8	5	Norwood—				Collec. for W & O.....	1	2	6
Do. Ebenezer—				Contributions.....	52	10	8	Contributions for N P	0	17	7
Contributions.....	12	16	4	SUSSEX.			YORKSHIRE.				
Do. Providence Chapel—				Battle—				Armley—			
Contributions.....	15	16	2	Collec. for W & O.....	1	12	0	Collection.....	1	0	3
Tipton, Princes End—				Contributions.....	8	2	0	Barnsley—			
Collec. for W & O.....	0	17	9	Do. for N P.....	1	17	6	Collec. for W & O.....	1	7	9
Contributions.....	5	11	6	Brighton—				Contributions.....	7	0	4
Wednesbury—				Collec., Public Meeting	3	9	5	Bishop Burton—			
Contributions.....	3	0	4	Do. Town Hall—				Collec. for W & O.....	0	10	0
West Bromwich—				Coll. for W & O.....	1	0	0	Contributions.....	7	13	7
Contributions.....	5	6	5	Contributions.....	10	6	4	Do. for N P.....	1	2	5
				Do. Queen square—				Beverly—			
				Coll. for W & O.....	1	10	0	Collec. for W & O.....	2	16	2
				Contributions.....	13	4	7	Contributions.....	24	13	1
				Do. for N P.....	1	1	0	Do. for N P.....	2	2	9
				Hastings, Wellington square—				Bradford, Wetgate—			
				Coll. for W & O.....	1	10	0	Contributions.....	56	11	0
				Contributions.....	39	6	11	Do. for N P Luke			
				Do. for N P.....	1	12	11	Delhi.....	35	0	0
				Do. for China.....	0	10	6	Do. St. Chapel—			
								Contributions.....	54	1	10
								Do. for Serangoore.....	1	0	0
								Do. for N P Thakoor			
								Duss Agra.....	12	0	0

	£	s.	d.
Do. for <i>N.P.</i> under <i>Rev. H. Heintz</i>	12	0	0
Do. for <i>Africa</i>	19	16	0
Do. Trinity Chapel—			
Contributions	22	3	0
Do. Hillfield Chapel—			
Contributions	47	5	11
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	10	0	0
Do. for <i>N.P.</i> under <i>Rev. J. Gregson</i>	10	0	0
Do. for <i>Serampore</i>	1	0	0
Cowling Hill—			
Collections	2	10	0
Halifax, Trinity Road—			
Contributions	28	4	2
Huddersfield—			
C. loc. for <i>W & O.</i>	2	2	6
Contributions	10	14	8
Do. for <i>Female Edu-</i> <i>cation in the East</i>	5	0	0
Gildersome—			
Collection	4	3	0
Hull George Street—			
Contributions	27	2	4
Do. for <i>W & O.</i>	4	0	0
Do. Salthouse Lane—			
Contributions	11	5	0
Keighley—			
Contributions	13	16	0
Leeds, South Parade Chapel—			
Collc. for <i>W & O.</i>	6	18	0
Contributions	18	15	6
Do. York Road	2	1	0
Do. Blenheim Chapel—			
Collc. for <i>W & O.</i>	1	17	0
Contributions	43	6	7
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	13	7	1
Do. for <i>N.P.</i>	0	19	4
	87	5	0
Less Expenses	7	10	0
	79	15	0
Quarby—			
Contributions	8	12	0
Middlesborough, Albert Street—			
Contributions	5	0	0
Mirfield—			
Contributions	4	0	0
Rawdon—			
Contributions	6	18	6
Salterforth—			
Contributions	1	12	9
Scarnborough—			
Coll. for <i>W & O.</i>	1	15	0
Contributions	31	13	6
Do. for <i>N.P.</i>	3	8	6
Sheffield, Townhead Street—			
Coll. for <i>W & O.</i>	4	0	0
Contributions	41	1	11
Do. Dronfield	4	16	0
Sutton—			
Collections	7	0	0
Wakefield			
Contributions	6	15	4
Do. for <i>Rev. J. H.</i> <i>Anderson, N.P.</i>	12	0	0
Do. <i>Jessore</i>	12	0	0
York—			
Contribution	1	1	0

NORTH WALES.

ANGLESEA.

Ainon—			
Contribution	0	2	3

	£	s.	d.
Amlwch—			
Contributions	10	4	6
Do. Bethanin—			
Contributions	0	9	10
Beaumaris—			
Contributions	6	6	3
Belan—			
Contributions	0	15	9
Bodedern—			
Contributions	0	19	6
Brynsiencyn—			
Contributions	2	7	0
Caergellog—			
Contributions	2	1	0
Capel Gwyn—			
Contributions	1	15	6
Capel Newydd—			
Contributions	1	0	0
Cemaes—			
Contributions	1	10	0
Four Mile Bridge—			
Contributions	3	6	0
Gaerwen—			
Contributions	0	17	7
Garregfawr—			
Contributions	0	9	0
Holyhead—			
Contributions	23	7	10
Do. Hebron—			
Contributions	1	4	1
Do. Silb—			
Contributions	4	1	0
Do. New Park Street—			
Contributions	1	12	2
Llanddysant—			
Contributions	1	6	5
Llandeglan—			
Contributions	4	2	6
Llanerchymedd—			
Contributions	0	18	3
Llanfair—			
Contributions	0	16	4
Llanfachraith—			
Contributions	3	12	4
Llangefni—			
Contributions	4	6	6
Llangool—			
Contributions	8	8	7
Menai Bridge—			
Contributions	7	0	8
Newburgh—			
Contributions	2	0	1
Pencarneddau—			
Contributions	0	17	9
Pensarn—			
Contributions	1	17	6
Rhosybol—			
Contributions	2	5	7
Rhydwy—			
Contributions	6	4	4
Sardis—			
Contributions	2	11	3
Soar—			
Contributions	4	0	6
Traethoch—			
Contributions	0	8	9
	113	15	7
Less for Local Home Mission, and expenses	43	15	7
	70	0	0

CARMARVONSHIRE.

Bont Llyf—			
Contributions	2	0	0
Caersalem Morfa Nevin—			
Contributions	2	8	3
Capel y-Beirdd—			
Contributions	2	9	0

	£	s.	d.
Carmarvon—			
Contributions	8	8	0
Ga'n Dolbenmaen—			
Contributions	4	9	0
Gilfach—			
Contributions	1	9	3
Llanabwst—			
Contributions	2	0	0
Llanberis, Sardis—			
Contributions	3	2	2
Llandudno—			
Contributions	9	17	9
Llanllanys—			
Contributions	3	7	3
Pont Dinorwic—			
Contributions	0	12	0
Pwllheli—			
Contributions	27	7	9
Taly-sarn—			
Contributions	4	7	3

DENBIGHSHIRE.

Abergele—			
Contributions	6	0	0
Bontnewydd—			
Contributions	0	10	0
Brymbo Tabernacle—			
Collection for <i>W & O.</i>	0	2	6
Contributions	1	4	0
Do. for <i>S.</i>	1	0	0
Carmel Fron—			
Contributions	1	6	0
Cefnmaur—			
Contributions	4	2	0
Colwyn—			
Contributions	0	19	6
Denbigh—			
Contributions	13	16	2
Glyndyfrdwy—			
Contributions	3	6	3
Llandulas—			
Contributions	1	0	0
Llanddyrog—			
Contributions	0	3	1
Llanefydd—			
Contributions	1	4	1
Llanellidan, Carmel—			
Contributions	2	5	8
Llynfair Dyffryn Clwydd—			
Collection	0	6	8
Llanfair Talhaiarn—			
Collections	1	13	4
Llangollen, Castle Street Welsh Chapel—			
Contributions	3	0	10
Do. English Chapel—			
Contributions	2	3	7
Llanrwst—			
Contributions	3	12	6
Llansannan—			
Contributions	0	11	0
Moelfre—			
Contributions	4	4	8
Moss Salem—			
Coll. for <i>W & O.</i>	0	1	10
Collection	1	5	0
Contributions for <i>N.P.</i>	0	18	8
Noddia Garth—			
Contributions	1	14	0
Pennycaes—			
Contributions	2	11	10
Rhos—			
Contributions	1	17	4
Ruthin—			
Contributions	3	15	2

FLINTSHIRE.

Axton—			
Collection	0	1	8

£ s. d.		£ s. d.		£ s. d.	
Bagillt—		Tanlan—		Llandyssyll, Hebron—	
Contributions.....	0 13 6	Contributions	0 3 6	Contributions	0 15 6
Helygen—		Talywern—		Do., Penybout—	
Contributions.....	1 17 6	Contributions	2 18 9	Collection.....	0 8 0
Holywell—				Do., Ebenczer—	
Contributions.....	6 0 0			Contributions	0 8 6
Lixwm—		SOUTH WALES.			
Collection	1 3 5	BRECKNOCKSHIRE.			
Mllwr—		Brecon, Kensington Chapel—		Do., Greenfold—	
Contributions	0 2 7	Contributions.....	2 1 8	Collection for <i>W & O</i>	2 8 3
Mold—		Do. Wateregate—		Contributions	28 11 6
Contributions	0 6 0	Contributions for <i>N P</i>	1 2 9	Do. for <i>N P</i>	2 0 3
Penyfron—		Brymawr, Sion—		Do., Zion—	
Contributions	0 14 11	Contributions.....	1 5 6	Contributions	19 0 7
Penycelli—		Do. Tabor—		Llanedy, Sardin—	
Contributions.....	0 9 10	Contributions.....	3 0 8	Contributions	1 0 10
Rhuddlan—		Llanfihangel Nant Bran, Zoar—		Liannon, Hermon—	
Contributions	2 1 10	Contributions	0 19 6	Contributions	0 10 10
MERIONETHSHIRE.					
Bala—		Do. Bethel, Lower Chapel—		Llangenech, Salem—	
Contributions.....	2 0 0	Contributions	0 10 0	Collection	2 0 0
Cefnycymer, Salem—		Llangyfid—		Llangyndeyrn, Bethel—	
Contributions	1 4 0	Contributions	4 6 8	Contributions	9 14 9
Corwen—		Llangamarch, Salem—		Llywihendy, Soar—	
Contributions.....	1 5 4	Contributions	1 0 0	Contributions	5 12 8
Cynwydd—		Llantwyd, Zion—		Mydrim, Salem—	
Contributions	1 7 1	Contributions.....	0 15 0	Contributions	10 13 8
Dolgelley—		Maesyberrllan—		Penrhyncoch—	
Contributions	5 17 0	Contributions	1 12 3	Collection.....	0 10 0
Llanwchlynn—		Nantyllyn—		Ponthyryd—	
Contributions.....	2 3 0	Contributions.....	1 16 2	Contributions	1 8 7
Llansantffraid—		Pisgah—		Rehoboth—	
Contributions.....	0 8 9	Contributions	1 10 0	Contributions	0 14 6
Pandyr Capel—		Pontestyl—		Rhyddgaian—	
Contributions.....	3 13 1	Contributions	3 12 0	Contributions	1 13 2
Do. for <i>N P</i>	0 15 0	CARDIGANSHIRE.			
Tre'rddol—		Aberystwyth—		St. Clears, Sion—	
Contributions	1 0 4	Contributions	10 11 0	Collection.....	7 5 6
MONTGOMERYSHIRE.					
Beulah—		Do., for <i>Rev. J. Evans,</i>		Wannycluda—	
Contributions.....	3 10 0	<i>Delhi</i>	4 0 0	Collection	0 13 5
Caersws—		Cardigan—		Whitland Nazareth—	
Contributions	3 0 0	Contributions	30 14 3	Collection for <i>W & O</i>	0 4 6
Llanfair Caerinion—		Do., for <i>N P</i>	0 17 11	Contributions	4 7 3
Contributions	6 10 6	Jezeel—		GLAMORGANSHIRE.	
Llanllugan—		Collections	1 2 0	Aberdare, Calvary—	
Collection	0 6 6	Moriah—		Contributions	25 18 9
Llanidloes—		Contributions	0 16 6	Do., Mill Street—	
Contributions	1 15 10	Penrhyncoch—		Contributions	12 13 5
CARDIGANSHIRE.					
Llanfyllin—		Contributions	3 8 9	Aberavon—	
Contributions	6 1 4	Penyparc—		Contributions	8 16 0
Do. for <i>N P</i>	0 8 6	Contributions	5 18 6	Aberaman Gwawr—	
Bethel—		Aberdare—		Contributions	9 15 11
Contributions.....	4 13 11	Contributions	3 5 6	Abercwmboyc—	
Pontloggel—		Bwlchgywynt—		Contributions	4 0 10
Contributions.....	0 6 9	Contributions	1 13 3	Aberdulais—	
		Bwlchnewydd—		Collection.....	0 10 0
		Contributions	1 18 9	Bethel—	
		Bethel, near Langzame—		Contributions	3 4 6
		Contributions	2 14 2	Blaenywem—	
		Caio, Bethel and Salem—		Contributions	25 19 0
		Contributions	3 3 11	Blackmill, Parnau—	
		Cwmifer—		Contributions	1 0 0
		Contributions	3 10 0	Blaerllecllan—	
		Cwmdru—		Contributions	0 10 0
		Contributions	2 11 3	Bryntroedgam—	
		Elm Park—		Contributions	0 3 8
		Collections	0 9 0	Caersalem, Ystalyfera—	
		Felngwynn, Sittim—		Contributions	0 13 0
		Contributions	4 5 11	Caersalem Newydd—	
		Felinfoel, Adulam—		Contributions	7 8 2
		Contributions	12 18 0	Canton—	
		Fynnonhenry—		Contributions	1 11 10
		Contributions	2 0 6	Cardiff, Bethany—	
		Hoebel—		Contributions	2 10 0
		Contributions.....	1 5 0	Collection for <i>W & O</i>	18 7 2
		Llanfynydd—		Cardiff, Salem, Spotland—	
		Collection.....	0 10 4	Contributions	7 5 9
		Llandoverly—		Do. Siloam Doeks—	
		Contributions	1 13 2	Contributions	3 15 11
		Do., for <i>N P</i>	0 17 8		

£ s. d.		£ s. d.		£ s. d.	
Do. Tabernacle—	27 11 1	Penttyridd Tabernacle—		Michaelstonevedw Tirzah—	
Contributions		Collection for <i>W & O</i> —	0 5 2	Contributions	5 9 3
Clydach—		Contributions	7 14 1	Do. for <i>N P</i>	3 0 6
Contributions	1 13 0	Do. for <i>China</i>	2 13 0	Machen—	
Cwmavon—		Reolven, Sardis—		Contributions	3 11 2
Contributions	10 12 6	Contributions	0 18 0	Maesy Cwmwr—	
Cwmbach—		Rhondda—		Contributions	1 2 10
Contributions	8 0 0	Contributions	0 16 0	Nant-y-glo, Hermon—	
Cwmdare—		Rhydfelen—		Contributions	10 2 11
Contributions	4 9 11	Collection	0 16 5	Newbridge, Beulah—	
Cwmtwrch, Beulah—		St. Mellons—		Contributions	7 19 3
Contributions	0 13 0	Contributions	4 14 6	Do. English Chapel—	
Cwmama—		Do. for <i>N P</i>	2 12 6	Contributions	3 13 0
Contributions	1 13 3	Swansea, Bethesda—		Newport, Charles Street—	
Dinas Landore—		Contributions	37 14 8	Contributions	6 19 9
Contributions	6 19 3	Do. Mount Pleasant—		Do., Pillgwenly—	
Dowlais, Moriah—		Contributions	33 17 5	Contributions	2 5 2
Contributions	16 10 1	Tongwynnias, Aion & Salem—		Do., Stow Hill—	
Do., Hebron—		Contributions	6 13 0	Contributions	2 12 0
Contributions	3 0 1	Do. for <i>N P</i>	2 6 3	Do., Temple—	
Do. Caersalem—		Troedythiw, Carmel—		Contributions	18 4 9
Contributions	12 5 8	Contributions	2 9 9	Pontypool, Tabernacle—	
Do. for <i>China</i>	1 4 4	Twynyrddin—		Contributions	1 9 9
Gadlys—		Contributions	0 19 8	Do. for <i>N P</i>	0 8 3
Contributions	2 18 6	Ynysfelin—		Rhymney Pennel—	
Glyn Neath—		Contributions	1 7 0	Contributions	13 1 0
Contributions	5 16 0	Ynyslywd—		Risca, Moriah—	
Gwauntra, Ararat—		Contributions	12 0 2	Contributions	6 18 6
Contributions	1 8 0	Ystalyfera, Soar—		St. Bride's—	
Hengoed—		Contributions	3 13 6	Contributions	2 2 6
Contributions	6 8 6	Ystrad, Libanus—		Sirhowy, Carmel—	
Hirwaen—		Contributions	2 19 9	Contributions	2 12 2
Contributions	9 1 0	Ystradfydw, Nebo—		Treedagar, Siloh—	
Do. English Chapel—		Contributions	6 7 1	Contributions	17 16 7
Contributions	7 6 6	MONMOUTHSHIRE.			
Landough, Penarth—		Abercarn—		Upper Trosnant—	
Collection	0 13 6	Contributions	5 9 10	Contributions	3 13 3
Lantwit Vardre—		Abersychan, Noddfa—		PEMBROKESHIRE.	
Contributions	1 16 5	Contributions	1 17 6	Beulah—	
Llysfaen—		Bassaleg—		Contributions	1 5 8
Contributions	0 19 6	Contributions	8 9 0	Blaerffos—	
Do. for <i>N P</i>	2 15 6	Bethlehem, Llanelly—		Contributions	0 5 0
Maesteg, Bethel, Eng. Chapel—		Contributions	7 14 6	Blaenywaun, Bethesda—	
Contributions	2 1 6	Bedwas—		Contributions	8 14 5
Do. Bethania—		Contributions	2 17 9	Croesgoch and Trevine—	
Contributions	4 5 2	Blaenau Gwent—		Contributions	14 1 2
Mertlhyr, Ebenezer—		Contributions	8 1 6	Caersalem—	
Contributions	16 2 9	Blaenafon, Horeb—		Collections for <i>W & O</i> —	0 10 0
Do. Aion—		Contributions	8 2 8	Contributions	7 13 6
Contributions	1 4 0	Do. Ebenezer—		Dinas Cross, Tabor—	
Do. Bethel—		Contributions	8 1 8	Contributions	6 11 5
Collections	2 2 9	Brynhyfryd—		Do. for <i>India</i>	0 19 9
Do. Abercanaid—		Contributions	7 1 8	Do. for <i>China</i>	0 19 10
Contributions	5 4 5	Caersalem, Victoria—		Fisguard—	
Do. Zion Chapel—		Contributions	2 6 7	Contributions	10 18 0
Contributions	13 10 5	Castletown—		Gerizim—	
Do. Carmel Cefncoedcymmer—		Contributions	8 12 4	Contributions	4 3 3
Collection	0 9 9	Do. for <i>N P</i>	5 14 8	Glenahyd—	
Morrison, Zion—		Chepstow—		Contributions	1 17 9
Contributions	3 5 0	Collection for <i>W & O</i> —	0 16 4	Haverfordwest, Bethesda—	
Mountain Ash—		Contributions	5 8 1	Contributions	167 11 3
Contributions	20 15 0	Do. for <i>N P</i>	0 16 6	Do., Hill Park—	
Do. Nazareth, Eng. Chapel—		Cwmbran—		Contributions	16 0 5
Contributions	3 15 0	Contributions	2 5 0	Do., Popehill—	
Neath Tabernacle, Eng. Chap.—		Darenfelen—		Contributions	0 6 4
Contributions for <i>N P</i>	3 12 6	Contributions	4 7 0	Do., Bethlehem—	
Do. Bethany—		Ebbw Vale, Nebo—		Contributions	2 2 1
Contributions	9 5 2	Contributions	5 6 0	Jabez—	
Penttyrch—		Do. Providence—		Collection for <i>W & O</i> —	0 10 0
Collection	1 9 0	Contributions	1 3 7	Contributions	9 2 3
Penyway—		Goitre, Saron—		Llanfrynach, Hermon—	
Contributions	1 0 0	Contributions	0 12 0	Contributions	1 8 1
Pontaberbugoed—		Kendle, Soar—		Llanflossan—	
Contributions	3 18 4	Contributions	5 1 9	Contributions	23 14 11
Pontbrenllwyd—		Llanfihangel, Ystrad—		Letterstone—	
Contributions	1 13 0	Contributions	1 10 0	Contributions	5 14 3
Ponthiw, Carmel—		Llanthwy—			
Contributions	0 4 0	Contributions	4 1 0		
Ponthydyfen, Bethel—					
Contributions	2 14 3				

		SCOTLAND.			
		£	s. d.		
Middlemill—				Perth—	£ s. d.
Contributions	13 19 3	Cupar—		Contribution	0 10 0
Do Solva	1 8 1	Dundee—	9 9 6	IRELAND.	
Do. Tretio	1 12 8	Contributions for <i>N P</i>		Dublin—	
Moleston—		India	10 5 6	Contribution	3 0 0
Contributions	2 4 3	Edinburgh, Charlotte Chapel—		FOREIGN.	
Monachlogdda, Bethel—		Contribution	2 0 0	AFRICA.	
Contributions	2 5 6	Do. Richmond Court—		Cameroons—	
Newport—		Contributions	4 0 0	Collection after Miss.	
Contributions	7 12 9	Do. Tabernacle—		Meeting by Rev. A.	
Pennuel Rock—		Collection	3 10 3	Saker	4 12 0
Contributions	1 19 11	Glasgow—		Victoria—	
Puncheston—		Collection Public Meet-		Church Contributions	
Contributions	1 2 4	ing, Trades Hall, (less		by Rev. A. Saker ...	3 17 7
St. David's, Sion—		expenses)	6 12 1	INDIA.	
Contributions	7 18 0	Contributions	1 0 0	Allahabad—	
RADNORSHIRE.		Do. Hope Street—		Church Contributions	40 0 0
Bwlchysarnau—		Contributions	131 12 2	Calcutta—	
Contributions	2 16 1	Do. Blackfriars Street—		Contributions Lal Bar-	
Cefnpau—		Contributions	60 0 0	zar Church	55 0 0
Contributions	0 12 6	Do. North Frederick-street—		"Christian Vernacular	
Franksbridge—		Contributions	15 8 9	Education Society,"	
Contributions	2 4 1	Do. for <i>N P</i>	1 18 9	for Rev. J. H. Ander-	
Llandilo—		Do. for <i>China</i>	0 5 0	son	2 8 0
Contributions	1 6 5	Greenock, West Burn-street—		Dunedin, Otago, for <i>N P</i>	13 0 0
Nantgwyn—		Collection for <i>W & O</i>	1 15 0	land, Esq.	2 0 0
Contributions	5 0 0	Contributions	20 6 9	Wood, J., Esq.	1 10 0
Newbridge—		Do. for <i>N P</i>	5 6 11	Jessore—	
Contributions	3 7 0	Irvine—		Contribs. by Native	
Nantwellan—		Kilmarnock	5 0 0	Christians	10 6 0
Contributions	0 14 8	Kilmarnock—		Mongbir—	
Paincastle—		Collections	3 1 3	Church Contributions	50 18 0
Contributions	0 10 6	Paisley—			
Rock—		Contributions	87 4 5		
Collections	1 11 0	Do. for <i>China</i>	10 0 0		
		Do. S. Sch. Storie-st.	3 0 9		

JAMAICA SPECIAL FUND.

Contributions received from March 21st to March 31st, 1866.

		£	s. d.			£	s. d.	
Mrs. May, Folkestone, by Mr. John Clark		0	15	0	Canterbury, by Mr. F. R. Bateman	5	3	6
G. W. Alexander, Esq., by Rev. F. Trestrail	100	0	0	0	Manchester, York Street Chapel, by W. Bickham, Esq.	6	10	0
W. A. Butterworth, Esq., Surbiton	2	0	0	0	Rev. H. Cusens, Buckhurst Hill, by Rev. S. Brawn, Loughton	0	10	0
Rhyl, by Rev. J. G. Owen	0	5	0	0	Plymouth, by T. W. Popham, Esq.	0	7	3
Cropper, John, Esq., Liverpool, by Josiah Jones, Esq.	15	0	0	0	Stour-on-the-Wold, by R. Comely, Esq. ...	1	3	4
Bootle, by Rev. R. H. Roberts, B.A.	5	0	0	0	Fellingwin, Shittim, Caernarthenshire, by Rev. H. W. Jones	1	0	0
Norwich, St. Clement's, by J. S. Culman, Esq.	1	4	0	0				

ACKNOWLEDGEMENTS.

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Mrs. Bacon, Edmonton, for a parcel of clothing, for West Africa.	Friends at Northampton, per Mrs Williams, for a box of clothing, for Rev. J. Kingdon, Jamaica.
Miss Alger, Plymouth, for a box of clothing, &c., for West Africa	Juvenile Missionary Society, Cross Street, Islington, per Mr. W. H. Thornton, for a box of clothing, for Mrs. Fray, Jamaica.
Mrs. Biggs, Devizes, for a box, for Jamaica.	Miss May, per Rev. D. Thompson, Appledore, for box of books, for <i>Calabar Institution</i> .
Mrs. Lillycrop, Windsor, for a box, for Jamaica.	Rev. T. Wiltshire, Plaistow, for a parcel of books, for Rev. G. Milliner, Jamaica.
Rev. E. Merriman, Dorchester, for a box of clothing, for Jamaica.	
Mission Band, at Parson's Hill Chapel, Woolwich, per Rev. W. Woods, for a box of clothing, for Rev. J. Kingdon, Jamaica.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac Andrew, Esq; in GLASGOW, by John Jackson, Esq; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JUNE, 1866.

THE LATE REV. S. J. DAVIS.

BEFORE the present number of the *Chronicle* is in the hands of its readers, they will have heard of the departure of the estimable man whose name stands at the head of this paper. Considering the long period during which Mr. Davis occupied the post of Secretary to the Baptist Home Missionary Society, we should be wanting in common respect to his memory, if the removal of such a man were left entirely unnoticed. But our personal acquaintance with him was comparatively slender; hence, we asked the Rev. J. W. Todd, of Tudor Hall, Forest Hill, to supply a short sketch of his departed friend. He courteously and promptly complied with the request, and we regret that the limited space at our disposal prevents us from inserting the whole of his biographical notice. Mr. Todd says:—"I believe he was born in Clonmel during the residence of his father as minister in that town. In his boyhood he was able to acquire a good general education, and was sent to a house of business to enter on a mercantile career. Having given himself to Christ, he aspired to the ministry of the Word, and was subsequently admitted into Bristol College, where he was distinguished by all that diligence and ready ability which he manifested to the close of his life. After completing his college studies, he settled as Pastor of the Church at Weymouth, from whence he removed to Salters' Hall, where he spent the largest part of his ministerial life, sustaining for some years the twofold relation of Pastor, and Secretary to the Home Mission. Shortly after my dear friend had vacated the pulpit at Salters' Hall, I supplied it for a year, and I have often heard the people speak in terms of the warmest appreciation of the style of his preaching, and his personal bearing and spirit. At the request of the Committee, he gave his whole time to the claims of the Society, and I am sure that the records in your possession will show that his work was done with a conscientiousness, and a measure of success on which his friends and fellow-labourers cannot but reflect with real satisfaction. After his official connection with the Mission had ceased, he settled as pastor of the Baptist Church in John-street, Aberdeen. Under his ministry the Congregation soon revived in tone and strength, and the Church was speedily doubled in numbers. A new chapel became necessary, but there were difficulties in the way that could not be removed, and Mr. Davis, who felt that he ought to do a larger work than could be accomplished in Aberdeen, accepted the pastorate of the Church meeting in Bath-street, Glasgow, whither he removed in the autumn of last year. This was his fourth and last charge. Symptoms of failing health appeared. Some severe surgical operations had to be repeated several times, under the influence of which his wiry frame collapsed, and he fell asleep on the 10th of last month, at the age of sixty."

On the 15th inst., at the bi-monthly meeting of the Committee, a resolution was unanimously passed embodying their sense of Mr. Davis's great worth, their regret at his removal, and their deep sympathy with his widow and family.

Twenty-five years is an unusual time for one man to retain the secretariat of a Missionary Society. This fact alone is the very best testimony to the high integrity of Mr. Davis and of the measure of public confidence which he enjoyed.

THE ANNUAL SERVICES.

IN tone, numbers, and pecuniary results, the Yearly Meetings of the Mission were all that could be desired. On the 20th of April, Mr. Chown preached to a large congregation at Walworth-road Chapel, on the effusion of the Spirit on the day of Pentecost. The sermon was replete with evangelical instruction, and truly pentecostal in spirit and power. The public meeting at Bloomsbury Chapel, on the 24th, was numerously attended, and well sustained. The Chairman, Sir S. M. Peto, Bart., was supported by a considerable number of the leading members of the Denomination, both ministerial and non-ministerial; and his own address, and those which followed were exactly to the point—practical speeches bearing on missionary work. The Rev. William Walters moved, and the Rev. Dr. Price, of Aberdare, seconded the adoption of the report. The Revs. E. Edwards, of Chard, C. H. Spurgeon, of the Metropolitan Tabernacle, and the Hon. and Rev. B. W. Noel offered some suitable counsels on various aspects of evangelical labour, and the obligations of the Churches; and the Rev. D. Macrory, missionary from Derrynell, Ireland, gave an interesting statement of his labours in that obscure district.

ON THE EMPLOYMENT OF EVANGELISTS.

LITERALLY, an Evangelist is one who publishes good tidings of any kind; but the name is applied chiefly to ministers who go about preaching the Gospel without any settled charge. An order of men of this kind is recognized in the New Testament, and they seem to have been quite distinct from either the Apostles or the Bishops. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"* (Eph. iv. 11). The work of Evangelists was to break up the fallow-ground, and prepare the way for the planting of churches. A certain freedom of action which did not belong to the primitive pastors was given to the Evangelists. They "went everywhere preaching the Word." With a very few exceptions, our foreign missionaries are more of evangelists than pastors; in fact, it is a rule in the Baptist Missionary Society that European missionaries shall not be pastors, these being selected from the churches themselves. In the early history of the Baptist Irish Society, this agency was wisely resorted to. The first itinerant preacher was Isaac M'Carthy, who was gifted with great popular power and extraordinary physical endurance. From the history of the Baptist Irish Society (p. 11), we learn that during the first year of his ministry, "he preached in about twenty different towns and villages, generally seven or eight times a week. In 1818, the Committee reported that this valued brother had travelled during the four years of his connection with the Society, 20,000 miles." Speaking of the work to which he was devoted, he says—"The scenes through which I pass are exceedingly diversified. Sometimes I am where the people are so very poor that I should think it a crime to deprive them of a morsel of food; at others, I am in gentlemen's houses, where I am treated with the greatest kindness. Now, sleeping in a mud-cabin with a hole in the wall for a window; then, in a bed fit for princes." It is to be feared that our Home Missionary Societies have departed, to a considerable extent, from purely

* It is interesting to mark the difference between these orders in the primitive church. *Apostles*—messengers who were directly commissioned by Christ to reveal His will; who had authority to organize Christian Churches, to give rules for their government and discipline, and to take a general oversight of them. In this special work they had no successors. *Prophets*—persons who were peculiarly gifted in the interpretation of Old Testament prophecies, and of foretelling events. (Acts xi. 27; xiii. 1). *Evangelists*—men of popular ability, who could address public assemblies with effect, and who had no local ecclesiastical status. *Pastors*—from a word which signifies one who tends flocks or herds; and is applied to those who had the spiritual oversight of the churches. *Teachers*—instructors, probably assistants to pastors.

evangelistic work. A practice has grown up of rendering assistance to churches and ministers, instead of sending out men of power and self-denial to preach Christ wherever they could find openings, and without any immediate intention of forming churches. Among many good men there is a very natural desire to settle down as pastors of small churches, and watch over the "little spot enclosed by grace," instead of going out and publishing the Gospel in the regions beyond. They prefer dressing the garden to cultivating the wilderness: but ought this kind of labour to be encouraged by Missionary Societies? The "grant-in-aid" system has been our weakness. The small churches may, for the most part, be left to the Associations, and thus set the Societies at liberty to take their proper position in reference to the work of evangelization both in England and Ireland. We purpose returning to this subject in a future number.

IRELAND.

MR. TAYLOR, of Tandragee, is not without encouragement in his labours. In a brief statement of the Lord's work at his stations, he says:—

"While I am afraid that true spirituality is but little known by many who come to my weekly meetings, yet I perceive a manifest willingness to hear the Gospel. Our meetings are generally pretty well attended, and there is a pleasing absence of that levity which is too common with many who meet professedly to worship God. A man who might have been truly called a worshipper of the unrighteous Mammon, not knowing how to spend one Lord's-day evening, went to a neighbour's house and proposed to one of the inmates that he should accompany him to Church. The other excused himself by saying 'he was not cleaned up.' In the meantime a second man came in, when it was agreed that they should all go and hear what Mr. T. had to say. They came, and, blessed be God, the word was 'in demonstration of the Spirit and of power.' Having heard, a day or two afterwards, that impressions had been made on those three men, I made it my business to see them personally, and, to my great joy, found that one of them had received the truth on the spot. In a few days afterwards, a second was enabled to trust in the Lord Jesus; and, a week later, the wife of the latter accepted Christ as her portion. They have all three been baptized, and are most consistently following the Lord. Of the third of these men I fear it must be said, it has happened unto him according to the true proverb, 'The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.' But this illustrates that Scripture—'Some of them believed, and some believed not.'"

Mr. BERRY, of Athlone, furnishes a few interesting facts:—

"Individual Roman Catholics hear me gladly, and if many of them have finally left the Church—and these are facts—the object of the Mission is being obtained in bringing the Gospel to the native Irish. I am fully persuaded that but for the power of the priests, and the indiscreet zeal of good men, who, instead of attacking sin and Satan, by the exhibition of the cross, have incessantly been attacking the Church of Rome—only for these causes, I say, your missionary could reckon his congregations by hundreds and by thousands. But, thank God, through all disadvantages, much fruit has been gathered into our Mission fold."

Sums received from March 22nd to May 18th, 1866.

	£	s.	d.		£	s.	d.
Tottenham, by Rev. R. Wallace.....	5	19	10	Walworth-road, by Mrs. Watson	3	12	6
Boxmoor, Rev. J. C. Leonard.....	5	0	0	Swindon, Mr. W. Wearing	1	0	0
Liverpool, Pembroke Chapel, by Mr. Josiah Jones	20	0	0	Crayford, by Rev. E. T. Gibson.....	4	10	6
Atch-leuch and Dunnington	2	14	0	Ycovit, by Rev. R. James	2	4	0
Studley.....	1	5	0	Cambridge, Mr. W. E. Lilley	50	0	0
Astwood Bank	2	1	4	Wishere, Rev. T.....	1	1	0
Cookhill	0	14	7	Butterworth, Mr. W. A.	2	0	0
Worcester—Cards	0	6	0	Staplehurst, Mr. Jull	2	0	0
Henley-in-Arden	2	10	0	Banbury, by Mr. Cubitt	3	6	3
Guilford, Mr. Matthews.....	0	10	0	Hazzledine, Mr. Samuel	1	1	0
Lee, by Rev. R. H. Martin, B.A.....	7	6	0	Craven, Mr. R.	1	1	0
Brintree by Rev. J. Mostyn.....	6	4	6	Late Mrs. Broad	45	0	0
Mr. L. L. Jackson.....	0	2	9	Commercial-street, by Mr. Hardosty	10	0	0
Lincoln—Cards, by Rev. W. K. Armstrong, B.A.	1	13	11	Pershore, by Rev. J. W. Ashworth.....	2	3	2

	£	s.	d.		£	s.	d.
Pembroke Dock—Cards, by Mr. D. Jones	0	18	8	St. Clears, by Rev. H. Jones	1	0	0
Woolwich, Queen-street—Cards, by Mr. Waller	2	0	0	Breed, late Mr. James	45	0	0
Ipswich, Turret-green, by Mr. W. Bayley	7	18	1	Tarrant, Mr. W.	0	2	0
Dunstable—Cards, by Mr. W. Guttridge	0	14	3	Gloster, by Rev. W. Collings	0	10	0
Bury St. Edmunds, by Rev. C. Elven	2	1	6	Trowbridge, by Rev. W. Barnes	12	5	9
Freeman, Mr. J.	1	0	0	South Shields, by Mr. G. Angus	5	18	3
Palace Gardens Chapel, by Rev. J. Offord	17	0	0	Coleraine, by Mr. John Gribbon	11	7	6
Bath, by Rev. D. Wassell	2	7	6	Canterbury, balance, by Mr. C. West	2	9	6
Bradford-on-Avon, by Ditto	2	7	6	Mursell, Mr. W.	1	0	0
Pembroke—Cards, by Rev. D. Davies	0	18	4	Halstead—Cards, by Mrs. Little	1	5	10
Maze Pond, by Mr. John Easty	12	9	0	Brearley, by Rev. J. C. Fawcett	2	3	0
King, Miss	0	9	8	Birmingham	18	6	6
Aberdare—Cards, by Miss Braddy	0	5	0	Swansea—Cards by Rev. G. P. Evans	1	8	0
Sprague, Mr. John	2	0	0	Devonport, by Rev. T. Horton	3	10	0
Hull, by Mr. L. B. Brown	8	6	6	Norwich, by Mrs. Edward Smith	1	4	0
Grange-corner, Ireland, by Mr. John Lee	3	15	0	Doggett, Mr.	1	0	0
Stratford-on-Avon, by Mr. John Stephenson	5	8	6	Rogers, Mr.	0	10	6
Godwin, Mr.	0	10	6	Salisbury, by Mr. Atkins	4	4	0
Gloster, by Rev. W. Collings	12	17	0	Manchester Union Chapel, by Mr. W. Allison	20	0	0
Lone, Cornwall	0	10	0	Derrynell, by the Rev. D. Macroy	4	9	6
Eldon-street	1	0	0	Wokingham, by Rev. C. E. Munn	6	19	0
Kirtland, Rev. C.	1	1	0	Bristol, by Mr. J. R. Daniel	18	2	0
Cambridge—Card, by Miss R. Nutter	0	2	0	Spencer-place, by Rev. F. Gast	21	0	0
Dunfanaghy, Ireland, by Rev. A. Livingstone	1	10	0	Cobb, Mr. F. W.	2	2	0
Louth, by Rev. W. Orton	1	16	6	Angus, Rev. J. D.D.	1	0	0
Carrickfergus, by Rev. W. Hamilton	6	19	0	Gover, Mrs. W.	1	1	0
Nottingham, George-street—Cards, by Mr. J. Pearce	5	0	0	Birmingham, Mr. E. Sturge	1	0	0
Scarborough, by Rev. Dr. Evans	3	14	0	St. Austle, by Rev. D. Thompson	0	12	1
Wellington, by Mr. Horsey	3	10	0	Newtownlimavady, Mr. M. Dill	1	0	0
Foster, Mr. G., Sabden	10	0	0	Aberavenny, by Rev. S. R. Young	2	5	0
Bradford, by Mr. Josh. Petty	14	7	0	Reading, by Rev. J. Aldis	5	7	6
Hackney, Mare-street, balance, by Mr. W. R. Tickett	24	15	6	Cambrwell, Mr. Ivatts	0	5	0
Alester, by Rev. M. Phippin	2	2	6	Thorbury, by Rev. J. Matthews	1	2	7
Broughton, by Mr. E. Conpton	1	10	0	Maudee, by Rev. T. L. David	1	0	0
Bratton, by Rev. H. Anderson	8	6	0	Dividend	6	19	9
Newton-Abbott, Rev. T. Cannon	1	0	0	Sheepshead, by Mr. B. Christian	2	0	0
Newcastle-on-Tyne, Rye Hill, by Mr. T. Sharp	10	8	9	Mr. A. A. Croll	10	0	0
Tandragee, Ireland, by Rev. J. Taylor	1	0	0	Walworth-road Missionary Sermon, by Rev. J. P. Chown	20	12	7
Portadown, by Rev. J. Longlas	0	10	0	Falmouth, Mr. Bond	1	1	0
Athlon, by Rev. T. Berry	22	5	6	Loughton, Mr. G. Gould	5	0	0
Norwich, St. Mary's, by Rev. G. Gould	33	11	9	Henley-in-Arden—Cards	1	4	6
St. Clement's, by Do.	2	12	6	Stratford-on-Avon—Cards	1	9	3
Kenninghall, by Do.	1	13	6	Boston, Mr. S. Veale	0	2	6
Great Yarmouth, Church Plain, by Do.	3	14	0	Aberavenny, by Rev. J. Wyke	3	19	3
Tiverton, by Rev. E. Webb	2	5	0	Bloomsbury, Public Meeting	19	0	8
Brixton Hill, by Mr. A. H. Rixon	27	6	6	Metropolitan Tabernacle, Society of Collection	75	0	0
Tenly, Mr. D. Roberts	0	5	0	Stratford-on-Avon Master Watkinson	0	3	0
Northern Auxiliary, by Mr. G. Angus	34	17	4	Cambridge, Zion Chapel—Cards	1	16	0
Stow, by Mr. Comeley	2	0	0	Banbridge, by Rev. S. J. Banks	1	2	2
Camden-road, balance by Mr. Parkinson	26	2	6	Forest-hill, Mrs. Stevenson	2	2	0
Brighton, Rev. G. Isaac	0	10	0	A-twood Bank—Cards, by Miss Phillips	2	17	4
Worcester, by Mr. G. Grove	6	16	0	Arthur-street, Cambrwell, Miss Standish	0	4	0
Newport, by the Rev. A. C. Gray	3	15	0	Bloomsbury, Messrs C. G. Searle & Son	2	2	0
Bulma	3	4	1	Beaulieu, Rev. J. B. Burt	1	1	0
Shipleigh, by Mr. R. Akeel	7	11	6	"Try Again"	0	7	0
Fuller, Rev. H.	0	10	0	Montacute, by Rev. R. Kerr	4	5	0
Rees, Mr. and Mrs. W.	10	0	0	Watchet, by Rev. R. Priske	1	2	8
Glasgow, North Frederick-st., by Mr. Jas. Irons	3	3	0	Mildenhall, Mr. C. Secker	0	2	6
Blair, Mrs.	5	0	0	Buckland, Dover	1	4	11
Newbury, by Rev. T. M. Roberts, B.A.	2	2	6	By Rev. D. Macroy—			
Devonport, by Rev. J. Stock	4	5	9	Huddersfield	2	12	6
Plymouth, by Mr. J. W. Popham	25	2	7	Lockwood	9	4	8
Chebam	2	8	6	Quannley	2	11	6
Norwich, St. Mary's—Cards, by Rev. G. Gould	1	7	9	Halifax	5	12	5
Oliver, Mr. E. J.	1	1	0	Hebden Bridge	6	17	10
Fero, Sir S. M., Bart., M.P.	40	0	0	York	4	17	0
Trentrill, Rev. F. and Mrs.	2	2	0	Beverley	2	13	10
Do. Lord's Day box, moiety	1	13	2	Irfield	0	12	6
Tring, by Mr. J. Burgess	3	15	0	Bridlington	1	16	6
Bishop's Burton, by Mr. J. W. Clark	1	10	0	Heptonstall-Slack	2	8	6
Heath, Mr. H. H.	1	1	0	Birechiff	2	1	2
Hibberd, Mr. R.	1	1	0	Hereford by Mr. Joseph Rogers	2	0	6
Medca, f. Mr. B.	1	1	0	Worcester—Cards	0	8	4
Leeds, South-parade, by Mr. Barran	6	5	0	"Ireland's Friend"	0	2	4
Watt, Miss	0	10	0	A Reader of the "Sword and Trowel"	0	5	0
				Sutton-on-Trent—Cards, by Mr. G. Atterbury	1	10	2

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THE
BAPTIST MAGAZINE.

JULY, 1866.

THE PURSUIT OF LITERATURE IN CONNECTION WITH
THE WORK OF THE CHRISTIAN MINISTRY.

BY GEO. ST. CLAIR, BANBURY.

IN addressing a few words on this subject to my brother ministers, I may be allowed to say that, on other occasions, I should feel pleasure in discoursing of our principal work, which I take to be the conversion of sinners, the instruction and comfort of Christians, the glorifying of God, and the justifying of his ways to men. If favoured with *many* opportunities I should use some of them in showing that our success is through the working of the Spirit of God; that there is need of piety, prayerfulness, and fervour in ourselves, and that book-knowledge may be mighty only for mischief unless it be baptized in devotion. But in the present instance I take all such facts and truths for granted, as I take for granted the life in your arm when I ask you to use its muscles, and as I count on the absence of suicidal intention when I put a sword into your hand for purposes of defence.

In the first place, then, let us consider the

NEED OF GOING INTO THE STUDY.

We know which volume is meant by *the* Book, and we have no wish that any other should usurp its place, or stand as an equal by its side. Were a modern Omar about to burn all the libraries of Europe, we should plead with him at least to spare us *this* Book, the word that makes wise unto salvation! But it will be admitted that, in setting the Gospel before men, and in urging its claims by persuasion and reasoning, as Paul and Peter did, much depends on the preacher's general information, his stores of illustration, his acquaintance with nature, with man and man's history, and a score of other things. And in building up the mental and spiritual part of believers—as it is certainly his duty to do—he must deal with a multitude of facts outside the Bible, and none

of which can be invented nor arrived at by intuition or meditation. The only course is to read extensively, digest thoroughly, and bring everything to bear on his principal work.

The highways of Scripture may be so plain that the simple-minded traveller shall not miss his way in passing along them; but the religious guides of the people should be acquainted with the more intricate paths. The gold of the Bible may glitter at the surface, and there may be enough of it thus visible to satisfy ordinary desires, but there are mines to be worked and gems to be brought to light, to possess which will be to enrich ourselves tenfold. The study of Scripture is like that of any art or science: a general notion of it may be gained by a moderate amount of attention; but competency and full understanding result only from close and persevering application. Let us suppose that we have to expound the text—"Touch not, taste not, handle not," in Paul's letter to the Church at Colossæ: then, if Neander be right, that the teaching of this text and its context is directed against a painful superstition which represented this and the other object as polluting and offensive, and recommended various charms and amulets for warding off the influence of evil spirits, it is only by going to extra Bible sources that the passage can be properly explained.

It may be that a few good brethren will be for saving themselves all scruple and research, and for arriving at the sense of the text by prayer, or by a fancied interior illumination. Unless miracles are to be wrought they might as well sit in a dark cellar and wait for the Millennium, or expect through the means of prayer and fasting to read Hebrew at first sight. Their fear is that they shall lose a good meaning,

and the means of enforcing a good lesson; but while their motive is to be commended their method is to be condemned. *Our* belief is that only the true meaning of Scripture is truly good, and that whatever new interpretations may be established, they will amply repay us by their beauty and their benefit for any old ones which may be displaced.

We live in a stirring age, and the younger members of our congregations are reading, thinking, and looking about for leaders. If they will follow us, we can truthfully promise to lead them to a holy land; if they follow others they may perhaps wander in wildernesses, or perish by the enemy's sword. And they will *not* follow us unless we can guarantee that our lead shall be *intelligent*—quite up to the age; *sympathetic*—allowing for their doubts and difficulties, which are but the darkness before the day; and *brave*—teaching them that as men of honest intention, they may overhaul and investigate and fear no result. Truth is strong, and must prevail, and it may be doubted whether sceptical writers are doing as much mischief as the friends of Christ, who think His truth needs artificial support. What is expected of us in these days by intelligent laymen may perhaps be judged from a recent article in a secular magazine (*Cornhill*, April, 1866, Art.—"Superior Information"), and though the writer may be suspected of defective sympathy, yet does he help us to "see ourselves as others see us." I only hope that if we read it we shall not have to exclaim with the ungrammatical George IV.—"That's me!" The writer complains that he very seldom obtains from the pulpit the information he desires; that he is frequently ashamed of the sermon, and indirectly of the clergyman who preaches it. The thoughts are very

often stolen, if indeed there be any thoughts at all; and the exposition is so ludicrous that nothing but the reticence of good manners saves the congregation from laughing. The tacit promise made in ascending the pulpit-stairs should not be broken by the utterance of commonplaces and rigmarole.

The degree of culture that should be found in our ministers, in the present age, was comprehensively indicated by the Rev. N. Haycroft, at the Bradford meeting of the Baptist Union, in October, 1865. After pointing out that times are changing, and that the general spread of culture increases the demand on ministerial qualifications, Mr. Haycroft argues that every preacher should first attain University honours, and then undergo a drilling in theology. With reference to this last, he enumerates a list of subjects which it would be the work of a life-time to master. The original languages of Scripture, Biblical and dogmatic theology, the history of Churches and of dogmas; Christian evidences, the phases of infidelity, the principles of the higher criticism; the Romish controversy, &c., &c.—nothing is to be left out.

We shall probably agree that Mr. Haycroft has fixed the standard at its greatest height, and that for most men to reach it is impossible; while their falling short will not hinder them from being exceedingly useful. But although the mountain-top of this learning cannot be reached, it is surely desirable to climb the sides as high as possible; and every additional foot will be new vantage ground from which to work for good. Few of us found time for a tenth part of this amount of study before entering on ministerial work; and we must therefore be students still, ever learning, ever gaining a more enlarged knowledge of the truth,

and ever dispensing as freely as we receive.

Having thus indicated in some degree the need of *going into* the study, let us next speak of our

OCCUPATIONS AND REFLECTIONS IN THE STUDY.

I presuppose that in the study we search daily the best of Books; and that, with a more or less adequate sense of our ignorance, we ask for divine illumination: but there is still a human side to our work. The thinking apparatus—which may be called our mental mill—may possess the highest degree of grinding power, yet work to no beneficial result unless supplied with the corn of literature. Unless the teaching of Locke is to be considered antiquated, we are incapable of thought and reflection till sensations have entered the mind by “the five gateways of knowledge.” These sensations may be regarded as the stones with which are to be built up our mental structures; and it will be evident that whether we aim to erect cottages or palaces, we are alike dependent on our materials. The more stones the better, and the finer they are the more splendid may be the piles; and *they* must be worse than the Egyptians who expect pyramids reared and allow no necessity of stone, or brick or straw. As it is ceasing to be a sixth article of faith that a minister’s spirituality is helped by his pecuniary poverty, so let the delusion pass away that his preaching will be more Scriptural the smaller his library and the less the time he spends in it.

Should any of our people be ushered into our study, and and us reading some non-theological work—a work let us suppose which they themselves are acquainted with, and which they are thus enabled to see, when next we stand before the

congregation, we are not making immediate use of,—they must not imagine it will never be utilized at all. It has gone into the mill—the mill from which fine flour is expected constantly to flow—the mill, into which, therefore, fresh grist must incessantly be poured—and it will doubtless again make its appearance, though after many days. It is not always the best plan to read for the next sermon, and to come into the pulpit with thoughts and reflections still confused; but better to fill the reservoirs of knowledge, and draw from the filtered stores as occasion requires. And if the book, besides being non-theological, appears almost impossible of pulpit use, that is a matter the minister himself can best judge of, and which it would be impertinent for another to remark upon. When Pascal discovered the principle of equality of pressure in water, he had no idea that a hundred years after it would be applied in the hydraulic press; and, in like manner, what is added to the mental stock of the minister, without a thought as to how it is to be applied, may one day help him to press home a spiritual lesson, and to save a soul from death.

We are in our studies, then, and daily becoming more and more acquainted with the many thoughts of many minds. We discriminate and judge, we assimilate or reject as the case may be, and we feel ourselves growing in mental stature and attaining to a wider vision. That a "little knowledge is a dangerous thing" is an untruthful and mischievous sentiment; and besides, were it true, we have all tasted, and for safety must drink deeper. All knowledge *may* be dangerous, and great knowledge greatly so; it is an instrument capable of contrary uses, like every other that we take in hand. And in the study there may

be need of prayer—there always will be of the prayerful spirit—that we may fathom the meaning of the word of God, and deal honestly with the opinions of men, and neither be blinded by the heavenly beams nor misled by the mere *ignis fatuus*.

What should be the attitude of our minds towards human learning, and especially towards Biblical criticism and natural science, in these days when new discoveries are startling us, and old dogmas are being submitted to the crucible? We *must* give heed to these things, for our young men are doing so—the men of whom we are to be the guides; and unless we are more fearful than Christians ought to be, we shall wish to give heed to them for their own intrinsic interest and importance. Much mischief may result from ignoring such subjects; much more from speaking of them adversely; at the least they are not entirely false, and we should not be found contradicting or ignoring anything that is true. A recent writer in the *Quarterly Review* (*Q. R.*, April, 1866. Art.—"The Science of Language") says—"To show that the Bible does not contradict the conclusions of science, but is in fact in harmony with them, is an indispensable part of Christian theology; and this harmony may be treated of either by scientific men sufficiently conversant with theology, or by theologians sufficiently conversant with science." What is thus set down as the work of the theologians among us is to some extent the business of us all.

I venture to think that it is both the privilege and the duty of every one to cling to old beliefs, not simply till they are suspected to be erroneous, but till they are proved to be so. In the words of the writer just quoted, "it is prudent to wait till scientific views have borne scien-

tific tests before discussing them from a theological point of view." But when a thing is abundantly proved, as is the case for instance with the great antiquity of the earth, we should give the new truth welcome, and proceed to modify our former erroneous view of Scripture. When this is done, we may say with the present Chairman of the Congregational Union (Rev. Newman Hall, LL.B.—Opening Address, at Weigh House Chapel)—“The Bible is unchanged, but our interpretations should improve. Religion is the same—this is God’s; but theology, which is the science of religion, and is man’s, is capable of development and progress.”

And with regard to those who are bolder than ourselves, and are investigating and overhauling everything, with good intent or ill—we cannot see the intent, and we know this, that people may take widely different views and be equally conscientious about them—we are bound, therefore, to give them credit for the best intentions, and to allow them full liberty of investigation, though we remain uninfluenced by their new views, and may even feel bound to oppose them in argument. We have already enough of false subscription, ambiguous writing, and timid speaking, without adding to it by crying down all honest expression of opinion, because we believe the opinion erroneous. The honesty at least is to be commended; for it will lead the man boldly to avow the truth as it is in Jesus, if you will have the goodness and the patience to convince him that in Jesus the truth is to be found. Surely it should be considered too late in the world’s history to repeat the error of the Inquisition, and to punish men physically and socially for a mental heterodoxy that cannot be killed; a heterodoxy, too, which

may be the orthodoxy of coming ages, as that of Luther, and Paul, and of our Lord Himself, have come to be.

In the third and last place, let us consider our

AFTER ACTION AS INFLUENCED BY THE OCCUPATIONS OF THE STUDY.

An impression prevails that a minister who very frequently “shuts himself up” in his study will be like a fool when again he mingles with men, and like a mystic when he attempts to expound the Scriptures. The fact is, that every occupation unfits us for a moment or two for every other, as a man coming in out of the darkness finds his eyes wrongly adjusted for the light; but we soon right ourselves. It is said of Hume, who proved (on paper) the non-existence of matter and mind, that it was only in solitude and retirement that he could yield any assent to his own philosophy; society, like daylight, dispelled the darkness and fogs of scepticism, and made him yield to the dominion of common sense. Lesser minds, then, may trust to the hard facts of life to dispel the illusions of the study as soon as they are contracted; while the hard facts themselves will receive explication from the occupations of the retired hour.

Many of our ministers, too, have seen something of business, and are better acquainted than they are supposed to be with the ways of men and the forms of temptation in the large centres of life. No man can have universal experience, nor is experience necessarily proportionate to the time spent in business or in society; a business man himself moves only along one line of it. He may call to his aid the principle that human nature is everywhere the same, and by the aid of the daily newspapers he may furnish

himself with a myriad illustrations, and so attain to a knowledge which may not improperly be termed experience of mankind. All this the minister also can do and does. As Adams and Leverrier, in the privacy of their chambers, demonstrated the existence of a world to which no telescope had been pointed; so may ministers in the study learn more of the world of men than those who deal more directly with them. The telescope is not to be dispensed with, neither the direct dealing with men; but reading and thought may teach more of fact than some suppose; and dreams, if we have had them in the study, are left behind with our books as much as when we rise from bed.

Assuming then that converse with books—the Book and many that throw light on it—has led us to a more perfect understanding of Scripture, I conceive it to be our duty, by exposition and in the course of our sermons, to instruct such part of our congregation as may not yet have attained to the same knowledge; not handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God (2 Cor. iv. 2). Some, perhaps, will resent this endeavour as a child resents the attempt to administer medicine, but, in this case, as in that, the objection must be overruled. Our people should be built up in their most holy faith; but the faith should be an intelligent one, else the charge brought against all faith, that it is the child of ignorance, will have some chance of being believed.

It is a mistake to suppose that expository preaching is an expedient on the minister's part for saving trouble; for the research that is usually requisite, and sometimes the balancing of conflicting authorities, occupy much time and constitute no

small task. But then you probably have *truth* as the result, while with a verse torn away from its context, and judged of from a superficial examination, the chances are that error will be mingled with the truth enforced. With the exception of the Proverbs of Solomon and the cxix. Psalm, it can hardly be said that much of Scripture is suited for either textual or topical preaching, if the word *text* is to be regarded as the equivalent of the word *verse*. Our text, however, should contain a complete sense of the inspired writer: for, as Porter says, ("Lectures on Preaching") though we may take the four words "The time is short," we must not take the four "There is no God," and to get the complete sense we may sometimes have to take an entire chapter. The one-verse system possesses some advantages, but it shuts us out very much from connected discourses, and shuts us up to our own reflections, with, it may be, too little to reflect on. In consequence we are tempted to bring out of a text what never was in it; and some are reported to succeed very well in this feat, though, of course, it is by a process of spiritual legerdemain. I speak of these things, not as giving information to my brother ministers, but in the way of hint to our congregations to receive with gladness an intelligent expository treatment of Scripture. And while objecting to an exclusive adherence to the one-verse system, as a method which would not be adopted with other books, and which is unfair to the Scriptures themselves, I gladly admit that the sacred writings will bear this treatment oftener than any other sort of literature, there being numerous verses which are as pearls in a necklace, yet possessed of individual unity and beauty sufficient to enable them to stand alone.

And when we have thus taken a

large text and got a complete sense, we shall still find it difficult to give, in every sermon, the whole system of religion, nor, indeed, should this be attempted. If true to our text, and determined not to import foreign matter into it, we shall sometimes present our hearers, not with any untruth, not with anything opposed to the Gospel, but with less of the marrow of Gospel teaching than they may be looking for. Let them still look for it, for it may probably come in the next discourse, and a minister's teaching, like his sacred text-book, must be received and judged of as a whole. The report given us of Paul's sermon at Lystra (Acts xiv.) contains only arguments from natural theology; but this first discourse was probably followed by a second, containing such Gospel truths as resulted in the conversion of Timothy from Judaism to the faith of Jesus Christ (compare 2 Tim. iii. 10, 11 : Acts xvi. 1, 3).

It will help on the cause of truth if we can so familiarize our people with the amended translations universally agreed upon in the case of particular passages, as to prepare them to welcome a new translation of the entire Scriptures. Since King James's day such progress has been made in the study of the original languages of Scripture, that a much better English version could now be placed in our hands, and it is surely advisable to have the word of God in as pure and unadulterated a form as possible. Any texts or renderings we may have to part with will only be condemned because they are *not* the word of God, and because, if we have clung to them, it has been with mistaken affection.

As a result of our own studies we may occasionally have to present our people with some truths they have not previously made acquaintance with: not that the truths are new

but that they have lain buried like gold in the hills. And fine gold though it be, we must expect now and then to see it discarded as brass, for some people have the notion that all truth has been long ago discovered. It is singular that, while in all other departments we "let knowledge grow from more to more" and are content to have our childish notions corrected, in this one department of Scripture truth we suppose no advance can be made on the ideas we had at ten years of age. Many of our current beliefs are received by tradition from our fathers, and many others from the poems of Milton and Dr. Watts, and in neither case could they be supported from Scripture. As in all sciences it is sometimes necessary to recall men's attention to first principles, so in religion should we revert constantly to the actual teaching of the word of God. Ministers should lead the way, and the people should be prepared to follow.

Of course, as leaders of the people, we must never give an uncertain sound; nor is it worth while, where matters admit of doubt, to disturb people from their old views: I speak of points settled on good evidence, and which our own minds are fully persuaded of. It is right too that we should bear in mind our Saviour's precept and practice, and not deal even to friendly hearers more than they are able to bear. If we are timid we shall leave the ignorant in their present darkness; but, unless we are prudent, we shall stir up prejudice which will very much retard our work. Doubtless, notwithstanding our prudence, we shall sometimes be misapprehended and spoken against; but every man in a public position must expect to be made a mark of, and the arrows will never be so thick about us as they were about our Master.

Perhaps we think too much of our congregations, and too little of the great world outside, and perhaps that great world would listen to us were we to speak a language it can understand. The essence of religion must be ever the same, but the form, we should remember, may vary from age to age. The Hebrew prophets brought religion to bear on the events of the time: it had to do with victories and defeats, famines and pestilences, national and personal sins. The Apostles of Christ reasoned with men according to the previous education and present standpoint of the men themselves. With the Jews they based their arguments on the Law and the Prophets; with the heathen, on nature and the admissions of their own poets. In Athens the arguments were adapted for the Greeks; in Rome they were suited to the Roman mind; and in all cases they were for the present people and the present age. Why then should *we* use an antiquated phraseology, and preach as to people of two millenniums ago? It is as though Paul had taken up his parable against Nineveh, or Peter inveighed against the sins of Jereboam. Those Apostles possessed more wisdom, and sought to convince the men before them. And *we* have a task—"to serve the

present age," a task which we shall not perform without studying the age, its tendencies, and longings. We must rebuke its sins, but we must recognize its spiritual yearnings, its love of proved truth, and whatever else will afford us a leverage in our efforts to raise it. We must not ignore its science, which is too strong and too true to perish through our neglect; but receiving it as truth concerning God's world, prove, by its own favourite inductive method, that there is a Book of Truth concerning Himself and His love, which is the necessary supplement to all the light of nature. Thus by recognizing the spirit of the times, and sympathizing with it as far as possible, we may become instrumental in turning a world from the error of its ways, in saving nations from death and covering multitudes of sins. For the accomplishment of this task we need a wide acquaintance with the writings of men, a deep insight into Scripture truth, and the illumination of the Spirit of God—

"Chiefly Thou, O Spirit . . . instruct us, for Thou knowest . . . What in us is dark illumine; what is low, raise and support; that to the height of this great argument we may assert eternal providence, and justify the ways of God to men."

THE REV. S. J. DAVIS.

IN MEMORIAM.

To his friends in England, the Rev. S. J. Davis was known only after he had arrived at mature age, and was officially engaged in the ministry of the Gospel. Although born at Woolwich, December 16, 1805, his childhood, his youth, his education

were all passed in Ireland; and, therefore, the influences which moulded his character, and which explain some things distinctive in his manners, were unknown to any but his own family.

At the time when my recollection

tions of him commence, our father was a missionary of the Baptist Irish Society in Thurles, a town in the north of the county of Tipperary. Here were a few families who had adopted Baptist opinions, but the great mass of the people were sunk in the grossest form of uneducated Popery, and their social condition was wretched and repulsive. Upon these it was scarcely possible to produce any impression, and my father's services were necessarily confined to his own little flock; while we, his children, were marked out as objects of dislike and persecution by the boys of our own age. My brother did not then, however, reside with us. At an early age he was sent to business, and became the inmate of a family in the chief town of the county Clonmel. He only visited us occasionally; but those visits were anticipated as great events. He was so much our elder, and his dignity as a man of business seemed to us so great, that our imaginations exalted him into a hero; and when he condescended to join our sports, and to kneel that he might make himself our equal in stature, and so wrestle with us, our delight was unbounded.

My next recollections of him are in Clonmel itself, whither my father had removed, and which continued to be the principal scene of his ministrations, until his committee summoned him to England to advance the interests of his society in the capacity of its travelling secretary. The change made no great difference in our intimacy. My brother's occupation only permitted him to visit his home on Sundays, and then he was absorbed in my father's books; so that he still continued to be separated from the younger members of the family in pursuits and in sympathy. When about fifteen, he was baptized by his father; and

soon after determined to devote himself to the ministry of the Gospel. To this all his studies were directed, and many a time have I heard him, when he could not have been more than seventeen years of age, practising the delivery of sermons in the darkness of the evening, and far on into the night, in the chapel that adjoined our dwelling.

His youth was strictly moral, upright, and religious. Once only did I ever hear of any fault laid to his charge—it was some omission of some ordinary duty—and as this was a solitary occurrence of the kind, it seemed to us like an unnatural event for which we could not account. Thus to us juniors, who saw him only occasionally, and then as one whose life, motives, and prospects were very much apart from our own, he was a kind of superior elder brother, who attracted our respect somewhat more, perhaps, than our affection. But in the family where he spent his youth he was very much beloved. When parting from it, the father found the anticipation of saying “farewell” too much for his feelings, and therefore avoided the painful interview by a touching note expressive of his high regard. It was as follows:—

“MY DEAR STEPHEN,—In looking forward to the moment of personally parting with thee to-morrow, I believe I must forego it. I found it almost as much as I could bear even to witness the commencement of the scene this afternoon, though only a spectator. Did I feel less for thee and towards thee than I do, I should not have this difficulty. But after thy passing seven long years under my roof, and thy conduct and conversation *in every respect* being so *thoroughly and completely* to my satisfaction, and after having been accustomed to regard thee almost as

my own son, I do confess that I feel the separation *keenly*. If thou wilt not think badly of it, I believe we must not meet in the morning, but I hope to get a glimpse of thee when passing in the car.

"And now, my dear friend, in adopting the melancholy word, 'farewell,' how earnestly do I covet that thou mayest *most emphatically* fare *well* in every sense, and that thy great and good Master, whom it is thy desire to serve, may be pleased more and more to guide thee by His counsel, and in the end receive thee into glory.

"*Most affectionately* thine,

"R. DAVIS."

Mr. Davis was a member of the Society of Friends, and ever accustomed himself to the perfect mastery of his feelings. However kind his heart—and this letter proves his kindness—his manner was undemonstrative, reserved, and, to strangers, somewhat austere; and if a similar manner were sometimes observed in my brother, rather than the frankness which belonged to our father, it may easily be accounted for by the influence which seven years' almost daily intercourse with his employer and friend could not fail to exert.

Of the small company under my father's care, and to whom my brother was in the habit of preaching in his absence, some—as I well remember—shook their heads at the proposal of his going to college. They seemed to think that human training was incompatible with the Spirit's teaching—that formal rules would weaken and restrain the natural out-goings of the heart,—that the criticism to which his sermons would be subjected would excite the habit of seeking to please man more than his Master,—and that if he became a more exact, he

might prove a less powerful preacher of the Gospel.

Necessary as college training is to permanent usefulness, and great as were the advantages my brother gained, I am not sure that these fears were not in some respects justified by the event. Certainly, my recollection of his preaching before he went to college is that, if not so full of thought, it was more free, natural, and flowingly eloquent than subsequently.

At Bristol College—which he entered in 1826—he owed much to Mr. Crisp, for whom he ever entertained the highest regard, in his general studies; but the two minds which seemed most to influence his preaching were Mr. Anderson's—who was, I believe, a Scotchman, and to whose criticism his sermons were subjected;—and the celebrated Robert Hall's, whose ministry he had the privilege of attending at Broadmead. Of neither of these eminent men can I say anything from personal knowledge; but from remarks I have heard from my brother, I should think that Mr. Anderson was severe in his taste to an extreme—loved bare and unadorned thought—repressed imagination, cultivated logic more than poetry,—and great plainness of speech in preference even to a legitimate rhetoric.

This impression may be incorrect, and should it be so, I pray any of Mr. Anderson's students who may chance to see this notice to forgive me if I have done him unintentional wrong.

Mr. Hall's influence, if wisely used, must have been especially beneficial to the college students. His language, however ornate, was the appropriate vehicle of his noble thoughts. His delivery was his own. In him, rapidity of utterance, a gradual advance to a lofty climax,

and a recommencement in a lower key,—a succession of swelling waves, breaking in music on the shore—was most natural, and therefore most effective. But to imitate a model, however high, is dangerous. Every preacher should follow the manner natural to himself, calling in art only to correct the infirmities of nature.

The criticisms of the Professor, and the example of the great preacher, influenced my brother's preaching, both in matter, style, and delivery—largely at first, and more or less to the end of his days. And here I may venture to express my own impression of him as a preacher.

1.—His matter was doctrinally sound. He had been educated in the school of moderate Calvinism, and, although he made himself familiar with modern phases of thought, he retained the doctrine received in youth to the end. He believed in the electing love of God, but this did not prevent him from offering the Gospel in its glorious freedom to all his hearers. He believed in justification by faith only; but he understood that the faith which justified is only that which works by love, and is rich in the fruits of the Spirit. He believed in the one finished atonement effected by the sacrifice of the Lord Jesus; but he knew that they only receive it aright who are crucified with Christ unto the world, and present their bodies a living sacrifice to God. He believed in the necessity of the Spirit's action to spiritual life; but he knew that man is a moral and responsible agent, who will be judged by his Father and his God, not according to that which he hath not, but according to that he hath. In fact, he believed every doctrine of revelation *as it is revealed*, and so escaped the errors of those who place their own conclusions

from certain doctrines, in antagonism to other doctrines apparently inconsistent with them, but equally the subjects of revelation. Of course *ultra* men upon either side, who can only view truth in one aspect, and believe only in one class of texts, were little satisfied with a preaching which honestly embraced the whole counsel of God.

2.—My brother's preaching was eminently practical. His mind loved to dwell upon the ethical side of Christianity. A short time before his removal to Glasgow, he delivered a series of lectures upon certain social aspects of religion, which he subsequently transcribed, and which will be published by the Religious Tract Society. They are marked by strong common sense, and a wise moderation, and convey a very clear conception of his matured power when handling moral themes in the light of the Gospel. The restoration of moral teaching to its proper place in the Church seemed to him a desideratum. It occupied a high place in the ministrations of the great divines contemporary with Baxter; and he hoped that its reintroduction would produce a more consistent, thoughtful, and upright walk in many professing Christians, who seem rather to desire salvation with their sins than from their sins; and suppose that their spiritual and eternal life is a something beyond the grave, rather than a life that now is, manifesting itself in the "good works" in which God has ordained that we should walk in them.

3.—My brother dwelt but little, so far as I ever heard him or heard of him, upon the inwardly experimental part of Christian teaching. His early separation from his own family threw him in upon himself, and accustomed him to keep his feelings locked within his own

breast. His removal from temptation, his uniform excellence of character—his very studies engaging the intellect more than the heart—made him a comparative stranger to many of the fluctuations of doubt and assurance, of hope and despair, of sorrow and joy, which make up a large part of ordinary Christian life. He very rarely, therefore, placed himself side by side with inwardly tempted and tried Christians; and when they wanted comfort, he thought they needed rousing to activity. Not that he was insensible to ordinary sorrows; he was only impatient with those to which he was a comparative stranger, and which, therefore, he was disposed to regard as imaginary. When death, or reverse of circumstances, or ungodly children, brought mourning into any house then he was found the considerate friend, ready to exert himself to the utmost to heal the wounded spirit, and, where possible, to remove its cause. With such cases, his preaching dealt both wisely and tenderly, producing, under the divine blessing, consolation and strength.

4.—His sermons, whether doctrinal or practical, were clear, consecutive, and forcible; but he sometimes seemed to forget that man is a creature of imagination as well as of reason, and that conviction is at times more easily and more powerfully produced by an apt illustration than by mere argument, however unanswerable. Whatever poetry he had before he went to college, Mr. Anderson, or some other power, seemed to have pulled it out by the roots; for he subsequently very rarely, if ever, indulged in any approach to the poetic vein. Had he done so, he would have been as great a favourite with every class of hearers as he was with those who, like himself, delighted in sound, serious, practical statements of truth as the

proper element for man's spiritual nature in the varied stages of its growth.

5.—His form of sermon was well adapted to his matter, retaining the divisions and subdivisions which aid both the perception and the memory. His language was correct, and his delivery animated and, at times, rapid. Every man in his own order,—one star differeth from another star in glory. All gifts are necessary to the Church, and the Spirit divideth to every man severally as he will. There is one point, however, in which all may be equal, but in which there is, in fact, the greatest difference, and that is—the preparation for the public services of the sanctuary. In this matter my brother deserves unqualified praise. He was a diligent student to the last, and when at home his study was his dwelling-place. It may be fearlessly averred that he never appeared before his people without elaborate preparation. All was carefully thought out, if not actually written beforehand. He never trusted to his feelings, and therefore, if he never indulged in lofty flights, he never sunk or fluttered, and grovelled in the depths. His people were in no state of uncertainty whether they were to be enraptured or disappointed. They always went, expecting to hear a plain, serious, and profitable discourse, and they heard what they expected. It is the diligent use of the talents committed to us, and neither their number nor their character that the Master will recognize and praise. I have no doubt that, in reference to his conscientious preparation, my brother will hear the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Before passing from my brother as a preacher, it may not be improper to observe that he had a

remarkable gift in prayer. Whether in the church or family, whether at the wedding feast or the solemn funeral, whether called upon suddenly, or at an expected service, there was always the same propriety of petition and expression. There are some Nonconformists, who, in the present day, desiderate a public form of prayer. They are conscious that men are apt to degenerate into the use of set phrases, especially in the intercessory portion of their prayers; and that their minds are too much set upon the sermon to be able to give much attention to the prayer; while they believe that a whole congregation ought not to be left dependent upon the personal feelings—influenced as they must be by health and other circumstances—of the minister, for their supplication and devotion in prayer any more than in singing. They would therefore have a liturgy of prayer as well as of praise. I never remember to have heard my brother join in these desires, though I have often strongly expressed them as my own. His own gift raised him above the need of aids, and I never heard him pray, whether publicly or privately, without pleasure and profit.

On leaving college my brother, after spending a few months at Bath, settled at Weymouth, in Dorsetshire, a fashionable watering-place, although its palmy days had passed when good old George III. was king, and frequently made it his summer residence. Such a sphere tends to stimulate a minister's powers. He never knows who may be amongst his hearers; and, as Bank Buildings' Chapel was in the most prominent position of the town, many of the Evangelical Church and Congregational, as well as of the Baptist visitors, found their way to it. Here he remained five years, honoured, useful, and happy.

To this home he brought his bride,—the partner of his future sorrows and joys,—the mother of his children, seven of whom survive to comfort and sustain the widow in her sad bereavement, and to follow their father's footsteps, as he also followed Christ's.

He was not, however, even here without his troubles. There were then to be found in many Churches,—and perhaps the tribe has not died out yet,—persons who seemed to think that pastors are not to teach but to be taught, not to rule but to be ruled, not to minister Christ's word and discipline to the Church as His servants but to minister to their opinions and vanity as their servants; and who consequently treated their pastors with arrogance and rudeness. To such persons my brother could not submit—no, not for an hour.

Independently of the Scriptural rights of the pastor assigned to him by the Holy Ghost in the organization of the Church, and which fidelity to his Master would induce my brother to uphold, his whole education utterly unfitted him to submit to unmannerly dictation. From his earliest childhood, as we have seen, he had been accustomed to the respectful attention of his family and his friends; and this species of antagonism at first both astonished and distressed him.

But if he had at times troubles of this kind to contend with, he was blessed with a true-hearted and affectionate people, and with a wise and faithful deacon in the person of Mr. Boswell Beddome, a descendant of the honoured Benjamin Beddome, whose sermons still afford instruction to the village preacher, and some of whose hymns are amongst the greatest favourites of our English congregations. Mr. Beddome was able to rebuke with quiet dignity the

rudeness which wounded a pastor's spirit, and with great tenderness to heal the wounds. To him my brother owed much, and his whole experience in this first sphere of the pastorate proved of the highest service to him in his future course.

From Weymouth, my brother removed to Salter's Hall, London. A city pastor's life appears attractive at a distance, but a closer acquaintance reveals unsuspected drawbacks. He soon found that it was impossible to have such intimate Christian intercourse with his people as in the country; that families in whom interest was excited were apt to retire to the suburbs;—that the competition (terrible but necessary word to use in connection with the Christian ministry) was severe, taxing his powers to the utmost, and yielding but uncertain return in the highest sense; and so he toiled on, now cheered and now discouraged, but always with patient perseverance in well-doing.

During some years of his pastorate he acted as resident secretary to the Home Missionary Society; but finding that one or the other demanded his whole energies, he resigned Salter's Hall to devote himself to the Society. For the office of secretary of such a society he was eminently qualified. The habits of business which he had acquired in his early days made him accurate in his accounts and punctual in his engagements. His own struggles and trials enabled him to sympathize with the missionaries. To them his reserve of character, which was more acquired than natural, appeared to melt, and I have often been gratified at the evident cordiality which they manifested when they visited him in London. His firmness of purpose enabled him to carry his committee with him, and to do battle with antagonists whenever he was con-

scious that his opinions were correct; and this combination of a certain resoluteness of will, with much real kindness even to opponents, is well expressed by Rev. C. Stanford in a letter to one of his children:—

“By God's gift, both of nature and grace, your father was a noble and valiant man, and he has fought his good fight. I always greatly admired his erect conscientious spirit, his readiness to endure hardness, when duty required it, and a kind of military excellence that belonged to his character, and the kind sensibility that hid itself under all. Old Latimer's phrase, I so like to quote, will well describe him,—‘A good knight of Jesus Christ!’”

His reports were devoid of all pretentiousness. They contained a clear statement of the condition of the various stations, and but little general disquisition. The only speech which I ever heard him make was of the same order, and it could not fail to win the confidence of the assembly to which it was delivered in the conduct of the society. As a traveller he won many private friends, who gladly welcomed his return on his official tours; and he highly valued the opportunities thus afforded him of bringing the Gospel to the fireside, as well as of preaching it on so wide a scale. In his secretarial, as well as in his pastoral, office, he was distinguished by industry and zeal. Success depended on circumstances which he could not control, and on heavenly influence, for which, indeed, he could pray but could not command. Diligence in business was within his own power, and this he never failed to exhibit.

How well his services were appreciated and remembered, may be judged from the following resolution, conveyed in a letter by the

present secretary of the United Home and Irish Missions, the Rev. C. Kirtland, to his widow:—

“That this Committee, having heard of the lamented death of the late Rev. S. J. Davis, who, for nearly twenty-five years was the efficient secretary of the Baptist Home Missionary Society, beg to record their deep sense of the painful loss which the Church of Christ on earth has sustained by the departure of their highly-esteemed and laborious friend; for whose memory and character they cherish the most affectionate regard; and they respectfully request to be allowed to express their sincerest sympathy with the afflicted widow, and her sorrowing children, under their very mournful bereavement.”

An earnest desire having been expressed to amalgamate the Home and Irish Baptist Missions, and thus to economize agency, my brother determined again to seek a pastorate. His steps were providentially directed to Aberdeen. I had the pleasure of visiting him in this city of the far north, and heard him preach with as much force and energy, as much care and elaborate preparation as in his best days. His eye had not lost its lustre, nor his voice its strength, nor his mind its powers in the least apparent degree. All his changes and trials had still left him vigorous, buoyant, hopeful; and his best ambitions seemed to have revived within him in their early power. His friends appeared warmly attached to him, and I supposed that he had found a settled home, but another change awaited him. I understand that he considered that Aberdeen scarcely afforded the possibility of any great expansion in the congregation, while he hoped that in a crowded city like Glasgow he might glorify his Master by ministering to a wider circle.

Whatever his expectations, it has

pleased the Lord to say to him, at the comparatively early age of sixty, “Come up higher, your labours on earth are finished. I will build up my people by another. Come, then, to the heavenly Tabernacle, and rest until the resurrection of the just.”

A severe cold brought on an abscess. At first some apprehensions were entertained for his safety, but they speedily gave way; and we in the south continued to hear only of his improvement. But on the morning of May the 11th the lightning brought us the telegram, “He died yesterday.” Had he been suddenly smitten by that lightning, the shock could not have been greater. An hour before his death it was not anticipated even by his watching wife. He complained of growing darkness; she perceived a change—his consciousness had gone. Ere they were aware of it, he had breathed his last. There is no death-bed saying to record. His life was his testimony.

I looked upon the body, but could scarcely recognize my brother with whom I had played in childhood, and taken counsel in manhood, and gone together to the grave of our father and mother. On the 16th of May he was interred at the Hill Side Cemetery, Glasgow, the Rev. Dr. Paterson, the Rev. F. Trestrail, and myself taking part in services at the home and the grave. We bury our dead out of our sight, but we lift our eyes to the everlasting hills. “Our citizenship is in heaven, from whence we look for the Lord Jesus Christ, who shall transfigure the body of our humiliation into the likeness of the body of His glory by that power by which He is able to organize all things in submission to Himself.”

G. H. D.

ON THE DEVIL'S KNOWING CHRIST.

BY REV. G. W. HUMPHREYS, WELLINGTON, SOMERSET.

"I know thee who thou art, the Holy One of God."—Mark i. 24.

THE narrative connected with the utterance of these words is this:—Our Lord was teaching on the Sabbath-day, as was His custom, in the synagogue of Capernaum, and the people were listening with pleasure and astonishment; "For He taught them as one that had authority, and not as the Scribes." He was mighty in word, and not only in word, but in deed also. The twofold might of the Saviour, in word and deed, was very strikingly set forth in the synagogue on this occasion. As He was speaking "with authority," and the people were eagerly attending to His discourse, a man in the synagogue, who had an unclean spirit, cried out, or rather the unclean spirit cried out through the poor afflicted man—"Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." How startling must have been that scene, when the spirits of darkness, driven by the wild antagonism of their fears and malignities, broke out amid that mingled concourse into cries alike of reprobation and of confession, "Let us alone—I know thee who thou art; the Holy One of God." What amazement was there then, when those frightful voices were silenced, and the wretched sufferer, whose frail body had been the tenement of those hellish occupants, though rent and convulsed by the final paroxysm, yet a moment afterwards stood freed

and unharmed before them.* As after His ascension "the Lord worked with the eleven, 'confirming the word with signs following,' so He did at this time in the synagogue of Capernaum. The intrusion of that evil spirit among the company of worshippers, and the unwelcome cry which burst forth on the people's ears were overruled by the Lord for the establishing of the faith of those who already believed, and for the restoration of the possessed one to 'his right mind.' We may slightly alter the words of the Psalmist and say, 'Surely the wrath of devils shall praise thee: the remainder of wrath shalt Thou restrain.' The unclean spirit recognized in Christ not only a great teacher, as did the multitude in the synagogue, but he saw in Him the divine nature, 'the brightness of "the Father's' glory and the express image of His person;" he testified to the Lord's perfect holiness, and uttered his dread with respect to the destruction of the works of the devil, for effecting which 'the Son of God was manifested.'"

I. The exclamation, "I know thee, who Thou art, the Holy One of God," suggests much. We are led to ask, in the first place, *What meaning did the unclean spirit attach to the words which he spoke, and of what value for us is the statement which they express?* In order rightly to answer

* Ellicott: "Huls. Lectures."

this question, we must ascertain the origin of the words, and then endeavour to learn how they were originally used, and what was their definite application. In Psalm xvi. we read, "For Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." There is no doubt as to the reference and meaning of these words; we have the authority of inspired apostles for regarding them as predicting the triumphant resurrection of our Lord. On the day of Pentecost the Apostle Peter said, "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved; therefore, did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." (Acts ii., 25—27.) Here we have the very words of the Psalm quoted by the unclean spirit applied to our Saviour. On another occasion the same Apostle makes use of the expression, "the Holy One," as descriptive of Christ and of Him alone. The Apostle Paul, too, in the course of his address in the synagogue at Antioch, quotes the passage given above from Psalm xvi., and makes precisely the same application of it as did Peter on the day of Pentecost. Now if in Scripture the phrase was always used to set forth the divine nature and the Messianic mission of Christ, we must take it as meaning so much and nothing less when used by the unclean spirit. In Psalm xvi. we have placed before us "the proper humanity of the Messiah, His perfect holiness and acceptableness to God, His death, and His speedy resurrection to ineffable and immortal joys; in the possession of His promised reign by

triumph of truth and holiness among men on earth, and by His supreme mediatorial glory in the heavenly world."* This is all contained in the words taken by the unclean spirit from the Psalm. It was the testimony of the Spirit of God speaking through the Psalmist respecting the Saviour, and should not be regarded as anything less or different because uttered by the impure lips of a hostile witness. The testimonies which evil men, those who hated our Lord, bore to Him, in every respect were most remarkable. Their malice could not put together any accusation against Him. No weapon formed against Him prospered. The hard names and the charges hurled at our Saviour contribute to manifest and establish His glory. Even in this testimony of the Evil One—a fallen spirit itself speaks in acknowledgment of the Divinity, of the perfect holiness, of the infinite power, and of the saving love of our Lord. "Earth has not yet recognized her King, has not yet seen Him under His disguise; but heaven and hell alike bear witness unto Him; the devils also believe and tremble."†

The exclamation, "I know Thee, who Thou art, the Holy One of God," leads us, secondly, to inquire as to the knowledge which evil spirits possessed respecting the Saviour. The question occurs, how are we to regard the words of the unclean spirit? Do they indicate a corresponding amount of clear certain knowledge of the Lord, His nature, work, and character? Or were these words impulsively uttered, and thus express more than the unclean spirit knew or had any thought of? Or, again, was it a merely mechanical quotation of Scripture which the foul spirit made? The first of the three sup-

* Smith's "Scripture Testimony."

† Trench.

positions is, in my opinion, the right one. The evil spirit, in calling Christ the Holy One of God, expressed no more than he knew. The words briefly and fully set forth the knowledge a spirit of darkness had respecting the stronger than the strong man armed. This will appear to be the proper explanation, if we bear in mind how frequently it is stated in the Gospels that evil spirits recognized and acknowledged Christ. In Mark iii. 11, 12, it is said, "And unclean spirits, when they saw Him, fell down before Him, and cried, saying, 'Thou art the Son of God!'" When our Lord landed in the country of the Gergesenes, the two men dwelling there among the tombs rushed to meet Him with the demand and acknowledgment, "What have we to do with Thee, Jesus, thou Son of God?" Luke tells us (iv. 41) that "Devils also came out of many, crying out, and saying, 'Thou art the Christ, the Son of God!'" And in reading the remarkable passage, Acts xvi. 16—18, there cannot be any doubt but that these evil spirits possessed full and correct knowledge of Jesus Christ and His apostles. If we recognize the reality of men being possessed by evil spirits, we shall not be amazed at the fact that these spirits knew much, very much respecting the gracious purpose of God to save fallen, guilty man. The great enemy of God and man is keenly sensitive and alive to every movement against his kingdom. Satan knows far more of these spiritual matters than sinful man, who has been blinded by the cunning and malice of the Wicked One. And as the Prince of the power of the air, and the vigilant leader of the army of evil, he is ever on his watch-tower, scanning every movement of the Prince of Peace and the hosts of God.

The exclamation induces us, in the third place, to inquire as to the *motive* of the unclean spirit in giving such testimony to our Lord. It must appear strange to every reader of the Gospels that on every occasion when Christ came near any one who was possessed, the evil spirit should be so eager to give a testimony which was never welcomed, but the utterance of which was often strictly prohibited by the Saviour. It is strange that in the synagogue in Capernaum the young man who was speaking should be publicly proclaimed as the Messiah—the Redeemer, by an unclean spirit. What motive influenced the vassal of Satan in hurrying on the destruction which he dreaded and deprecated? Perhaps it was no one motive which induced the testimony. Among those motives which most probably influenced the evil spirit are the following:—The Evil One, by flattery and fawning, sought to avert from himself the expulsion which he feared. As a wrong-doer, when brought suddenly into the presence of the only one who is acquainted with his crime, and has power to punish, would seek by cringing to save himself from the visitation of justice, so may the evil spirit have hoped by flattery to retain the position which he knew he was too weak to hold.

The words may have been spoken partly with the view to injure the estimation in which the people held Christ. Those assembled in the synagogue are listening to Him with delight; the dark thought at once occurs to that Evil One that if he testifies to Christ it may bring Him into discredit in the minds of the people. The many in the synagogue would say, 'This testimony is borne by an evil spirit; there is something wrong about him to whom a devil would give witness. If this spirit of darkness testifies to Him He must be

in some way allied with these evil spirits." In confirmation of this view, notice how quickly the charge (Mark iii. 22) that Christ "hath Beelzebub, and by the prince of the devils casteth He out devils," follows on the testimony of the unclean spirits (Mark iii. 11), "Thou art the Son of God." Does it not appear that the testimony borne to our Saviour as contained in the last-mentioned passage prepared for and led to the opinion and charge brought forward by the Scribes? And so there may have been the same deep dark purpose to injure our Lord in the unclean spirit, whose words for unregenerate men were a trap and snare, but for those taught of the Spirit are exceedingly suggestive and valuable.

II. We have, in the words of the devil, a striking instance of the antagonism between God and Satan. The casting out of the unclean spirit in the synagogue at Capernaum has been classed among the miracles of antagonism in the spirit-world. That antagonism is expressed in the very words which the demoniac uses to Christ, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." Here we see Christ and Satan opposed in open and direct conflict. Our Lord said, "For judgment I am come into this world." Never was this more fully manifest than in the cry of terror which burst from every evil spirit when Christ came near—the wicked could not stand in His sight. The presence of an evil spirit, if such were nigh, was certain to be made known wherever Christ came without any words of His. The first who greeted our Saviour when He landed on the shores of Gadara were the unclean spirits who occupied the men dwelling among the tombs. And when Jesus

appeared in the synagogue of Capernaum the demon made manifest his presence without having received any command from the Lord. The presence of Christ is now, as it was then, the touchstone of evil—He is the revealer of the thoughts and intents of the heart. Nothing in our day so quickly and surely brings out the presence of the Wicked One in men as Christ coming nigh. The devil does not fear, in the palace of man's soul, except the Saviour approach. He can afford to regard with indifference all attempts to reform, educate, and civilize men if only Jesus keep aloof. There is only one stronger than the strong man, armed; so that Satan only trembles when Christ reveals Himself.

We are led also to think of the *object* for which this conflict is conducted. We see this contest carried on between Christ and Satan, and we learn from the Gospels that the purpose on the part of the devil was to retain possession of the soul—the aim of Christ to drive the wicked one out of the palace which he had wrongfully entered. The soul of man is the prize contended for; and the powers which contend for its possession are, on the one side, God in Christ, and on the other side the devil with his evil angels.

"Man is seen to be placed as it were on the borderland of two hostile empires. Spirits of light and darkness hover round him with messages of hope and salutations of despair. On every side he is bound to the unseen and the Eternal, now guided by the ministry of angels, now himself debased into the instrument or victim of Satan."* The practical lessons and application of this important subject I must leave for the reader prayerfully to discover and ponder over.

* Westcott's "Gospel Miracles."

JOHN FOSTER.—I.

"If the Prince does not behave better, I will cut him, and bring George the Third into fashion." So spake Beau Brummell concerning "the first gentleman of Europe," and his old-fashioned father. Of course we do not consider the latter faultless, but, compared with his son and heir, he was as "Hyperion to a satyr." Let the "Prince" stand as an emblem of some of the "light literature" of the present day, and let the old king be the representative of the solid reading of his time, and then we shall not be far wrong in wishing that our young people would now and then "cut" the former, and bring the latter "into fashion" again. Let us not be misunderstood. We are not so cynical as to think every joke a nuisance, and every novel from the Evil One, nor so ignorant of physiology as to be unaware that an occasional laugh is as beneficial to the body as it is pleasant to the mind; but when we see the streams of light reading which are inundating all classes of society, when we know that *Punch* and *Fun* are the chief mental pabulum of thousands of our young people, and that many of them could scarcely quote ten lines from Cowper's "Task," or Wordsworth's "Excursion," to save their lives, surely it is the duty—though, perhaps, a thankless one—of their "grave and reverend seniors" to remind the rising generation of works such as John Foster was honoured to produce—of which it is a sin for them to remain ignorant—literary productions which, while they are very far from devoid of a lively fancy and a noble imagination, contain facts of the highest importance, and develope

principles, upon the recognition and practice of which the present happiness and perpetual welfare of mankind depend. We therefore kindly invite the young readers of our Magazine to a candid perusal of a "Sketch of the Life and Literary Labours of John Foster, the Essayist," in the hope that they will not much longer remain in ignorance of the mental productions of a man, of whom the Baptists have especial reason to be proud, and who, by all competent judges, is reckoned among the most finished writers and original thinkers which this century has produced. Some few years ago we climbed one of the romantic, but somewhat rugged and sombre hills of Yorkshire, to look upon the spot where John Foster was born, a cottage which he never saw, stood there; we entered, and found therein "an ancient dame" crouching over a small fire, with a short and dirty pipe in her "toothless gums." She had reached what the poet calls a "narrative old age," and among other things told us that she was born "at Heptonstall, yon," that she "never went to school," that "old Toby was parson there when she was young," and that he was very fond of "the ale-house chimney." When we tried to extract from her some tradition concerning the great man on whose natal soil we stood, she told us that she had never heard his name; and when we informed her that we had come some miles to see the spot, she placidly said, "Och, mon! what maigrams we have!" meaning that she did not consider us much short of demented. There it was, however, between Wainsgate and Hebden-bridge, in the large

parish of Halifax, that John Foster was born, in the year 1770; first seeing the light, therefore, during that lull in the affairs of the nations which preceded the establishment of the American Republic. The elder Foster was a noteworthy man; his conversation was generally full of instruction, and showed an acute and discriminating mind: and he remained unmarried until he was upwards of forty, that he might secure more time for companionship with his beloved books. We have spoken in the chapel in which the Fosters worshipped, and where the elder, during a ministerial vacancy, read to the congregation, every alternate Sunday, that fine old book, "Gurnal's Christian Armour," interspersing the "Readings" with "Author, I am of thy opinion," or "That's sound Divinity." Thus the good man lived, and here for fifty-two years past his mortal remains have reposed under a tombstone, on which we have read the following words, placed there by his own desire:—"John Foster exchanged this world for a better, March 21, 1814, in the eighty-eighth year of his age, and the sixty-third after God had fully assured him that he was one of His sons." All that we need say concerning Foster's childhood is, that he was very shy and very sensible, that the neighbours called him "old-fashioned," that "for a number of years he would not sit on a stool which had belonged to a man who had died suddenly," and that simple words like *chalcadony* and *hermit* excited his childish imagination to the uttermost. We are happy to have to state that "he feared God from his youth," and was baptized before he was seventeen years of age. He soon after began occasionally to preach, and his sermons, even then, partook of that original and thoughtful turn which

in after life made him an immense favourite with some, but not popular with the mass, and which, combined with a lack of ready utterance, and a heaviness of delivery, caused Mr. Jay, of Bath, to describe his sermons as "ingots of gold tumbling from the pulpit upon the toes of the congregation." After studying for some time under the able tuition of his good pastor, Dr. Fawcett, where Mr. Ward, subsequently the famous missionary, was a fellow pupil, he studied for one year at Bristol College, there he attracted considerable attention as an original thinker, and commenced a life-long friendship with Mr. Hughes, one of the tutors of the Academy, and whose memory still lives as the founder of the British and Foreign Bible Society. At Bristol also he attracted the kindly notice of his great contemporary, Robert Hall, with whom, in a noble Christian intercourse, he was destined to spend the evening of his days. Mr. Foster left Bristol in 1792, and then preached for three months in an ancient dingy chapel at Newcastle-on-Tyne, built as far back as the reign of Richard the Third. The chapel seated about a hundred persons, half of which number generally comprised his congregation—about *six* of whom seemed capable of appreciating their youthful minister. One of this select group has recorded the "vivid recollection of the breathless attention with which they listened to Mr. Foster's discourses." One sermon especially on "This is not your rest" made an indelible impression on his mind. From Newcastle he went to Dublin, where a few, as before, were profited by his preaching. Many years after, one of these favoured few thus wrote concerning him:—"His habits were very simple; he was fond of walking: and, evidently, while he paced

round our little garden, his mind was full of some object of deep interest. I also know that the children of an orphan school, connected with the place of worship in which he officiated, had much of his care, and he went daily to read to them instructive and amusing books, and seemed most solicitous to improve their minds, and to cheer them in the midst of their dull routine." After preaching at Cork for a year, where he was much admired, he returned to England, and, in 1797, became minister of a General Baptist Church at Chichester, where he remained between two and three years. The blight of heterodoxy was upon the society when Mr. Foster became its teacher, which he was unable to remove; so that, though "treated with much personal kindness, he met with little encouragement to prosecute his labours. A walk in the vicinity of the town is still known by his name; but his most favourite resort for meditation was the chapel where (it is said) the well-worn bricks of the aisles still exhibit the vestiges of his solitary paces to and fro by moonlight." After leaving Chichester he spent some time with his beloved friend, Mr. Hughes, who was then Baptist minister at Battersea, in the pleasant county of Surrey. While there "The Surrey Mission" for a time had the honour of numbering him among its agents. He thus speaks of his labours in Surrey in 1799. "I have been rather busy most of the time since I came hither. Many evenings I have spent in interesting company. I have preached several of the Sabbaths, and made a journey of perhaps forty miles in the country to preach to *heathens*; at one place in a sort of coal-hole; and to plain good saints, at another, in a little shop. I stood behind the counter and some of the candles

hanging above touched my wig. I should extremely like to preach in this style every evening in the week." It was at Camberwell, the same county, that he first met "the friend" to whom his "Essays" were addressed, as "Love Letters," and who afterwards became his wife. The first year of the 19th century found Mr. Foster preaching at Downend, near Bristol, whence he removed, in about four years, to Frome, where he remained for a few years, and then, owing to a disease in the throat, almost relinquished the duties of a stated minister. His preaching at Frome, as elsewhere, was not attractive in the popular sense of the word; but it was highly appreciated by the more thoughtful of his congregation; among whom was the gifted and good Mr. Sheppard, still living, to whom he was much attached, and whom we have heard speak of Foster in the most vivid manner, as a very agreeable companion, with the utmost largeness of heart combined with awakening force of intellect, and in some respects, even as a preacher, superior to Robert Hall himself. We heartily commend to the careful perusal of all our readers Mr. Sheppard's thoughtful "Observations" on Mr. Foster's life, Christian character, and mental productions, appended to Mr. Ryland's "Memoirs." While at Frome, Mr. Foster published, in 1805, the celebrated "Essays," which from the first were a great success, and raised him at a single bound to a level with the greatest thinkers of his time. For ten or twelve years he chiefly occupied himself in writing "Contributions to the Eclectic Review," and then, in 1817, finally took up his residence at Downend, and in part resumed pastoral duties among the people to whom he had previously ministered. From that time to his death, which took place in the year 1843, he was engaged in literary la-

hour for the "Eclectic," and in the production of a few other works, to which we shall presently refer. The following account of the last days of Mr. Foster is condensed from the able Memoir of him by the son of his old and valued friend Dr. Ryland.

"The last time of his appearing on any public occasion was in June, 1843, at the annual meeting of the Bristol Baptist College, when he attended, as he had been wont to do for many preceding years, the theological examination.

"During the period of his final residence in Bristol, he had been a member of the Committee, and had taken the most lively interest in its transactions, particularly on any important emergencies, as at the decease of the President, Dr. Ryland, in 1825; when arrangements were made for a more efficient system of education, in order to meet the general progress of society, and the exigencies of the denomination. Towards September all the unfavourable symptoms became much aggravated. 'The three years that I am in advance of you,' he writes to a friend (August 31st), 'have brought on me most urgent mementos of mortality. Within less than two years, two very protracted seasons of very great prostration, resulting in a settled debility, which will continue through whatever remains of life.' In his last letter to the same friend, of rather later date (September 18th), he says, 'This is a grand missionary week in our town, of which I shall not see a particle, or hear a sentence. I shall not be called on by any of them, it being understood that I cannot *work a conversation*, talking being sure to irritate a very injurious cough. It may be that life may last on two or three lingering years, as the constitution is radically of the sounder order, and *very* sound till within the last two

years. But my business is to be looking habitually to the *end*, and making all serious preparation for it, under such constant strong admonition. In considering, a day or two since, the balance of good and evil of this last year and more, I hoped I could say, *I am a gainer* by the salutary effects, and hope I have reaped from this discipline. I never prayed more earnestly, nor probably with such faithful frequency. "Pray without ceasing," has been the sentence repeating itself in the silent thought, and I am sure, I think, that it will, that it *must*, be my practice to the last conscious hour of life. Oh, why not throughout that long, indolent, inanimate, half-century past? I often think mournfully of the difference it would have made now, when there remains so little time for a more genuine, effective, spiritual life. What would become of a poor sinful soul, but for that blessed, all-comprehensive sacrifice, and that intercession at the right hand of the Majesty on high?' On the 24th September he took to his room, which he never left again. There exists no doubt that his lungs had been diseased for many years. The religious remarks and admonitions addressed to those around him were deeply interesting and affecting; but it was not often that his cough, and *extreme* weakness allowed him to say much. On one occasion, however, he spoke at great length on 'the duty of earnest, persevering, importunate prayer;' and at another time, on the absolute necessity of casting ourselves on the mercy of God in Christ Jesus, concluding in the following words, 'We can do nothing in our own strength; we must look to Jesus—our only Mediator—our only Redeemer—our only hope.' But no exhortations could have been half so impressive as the uniform patience he displayed, and the self-condemnatory remarks he

often made, indicating a profound feeling of the evil of sin. During the whole course of his illness he showed the greatest consideration for the servants and all about him, and was anxious to give them as little trouble as possible. Speaking of his weakness to one of his two servants, who had lived with him for about thirty years, he mentioned some things which he had not strength to perform, and then added, 'But I can pray, and that is a glorious thing.' On another occasion he said to his attendant, 'Trust in Christ, trust in Christ.' At another time the servant heard him repeating to himself the words, 'O, death, where is thy sting? O, grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' On October the 3rd he wrote to Sir John Easthope, and stated that he had no expectation of surviving more than a few months, but though he felt unequal to the exertion of a personal interview, 'he would not yet say farewell.' Two days later, however, his debility had increased so rapidly, that he limited his expectations of prolonged life to only a few days, and ended his last letter to the same friend, 'before you will have returned from the Continent, I shall have made a much greater and more mysterious journey. After some years, I wish they may not be few, you will be called to follow me. And may God grant, through the infinite merits of Christ, that we may find ourselves in a far happier world. Among my last good wishes will be those for the happiness, and the *piety* of all your family. And now, my dear friend, I commend you to the God of mercy, and very affectionately bid you farewell.'

"His family were much struck with the perfect dignity and composure with which as soon as he relin-

quished all hope of even a partial recovery, he resigned himself to the Divine appointment. On Saturday, October 14th, the day before his death, he complained of some confusedness in his head, and was much oppressed in his breathing; he was therefore obliged to desist that day from his usual practice of hearing some one read to him; and finding it very difficult to converse, he requested to be left quite alone during the afternoon and evening. This desire was complied with, some of his family going occasionally into his room, but so as not to disturb him, till the usual hour for retiring to rest; they then particularly requested that some one might be allowed to sit up with him through the night. This, however, he steadily refused, though in consequence of a long continued fit of coughing he was in a state of greater exhaustion than usual. The kind old servant who attended upon him, from an apprehension lest she should disturb him, did not go at all into his room in the course of the night, as she had been in the habit of doing every night for the past fortnight. But towards four o'clock she went to the door of his room to listen, and being satisfied from the sound she heard that he was sleeping, returned without going in. At about six o'clock she went again to the door, and this time, hearing no sound she went in, and found that he had expired. His arms were gently extended, and his countenance was as tranquil as that of a person in a peaceful sleep. Death had taken place but a very short time, for only the forehead was cold. On the following Saturday his remains were laid in the grave, which just seventeen years before had been opened to receive those of his son, in the burial place belonging to the chapel at Downend, where he formerly preached."

PASTORAL OVERSIGHT IN CONGREGATIONAL CHURCHES.

BY THE REV. S. H. BOOTH, BIRKENHEAD.

*The Circular Letter of the Lancashire and Cheshire Association
of Baptist Churches.*

A CONGREGATIONAL Church is a voluntary brotherhood maintained by vital union to the "one Lord," and to the "one Church,"—the whole family in "heaven and earth." Through such incorporation they hope to realize and to promote their Lord's purpose, by the edification of those already in communion, and by the in-gathering of the perishing. The officers in such brotherhood are its minister or pastor, and its deacons. The former is the president and teacher; the latter are his advisers and helpers, and to them are entrusted all questions of finance. But this minister is not a priest, except as all believers are priests. He expounds doctrines, enforces duty, and leads devotion; but he cannot make propitiation for sin, nor pronounce absolution. Neither are the deacons sponsors for the piety or liberality of the rest. Each member shares a common responsibility, and is called to bear proportionately a common burden, because each has been redeemed by the same Saviour, and has been made a partaker of the same Holy Spirit. Election to these offices is not to supersede but to intensify the action of the whole body, and it is the duty of those who are called to fill them, to develop and make practical the resources, and to direct the power and energy which would otherwise run to waste. There are obligations which no deputy can discharge; there are "spiritual sacri-

fices" which no delegation can offer up. The holy living and dying of each member is to be a witness for God. Each one is put in trust of the Gospel to speak it, and to live it. The vitality and the comfort of each member is as much the care of every other member, as of the most earnest and able pastor. The joy of one is the joy of all. The dishonour of one is the dishonour of all. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." In exact proportion as a Church recognizes and acts upon these principles, so is it prosperous. Stagnation, decrepitude, paralysis, and death, are imminent if they are allowed to fall into desuetude; or are misunderstood, or despised. Within these limits all is to be subservient to the growth and good of the whole body. Everything that can inspire zeal, and check indolence and self-seeking, is to be attempted. Whatever promotes, wisely and scripturally, these ends is legitimate pastoral work; and it is obligatory. All that does not tend to advance them is, so far as pastoral duty is concerned, spurious and unhealthy.

The Christian Ministry stands pre-eminent among the pastoral agencies of the Churches. It is the highest office. It is invested with greatest dignity. It is charged with the most solemn functions. For not

only is the pastor the head of the body, as chosen to minister in word and doctrine ; but he is the shepherd also, as the watchful guardian of all its interests. It is impossible to exaggerate the worth of the ministry ; nor for ministers to cherish too deep a sense of their responsibility, within those limits which Scripture, sound judgment, and our Congregational Church-order have assigned them. But it is important to know how far responsibility as to pastoral duty within the meaning of this letter extends. What is the measure of the work itself ? Is the work to devolve upon the minister single-handed and alone ? If not, who are to be his helpers, and to what extent ? And where is it possible for both Churches and ministers to err in respect to this duty ?

In our smaller Churches a minister may be able to do all that his people need of pastoral oversight, without much help from others. A judicious arrangement of his time will leave sufficient leisure for the cultivation of his own mind and heart. But this will be most unsatisfactory so far as the Church is concerned, for if weak Churches are to be enlarged and perfected, it will be by the persistent and willing labour of all, and not by the unsupported effort of one man.

But in our large towns the conditions of pastoral work are materially altered, sometimes totally changed. Congregations and Churches increase beyond the power of one man to overlook and control them. Even when the aggregate number in the Church does not much vary from year to year, the members themselves are not stationary. The habits of the present day are migratory. Facilities for change superinduce it, and often have a family no sooner become connected with a Church than they again remove to a distant home. The

stream is ever on the flow. Compensation and loss, departure and arrival, greetings and partings, enter into the experience of all Churches, but especially those which stand in the centres of commercial life.

Neither have we the advantage of any divisional system by which a Church becomes the centre of a given district. We are not numerous enough as a denomination to give practical worth to such a plan, even if our impatience of organization would endure the attempt. Our members gather from ever-increasing distances, and who, however zealous, can retain any adequate supervision of them when they disperse ?

Surely something may be said as to the demands of this age upon the time and energy of our ministers. The claims are ceaseless, and they multiply. Far be it from us to depreciate or hide the claims which every Church has upon its pastor ; yet there is something to be said on the other side. His Church is his home. There he ought to be. With its best interests nothing without must interfere. These are the terms between him and them. Necessity is laid upon him to care first for those over whom he has been set in the Gospel. If he be a faithful minister he will never forget these things. His position, as president, requires that he be at all the chief meetings of his people, especially where work is reported, or where counsel is needed. But there are obligations outside the Church which he cannot decline. They are not hostile, but subsidiary to the proper interests of the Church itself. To some of them he must take heed, and in doing so there must be an expenditure of time and power. It is his part to see to it that these extraneous appeals do not ensnare him, and land him in the dilemma of cultivating every good work but the

one with which he has been specially entrusted.

All this makes pastoral work perplexing and difficult. The most conscientious are oppressed by it; the most vigorous and active, baffled. Very often the work in some of its departments is not attempted, or attempted spasmodically, because many pastors find that it cannot properly be done; nor can the just expectations of the Churches be satisfied unless there be in each Church a staff of able, devoted, and not necessarily elderly men, who shall be the responsible agents in supplying what is still lacking in pastoral oversight.

When we look for the machinery with which to do this work we find it in what ought to be universally recognized as the eldership of the Church; for if the theory of the deacon's office were rightly understood, we should not only see that it is capable of expansion, but also that it has absorbed the eldership. The two offices have merged. The assistant-pastors are nowhere, except when good and wise deacons attempt to supply their place. For the duties of the eldership have not been altogether ignored. There are many noble seniors and fathers who devote time, energy, and piety to the sustenance of all that is vital to a Church. On their heads the blessing of their brethren and of their Lord rests. But we plead that the office should be avowed; that it be systematized, so as clearly to distinguish both for members and officers the separate functions to be discharged. As deacons they are right in "serving tables," in gathering in contributions and in disbursing them. Let that remain. But there is an eldership also, and within the circle of that higher office pastoral duty enters. It is for this we plead. To accomplish it there ought to be such a

proportion of elders to the members of the Church—a proportion of one elder to not more than twenty or twenty-five members—so as to make it possible, by the subdivision of labour, to secure the effective oversight of the whole body.

It may be objected that such a demand could not be met; that such a number of officers, men, suitable in gifts and piety, could not be found. Possibly! But if we say nothing of the unspeakable advantage of training younger men in the offices of the Churches—for wisdom and age are *not* necessarily interchangeable terms, there is an office we have permitted to lapse which the Churches would do well to revive. We are justly impatient of all authority but that of the Scriptures. This ought to make us very exact in conformity to their teachings—and an apostolic example has with us the force of law. Now there were in Paul's days illustrious women who filled the office of deaconess, and were in their order servants to the Churches. We can readily understand in what capacity they served. They were fellow-helpers to the truth. By no other means could the Gospel be carried to some, and by no other agency could the faith of others be so well sustained. With a deep sense of obligation the Apostle said, "True yokefellow help those women who laboured with me in the Gospel . . . whose names are in the book of life." His directions to Timothy—"Even so must the women-deacons be grave," (1 Tim. iii. 2)—leave no doubt that such were an established order in the primitive times. Circumstances have changed, but the necessity remains. There are young women converts whom none can train so well as holy, judicious women. There are cases ever recurring needing enquiry, help, consolation, or correc-

tion, which can be touched far more wisely, because more tenderly and instinctively by women than by men. There are few pastors who do not know this, and act upon it. There are some Churches who do the same. But all Churches would be gainers if they accepted it as a basis of official action, so that the order of deaconness might be re-enrolled among the institutions of the Church of Christ.

These views ought not to be dismissed as mere hypothesis and conjecture. The value of such officers would be inestimable. There would be experienced official members at hand to whom converts both male and female could be referred, until prepared for final examination and admission to the Church. Such a relation would create an indissoluble bond, which the subsequent profession of the convert would only strengthen. But now, too often, formal admission to the Church is a calamity rather than a boon, for the watchfulness of the novitiate is suddenly relaxed. New converts demand the attention of the pastor. Those who have passed on through his hands are necessarily left very much to their own inexperienced judgment; for the ranks of the Church supply most inadequate training for the young Christian. Not only so, but with this responsibility solemnly imposed a more wakeful care of our young people would be the unconscious result. Facility and skill in dealing with enquiry and conversion would speedily change the aspect of our congregations, and instead of having to mourn over so many of our young people as lost to our communion, if not to Christ, we should find that the seed of the kingdom had fallen into more hearts than we in our indolence and unfaithfulness had supposed possible, and that it only

waited for us to put forth our hands to gather an abundant harvest.

The visitation of the sick would secure more perfect attention, and it would multiply into the districts round so as to bring the Word of Life to many who, though not of our congregations, need it under no pastoral care, our love and help the more. This work, so far as our Church members are concerned, is not generally neglected. No minister can neglect it without a dereliction of duty. But how difficult sometimes to find out such cases! And to whom is the pastor to apply? Intimations that members in affliction are to communicate with their minister are generally unheeded. This is not wilful; but there is often an unspoken thought that their place in the sanctuary, if vacant, will be observed and remembered, and the expected visit of sympathy follow. In large and changing congregations this is not to be expected, nor is it elsewhere on calm reflection. Yet reflection by those who suffer often comes after the sore has been felt, under circumstances which would have secured instant attention had the case been known. The plans we suggest would meet such perplexity. They would prevent much sorrow; sorrow to the pastor, who would gladly have been the comforter, and sorrow to many hearts stricken under the visitation of God. The reactionary blessings which must follow would be inestimable indeed.

No minister would consent to forego the privilege of visiting his people in affliction, even when surrounded by an efficient staff. There are griefs to be assuaged which none can touch so well as he, who, beloved by his people for his works sake, has also drunk deeply of the cup of suffering himself. Scarcely does any measure of discipline seem too severe that a man of God may become,

through kindredness of experience, a comforter of the afflicted. Never does he more worthily tread in the footsteps of his Lord than when he says, "The Lord help thee, my brother," to the smitten and prostrate disciple. And when the sorrow is too deep for words, what an honour to feel that your presence is a solace, and that your sympathy, which can only be expressed in tears, is a gleam of comfort in the gloom. If you are a faithful pastor, the greater the trial the more welcome is your counsel in it. The darker and more terrific the storm, the more will they cling to the pilot, who they know will spare neither care nor skill to guide them through. But the glory which gathers round the soul of a believer entering the valley of death reflects a far greater honour on the faithful minister of Christ. The word which was made years ago the quickening impulse of a new life, bearing fruit in a consistent course, ripens into richer fruit then. Probation is breaking into the glory of heaven. There is no communion between soul and soul so blest as that which holds minister and member then. The vision which opens upon the dying Christian bathes both in its light. It is as when Bunyan saw in his dream Christian and Hopeful enter the gates of the celestial city. Nothing can equal in solemn sweetness the thanks for loving help and wise counsel uttered then, with brightening eye but faltering lips, for it sends back the pastor to his work, to labour and to wait, with a sure earnest in his heart that his turn for rest and reward will come in due time. There may be much in relation to that land beyond death we cannot now understand, because "we see through a glass darkly;" but we can form a pleasant notion of the joy which will greet that honoured servant when he stands

again among his people in their Father's house.

There is one question in connection with pastoral duty which occasions more perplexity and soreness of heart than any other. It is the limit and mode of systematic visiting. In some Churches the demand in this direction is unreasonable, amounting to a despotic claim over the time and energy of a minister. It is sometimes advocated as the most efficient means to the increase of a congregation. We deny it. No Church can be built up in faith and purity by such method. It is untempered mortar. We claim a higher function. Unless there be sound doctrine, earnest, manly counsel in the pulpit, such as can come from nothing else but hard work with books and prayer, as well as a thorough knowledge of men; and unless there be vitality in the body, holding its members in one, from the gravitation of heart to heart as brethren of a common Lord, and inheritors of a common hope in heaven; the waste of time and the loss of self-respect consequent upon perpetual visits from house to house never can, and never ought, to succeed. Granted the reasonableness of the plea that the Church should care for every member in it, so as to know the circumstances and the home of each, let the elders of the Church see to this work in detail. Curious experiences could be given of such labours, but they would provoke mirth, yet answer no practical end. We are reminded sometimes of the immense power which the Establishment wields by home visitation, and we admit it. But we reply, if this be a necessity of the Churches, and if, in the opinion of the Churches themselves, such visitation should form part of our Church-order, then delegate the responsibility to those who stand to our pastors in the rela-

tion of curates to their rectors, substituting for stipendiary services the voluntary agency of experienced men and women. By such means all cases of urgency needing special counsel would always be known to the minister himself, while at the same time he would never, if wise and true, decline any opportunity which time and the just wishes of his people created for his personal supervision.

Yet a minister ought to be accessible to every member of the Church over which he presides. They ought to know him, and he them. But the obligation is mutual, and is to be cultivated on all sides alike. Every minister is bound to facilitate this; but every member of the Church is equally bound. There is no difficulty in this. Stated days when the pastor can be consulted secure much. Special appointments have always met special cases. But the true direction in this matter both for pastor and people is the district division of the Church under responsible elders, who shall summon and themselves be present with the sections. Such gatherings would be for conference, for conversation on some Scriptural topic, and prayer. This is not inquisitorial; it is paternal. It is not the letter of form which kills. It is the wise adjustment of means to a desired and more perfect result.

It must often have struck the thoughtful student of our denominational action, how unsatisfactorily pastoral work is discharged in many Churches in small towns and villages. And in many there is no sign of increase; but, with some at least year after year, a steady falling off in numbers, threatening extinction at no distant date. The subject we are discussing has a direct bearing on this also. So closely are democracy and despotism allied in fact, that we see how absolute independency can

produce despotic power in our officers, sometimes in its best, and sometimes in its worst forms. We have no security against the domination of deacons on the one hand, nor of the minister on the other. The oligarchy may be virtuous, and then all is well. The tyranny may be loving and wise, and then all is prosperous and at peace. But the temptation is too great. The reaction is convulsive and fatal. There are no limits to the power of our ministers if they be able and resolute men; nor of deacons also on like premises. There is nothing a minister or deacon cannot do with the people if he have their respect and love. But what mischief an unwise deacon or minister can do! The possibility is increased tenfold in smaller Churches, with no conceivable compensative good. When these forces are in collision it is next to a certainty the Church will be injured. Few are the ministers who have the wisdom to decline the contest and leave a Church. Few are the men in office who have the discretion under such circumstances to admit the wrong. When the exhaustive process has once set in, it is like the bursting of an artery. Yet the disintegration might be arrested. Pastoral oversight might become to such Churches, who either never have a minister, or never keep him beyond a year or two, a certainty and a blessing. A grouping of Churches would work a cure for some, and associational committees would do good to others. But a recognition of the great law that we all, ministers, deacons, Churches, exist not only as congregational units, but, under Christ, in federal relation to each other, would do good to all. For this question of pastoral duty ramifies through the body. We maintain that no Church has a right to direct its own affairs in a way it cannot justify as sound

policy towards all other Churches. We deny the right of any minister to act so as to cause division, much less to lead off a division in his Church without conference with others, who can dispassionately confirm or condemn the procedure, and we also deny that any member of a Church has the right to act so as to wound the body of which he is a member. Otherwise our pastoral labours are degraded to self-seeking, and our congregationalism and our personal liberty are licentiousness.

Much might be said of the temper in which all pastoral work should be performed, and especially by the ministers of the Churches. Not that the same laws do not apply to all who hold office, and who are called to mingle with the people. "Temper is everything," says the proverb. It is so with minister and people alike. But, the more exalted, and therefore responsible the office, the more distinguished should the servant of Christ be for the spirit in which he attempts to discharge his trust. "If," says an eminent florist, "you wish flowers to grow you must love them." If you would be a blessing to your Church you must love the people for Christ's sake. Anger—passionate anger—is not for you. "The servant of the Lord must not strive." Impatience is sure to break out into sarcasm, and sarcasm is a weapon the minister of Christ will be very cautious in using. The rapier is as deadly as it is keen. You are to win, and comfort the people; to restrain and guide them. They will follow no one with willing steps who does not lead them with tenderness as well as skill. You can never regain the heart you have once estranged. The entreaty which the Apostle addressed to Christians generally has its lessons for ministers also—"Be swift to hear, but slow to speak." The word unfitly spoken

had better never have been spoken; and "by thy words thou shalt be justified." Carlyle insists with strong hyperbole on the "eternal duty of silence." Silence is sometimes our duty as Christian ministers. The spoken or the written word can never be recalled; and these words of ours, in the tone and manner of their utterance, bear with incalculable force upon the results of our pastoral intercourse with the people.

In like manner every relation in life should be carefully guarded lest we give occasion of offence to any. Into particulars we need not enter. But remember, as Richard Baxter has said, "a teacher of others cannot commit a small sin;" and remember also the law of self-surrender, which we learn by example as well as precept from our Lord and Master "He that is greatest among you let him be the servant of all," for "the servant is not greater than his Lord, neither he that is sent greater than He that sent him." Forgetfulness of self is the perfection of obedience,

Suffer a closing word. Whatever opinions we hold as to the mode in which this subject has been discussed, we shall all agree in this, that we cannot cleave too closely to our Lord. What we most want is not new organizations, wise as certain changes might prove; but the presence of our living Lord, in order to a living Church. If He be with us, it is surprising how a Church grows in holiness and power, apart from, sometimes in spite of, its modes; like an oak in the cleft of the mountain—misshapen, but vigorous and sound. But no exactness in machinery can make up for His absence. We only galvanize a dead body when we say to a Christian Church, "Revise your orders." We had better implore the Eternal Spirit, "Breathe on these dry bones that they may live." Get near the foun-

SHORT NOTES.

tain of all love and purity—it springs beneath the cross—and you will be loving and pure. Forsake it, and you will die. Your strength grows mighty when it is “through God.” “The joy of the Lord is our strength.” “The Spirit helpeth our infirmities.” We want more of the mind of Him who came “not to be ministered unto, but to minister.” If we had that, and only that, we should “bear and forbear;” we should “bear one another’s burdens,

and so fulfil the law of Christ.” For, brethren, we are getting nearer home with every passing denominational and Church assembly. In *there* we shall be gathered to the fold of the “good pastor,” the “great Shepherd of the sheep,” and while our unity in Him will there receive its perfect form, we shall also find that not even a cup of cold water given to one of these little ones, in the name of a disciple, has failed of its reward!

SHORT NOTES.

SCIENCE AT FAULT.—Doctors will differ, and so will geologists. A few months ago the scientific world was called to receive as truly prehistoric—of an antiquity indefinable—certain remains found in some mounds at Caithness, in the extreme north of Scotland. Samuel Laing, Esq., M.P., F.G.S., was the fortunate discoverer; he also it is who describes the remains, aided, for the human portion of them, by the well-known Professor Huxley. Five special localities furnished the materials for Mr. Laing’s investigations. The most numerous and important remains were found in mounds. The burial-mound contained bones of a race certainly pre-Adamite, if not allied with the genus ape. The Harbour-mound consisted of a cemented mass of limpet and periwinkle shells, like the Danish kitchen-middens; and the jawbone of a young child was found sucked dry by some hungry pre-historic savage. There was the churchyard-mound, with its bone pins, arrow-heads, stone mortars, and oval stones used as pestles or hammers. Finally there was a mound called the

Moorland-mound, a rude building, with gates and benches, or beds, containing fragments of pottery, sandstone hammers, stone wheels, &c. The most modern of these remains must at least be referred, Mr. Laing thought, to the Stone period. The discovery attracted other visitors, who give entirely new readings of these remains. The burial-mound contains only the bones of shipwrecked sailors, of whom many were cast away on that shore in the year 1758. The implements are merely rounded pebbles, or flakes of sandstone, accidentally chipped off. The Harbour-mound consists simply of common limpet and periwinkle shells, and the bone pin found therein is identical with that used during the present generation by a nomadic race known as Cairds, a kind of gypsies, while the jawbone seems to have come from a neighbouring churchyard. The churchyard-mound was simply a mass of common shells, and the bones found have no traces of antiquity upon them. As for the Moorland-mound, Mr. Shearer says it was actually the ruins of a sheiling

bothy, that is, a structure employed by the young women of the district to dwell in during the cheese-making season, and disused about forty or fifty years ago. Some of the bones found were those of the great Auk, a bird common enough in the reign of William III., when the inhabitants dropped into the graves in which the bones were found the coins of that king. Will science ever learn modesty, and, in its generalizations make haste slowly?

BISHOP COLENSO AND HIS FRIENDS.

—Many of Bishop Colenso's ardent admirers have been of late greatly scandalized by the discovery, that in a book of hymns which he has published the name of Christ is wholly omitted. The bishop explains this by saying that he objects to prayer to Christ on Scriptural and apostolic grounds, and he promises a sermon in which his opinions on the matter shall be fully explained. Meanwhile, how are his friends to explain the fact that he continues to use the formularies of the Established Church—the Litany for example? They manfully defended him while he *only* rejected inspiration, destroyed the authority of the Bible, treated its narratives as myths, spoke of prophets as forgers, and of Christ as liable to error in the facts of history. But to refuse to worship Christ is going too far. Till now he has been the champion of free-thought, and it has been a pleasure to them to flout the orthodox with their strictures and want of liberality. But Colenso is at length too heterodox, his unbelief is too glaring, and they are sorrowfully obliged to bid him farewell in his further prosecution of free-thinking. He has touched that which *they* deem sacred, and even their liberality is brought to a stand. Nor can they at all understand how Bishop Colenso can honourably remain in the com-

munion of the Church of England, which the orthodox have long maintained he ought not to do. They were complacent when he first trespassed on honesty—it was only a little; but the dishonesty of his position is now too transparent to be any longer excused.

THE CONFESSORIAL IN ENGLAND.—

In a Book of Essays lately published by the ritualistic school in the Church, a lady gives her experience of the extreme High Church movement, with an especial reference to the use of Confession. She was the daughter of a clergyman, and when still young (seventeen years ago), she determined to begin the practice. An early friend advised her to do so; but with the counsel that she should avoid making her confession to any intimate friend. The gentleman selected met her in his large, dreary London church. Some conversation took place in the vestry. She was then led to the altar rail, where he left her kneeling for awhile, until he returned in his surplice, and after a few prayers, took his place at her side. Her confession occupied nearly six hours on two successive days. And this is her experience of it: "Years have passed since then, days and weeks of severe suffering, mental and bodily; but never anything that could compare to those hours and weeks that followed, and I know that I never can pass through anything worse on the earth-side of the grave." She could only think of it afterwards as a "severe surgical operation." Her confessor was more severe than he would have been, from having "mistaken ignorance and nervous terror" for "obstinacy and evasion." And yet the English people are asked to regard this moral cruelty as commanded of God, and to permit their wives and daughters to enter into relations, the

existence of which *ought* to excite implacable hostility in any husband, father, or brother, towards the person who shared them.

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 THE UNIFORMITY OF CONFORMITY.
 —We hear much in certain quarters of the comprehensiveness which ought to characterize a national Establishment. The phrase seems intended to cover any variety of belief or unbelief. Yet what is it but another word for confusion—a confusion which seems rapidly coming upon the church. If, on the one hand, some are permitted to reject all dogma, or to carry dogma to the verge of intolerance, how can others be denied the right to introduce ceremonies unknown to the Prayer-Book and to the congregations? The Earl of Harrowby has admirably depicted the state of confusion into which the church is falling. “The church,” he says, “is in danger of becoming anything but episcopal. It is fast degenerating into a church of Independents; save that, instead of each congregation having a right to determine what its customs shall be, every clergyman claims the right of determining on his own course without reference either to his bishop or his congregation.” Surely the church will soon appeal to Parliament for the abrogation of the Act of Uniformity. Is it not a mockery, a delusion, and a snare?

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 RITUALISM.—Ritualism promises to give much trouble to our ecclesiastical rulers. It boldly pursues its course in not fewer than ten dioceses, according to the testimony of the frightened Marquis of Westmeath. The threat of legal proceedings does not deter its advocates. Chasubles, copes, surplices, lighted altars, rood-screens, incense, and the

service of the Mass are, they think, worth a struggle. They have no notion of yielding either to episcopal wishes or to episcopal threats. The announcement, that high legal authorities condemn “Catholic” habits and rites as contrary to law, far from checking the practices of the fond admirers of Romish worship, only stimulates them to more open breaches of the “moderate and decent” formularies of the Establishment. The days of quietness and of indifference to ecclesiastical duties and rights have passed away. The Ritualists even threaten retaliation on their opponents. They busy themselves in collecting funds for the purposes of defence, or offence, as occasion may require. Says one of these neo-Catholics, “The very clergymen who are loudest in denouncing Romanism as a religion of fraud, and Latin priests as habitual liars, have to account for the remarkable fact, that the Romanist promises to recite his Breviary *seven* times a-day, and that he does so; while the Anglican gives an equally solemn pledge to say his office *twice* daily, which he never thinks of keeping.” Suppose a few bishops were to try and put down what they call “the Ritualist scandal,” to suppress for instance the use of the cope; might not the same law punish these Anglican purists for omitting the services they are bound to perform on all the Saints’ days? Let them inflict penalties, if they dare, for wearing the chasuble; are there not penalties, too, in the Church’s law books for omitting the Daily Service? And so this question about surplices, as in the days of Bishop Hooper, threatens once more to shake the church to its foundation. Who knows but what this time it may bring her to the ground?

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—I scarcely anticipated that the simple question I asked in your last month's Magazine, would draw down upon me, together with my unknown co-correspondent "P," the somewhat sharp rebuffs which have appeared in this month's pages. I am not disposed to enter into controversy with either of our friends, the less so that, being also a Dissenter from principle, and I trust "in the elevated sense" referred to by one of them, I have really much more in common with them both, than they seem to give me credit for. Notwithstanding this, however, I may be pardoned for having imagined that possibly our present system of Church government is not quite perfect, and for desiring to see discrepancies, if there are any, removed, if they are removable. Will you therefore kindly permit a few lines in rejoinder?

I have no hesitation in admitting, first of all, that the broad system of our Church government is founded on Scripture precedent; and also, that the corollaries laid down by your first correspondent are essentially correct. The first, indeed, does not come into question at all in this discussion; nor does the third, so far as I am concerned in it. With regard to the second,—while admitting that "important matters were discussed and decided by the whole Church" in apostolic times, it may perhaps be a question with some, whether "all the converted and baptized were"—immediately on their reception into the communion of the Church—"intrusted with the ecclesiastical franchise." I can conceive (though I do not by any means insist that it was so) that there might have been differences made, which limited or controlled the power of voting; while, at the same time, the decisions

might properly be stated to have been arrived at "by the whole Church."

For instance,—Are we quite sure that females voted at Church meetings? That they were not allowed to speak, we know: that they were allowed to vote (a tacit but effectual way of speaking) we only assume. Again: would children of tender age have been intrusted with the franchise before arriving at more mature years? I believe that comparatively *very* young persons who gave evidence of repentance and true, intelligent faith, were united in Church membership with their fellow-Christians; but is it heterodox to fancy that they were not permitted to have an authoritative voice in the decisions of the Church, until their senses were more perfectly exercised to discern both good and evil? Or, again,—would it necessarily have been destructive of the Christian democracy of the Churches, if some short time had been permitted to elapse (say a year and a day) between the admission of a member into the Church, and his having accorded to him the full privilege of a vote in its decisions? Or, lastly; if any of the Apostolic Churches had chosen—as a matter of convenience or order—to appoint from among its number, some to transact the important affairs of the Church (after the manner of a modern committee), would not the decisions of that select few still have been the decisions of the whole Church? Let it be remembered that, in the first Church, or Churches, there were no deacons till the necessity for them was felt and acknowledged.

Your correspondent, our alliterative friend and brother, will be pleased to observe that I do not offer these suggestions with any pretensions to infallibility, or assurance of their correctness, I

may, or I may not believe in them; but I am not sure that a Church which should adopt one or two at least of the above modifications, would be departing from the Scriptural system of Church government.

I am appealed to by our friend just mentioned, whether even I myself—sad heretic as my unfortunate question has proved me to be,—would have the “indecentcy” to urge that, in order to make so unlikely a case, as I ventured to imagine, impossible, “we are bound to set up a new constitution, and to deprive young men and maidens of their Christian rights?”

Now, setting aside the word “indecentcy,” which I feel inclined to hope your correspondent will acknowledge to have been *lapsus calami*, you see this is begging the question, which is, whether these very young men and maidens *have* the precise right. The case I put was, of course, imaginary, and it was also extreme. Such a case is not likely to occur; but it is just a possible one; and the mere asking whether, without disturbing the constitution of a Christian Church, such a case could be rendered impossible, should not, I think, have exposed the querist to even a remote suspicion of hypothetical *indecentcy*.

The illustration drawn from “such a case as has just occurred in the British parliament,” and which is waved triumphantly before the unhappy twain, “P.” and “Sigma,” seems to me to be singularly inappropriate and untoward, seeing that the British Parliament is not a voluntary “association” like that of a Christian Church; but an elected body, such as an administrative committee in a Christian Church would be, if there were such a committee; and that the minority (in the instance adduced) can, if they choose, appeal to the constituency of the “whole” country; which constituency, moreover, does not comprise every member of the community.

In reply to “a Baptist and Dissenter from principle,” I have only to add that, being able to trace back my own Baptist origin, at least a hundred years, “from

grandsire to grandson,” and having descendants who have attached their names to the time honoured roll of Baptist ancestry,—I am not likely, I hope, to be driven away from Baptist principles “in disgust.” This however, does not prevent me from being sorry, when I see and hear that the *abuses* of the Christian democratic principle in our Churches are driving away others who confound those abuses with its uses.

I am, dear Sir,

Yours truly,

SIGMA.

June 4th, 1866.

P.S.—Do not our Churches sometimes appoint special committees for the conduct of certain affairs, or the transaction of business not desirable to be entered upon by the whole Church in full conclave? And is it not considered that the decisions arrived at by such committees are the decisions of the whole Church? And yet we do not speak of such appointments as the setting up of a new constitution.

*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR,—Will you allow me very briefly to ask one or two questions on the very important subject which is being discussed in your columns, that of the constitution of our Churches?

I would ask first, whether self-government necessarily implies that all the members of a community vote on all the questions that affect it? Is England not a self-governing country because she delegates to 658 persons the power of deciding national questions? Does a Church betray the trust committed to her by her Lord, if she delegate to certain of her members the power of attending to certain matters? Clearly not, for certain matters are intrusted into the hands of deacons. Then, if some things may be thus intrusted, so may others. Another question I would ask is this—I open the Bible and I find: “The elders that *rule* well;” “Them that are *over you* in the Lord;” “Re-

member them which *have the rule over you*," "Obey them that *have the rule over you*, and *submit yourselves*." Do we not feel that such passages of Scripture seem hardly to fit in to our ecclesiastical system?

Thirdly, then, would not the Scriptural remedy for the evils that some of your correspondents have referred to; as far as they can be remedied at all, be to return to the primitive plan of having elders, as well as deacons, in each Church, and giving, not an Anglo-Saxon "committee," but a Scriptural "Presbytery," some real power? The deacon's office has mainly to do with the temporalities, the elders with the spiritual interests of the Church. A man who may be well suited for the one office may be unfit to fill the other. Why not then separate the two offices, as is now done in many of our Churches, and whilst carefully guarding the independence of each individual Church, let the body of elders in that Church be intrusted with authority to "rule the Church of God?" The Pastor, would of course be the President of this body, the "angel" of the Church,

I forbear to enter into the question of what matters should be left to the elders to settle, as I merely ask these questions on the general principles of our Church polity. But two points should certainly be kept in the hands of the whole body of the Church, the reception of new members, and the election of the elders.

I am, dear Sir,

Yours truly,

R.

P.S.—Would some of your readers, who have elders as well as deacons in their Churches, inform us what the work and what the authority of the elders is?

THE GOSPEL IN ITALY.

La Spezzia, North Italy,
May 24th, 1866.

MY DEAR BROTHER.—Not having publicly given my address since I

reached Italy, and having removed from Leghorn to this port, I wish, through the BAPTIST MAGAZINE, to give to friends in England my proper address.

And while I do this, I add a few remarks, which, if you deem them worthy a place in your Magazine, are at your disposal:

On my coming to this remarkable port and rising city, I found there was no service for the English; and embracing the opportunity, I commenced a service in one of the hotels. I have begun, also, to make some efforts for the good of the Italians, which are well received. In my walks in the city and neighbourhood, I distribute sections of God's word and tracts, which are accepted with gratitude.

When a number of the Italian soldiers were leaving for the expected scene of conflict, I placed myself near one of the large transports, and gave a portion of God's word to the Captain. He received it most thankfully; the soldiers then desired other copies; and there was a vigorous effort of nearly all on board to obtain a copy. The number distributed was but few among so many; but I trust those distributed will fall into good ground.

Spezzia being recently created the chief naval port, I have frequent opportunities of distributing gospels among the mariners. Many are remarkably delighted with the Scriptures, and make pleasing references to their having been in England, and to the fact that there they received some religious tract or section of God's word. Special reference is often made to Cardiff. The preparations for war will, I fear, sadly interfere with mission work in Italy; but this must not prevent efforts being made to diffuse the light of truth, while the facilities, in many respects, are so great.

Italy is resolved on being free from the foot of the oppressor; and, if I mistake not, is renewing its youth, and like the strong man after sleep, shaking her locks, and going forth to combat successfully with tyranny in a thousand forms.

The nation is being shaken; but, I trust, it is to a general reforming; and

that the mighty roots of evil (the growth of ages), in their Protean shapes being upturn, in the chasms may be sown the seed of the Kingdom, which shall, in springing up, cover the land with moral and spiritual beauty. With very kind regards, I remain,

Yours very truly,

EDWARD CLARK.

—

“CAN ANY HUMAN BEING BE
SAVED WITHOUT A KNOW-
LEDGE OF THE GOSPEL?”

“Why should perfect sinlessness be insisted upon as condition of their (the heathens') future safety,” p. 331.

“The condition of a sinner, in which alone salvation is possible, in which salvation is sure to be bestowed, is that of a humble, penitent, or regenerate heart,” p. 332.

To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR,—The foregoing extracts I take from your June Magazine. I am, Mr. Editor, but an illiterate man, and shrink from anything wearing the appearance of criticism; but I feel constrained to write to you, though the above are but statements of gospel requirements *as understood by the respective writers*, but they do appear to me by making a *pre-requisite* necessary for acceptance with Christ, to carry in them *veril* to very many an anxious heart.

God is one, and unity of purpose and of action are very evident in all the manifestations He has made of Himself to man. We read of “One God and Father of all,” “One Lord,” the “One name,” “One Faith,” “The Way,” which is one, and being one, is the *only way*, for heathen, as well as for those who hear the “joyful sound,” and would we attempt to define it, surely we should strive to keep *very*

near the word of God in a matter of so much moment.

Now we read there, “I am the way.” We may also read again, “Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in unto him, and will sup with him and he with me.”

It is not for me to describe *the methods* of the Saviour's call, or to define the “knock,” which only can be effectual, nor is it necessary to do so, rather let a wondering gratitude adore the Lord of Life and Glory, who, in redemption, purchased with His own blood the guilty race of man, and who is now seeking by a direct application to obtain admission to, that He may obtain full possession of each heart, that He may purify and cleanse it a “Temple for the Holy Ghost.” He only asks that we let Him in, *and rejects none but those who will not;*” and the objects in missions appears to me to be the common object in all preaching of the Gospel, that we, as co-workers with God, do beseech “men to be reconciled to God,” if by any means some may be saved.

Can we, Mr. Editor, be too jealous in giving all the glory of our salvation, where, and *where alone* it is due? It is a free gift, and only as the giver is admitted into the heart, can the sinner become humbled, penitent, or regenerate, this is a *result, a fruit* of His presence, rather than a *pre-requisite* for the sinner's acceptance, as is made in the quotations I have referred you to.

My letter is unworthy a place in your pages, but do let me entreat you, as you would win souls, to raise your voice in a warning cry against the fatal delusion that we can do anything to render ourselves acceptable to God, or that anything is required of us to fit us for the *Free Gift to the guilty*.

Yours faithfully,

E. P.

Reviews.

Ecce Homo. A Survey of the Life and Work of Jesus Christ. 8vo. London and Cambridge: Macmillan & Co. 1866.

It has been the fortune of this book to attract very considerable attention, and to evoke widely different opinions; high commendation on the one hand, and severe condemnation on the other. Our own opinion is that these utterances, of both classes, are altogether premature. Beautifully written the book undoubtedly is; it breathes a lovely spirit, and it contains many fine and noble thoughts, with less of real, perhaps, than of seeming originality: but, as a treatise on the "Life and Work of Jesus Christ," it is far too defective for a judgment to be satisfactorily formed on it. It is but justice to the author to say that he frankly states this characteristic of his work.

"What is now published," says he, "is a fragment. No theological questions are here discussed. Christ as the creator of modern theology and religion, will make the subject of another volume." Preface, p. vi.

And thus it happens that we have an elaborate treatise of Christian morality (for such the book really is), before we have heard anything of Christian doctrine! We confess that we think this is a great mistake, and much deceive ourselves if every pious reader of the volume will not, before he has done with it, be of our opinion. It would, in our judgment, have been much better to have laid in the first instance the foundation of Christian doctrine, indispensable basis as it is of the whole superstructure of Christian morals. And the author himself, we think, must have felt that he had but prepared the way for his own embarrassment, when he penned the following passage:—

"We have here the very kernel of the Christian moral scheme. We have distinctly before us the end Christ proposed

to himself, and the means He considered adequate to the attainment of it. His object was—instead of drawing up, after the example of previous legislators, a list of actions prescribed, allowed, and prohibited—to give His disciples a universal test by which they might discover what it was right, and what it was wrong, to do. Now, as the difficulty of discovering what is right arises commonly from the prevalence of self-interest in our minds, and as we commonly behave rightly to any one for whom we feel affection or sympathy, Christ considered that he who could feel sympathy for all would behave rightly to all. But how to give to the meagre and narrow hearts of men such enlargement? How to make them capable of a universal sympathy? Christ believed it possible to bind men to their kind but on one condition—that they were first bound fast to Himself. He stood forth as the representative of men; He identified himself with the cause and with the interests of all human beings. He was destined, as He began before long obscurely to intimate, to lay down His life for them. Few of us sympathize originally and directly with this devotion; few of us can perceive in human nature itself any merit sufficient to evoke it. But it is not so hard to love and venerate Him who felt it. So vast a passion of love, a devotion so comprehensive, elevated, deliberate, and profound, has not elsewhere been in any degree approached, except by some of his imitators. And, as love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe, a veneration so possessing and absorbing the man within them, that they have said, 'I live no more, but Christ lives in me.' Now such a feeling carries with it of necessity the feeling of love for all human beings. It matters no longer what quality men may exhibit, amiable or unamiable; as the brothers of Christ, as belonging to His sacred and consecrated kind, as the objects of His love in life and death, they must be dear to all to whom He is dear. And those who would for a moment know His heart and understand His life must begin by thinking of the whole race of man, and of each member of the race, with awful reverence and hope." Pp. 165—167.

Determined as the author was that there should be in his pages no discussion of "theological questions," he has here found himself under a necessity of using language conveying theological sentiments. When he tells us, as the great facts which are to constitute the source of our love to Christ, that "He stood forth as the representative of men," and that "He was destined to lay down His life for them," he clearly touches upon points of Christian doctrine, and expresses himself partly in the hallowed phraseology of Scripture. Since it is notorious, however, that such phrases are used by theological writers of all classes, and with a great latitude of meaning, we feel that it is important, and even indispensable, for us to know in what sense the author employs them. We should be very happy to take them in a thoroughly evangelical import, as meaning that Christ laid down His life as an expiatory sacrifice for the sins of the world, and so laid mankind "under an immense obligation" to Him (to use the author's phrase in another page), which may well rouse an "enthusiasm" of responsive love. But, without some further exposition, we have no authority to do this, and to do it without authority would be running too great a hazard. If the author means no more than is contained in the Gospel as held by Unitarians—who, as we see, claim his views as their own—we should think his whole argument invalidated.

It would be the less safe to assign an evangelical interpretation to the phrases in question, because to us other incidental references to passages of Holy Writ are far from satisfactory. Take the following example:—

"It was fully understood in the early Church, that this enthusiastic or elevated condition of mind was the distinctive and essential mark of a Christian. St. Paul, having asked some converts whether they had received this divine inspiration since their conversion, and receiving for answer that they had not heard that there was any such divine inspiration abroad, demanded, in amazement, what then they had been baptized into." P. 147

The reference here, of course, is to Acts xix. 1-6; a passage which, as many

of our readers will recollect without reference, and others will perceive immediately, by reference, relates not to a "divine inspiration," but to "the Holy Spirit," and to the Holy Spirit, not in His sanctifying influence, but as the author of supernatural gifts. We can hardly regard this obvious misinterpretation as accidental; and combining it with the vacillating manner in which the author speaks of the Holy Spirit, once as "*a* Divine Spirit" (p. 320), once as an "inspiring power" (p. 130), we cannot be sure that he believes in the divine personality of the Holy Spirit, or consequently in the doctrine of the Trinity itself.*

We wish not to be misunderstood. We are not intimating any opinion that the writer before us is not evangelically orthodox; we say only that the incidental manner in which he invariably touches Christian doctrines is too brief and cursory to make his orthodoxy clear, and so sustain the opinion which we expressed at the commencement of this article, that he would have done better to have treated of Christian doctrine first, and of Christian morality afterwards. He may ultimately show himself much more orthodox than he seems. To our own feeling, the work, as it now stands, is too fragmentary to warrant us in saying of it either good or evil. We await, therefore, and, certainly not without considerable interest, the promised publication of that second volume, in which the author will propound his views of Christ "as

* Another instance of similar misinterpretation—an instance in this case of misquotation also—occurs [at the very close of the volume, where the author, speaking of the difficulty of "explaining the origin of the Christian Church," by those who refer it to ordinary causes, says—"To others it must be enough to say, 'The Holy Ghost fell on those that believed.'" (P. 330.) We call this first a misquotation—the passage referred to is, of course, Acts x. 44, where the narrative runs thus—"The Holy Ghost fell on all them which heard the word"—and not a misinterpretation, because, as the immediate context shows, the whole passage relates to supernatural gifts; and this not to believers at large, but to the small company of persons whom Peter had been addressing at the house of Cornelius.

the creator of modern theology and religion."

Before the work closes the author affords us another glimpse of the really fragmentary character of his present production. He says—

"Our subject has hitherto been Christian morality. We have considered the scheme by which Christ united men together, cured them of their natural antipathy, cured them of their selfishness. But man has other enemies beside himself, and has need of protections and supports which morality cannot give. He is at enmity with nature, as well as with his brother man. He is beset by two great enemies with whom he knows not how to cope. The first is Physical Evil; the second is Death. The harm which is done to us by our fellow-men we can at least understand. We understand either that they are angry with us for some reason, or that they have personal objects to gratify which involve suffering to us. What we can understand we can sometimes guard against, or can generally foresee. But when the forces of Nature become hostile to us, we know neither why it is so, nor what to do. Most of these enemies attack us capriciously, but one of them is certain to attack us sooner or later, and certain to prevail. He may not be the worst among them—he may not be an enemy at all; but he is more dreaded than any, because he is more mysterious. And though we know little of Death, we cannot help thinking it a comfortless torpor—that deprives the hero of his heroism, the face of its smile, the eye of its expression; that first strikes the human form with a dull, unsocial stiffness, and then peels the beauty from it like a rind, and exposes the skeleton. In different degrees men learn, and always have learnt, to overcome this terror, and to meet death with contentment, and even in some cases with joy. But death remains the fatal bar to all complete satisfaction, the disturber of all great plans, the Nemesis of all great happiness, the standing dire discouragement of human nature.

"What comfort Christ gave men under these evils, how He reconciled them to nature as well as to each other by offering to them new views of the Power by which the world is governed, by His own triumph over death, and by His revelation of eternity, will be the subject of another treatise." P. 322.

After transcribing this passage, we cannot help saying, we wonder whether it ever occurred to our author that mankind had any other enemies beside phy-

sical evil and death—any such, for example, as a heavy burden of guilt, and an exposure to the wrath of God: and whether, in his judgment, it was any part of the object of "the Life and Work of Christ" to effect their deliverance from these. If he really believes in such things as these, it is astounding to us that he has said nothing about them.

Dismissing, however, this fragmentary, and consequently defective, character of the work before us, we shall devote a few words, and they now can be but few, to the "fragment" of his great subject on which the author has here expended his strength.

Singularly enough, the author has in his Preface (p. vi.) entirely misstated his own object. He "has endeavoured," he tells us, "to furnish an answer to the question, what was Christ's object in founding the society which is called by his name, and how is it adapted to attain that object?" He has, however, done no such thing. The questions which he really has answered are these: What was the object of Christ's life, and how did He carry out that object? And his answer is given in the following words:—

"We conclude, then, that Christ, in describing himself as a King, and at the same time as King of the Kingdom of God—in other words, as a King representing the majesty of the Invisible King of a theocracy—claimed the character, first, of Founder; next, of Legislator; thirdly, in a certain high and peculiar sense, of Judge, of a new divine society." P. 40.

Such is the new phraseology under which we are to recognize our old and familiar friend, the Church of Christ, the formation of which, no doubt, was *one* object—our author has not told us whether he considered it the *only* object—of Christ's life. As to the mode of entering it, our author says nothing of repentance, but he gives the following description of faith.

"Christ's call imposed upon men the necessity of making a great resolution, of sacrificing a good deal. . . . But now what is the quality that carries a man through the ordeal? Can we find a name for it? It is, no doubt neither more nor less than

moral worth, or goodness; but this is no reason why a more precise name should not be given to this particular aspect of goodness. . . . What, then, shall we call goodness, when it shows itself conquering conviction, and unselfishly ranging itself on the right side in those crises when good and evil are most visibly opposed to each other?

"The first Christians had manifestly occasion for such a word, and one came into use which may be said to have become a permanent addition to the moral vocabulary of the world. This word was *faith*." Pp. 61, 65.

Some further illustration of our author's views respecting faith and justification is afforded by the passage quoted below:—

"Under the Mosaic law, as under all secular codes, certain definite acts were regarded as unpardonable. Moses punished the dishonouring of parents and idolatry with death, i. e., absolute exclusion. Now in this respect the new Moses is infinitely more tolerant. There are no specific acts which are unpardonable to the Christian. No amount of disobedience which can be named, no amount of disbelief or ignorance of doctrine, is sufficient to deprive a man of the name of Christian. For it is held in the Christian church that the man most stained with crime, and even most unsuccessful in breaking himself of criminal habits, and, in the same manner, the man whose speculative notions are most erroneous or despairing, may yet possess that rudiment of goodness which Christ called *faith*. But, on the other side, the new Moses is infinitely more exacting than the old. For the most blameless observance of the old law is not enough to save the Christian from exclusion, unless it has actually sprung from genuine goodness. It may spring from natural caution or long-sighted selfishness, and in the heart of the strict moralist there may be no spark of *faith*. For such a moralist Christ has no mercy. And so it became a maxim in the Christian church that *faith* justifies a man without the deeds of the law." Pp. 81-82.

We really should like to know what are our author's ideas of justification, and of justification by *faith*. It is pretty clear, we think, that they are not Pauline.

In another page we have the following noticeable description of "the ultimate object of Christ's scheme":—

"Let us ask ourselves what was the

ultimate object of Christ's scheme. When the Divine Society was established and organized, what did he expect it to accomplish? To this question we may suppose he would have answered, that God's will may be done on earth as it is done in heaven. In the language of our own day its object was the improvement of morality." P. 89.

This translation of an ancient phrase into "the language of our own day" is to us utterly incomprehensible. Does the author, then think that an *improved morality* is the way in which the will of God is done *in heaven*?

It is in treating of the legislation of Christ in His kingdom that our author opens out his elaborate system of Christian morality. He lays down the principle, we think with great justice and force, that Christ did not inculcate morality by a multiplicity of specific precepts; but that, by producing a right state of the affections, He made every Christian "a law to himself," adding to this general principle two or three positive precepts; the law of philanthropy, the law of edification, the law of mercy, and the law of forgiveness. On this scheme, the development of which contains a large amount of just and beautiful remarks, we have only to make a few general observations.

We think the author takes too narrow a scope in confining his view to the conduct of Christians towards their fellow men. The great rule of morals enjoins, not only love to our neighbour, but love to God. Upon one occasion the author quotes the comprehensive precept, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," confining his attention, however, to the second clause of it. But surely Christ's legislation has as much authority, and was as much required, in relation to the first part of the law as the second.

We think, also, it is a mistake to make the animating force of a Christian's holy life to be exclusively his love to Christ. It is surely one part of Christ's work—as indicated, indeed, by the author himself, in his own phrase, "reconciling God and man together"—to reconcile man to God, as well as to his

fellows ; and love to God is clearly not to be excluded from the motive-power of a Christian's life.

We now take our leave of this volume, although with a strong sense of the defectiveness of the book, with a sincere respect, we might almost say affection, for the author. We are fully impressed with the sincerity of his aim, both to get good for himself, and to do good to others, and we hope that in both respects he will be successful. Seeing so much as he does, and animated by so warm an attachment to the good and beautiful, we cannot but cherish the assurance that he will soon see more, and that we shall receive ample proof of it when we are permitted to meet him again.

Eight Lectures on Miracles. Preached before the University of Oxford, in the year 1865. By J. B. MOZLEY, B.D. London: Rivingtons, 1866.

If the University of Oxford, the centre of theological teaching for the Church of England, startled the country a few years ago by propelling from its halls and colleges the hand grenade of "Essays and Reviews," it has endeavoured, in its Bampton Lectures since that period, to provide a remedy for the mischief that was done. The lectures of Farrar on the Critical History of Free Thought, and of Dr. Hannah on Inspiration, supplied admirable materials for the investigation of the questions raised by the Essayists. The last series, by Mr. Mozley, enters very thoroughly into the discussion of the fundamental principle that underlies all modern assaults on the Christian faith. The present course of scientific thought, and its accompanying philosophy, denying the possibility of all human knowledge beyond the phenomenal and material, concerns itself not with the evidence of the supernatural, but with its intrinsic credibility. It affirms, *a priori*, that any supernatural event is incredible, that a narrative which contains miracle, or affirms divine interference with the laws of nature, is to that extent unworthy of confidence. It does not say that the writers intended to deceive ; on the contrary, they only ex-

pressed the universal sentiment of their time. Miraculous narratives were true in the estimation of those who reported them ; but the reporters were credulous as is childhood, and like children, the earlier ages of humanity attributed the unexplained but wonderful incidents of nature's constant working to legendary and supernatural powers. Facts, therefore, probably underlie all such tales, and by a careful analysis and elimination of everything that modern science rejects, we may sift away the chaff of the unreal, and secure the genuine wheat of fact and truth.

It is obvious at a glance, that a principle like this is fatal to the divine claims of the Scriptures. The holy volume is saturated with the supernatural. Its writers claim to have been inspired by the Unseen, and the heroes of their story were men by whose hands were wrought signs and wonders, that only the finger of the Omnipotent One could accomplish. But if antecedent to all experience, it be affirmed that a miracle in its very nature is incredible, then must the Bible be laid aside, till the question be determined on grounds *outside* its statements. It is a question that no number of texts can determine, and we must meet the opponents of a supernatural revelation on the arena they have themselves selected for the strife. We have no fears as to the result of this conflict, and our readers will find in the volume before us an admirable aid to a successful issue.

The strongest argument of our opponents is this : that miracles are in contradiction to, or unlike, the order of nature. This order is fixed and invariable. Science establishes the perfection and unchangeableness of natural laws. The chain of causation is constant and indissoluble. Any interruption of natural order is, therefore, incredible, and no amount of testimony can establish the reality of an occurrence which contravenes, or sets aside the universal and immutable order of nature's operations.

The most important lecture in the book before us is that in which Mr. Mozley discusses this question, and we will endeavour briefly to lay before our readers the argument of our author.

And first, he asks, what is meant by the order of nature? The answer will probably be, That succession and recurrence of physical events of which we have had experience (p. 33). But this answer omits the main point; for what we mean by the order of nature is not a past event, but a future one. We surely believe that to-morrow the sun will rise, and what we mean by the phrase, the order of nature, is the "connection of that part of the order of nature of which we are ignorant, with that part of it which we know—the former being expected to be such and such, *because* the latter is." How, then, do we account for this belief, that the utterly invisible future will be *like* the past? We should, probably, say that it is *self-evident* that the sun-rise of to-morrow will be like that of to-day, that events like sun-rise, the flow and ebb of the tides, will go on repeating themselves. It is not, however, self-evident, that the event of to-day *will* necessarily perpetuate itself on the morrow. There is no contradiction in the supposition that the sun may *not* rise to-morrow. We are conscious that the event of to-day over, not necessarily involves its repetition in the future. Nevertheless we expect that it will be repeated, and the question comes to be, what is the reason why there exists in our mind this connection between the past recurrence of a physical fact up to this very day, and its recurrence in the future?

It may be said that a constantly repeated fact shews that there is some permanent cause at work, which may go on producing the like results. But what proof have we of the existence of such a cause? None at all. For past effects can only prove a cause at work to the extent of those effects. They cannot establish its efficiency for the future. We expect the recurrence of these effects, because we believe the future will be like the past; but we have no evidence that it will be so. We simply state our *belief*. "We really look at a blank before us, but the mind, full of the scene behind, sees it again in front." (p. 37.)

But suppose we say that we get to

know this constancy of nature by *experience*; what do we mean by knowing from experience? We certainly have no knowledge of the future, and all we can mean is that our knowledge of the past creates the expectation of similar events in the future. But this is only to say again—We *believe* such and such things will happen. Belief or expectation is not evidence.

It may further be said, We have had experience of what at one time *was* future—the past is only the future ever revealing itself. True; but this does not establish that we *know* the future; *that* continues as impenetrable as ever. We know no more of the future than the first man who looked out on all those ages to come which are now to us the ages past. Our knowledge of what *was* future is no reason for our confidence in what *is* future, but on the assumption that the future will be like the past; that is, we again simply *believe* it will be so. We do not prove that the future will be as the past, we only assume it.

No reason then can be given for this belief. It rests on no evidence. We simply expect, assume, *believe*, that the future will be like the past; but there would be no contradiction in reason were an event never to recur again. It is this principle of belief which alone renders our experience of the slightest use to us, and yet this belief has no more producible reason for it than a speculation of fancy. "A natural fact has been repeated; it will be repeated:—I am conscious of utter darkness when I try to see why one of these follows from the other. There is a premise and there is a conclusion, but there is a total want of connection between the two. I not only see no reason, but I perceive that I see none, though I can no more help the expectation than I can stop the circulation of my blood." (p. 40.)

There is therefore no contradiction to reason in the supposition that the world will come to an end, notwithstanding that for ages the sun has continued to rise and set with undeviating regularity—and similarly there is no contradiction to reason in believing that He who built the world, and has stamped upon it the order we see, can or will interfere

with its operation at His pleasure. It necessarily follows that miracles are not opposed to reason, since they are not opposed to the order of nature. For, as there is no reason why, a new event should be like any or every event that has preceded it, no decision of reason is contradicted by its unlikeliness. If it could be seen that because one thing *has* happened so, another *will* happen so, then a new fact which has not happened like the former one might be rejected as impossible. But as no connection can be seen or established between the past and that which will happen in the future, so no past experience can justify the rejection of a new fact on the ground of its non-conformity to order, which cannot be proved to exist, or which is known to us only in the past.

It is frequently said that miracles are against law, but law can only prevent miracles by compelling and making necessary the succession of nature, that is, in the sense of causation. Science is utterly unable to prove that the succession of events is governed by a necessary law; it only knows facts as successive, and not as the necessary result of a precedent cause. Inasmuch then as the junction of events cannot be established by reason, the interruption of them is

not against reason. "Science has herself proclaimed the truth that there is no necessary connection in nature." (p. 54.) She cannot therefore object to receive facts that may be a breach in the usual order of nature. The principle of induction by which science is guided is therefore not opposed to miracles. A true induction can accept them as a part of the universal order that God has established, and science may thus become the handmaid of revelation.

We have not included in our analysis of this striking argument, the author's proof that Hume is himself a witness to its accuracy. That would have occupied more space than we can afford. For this, and Mr. Mozley's admirable examination of the grounds of our belief in God, as an Agent free to act when and how He pleases within the Universe He has framed, and on the value of testimony to prove the actual occurrence of miracles, we must refer our readers to the work itself. We can assure them a rich intellectual treat in its perusal, and that they will find a refectory of arguments to sustain their faith in the supernatural presence of God with the work of His hands, against the bitter assaults of modern unbelief.

Intelligence.

ANNIVERSARY SERVICE.

SCARBOROUGH.—The members of the Baptist Church at present worshipping in the Mechanics' Hall, met on the evening of the 20th of April to celebrate the completion of their second year's existence. About three hundred persons sat down to an excellent tea, after which a public meeting was held, the Worshipful the Mayor (A. Gibson, Esq.) in the chair. The large room was well filled. His Worship having in a few kindly and very appropriate remarks signified his gratification in presiding on the occasion, and expressed his hearty good wishes for the growing prosperity of the infant society, the Rev. J.

Lewitt, Pastor of the church, rose and addressed the meeting at some length; first of all congratulating himself and the people of his charge on the sympathy of ministerial brethren and Christian friends, with their effort, as evinced by the present goodly attendance; next avowing a determination to maintain a catholic spirit, and a readiness to co-operate to the fullest practicable extent in every evangelical or philanthropic endeavour for the best interests of the town at large; then, detailing the progress made by the church and congregation under his care during the past twelve months, and finally, adverting very pointedly to the need, as a means to further progress, of a permanent home. In regard

to this, he stated that, including a munificent offer of Sir Morton and Lady Peto—ever ready to aid in these, as well as all other Christian undertakings—rather more than one-half of the required sum had been promised, but that that offer not being immediately available, the friends did not feel themselves as yet in a position to justify their commencing building operations. He concluded by reading a letter from Dr. Acworth, deeply regretting his absence, owing to severe indisposition. Addresses were subsequently delivered by the Rev. R. Bayly, Pastor of the first Baptist Church, R. Balgarnie, Pastor of the Bar Church, Independent, — Wilson, Superintendent of the Wesleyan Methodists, and — Randall, Minister of the United Methodist Free Church; all breathing the same fraternal spirit, and all manifesting an earnest solicitude for a more marked union among the several sections of the Church of Christ, and more vigorous exertions to diffuse the blessings of His salvation. After cordial acknowledgments of the kind efficient services of the ladies in presiding at the tables, and of the Mayor in occupying the chair, the meeting separated, highly gratified with the proceedings of the evening.

MISCELLANEOUS.

TESTIMONIAL TO THE REV. B. EVANS, D.D., OF SCARBOROUGH.—On the 21st of March, a public meeting, numerously attended by friends of all denominations, was held under the presidency of the Mayor in the Mechanics' Hall, Scarborough, for the purpose of presenting to the Rev. Dr. Evans a testimonial, consisting of a very handsome solid silver tea and coffee-service, richly chased, made by the well-known firm of Elkington and Co., of Birmingham, and a purse of gold (with other small articles, the gifts of individual members of his church), as some recognition of his valuable services to the Baptist denomination in the town, and as a token of his public usefulness in the district during a pastorate of more than thirty-eight years. In addition to the ministers resident in the town, a large number of friends from a distance—ministers and laymen—crowded the platform, and shared in the manifestations of Christian sympathy and personal respect and affection for the reverend doctor which were called forth. The Mayor, in opening the proceedings, having given expression to the pleasure and pride he experienced in being called on to preside over a meeting of his fellow-townsmen convened to do honour

to his old and venerable friend Dr. Evans, whom for a period of forty years he had known and respected as a talented, consistent Christian minister, and than whom a man of a more loving and catholic spirit it had never been his lot to meet with—proceeded to touch on some of the benefits for which the town and neighbourhood were indebted to the gentleman in question. In this he was supported by other speakers, who one and all agreed that in the promotion of everything connected with the welfare of his fellow-townsmen Dr. Evans had been in the foremost rank. Of the Mechanics' Institute he was the originator, and its first secretary (having since frequently held the office of president); he delivered the first lecture there, and bore for many years, before it was established on its present firm footing, nearly the whole weight of its affairs. The establishment of the Building and Investment Society, to which many are so much indebted, is owing in a great measure to his efforts. Of the Archæological Society, he, in conjunction with Sir J. V. B. Johnstone, Bart., now a representative of the borough in Parliament, was one of the principal founders, and for twenty years its honorary secretary. Of the Scarborough branch of the Religious Tract Society, he has held the office of secretary *thirty-six* years, but, when first formed through his labours, he was not only secretary, but *treasurer, committee,* and *depository*. He could claim the honour and satisfaction of preventing a Church-rate ever having been inflicted on the inhabitants of Scarborough. At a time many years ago, when he was the only Non-conformist minister in the town, and when High Church influence was predominant, the combat with Episcopacy had to be watched and sustained by himself. When Christ Church was opened, an endeavour to impose a church-rate was made, but twice the attempt was defeated, and the power of the church party had been paralysed from that time, and for ever; yet he was far from manifesting any hostility to the church, having gone round with a curate of that church to ask for subscriptions to enclose it with a railing. He had been one of the first to originate the *Freeman* newspaper, which had since become a power in the Baptist denomination, and for years contributed to it gratuitously one or two leading articles a week. He had had much to do with the establishment of a society for the relief of aged ministers, and still bore a great part of the labour in connection therewith. Throughout the evening, as one speaker succeeded another, utterance was given to

sentiments honouring him as a faithful preacher of Christ's Holy Gospel—as the expositor and defender of the great principles of civil and religious liberty—and as one who has maintained through evil report and good report the honest opinions which he believed—that the denomination had never lacked his services or his aid, his purse, his time, and his influence had been continually surrendered to promote the interests of those institutions which the Baptists regard as peculiarly their own; that the fields of Christian missions at home and abroad—the College for the education of young men for the ministry, now located at Rawdon, owe very much to his personal efforts, and “that whatever may have been Dr. Evans's shortcomings, he had surpassed most of his brethren in the disinterested character of the services he had rendered.” Dr. Evans, in reply, after the loud applause with which he was greeted had subsided, having expressed his appreciation of the honour done him, alluded to what to his mind was one of the most pleasing features of the effort which had been made—he referred to the kindness with which members of every Protestant denomination in the town had contributed to the testimonial. He had been cheered by seeing on the list of subscribers the names of gentleman who forty years ago would, in preference to contributing to such an object as the present, have been disposed to have him expelled from the town. He then passed on to explain that his reason for the selection of the handsome silver plate he had chosen in preference to having a heavier purse, arose from his desire that this expression of affection for him should be remembered in generations yet to come by its being handed down as an heirloom in his family. Having reviewed his connection with the borough, church, and denomination since he first came to the town a young man of twenty-two years of age, he went on to state that there was yet one other object which he hoped to live to see established, namely, schools for the education of the sons of our poorer ministers, and then, feeling this might be the last opportunity of addressing an audience such as the present, he explained his reasons for resigning the charge of the church at Scarborough; it was not that he was dissatisfied with it, not that his mental abilities were failing him, but simply because he believed he could serve Christ better out of the pastorate than in it, the responsibility and anxiety connected with it being too much for him at his advanced period of life, and that the course he had taken was in accordance

with the advice of his medical adviser; but of the expressions of love and regard which he had now experienced, he should always have a lively recollection until “he was crowned with the brightness of glory beyond death and the grave.” We may add that some four years ago the Rev. Doctor's portrait was painted, and presented to him by gentlemen of the town.

UNION CHAPEL, LUTON.—February 20th, the annual tea-meeting of the church and congregation connected with Union Chapel, Luton, was held. Five hundred persons took tea, the recently altered school-room being tastefully decorated for the occasion. At seven o'clock a public meeting took place. The room was densely crowded, and numbers were unable to gain admission. The chair was occupied by W. Willis, Esq., LL.D., barrister-at-law, who, in his opening remarks, made kindly reference to the improvements lately made in the chapel and school-room, and congratulated the church on its prosperous condition. Addresses were also delivered by the Revs. W. Cuthbertson, B.A., of the Congregational Chapel, Bishops Stortford; W. T. Henderson, of Devonshire-square Chapel, London; G. H. Davis, of Houghton Regis; C. H. Emerson, of Breachwood Green; T. Hands, and H. Ashbery, of Luton; and T. R. Stevenson, pastor of the church. The clear profits of the meeting amounted to the sum of £32 15s. Considering the liberality which was displayed at the opening of the chapel in December, this effort must be regarded as a very successful one.

ACCRINGTON.—The ladies of the Blackburn Road church, of which the Rev. W. H. Wylie is pastor, have just brought to a very successful termination a bazaar in aid of the building fund of the new Sunday school in connection with the congregation. The sum realized by their effort amounts to £1,004 11s. 6d., the largest amount ever raised in this neighbourhood from a similar source. The exhibition was one of great beauty and interest, and the entrance-fees paid by visitors exceeded £60. The total cost of the school, with a site for a new chapel, is £3,500, of which the congregation had previously raised about £1,600. Nearly £1,000 still require to be collected before the debt is extinguished; and an effort is now about to be made to complete the good work of liquidation during the present year. At the inaugural ceremony with which the bazaar was opened, Mr. Wylie said that while the new school was being built, that trying time had come upon them when very many in the congregation were sud-

denly deprived of the power of giving because they ceased to get, and when those who were more favourably circumstanced had to bestow their money in other directions, in response to more urgent calls. In spite of these unfortunate hindrances, however, they had raised among themselves the sum of £1,600 for the school; and he was glad to be able to say, that while they were collecting that sum, their endeavours to aid all the general schemes of the church had not flagged, but rather increased. Last year they had made the largest contribution on behalf of Foreign Missions ever given in any year of their history as a church; and their income that year had exceeded £600.

SHEFFIELD.—A large meeting was held in the Temperance Hall in this town on Wednesday, 7th March, for the purpose of presenting a testimonial to the Rev. Charles Larom on his resignation of the pastorate of the first Baptist Church, Townhead-street, Sheffield, which he had held through a period of forty-five years. Between four and five hundred persons sat down to tea, after which the Rev. David Loxton was requested to take the chair. He having in a happy and appropriate speech introduced the business of the meeting, Mr. Atkinson, one of the senior deacons of the church, then presented the testimonial. This consisted of a kind and affectionate address of the church to their retiring pastor, a beautiful tea-service of silver plate, and a purse containing a cheque for seven hundred and sixty pounds; of this sum four hundred and fifty pounds were given by Mr. Larom's own congregation; two hundred and thirty-eight by friends of other denominations in the town, who wished to unite in this expression of regard for Mr. Larom, and the remainder through the intervention of Dr. Evans, of Scarborough, by friends of our own denomination in other parts of the country. The meeting was addressed by the deacons of the church, by the Rev. B. Evans, D.D., I. Stacey, D.D., F. J. Falding, D.D., Brewin Grant, B.A., H. Quick, H. Tarrant, I. P. Campbell, Giles Hester, and other ministers and gentlemen of the town. Mr. Larom, after referring to the points of the address presented to him, concluded thus: "I am thankful that I leave the church in peace and love, and in a position very favourable for considerable enlargement and advance by the Divine blessing on vigorous, wise, and holy effort. It is moreover pleasing, that though resigning the pastorate, I am not putting off the harness; that though no longer a commander in the Christian army, I am still a soldier—the

banner of the Captain of salvation as dear to me as ever, and my solicitude as strong that the army of the Cross may gain increasing victories in the strenuous efforts to smite down evil and the evil one, and rescue multitudes who, rejoicing in their deliverance by the Gospel shall be found worshipping at their Redeemer's feet. I can still preach the reconciling word, and may be able in other ways to serve the cause of God and truth, and I now would ask you to unite with me in grateful and adoring homage to God, who has so graciously conducted me thus far, and to whom the honour of whatever good has resulted from my life entirely belongs. To Him be glory for evermore."

PORTSEA, KENT STREET CHAPEL.—May the 8th, a public meeting was held to present the Rev. Joseph Davis with a testimonial of respect on the occasion of his resigning the pastorate of Kent Street Chapel. The hall was crowded, and there was a large attendance of ministers and others who were desirous of giving expression to the feeling of respect generally entertained towards the rev. gentleman. The Rev. J. H. Cooke presided; and, with the Rev. E. G. Gange, the Rev. H. G. Hastings, and the Rev. A. Jones, also spoke kindly of Mr. Davis, and expressed regret at the parting. Mr. Tilly presented Mr. Davis, in the name of the church and congregation, with a handsomely-worked purse containing eighty sovereigns; Mr. Bigwood, in the name of the ladies, presented Mrs. Davis with a silver tea service, of the value of thirty-five guineas; Mr. Levett, the superintendent of the Suaday schools, presented a gold pen and pencil case, on behalf of the school children; and the Rev. H. Kitching, in the name of the ministers of the town, presented a handsome carte-de-visite album, containing the likenesses of all the Nonconformist ministers and their wives in Portsmouth. Mr. Davis, who was warmly and enthusiastically received, returned thanks in an appropriate and earnest manner. The Rev. J. Knapp (incumbent of St. John's, Portsea), the Rev. J. W. Banks (chaplain of the Portsmouth convict prison), the Rev. J. B. Burt (of Beaulieu, secretary to the Home Mission), and the Rev. B. Evans, D.D. (of Scarborough), also addressed the meeting. Among them, the venerable Rev. G. Arnott also spoke a few kind words. Mr. Davis, who has been the pastor of Kent Street Chapel twelve years, leaves Portsmouth with the good wishes of a large circle of friends, to take charge of a church at Romford, in Essex.

THE MISSIONARY HERALD.

DECEASE OF THE REV. JAMES ALLEN.

WHILE our Anniversary Services were going on, the life of this esteemed brother and Missionary was passing away.

It was during his attendance on the Anniversary Services of the year 1845 that the mind of Mr. Allen was led to the resolve to consecrate his life to the work of God in heathen lands. The question was not a new one to him, for from the period of his conversion he had felt the call of the Master to labour abroad. His own words will best express the spirit in which he offered himself to the Committee. "After having returned," he says, "from the deeply interesting meetings in the Metropolis, having lost none of the Missionary spirit which I trust animates my heart; having advised with many of the brethren gathered together at those meetings, and after having, I hope, fully surrendered myself to God, to do with me as He will, I do most solemnly, deliberately, and cheerfully offer my feeble services to you, with respect to Ceylon." That surrender his life proves to have been sincere and complete.

Mr. Allen enjoyed, in his early years, the tutelage of pious parents. He was born at Kimbolton in the year 1810, and became in his youth a school-master. The ministry of the late Rev. R. Roff, of Cambridge, and of the Rev. S. J. Davis, of Salters' Hall, was useful to him; but it was not until he came under the ministry of the late Rev. Mr. Hawkins, of Derby, that he was brought to the full recognition of his state as a sinner, and to the surrender of his heart to God. He was baptized and joined the Church in Agard Street, in April, 1840. His gifts were first called into exercise in a prayer-meeting established in the town for young men, by a request of the deacon and other members who attended, to speak to them. "I could not," he says, "bear the thought of souls perishing for lack of knowledge without an effort to do them good." This soon led to his being placed with Mr. Hawkins by the Stepney Committee for instruction and preparation for the ministry, and he subsequently accepted the call of the Church at Alcester to become their pastor.

Mr. Allen's offer of his services was accepted by the Missionary Committee on the 5th of June, 1845, and he embarked with Mrs. Allen and two children, in company with the Rev. C. B. and Mrs. Lewis, for Ceylon, on the 25th of July. The voyage was a long and weary one; but they arrived at Colombo early in the following year. Mr. Allen's first missionary field was in Kandy. Writing on September 15th, he says:—"I have baptized three individuals since I came, and might be employed continually in the same way, were it not that in nine cases out of ten that make application the motive turns out to be an unworthy one. This part of one's work is, perhaps, the most difficult." And so he continued to find it till the last; but with characteristic energy he threw himself into his work, journeying often, preaching to all who would listen, "sometimes encouraged," as he says, "sometimes treated with insolence and contempt, and departing discouraged; but still hoping and praying that good may be done. I do what I can in the language, not without hope of becoming fluent in it." Few succeed, until after many years practice, in this difficult tongue; but Mr. Allen was able of late years to express himself with force and intelligence.

The decease of the Rev. J. Davies in November, 1850, led to Mr. Allen's settlement in Colombo, where he continued to labour with much acceptance both in the English congregation of the Pettah, and among the native occupants of the jungle for many miles around. "Up to the last," says the Editor of the *Colombo Observer* who knew him well, "Mr. Allen took long journeys on foot, although exposure to heat and wet had rendered him especially liable to attacks of fever, from which, more or less, he suffered during the whole of his career, being twice forced to visit England for the recovery of his health."

A few months since, Mrs. Allen was compelled to come to this country by extreme ill-health. Mr. Allen parted with her, expecting that his beloved companion would be the first to reach the heavenly shore. But it was not so ordained; she is spared to mourn his loss.

In his last letter to the Committee, dated March 29th, Mr. Allen recounts his marvellous escape from death, by the overturn of the coach in which he was returning from Kandy. For some time he lay buried under the coach in a stream of water, until rescued by his fellow-passengers; only a month later to fall a prey to the spoiler by disease.

Mr. Allen preached his last sermon at the Pettah chapel on the 22nd of April, when he seemed to be quite well. On Monday he was seized with severe pains which abated on Tuesday, but returned the following day. Medical appliances were of no avail, and he continued to get worse till on Monday, the 30th of April, he passed away to the rest of God without a struggle. He was conscious to the last, but was unable to speak.

“Blessed are the dead that die in the Lord. They rest from their labours, and their works do follow them.”

We earnestly commend the widow, so sorrowfully bereaved and now amongst us, to our readers' sympathy and prayers.

A VISIT TO MORANT BAY.

BY THE REV. J. M. PHILLIPPO AND THE REV. T. LEA.

At the request of the General Committee of the Jamaica Baptist Missionary Society, the deputation appointed at the last annual meeting of the Union visited the Home Missionary Stations established in Saint Thomas in the East and Portland, also Morant Bay, Stoney Gut, and the surrounding districts.

We left Spanish Town on Thursday morning, March 1st, and passing through Kingston, Yallahs, Morant Bay, Leith Hall, Belle Castle, and Manchioneal, we arrived at Reward, the residence of Mr. Service, on Saturday evening; here we consulted at length with our Missionary and arranged our plans as to our work.

On the Sabbath Mr. Phillippo preached in the Tabernacle, a neat and well-built chapel, erected by Mr. Service, in the large and populous village of Drapers; from this place and from the surrounding settlements the people gathered in large numbers, and enthusiastically welcomed the deputation. This village has been wisely chosen as a centre for extensive usefulness.

The land on which the chapel stands was purchased at a cost of ten pounds (£10). And the people commenced building on the 9th December, 1865. The members of the congregation, assisted by friends belonging to the Church of England, worked cheerfully and rapidly; and, as the result of their efforts a house for God stands in this dark and hitherto neglected district. At the opening service, £3 4s. 6d. was collected. This amount, with subsequent contributions, reduced the debt remaining on the building to about £7.

It is the express desire of the Church that the monies should be entirely in the hands of the Committee, and subject to their control. The Chapel measures 30ft. by 16ft.; it is substantial, and well-finished. The wood-work is composed of cedar; the roof is covered with the silver thatch. A small vestry adjoins the chapel. The Church consists of fifteen members, and there are evident and encouraging signs of prosperity and increase.

Our visit inspired the people with confidence and hope; this is a source of gratification, inasmuch as they have been repeatedly deceived and disappointed by unprincipled men, who have been their self-constituted teachers in former days.

Our presence also encouraged them to be steadfast amidst the sharp persecutions to which they have been subjected of late.

On the same day Mr. Lea proceeded into the mountain-districts, and after visiting the houses of some of the people, a considerable number assembled in a booth which had been erected at Stanton. This village is about seventeen miles from Reward, and eight miles from the Tabernacle. A plot of ground on which a service was held, has been kindly given for the erection of a chapel, by — Pillou, Esq.

Stanton is surrounded by a number of villages, containing an estimated population of 3,000 persons, who are entirely destitute of sound religious teaching.

To this spot selected as a centre, numbers of people may be collected from Tom's Hope, in the north; Rutchermiscus, in the west; Golden Vale, Rose Apple, Seaman's Valley, Nightingale Grove, and several other places on the south and south-east; while, further eastward, lies the thickly-populated Bourbon district.

The neighbourhood is most fertile, healthy, and beautiful, but the inhabitants are ignorant, superstitious, and, with a few exceptions, “far from God by wicked works.” A finer field for energetic Missionary labour could scarcely be found.

Here, also, the people were found suspicious and discouraged; but the results of our visit were confidence and enthusiasm; and there is every reason to believe that, backed by the Society, the people here will cheerfully give their time and labour in the erection of a place of worship, while they are most anxious for Gospel ordinances, and also for instruction for their children.

After the labours of the day, we met at Port Antonio, where we were hospitably entertained by Mr. Wemyss Anderson.

On Monday morning we proceeded to the Tabernacle again, where we held a Church meeting, and subsequently a public meeting. The object of our visit—the constitution of the Union—the leading principles of Nonconformity, the necessity of education, and subjects of importance as to the peace, prosperity, and extension of the Church, were urged upon the attention of the assembly. The people expressed their gratitude to the Society and to ourselves in no measured terms, and our general intercourse with them has left very pleasant impressions upon our minds.

We are decidedly of opinion that here and at Stanton the cause of God should be efficiently sustained by the Society, and that the hands of our Missionary labouring there should be strengthened by the aid of an earnest and competent schoolmaster. It would be unwise, in our opinion, for Mr. Service to attempt to keep a school; the extent of ground he has to work demands all his strength and time.

We would remind the Committee that the term for which the cottage "Reward" was placed at the disposal of our agent by F. W. Mortlock, Esq., has expired; the house, although it has served very well as a temporary abode, is not at all serviceable as a residence for a married man with a family.

A cottage two miles nearer to Drapers than Reward, has been offered to the Society by G. Panton Gordon, Esq.

The house is situated in a pleasant and healthy spot; it commands an extensive sea-view; it contains five rooms and a pantry, out-office, &c. There are about four acres of land attached to the house, on which there are several cocoa-nut trees. There are several pieces of furniture in the house, viz.—two iron bedsteads, one rib, two side-tables (mahogany), six cane-seat chairs, and one bench. This property, including house, land, and furniture, may be had for eighty (£80) pounds.

We think the place is in all respects an eligible residence, and it is the most central place obtainable as to Mr. Service's work; we think, therefore, that the Society should by all means, *and at once*, negotiate for the purchase of the property.

Mr. Service has formed a Church at Boston, but we succeeded in advising the members to unite with the Church at the Tabernacle (Drapers); this is necessary, so that the efforts of our agent should be confined to three instead of four principal stations. From the smallness of the population as well as from other circumstances, it appeared to us unadvisable that there should be more than a class-house at Boston. We met the little Church, and the members cordially fell in with our views.

PRESTMAN'S RIVER.

On Tuesday morning, March 6th, we proceeded to Fair Prospect, Prestman's River, two miles from Boston, and seven miles and a half from Tabernacle. Here a large booth has been erected, which we found crowded with people awaiting our arrival. Prestman's River is a third centre where we think a substantial chapel should be erected, and a Church formed. A Church here would gather numbers from the surrounding villages, Islington Castle, Black Rock, Egghill, Windsor, &c.

We called on a gentleman at Fair Prospect, with the view of obtaining a plot of ground more suitable than that on which the booth stands, for the erection of a chapel; but he has declined since our return to dispose of any of his land. We had a large meeting here, and from the people we met with cordial expressions of welcome to us and gratitude to the Society for sending a man of God into their midst.

We need scarcely say that throughout this district, and indeed all along our

entire route, we met with tales of mourning, lamentation, and woe, and on every hand we saw sad evidences of destruction—the work of an infuriated and irresponsible soldiery.

The moral and spiritual condition of thousands, combined with their late awful sorrows, render it imperative on the Society to send and sustain the consoling and converting influences of the Gospel of Peace. Fire and sword have done their dreadful work, and have left sad memorials of their havoc behind in the places where once stood the homes, but where now, amid desolation and poverty, bleed the hearts of the widow and orphan. We should be guilty before God if we were heedless of the cry, "Come over and help us."

On Thursday evening we travelled on to Belle Castle, where we were received very kindly by our friends, Mr. and Mrs. Harris. At the request of Mr. Harris, we held a meeting in his chapel on the following morning.

MORANT BAY.

After the public meeting, we went on our way through the "River District" to Lyssons, an estate three miles from Morant Bay. We wish to acknowledge the great kindness of the overseer, John Wallace, Esq., who received us most hospitably, and entertained us during our stay in the district. He also placed mules at our disposal for traversing the mountain districts around Stoney Gut. We and the Society have been laid under obligations to Mr. and Mrs. Wallace for their generous kindness to us.

On Thursday morning we journeyed into the mountains in order to survey the district now made notorious by the late disturbances, and which, on account of its great spiritual darkness and abounding iniquity, demands the attention, sympathy, and resources of the Committee.

Around Lyssons there is a large number of people, including many Africans, settled. The first settlement we reached was Dumfries, large and populous. Thence we passed upwards to Stoney Gut, and there, close to the ruins of Paul Bogle's chapel and homestead, we gathered a number of people and spoke of our mission. Here a mission station must be established; and, in order to gather the hundreds of outcasts here to the fold of Christ, an efficient and experienced Missionary must be sent at once.

Stoney Gut presents a field for Missionary enterprise unequalled in the island. Hundreds of people in the neighbourhood are entirely without Gospel teaching and the means of educating their children.

The place is healthy, fertile, and exceedingly beautiful as to its physical features. A spot hard by commands a view of the whole of the Blue Mountain Valley. Bounded by the Blue Mountains on the north, from which rise the grand Peaks, and on the west by the Yallahs range, while far away to the south the ocean completes the view. The valley is watered by a large river, and estates and settlements crowd upon the sight of the beholder.

Stoney Gut is a most eligible centre for Spring Gardens, Middleton, York, White Hall, Barrowsfield and Bannockburn, and it would also embrace the villages further in the mountains—Torrington, Sandy Hill, Cross Paths, Somerset, and Monklands; while in the back mountains lie Mount Champneys, Woolmington, Pilot Hall, Brookslaud, and Mount Stewart. These villages consist chiefly of freeholds.

If a plot of ground could be secured at Middleton, a delightful and healthy residence for a Missionary could be erected. Stoney Gut is five miles from Morant Bay. In the valley lie the estates of Hall Head, Mount Pleasant, Blue Mountain, Petersfield, Serge Island and Coley. The whole district is densely populated, but morally dark and neglected; the people say they are Baptists, and will not join any other community, and they have decidedly expressed their predilections for a Missionary connected with the Baptist Missionary Society of England.

From hence, we proceeded down the valley to Church Corner, where we found the large but delapidated chapel of Mr. Killick. Here again several people expressed their anxiety for a Missionary and for schools.

We arrived at Morant Bay in the evening, after having been in the saddle the whole day. We inspected the premises of the London Missionary Society in this place.

There is a large and commodious chapel with vestries behind; the chapel measures about sixty feet by fifty feet, the walls in part are in bad order. It is Spanish walled, not boarded on the outside. It requires reshingling and general repairs. It is necessary that £200 at least should be spent on the premises to put them in good order. The fittings of the chapel are good and elegant. There is no house for the Minister in Morant Bay, nor is it at all necessary or desirable that he should live in the Bay; the two rooms adjoining the chapel will afford all the accommodation required, while the vicinity of Stoney Gut or Middleton is all that can be desired, both as regards healthiness and position.

We recommend in conclusion,

- I. That every possible facility be offered, that a chapel may be erected at Stanton, in Portland, and at Fair Prospect, in St. Thomas in the East, and that an efficient schoolmaster be sent to assist Mr. Service.
- II. That Mr. Porter, or some earnest labourer be directed to work the Bourbon district.
- III. That Blue Hole Cottage and premises be purchased for a residence for Mr. Service.
- IV. That every effort be put forth in order that the Morant Bay premises may be purchased, and also for the erection of a chapel in Stoney Gut, and a minister's house at Middleton.
- V. That an earnest, experienced Missionary, one who has laboured in the Island if possible, be sent forthwith into the Morant Bay and Stoney Gut districts, who under God, by his life and teaching, may diffuse the holy influences of the religion of Jesus in the places, where so recently anarchy and bloodshed held their sway, and have left behind the most lamentable results.

We may be allowed to add, it is our decided conviction, that God is calling us hither; the fields are white unto the harvest, and proofs are abundant that if these fields be wisely and perseveringly worked, we shall not "labour in vain, nor spend our strength for nought."

JAMES M. PHILLIPPO,
THOMAS LEA.

THE OPENING OF A JUNGLE CHAPEL IN CEYLON.

BY JOHN FERGUSON, ESQ.

THE opening of a place of worship is generally the occasion for much rejoicing and congratulation, even in old England, where the sound of Sabbath bells is familiar to the people throughout the length and breadth of the land. How much more should we expect the people of a foreign land, who have only just learned to value the preaching of the Gospel, to hail with delight the erection of a little Bethel in their midst. And with all their apathy, even those of the Singhalese who are merely Christians in name, do feel interested, and rejoice in obtaining for their religious public services, "a local habitation." While the few true disciples must indeed feel a joy which is strange to their white-faced brethren, born amidst great privileges, as the unpretending jungle chapel is opened for the regular worship of their Lord and Master.

The chapel, the opening of which we attended on Tuesday, 17th April was at Hangwelle, 18 miles east of Colombo. This district had been occupied by the Baptist Mission shortly after Mr. Chater commenced Mission work in Ceylon. In 1818 a chapel and residence for the native Missionary were built here. We are told that the Modliar (Native gentleman of the district with rank in the service of Government), assisted, and Government allowed the timber to be cut in the

adjacent forest. The country around was a stronghold of Buddhists; but nevertheless the earnest self-denying labours of Mr. Chater, and particularly, of the apostolic Daniell were blessed; and when a deputation from the Home Committee visited the island in 1850, they found here a Church of some thirty members under the care of Don Abraham de Alvis. Under what circumstances this Church dwindled away, and the cause declined, I am not aware. Perhaps it was chiefly owing to their pastor having to engage in secular enjoyment in consequence of a restriction of the Mission expenditure, and the consequent conjunction of Hangwelle and Weilgama stations under one assistant. It is sad to learn that some of the older members have shewn that they had never received the Gospel into their hearts, by returning to Buddhism; but it is absurd to suppose this neutralizes the great work accomplished by Daniell, because that good old man may have been deceived even as the apostles were by Simon Magus. Daniell was truly "in labours more abundant," and Hangwelle which has long been the utmost limit of the Baptist Mission work, if not of all Missionary work, in that direction,—was but a stepping-stone with him to the regions beyond. Ratnapoora thirty-eight miles further on and the country around, heard the Gospel from this true missionary, and we read of him "going in a bullock-bandy to Hangwelle,—jolting over rough roads, and going down steep precipices and rising again with awkward motions, travelling nineteen miles in nine hours preaching by the way." Fortunately, much to the advantage of the Missionary (as well as the people), whose labour is thereby expedited, the roads are now better and conveniences for travelling more abundant;—but all praise to the model Missionary who was not daunted in his work by obstacles not experienced now by his successors.

In the decay of life in the Hangwelle Church, the little chapel of 1818 seems to have shared to the utmost; and only within the last two years has the project been mooted under the auspices of the European Missionary (Mr. Pigott) to replace it by another. Many difficulties intervened, in the apathy of the natives and the little assistance volunteered by them; but perseverance conquered these,—gradually help was obtained from them in money, labour, or timber. A few European friends assisted, particularly one Christian, noble-hearted merchantman Captain (would there were many such), after a visit to the spot. A substantial plain, but cheerful-looking little chapel is the result, consisting of one oblong-room 35 feet long by 22 feet broad with two doors at each end and numerous windows along the sides. It is capable of containing nearly 200 persons; and is built on a little knoll by the roadside, commanding a limited view of a country dotted over with cultivated patches, amidst groves of cocoa-nut palms, with a few verdure-clad hills rising as a back-ground. The village not far away is situated close under the old Hangwelle Fort, on the banks of the great and beautiful Kalany river, and contains probably about 1,000 inhabitants. But so far as vital religion is concerned, the chapel is indeed surrounded by a moral desert—let us hope that the inspiring scene of an overflowing congregation on the occasion of the special opening service, may be a good augury for the revived cause in this wide field for Missionary work.

THE SERVICE.

When Mr. Allen, Mr. Pigott and I arrived at the chapel, it was quite full,—many, unable to find admittance, standing round the doors and windows. The Singhalese congregation of men, women and children presented a curious and varied scene, contrasting the half-European costume of the wealthier ladies and gentlemen with the simple but time-honoured comboys (or cloths) wrapped round their loins by the poorer people. Here is a fine young lady bravely arrayed in abundance of satin and lace, bedecked with jewellery, and excepting the bare head crowned by a handsome back comb (of gold), and the dusky brunette countenance, giving very little token that she is a child of Lanka; seeming far more like some Spanish or Greek maiden. Who is this girl? Child did we say—she is a rich

young widow, probably not above eighteen years old, daughter of the good old Singhalese lady now almost blind, sitting close by. Mrs. Ameresekere, the mother, was converted from Buddhism about two years ago, and has ever since, well and consistently adorned her Christian profession. She is a great contrast in her simple national costume to her daughter. The native gentlemen present (Modliar, Mohandirams, Notary, and Vidahns) have all comboys (flowered or plain cloths) like the ladies, and the universal tortoise-shell combs fixed in the hair drawn to the back of the head in a knot; but they have donned European jackets and vests of tweed, and socks and shoes. The denationalizing of dress is still further seen in their young children—boys with breeches and knickerbockers, girls with such articles as crinolines! However, there were a number of bright intelligent countenances around (which is much more important than the signs of material prosperity), and the people took a hearty part in the singing, attended devoutly while native Brother Hendrick prayed, and listened with rapt attention to Mr. Allen's sermon in Singhalese on the 15th verse of the 144th Psalm:—"Happy is that people whose God is the Lord." I regretted my entire ignorance of Singhalese while listening to the full and sonorous sentences poured forth by the preacher, and which so evidently engrossed the attention of his audience. May the message delivered be blessed to many who were then present.

After service, due notice was given of the regular services to commence with the succeeding Sabbath; and, after a collection in favour of the building expenses, the meeting separated. Messrs. Hendrick and Botaju, native pastors, were present—the latter being appointed to Hangwelle. His wife, a very active Christian, is an adopted daughter of Mr. Whytoo Nadan, the energetic though now aged pastor of Kottigahawatti. Before separating, Mr. Pigott had some conversation with the aged Christian lady before alluded to; she was regretting deeply that the work of the Mission necessitated the discontinuance of stated preaching in her house by Mr. Hendrick, the native pastor of Weilgama.

I must not omit to mention the hospitality of Mr. Mohandiram, formerly Pastor, Alvis, who has taken an active interest in erecting the chapel.

As we drove away to Colombo, after the day's services, alongside of the sluggish Kalany river, and under the shade of stately palms, to our home by the sea, I could not but hope that the work that day once again formally commenced, may be continued with the blessing of God, to the salvation of many who now sit in darkness, following the soul-deadening Buddhistical superstitions, the signs of which were everywhere to be seen as we passed. Many in the Hangwelle district, too, have been perverted by the gross errors of Roman Catholicism. But I trust yet to hear of, if not to see, a full and prosperous Singhalese Church meeting in the Hangwelle chapel, opened April 17th, 1866.

DEATH OF MR. ALLEN.

WHEN this brief account of our visit to Hangwelle was penned, little did the writer think that he whose name appeared most prominently in it was so soon to be laid low:—that, exactly a fortnight from the clear, bright morning on which we overtook Mr. Allen resting after his walk of eleven miles, we along with other mourning friends should stand around his remains as they were being consigned to their last resting-place. He himself little expected it would be so; for, at Hangwelle he more than once alluded to his restored strength and ability to go through work as well as in his earlier days. During the conversation on the arrangements regarding the newly-built chapel and the preacher, his remarks were as usual of that shrewdly practical character which so much distinguished him, and after warming with his sermon to the large and attentive congregation, I well remember his emphatic remark,—that it but required a native brother who would study—a thinking man—to secure a good attendance in the district always.—Returning to Colombo, he seemed little fatigued by the day's journey and his flow of spirits was unusually good; relating to us as we went along several anecdotes of his early life and Missionary work. We parted with him in the twilight at the foot of the

eminence on which his residence stands, and as his stalwart form strode up the hill under the shade of the cocoa-palms, there was little indication that his career on earth was to close so soon. This was on Tuesday evening—on the succeeding Sunday forenoon, Mr. Allen gave at the Pettah chapel the last sermon he was ever to preach on earth. The subject and matter were truly characteristic of the man—Reconciliation through the death of Christ; Preservation through His Life,—a subject on which he seemed fond of dwelling of late. The earnest and emphatic manner in which he insisted on the Christian's unshaken confidence in the unchanging faithfulness of his God, was very striking.

I was present in the afternoon when some friends were gathered to hear the news from Mrs. Allen by the English mail which had arrived that morning. She hinted at the hope of her speedy return, but mentioned the fear she had expressed to the Mission Secretaries that her poor husband would now require a change. On this being read, he drew himself up, and placing his hand on his chest, said, "Why I never felt better in my life; just prepared to go through any amount of work."

These were almost the last words I heard spoken by the Rev. James Allen, who died eight days after, on the 30th April.

THE LAST DAYS OF MRS. KNIBB.

BY THE REV. JOHN KINGDON OF WALDENSIA.

AFTER serving the Lord upwards of fifty years, forty-one of which were spent in His service in this land, Mrs. Knibb entered into her rest on the morning of the 2nd April.

As she spent the last month of her life with us, and we had the unspeakable pleasure and honour of ministering to her comfort, and holding converse with her to the time of her death, I may be permitted to tell you a little about her last days on earth.

For several months previous to her death, our dear friend had been much indisposed; but I believe that it was early in December that the illness which terminated her life commenced. After spending some time with her daughter, Mrs. Fray, at Kettering, she was removed to Falmouth for a change, and that she might have constant medical attendance. She came to Waldensia on the 2nd of March. From the day she came she was not able to leave the house, although she often stood at the door or window and said she longed to take a walk in the garden, but feared the exertion of coming up the steps would be too much for her.

On the 19th Mr. Fray and I travelled together to Spanish Town to attend the annual meetings of the Jamaica Baptist Union. We returned to Kettering late on the evening of the 29th, and found that Mrs. Kingdon had on that day sent an express for Mrs. Fray, as Mrs. Knibb was much worse, and had been vomiting blood. We reached Waldensia early the next morning (Friday, 30th), and found her better, so much so that she was able to sit up and talk. She asked a great many questions about the meetings, and the friends who attended them, the state of the Churches, &c. She was not so well on Saturday, and on Sunday she appeared to be much weaker, but she would not allow Mrs. Kingdon to stay with her. Mrs. Fray remained at home and we went to chapel. At 12 a.m. a change for the worse took place, and Mrs. Fray sent a messenger to hasten us home; but as we were at Bunker's Hill, we could not reach home till a quarter past four o'clock, when we found our dear friend rapidly sinking. She said, rather mournfully, "You are late to-day;" and when told that the delay was caused by our remaining to celebrate the ordinance of the Lord's Supper after the morning service, she made several enquiries about the attendance, &c. I said, "We remembered you in our prayers;" she replied, "Thank you, thank you." She was at this time sitting up in bed, but she now laid down, and her mind soon began to wander. Still she was quite con-

scious at intervals up to within a quarter of an hour of her death, which took place at a quarter past twelve. Mr. Fray and Mr. Lea arrived in time to witness her departure. We did not apprehend that her end was so near, as she was able to help herself almost to the last, and on Sunday at three o'clock she got out of bed without any assistance, not allowing even Mrs. Fray to help her.

We first met our dear departed friend in England a short time before sailing for this, the land of our adoption, and we shall ever retain a grateful recollection of her motherly counsels and encouragements. After her return to Jamaica we had frequent intercourse with her, and the more we knew of her the more we saw to admire and love. But in the last month of her life we saw more clearly than ever the loveliness, lowliness, and strength of her Christian character. Her patience during her affliction was very striking. We did not hear a single word of complaint, nor was there the slightest evidence of anything like a restless spirit. Her great unwillingness to keep anyone from the public means of grace, of which she herself was deprived, and her interest in everything pertaining to the Redeemer's kingdom continued to the last. Her faith in the Saviour, too, was strong, yet beautifully simple. On Sunday evening, March 4th, I sat by her bed-side and conducted family worship. I read the eighth of Romans, and when I had finished reading she said, "That beautiful chapter, it is more precious than ever: nothing shall separate us from his love—nothing!" The fourteenth of John was also a favourite chapter with her, portions of which she frequently repeated. A short time before her death, being in great pain, Mrs. Kingdon sought to comfort her with the assurance that the Saviour was with her, when she very beautifully repeated two or three verses of the chapter referred to. About an hour before her departure, not being sure whether she was conscious or not, taking her hand in mine, I said "You are still trusting in Jesus?" as she pressed my hand she sweetly replied, "Still trusting in Him." These were almost her last words. After this I only remember her saying "Yes," in reply to Mr. Fray when he inquired if she recognized his voice. Her death was truly a "sleep." She sunk so gradually that the last breath was scarcely perceptible. Her countenance, after death, was beautifully expressive of calmness and peace.

"She died in Jesus, and is blessed;
How kind her slumbers are!
From sufferings and from sins released,
And freed from every snare."

We followed the remains of the dear departed to Falmouth on the morning of the 3rd. Many came the evening before to be ready to start at the time appointed, viz., two o'clock. It was a lovely moonlight morning. We laid the coffin in the vehicle prepared for its reception, and I felt a melancholy pleasure in making it secure with my own hands for the rather rough journey to Falmouth; and then one of our faithful deacons, who brought the dear one hither a month before, conveyed away her mortal remains, while a good concourse of people followed, most of them members of Churches formed by her late honoured husband. The coffin in which the remains of William Knibb have lain for upwards of twenty years is entire. His wife's remains rest in the same grave.

THE FUNERAL.

To the above narrative we append the account given by the Rev. D. J. East of the funeral service over the remains of our dear departed friend.

Mrs. Knibb was buried early yesterday morning (Tuesday, April 3rd) in the grave of William Knibb, at Falmouth. That grave for more than one-and-twenty years had sealed up the mortal remains of her sainted husband—on earth the lion-hearted—and there they lay in their quiet resting-place. I cannot tell you the emotions with which I looked down upon the coffin, still undecayed, which contains those sacred relics, or with what satisfaction I looked upwards and thought of the glorified spirits of husband and wife, now re-united before the throne of God and of the Lamb. The funeral service commenced a little before eight o'clock

A.M. I left Calabar at five, accompanied by Mr. Roberts, and when we entered the chapel found a large congregation assembled, and the Rev. Mr. Aird, Presbyterian Minister, engaged in reading the Scriptures. It devolved on me to lead the devotions, and I believe that while we were mourning the loss we suffer, all felt that it was a season for thanksgiving and praise in commemoration of the grace which in life and in death had so eminently rested on the dear departed. The same meekness and gentleness, and kindliness of character shone out to the very last, and the closing scene was as peaceful as the light of the Saviour's countenance could make it on this side of eternity. I saw her a short time ago in the sickness which terminated her life, and knelt with her at the throne of grace, and very pleasant it was to observe how quietly she was resting in the arms of everlasting love. Brother Clark, of Brown's Town, delivered the funeral address—very simple, and touching, and suitable it was. Brethren Lea and G. R. Henderson also read portions of the word of God, and the latter offered the closing prayer within the walls of that chapel in which our sainted sister had so often worshipped, and where the eloquent voice of the husband she has now joined in glory had so often preached in demonstration of the Spirit and of power the glorious Gospel of the blessed God. The ministers present, including the Rev. J. Littlejohn, Rector of Trelawny, and the Rev. — Gurney, Wesleyan Missionary, now led the way from the chapel to the grave. A great concourse of people was instantly gathered round it, and as the coffin was lowered into it we sang—

"Unveil thy bosom, faithful tomb!
Take this new treasure to thy trust!"

The duty had been assigned to me to speak to the bystanders from the open tomb, and I wished, as far as I might, in doing so to give utterance to such words as she would desire to have spoken whose mortal remains we were bearing to sleep in Jesus, in the sure and certain hope of a glorious resurrection to eternal life; for I felt that, being dead, she yet speaketh. The solemn stillness of the crowd was very impressive; and we will hope that some careless ones went away to think and pray. Brother Hewett closed the service at the grave by such supplications as the occasion was calculated to call forth, and the congregation quietly dispersed. In a few hours the grave was again bricked over, never, in all probability, to be opened again till He, who is the resurrection and the life shall appear, and all who are in their graves shall come forth.

SWEET AND BITTER.

BY THE REV. W. A. HOBBS, OF JESSORE.

I THINK I informed you in my last that a young Kuleen Khyst, together with his wife, had embraced our holy faith, and had for the present taken refuge at Magoorah. Many were the efforts made to get him to renounce his newly embraced religion, and his father and brother came several times with the most tempting offers, engaging to collect a large sum of money, and get him restored to caste, if he would only publicly deny that he had eaten with the Christians. Of course, scores knew that he had joined the Christians, but so loose are the shackles of Hindooism becoming that anything short of a public avowal of a change of creed is tolerated.

I am happy to inform you that all efforts to seduce his mind from allegiance to Jesus has failed, and last night, his father, who again came to see him, after a long discussion with his son, acknowledged that Christ's religion is the true one, and, at his own request sat down to eat with the Christians. I hope this may be the means of ultimately leading the whole family to a knowledge of the truth, in which case, if he can get any work to do, it will be advisable to send him back to his own village. So much for the honey.

I have to inform you that on the 19th March, our whole Christian paragh at Magoorah, consisting of ten houses was totally destroyed by fire. Almost everything belonging to the Christians too was consumed. One widow lost grain and furniture to the value of sixty rupees; one of the preachers to the extent of forty-

five rupees, and others in lesser amounts. The Girl's School too suffered very heavily. At first we thought the damage sustained amounted to something under 400 rupees; but we find that it considerably exceeds that amount. The fire originated in the cook-house of the deputy magistrate, whose bungalow adjoins the Christian parah. The magistrate held an investigation upon the matter, but no one could prove how it originated. Mr. Wenger at once sent us 180 rupees, and we have collected upon the spot nearly 200 rupees in addition, so that we shall by Divine mercy be able to live over the trial.

In one respect it will work for good. I have since the fire obtained a very advantageous site, in an open field, which for two years previously I had vainly endeavoured to procure. This will enable me to save the Society 160 rupees per year. In two or three months I hope to have all things straight again. Our bungalow had a very narrow escape; at one time all thought that it was doomed, but God withheld his rough wind in the days of his east wind. This is the third time in two and a half years that we have been in this danger.

MISSIONARY MOVEMENTS.

SERAMPORE.

THE work of the Theological Class has re-commenced with very encouraging prospects. It now numbers twenty-four students. Mr. Pearce has also formed a class for the instruction of the wives of the students as are married. Twelve women are being thus prepared to aid their husbands in their evangelistic work.

AGRA.

Mr. Broadway reports the entrance of the Mission on Zenanah work in this important city. A Miss Donald has offered her services, and been engaged, for this branch of Christian exertion, with a native Christian woman as her companion.

CALCUTTA.

Mr. Wenger informs us that the serious illness of Mr. Kerry has obliged him to take a voyage at sea with the hope of restoration. Mr. Kerry will proceed to Ceylon. Mrs. Kerry's girls' school continues to increase and to flourish. It now contains seventy children. Funds are greatly needed for its support.

CAMEROONS RIVER, AFRICA.

The progress of the Mission is much interfered with by the war that has been raging among the native tribes in immediate proximity to the station. The erection of the chapel has thus been delayed. Mr. Saker has, however, continued his translation, and he reports that the prophet Isaiah is now finished at press. Our old worthy native brother, Mr. Horton Johnson, has been called to his rest. His family and the Mission are in deep sorrow at the loss.

SEWRY.

Mr. Reed has removed from Cutwa to Sewry, on account of his health. He will assist Mr. Williamson in Bengali work, and also visit Cutwa from time to time. Mr. Williamson increasingly feels the effects of age, his sight being partially affected. He is, however, able to preach daily to the heathen, and on Lord's-Day mornings to the native Christians. Efforts are being made to establish sub-stations in some of the surrounding villages. In order to be near his work among the Santhals, Mr. Johnson has established himself at Bebboonia, about three miles from the hills, in which the people chiefly reside, and about fourteen miles from Sewry. Four stations or schools have been opened, and at each is settled a Bengali Christian schoolmaster.

MONGHYR.

Mr. Lawrence has been sorely tried by the affliction of his beloved wife, and the sympathy and prayers of our friends are requested on his behalf. Both the native and English churches have also lost some valuable members by death. Still, preaching the word goes on in the bazaars and melas. Mr. Parsons also reports some progress in the printing of the various translations in which he is engaged.

	£	s.	d.		£	s.	d.		£	s.	d.
Ialington, Cross Street—				BUCKINGHAMSHIRE.				Blackheath, Dacre Park—			
Collections	21	0	0	Datchet—				Contribs., Sunday Schl.	1	5	5
Do., Salter's Hall—				Collection	0	10	0	by Y. M. M. A. ...			
Do., Sunday School,	21	18	4	Great Brickhill—				Crayford—			
N. P. Delhi	0	13	9	Contributions	29	2	0	Contributions	10	10	0
Kingsgate Street—				Long Crendon—				Gravesend, Windmill Street—			
Contributions	11	0	0	Collection	2	10	10	Collections	13	9	0
Little Alle Street—				Newton Longville—				Greenwich, Lecture Hall,			
Collections	6	5	3	Contributions (2 yrs.)	2	16	0	Royal Hill—			
Contributions, Sunday				Wraybury—				Contributions	14	8	1
School, for N P	1	18	6	Contributions	10	0	0	Lee—			
Lower Edmonton—				CHESHIRE.				Collections	13	8	6
Collections	6	0	0	Chester—				Lewisham Road—			
Little Wild Street—				Contributions	1	8	0	Contribs. on account...	12	15	7
Collections (Moisty) ...	1	8	2	CORNWALL.				LEICESTERSHIRE.			
Metropolitan Tabernacle—				Padstow—				Leicester, Belvoir Street—			
Collections	105	0	0	Donation	2	0	0	Contribs. on account...	26	15	10
Notting Hill, Cornwall Road—				DEVONSHIRE.				LINCOLNSHIRE.			
Collections	15	2	6	Modbury—				Boston, Salem Chapel—			
Contribs. on account...	3	4	3	Collection for W & O...	0	10	0	Contributions	3	8	1
Notting Hill Tabernacle—				Contributions	6	8	6	Do. for N P	0	12	2
Collections	12	0	0	Do. from Ringmore	0	12	0	NORTHAMPTONSHIRE.			
Peckham, Park Road—				Do. for N P	0	8	6	Aldwinkle—			
Collection for W & O...	1	10	0	Do. fr do., from				Contributions	4	14	7
Poplar, Cotton Street—				Ringmore	0	10	0	Burton Latimer—			
Collections	6	0	0	Newton Abbot—				Contributions	9	5	6
Regent's Park—				Collection	1	6	0	Bythorne—			
Contribs. on account...	60	0	0	DORSETSHIRE.				Collections	2	11	1
Do., Sunday School	15	3	4	Bourton—				Ringstead—			
Do. do., for N P	5	0	0	Collection	2	0	0	Contributions	10	1	7
Romney Street—				Iwerne Minster—				Do. for N P	0	15	5
Collections	2	9	6	Contributions	3	10	3	Thrapston—			
Shepherd's Bush—				ESSEX.				Contributions	20	13	0
Collections (Moisty) ...	6	6	9	Barking—				Do. for N P	1	11	1
Do. for W & O (do.)	1	0	0	Collections	2	11	0	Woodford—			
Spencer Place—				Romford—				Collections	1	17	4
Collections	4	5	0	Contributions	5	9	5				
Staines—				Waltham Abbey—				Less Expenses	0	6	6
Contributions	4	12	8	Collection for W & O...	1	0	0				
Stepney Green Tabernacle—				Contributions	3	16	7	NORTHUMBERLAND.			
Collection for W & O...	4	17	2	GLOUCESTERSHIRE.				Newcastle-on-Tyne, Berwick St.—			
Stratford Grove—				Tewkesbury—				Contribution	0	7	0
Collections (Moisty) ...	9	7	9	Contributions	16	12	0	NOTTINGHAMSHIRE.			
South Kensington—				HAMPSHIRE.				Sutton-on-Trent—			
Contribs. on account...	15	0	0	Beaulieu—				Collection for W & O	0	10	0
Tottenham, West Green—				Contribution	1	1	0	Contributions	10	5	3
Contributions, Sunday				Parley—				SHROPSHIRE.			
School, for N P, by				Contribs. for N P	1	14	7	Dawley—			
Y. M. M. A.	2	3	2	Garway—				Collection for W & O	1	2	6
Upton Chapel—				Collection for W & O...	0	10	0	Contributions	4	0	3
Contributions, Juvenile				Kington—				Market Drayton—			
Association, for Rev.				Contributions	8	2	9	Contribs. for N P	1	7	0
A. Baker's N P, West				HEREFORDSHIRE.				SOMERSETSHIRE.			
Africa	12	0	0	Garway—				Beckington—			
Vernon Square—				Collection for W & O...	0	10	0	Contributions	8	0	6
Contributions, Sunday				Kington—				Bristol Auxiliary—			
School, by Y. M. M. A.	6	10	5	Contributions	8	2	9	Contribs. for 1865-6...	426	6	10
Virginia Row Chapel,				HEREFORDSHIRE.				Do. for 1866-7 ...	1	18	7
Bethnal Green—				Hitchin—				Frome, Shepherd's Barton—			
Collections	1	1	6	Proceeds of Tea Mtg...	5	6	10	Contributions	66	4	10
Walthamstow—				Watford—				Do., Sunday School, for			
Contributions	9	1	1	Contribution	2	2	0	Native Gtrl. "Jane			
Wandsworth, East Hill—				KENT.				Bann," in Mrs. Ander-			
Collections	11	19	4	Bexley Heath—				son's School, Jevore ...	6	0	0
West Drayton—				Contribs., Sunday Schl.	1	10	8	Do. do., for Native Boy,			
Contributions	3	12	5	BEDFORDSHIRE.				"John Shepherd," in			
BEDFORDSHIRE.				BERKSHIRE.				SOMERSETSHIRE.			
Heath—				Fifield—				SOMERSETSHIRE.			
Contributions	0	10	0	Contributions	1	9	6	Beckington—			
BERKSHIRE.				Windoor, Baptist Chapel,				Contributions	8	0	6
William Street—				Collection	0	10	0	Do. for 1866-7 ...	1	18	7
Collection	0	10	0	KENT.				Frome, Shepherd's Barton—			
BERKSHIRE.				Bexley Heath—				Contributions	66	4	10
BERKSHIRE.				Contribs., Sunday Schl.	1	10	8	Do., Sunday School, for			
BERKSHIRE.				KENT.				Native Gtrl. "Jane			
BERKSHIRE.				KENT.				Bann," in Mrs. Ander-			
BERKSHIRE.				KENT.				son's School, Jevore ...			
BERKSHIRE.				KENT.				Do. do., for Native Boy,			
BERKSHIRE.				KENT.				"John Shepherd," in			

£ s. d.		YORKSHIRE.		RADNORSHIRE.	
Mrs. Saker's School, Cameroons, W. Africa	6 0 0	Gildersome—		Dolau—	
Do., Badcox Lane—		Contribs., Juvenile As- sociation, for Rev. W. Hobb's N P, "Ward Scarlett," Jessore ...	13 0 0	Contributions	1 2 2
Contributions	18 6 11	Mirfield—		SCOTLAND.	
Wincanton—		Contributions	0 16 6	Glasgow—	
Contributions	10 16 6	SOUTH WALES.		Contributions	24 9 0
SURREY.		BRECKNOCKSHIRE.		Do., Bath Street...	5 0 0
Norwood—		Brecon—		Do., Baronial Hall...	8 11 0
Collections	17 9 8	Contribution	1 0 0	Less Expenses	38 0 0
WARWICKSHIRE.		Erwood—			2 5 3
Henley-in-Arden—		Contribs., Sunday Schl.	0 18 6		35 14 9
Contributions	3 12 0	CARMARTHENSHIRE.		IRELAND.	
WILTSHIRE.		Cwmfelin—		Athlone—	
Bratton—		Contributions	1 16 9	Contribs. for N P	2 1 7
Collection	3 13 6	Ferryside—		FOREIGN.	
Calne—		Contributions	1 1 0	AUSTRALIA.	
Contribs. on account...	12 0 0	Kidwelly—		Melbourne, Collins Street—	
Crockerton—		Contributions	0 11 0	Contribs., Juv. Associa- tion, for two Na- tive Preachers, under Rev. James Smith, Delhi	34 0 0
Devises—		Smyrna—			
Contributions	47 2 1	Collection	0 7 4	CANADA.	
Warminster—		GLAMORGANSHIRE.		D. Cameron, Esq., of Woodville, by Rev. J. Gilmore, of Peter- borough, Canada	10 0 0
Contributions	10 12 5	Canton, Cardiff, Hope Chapel—			
Westbury Leigh—		Collection (Moiety) ...	1 17 6		
Contributions	14 10 6	Cardiff, Bethel—			
Westbury, Cook's Style—		Contribution	5 0 0		
Collection for W & O ...	0 10 0	Merthyr Tydfil, Tabernacle—			
Contributions	4 5 0	Contributions	4 15 6		
Do., Providence Chapel—		Penelawdd, near Swansea—			
Contributions	5 3 0	Contributions	1 4 1		
Winterslow—					
Contributions	2 11 4				

Contributions from 1st of June to 20th of June, 1866.

£ s. d.		£ s. d.		£ s. d.	
DONATIONS.		Hackney Rd., Providence Chapel—		Speen—	
Foster, Mrs. Sarah, Tot- tenham, for Rev. J. Clark, Brown's Town, Jamaica	5 0 0	Collections	15 5 6	Contributions	2 9 9
Nisbet, Miss, of Lambden Greenlaw, Dunse, for support of N P, at Se- rampore	6 0 0	Hammersmith—		KENT.	
Stevenson, Mrs., Black- heath, for Rev. G. Mil- lner, of Jamaica	2 0 0	John Street—		Belvedere—	
LONDON AND MIDDLESEX.		Contribs., Sunday Schl., by F. M. M. A.	12 7 0	Contribs. on account...	3 4 0
Acton—		Lambeth, Regent Street—		NORTHAMPTONSHIRE.	
Contributions	0 11 0	Contribs., Sunday Schl., for Rev. R. Smith, Cameroons, by F. M. M. A.	3 17 8	Clipstone—	
Bayswater, The Mall Chapel—		Lower Edmonton—		Contributions	27 16 1
Collection	20 0 0	Contribs., Sunday Schl., by F. M. M. A.	0 17 7	Guildenborough—	
Camberwell, Denmark Place—		Shouldham Street—		Contributions	3 10 0
Contribs., Miss. Asso- ciation, for N P, Cal- cutta, under Rev. J. Sole	20 0 0	Upton Chapel—		Long Bucky—	
Do. do., for Support of Child in Mission School, Ceylon	6 0 0	Collections	8 0 0	Contributions	15 14 3
Do. do., for Support of Child of N P, under Rev. W. Sampson, Se- rampore	6 0 0	Walworth Road—		OXFORDSHIRE.	
Camden Road—		Contribs. on account...	26 5 0	Thame—	
Collections	46 13 10	Do., Young Men's Bible Class, for Rev. J. Smith's N P, Delhi	3 15 0	Contributions	4 0 0
Ebenezer, Newington—		BEDFORDSHIRE.		SOMERSETSHIRE.	
Contribs., Sunday Schl., by F. M. M. A.	0 15 7	Luton, Union Chapel—		Bristol—	
		Collection for W & O (Moiety)	1 10 0	Contribs. on account	140 0 0
		Contributions	26 7 0	Do. for W & O	3 10 11
		BUCKINGHAMSHIRE.		Do. for Africa	3 3 0
		Colnbrook—		Do. for China	3 0 0
		Contributions	2 13 4	Do. for Serampore...	1 1 0
				Do. for N P at Delhi	18 0 0
				Do. for N P, under care of Rev. W. Sampson	12 7 5
				Do. for Native Pea- cher, under care of Rev. T. Read, at Cutwa	21 15 0

£ s. d.		£ s. d.		£ s. d.
	Do. for <i>Native Teacher, under care of Rev. T. Morgan, at Howrah</i>	6	0	0
	Do. for <i>Boys' Education in Mrs. Kerry's School, Initially</i>	4	10	3
	Do. for <i>Girls' Education in Mrs. Kerry's School, Initially</i>	7	14	11
	Cheddar, &c.			
	Contribs. on account...	25	0	0
	Shepton Mallet—			
	Contributions	1	11	0
WILTSHIRE.				
	Chippenham—			
	Contributions	12	12	0
SOUTH WALES.				
	Penpergwmm, near Abergavenny—			
	Contrib. from Bryn Cain Farm	4	0	0
SCOTLAND AND IRELAND.				
	Scotland—			
	Contribs. on account, by Rev. F. Trestrail	21	10	0
	Edinburgh—			
	Contrib. for <i>Britany</i>	0	10	0
	Do. for <i>China</i>	0	10	6
	Elgin—			
	Contributions	11	6	9
	Grantown—			
	Collection	4	0	0
	Inverness—			
	Contribs. on account...	10	0	0
	Tullymet, by Ballinling—			
	Contribution	1	1	0
FOREIGN.				
CANADA.				
	Montreal—			
	Joseph Wenham, Esq., by Rev. Dr. Davies, of Regent's Park College.....	5	0	0

A Donation of Ten Shillings has been received from Mrs. Sharmman, through Mrs. Hudson for Mr. Oncken, of the German Mission; as no address was sent with this sum, the usual formal receipt could not be returned.

JAMAICA SPECIAL FUND.

£ s. d.		£ s. d.
	Redruth, by Mr. J. Cocking	1 8 0
	Modbury, by Rev. A. English	2 10 0
	Missionary Box, by Mrs. Pearsall, Brighton	0 10 6
	Morton, Mr. W. J. T., Dawlish, Devon ...	1 1 0
	"A Friend" for "Defence Fund"	1 0 0
	Rippon, Mrs., for ditto	5 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 28, March 30; Safer, A., Mar. 2, 31; Smith, R., Mar. 2, 29; Thomson, Q. W., April 1.
 SIERRA LEONE, Diboll, Mrs., April 20; Weeks, G. S., April 20.
 CAPE OF GOOD HOPE—PORT ELIZABETH, Dickerson, J., and others, Mar.
 ASIA—CEYLON, Colombo, Allen, J., Mar. 29.
 KANDY, Waldock, F. D., Mar. 29.
 CEYNA—YENTAL, Kingdon, E. F., Feb. 17.
 INDIA, AGRA, Ethington, W., Feb. 22.
 ALABABAD, Jackson, J., Mar. 8.
 BANISAL, Ellis, R. J., Feb. 12; Page, I. C., Mar. 17.
 BENGAL, Heinig, H., Feb. 22.
 CALCUTTA, Evans, T., Feb. 22; Leslie, A., Mar. 8; Wenger, J., Feb. 22, Mar. 7, 23, 24, April 7.
 DELHI, Collins, W., Mar. 23; Parsons, J., Mar. 22.
 INTALLY, Kerry, G., Feb. 22, April 22.
 JESSORE, Hobbs, W. A., Mar. 3, 19, April 5.
 KHOOLEAH, Johnson, E. C., Feb. 17.
 KHOSSTIA, Anderson, J. H., Mar. 6; Duff, Gogon C., Feb. 28.
 MONGHIA, Lawrence, J., Mar. 20.
 PATNA, Broadway, D. P., Mar. 28.
 SERAMPORE, Pearce, G., Feb. 21.
 SEWRY, Reed, F. T., Mar. 1; Williamson, J., Mar. 5, April 5.
 AUSTRALIA—TASMANIA, Tinson, E. H., Mar. 21.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Feb. 17, May 14.
 MONLAIX, Jenkins, J., April 10, May 17.
 NORWAY, CHRISTIANA, Hubert, G., Mar. 23; April 14.
 WEST INDIES—BAHAMAS, NASSAU, Littlewood, W., Feb. 27.

TURK'S ISLAND, Kerr, D. S., Mar. 10.
 HAYTI, JACMELL, Webley, W. H., April 3.
 PORT-AU-PRINCE, Baumann, W., Mar. 26.
 JAMAICA—ANNOTTA BAY, Jones, S., April 23.
 BELLE CASTLE, Harris, S., April 21.
 BLACK RIVER, Barrett, J., Feb. 8, 23; Holt, S. W., Mar. 8.
 BROWN'S TOWN, Clark, J., Feb. 9, April 7, 23.
 DUNCANS, Fray, E., and Millard, B., Mar. 28.
 FALMOUTH, Kingdon, J., Mar. 7, April 6; Lea, J., April 23.
 FELLEN'S FIELD, Burke, W., Mar. 22.
 FRENCH, Clarke, J., April 20.
 KETTERING, Fray, E., Mar. 9, April 7.
 KINGSTON, Harris, H., Mar. 23; Oughton, S., Feb. 10, Mar. 23, April 7; Oughton, T., Mar. —, April 24; Palmer, E., Mar. 10, April 19, 24, W., Mar. 8.
 MONEAGE, Gordon, J., Mar. 22.
 MONTAGO BAY, Henderson, J. E., Mar. 9, April 3, 7; Hewitt, E., Mar. 1, 22, April 21.
 MOUNT CHARLES, Thompson, J., Mar. 22.
 MOUNT HEAMON, Clark, J., Mar. 9.
 PORT MARIA, Sibley, C., Mar. 7.
 RIO BUENO, East, D. J., Mar. 12, 23, April 4, 21; Roberts, R., March 23.
 ST. ANN'S BAY, Millard, B., Mar. 9, 22, April 7, 23.
 SALTER'S HILL, Dendy, W., April 7, 20.
 SPANISH TOWN, Dendy, W., Feb. 26, Mar. 9; East, D. J., Mar. 8; East, D. J., and Phillippo, J. M., Jan. 24; Harvey, C., Feb. 24, Mar. 24, April 9, 12; Oughton, S., April 6; Phillippo, J. M., Feb. 24, Mar. 10, 21, April 6, 21, 22; Phillippo, G., Mar. 10.
 STEWART TOWN, Webb, W. M., Feb. 22.
 YALLAES, Morgan, W., Feb. 9.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—Andrew Fuller to Joseph Lacey.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JULY, 1866.

The Associations and the British and Irish Missions.—The Rev. H. G. Guinness on a Stated Ministry.—Missionary Work at the Stations. *British*: Victoria Park, Hartlepool, Forest-row.—German Baptist Mission in East London.—*Irish*: Bainbridge, Sligo.—Jack and the Virgin.—Eggs and Holy Water.—The Children's Portion: Ministering Children.—The Little Boy and his Dying Mother.

THE ASSOCIATIONS, AND THE BRITISH AND IRISH MISSIONS.

SOMETIME since, we addressed a letter to each County Association, urging the claims of the Mission on the Churches, and asking for more general and systematic aid than has hitherto been rendered by many. It is very gratifying to find that the appeal was presented to the representatives of the Churches, and—so far as we have received information—that it met with a hearty response. This was the case at the meetings of the Northern, Oxfordshire, Berkshire, Gloucestershire, Yorkshire, Lancashire and Cheshire, and other Associations. At Oldham, Lancashire, the following resolution was passed:—"That this Association, highly approving of the work of the Irish Mission, under the designation of the 'British and Irish Baptist Home Mission,' cordially recommend it to the Churches, for their sympathy and liberal support." Our Northern brethren, assembled at Hartlepool, "earnestly commend the Baptist Foreign Missionary Society, the British and Irish Baptist Home Mission and our Colleges to the cordial support of the Churches of this Association, and trust they will make an annual collection for their funds." These are the only copies of resolutions that we have received. The Mission has the ear of the Churches, and it is surely not too much to expect that they will afford every facility to the effort that will be made during the present year to bring the spiritual claims of the United Kingdom before the entire denomination. The Committee of the Oxfordshire Association are taking up the matter in a business-like way. The Rev. C. J. Middleditch, in a note to the Secretary, says, "There is an instruction for the Committee to consider whether the present divisions (three in number), cannot be advantageously made Missionary Auxiliaries. I have already suggested that we make them available for the British and Irish." The secretaries of some associations fix the time for the annual meetings, and if honoured brethren who fill a similar office in other associations would kindly render the same sort of service, they would greatly help to reduce the cost of deputations, and economize the time of those who visit the Churches; while not the least benefit arising from such an arrangement would be the moral weight which it would give to the claims of the Mission. If denominational action is proper either in Great Britain or Ireland, denominational co-operation is necessary to carry on the work with system, vigour, and success.

THE REV. H. G. GUINNESS ON A STATED MINISTRY.

It is pretty well known that several months since the chapel in Grosvenor Place, Rathmines, was placed, for a time, at the disposal of Mr. Guinness. This arrangement was sanctioned by the Quarterly Meeting of the Committee, held in January last.

Since Mr. Guinness's connexion with the chapel it has been numerously attended and a considerable amount of good has been done. Many warm friends of the British and Irish Mission, however, while rejoicing in the self-denying, personal efforts of Mr. G., have been a little apprehensive that his views on the Christian ministry were not quite in harmony with those generally held by the denomination. Those who were parties to his occupation of the chapel were fully satisfied, at the time of giving their consent; but the following testimony from Mr. Guinness's own lips, given at a sitting of the General Presbyterian Assembly held in Belfast a week or two since, will remove every doubt. "He rejoiced to testify his belief in a Christian Ministry—a permanent, stated ministry. He believed, also, in the office of the Evangelist, and that these two, the Pastor and the Evangelist, were needful and helpful to each other. He would like to say that he believed also in the support—the permanent support of the Ministry where it was needed. As to the Evangelist, he held it to be his duty to strengthen the bonds of union and affection which God had created between Christian people and true Pastors, and never to sever, or even to loosen those bonds. It became the Evangelist to use his influence in helping the Pastor, and the Pastor, on the other hand, to open the way for and help the Evangelist. They should be workers together with Christ, and for Christ. The one was, so to speak, the bright stationary star or planet, and the other, a wide-orbed comet in the spiritual system, each pursuing a different path, yet these paths continually crossing each other, and influencing, in different degrees, the same sphere, and preserving the perfect balance and harmony of the whole." These are noble sentiments, and they are in perfect harmony with those maintained by that section of the Church by which the Irish Mission is sustained. We pray the Lord of the harvest to raise up and send forth throughout Ireland, hundreds of labourers of a similar type to our brother, and all earnest men who are working for the salvation of Ireland.

MISSIONARY WORK AT THE STATIONS.

Mr. R. R. FINCH, of Park Road Chapel, Victoria Park, presents the following brief though interesting statement:—

"I can thankfully record an increased spirit of earnest inquiry among the congregation—better-attended prayer-meetings, and I trust everything is looking hopeful and cheering; although we have had an abundance of wet Sabbaths, and our roads—being a new locality—very bad—in some places impassable; still our congregations have kept up well through the winter.

"We have formed a Tract Society, now getting into full work, and also an Institution with Evening Classes, for meeting the necessities of many around us; giving instruction in writing, arithmetic, &c.; while the more advanced have classes for essays, discussion, &c. Many young men are joining these classes, and I doubt not they will yield abundant fruit in due time."

Mr. CHARTER of West Hartlepool, says:—

"I am happy to be able to report an increase, though not very large, to the membership of the church. In our last report there were twenty-nine members: from this number we have dismissed four to other churches, and one has resigned; and we have received into the church nine by baptism, and seven by dismission, making our net increase up to the present time eleven, and total number of members forty.

"The spiritual state of the Church is, in my judgment, quite as good as at the beginning of the year. Besides the regular Sunday and week-evening services, we have had an average of three cottage prayer-meetings weekly, since the beginning of January; and we have also had several weeks of special prayer in the chapel, amounting to about one week in each of the last three months, in which prayer-meetings were held every evening except Saturday; and as the result of these extra services, the members of the church seem much quickened in their devotion to Christ, and in desire for the prosperity of His cause. We have at present, several inquirers, whom I have been visiting regularly at their houses for some time for the purpose of spiritual instruction. My time during

the winter has been much occupied in sick visitation outside my own congregation; and in two cases the results of my visits have been very pleasing. A young man died last week whom I had been visiting about three weeks, and he gave clear evidence a week before his death of having found Christ. A young woman died last Sunday night whom I had been visiting about eight weeks. She found Christ about six weeks before her death; her conversion was very clear and decided, and her growth in love to Christ very marked and delightful to witness. Her death was truly a falling asleep in Jesus, the sight of which more than rewarded me for the labour which I had bestowed upon her. Her conversion and happy death have made a deep impression on her husband, and also on her friends and neighbours, which I hope will, in some cases, be permanent.

"You will probably be aware that we opened our New Chapel last May. It is a very neat edifice, and will seat nearly 200 people. We have a site adjoining for a larger chapel, when increased numbers make it needful, and the present building will then become the school-room. The chapel and fittings have cost about £320, which is all paid, except about £20. The ground has cost altogether £254, towards which we have paid a deposit of £25, and we have about two years in which to pay the remainder; which, added to what is owing for the chapel, makes our debt about £250, on which we are paying 4 per cent. interest. Our Tract Society, which works about six districts of thirty houses in each, has been in operation most of the year, but is not at present, as we are getting a fresh stock of tracts, which are not quite ready for circulation."

FOREST ROW.—EVANGELISTIC WORK.—Mr. Flower, speaking of his itinerant labours, says:—"The plan I pursue is to go four or five miles into the country, visiting every cottage on my way for religious instruction. I get into the fields with the men, and the people on the roadside; give them tracts, and talk to them respecting their souls' welfare. I have a good supply of tracts on hand, and hope, by God's help, to sow the seed of the Kingdom over the country round about."

THE BAPTIST MISSION AMONG THE GERMANS IN LONDON.—Several numbers of the *Chronicle* have contained allusions to this interesting movement. For some time past the Church and Congregation have desired to remove from the room in Spitalfields in which public worship is now conducted, to a more commodious place. The room is in bad repair, the rain coming in through the roof; but a stronger reason for a change is to be found in the fact that Spitalfields is too far from the locality where the Germans chiefly reside. Mr. Heisig has just issued an appeal for assistance in meeting the expense of the new movement. A short extract from his circular may possibly induce some readers of the *Chronicle* to help our friends in their good work:—"We have taken the commodious and well situated Hall in Gloucester Street. It is in the very centre of the German colony, and visible from the main thoroughfare of the Commercial Road. The rent is £25 per annum (£5 more than the present room), payable in advance. A few alterations must be made, and to meet the various expenses connected with fitting up the Hall, defraying the first year's rent—£10 premium, and £15 for fixtures—about £80 will be required. At a Church meeting held to consider the matter, the members, though all very poor, promised to do their utmost. About £17 have been subscribed by these poor people. Some of the better circumstanced among them, who earn about £1 weekly, have promised a whole week's wages, while three working men—a sugar-baker, a journeyman tailor, and a cooper—have each promised £1 10s. Between 20,000 and 30,000 poor Germans reside in the East of London, many of them in almost heathen darkness, while others are sunk in infidelity or indifference." Friends wishing to render aid, can communicate either with G. Blight, Esq., Treasurer, 354, Camden Road, Holloway, N., or the Pastor of the Church, Mr. Heisig, 8, Ash-grove Terrace, South Hackney, N.E.

BANBRIDGE.—NEW STATION.—Mr. Banks reports encouragingly of a new station which he has opened about four miles from Banbridge:—"A miller who frequently attends the meetings in another part, has lately bought a farm, and invited me to hold a meeting in the barn. The place was quite full, and great attention was paid to the Word spoken. I also purpose holding a service on his lawn before the door some Sabbath evening, when I fully expect a large concourse of people will be gathered, as in those parts there is no preaching nearer than in Banbridge."

ENEAS M'DONNELL SUPPLIES SOME ILLUSTRATIONS OF THE SPIRITUAL DARKNESS WHICH REIGNS IN IRELAND.—"Since my last I have been engaged, in going my usual rounds, reading portions of Scripture both in English and in Irish. The enquiry of some would be, 'What kept you so long away without calling to see us?' Others would say, 'We were expecting you to come on last week.' Such friendly receptions as the above

are not unusual among the Irish peasantry ; but, alas ! their knowledge of the Saviour is, I fear, very small. After reading and conversing with one Roman Catholic family for a short time, the wife told me that 'she would be very lonely, as Jack would be going to England next week, with the help of the Virgin.' I asked her what help did she expect from any, save the Father, Son, and Holy Spirit. 'Oh,' she exclaimed, 'the Holy Mother of God will protect and save us now and at the hour of death, if we pray fervently to her, as she is our sure advocate.' I told her, and showed her the passage where it is written, 'If any have sinned, we have an advocate with the Father,' not the mother, 'Jesus Christ the righteous:' that there is no salvation in any other name save Jesus Christ ; that God had no mother, as far as the Godhead was concerned, but the Son had a mother as far as His manhood was concerned, for God 'created all things both visible and invisible,' and last of all He created man of the dust of the ground. 'That's all very true,' said Jack. 'But why,' said the wife, 'do the clergy tell us to pray to the Mother of God?' 'Because,' said the husband, 'the clergy are more to be blamed for telling you to do what's wrong than you are, and they must bear the sin of it hereafter.' 'May God help our poor sinful souls !' was the wife's reply. Nearly the same ignorance prevails among some nominal Protestants. After reading and conversing with a widow, she admitted that whenever she hatched her geese she sent for some holy water to the next Roman Catholic neighbour for sprinkling it on the eggs for good luck ! I told her I was greatly surprised at what she told me, as I never heard it done by any Protestant woman. 'Well then,' said she, 'I always do it, whether it's right or wrong.' As Fenianism has died a natural death in this country, we are taken by surprise by the cattle plague making its appearance in Ireland. The cry is, 'What shall we do if we lose our cattle.' I tell some in answer, that 'The cattle on a thousand hills' are His by right, and that 'in Him we live, move, and have our being.' A young woman from our parish, before going out to Queensland, asked me for as many tracts as I had to spare; those written by Messrs. Spurgeon and Bates are most inquired after."

THE CHILDREN'S PORTION.

MINISTERING CHILDREN.—Many years since the Baptist Irish Society paid much more attention to the maintenance of day schools than they have felt it proper to do of late. Religious instruction was a principal feature in these institutions. A Clergyman, speaking of one of them said—"It is most gratifying to hear that several of these little children of a winter's evening, by the light of their bog-fire, read aloud, to a house full of their neighbours, several chapters of the New Testament."

THE LITTLE BOY AND HIS DYING MOTHER.—Standing one day by the dying bed of his mother, who was pestered with the ceaseless *Ave Marias* of her infatuated neighbours, he waited till the din of their devotions had ceased, when he thus addressed her—"Dear mother, those creatures are deceiving you. Your time is short, but short as it is, hear the glad tidings of the Gospel. All the saints in heaven and earth can be of no service to you, for there is no other name given under heaven whereby we can be saved but the name of Jesus Christ, and his blood cleanseth from all sin. If you reject this Gospel now, in a few minutes you will be judged yourself."

Contributions from May 18th to June 18th, 1866.

	£	s.	d.		£	s.	d.
Cookhill, Rev. T. James	0	10	3	Poplar, Cotton street	7	0	0
Evesham, by Miss Warmington	1	15	2	Camden-road, by Mr. Parkinson	32	0	8
Colne, by Rev. J. Berry	4	0	0	Poplar, "As God prospers me so will I increase"	2	10	0
London, Mrs. Haddon	1	0	0	Thame, Mr. E. Dodwell	4	0	0
Accrington, Mr. G. Marshall	0	10	6	Grange Corner, by Mr. James Lee	3	15	0
Gloucestershire Auxiliary, by Rev. W. Collings	11	10	0	Rhymney, by Rev. S. R. Young	0	10	0
Pershore, by Rev. J. W. Ashworth	1	8	0	Pershore, by Miss Andrews	0	4	0
Islington, Cross-street, by Mr. Stoneman	13	6	0	Edinburgh, Miss Nesbitt	0	5	0
Regent's Park	0	10	0	Upton Chapel, by Mr. Sanders	4	0	0
Newark, Mr. R. Middleton	5	0	0	Reading, King's-road	17	4	7
" Mr. S. Fretwell	0	10	0				

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

THE
BAPTIST MAGAZINE.

AUGUST, 1866.

INDIAN RAILWAYS.

FEW circumstances are more singular than the feeling of utter indifference which is manifested in England regarding our magnificent empire in the East, with one hundred and fifty millions of subjects, a revenue of forty-five millions, and a maritime commerce little short of one hundred millions. The House of Commons is cleared whenever the name of India is brought up; and even in general society any allusion to it is considered an infliction, and the man who talks about it is stared at as a bore. The only two classes who seem to care anything about it are the manufacturers in the North and the religious public—the former as a market for cottons, the latter as a sphere of Christian benevolence. Yet there is a process of improvement in progress in that country, material, social, and religious, under the auspices of England, to which Britons, who have become responsible for its welfare, ought not to be wholly indifferent. We are convinced that this progress only requires to be duly brought to notice to secure that

attention which its importance demands; and we propose, therefore, to submit to our readers an "Occasional Paper on India," with notices of those tokens of improvement, in regard to its social, moral, and religious interests, which may from time to time become manifest.

It is no part of our design to touch upon what may be considered the department of Indian politics. We are well aware that it is still the fashion to denounce our career and our conquests in India as inexcusably criminal. Whether individually or nationally, we are never so apt to take credit for our own virtues as when we can find out some vicious proceeding in others to impeach. How far the current view of our acquisitions in India is to be traced to this propensity, or how far it may be ascribed to the iniquity of our transactions there, we leave to the historian and to posterity to decide. Whether, however, we got there honestly or dishonestly, the fact cannot be questioned that our presence and our power are of incalculable

advantage to the country. For more than half a century native sovereignty was synonymous with national anarchy. It is, therefore, a supreme blessing to the people to have exchanged this state of wretchedness for the supremacy of a power willing and able to repress the tyranny of native rulers, to maintain order, peace, and tranquillity throughout that continent, and to lead its inhabitants to seek wealth and distinction in the paths of industry rather than by violence and rapine. It is a blessing to India to be placed under the dominion of a nation the foremost in civilization, and at a period, moreover, when that nation, by a gradual process of improvement, has at length acquired the most liberal and enlightened principles of administration. It is a blessing to India to be attached to a power which is thus qualified to plant the seeds of improvement in its soil, and which, by its surpassing strength, is able to protect the growth of them from the convulsions of native ambition; a power, moreover, which is free from the principle of decay inherent in all Asiatic monarchies,—when, after one or two brilliant reigns, the vices of the purple-born princes bring the dynasty to the ground—and which is administered by a succession of the ablest men England can furnish, and is thus endowed with the vigour of perpetual youth.

In no respect is the advantage which India derives from its dependence on England more decisive than in the establishment of a system of railways. Of the magnitude of these undertakings, and the importance of their result, few in this country appear to have any adequate conception. The application of native capital to an enterprize which the natives did not comprehend, was not to be expected. The funds of the European merchants

were required for the active operations of commerce, and could not be legitimately locked up in investments which offered a small and remote return. The Government was heavily in debt, and its expenditure was barely covered by its income. If we were to have railways at all in India, therefore, it was necessary to allure some of the superabundant capital of England; and the Court of Directors adopted the novel but judicious plan of guaranteeing five per cent. for ninety-nine years on all the capital which the Railway Companies might be authorized to raise. This was found sufficient to secure any amount of funds. The Government thus acquired a large stake in the prosperity of these undertakings, and consequently provided for the exercise of that control over them which should serve to secure the honest and economical application of the money. In the year 1853, Lord Dalhousie, the Governor General, drew up his celebrated minute on the subject, and it became the basis of all future operations. The large and comprehensive views which he then advocated, were at once adopted at the India House; and it was resolved to sanction the expenditure of twelve millions on railways in the three Presidencies. During the twelve years which have since elapsed, this sum has been gradually enlarged; the system of guarantees has been extended to 5,000 miles of railway, and to a capital of no less than eighty millions. Of this sum sixty millions have been already expended, and the number of miles now open amounts to about 3,500. We have thus a pregnant proof of the benefit which India derives from its annexation to England, inasmuch as it is thus enabled to obtain for its improvement, some share of that vast yearly accumulation of capital, which is constantly

seeking investment. In the course of the next twelve years, England will be enabled to spare an equal amount of capital, not only without feeling the drain, but with the positive advantage of obtaining a secure return of five per cent. on the safest of investments; while, at the same time, the funds are employed in improving the value of our great national estate in the east, and strengthening the sinews of our best customer.

When the rail was first projected it was supposed that, in a country like India, where the people, as it was affirmed, had been reduced, by the tyranny and oppression of the British government, to the lowest stage of penury and destitution, its success must depend chiefly, if not altogether, on its goods traffic. And even those who had long resided in the country, and were familiar with native society, were not without some suspicion that the deep-rooted prejudices and the frugal habits of the people would forbid the hope of much passenger traffic. But no sooner had the line been opened than all these assumptions were at once dissipated. Travelling by rail became a passion, and it has continued so without any abatement to the present time. The ardour with which the natives took to this novel mode of conveyance created universal astonishment. During the last year the number who travelled by rail exceeded twelve millions, and—what was the strangest phenomenon of all—eleven millions and a half of these were third-class passengers. The fares are suited to the circumstances of the country, a farthing a mile; but even on this low tariff the enterprise is beginning to pay more than the guaranteed interest of five per cent. Independently, therefore, of the great impulse given to commerce by the cheap and expeditious

transit of merchandise, and the increase of political security by these facilities for the rapid conveyance and convergence of troops, the rail is becoming the irresistible agent of a greater and more beneficial change in the habits and feelings of the community than has been wrought by any preceding conqueror. It is sweeping away ancient and tenacious prejudices, breaking up that stagnation which has paralyzed the national mind for centuries, and giving a new element of activity to national life, which cannot fail to produce the most important effects on the whole character of the people.

When the rail was first opened, the Brahmins were anxious that some respect should be paid to their sacerdotal character, and that there should be two classes of carriages established, one for themselves and another for the Soodras. The proposal was, of course, rejected, and the classes of carriages regulated, as elsewhere, by the fares, without any distinction. The Brahmmin had thus the option of saving his caste by travelling in a more select society; but, in every instance, he was found to prefer his money, and Brahmmins of the highest order are seen huddled together in third-class carriages with Soodras of the very lowest grade, whose touch he has been taught to consider an intolerable pollution. The rail has thus, incidentally, become a powerful instrument in levelling caste prejudices. There is just now another touchstone applied to the strength of caste. The East India Railway Company is erecting drinking-fountains at the various stations, than which nothing can be more important to the comfort of passengers after a journey of half-a-dozen hours in a burning climate. Some of the orthodox journals in Calcutta, however, have come forward to denounce the use of these fountains by the

Brahmins, who are strictly forbidden, by the Shastras, on pain of forfeiting caste, to taste water which flows through a tube, or which has been rendered unclean by the lips of a

man of low birth. We shall thus have an opportunity of ascertaining whether thirst is not also stronger than caste.

M.

JOHN FOSTER.—II.

In our present article we propose to pen some remarks concerning Mr. Foster's personal and literary character, reserving for a future and final paper a glance at his chief works, with illustrative quotations therefrom. Mr. Foster, in his younger days, was "a decidedly handsome man;" but, like Charles James Fox, noted for his frequent inattention to the niceties of *dress*. During his residence at Frome, the Misses Bunn, two very sensible members of his congregation, used to notice, and afterwards relate, with pardonable pride, that when he took tea with them he paid them the *unusual* compliment of appearing in good apparel, and absolutely clean linen. The tradition still lingers at Bristol that, going from Downend to the city, on a visit to a friend, with a parcel of night-clothing slung from a stick on his shoulder, he had hard work to convince the watchman that he had not stolen the contents of the bundle from a neighbouring hedge. A certain "missionary ship" was once spoken of as having been "*originally* an *old* boat;" so it may be said of Mr. Foster's peruke, that, originally, it must have been "an old wig." Our excellent friend, Dr. Gotch, has told us that he once was about to dismiss a beggar from his door, with, "I have nothing for you, good man," when a second glance revealed the great essayist to his aston-

ished view. So much for the appearance of Foster's outward man. "On being first introduced to him, a stranger would be struck with the unostentatious and perfectly simple address—the familiar idiomatic phrases—the deep and almost muffled tone of voice, and the occasional searching glance cast over the spectacles from eyes 'charged with thought'—the whole manner and posture indicating habitual meditateness. In large mixed companies he was not very ready to converse. It was mostly in the presence of one or two friends that the energy, originality, and varied opulence of his mind were disclosed. Those who listened to him obtained not the mere knowledge of facts or arguments, but were trained to view men and things in their higher and more spiritual relations. On topics which lie within the province of the understanding, rather than of sentiment or feeling, nothing crude or vague satisfied his mind; and thus, while intent on obtaining clear views himself, he unconsciously disciplined those who conversed with him to aim at a similar precision of thought."

Mr. Foster was not famous as a wit, but there are two decent *bon-môts* of his on record. He once called the world "an untamed and untameable animal," and on being reminded that he was a part of it, and there-

fore had an interest in its welfare, he rejoined, "Yes, sir, a hair upon the tail." On insincerity, affectation, and cant he was unsparingly sarcastic. Years ago, the Emperor Alexander's piety was a favourite theme at public meetings. A person who received the statements on this point with (as Foster thought) a far too easy faith, remarked to him, that really the Emperor must be a very good man. "Yes, sir," he replied, gravely, but with a significant glance, "a *very* good man—very devout; no doubt he said grace before he swallowed Poland." The "*stout conversations*" between Mr. Foster and Mr. Hall are reported to have been (which we can readily believe) full of intellectual excitement and instruction. Like Sir James Mackintosh, they were both "pleasantly disputatious," as Lord Macaulay phrases it; and hence, when Foster and Hall set themselves to "work a conversation," the machinery put in motion and the results produced must have been worth witnessing. Doubtless both these great wrestlers sometimes got a throw, and though the excited listeners seemed to see victory smiling on one combatant and then on the other, they not seldom had to enter the record of "a drawn battle" in their gazette. The arena of these "keen encounters" was sometimes the parlour of their mutual and talented friend, Mr. Anderson—one who, himself having a keen relish for controversy, often aroused his great guests "to arms." Mrs. Anderson once related to us a palpable discomfiture received by Robert Hall in one of these discussions. The subject of conversation was Joseph, the good son of the patriarch Jacob. Mr. Hall by degrees waxed copious, warm, and eloquent in praise of the kind son, the good brother, the virtuous citizen, and talented prime

minister; his character was without a fault; the sun had spots, but the garments of Joseph were without a stain; indeed, to eulogize him was—

"To guard a title that was rich before;
To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, to add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of Heaven to
garnish."

When Mr. Hall had finished his grand burst of eloquence, and was turning for refreshment to his (perhaps) ninth cup of tea, Mr. Foster calmly looked up, took a pinch of snuff, and quietly said, "Mr. Hall, what about those Egyptians that Joseph bought as slaves?" Such a question, at a time when the slavery of the blacks was being denounced in every pulpit, and on every platform in the kingdom, threw the admirers of the great orator into consternation, put Mr. Hall himself to a temporary silence, and left the palm of victory in Mr. Foster's hands.

In reference to his general habits in social and domestic life, our venerable friend, Dr. Crisp has well written:—"There it is that moral worth is seen; and there it shone forth in this tender beloved parent, this kind-hearted master, this disinterested adviser, this cordial friend, this generous benefactor, this man of warm heart and kindly feelings, whatever his exterior may have indicated; of condescension to his inferiors, of simple honesty in his purposes, and of straightforwardness in his movements; this great man, with many peculiarities but no littleness, who beheld all the airs of assumed greatness with utter scorn; this man of genuine refinement of mind, his whole conduct manifesting a delicate regard for the feelings of others, and that spirit of accommodation which made him willingly sacrifice, and

even resolutely abstain from comforts which he could not enjoy without occasioning some trouble to those who surrounded him—especially if they were beneath him in station—carrying this sensitive, scrupulous regard for others and disregard of himself to an extent which was painful to those who loved him.”

The intimate friends of Mr. Foster always had a strong conviction of the eminence and intensity of his personal piety. “Is such an one a good man, Mr. Whitfield?” “I cannot tell,” was the acute reply, “for I have never lived with him.” Those who best knew Mr. Foster knew best that he was a true Christian; and no person can rise from the perusal of his unusually interesting biography, written by Mr. Ryland, without coming to the conclusion that saintly piety and intellectual power were in him united to an almost incomparable degree. The following beautiful sentences from one of his essays have been quoted more than once as a correct description of their author’s own spiritual experience:—“It is a prominent characteristic of the Christian revelation that, having declared this life to be but the introduction to another, it systematically preserves the recollection of this great truth through every representation of every subject, so that the reader is not allowed to contemplate any of the interests of life in a view which detaches them from the grand object and conditions of life itself. An Apostle could not address his friends on the most common concerns for the length of a page without the final references. He is like a person whose eye, while he is conversing with you about an object, or a succession of objects immediately near, should glance every moment toward some great spectacle appearing on

the distant horizon. He seems to talk to his friends in somewhat of that manner of expression with which you can imagine that Elijah spoke, if he remarked to his companion any circumstance in the journey from Bethel to Jericho, and from Jericho to the Jordan—a manner betraying the sublime anticipation which was pressing on his thoughts. The correct consequence of conversing with our Lord and His Apostles would be that the thought of immortality should become almost as habitually present and familiarized to the mind as the countenance of a domestic friend; that it should be the grand test of the value of all pursuits, friendships, and speculations; and that it should mingle a certain nobleness with everthing which it permitted to occupy our time.”

We come now to speak concerning Mr. Foster as an *author*. One of the tendencies of political and ecclesiastical partisanship is to give undue prominence, for a time, to popular men. In the eyes of many Church people, a clever bishop, for example, is not much less than a demi-god; a “president of the conference” is very likely looked upon by many of our Wesleyan friends as one of the greatest of men; and probably some of the most ardent admirers of our brother, Mr. Spurgeon, think that it will tax the resources of Providence to raise up his equal. At any rate, we are not the best judges of things and persons within our own immediate circle of thought and friendship; and hence we can often obtain valuable qualifications and correctives of our opinions, by studying the criticisms of those who do not belong to the political or religious denomination with which we are ourselves allied. Acting in the spirit of these remarks, we will refrain from recording our own esti-

mate of the literary character of Mr. Foster, except in the language of men, whose position in every respect enabled them to give a most impartial judgment. If we were to quote the glowing praise of Foster, which Mr. Hall has left upon record, his words, and our quotation of them might be set down to the undue influence of sectarianism; and therefore we prefer to remind our readers that Sir James Macintosh has pronounced Foster to be "*one of the most profound and eloquent writers that England has produced.*" The eighth edition of that great work, "*The Encyclopædia Britannica,*" contains the following words, as a part of a biography of Foster:—"During his residence at Frome, he wrote and published *The Essays*. . . . Within little more than a twelvemonth they passed through three editions; the eighteenth appeared in 1845, and since that time, their circulation has been unabated. Multitudes of young persons have regarded as a bright era in their mental history, the hour when this volume first came into their hands, and have never ceased to rejoice in its stimulating and elevating influence on their faculties. It has been to them a day-spring, revealing a world of living beauty and wonders, where all was before involved in death-like torpor and gloom. Its intellectual power and deep-toned eloquence have dissolved in many minds the unhappy and absurd association of piety with mental weakness and vulgarity; while, on the other hand, it has released from their trammels not a few who had been wont to regard general literature and freedom of thought as the exclusive property of the profane. The last of the four *Essays*—'*On some of the causes by which Evangelical Religion has been rendered unacceptable to persons of cultivated taste*' has probably con-

tributed more than anything else to that reformation in style which is perceptible in our modern religious literature, and of which Foster himself, in his posthumous lectures, has given so many specimens." Candour requires us to add that the biographical sketch of Foster, from which we have just quoted, was written by a Baptist; but it must not be forgotten that, by its admission into the pages of the "*Encyclopædia Britannica,*" the editor of that valuable work adds his testimony to the truthfulness of the assertions therein made. "*The Penny Cyclopædia*" is undoubtedly a valuable book, and consequently of high authority in literary matters; and we quote the following remarks upon Foster from the supplement of that work, published soon after our author's death: "John Foster's writings occupy only a small space, but they are of great merit. The '*Essays,*' have now (1845) gone through eighteen editions, and their popularity seems to be rather increasing than diminishing. Foster's intellect is of a high order, clear, comprehensive, and of strong grasp. He displays an intimate knowledge of the various forms of human character; draws his remarks from a wide extent of personal observation, as well as a large acquaintance with books, and is entirely free from party views or sectarian feelings. His thoughts are unborrowed, his morality high and pure, and his views, whether relating to public government or private conduct, are independent, lofty, and liberal. His composition is very elaborate, yet natural and graceful, it has no appearance of having been modelled on the style of any other writer, but always seems to flow with the unrestrained current of his thoughts, generally with a tendency toward expansion, yet often concise, nervous, and impressive.

"The '*Essay on the Evils of Popular Ignorance*' consists of a series of arguments on the necessity of a comprehensive scheme of popular education. It is very powerfully written. To some of the editions is annexed his sermon in defence of Christian Missions, which is much admired."

Foster was eminently qualified to be a reviewer, as well as an essayist. His strong good sense, his wide range of knowledge from books and observation, his perfect independence of mind, power of sarcasm as well as eulogy, pure taste, and attractive style—all contributed to fit him for sitting in judgment on works of general literature.

In person, Foster was rather above the middle size. His countenance was handsome and striking. His social character is described as having been very attractive. His range of topics in conversation was extensive, embracing not only such subjects as those treated of in his writings, but including the fine arts, of which he was an enthusiastic admirer, and almost every department of ancient and modern literature. Although Mr. Foster has attained to abiding fame as an essayist, rather than as a preacher, yet, seeing that he commenced public life in the latter capacity, and performed its sacred functions, more or less for many years, we propose to conclude the present article with some remarks upon his pulpit efforts, from the polished pen of our venerable friend, Mr. Shepard, of Frome—one well qualified to offer criticisms upon the subject, both as a very cultured literary man and as a constant hearer of Mr. Foster when in the zenith of his great powers:—"The sermons of Foster were of a cast quite distinct from what is commonly called oratory, and, indeed, from what many seem to account the highest style of

eloquence, namely, a flow of facile thoughts through the smooth channels of uniformly elevated polished diction, graced by the utmost applications of voice and gesture.

"But they possessed to me, and for not a few hearers, qualities and attractions much preferable to these. The basis of important thoughts was as much original or underived from other minds, as, perhaps, that of any reading man's reflections in our age of books could be; still more to the mode and aspect in which they were presented. That displayed neither phrase nor speaker, but things;—the sublime conception "in its clearness;" that fund of varied associations and images by which he really illustrated, not painted or gilded his truths; the graphic master strokes, the frequent hints of profound suggestion for after meditation; the cogent though calm expostulations and appeals; the shrewd turns of half-latent irony against irreligion and folly, in which, without any descent from seriousness and even solemnity, the speaker moved a smile by his unconscious approaches to the edge of wit, yet effectually quelled it by the unbroken gravity of his tone and purpose; all these characteristics had for me an attractive power and value, both by novelty and instructiveness, far above the qualities of an oratory or eloquence, more fashioned on received rules and models. I should scarcely be ready to except in this comparison, as it regarded my personal admiration and improvement, even the rapid and fervid, yet finished elocution of Hall; though this as being more popular, while also more critically perfect, was, I suppose, more generally effective.

"A comparison which I confess may appear too far fetched, has often presented itself to my mind, as picturing the difference between the re-

spective style and manner of these remarkable preachers. On the noble modern road over the Alps, formed by the engineers of Napoleon, one gains here and there a view of that mountain track by which the passage had been made before. In moving quickly up the long traverses and sweeping curves of the new ascent, you trace on some opposite height the short, angular zig-zags of the path that preceded it: one might compare the eloquence of Hall to this great work, carrying you with ease to the loftiest elevations, winding with a graceful and simple, though elaborate course, amidst varied sublimities, gliding smoothly beside snowy summits where angels would seem to tread, and over gulfs where the voice of the wind or torrent might bring to mind the lamentings of the lost. On the other hand the eloquence of Foster has reminded me of that former mountain road, with its sudden turns of discovery and surprise; bringing us now to the brink of an awful perpendicular, then startling us by the quick descent to a goatherd's quaint dwelling in the glen; advancing along the giddy ledges of a cliff, and then by a sharp turn, placing us close to some household scene in its recesses. Here, if there were less comprehensive or facile views of the sublime, one had nearer and more astounding glimpses of the inaccessible."

The mention of the imperial road has called to my recollection a saying of our friend, when once conversing with me about Coleridge and Hall. Some comparison being made,

chiefly as to their conversational powers, he said, "Hall commands words like an emperor; Coleridge like a magician." That saying would, I think, be still correct, with his own name in place of the other. The magic of Coleridge, whose extraordinary powers our friend fully recognized, was probably indeed more splendid and imposing than his own. It was much the habit of that man of genius, if I may judge by the report of others, to invest himself with brilliant clouds; passing sometimes the bounds of the intelligible for his hearers, if not for himself; and even occasionally (as some University Professor said of him), "discoursing most eloquent nonsense;" which, amidst its obscurities, had a sort of magical prestige. If Foster could have so discoursed—which may be easily believed—it cannot be doubted that he *would* not; deterred at once by a sense of Christian duty, and by a manly, unaffected taste. His genius restrained itself from wandering beyond the daylight of clear sense, amid the shining mists of what his own phrase may designate as "subtlety attenuated into inanity;" and this, I imagine, no wise companion would regret. But, as it was, we had sometimes magic enough from his lips—if that may be termed intellectual magic, which summons, as from all points of the compass, the most sudden and happy combinations of thought. Images arose on all sides at the master's bidding; nor did he hesitate to call them from the loftiest region or the lowest.

ON THE INSPIRED USE OF THE PHRASE "THE LAW."

BY THE REV. ROBERT ROBINSON, OF BENGAL.

NONE of the writers of the New Testament bring the subject of our relation to the Divine Law so forcibly to the consciousness as does the Apostle Paul in his Epistle to the Romans. It is the design of that Epistle to show that "by the deeds of the law there shall no flesh be justified;" and that, not on account of any defect in the law, but because of the strong evil bias of man's perverted nature. That which is given by superior wisdom for our guidance becomes, by that very fact, the measure of duty and the rule of action. Based on the eternal fitness of things, neither time nor circumstance can modify its primary obligations; and if its revelation, by bringing light, heightens human responsibility, it is of essential importance that we should know what the Divine Word says respecting it. Its practical bearing on the inner life is nowhere more significantly shown than in the Epistle of which mention has been made; and, in order that the reader may be guided with a clearer understanding of the Apostle's argument, I propose to help him to fix the meaning of the phrase "law" as it is used here, and, indeed, throughout the inspired volume.

In working out his theme, the Apostle Paul is believed to argue sometimes from the moral law, sometimes from the ceremonial, sometimes from the civil or judicial, and sometimes from the so-called "law of the heart;" so that it becomes difficult to determine what

special "law" he has in his mind in any given connection. That he is really chargeable with this uncertainty of meaning, we deny; nothing could more effectually impair the unity of his argument. If any given occurrence of the term "law" is liable to be made the battle-ground of conflicting interpretations, and if commentators are at liberty to jump from one form of law to another, with a bound that carries them clean over all the recognized principles of exegesis, then we can never be sure that we have rightly understood God's teaching respecting His own law. Some men, like the great German reformer, would have us believe that Christ abolished not only the ceremonial and civil laws of the Jews, but the moral law, substituting for it His own authority, and the obligations produced by the reception of His truth. Others maintain that "He who said that not a jot or a tittle of the law should perish until all things were fulfilled," certainly could not mean that more than two-thirds of the law were abolished; but intended forcibly to express the idea that in a certain sense, by His instrumentality, the whole law, without any exception had obtained an increased authority. In the presence of this strife ofologies, we naturally become all the more anxious to know if there be or be not some one general but fixed meaning to the phrase in its inspired use.

A ceremonial precept is incidental

and arbitrary; a moral precept is based on the eternal fitness of things. The former is dependent for its authority, not on itself, but on a moral law external to it; and as its obligation has only been induced, it may be revoked. The Divine utterance, "I will have mercy and not sacrifice," quoted by our Lord in justification of an infraction of the law of the Sabbath, and David's eating of the shew-bread, which was forbidden to all but priests, proves that there are circumstances in which a ceremonial ordinance may be violated without criminality. But though the Scriptures plainly discriminate between the moral and the ceremonial, they do not draw the line where the current theology draws it. We are accustomed to regard the Ten Commandments as the moral law, in contradistinction to the rest of the Mosaic code which is declared to be ritual and judicial; but we have no Scriptural warrant for such a distinction. The so-called moral law is no more confined to moral precepts than is the rest of the Mosaic code to that which is purely ceremonial. The Fourth Commandment which enjoins the observance of the Sabbath is obviously ceremonial, not moral. It is based on a fact that had no existence before the completion of the creative work—the fact that "in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." It has nothing of the eternal necessity which is the characteristic of a moral obligation.

And then as to the ceremonial law. To the question, "Master, which is the great commandment in the law?" our Lord replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto

it—Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The commandments are given as quotations, and so they are; but they are to be found, not in the decalogue, but in a part of the Mosaic code believed to be exclusively devoted to ritual and judicial provisions. They are to be found in Deuteronomy, vi. 5, and Leviticus, xix. 18, respectively. It may be urged that in the Roman Epistle, Paul shows how the entire decalogue is to be resolved into these two great commandments, thus providing that though they have no place in the letter of the decalogue, they inspire its every precept. This is true; nevertheless the fact remains that the so-called ceremonial law is no more wholly ceremonial than the so-called moral law is wholly moral.

And as the Scriptures do not really mark off the ceremonial and moral codes from one another in the way in which they are commonly believed to do so, so neither does our Lord sanction any such line of demarcation. When he adds, respecting the two great commandments, "On these two commandments hang all the law and the prophets," we naturally inquire, What law? Is it the specific code from the midst of whose provisions the quotation is made? This cannot be, because more than the ceremonial law hangs on these two commandments. Paul teaches that on them hangs the decalogue likewise; so that under the term "the law," our Lord must have included the decalogue, whose genetic relation to the two commandments will be evident to every one who remembers how love gives life and force to moral duty.

Obviously, the "law" from which the Christ came to redeem us is the

law by which men are to be judged. What, then, is that law by which "every mouth is stopped, and all the world becomes guilty before God?" Is it the law of the Ten Commandments?—and is it to this that Paul makes reference when he says, "For, as many as have sinned without law, shall also perish without law, and as many as have sinned in the law shall be judged by the law?" It cannot be. The decalogue, taken alone, furnishes no complete code of morality. As a code of morality, it is imperfect; and if it is to be the sole standard of judgment, then the sins for which it does not legislate must escape condemnation. For example, the only form of falsehood proscribed in the decalogue is that of false witness against one's neighbour. There is no command which says, "Thou shalt not lie;" and so far as the decalogue is concerned, there is no punishment for the liar. The same may be said of carnal impurity, of which the only form that is prohibited is "adultery;" so that, judged by the decalogue alone, no other type of in chastity need fear punishment. It must be admitted that the decalogue does not meet all the phases of transgression; it does not search out those sins of the heart on which our Lord lays such solemn stress in His Sermon on the Mount—sins which never venture beyond the precincts of the personal consciousness, and are discerned only by the all-seeing Eye. It is clear, then, that men are to be judged by more than the Ten Commandments.

It may, perhaps, be thought that the law by which men are to be judged is "the law of the heart." This, it may be urged, is broad enough to embrace the entire human family—as well those who have God's revealed law, as those whom no revelation has reached. But in opposition

to this view, we are bold to assert that "the law of the heart" is no law properly so called. The phrase is generally used to denote the conscience, but the Scriptures nowhere speak of conscience as "the law of the heart." The closest approximation to this phraseology is to be found in Paul's "work of the law written in their hearts;" but the idea is not the same. It is commonly supposed that by "the work of the law" is meant the office or business of the law, which is to discriminate between good and bad, the morally right and the morally wrong. "There remains in all men, to a certain degree, a discernment of what the law requires, designated here 'the work of the law.'"^{*} But what is meant by the office of the law being in the hearts of the Gentiles? The only meaning that seems possible is, that the law has to do with their hearts; and this, certainly, was not the idea the Apostle desired to convey. Or, if by "the work of the law" is meant the work required by the law, as Professor Stuart, among others, thinks, then the fair inference from Paul's words is, that the Gentiles naturally know all that the law enjoins. If we suppose that by the term "law" the Apostle meant the revealed law—and he could hardly have meant anything else—then his argument would prove that such revelation was superfluous; for what the Gentiles knew naturally the Jews must have known in the same way. Besides, if Paul intended to say that the work required by the law was written in the hearts of the Gentiles—that is, was intuitively or naturally known to them, then he could not have consistently added that they were "without law," or that they had "sinned without law." To know what the law requires is to have the law.

^{*} Haldane's "Commentary on the Romans," *in loco*.

The "work of the law" cannot be the same thing as the law itself. The "office" of the law is to expound to man his duty, to reveal to him the work required of him by God; but "the work of the law in the heart" is the effect which the law produces on the heart, namely, the witnessing conscience, and the accusing and excusing thoughts. "By the law is the knowledge of sin." It awakens feelings of self-approval or self-reproach; and because the Gentiles, who have no law properly so called, have these feelings which may to a certain extent guide them in the right, they may be said to be "a law unto themselves." The light of conscience, though not to be compared with the light of law, is, nevertheless, sufficient to produce the *work* of the law on their hearts—that is, is sufficient to induce a consciousness of rectitude or criminality in connection with the conduct of life. But though this is the case, the Apostle distinctly avers that the Gentiles are "without law."

The question then recurs, What is the law by which men are to be judged? It appears to us that by "the law" is meant *the whole revealed will of God*. This is the sense in which the phrase is to be understood in the New Testament, and in fact throughout the Bible. It embraces not only the moral, ritual, and civil laws of the Hebrews, regarded as one, but also those parts of Scripture which contain no law. Thus, the writings of the prophets are included in "the law." In John vii. 49, the Pharisees being disappointed in their hope of having Jesus apprehended, exclaim: "But this people who knoweth not the law are cursed." What law? Nicodemus making it appear as though he understood it of the civil law, and evidently with a view to a pungent rebuke, quietly asks: "Does our law judge any man before it hear him, and knoweth what he doeth?"

The explanation elicited by this question shows that by "the law" the Pharisees had specially meant the prophetic records, for they immediately rejoin: "Search and look, for out of Galilee ariseth no prophet." They had charged the common people with not knowing "the law" in allusion to their ignorance of the prophetic writings. Similarly, the Apostle Paul, quoting from the prophecies of Isaiah, says: "In the law is written"—1 Cor. xiv. 21. It is true that the phrase "the law and the prophets" is also of frequent occurrence in Scripture, and establishes a distinction between the two classes of writings; but in all such cases the term "law" is restricted to the Pentateuch, and the phrase is synonymous with "Moses and the prophets."

"The law" also includes the book of Psalms. Observe our Lord's words in John x. 34: "Is it not written in your law, I said, ye are gods?" The quotation is from the 82nd Psalm. The Jews themselves included the Psalms in the term "the law." Thus: "We have heard in the law that Christ abideth for ever," where the allusion is to Psalm cx.: "Thou art a priest for ever, after the order of Melchisedec." And in John xv. 25, David's words, "They hated me without a cause," are cited as from "the law." Seeing, then, that the phrase is used generically, and is indiscriminately applied to the books of the prophets, the Psalms, and the law as promulgated in the Pentateuch, the inference is clear that as used by our Lord and the writers of the New Testament, and as, indeed, by the Jews themselves, it denotes the entire revealed will of God; and that when the Christ is said to have fulfilled "the law," He fulfilled, to quote His own words, "all things which were written in the law of Moses, and in the prophets, and in the Psalms concerning Him." When, therefore, the

Apostle Paul argues, as in the Roman Epistle, respecting "the law," its authority, and our condemnation by it, he means, not any specific law of those recorded in the Pentateuch, but that written revelation of His will, as a whole, which God had made, beginning with Moses, and which, in proportion as it clearly defined human obligations and augmented human responsibility, made sin appear exceeding sinful. Understanding the term in this broad sense (and where it is confined to the Pentateuch the context declares it) the student of the Pauline writings need never be perplexed as to its meaning. The Divine will, as embodied in the sacred books of the Hebrews, is "the law" from whose righteous condemnation Jesus Christ came to deliver us; "the law," we may add, which He has undertaken to help us to fulfil.

But, it may be asked, if the written revelation is the law by which men are to be judged, how shall those nations be judged who have never known the law? Paul says of all such Gentiles, that they are "without law;" and the Scriptures say, "where no law is, there is no transgression." What then? Are they guiltless? By no means; for, they have sinned. But is it not a contradiction to say that they have sinned, and yet to deny that they have transgressed God's law? It would be such if sin and transgression had been the same thing, whereas it is only as we distinguish between them that we can understand the principle that is to regulate the Divine procedure towards those that have "sinned without law." As there is one passage in Scripture which seems to teach that sin and transgression are identical—a passage, indeed, which Dr. Wardlaw, in his "Christian Ethics," regards as decisive of the identity—it is fit that we should examine it.

In 1 John, iii. 4, it is written: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." On these words Dr. Wardlaw remarks:—"This, then, is the Bible definition of sin or moral evil. The other statements analogous to this, and arising out of it are, Romans, iv. 15, 'Where no law is, there is no transgression,' Romans, v. 13—'Sin is not imputed where there is no law;' and Romans, iii. 20—'By the law is the knowledge of sin.' These four short sentences, or Scripture aphorisms, when connected together, present a view as clear as it is concise, of the Divine Mind respecting the rule of moral duty and moral responsibility to man. If 'sin is the transgression of law,' the consequence is immediate, that, law and transgression being correlates, where there is no law there can be no transgression of law, and, consequently, no sin;—that where there is no sin, there can be no imputation of sin, no guilt, no condemnation, no punishment."

We differ from Dr. Wardlaw. The Greek word (*ανομία*), rendered in 1 John, iii. 4, 'transgression' does not mean transgression; it simply denotes *lawlessness*, or, as Professor Stuart renders it, "want of conformity to law." The proper word for transgression (*παραβασις*) is an essentially different term; and occurs, for example, in Romans, iv. 15—"For where no law is, there is no transgression." *Ανομία*, which we have translated lawlessness, or want of conformity to law, undoubtedly implies the *existence* of law, but not the *knowledge* of it; whereas, *παραβασις*, which is the true word for transgressing, is an acting contrary to law *with a knowledge of that law*. Transgression impugns the authority of the law-giver, and so justly incurs the penalty attaching to a violation of the law. All unrighteousness is

sin, but all sin is not transgression. Sin is, in its own nature, evil; but it may be committed without a knowledge of the law or law-giver, and hence does not necessarily imply resistance to supreme authority. Properly translated, all that the Apostle John says, is, "Whosoever committeth sin, doth not conform to law, for sin is want of conformity to law." *Sin* may be evil committed in ignorance of the Divine Law; whereas the essential features of a *transgression* are a knowledge of the law, and therefore a wilful impugning of the authority of the law-giver. Now, the Gentiles who know not the law, have sinned, but they have not

transgressed. How, then, shall they be judged? The Apostle Paul answers: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." The heathen have no knowledge of the revealed will of God, and cannot be said to have transgressed it; nevertheless they have sinned, and inasmuch as sin is in its own nature evil and offensive to God, He will be justified in condemning it without any appeal to law. But as for the rest of the world, the standard of judgment is in "the oracles of God."

HUMAN SOLITARINESS.

BY THE REV. G. MC. MICHAEL, B.A., BOURTON-ON-THE-WATER.

THE distinct separateness and loneliness of every one in life, though it requires some little effort of mind to realize, is nevertheless very true and very important to be recognized and felt. We are each, notwithstanding all forgetfulness of the fact, and all the distractions that would dissipate the conviction, inevitably *alone*.

Society is closely knit together,—men dwell in nations, are united in communities; there are relationships, interests, friendships that blend. Family sympathies, social ties, business partnerships cement. We live in mutual dependence; are often necessary helpmeets. We join names and purposes and enterprizes. We daily expect to see familiar faces, and we do see them; to hear accustomed words, and we do hear them; to join in long-used conversation, and it is

so: nevertheless we can never lose our personal separateness. We may blend interests, but not natures; names, but not beings. The forest leaves as they fall at autumn-tide, and rustle beneath the eddying wind, are all distinct; two never become one. It is thus with men. The great stones of the ruined temple of Baalbec are so well compacted that hardly in places can the joinings be discovered, yet each block is separate and distinct. The pebbles that the idle wave rolls to and fro at ebb of tide have each their several forms and places and movements, but not more so than ourselves. Physiologists tell us that the nerves of the human frame traverse the body all apart from one another, and never unite, however near their contact as they hold on their course to the brain.

Thus it is in social life; every man in his life-career goes onward and upward alone.

Not improbably there have been times when this conviction has been forced upon the mind, and we could not but choose to feel it. There is a striking picture that represents Napoleon at Fontainebleau, after his defeat by the allies, signing the paper of his abdication. There sits the vanquished general, gloom upon his brow, disappointment at his heart, an evident assurance possessing him that the day of his prosperity has closed. He has written, and now signs his name, admitting that the allies have prevailed, and, as they deem it for the interests of the empire, he must submit. What a loneliness is there in that picture! How solitary appears the man who has headed armies, moved in courts, dispensed patronage, and heard the shout of thousands! There he sits apart, with not a single attendant. That picture might appropriately be named "Human Solitariness."

There is another picture, "The Fall of Clarendon," where the statesman is represented as leaving the presence of the king from whose favour he is now withdrawn. He is shown as about to pass through the guards who have been accustomed to yield him honour. He moves down the palace steps, but no sign of respect is offered. The servitors look—seem to glance at one another—whisper—but there is no obeisance. What a loneliness characterizes him amid his broken fortunes!

Who has read Wolsey's farewell to greatness, and not felt the same?

"left

Weary and old with service,"

he stands apart from all the importance and splendour and pomp; he has known a representation of the truth that, sooner or later, all must fall.

On some starry night, perhaps, when a stillness has fallen on all nature around, broken only by the echo of your own footfall to the ear, you have realized this for yourself. Or you have experienced it, as so many have, in a busy jostling crowd. Or when at evening, by your fireside, you have been brooding over the events of the day, and the gusty wind has smitten at your casement, and a coal has fallen tinkling on your hearth, the thought has come, and has arrested and impressed you. There are salutary reflections in connection with this that may profitably occupy the mind, and that we ought not, without improving them, to let pass.

How suggestively this fact of solitariness bears upon our faults! The personal and inalienable guilt of these is brought thoughtfully and pointedly home. Perhaps some sin was committed under the influence of others; some may be equally concerned in it with ourselves, but the sense of individual criminality cannot be got rid of. The sin fixes itself before us, claims and accuses us. Like the raven, the bird of evil omen in Edgar Allan Poe's poem, despite all our attempts at self-justification, it casts its shadow on the soul, and we cry, "Take thy beak from out my heart, and take thy form from off my door" in vain. We should like to cast it from us and banish it into oblivion, but like the sword that King Arthur's knight flung into the midst of the lake, it seems seized by a mystic hand, and waved again before our eyes, and sounds of foreboding and sorrow are heard. "Every man must bear his own burden."

Our personal obligations, too, are sharpened under a sense of our individual separateness. Every man has his own duties—none can take from another the responsibility of non-discharge. If a man leaves

unfulfilled an obligation, there is a sense in which it will be left unfulfilled for ever. Another may perform the act he should have done, but he can never discharge his duty for him. A man must flee from himself before he can flee from his obligations; he can never delegate these to his friend. There are relations, associations, accountabilities that inevitably divide every man's act and life from another's.

We are, further, alone in our sorrows. There is great solitariness in grief. However much sympathy may be shown, the personal sense of bitter experience remains. The loss, the disappointment, the bereavement,—is it not your own? Can any take it from you, or bear it in your stead? Kind friends, with words of gentleness and healing, may come, but there's an inner chamber in which we yet mourn apart. When the old patriarch sat smitten amid the ruins of the shattered heritage, his friends felt the solitariness of his grief, and however unwise they were afterwards, they acted the part of wise men at first, as they sat silent with him seven days.

Then how lonely is death. "Je mourai seul," said Pascal. It is true of every man. Weeping, loving kindred can never presence themselves with the departing spirit as it passes the bounds of life. Solitary forms in the viewless paths leave the present for the realities beyond—attachment even sacrificing itself cannot attend. One by one the great multitude that daily pass present themselves on the scenes beyond. Thus—

"Each in his hidden sphere of joy or woe,
Our hermit spirits dwell and range
apart ;

Our eyes see all around in gloom or glow,
Hues of their own fresh borrowed from
the heart."

Now, is there anything that serves to meet and exhaust this sense of lone-

liness? Is there anything that, in the desolateness and sadness which reflection on it is calculated to force on the heart, will sustain and cheer and support? Such a question instinctively arises, and our natures seem eagerly and anxiously desiring to know of some source of relief.

We know but of one means—the means divinely and mercifully provided by God in Christianity. There is, however, this—and of this we are sure—the seals of tens of thousands of witnesses will vouch for the truth—it *does* meet the case, does satisfy the heart, does exhaust the sense of loneliness, and offers a substantial basis of rest and comfort. Let us see how.

In regard to our faults—the sins that have fixed themselves on the conscience, and set their weight upon the heart—an adequate provision is made in the work and sacrifice of Christ. We are told that when we believe on Him such a close and intimate identification of interests is established, that the weight of our sin is borne away by Him, and such a sense of divine forgiveness is inspired as shall freshen and gladden the heart. When we trust in Him, such is the divine revelation, we are *one* with Him, and are able with self-appropriation to say, "He bare *our* sins in His own body on the tree." Thus, the burden which we otherwise should have to bear, though we can cast it on no other, we can cast on Him. The terrible pressure is removed, and the dark shadow passes. The sounds of evil die away to a silence that, when broken afresh, shall be instinct with the assurance of the still small voice. Here is substantial relief! If we accept this, we shall experience an alleviation which nothing else can give us in our solitariness.

Then, in regard to our responsibilities, provision is made. Amid our

obligations, we are told we "can do all things through Christ who strengtheneth us;" that His "grace is sufficient;" and His "strength is made perfect in our weakness." There is a sufficiency of resource surely revealed here abundantly suited to cheer the heart troubled by the thought of the difficulty of its duties, and almost ready to despair of being able to discharge them. Is there not enough, too, to quicken to diligence, and inspire with alacrity, where otherwise we should be indifferent and cold, if such interest is felt in us by one who can descend with his help into our hearts; if such promises are given can we feel content to be longer negligent, or satisfied to be any other than earnest and active in the course given us to fulfil?

Further, in our sorrows, there is a divine right of entrance into our souls, a divine power of sympathy that infinitely transcends all human aids. When the one who has smitten, and who had a right to do as he willed, is able to come in to the very secrecy of our souls, as the risen Christ came into the midst of his disciples, despite the closed door; when there, he reminds us of his sovereignty and love, and restores our wavering belief that, notwithstanding our inability to comprehend the mystery of his dealings, they are wise, notwithstanding their seeming severity they are kind, especially when we are convinced that he feels for us, and that it is true what one has said, "There is not a care that weighs thee down, but it is more *His* care than thine; there is not a sorrow thou hast but it is more *His* than thine; is there not a force of sympathy that absorbs the loneliness of our grief, and enables us to look up again with tranquillity and hope? Surely valid and life-giving support is ministered then; and the bitterness of the trial is lost in the

consolations of his love. And so, at the last, in the solitariness of death, among the blessings of Christianity, there is revealed the promise of a presence that can be most intimate and close. Amidst the gathering gloom, while the world is fading from view, and the spirit is passing out on its secret way, though more and more

"The lamp burns low,
And the wheels of being slowly move."

There is this assured consciousness of the nearness of one who will never leave, never forsake. His voice it is that shall be heard when all other sounds seem to die in the distance away, and that, descending "like a fallen star" upon the heart, shall whisper, "It is I, be not afraid;" and the spirit so supported, shall feel the strict verity of the words, "There is a friend that sticketh *closer* than a brother," and look forward with confidence to that last solitary confession, when every one shall give an account of *himself* to God.

Are not these means adequate and adapted to overcome all the wretchedness of the sense of human loneliness, to calm its disquietude, and repel its fears? There are no other means; but there is a sufficiency here, and if we appropriate and use them, then, like Him who, in this, as in every other respect, was made "Like unto his brethren," whose soul was "like a star and dwelt apart," we shall be able to say, in every hour of felt or anticipated desertion, "Ye shall leave me alone, but yet I am not alone, because the Father is with me."

We shall do well, each for ourselves, to look into this matter, and apply its suggestions and lessons. And what season could be more appropriate than one of chosen solitude, when all the surroundings and quiet of the scene shall contri-

bute to deepen the impression? If we place ourselves in harmony with this great truth of our life, it will not fail to unfold to us its secret; for it is always those who are "of the truth," to whom the truth is made known. And when, at such times—if we are so wise as to do it—we commit our hearts' confidence to Him who is so worthy of it, and so mercifully seeks it, we shall assuredly feel in the adaptation of Christianity to our nature and wants an inward evidence for its divine origin to be added to all the others that besides this it

possesses. And thus, doing His will, we shall know of the doctrine whether it be of God. A connoisseur, looking at two companion statues of exquisite sculpture, will know without any to prompt him, that these are executed by the skill of the same master-hand. So, also, he who will look into man's nature and needs, and then to the correspondences of Christianity, most emphatically and truly will feel that which is so suited to our hearts, bears in itself credentials of the same author, which cannot be mistaken or denied.

PURITY OF COMMUNION: THE STRENGTH OF EVANGELICAL CONGREGATIONAL CHURCHES.

BY THE REV. C. J. MIDDLEDITCH, BLOCKLEY.

THE TERM, *Evangelical Congregational Churches* will, at once, indicate the ecclesiastical bodies to which we refer. In our judgment, associations of men that are *not evangelical*—i. e., not holding the mediatorial work of Christ as the only means for the recovery of the sinful and condemned—cannot fulfil the design of a Christian Church, because they abjure the only means which God accepts, and the only means by which man can be restored. And bodies of men that are *not congregational*—i. e., not determining for themselves of whom they shall be composed—do not answer to the idea of a Christian Church as set forth in the New Testament Scriptures. An ecclesiastical corporation that comprehends all persons within certain territorial limits, or all persons who have observed certain ritual services, or all persons who answer to certain requirements prescribed by some paramount temporal power;—such a corporation has so surrendered the right to receive

or to reject, according to spiritual character, that we cannot concede to it, in the proper sense of the term, the name and honour of a Church of Christ. The so-called church of a nation it may be; but a Church of Christ it cannot be, whatever admixture of truly religious persons may be found in it; and whatever amount of religious results may follow from its services. The authority of Christ in such a case is either set aside, or acknowledged, not because it is His authority, but because it has been enforced by some other. The Christian is subordinated, and rendered secondary to the human. And the Rule of Membership is not the spiritual character required by Christ; but the observance or subscription exacted by some human power. It is something imposed by man; not anything ordained and enjoined by Christ.

Our reference will, therefore, be to Churches that maintain what are commonly called evangelical doctrines, and

practice that which is known amongst us as self-government. These we venture to regard as the only religious Associations which really answer to the New Testament idea of a Church of Christ. Evangelical doctrine and self-government we believe to be essential to this.

To such Churches *certain trusts* and *certain responsibilities* must pertain. Trust and responsibility must go together. Individuals and societies that are entrusted with privileges must be subject to responsibility. It is so in the Church of Christ. No privilege can be higher than that of Christian fellowship; no prerogative more solemn than that of granting or withholding it. We have felt the joy of bidding the returning penitent welcome to the communion of the Church; we have known the sadness of declaring to the man, whose conduct disproved his profession, that he must depart from the spiritual brotherhood. These are solemn acts;—acts involving no small degree of responsibility.

In this paper we shall consider

The CHARACTER AND DESIGN of those Churches, and

The INFLUENCE OF THEIR OWN CONDITION on their well-being.

The CONDITION AND DESIGN of Evangelical Congregational Churches may be stated in general terms. Such Churches are spiritual agencies for the accomplishment of the Divine purpose in the mediatorial work of Christ.

And what can that PURPOSE be! *It is the meetness of the redeemed for the perfect communion of heaven.*

That purpose must, therefore, be opposed to the idea of an indiscriminate assembly, determined by geographical limits, or ritual observances, or ecclesiastical rule. It must necessarily involve the idea of individual and personal character. And this agrees with the New Testament representations of the Church of Christ. In the statute book of the Church, and the charter of our hopes and privileges, spiritual character is recognized as essential to Church fellowship.

It is true that this statement has

been denied by some. Thus, in a volume which has lately attracted great attention, it is said of one writer, "he laid it down in the strongest manner that the *individualist* principle supplies the true basis of the Church; and that by inaugurating the union between Church and State, Constantine introduced into Christianity the false and pagan principle of *multitudinism*." Of another writer it is then said, "he maintained that the multitudinist principle is not unlawful nor essentially pagan; that it was recognized and consecrated in the example of the Jewish Theocracy; that the greatest victories of Christianity have been won by it; that it showed itself under Apostolic sanction as early as the day of Pentecost; for it would be absurd to suppose the three thousand who were joined to the Church on the preaching of Peter to have been all 'converted' persons in the modern Evangelical sense of the word;" and "that the Churches which claim to be founded on individualism, fall back themselves, when they become hereditary, upon the multitudinist principle." *

On these statements all that is required for my present purpose is to observe, that the multitudinist principle prevailed under the Jewish Theocracy because the Jewish system was not a spiritual system; that the so-called victories of Christianity have not been spiritual victories, but ecclesiastical usurpations; that if it would be absurd to suppose ALL the persons who were joined to the Church by the preaching of Peter to have been 'converted' persons, it would not be unreasonable to suppose that NONE of them were, inasmuch as the record recognizes no difference in the matter or manner of adhesion to the Christian faith; and, if Churches which claim to be founded on individualism have themselves fallen back, when they became hereditary, upon the multitudinist principle, it is because the individual is essential to the spiritual; and the members of a Church by hereditary titles are not the persons

* Essays and Reviews, pp. 145, 146.

whom Scripture authorizes to enter the Church that is called by the name of Christ. The merely hereditary among men involves the absence of the spiritual that is required by Him. Assertions like those we have quoted beg the whole question as to the requirements of Scripture. The import of those requirements would have to be clearly ascertained and satisfactorily established. The whole economy, as set forth in the New Testament, would have to be examined and determined. The premises laid down are assumptions only. We dispute the premises, and therefore deny the conclusions; and, when challenged for Scripture proofs, we venture to put in the whole New Testament record, and fearlessly affirm that this record ordains, sanctions, and allows of no place in the Church of Christ because of the multitude to which a man belongs; but only because of the spiritual character which, as an individual, he sustains. Spiritual character on earth is to meeten the disciple of Christ for the final blessedness of the redeemed in heaven.

Consider the *MANNER* in which the purpose for which Churches of Christ have been instituted is to be secured. This also shows the spiritual character of the members of a Christian Church.

Careful study of the New Testament shews that it is only by the action of evangelical truth on the individual man that that purpose can be fulfilled. It recognizes no preparation for heaven by virtue of any offices performed for a promiscuous multitude. This preparation consists in the effect produced on the several members of whom the body is composed. The spiritual state of each is the measure of preparation for heaven. If the man himself be not meetened for that communion, no multitudinist principle can place him among the heirs of salvation. The order of its agency is in full keeping with the purely spiritual design of the Church. Its members are to be meetened for heaven by spiritual instruction, not by proxy service; by a teaching ministry, and not by a sacrificing priesthood; by an influential, operative faith, and not by a

ritual or sacramental charm; by personal state, and not by any Church relation. To make salvation dependent on such Church relation must involve one of two most serious evils; either the observance of certain offices by *BAD* men is valid, notwithstanding their badness, and thus the pure and holy character of Christ's kingdom is set at nought; or, the non-observance of those offices invalidates the character of the *GOOD* man, and thus all motive to holiness of personal character is destroyed. True, it may be said, "the ordinance transforms the bad man, and renders him a Christian; it conveys regenerating grace; if it does not itself regenerate, it is the channel by which regenerating grace is received from God." "By the act of baptism," says a very prominent hierarch (Bishop Blomfield), "by the act of baptism a new principle is infused; he (the baptized person,) is regenerate." Thus the bad man is a bad man no longer; the observance of the ordinance has altogether changed his state. And whatever one may be who has not, through this ordinance, received the grace of God, he cannot be a good man; the want of the ordinance invalidates all he does and all he is. But then we ask,—Does the New Testament make the acceptableness of an ordinance to depend on the character of the observer? Or, does it make the acceptableness of the *observer* to depend on the nature of the ordinance? And at once we learn it is character which gives acceptableness to ordinances, and not ordinances which give acceptableness to character. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." The value of the ordinance depends on the spiritual state of the observer. If he be a Christian, observing a Christian institution, it is accepted; if he be not a Christian, let the rite that he observes be scriptural as it may, it can have no acceptableness before God. "He is not a Jew, i. e., a true worshipper of God, which is one outwardly; neither is that circumcision, i. e., the token of the Divine covenant, which is outward in the flesh; but he is a Jew, a true wor-

shipper of God, which is one inwardly ; and circumcision is that of the heart, in the spirit, not in the letter ; whose praise is not of men, but of God." (Rom. ii. 28—29.)

In this respect the Baptist denomination occupies a position of peculiar advantage ; but, in proportion to the advantage, so is the responsibility. We withhold the ordinances enjoined by Christ from all but avowed believers. In obedience to our Lord we make the character of the person antecedent to the observance of the ordinance. Our hands are thus strengthened when we contend against the Popish dogma :—the regenerating power of so-called sacraments. We cannot be subject to the retort, " Why do you observe these ordinances ? because, if they do not accomplish this, they accomplish nothing." We say, " In themselves they do accomplish nothing ; but, as significant of something already wrought by a Divine power, they are expressive of much ; they are expressive of a change *previously* wrought in man by the Holy Spirit of God, and not the means of effecting any change as *now* administered by human hands." Baptism is the profession of a Divine change previously wrought. That is a view of Christian baptism which agrees with all the New Testament records of administration, and all the declarations of its import. It is a view of Christian baptism which agrees with every New Testament precept or example ; and there is none beside that will. We stand then on vantage ground. We assert no magic power to effect a change in man ; neither do we reduce the ordinance to a mere nullity, admitting that there is no spiritual truth expressed by it. There is a spiritual truth expressed by it, and a most momentous one : a spiritual change already wrought by the Holy Spirit of our God. We have thus to bear our protest against one of the most fearful errors of the times : an error which has its seat in our depraved and corrupted nature. Man does not like the searching process which is to change the state of his very soul. He, therefore, gladly espouses any outward

charm that promises to secure the blessing, while it exempts him from the hated process. Man cannot brook the individual appeal, " Marvel not that I said unto thee, Ye must be born again ;" and gladly joins a multitude which flatter themselves that they are safe because they are a Church. It is for us, and for all evangelical congregationalists, to bear witness that the Church of Christ is to consist of those, and only those, who, each for himself, gives reason to believe that he has become " a new creature in Christ Jesus ;" and is being prepared for the ultimate purpose of the Redeemer's mediatorial work—the final blessedness of the redeemed in heaven.

We have now to consider

THE INFLUENCE OF THEIR OWN CONDITION on the well-being of Evangelical Congregational Churches. Purity of communion is their strength.

It will be at once understood that by the phrase *purity of communion* we mean *consistency of conduct with the professedly spiritual character of the persons of whom the Church is composed.* We do not mean mere uniformity of services, or ordinances, or rites and ceremonies ; we do not mean identity of creeds or formulas of doctrine ; we do not mean precise observance of any conventional habits or practices in social life. There may be diversities of creed and ceremony and social customs in perfect consistency with purity of communion in the Church. That purity consists in the profession and maintenance of spiritual character in accordance with the Divine purpose in the mediatorial work of Christ.

Neither does this suppose entire freedom from defect or error. The Church on earth is composed of imperfect materials, and has to work by imperfect instruments. Scripture, therefore, acknowledges the existence of imperfection in the communion of the Church on earth. But there is to be oneness of purpose to be delivered from that imperfection ; and there must be subjection of character to the means employed for the removal of it. Hence the brotherly admonition, and the spiritual in-

fluences, which are so constantly recognized as essential to the well-being of a Christian Church. The Church that knowingly receives to its fellowship persons who do not bear this spiritual character, or who contradict the profession of it, must, so far, fail in the maintenance of the purity of communion enjoined by Christ and his Apostles.

The question naturally arises, "*How is such purity the strength of Evangelical Congregational Churches?*" Our answer must be *threefold*, having reference to *the Churches themselves*; to *their influence in the world*; and to *their approval by God*.

(1.) *As to the Churches themselves.*

Their authority is purely spiritual; their power is simply that of truth and love. It is not temporal; it is not legislative; it is not coercive. It is divine in its appointment; ministerial or executive in its order; and motive only in its influence.

The absence of the spiritual will be enfeebling; the presence of the unspiritual will be obstructive and antagonistic, and will, so far, defeat its design. A Church that is regardless of the spiritual character of its members will carry in itself the seeds of discord, and feebleness, and death. There will be the absence of that holy bond of brotherhood which unites the disciples of the Saviour to each other, prompting them to bear with each other's infirmities; to seek each other's welfare; and to receive, in a becoming spirit, the counsel and admonition and reproof which their condition needs, and the relation of the Church demands. The unspiritual are the men who will most need, but least regard, the discipline of the Church. In proportion to the decline of spirituality so will be the necessity, but, at the same time, the difficulty, of maintaining the discipline enjoined by our Lord.

Then there will be the want of united effort to promote the Redeemer's cause. Heedless about the spiritual character of men whom they admit to their ranks, there will be a conscious want of consecration that will restrain from many a needful service. The felt

want of readiness to respond on the part of the Church will hold back many a devoted Christian from projects of useful effort, which otherwise he would gladly make. He will not venture to propose because he fears, or is assured, that there will be no readiness to embark in that which involves pecuniary liberality or personal labour. The evil influence of unspiritual men in the Church of Christ can never be told, because of the hallowed effort repressed: the negation of good can never be measured. And in actual labour what feebleness and defeat are involved! The very elements of success are wanting; zeal, and faith, and prayer. The Church is shorn of its strength. Organism it may have; numbers it may be able to parade; but there will be no power to do exploits for man or for God.

But well would it be if that influence involved only the repression and prevention of active service. Alas! it involves too the deterioration of character on the part of others. It is possible to make the presence of evil the occasion of good. Some men may be roused to greater watchfulness, and greater zeal, and greater prayer, because of the want of these in others. But, commonly, the presence of the unspiritual will depress the spiritual. The coldness, the laxity, the deadness of some will extend to others. The low spiritual character which they maintain is likely to bring others down to their level. Not merely will deeds fail to be wrought; not merely will zeal be quenched: character will suffer. It is not merely that the unspiritual has no right to a place in the Church of God; but, being there, there is danger that he will injure and weaken others. The security for its own well-being is to be found only in the character of the members of whom the Church is composed.

(2) *The influence of these Churches on the world.*

This must be purely spiritual. The impression to be made on men outside the Church must be that of character. We have no imposing hierarchy; we have no ostentatious and attractive

ritual; nor can we allow men to be content with a cold, indifferent, easy formality, as though that were all that is required. No; the impression we have to make on the world is this:—there is a spiritual purpose to be effected by spiritual means: and for that my brethren, we must bring to bear on them the mighty force of character as exhibited by spiritual men.

It is very instructive to observe the different degrees in which these influences have been exerted according to the relation in which the Church has stood to the world. There have been times of *persecution, reproach, and exclusion*. Then have followed times of transition; times in which the Church has been passing out of that state of reproach and exclusion to something like acceptance and favour. And then there have come times of seeming *equality* in the relations of social and civil life.

In those times of *persecution, reproach, and exclusion*, spiritual character was everything to the Church. Rarely would any one cast in his lot to suffer with the people of God if that force of spiritual character were not felt by him. Profession was, in that case, an approximate security or guarantee as to Christian character; and then the world felt the influence of a character that could not be seduced by its blandishments and smiles, and would not cower before its maledictions and its rage.

Then came times of *transition*. The world seemed to have laid aside a part of its hostility: and the Church was in danger of laying aside a part of its spiritual jealousy. The world forbore to ostracize all Christian men: and Christian men were in danger of abating their watchfulness against the world. They began to aim at something else besides the spiritual power which they had before put forth.

And then came times of *equality*, or something like equality, in social and civil matters, on the part of men belonging to different Churches, or ecclesiastical bodies.

I shall not be understood to speak in depreciation of such quality, or in disapproval of efforts to secure it. On the

contrary, I hold it to be the right of every man, and the duty of every man, to seek it for himself and others, as a means of influence that may be used for good. I hold it as a duty to Christ to gain all the influence, and all the power I can, by right means, that I may enjoy it for the benefit of men and the glory of God. I am responsible, not only for the measure of influence I have now, but also for the larger measure which I could have gained. The State that shuts me out from social rights perpetrates a wrong against God, because it deprives of me of certain means of honouring Him; and a State Church that does this is guilty of a further evil—a double wrong—it perpetrates the wrong against Christ in Christ's own name.

I speak, therefore, only of the influence which such equality may have upon the character of our Churches. Some years have now passed away since the ban of exclusion from political and civic honours was removed from Dissenters. That day was hailed with joy when it came, and ought ever to be reviewed with pleasure. But what has been the action of this on Nonconformist bodies? How has it affected their religious state? Unquestionably it has facilitated the secession of some men from our ranks. So long as there was a social stigma resting on Dissenters, they had not courage to withdraw, lest they should be charged with the desire to get rid of the badge. But when the Dissenter could sit at the civic board, or enter the parliamentary chamber, the man of ambition could leave the sect without being charged with doing so for the sake of civic dignities or parliamentary honours. Many men have come to look at Dissenters politically; the religious aspect is no longer the only, or chief aspect in which they regard the Nonconforming bodies. Hence they can now leave us, allaying any uneasiness which their defection might have caused them, by the persuasion that it was only a particular form of society they had left; religion itself they still revered and loved. So men have come to persuade themselves that, in the altered rela-

tions of men, they can leave our ranks without reproach, from themselves or others, of unworthiness of motive in forsaking a form of religion that ought to have been hallowed in their esteem by the remembrance of piety and zeal that constituted the chief glory of their departed fathers.

Nor can we conceal from ourselves the fact that in some cases persons, who have otherwise been honourably identified with our Churches, have prepared the way for the defection of their families from our ranks. In the choice of schools, the Episcopalian, and even the so-called Clerical, master has been preferred, when the near neighbourhood, or the easy access of many institutions, equal or superior in character, has furnished the clearest disproof of the allegation that they were forced to send their children there because there were no schools suitable for them among Dissenters. It has been clear enough to all besides that the only peculiar suitability of such establishments has been this—the Churchman would train the Nonconformist child to cast away his father's Nonconformity. In subsequent years the associates and friends of the rising youth are chiefly, if not entirely, chosen from families belonging to the Establishment; and alliances are formed with persons respecting whom the exclamation, of course, is heard, "We could have wished that they were Dissenters; but then ———." Ah! "but then,"—and so the Nonconformist of many years' standing sees his family forsaking their hereditary religious community; and he does it with a feeling so nearly approaching to that of complacency, that, if it were expressed in words, he must confess it did not occasion him any great sorrow, even if it did not give some secret pleasure.

All this shows the paramount importance of maintaining the spiritual character of our Churches. It is in this that our strength must be found. We need to watch the influence of altered social and civil relations on our religious state. There is danger that our religious tone may be lost; that we should rely on

social position, rather than on spiritual character, supposing that we are to succeed because we hold certain rank in the social body, and not because we live under the influence of certain principles.

It is impossible to be unobservant of the fact that there is a disposition to commend religion to worldly men by shewing how nearly it will permit professedly religious men to sympathize in the pursuits and engagements of the world. There is a tendency to obliterate the line between the Church and the world; to overlook the essential incongruity between the light and darkness, between Christ and Belial. The consequence has been that the Church has become more like the world, instead of the world having become more like the Church. Religious engagements have been subordinated and postponed to the secular and social. Christian men have been enfeebled by the consciousness of unfaithfulness to themselves, to religion and to God, while worldly men have been emboldened and fortified by the advantage they have gained. Religion has suffered; its claims have been lowered; its banner has been dishonoured by professed friends; and men have learned to think but lightly of a cause whose own adherents have subordinated it to the infinitely inferior claims of temporal things. When solemn religious engagements have been made to give place to personal gratification; when obligations of Church fellowship have been set at nought for the sake of human associations, Christian men have been paralyzed by their own unfaithfulness: the religion of Christ has been libelled by the supposed superior power of other means than the gospel to recover men from their debasement; and men in general have not failed to perceive the confession of weakness thus made by a class of persons who used to say, "The gospel of Christ is a mightier moral and spiritual power than any other."

(3) We come now to the most solemn of all considerations bearing on this important subject. Purity of communion must be the strength of Evangelical

Congregational Churches, because it is *essential to the enjoyment of the DIVINE BLESSING.*

We need not stay to prove that this is the most solemn of all considerations. The Divine blessing is, at once, the source and the measure of all real spiritual good. Without that blessing no such good will be enjoyed, however favourable external circumstances may be; with that blessing an amount of spiritual good may be realized surpassing all human calculation, however adverse and hostile the powers of earth may be to the cause of Christ. The day of Pentecost was not ushered in with acclamations of friendly earthly powers; on the other hand, the day of worldly patronage of the so-called Church of Christ was not marked by spiritual results, such as the Church of Christ was intended to secure. Worldly favour may be enjoyed; but the Church that is not pure, as its Lord would have it to be pure, will not be gladdened by victories which none but that Lord can give. Or, worldly enmity may rage; but the Church that is what its Lord would have it to be, will realize an amount of blessing which no hostile force will be able to prevent or to repress. Let the Church be wanting in that which its Lord approves, and it will languish and decline though all earth should ennoble and enrich it; let the Church be what its Lord would have it to be, and it will flourish, fair and strong, though "Kings of the earth should set themselves, and rulers take counsel against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The Church without Christ will be spiritually powerless, though rich in worldly wealth, and strong in human favour; the Church with Christ will be potent for every spiritual work, though poor and feeble in itself, and despised by men of earthly pomp and power.

The work we have to do is spiritual; the means we have to employ are spiritual; the blessing on which we have to depend is spiritual too. The scriptural principle of all success is the operation of the Holy Spirit on the souls of

men. That operation has respect, not only to the men to whom the gospel is made known, but also to the men by whom it is communicated, whatever be the mode in which that communication is made. The agent who goes forth needs the power of the Spirit for himself as well for the objects on whom he seeks to act. Great spiritual movements among men to whom the gospel has been preached have commonly been attended by great consecration on the part of men by whom it has been proclaimed. The influence of the mediatorial must be felt by the preacher of the cross, in order that the mediation of Christ may avail for the salvation of men to whom the cross is made known. The agent and the objects alike require the baptism of the Spirit.

But let that Spirit be enjoyed; let our state be such as to warrant the expectation of His blessing, and all human hindrances will have to give way. Those things can become hindrances only so far as they hinder that Spirit's work. The want of an earnest ministry may be alleged, but the Spirit can supply that ministry: the worldliness of the Church may be asserted, but the Spirit can remove that worldliness: divisive forms of action may be complained of, but the Spirit can combine all the energies of the Christian army, and blend them in one grand united effort to effect the mighty work of "bringing many souls to glory." We want a hold upon the Spirit that shall enable us to master every difficulty: enable us to maintain a faith that shall "laugh at impossibilities, and cry, 'it shall be done.'" Most solemn are the assurances of Divine revelation that this is the power we need: most conclusive is the testimony of all ecclesiastical history that this is alone the power by which we can triumph. It is spiritual character which gives to the Church power both with God and man. The principle still holds good, "Judah yet ruleth with God, and is faithful with the saints."

ON WHOM, then, does the responsibility of maintaining such purity of communion rest? There is a responsibility resting somewhere, and it becomes

us seriously to enquire where and with whom it is lodged.

It is not to be confounded with the *caprice of arbitrary exclusion*. Profession of character, if not disproved by conduct, entitles to admission, If conduct, judged of by the Apostolic rules, does disprove the profession, that company of Christian people, however humble, have the authority to deny admittance to the noblest and mightiest of men. But, if the profession be sustained by conduct, as judged of by those rules, then the humblest man has Christ's own warrant for admission to a communion, sanctioned by his authority and called by his name. A professing Christian, whose life does not invalidate his profession has a heaven-given right to admission there.

Neither is this responsibility that of *sponsors or guaranties on the part of the Church for the character of those who are admitted to communion*. The Church is not to be understood to have become surety for those whom it has received. The whole responsibility of profession is to rest on the professor. Hence the importance of putting baptism in its right place; making it the act of the individual, expressive of his own purpose and design. Commonly a candidate is examined by the Church, and by the Church "received for baptism." The Church in this case seems to assume a measure of responsibility as having examined and passed judgment on the Christian character of the baptized; whereas the responsibility of the profession should rest with the man himself. The Church is responsible, not for his profession, but for conduct in accordance with the profession made, and in keeping with the communion to which he has been received.

The *responsibility of the Church has, therefore, respect to credible evidence of Christian character*. This must be judged of by the rules of the New Testament. We are not warranted to erect a standard of our own, and to receive or reject men as they answer to that. Neither are we warranted in receiving or retaining those who do not answer to the standard given by Christ. We are not

responsible for the religious character of men; but we are responsible for the right use of scriptural rules in the admission or retention of men in the Church of Christ.

Here, is a point on which there needs clearer views and firmer convictions. A professor has been guilty of some gross immorality. His conduct is deplored as though it were a reproach to the body with which he has been associated. That it ought to be a grief to them every one must feel. The spectacle of faith made shipwreck, can never be contemplated with a right conception of all that it involves, without deep and heartfelt sorrow. But for Christians to mourn and lament, and bemoan the reproach brought upon the Church by the misconduct of a professor, is a mistaken and defective view of the position of the Church. The reproach would be in the inability or the unwillingness of the Church to remove the offender from its communion: **THAT WOULD** be a scandal and a weakness. But the misconduct of the wrong doer is not in itself a scandal or weakness to the Church. The Church did not become surety for the sincerity of his profession when it was made; and now that he himself disproves it, the Church withdraws from him the credit which it had given him for such sincerity. His offence affords the opportunity of asserting their integrity. Let the proper course be taken, and it shall be an honour and a strength to them. The advantage, and the harmony with Scripture, afforded by our congregational Church action will at once be felt. We have not to wait for authority from any higher ecclesiastical court; but the Church itself, at once, proceeds to the exercise of authority given to it by Christ, and removes the offender from its communion. We do not proceed by temporal penalties, nor are we hindered by the fear of them in the maintenance of discipline; but all is spiritual, and only spiritual, in its nature and in its order: not revenge, but discipline; not against the man, or any privilege, or property, or right that he possesses as a member of the social state, but a protest against the sin that

he has committed, and an order of discipline designed to recover him from it. The very offence of the wrong doer becomes the occasion for the vindication of our Church polity. The world is made to see the consistency between the constitution of the Church and its design: the Church cannot, and will not retain the offender; and, at the same time, it will employ no means but what are in harmony with its own spiritual character. Thus God will make the very grief of his Church the occasion of greater blessing: fidelity to duty will be attended by tokens of Divine approval. "I know thy works, * * * and how thou canst not bear them which are evil."

The responsibility rests both on the people and the pastor. Both are to act according to the Statute Book of Christ: the pastor is to maintain the authority of those laws, and the Church is to observe them. The pastor is responsible for the right exposition of those laws, and the Church is responsible for the right execution of them. The responsibility of the one cannot be shifted to the other: it is combined and inseparable. An unfaithful pastor is not exonerated by a faithful Church, and an unfaithful Church is not exonerated by a faithful pastor. The responsibility rests on both, and cannot safely be neglected by either.

DIFFICULTIES may attend the maintenance of such purity of communion. Nor is it for any who may be free from those difficulties to speak lightly of them as they may bear on others. Want of co-operation on the part of office bearers and others, may greatly impede in the faithful performance of duty. The fear of consequences may sometimes be such as to try the purpose and the faith of the most devout and upright of men. All honour to many a faithful man who, when the alternative has lain between faithfulness to duty and subserviency to wealth and favour, has braved the evil, saying in the secrecy of his noble soul, "Fidelity to my Lord, and results with Him." Such men are among our noblest heroes. The very trial makes them such. But still, it is

a trial, from which a man of soundest principle and strongest nerve may well be thankful if he be spared. Faithfulness to purity of communion may involve injury and loss; or, perhaps even worse than this, resentment on account of discipline exercised respecting himself or others, may prompt the malignant man to deeds of wrong which wound a spirit that he can neither bend nor break.

THE EVILS of yielding to these difficulties are neither few nor small. Whether such yielding has been on the part of the pastor, or of the deacons, or of the Church as a whole, it will leave its effects upon them. There will be conscious weakness; the unfaithful will feel themselves to have been enfeebled; there will be diminished moral power over others; the world will say, "Fidelity to Christ is maintained by them only when it costs them nothing;" and, greatest calamity of all! the blessing of God will be withholden. The power of prayer will be gone; the warrant of faith will be lost; the energy of the Divine will be restrained. It will be as though the all Holy One withdrew himself from such a people, saying, "I will go and return to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

But there are MEANS of surmounting difficulties like these. There are considerations that may well arouse us to faithfulness in Church relations.

We will realize the actual case; and when we remember that unfaithfulness in the Church is unfaithfulness to immortal souls and to Christ, we will put it from us.

We will review the history of the Church; and when we see that its days of greatest internal purity have been its days of greatest spiritual triumphs, we will emulate that purity, that we may renew those triumphs.

We will study the revelation of our God; and when we hear him say, "Them that honour me I will honour, and he that despiseth me shall be lightly esteemed," we will seek to honour Him that He may honour us.

And then, *we will hold communion*

with God himself. Thus we shall get fresh strength for our work. It shall be seen that fidelity to the cause of Christ is something more than mere human caprice or resolve. It shall be seen that it is a power drawn from the Divine. Our own personal weakness shall attest the strength in which we act. There shall be a solemnity and an efficiency in our discipline which shall clearly shew that it is maintained by an energy more than human. The leader of the ancient tribes of Israel retired to the desert of Midian, that there he might be strengthened for his work by communion with God. The herald of our Lord held long and close communion with the unseen, the spiritual and the Divine, that he might be prepared for his work. The great Apostle to the Gentiles retired to the deep recesses of the Arabian desert, that he might be fitted for his mission by hallowed intercourse with God. Our Lord himself held close communion with his Father, that He might be prepared for His work among men. And we will seek for wisdom and strength from on high, that we may do God's will in maintaining the purity of his Church on earth. The government of the Church shall be placed among our most hallowed engagements. We will hold it as one of our most solemn trusts. We will seek to make the spiritual temple such that men shall see that it is designed for the Divine to dwell in; and the Divine himself shall come to it as the abode he loves, saying, as he comes, "This is my rest; here will I dwell, for I have desired it." "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

But we will do our master's work in our master's spirit. It shall not be done in domination or arrogance; for we will remember that our Lord has said, "One is your master, and all ye are brethren." It shall not be done with an air of superiority: for we will "consider ourselves, lest we also be tempted." In the maintenance of what we learn to be our duty, there shall be a solemn tenderness befitting the solemn act. Our discipline shall be maintained as an act of sacred fealty to Christ and of faithfulness to

men. Necessary obedience to the Divine shall be felt to be the sorrowful surrender of the human. The Church shall virtually declare to those who come beneath its extremest censure, "It costs us *much* to part with *you*; but it would cost us *more* not to obey our Lord."

MANY THINGS unite to urge this solemn duty upon us.

The *tendency to mere ritualism and formal ceremony* bids us to bear witness to the great truth that religion is spiritual, and not merely ceremonial; that salvation is dependent on spiritual character, and not on Church relations; and that Church communion is designed to perfect that character, not merely to give a warrant or supply a passport to a state of bliss.

The *disposition to lower Church sanctions*; to lessen the *line of demarcation* between the Church and the world; to *modify the requirements of religion* in order to render it less repulsive to worldly men; to persuade mankind in general that there is very little for them to object to in the religion of Christ; and to persuade professing Christians that they ought not to offend mere men of the world by too rigid an enforcement of Christian duty;—all these considerations bid us to maintain, clearly and unmistakably, the essential difference between the Church and the world; demanding, as with Apostolic fervour, "What concord hath Christ with Belial? what agreement hath the temple of God with idols?" and reminding Christians of their sacred destiny, and their exalted privilege, "Ye are the temple of the living God."

The welfare of the Church and the honour of our Lord demand it. No Church is warranted to expect spiritual prosperity when spiritual character is held in light esteem. And Christ can look with complacency on a people called by his name only when they copy his example, obey his word, and render befitting homage to himself.

Let us then *awake to a proper sense of our responsibility, and to a proper discharge of our duty.* We may well stimulate each other to a more faithful observance of the solemn obligation

resting on all. Then, and only then, shall we be warranted to expect the prosperity we desire. We shall realize the blessing pronounced by God upon His ancient people, "So will I save you, and ye shall have a blessing. Fear not; let your hands be strong." "I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

Our PURITY shall be our STRENGTH and our GLORY. A witness, more to be desired than that of the ancient Shekinah shall declare that God is among us. And an attraction more powerful than that of the worldly Israel shall be felt by multitudes of our fellow men, who will be constrained to say, "We will go with you, for we have seen that God is with you."

SHORT NOTES.

"DIVERS WASHINGS." — Among the passages that are often adduced to prove that baptism is not necessarily immersion, one on which very much stress is laid, is Heb. ix. 10., where we read of the "divers washings" of the Old Tabernacle service. The word is, literally, "divers baptisms," (διαφόροις βαπτισμοῖς), and the argument based on the use of the word is, that it evidently refers to all the Jewish ablutions, of whatever kind, whether by sprinkling, pouring, or dipping. We might fairly ask why it *must* refer to any other kind of ablution than the last mentioned, why we must press the word to mean in this passage what it cannot be shown to mean any where else? But we prefer now putting this question: What were the sprinklings and pourings of the Jewish law? We presume that all will agree that βαπτισμός means the application of *water*, of *pure water*; that the sprinkling of blood, the pouring of oil, cannot be included in the term. What, then, remains? A reference to the Concordance will answer the question—*Nothing*. Turn to the word "sprinkle," and we read

"Let Moses sprinkle the *ashes*;" we read of "sprinkling dust;" we often meet with the command to "sprinkle blood." But the only sprinkling of water that we read of is that of the "water of separation," which consisted of the "ashes of a red heifer, without spot," mixed with water; to be sprinkled with this was surely not a baptism. The only instance in which we read of the sprinkling of water is in the prophecy of Ezekiel. "Then will I sprinkle clean water upon you; and ye shall be clean;" but this cannot be one of the "divers washings" of the *Old Covenant*.

In like manner, if we turn to the word "pour," we shall find the expressions, to "pour oil," "pour blood," "pour dust," amongst the ceremonial laws of the Jews; but nowhere shall we find a command to "pour water." In short, to *ablution by pouring or sprinkling pure water, there is not one single reference in the Jewish law*. The word universally used to express the idea of ablution, is "wash;" διαφόροι βαπτισμοί, can refer to nothing but the "washings" of the law, for the only application

of pure water referred to is the thorough *washing*, either of the person, or of his garments.

G. H. R.

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THE BROAD CHURCH AND DISSENT.

—Whatever may be the theological defects of the Broad party in the Church of England, Dissenters, as such, have no reason to regret its existence. This, alone, of the sects dividing the Establishment, shows a generous estimate of the position we occupy; and distinctly recognizes the stream of social discredit, against which we have to make headway. To this party we are indebted for the attempt to open to our youth the ancient Universities of the law. Knowing well the value of University culture, and our unjust exclusion from its benefits, the Broad Church party is the more unanimous to obtain it for us. Instead of reproaching us with our want of it, it admires the energy that has, to so great an extent, remedied the defect; and it vindicates for us our right to its enjoyment. In the same generous spirit, a writer in the "Contemporary Review" attributes a very high place in recent homiletical literature to certain volumes of sermons lately published by the Revds. E. Hull, H. R. Reynolds, R. W. Dale, and Dr. Raleigh. He does not scruple to declare that they "are far, very far above the average of such publications in our own Church." And he then proceeds to add, "We do not hesitate to say, that the great phenomenon of Nonconformity is not fairly and truthfully dealt with by us Churchmen. What spectacle in the history of nations has ever been nobler than the patience and loyalty of the great middle class of this country? And while we would not for one moment depreciate the blessed influence over that class of the Church and her parochial system,

we have also a right to claim, at least, a considerable share of the influence which has made them what they are, to the teaching of Nonconformist schools and pulpits. What would they have been, had that teaching been in the direction of discontent and disloyalty? Let it be remembered, that these teachers are, for the most part, working in neglect and disrepute, as far as any recognition of their work by Churchmen is concerned. Not a word is said of them in Church societies, or in Church newspapers; any social recognition of them is treated by the prevalent Church party almost as a dereliction of duty—'We are verily guilty' concerning our Nonconformist brethren. The authors of such sermons are not men whom any portion of a Christian society ought to allow itself to treat with neglect. If such neglect be continued, and the arrogance of those who promote it be allowed to prevail, matters seem likely to right themselves in a way little dreamt of by Churchmen. Already the Nonconformists have passed us by in Biblical scholarship and ministerial training; the specimens which we have given of their sermons are such as the Church of England, in our day, could hardly shew." These are noble and generous words, and we cannot but honour the party that dares to utter them.

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THE RELIGIOUS DENOMINATION OF CONVICTS.—A singular and suggestive document has just been issued by the House of Commons, on the motion of Lord Edward Howard, one of the two Roman Catholics who sit for English boroughs, which gives the religious creed of the convicts confined during the last twelve months in four of the London prisons. Of these, there were 18,759 members of the Church

of England; of the Church of Rome, 7,117; of all other denominations and religions (including 114 Jews), 391. The subdivision gives us—Wesleyans, 57; Presbyterians, 79; Baptists, 34; Independents, 9. Among these 26,000 convicts there appear to be only three conscientious men who had the candour to record "No religion" opposite their names. They almost deserve to be liberated for their honesty, instead of being left in these contaminating associations. The number put down to the Church of England, cannot, however, be considered as giving any clue to the real creed of the prisoners, inasmuch as all those who are not distinctly classed as Dissenters are reckoned as belonging to the National Church. But the large number of Roman Catholic convicts as compared with the limited proportion of the Roman Catholic population in London, is a very startling fact, and may well attract the attention of Archbishop Manning. His single object appears to be the conversion, or perversion of England to Papistry; but if any faith can be placed in these returns, his success would be anything but favourable to the interests of morality, virtue, and religion.

COLONIAL CHURCH ESTABLISHMENTS.—Some interest has been felt as to the mode in which the Church question in the colonies, which enjoy an independent legislature, would be treated by the Conservative Ministry now in Downing Street; but there is every reason to believe that they are disposed to pursue the same liberal course which was chalked out by their predecessors, in conformity with the decision of the Privy Council. The new Secretary of State for the colonies, Lord Carnarvon, stated in the House of Lords that "Parliament must

either re-assert coercive powers and civil jurisdiction over the Church in the colonies, which would be tantamount to creating an established Church in the colonies, or must accept the principle laid down in the law courts, that the Church of England in the colonies was neither in a better nor a worse position than any other denomination." There appears, therefore, to be little doubt that the decision of the new cabinet will run in favour of leaving the colonies to legislate for themselves in ecclesiastical as they do in civil matters, instead of overruling their authority by creating an established Church under the authority of the imperial legislature. If the colonies are left to themselves, they will inevitably follow the example of their elder brother in America, and avoid the inconveniences of a state religion, and place all "persuasions," as they are termed in the United States, on a footing of perfect equality. If there be any body of Episcopalians who are anxious to enjoy the blessing of a close connection with the establishment in the mother-country, and of submitting all questions of doctrine and discipline to the decisions of the courts of spiritual jurisdiction in England, let them construct a community with such "articles of association," just as other colonists engage to submit every spiritual question to the arbitration of the Pope. The colonists should not be debarred from binding themselves in any ecclesiastical fetters they choose, only it must be a voluntary act, and not arising from any union of Church and State. The decision of the Privy Council has dissolved that union; and enthroned the voluntary principle in these embryo kingdoms; and who, that has a spark of Christian kindness, would dream of undoing the work?

CHURCH-RATE AT HULL.—There has recently been a church-rate battle at Hull, which deserves particular notice, inasmuch as it differs from all other similar contests in its objects and its character. A proposal was brought forward for a general rate for the restoration of the parish church, with a view to apply to the Commissioners of Public Works for a loan of £20,000, on the security of the rate. The rate was carried by a majority of twenty-one, after a severe poll, in which 1065 voted for it, and 1044 against it. The parish church at Hull is perhaps the largest and most magnificent parish church in England, its length being 272 feet, with all the other parts in proportion. It is, in fact, a little cathedral, and is to Hull and the East Riding what Westminster Abbey is to London. Every part of it is a monument of the growth and fortunes of the town. The state of this noble edifice was simply ruinous. The vicar, now in his ninety-fifth year, who has been the incumbent since 1800, has always objected to any compulsory rate of any kind, and the edifice has been suffered to go to decay. Some time back, about three hundred gentlemen and shopkeepers, belonging more to the town than to the parish, feeling it a disgrace that such a building should be allowed to perish, raised voluntary contributions to the extent of £7,000, and the sum has been expended in restoring the west end and part of the north side of the exterior. During these repairs it was found that the church was in a more dangerous state than had been supposed. The churchwardens, therefore, determined to make an appeal to the parish, and to ask the rate-payers to contribute to the extent of five farthings in the pound to preserve this noble memorial of the past from falling to the ground. At the poll not a few of the Dissenters

voted for the rate, and of those who opposed it the most eminent were of opinion that the restoration of it ought to be completed, though they objected to tax themselves for this object. We have always been among the most unflinching opponents of compulsory church-rates, and we are certain we shall not forfeit the confidence of our friends by asserting that if ever there was a strong case for an exception, it is to be found in the present instance, and that the opposition to the rate is not a matter for congratulation. None of the funds solicited by the churchwardens were to be applied either to the interior of the building, or to the maintenance of its religious services; they were simply required for the preservation and restoration of an edifice which is the glory of Hull, and in which, as Englishmen and as townsmen, all the inhabitants of the town must feel a common interest, to whatever denomination they may be attached. A penny in the pound at Hull would produce £1,500 a year, and the whole sum required could thus be raised without the slightest inconvenience in less than fourteen years. A case like this is altogether outside the principles of church-rates, and we are sorry to find that they were introduced at all. We always hail with delight any feelings of liberality which may be exhibited by a High Churchman, and we do not see why the most rigid Dissenter should feel regret when an opportunity is presented for winning the same applause by the practice of the same kind of liberality.

DR. DÖLLENGER ON BAPTISM.—Dr. Döllenger, the Professor of Ecclesiastical History in the University of Munich, and one of the greatest Roman Catholic writers and authorities of the age, in his "First Age of Christianity," thus writes on the

subject of Baptism:—Christian baptism, like that of John's, "was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of."

"Paul makes the idea of men being buried and rising with Christ in baptism the great point in the sacrament; by baptism man is incorporated with Christ, and puts on Christ. . . . His death and resurrection in baptism is made ours;

and the whole of a Christian is but an expansion of what had its ground and beginning there." As to the conversions at Pentecost, he adds, "It is not said that the 3,000 were all baptized the same day, but only 'on that day were added 3,000 souls;' *i. e.* their conversion and belief took place on that day; they were baptized on the following days, of course gradually, and accordingly their baptism is mentioned without any time being assigned."

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR.—Your correspondent "A Baptist, &c.," dwells much on the defects of those who leave Dissenting Churches for the Establishment. He may be quite right in his view of them. I only suggest that it may be well "for each man to see that he sweeps his own door-way clean," and thus, at any rate give no just cause for offence.

"Silas Sift" repudiates the phrase, "the tyranny of majorities." I borrowed it from the official document of an Association, as my first letter stated: I know, however, no more appropriate name for the way in which the resolutions of Church meetings are sometimes adopted and carried out. Does a Church never vote under excited emotion, or undue influence? Is every bearing of a case made so plain that all members may thoroughly comprehend it before they vote? Are not many voters at the Church meeting incompetent to enter into the merits of important questions? Does party feeling never prevent an impartial decision? Does not the majority often carry out their views without a proper regard to the feeling of the minority?

Several years ago, while presiding at a Church meeting, I voted with a large numerical majority, against an influential minority, on a very important question, and have ever since felt that we were wrong in pressing our point. Legally, no doubt, we were justified, but the brotherly kindness and charity taught in the New Testament would have led us to a different course.

It is said by "S. S.," in reference to such instances of precipitancy, that "the minutes of any Church meeting are supposed to be subject to modification or confirmation at the next succeeding meeting." This is only true in part. As regards the *correctness of the record*, such confirmation is of course required; but a resolution once passed becomes law. Business may arise out of the minutes of the last meeting; but matters then settled remain so, unless again taken up by a separate resolution.

Our friend dwells much also on "our system of Church government." In reply, I simply ask for a definition. It is notorious that no uniform system of conducting business exists in our Churches. The method is, properly,

"self-acting and independent;" within certain limits there is every conceivable variation, and I submit that in a system so elastic there is certainly room, for such a committee as that for which I plead.

For nearly forty years, and under the ministry of five pastors, I have attended the meetings of one Church. The plans have varied with every minister. Under the first, two most excellent deacons, affluent and liberal, whose "praise is in all the Churches," for the most part managed everything: and when the "grasshopper became a burden" the pastor requested the members of the Church to remain one Sunday morning, after the service, and said to them, "It has been thought advisable to add two more deacons, in consequence of, &c. I propose Mr. A., and Mr. B. to that office," and concluded with the benediction. No other voice was raised; that was the beginning and the end of the election; and forthwith, brethren A. and B. were inducted into the deaconship.

Under the next minister, six deacons acted as a sort of committee, giving some hours every month to prayer and deliberation on all points bearing on the Church's prosperity. At the meetings of this committee nothing was done without full consideration: a record of all proceedings was punctually kept: and the pastor and deacons came before the Church with united feeling, not to lord it over "God's heritage," but to elicit the expression of opinion on all important points as members of one family. Great prosperity ensued. Eighty eight members were added to the Church in four years.

Under the next pastor, everything was characterized by the perfection of order, until he, like his predecessor, removed to a more popular position.

During the ministry succeeding, much was done that had better have been left undone; but, thanks to the operation of the system of appointing a committee, we have long been favoured with the services of a minister of no ordinary mental power, with a most generous heart, who has had, however, to encounter the difficulty of harmonizing dis-

cordant elements left by the tyranny of majorities in former years.

I know not a more interesting picture than that presented by a people when blended in mutual harmony; each working in his most suitable position, all helping to carry out the teachings of Gospel truth, and looking up to their pastor with kindly feeling: none striving to be the greatest, but kindly sympathies every where manifest. And, if, amid the diversities of action which our free constitution admits, we either see, or by experience have found a measure likely to increase this characteristic in our Churches, can it be wrong to bring it before them?

In conclusion, I would suggest the following points as the result of much thought and observation.

1. All important matters should be thoroughly weighed by some thoughtful intelligent minds, before being submitted to a Church, and then little difference of opinion would arise.

2. Having seen the operation of a committee deputed by the Church in matters of discipline, the choice of pastors, &c., and having observed it always to work well (excepting in one case where failure resulted only from want of full instructions), I regard the more frequent adoption of such a plan as desirable.

3. To this plan I know of no scriptural objection; while the argument of the 12th chapter of the First Epistle to the Corinthians rather encourages it.

4. It is better to avoid passing questionable resolutions, than to do so and afterwards to attempt "righting" them, as our friend "Silas Sift" suggests. I once saw two highly respectable individuals excluded from a Church without previous notice, without any attempt to substantiate a charge against them, and with my solitary hand held up against the proposal—other members holding off in disgust. A copy of the resolution, officially forwarded, was the first intimation to the parties excluded that any question as to their continued membership had arisen. After the pastor, in deference to whom all this had taken place, had left the Church, the

resolution was rescinded. You may wipe out the steps of yesterday, but the fact that they were trodden still abides.

It is plain that such hurried and unjust decisions would be in a very great measure prevented by the intervening action of a committee such as that which I recommend. In a word, let us select the wisest in a Church to direct its business, and to suggest, without dictating, its course; and it seems to me that the evils of priestly absolutism, on the one hand, and of government by an unregulated and probably ignorant majority, on the other, will be satisfactorily escaped, without any harm done to our scriptural congregationalism.

I remain, dear Sir,
Yours respectively,
P.

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*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR,—The spirit of "Sigma's" letter in your July number is excellent, and it is pleasant to find that we are able to agree in the arguments and general conclusions of my former communication.

It may still further simplify the matter if I remind him that if the corollaries there stated be generally correct, as he admits, then it lies upon him to prove that young members, and others not belonging to "the respectable and educated class," were excepted from the right of participating in Church business.

Should he fail to prove this, it follows that such phrases as "*the whole Church*" mean just what they say, and that *no* members were deprived of the franchise; in which case I must very respectfully submit that to attempt to deprive Church members *now* of the right of voting, merely to make a very unlikely contingency *impossible*, would be almost as "indecent" as the use of the phrase "*tyranny of majorities*" with reference to the decisions of the Church.

My classical friend will probably have seen, on reflection, that his merry chuckle about the reference to Parliamentary majorities was a little hasty and foolish.

If the respect due to the legislative assembly of these realms forbids the branding of its decisions as the "*tyranny of majorities*," surely the Churches of Christ may claim such an immunity quite as much now as if their decisions were those of a committee, and not of the whole body.

Indeed, government by committees would still be government by majorities, for a majority of the committee would carry its decisions, and the danger of such decisions of a few persons being distasteful and tyrannous would be far more frequent than now.

Yours respectfully,
SILAS SIFT.

—
"CAN ANY HUMAN BEING BE
SAVED WITHOUT A KNOW-
LEDGE OF THE GOSPEL?"

*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR.—Mr. Walters not having replied to the very extraordinary paper on this subject in the *MAGAZINE* for May by the Rev. C. Carter, I beg to offer one or two remarks.

The paper of Mr. Carter's is important, not only from the subject, which in this form is I think entirely new, but from the fact of his being a worker in the Mission Field, and therefore intimately and practically interested, and not merely a theorist.

I do not propose to offer any definite opinion upon the subject in all its bearings, but to raise one or two questions for the consideration of your readers, and to stimulate further consideration.

First; in opposition to Mr. Carter's view. In how many passages of Scripture do we find salvation, or eternal life, closely and inseparably connected, not merely with a knowledge of the Gospel but with a living faith in a living and known Saviour: "This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent." "He that believeth on the

Son hath life, he that believeth not hath not life, but the wrath of God abideth on him." "He that believeth shall be saved, he that believeth not shall be condemned." "He that believeth not is condemned already." How Mr. Carter can reconcile such passages as these with the salvation of a heathen "who may know nothing about what has been done on his behalf until he awakes in heavenly glory," is difficult to understand.

Secondly. Taking another view of the question, and separating, as Mr. Carter does, the Gospel, or the work of salvation, from the knowledge or belief of it, would not the language of Scripture, taken in its broadest literal sense, lead rather to a belief in the salvation of all the race of man rather than to the confessedly few among the heathen, who by some unexplained means arrive at what Mr. Carter calls "a condition to admit of its appropriate application." All are guilty, lost and condemned, and if Christ by his work has made propitiation for the sins of the *whole world*, and thus destroyed the works of the Devil and made an end of sin, and this work can be "administered" (to use Mr. Carter's words) by Him who has skill and power to do it without any knowledge on the part of the patient, I should say it leads to the conviction not that a few, in whom, by difference of constitution, education or other circumstances, an altered state of mind is produced but that *all* will eventually be saved, and that Christ will be "the Saviour of all men, specially of them that believe."

I am not advocating this view of the subject, but I think Mr. Carter's views would lead to this if fairly argued to their logical conclusions.

I shall be very happy to see any further remarks from Mr. Carter or others upon this most interesting subject, and may afterwards have a few more remarks to make upon what I think the Scripture doctrine.

Yours truly,

BEREAN.

*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR.—Prescott in his *Mexico*, vol. 1, book i. chap. 6, narrates a fact just to the point in question, a reference to it may be interesting to some of your readers.

Nezahnahoyoth, was a mighty Indian King in ancient Mexico, and having no heir by his *beloved wife* (though he had many children by others) he was sadly troubled; on that account his priests represented that it was owing to his neglect of the gods of the country, and that his only remedy was to propitiate them by human sacrifice. The King reluctantly consented, and the altar once more smoked with the blood of slaughtered captives. But it was all in vain and the King indignantly exclaimed, "These idols of wood and stone can neither hear nor feel; much less could they make the heavens and the earth, and man, the lord of it. These must be the work of the all-powerful, unknown God, Creator of the universe, on whom alone I must rely for consolation and support." He then devoted parts of forty days to prayer and fasting, after which a vision assured him of the success of his petition. In due time a son was born. He then built a splendid temple, nine stories high, very costly in all its details, and dedicated it to "*the unknown God, the Cause of causes.*" The many details in his after life proved him a devoted worshipper of the "great God" in whom he so steadfastly believed. He built up a powerful kingdom; was a devoted student of all that was generous and beautiful. In addressing his people, he said, "Let us take courage, illustrious nobles and chieftains, true friends and loyal,—*let us aspire to that heaven where all is eternal, and corruption cannot come.*" He besought his son not to neglect the "*unknown God,*" regretting that he himself had been unworthy of Him; and intimated his conviction that the time would come when He should be known and worshipped throughout the land. He believed in *one* God only—the Creator of the heaven and the earth—by whom we have our being;

who never revealed Himself to us in human form; with whom the souls of the virtuous are to dwell after death, while the wicked suffer pains unspeakable.

He died 1470—just twenty-two years before Columbus first stepped on the *far West*. So this mighty king must have been inspired by the Spirit of God, unaided by other teachings.

Apologizing for thus occupying your pages,

I remain,

Yours very truly,

JAS. WILLIAMS.

Shippon Manor,
near Abingdon.

THE MAN OF SIN.

To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR.—Your correspondent, "Philalethes," in the June Magazine calls attention to the exposition of 2 Thessalonians ii. 3, 4, by the honoured names of Calvin, Howe, Edwards, Scott, Gill, Valpy, Doddridge, Mac-knight, Bishop Newton, &c. May I

be permitted to mention the name of another able writer on the same subject the late Rev. Reginald Rahett, A.M. His book is entitled "The Name and Number of the Beast," and published by Seeley and Burnside, Fleet Street, in 1835; he proves the name of the Beast from the Number 666, Rev. xiii. 18, to be Latinus. The most convincing argument in its favour to you and your readers will be the Review in the BAPTIST MAGAZINE, for December, 1835:—

"Mr. Rahett finds very many interpreters of this celebrated passage with whom he maintains a controversy. A most demolishing controversialist he is. Faber, Wrangham, Lee, Adam Clarke, and a host of others (who by the way differ from him only as to the Name not as to the identity of the Beast) are all repeatedly overthrown.

"Full thrice he kills the slain."

Apologizing for trespassing on your space.

I am, dear Sir,

Yours truly,

W. H. PAYNE.

Reviews.

Jesus Christ; His Times, Life, and Work. By E. DE PRESSENSÉ. London: Jackson, Walford and Co. 1866. 8vo., pp. 560.

GREAT was the excitement occasioned by the work of M. Renan on the "Life of Christ," no English writer has deemed it necessary to answer it at length. The notices it has received have consisted of articles in Reviews or in other ephemeral publications. The reason of this is found in the form of the narrative itself, as well as in the principles on which it is written. M. Renan has everywhere assumed—but without clearly affirming

it—a pantheistic conception of the universe, from the creation and perpetuation of which the idea of a Divine personality is excluded. There can therefore be nothing supernatural; and a history involving it must, in the very nature of the case, be incredible. Hence the critic at once, and summarily, sets aside every statement and narrative of the New Testament which professes to represent or to affirm the operation of a cause higher than an irreversible law of Nature. He does not, however, thereby intend to affirm that the narrator was conscious of deceit in giving his story as fact. There was indeed illusion,—the mistake

of the shadow for the substance; ignorance dealing with strange phenomena,—but the relator meant honestly to tell what he believed, and to describe faithfully what he thought he had seen. It is the duty of modern criticism to separate the chaff from the wheat, and at every cost to reveal the underlying elements of reality and truth. And such is the spirit in which M. Renan has entered on his exposition of the Life of Christ.

But if the substance of M. Renan's work is alien to English thought, much more so is the style in which he has clothed his imaginary portrait of the Founder of Christianity. It is pre-eminently French. It is fanciful, light, picturesque, even gaudy, and sometimes offensive, in taste, and, from a French point of view, this is perhaps its greatest fault. Where you look for solid reasoning, you are treated to imaginative combinations of hypothesis and poetry. Narratives of the simplest structure are transformed into idylls or pleasing fictions. The defect of the process is, however, most glaringly visible in the instances where the narrative is so simple, so distinct, so insoluble by the fancy of the critic, that he is obliged, in order to get away from the historic force of the reality, to mar the florid and exalted representations of his hero by attributing to him immoral acts—acts of fraud and deception. There is thus created a monstrous contradiction in the delineation of the character of Jesus, which no trick of style, no assumption of scientific accuracy can conceal. The honest, earnest, and practical mind of England cannot but reject as offensive in morals, as well as repulsive in taste, such a representation of the life of Christ. For this reason Renan's book is now almost forgotten, and lies buried among the follies—not to say culpable failures—of which the opponents of Christianity have from age to age been guilty.

On the other hand, M. Renan's book has aroused the sceptical mind of the French people, acquainted only with Christ as misrepresented by Roman dogma and ritual, to a renewed interest in every question relating to His life

and work. To meet this spirit of inquiry, and to correct the false delineation of the *Vie de Jésus*, the work before us has been written by M. de Pressensé, a man as learned as his opponent, and prepared by long studies in ecclesiastical history. and, by a recent visit to the scenes of the evangelic narratives, to apprehend both the colour and the sentiment with which local circumstances and contemporary events have invested them.

Believing, as he does, in the genuineness and authority of the four Gospels, M. de Pressensé's work cannot have that air of novelty, that charm of paradox, that play of fancy, which mark M. Renan's production. M. de Pressensé is necessarily tied down to a closer conformity to the record. His view, therefore, of the life of Christ seems, with rare exceptions, familiar to us. The Christ of M. de Pressensé is the Christ of the orthodox Christian church in all ages. It could not be otherwise, unless we were to suppose that the innumerable holy men, who for 1800 years have pored over the sacred page with intense delight and eager desire after truth, were led astray by illusive dreams and erroneous conceptions of its meaning. Still M. de Pressensé has placed many portions of the Gospel History in a very interesting light, so as to bring out in a convincing manner their truth, in opposition to sceptical speculations.

The volume consists of two parts: the first portion is devoted to a series of admirable disquisitions on various philosophical, historical, and critical subjects of a preliminary character, and which prepare the way, in the second portion, for the story of our Lord's life. M. de Pressensé, with great judgment, takes for his final subject of investigation the question of the supernatural, the denial of which, as we have already said, lies at the foundation of M. Renan's work, and which so strongly characterizes modern unbelief. In two chapters he considers the objections made to the supernatural by the Naturalist or Pantheist, and then by the mere Theist. According to the first, which is the theory of Renan, Nature alone exists; God is only another name for Nature, or the material uni-

verse. After tracing this theory in the hands of Schelling and Hegel, M. de Pressensé shows that Positivism, the pet theory of the present time, is only a less agreeable form of the same scepticism. Since it argues that there is nothing reliable but outward fact, and that a new classification of the sciences suffices to include all nature, beyond which nothing else exists, it sets aside as nonentities all moral freedom and every spiritual fact. The school of fact is unfaithful to itself; for nothing is more certain than the facts of religious and moral consciousness, of which Positivism deigns to take no heed, except to substitute for the worship of the true and living God "the ridiculous worship of humanity." M. de Pressensé then shows that the work cannot be confounded with the Worker,—that the existence of intelligent man, with a moral and spiritual life, is a proof of the existence of spirit apart from natural forces; that metaphysical science is opposed to the pantheistic idea; and that Pantheism has against it all that is noble and elevated in the human heart, which it reduces to the abject condition to which we see the philosophers of France and Germany have brought it. Thus in its last form does Positivism write of man:—"Man," says M. Taine, "is an animal, save in exceptional movements; blood and instinct are his guides; necessity lashes, and the beast goes forward—the moral translates the physical." Man, in this theory, is a "human beast," and, at the same time, the sole God of the universe!

The Theist, on the other hand, believes in the existence of God, and in a divinely constituted order: but this order is unchangeable. The supernatural Being cannot or will not interfere with its regularity. The decrees by which the universe moves on are irreversible, even by their author; his interference is impossible. This theory M. de Pressensé next proceeds to examine, and shows that Theism is inconsistent with itself and with the facts of man's moral nature. "What more untenable," he says, "in good logic than the inconsistent Theism which admits a free Deity, but forbids him to use his freedom, and compels

his wisdom to restrain his love?"—(P. 28). Our author next proceeds to examine the dogmas of the school which pretends to give us a Christianity without miracles, and seriously maintains that the supernatural is an indifferent element in the religion of the Gospel. He concludes this section with the striking words, "I know no thought more elevating, more satisfying, than this—God in history, a free God, a God of love, the God of conscience and the Gospel, God carrying on His own scheme of restoration, *with* man when man submits to him, *in spite* of man when he rebels; this is the grand thought which should inspire these studies of history, the purest literary glory of our age."—(P. 31.)

In chapter ii. our author discourses on the relation of Jesus Christ to anterior systems of religion, both Pagan and Jewish, and in the following chapter more fully, and with a learning and a power highly to be commended, investigates the character of the Judaism existing before our Lord's advent, its influence on our Lord Himself, and on the development of Christianity. This section of the work closes with a critical investigation of the sources of the history of Jesus Christ and of the credibility of the Gospel narratives. At the close of this essay he admirably says:—"We have reasons enough, based on positive information, for concluding that our four canonical narratives are historical documents, dating from the first century. We are not therefore at liberty to alter them at our pleasure—to treat them as a kind of mosaic, fragments of which may be capriciously detached and rearranged in artificial combinations. Such a method might be reasonable if our synoptics were only a mass of doubtful traditions, with no other uniting bond than an accidental juxtaposition. But it is not so; they give us a consecutive narrative arranged on a definite plan; we are therefore bound to take account of this plan, to explain the particular by the general, and constantly to compare our four Gospels one with another. This is our only way of escape from that senseless use of the arbitrary so common

in reference to the Gospels, blending, dividing and mutilating texts the most distinct and complete; treating the Gospel history, in a word, like a metal in fusion that may be poured at will into any mould. Truth loses much by such methods of dealing with her. There must be an end of that divination which detaches texts, gently or otherwise, from the context, in order to educe from them a preconceived idea—a sure method of discovering everywhere one's own thought. A comparative study of the Gospels, which respects the order of time, and seeks to determine it with the most scrupulous care, costs more labour, but it brings more gain to the searcher after truth."—(Pp. 204, 205.)

It is in this spirit that M. de Pressensé next proceeds to give in detail a harmony of the Gospel history, so as to bring before us by the combination a vivid picture of the life and work of the Lord Jesus. If in some points we cannot agree with our author, his views are always worthy of respect. We earnestly commend to our readers this learned and instructive volume. They cannot fail to be profited by its perusal. The translator has accomplished her share of the task with taste and skill. We notice here and there a few errors, some of typography; but others which might have been avoided if some scholar had revised her work. But these are small blemishes, and need no further remark.

Baptism; its Institution, its Privileges, and its Responsibilities. By the Rev. J. H. TITCOMB, M.A. Hunt and Co.

It is amusing to notice the difficulties into which a false position brings men; and how good men frequently wriggle about in order to get rid, if possible, of their difficulties without shifting their position. The history and doings of the Evangelical Clergy of the Church of England during the last thirty years strikingly illustrate this remark. Filled with horror by the ritualism of the High Church party, they have almost denied the doctrine of sanctimental grace taught in the Prayer-book, and many of them have been

anxious for its revision. The volume before us is an attempt, for his own satisfaction and to give peace to his troubled brethren, to show the true harmony between the Bible and the Prayer-book, in relation to baptismal grace, by a much-esteemed and godly clergyman of the Church of England. Like the writings of the Established clergy generally, it is much burdened by quotations from Calvin, Hooker, Goodwin, and other men, to whom an authority is given almost equal to that allowed to Jesus Christ; and upon whom much more than half the weight of the argument is made to rest. To our readers, all these quotations would be but of little worth, and we may therefore be excused any further reference to them.

The argument of this volume is twofold—first, that original guilt attaches itself to all men, and that by baptism “they receive remission of the condemnation due to original sin, and obtain the privileges and promises of redemption.” That “original sin in every person born into the world deserves God's wrath and damnation,” is argued from the articles of the Church of England, and the writings of Bishop Browne on the articles, and also from Romans v. 15—“For if, through the offence of one, many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” If the original *guilt*—not sin—of all be proved by the above words of Paul, it is certainly *not* said that “the *grace*” referred to in them is, as Mr. Titcomb states, conferred by baptism. Our readers will smile at the following quotation:—“If an infant could speak at its baptism, it might use the words of a popular hymn, and cry

‘Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come.’
Mark x. 14.”

Where the infant is bidden to come to Christ in baptism it would be difficult to show, certainly not in Mark x. 14. But if it be true that infants are

born liable to God's wrath and damnation because of Adam's sin, and that original guilt is only removed by baptism. missionaries ought surely to be sent into every part of the world in sufficient numbers to baptize all the infants that may be born, and thus deliver the Church of Christ from the blood of the thousands of innocents that must every year be damned. One advantage of such a mission would be that the results in saved, if not in converted, would be necessarily great. But we have said enough, and more than enough, on this point. The argument is so weak that we almost feel an apology due to our readers for having given it a moment's notice.

The second point of the argument is that regeneration and renewing are two distinct things—the latter the work of the Spirit, and the former the result of baptism; that regeneration is only putting its subject into a covenant relation to God, by which the gift of the Spirit is secured, but which does *not* secure his salvation unless he believe and repent; and that faith, adoption, sanctification, election, and all such terms in the New Testament have two significations, in one of which they relate only to the saved, whilst in the other they are applicable to all the baptized. This is argued from the facts that in the Epistles persons are addressed as adopted, &c., who are warned against apostacy, and therefore could not have been among the elect in the higher sense, and that some branches in the living vine are represented by Jesus as liable to be cut off, which, Mr. Titcomb says, could not be the case if truly elected, and therefore these branches must have been engrafted by baptism. Such an argument scarcely needs refutation. If regeneration be no more than the author represents, it is not worth even the trouble of baptism. And if *any* parts of the Epistles must be modified in meaning because of the liability of some to apostacy, then the *WHOLE* must be thus modified, as all the parts of each Epistle are addressed to the same persons; and then every sentence must have the signification, and

only the signification which suits the unconverted. How much more simple and natural to understand that Paul addresses the various Churches as composed of the people of God, possessed as such of certain privileges and hopes, and as such, baptized; whilst, at the same time, he recognizes the possibility that some may deceive themselves and others be hypocrites, and, if so, be unbenefited either by their baptism or their profession of Christianity. The only objection to this view is that it is inconsistent with the theory of a State Church, and renders the various parts of the Prayer-book incapable of being harmonized, which could hardly, under any circumstances, be expected, if it be remembered that the liturgy is adapted from the Church of Rome, whilst the articles evidently bear the mark of their Puritanic origin.

Work and Reward. A Sermon on the occasion of the Death of the Rev. Alfred C. Thomas, of Islington. By Rev. W. T. ROSEVEAR. London: E. Stock, Paternoster Row.

WE regret that none of his friends have contributed to our pages a memoir of our brother the late pastor of the Church at Cross Street, Islington. The following extracts from Mr. Rosevear's able and appropriate discourse will be acceptable to our readers:—

“The son of a faithful and earnest minister of the Gospel in Wales, he grew up as a youth under the sheltering, guiding influence of Christian example and teaching. From the time of his conversion, which he was accustomed to trace with feelings of deep gratitude to the impressions made upon his heart by a sermon of an itinerant Welsh preacher, he continued to cultivate an intelligent faith in the Scriptures, and that faith continued to enrich him with the fruits of divinest wisdom. Years ago, he might have been seen in companionship with a young man about his own age, who has since risen to a position of eminence as a merchant. They lived in a large house of business in the City, and were accustomed to rise early in the morning, in order that they might have leisure and quiet for reading the Scriptures, and praying together. Holiest bond of brotherhood! Two young men, not joined arm - in - arm reeling recklessly

through the midnight streets in the dim gas-light, tempting and tempted, their feet taking fast hold upon hell; but in their chamber communing with God, and drinking into the spirit of heaven in the clear fresh light of the morning."

* * *

"His great concern was to be a vehicle a channel, or instrument, bringing God's redeeming power home to the hearts of lost men. This gave to the several parts of his life a singular consistency, unity and progress. When I first knew him at Bristol, he seemed to me to be deeply pondering the question—How shall I win souls? And when I have occasionally met him since, that question was always uppermost. It was the question of his life. He carried it with him into the chamber of death, and when unable to work, he continued to pray for the salvation of souls.

"To this one end he *subordinated* all worldly things and relations. I have already said that when he was in business, one of his employers manifested a deep interest in his welfare. A few years ago, when in the midst of his work in connection with this chapel, he met that gentleman at his house, who in course of conversation put to him this question: 'Well, now what is your aim as a minister?' 'My aim, sir, is the same as I told you many years ago, when I was ill in your house; it is to win souls for Christ, and when I have done that, to build them up in Him till they reach the stature of perfect men in Christ.' 'That will do,' was the reply; 'God bless you my friend, let us pray,' and kneeling together, the merchant commended the minister to Him whose spirit alone could make him faithful and successful in so noble an aim. You need not be reminded of the holy, I had almost said, stern determination with which he kept worldly things down in their proper sphere. He would not allow them to rise and block up the path in which, with all his powers on the stretch, he was working out the purpose of his life."

* * *

"Our friend died in a manner which those only who know something of fellowship with God in their own hearts can comprehend. Like a soldier who felt that he was himself master of the position he occupied, he strove to the last to inspire those around him, who saw only the mortal side of the conflict, with courage and loyalty to their common King. 'I do not mind the pain for myself,' he said, 'I only feel for you witnessing it, but the Lord alone must be

exalted to day.' And he had such a deep inward consciousness that the all-sufficient, all-surrounding, and comforting presence of his Saviour would not fail him in his extremest need, that it coloured everything, even his very dreams. It was to him as if an unseen angel were near, bending over him, and saying tenderly, 'You shall be with us to-day, Jesus has deep sympathy with you in your sufferings.' The critical moments came fast. The shadows thickened. But the light and communion with God deepening within, flowed over and streamed out through the shadows upon the ear of his friends, in these musical words—

"Oh! I am my Belovèd's,
And my Belovèd is mine;
He brings a poor vile sinner
Into His house of wine:
I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth,
In Immanuel's land.

* * * *

"I will not gaze at glory,
But on my King of Grace—
Not at the crown He giveth,
But on His piercèd hand:
The Lamb is all the glory
Of Immanuel's land."

"After a brief pause he said, '*I shall see Him in glory to-day.*' This sentence was immediately followed by a quiet sleep, and then—*Heaven.*"

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. WYLIE, LL.D.
London: The Religious Tract Society.

"ANOTHER Jew repaired unto me at Wittenburg," said Luther, "and told me he was very desirous to be baptized, and made a Christian; but said he would first go to Rome to see the chief head of Christendom. This his intention, myself, Philip Melancthon, and other divines, laboured in the strongest manner to prevent; for we feared that when he should behold the offences and knaveries at Rome he might thereby be scared from Christianity altogether. But the Jew went to Rome, and when he had stayed long enough to witness the abominations practised there, he returned to us again, desiring to be baptized, and said, 'Now will I willingly worship the God of the Christians, for He is a patient God. Can He endure and suffer such wickedness and villainy as there is at Rome. Then can He suffer and endure all the vices and knaveries in the world.'—*Luther's Table*

Talk. Would that the people of England could in a body have the view of Italy which Dr. Wylie presents in this most seasonable publication. The subjects discussed, and the method of their arrangement are as follows:—*First*, a glance at the past of Italy; *second*, the Italy of to-day; *third*, the awakening of the Italian intellect; *fourth*, the industrial, commercial, and legislative movements in Italy; *fifth*, its evangelization. We trust all our readers will peruse this book, and recommend it to others as the most complete representation of the present state of Italy. It would be a great boon if it could be republished in a yet cheaper form for extensive gratuitous circulation.

The Hidden Life; a Memoir of Mrs. Shirreff, wife of the Rev. W. Shirreff, formerly Minister of St. Ninians. Edinburgh: Andrew Elliot.

MR. SHIRREFF was a clergyman of the Established Church of Scotland, who resigned a comfortable and important charge which he had held thirty-five years, in consequence of his adopting Scriptural views of Baptism, and subsequently became pastor of one of our churches in Glasgow. Mrs. Shirreff was a worthy companion to this conscientious and self-sacrificing man of God. The memoir consists largely of extracts from her diary and other papers, from which it is manifest that she was a most devout and holy woman. She had to encounter many trials, but in them all she richly enjoyed the support of Divine grace. As an exhibition of practical Christianity, this work will be precious to all true believers, and especially so to those who sympathize with her strong attachment to our own views of baptism. The cause at Rothesay was established by this eminent saint. May it long abide and flourish as a monument of her love to Christ and zeal for souls!

Outlines of Scripture History, arranged in Chronological Order. By J. C. CURTIS, B.A., Principal of the Training College, Borough-road, London. Simpkin, Marshall and Co. Price Sixpence.

Chronological Outlines of English History. By J. C. CURTIS, B.A. London: Simpkin, Marshall and Co.

Two useful handbooks of dates. The former being more in our line, has had most of our attention, and we can recommend it either for educational purposes or for reference.

Christian Fruitfulness. By JOSIAH VINEY. London: J. Snow, Paternoster-row.

MR. VINEY has been long labouring in the suburbs of London as an honoured minister in the Independent connexion. In this volume he has given a specimen of his ministerial work, consisting of sermons delivered previously to the celebration of the Lord's Supper. The subject is important, the treatment is evangelical and practical, and the work has our hearty commendation.

Wednesday Evenings at Cavendish Chapel, Homiletic Hints. By JOSEPH PARKER, D.D. London: F. Pitman, Paternoster-row.

CAVENDISH CHAPEL is, we believe, in Manchester, but it would seem that its minister is so extensively known that it is quite unnecessary to state that fact upon the title-page. Dr. Parker is evidently a clever man, but not a master of homiletics. Witness the following from the first paragraph on the Fifty-first Psalm:—"We have here a crushed king, a monarch baptizing the dust with tears, and then hiding himself in the dust he has baptized."

The Prayer that Teaches to Pray. By the Rev. MARCUS DOD, A.M. Edinburgh: Inglis and Jack.

Manual of Devotion from the Writings of St. Augustine. Edited and translated by the Rev. MARCUS DOD, A.M. Edinburgh: Inglis and Jack.

Two valuable works on the subject of prayer. The closet, the family altar, and the social prayer meeting will all derive much advantage if imbued with the spirit that animates these pages.

Jesus Tempted in the Wilderness. By ADOLPHE MONOD. London: J. Nisbet and Co.

AN elegant edition of three most charming lectures. Those of our readers who are not already acquainted with them will find them a treasure.

Trinidad: Historical and Descriptive, being a Narrative of nine years' residence in the Island, with Special Reference to Christian Missions. By Rev. W. H. GAMBLE, Baptist Missionary. Yates & Alexander.

THIS little volume is from the pen of our esteemed Missionary, the Rev. W. H. Gamble, who, "in the expectation of visiting England, after an absence of nearly nine years spent in Missionary labours in

Trinidad, thought it would be serviceable to himself, and not uninteresting to the Baptist Churches in Great Britain, if he brought together the few facts which had come under his notice, and jotted down the results of his experience during the time of his Missionary sojourn in Trinidad." We thank him for having undertaken this task, and for the simple and pleasing manner in which it has been accomplished. It embraces the political, moral, social, geographical, and natural as well as religious condition of the island, and will, we doubt not, be welcomed by our readers generally, to whom the history of the operations and scene of labours of any one of our Missionaries cannot fail to be interesting.

The Complete Works of Thomas Brooks. Edited with Memoir by Rev. A. B. GROSART, Liverpool. Vol. I. containing *Precious Remedies against Satan's Devices—Apples of Gold for Young Men and Women—The Mute Christian under the Smarting Rod—A String of Pearls.* Edinburgh: James Nichol. London: Nisbet and Co.

WE have invariably received such courtesy and kindness from Mr. Nichol, the projector of the magnificent series of Puritan Divines, that we felt his recent decease to be the loss of a friend. His son has entered into the engagements made by the father with a becoming spirit of enterprise, and the first volume of Brooks' is rather superior to its predecessors than otherwise. We repeat the advice given in our pages long ago, that the well-to-do members and deacons of our Churches, if they wish to consult the comfort of their pastors and the prosperity of the Churches, cannot do better than enrich the minister's library with these works. It is late in the day to say anything in praise of Thomas Brooks, all who possess any acquaintance with English theology know him as the *facile princeps* of Puritan Divines.

Vermont Vale; or, Home Pictures in Australia. By MAUD JEANNE FRANC. London: Sampson Low and Son.

THIS is a story that will delight young people and do them good.

Kings and Queens of England. The Religious Tract Society. Price 1s. 6d.

A PACKET of highly illuminated cards well calculated to assist the little ones through the drudgery of dates, events and names usually called the History of England.

Domestic Piety; or, the Church Member at Home. By JESSIE HOBSON. London: J. Snow, Paternoster-row.

A VERY practical and useful treatise on a very important and interesting subject. The writer's desire is that our sons should be "as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace," and every devout parent will not only say "Amen," but labour by prayer, example, and instruction, to procure this desirable object.

Mission Life in the Islands of the Pacific. A Narrative of the Life and Labours of the Rev. A. Buzacott, Missionary of Raratonga. &c., &c. London: J. Snow and Co., Paternoster Row.

MR. Buzacott was one of the most eminent of the labourers connected with the London Missionary Society's work in the South seas.

Nearly half the population of the island of Raratonga was brought to the Saviour during his ministry of thirty years, and idolatry with its attendant horrors utterly banished. The memorials of such a life can but be pleasant to all lovers of Christ and of the human race. The editors have performed their work well and have given the Christian public a book free from the wearisome prolixity of most modern biographies.

Sure Standards of the Faith. By the Rev. W. M. STATHAM. Cassell, Petter and Galpin.

SUCH lectures as these from every pulpit in the land would do good service. They are plain, interesting and instructive, just such as the growing popularity of the writer would lead one to expect. The subjects embraced are Christianity in Christ, in the Church, in the Book, in the Past, in the Present, and in the Future. The book furnishes an admirable antidote to the prevalent errors which fascinate our youth by feeding their vanity; and will, we have no doubt be extensively read.

Swiss Pictures drawn with Pen and Pencil. The Illustrations by Mr. E. WHYMPER, F.R.G.S. London: The Religious Tract Society.

AN elegant book for the drawing-room table. Mr. Whympers spirited engravings will refresh the memory of the tourist, and will awaken desire for an Alpine excursion in those who have never visited Switzerland. The letter-press is appropriate and diversified by quotations both in poetry and prose.

China: Its Spiritual Need and Claims, with Brief Notices of Missionary Effort, Past and Present. By the Rev. J. HUDSON TAYLOR, M.R.C.S., of Ningpo. London: J. Nisbet and Co. Price 6d.

SINCE the publication of this pamphlet, its author has sailed for China, accompanied by sixteen Missionaries, eight having preceded him. Supported by no society, appealing to no denominational influence, possessed of no worldly wealth, but in the exercise of a strong faith in God, Mr. Taylor has been enabled to raise this large contribution towards the Evangelization of the Chinese. A sufficient sum of money has been obtained to defray the costs of the voyage, and the preliminary expenses connected with the settlement of this band of Missionaries in the several spheres of labour. And for further supplies, Mr. Taylor proposes to keep this subject before the minds of numerous friends, by means of a little periodical paper, which he circulates extensively; while he continues to pray for the Divine blessing, and the bestowment of providential supplies. Like the well-known Mr. Müller, of Bristol, the author of this pamphlet strikes us as a signal example of the power of simple but strong faith in God. It is not however faith without works, for Mr. Taylor has qualified himself, by a long course of study, to take the degree of the London College of Surgeons, and in conjunction with the Rev. Mr. Gough, of the Church Missionary Society, has rendered the New Testament into the vernacular dialect of Ningpo.

The qualifications Mr. Taylor has chiefly sought in the young men and women who accompany him are eminent spirituality, and great love to souls. They have no regular income guaranteed to them, but go forth believing that they will lack nothing.

The Path on Earth to the Gate of Heaven. by the Rev. F. ARNOLD. London: F. Warne.

A VALUABLE edition to the literature of the "Christian Life," indicating the several phases of experience through which the believer passes on his heaven-ward journey. The leading principles of religious faith and practice are reverently and judiciously discussed. The treatment of so many and such various subjects has led to the occasional use of expressions to which exception may be taken, but the general tendency of the work is favourable to the promotion of individual piety, and personal consecration cannot be calculated in any programme of a man's life, but which constitute so large a portion of its occupations. And as

to the service of God. The volume is exquisitely bound, and embellished with sixteen attractive illustrations.

Beauties and Wonders of Vegetable Life, with numerous Illustrations. London: The Religious Tract Society.

THIS is a charming book on one of the most charming of studies. Exotic as well as indigenous plants and trees are described and accurately drawn, and the references to the vegetable world so frequent in the Scriptures are happily explained.

The Handbook of Specimens of English Literature. By JOSEPH ANGUS, M.A., D.D., &c., &c. London: The Religious Tract Society.

THIS is the companion work to Dr Angus's Handbook of English Literature. The principle of selection employed has been adopted with a view to illustrate the progress of the language and to present the most forcible specimens of each authors works. The extracts from old English writers are numerous; there are thirteen articles illustrative of the Anglo-Saxon period, and sixteen which belong to the Anglo-Norman literature. The learned editor has bestowed much care upon the dates and references. Dr. Angus has placed the youth of England under lasting obligations to him in the production at such a moderate cost of these comprehensive and invaluable volumes.

Devout and Explanatory Reflections on Important portions of God's Word. By G. WYARD. Issue III. London: J. BRISCOE, Banner Street, Finsbury.

THIS is one of four volumes, the whole series containing a daily reading for one year, of some passage of Scripture, each portion being accompanied by an original hymn. The sentiments expressed are devout and profitable; they do not pretend to be critical, but will be welcome to humble and suffering Christians.

Morning by Morning, or Daily Readings for the Family or the Closet. By C. H. SPURGEON. London: Passmore and Alabaster, 23, Paternoster-row.

THE amount of work which our beloved brother, Mr. Spurgeon, manages to get through is truly astounding. A published sermon every week, numerous occasional preachings throughout the country, a monthly magazine to edit, a large college to superintend, a Church of more than three thousand members to govern, besides lectures and extraordinary demands that

though all these were not sufficient, we have here a book containing 366 portions for private or family devotions. They are replete with sacred truth, copious in illustration, rich with divine unction, and as fresh as if their writer had nothing to do but spend his days in holy meditation.

Early Lost; Early Saved: or, Consolation for Bereaved Parents. By the Rev. G. W. BETHUNE, D.D., &c. London: Trübner and Co., Paternoster Row.

THIS work is eminently adapted to comfort parents who are mourning the loss of little children. It has passed through many editions in America, and its republication will be grateful to many in our own country.

The Contributions of Q. Q. By JANE TAYLOR. Thirteenth Edition. London: Jackson, Walford and Co. Price 2s. 6d.

WE are glad to find that these favourites of our childhood retain their popularity, and hope that future generations of our English youth may derive even more advantage from them than past ones have done.

The Down-hill of Life, its Exercises, Temptations, and Dangers, with the effectual method of rendering the Descent safe and easy, and its Termination triumphant. By the Rev. T. H. WALKER. London: S. W. Partridge, Paternoster-row.

To grow old with a good grace is the part of a Christian. and the Divine glory of the Gospel is never more exemplified than when it brings forth fruit in old age. Mr. Walker's book on this subject has our hearty approval: it is suitable for presentation to the aged, whether saints or sinners.

Cardiphonia, or the Utterance of the Heart in the course of a Real Correspondence. By the Rev. JOHN NEWTON. Edinburgh: Johnstone, Hunter and Co.

NEWTON'S letters and Rutherford's letters are the gems of Christian correspondences. They should both be always within reach of the devout Christian; and while we thank Messrs. Johnstone and Hunter for this cheap and convenient edition of the "Cardiphonia," we venture to ask them for a similar reprint of "Rutherford."

Intelligence.

MINISTERIAL CHANGES.

The Rev. John Thomas, of Llandudno, has accepted the unanimous invitation of the Church at Llanrwst.

The Rev. J. P. Campbell, of Sheffield, has accepted the unanimous invitation to the pastorate of the Church, meeting in Zion Chapel, Cambridge.

The Rev. Joseph Hasler, of Neatishead, has accepted the unanimous invitation to the pastorate of the Church at Downham Market.

The Rev. N. Haycroft, M.A., of Broadmead, Bristol, has received and accepted an invitation from the new Church at London Road, Leicester. This field is one of great interest and importance.

The Rev. Edward Evans, for 34 years pastor of the Baptist Church, Snailbridge, Shropshire, has in consequence of bodily infirmity, resigned his charge, and removed to Nantwich, Cheshire. Though unable to take a regular pastorate, he will with others endeavour to raise a Baptist cause in that town.

The Rev. J. Clough has resigned his charge of the Baptist Church, Malton, Yorkshire, having accepted the pastoral care of the Baptist Church, Astley Bridge Lancashire, in answer to a unanimous invitation.

Mr. James Williams, of Haverfordwest College, has accepted a cordial invitation to succeed the Rev. T. A. Price, Carmel, Aberdare, in the pastorate of the Churches at Manorbier and Cold Inn, Pembrokeshire, South Wales.

The Rev. P. W. Grant (former minister) has accepted the cordial and unanimous invitation of the Church at Archer-street, Darlington, to become their pastor.

Mr. G. B. Bowler, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Grantham, Lincolnshire.

The Rev. William Heaton has accepted a cordial and unanimous invitation from the Church and Congregation assembling in Union Chapel, Shirley, near Southampton.

Mr. J. Clark, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the United Churches at Godmanchester and Offord, Hunts.

The Rev. T. M. Thorpe has resigned the pastorate of the Baptist Church, Winchester, and will be glad to supply any vacant Church. Address, Arcade, Winchester.

Mr. T. S. Thornton, B.A., of Bristol College, has accepted a unanimous invitation to the pastorate of the Baptist Church, Boxmoor.

The Rev. G. Rouse Lowden has resigned the pastorate of the Church at Uxbridge, and is willing to supply any vacant pulpit within 20 miles of London.

RECOGNITION SERVICES.

WESTMINSTER.—On the 29th of May Mr. J. S. Morris was publicly recognized as pastor of the Baptist Church worshipping at Romney-street Chapel, Westminster. The meeting was commenced by the Rev. W. H. Jellie, Independent; after which Mr. Morris briefly stated the course of his religious life. The Rev. Frank H. White offered prayer for the Church and pastor. The Rev. G. Rogers gave the charge to the pastor. The Rev. D. Katerns, of Hackney, followed with a charge to the Church. Pastors G. D. Evans and R. R. Finch also took part in the service, which was full of interest and encouragement, both for the pastor and people.

OSWALDTWISTLE.—On May 21st, Mr. John Brown, A.M., late of Conlig, Newtownards, Ireland, was publicly set apart to the pastoral office in the Baptist Church of Oswaldtwistle, Accrington, Lancashire. Mr. Jackson, of Church. Mr. Dawson, of Liverpool, Mr. Howe, of Waterbarn, Mr. Prout, of Haslingden, and Mr. Cameron, of Blackburn, conducted the service.

DISS.—The Rev. W. F. Gooch, of Foulsham, has been recognized as the successor of the Rev. J. P. Lewis, at Diss, Norfolk. The service took place on May 15. The Rev. G. Gould, of Norwich, preached. The Rev. S. B. Gooch, the father of the new pastor, presided in the evening. The Rev. W. F. Gooch briefly stated his doctrinal views, and his reason for accepting the pastorate. The Rev. C. Elven, of Bury St. Edmunds, expressed his satisfaction with the statement of the principles and views held by Mr. Gooch. The charge to the new pastor was delivered by the Rev. G. Gould. The Rev. C. Elven gave an address to the Church. The Rev. T. Morris, of Ipswich, gave an address to the congregation.

MISCELLANEOUS.

ANDOVER.—The foundation stone of the new chapel now erecting by the church of which the Rev. F. Wills is pastor, was laid on the 16th May, by G. Axton, Esq., of Shepherd's Bush. A meeting was subsequently held in the Town Hall, presided over by J. Parsons, Esq. The Revs. T. Morris, P. G. Scorey, S. Newman, W. M'OWan, J. B. Burt, Dr. Wills, and F. Wills, took part in the proceedings.

TOTTENHAM.—The members of the church and congregation assembling in the Baptist chapel, Tottenham, lately presented their pastor, the Rev. R. Wallace, with upwards of £100, as a testimonial of their esteem and affection, and in token of their appreciation of his ministerial services among them during twenty years. The testimonial was presented by the senior deacon, John Henchman, Esq., on the occasion of the annual tea-meeting of the members of the church and congregation.

BRIDPORT.—April 16th, the foundation stone of a new school-room in connection with the Baptist Chapel at Bridport, of which the Rev. T. C. Finch is the pastor, was laid by the Rev. J. Rogers, a Congregational minister of that town. The intended building, which will consist of one large room on the ground floor, with another room over, to be devoted to class rooms, will cost about £300. A public meeting was held, over which the Rev. J. Rogers presided; the speakers were the Revs. T. C. Finch, E. Moulton, T. H. Seale, E. Merriman, and J. Stevens. £20 were obtained during the day.

DUNOON, N. B.—The Baptist chapel recently built for the accommodation of visitors to the coast was opened for the summer season on the 8th April by the Rev. W. Barnhill, who was formerly a minister of the Established Church, and has lately been baptized.

BATHURST, NEW SOUTH WALES.—The Rev. — Field having resigned the pastorate of the Baptist church at Bathurst, in consequence of ill health, this office has been accepted and entered on by the Rev. Josiah T. Hinton, son of the Rev. J. H. Hinton, M.A.

WOKINGHAM, BERKS.—The Baptist Church meeting at Milton-road Chapel in this town, has invited the Rev. C. O. Munns, of Regent's-park College, and late of Bridgewater, to the pastorate. Mr. Munns has accepted the invitation, and entered on his work the first Sunday in March. The deacons, on behalf of the church, thank the Presidents of the Colleges, and many other ministers, who so kindly assisted them while without a pastor.

THE MISSIONARY HERALD.

THE GREAT WANT OF OUR MISSION.

OFTEN, when pondering over the condition and prospects of the Mission has this inquiry suggested itself—Do our friends mark the instances of removal by sickness or death of labourers from the field, and the instances in which the ranks thus thinned, are, from time to time, filled up? As these events happen at periods which are sometimes separated by considerable intervals of time, it is not very likely they are so noted and remembered. It seems, therefore, both desirable and necessary to present the subject to the attention of our friends; especially when, as at the present time, the want of Missionaries is most urgent and pressing.

The losses which have been sustained within a comparatively short period, have been unusually great. They have occurred in China, India, Ceylon, Africa, and the West Indies. Young and old have alike fallen; and in a few cases, brethren have been removed in the prime of life, when their faculties were matured, and their characters ripened; and when they were exercising an influence which only experience, and consistency long maintained, can command. We have to lament the retirement of Mr. Leslie from active service, after a lengthened career of devoted toil, ultimately exhausting his powers; and though a successor to the pastorate of the Church in Circular Road has been secured in Mr. Williams, late of Glasgow University, yet years must pass by ere the same power for good can be acquired by him as was so long wielded by his predecessor. The death of Mr. Allen is a most severe loss to the Ceylon Mission. His consistent life, and the energy and zeal with which he prosecuted his work among the people, not only in the city, but in the jungle; his tender care of the native Churches, and his warm open sympathy with the people—for he had made Ceylon his home, and purposed that his children should likewise settle there—gave him great power with the native population, who are quick to note the presence or absence of a generous sympathy with them. In a similar strain must we speak of Mr. Rycroft, whose death occurred at that period of life when he seemed to have attained to the maturity of character and influence. So likewise in regard to Mr.

Diboll, whose Missionary life was shorter than that of these brethren, but marked by the same characteristics. Nor is the removal of Mr. Kalberer from Patna to be lightly passed over, for he was peculiarly fitted for the work he best loved, active itinerancy among the Mahommedan population, with whose language, habits, and modes of thought he was thoroughly acquainted.

But our losses are not those by death alone. Mr. McMechan had only just entered on the work in China, when broken health compelled him to leave, though he fought most manfully against the disease which ultimately prostrated him; and Mr. J. Gilson Gregson, after some years of Missionary life in Northern and Central India, has at length retired from the field, he never having recovered from the shock of a severe illness which afflicted him some three years ago. Nor is it alone from these causes the Mission has suffered. It has lost, for a season, through ill health, the services of the brethren Lewis, Sampson, Bion, Robinson, Gregson, Davey, Gamble, and Littlewood, and yet not wholly, for they have done, and will continue to do, good service at home; and we thankfully record the growing desire for the presence of a Missionary at the Anniversary Services of our Auxiliaries, as an omen for good.

No one can regard the facts here stated with any becoming degree of attention, and not feel that there is a most urgent want of men at this present time. For not only are the vacant places to be supplied; but there should be in the Mission abroad enough labourers to prevent the occasional absence of such as are seeking renewed health, becoming a serious inconvenience to those who continue at their posts; as well as the necessity of a temporary redistribution of forces over some large section of the field—a procedure which is attended with great expense, and often with sore trouble to Missionaries themselves. But at this time only *two* are going forth fresh to the work; only three are returning to it, after a lengthened stay in England. What then is to be done, and where are we to look?

It is natural to turn to our Colleges. They are more in number, and in each there are more students than used to be found in them years ago. The Tabernacle College alone contains a greater number than *all* did twenty years since. Surely Christian daring, and the spirit of enterprise and self sacrifice are not extinct in the present race! If so, we have indeed fallen on evil times. It used not to be so; and we well remember that a Missionary Student had a higher position accorded to him, in the feelings of his class-mates, than the rest. The very work to which he was consecrated seemed to impart a loftier purpose and aim to his life, and to invest it with a holier aspect. Most of you, dear brethren, to whom we now speak, will give yourselves to the great work at *home*, and you may effectually help the cause for which we plead, by doing your best to diffuse the *spirit* of it among the people of your future charge. Yet to do

even this you must first drink deep at the fountain head. You must be in constant loving fellowship with Christ, and having His Spirit you cannot fail to impart it to others. But surely there are some among you whose convictions and feelings prompt them to take a front place in the battle—to lead on the more devoted of the Lord's people—to go where danger may be imminent, and where a courage which never falters, and a faith which will cause them everywhere to triumph in Christ, are imperatively required.

But it must not be forgotten, that now there is neither the peril nor the sacrifice attending Mission work which were to be encountered when the founders of our society went forth to engage in it. The languages have been mastered, translations of the Scriptures effected, a Christian literature produced, which is daily enlarging, schools founded, and the appliances for conducting them at hand, Churches organized, chapels built, hymns composed, congregations gathered, and in most of the principal stations, a fair amount of European society will be found. The main preliminary difficulties which *did* challenge the lofty qualities we have mentioned, are gone. Moreover from the long experience of those who have lived and died in the field, new Missionaries have at once a knowledge of the methods of treating the ordinary diseases incident to tropical climates, and of adapting themselves to the climate itself, which places them at a great advantage. The personal status of a Missionary is vastly superior to that of his equals in the ministry at home. The sacrifice *now* required is far less than was needed half-a-century back; and on some grounds we regret it. Not alone to the students in our colleges do we look, or appeal. Many of our younger pastors find it difficult to secure spheres of labour, adequate to their own sense of their capability. They have had, perhaps, a superior education on which a college training has been grafted. They have proved their power to acquire languages. They pant for a wider field, and a larger work. Some of our most excellent Missionaries of past days were pastors before they gave themselves to foreign labours. And why may not their high and holy example be followed? Even now, after these many years have rolled by, the names of CAREY and DANIELL, who were pastors at home, are revered in India and Ceylon, and are still a power there! Several of the most honoured and useful of our present Missionaries left pastorates in England to enter on Mission Service; and they have never repented the step.

The more important posts in the Mission need such men—men who have had experience in the great art of guiding and ruling a Church—men of administrative ability who can best develope and use the gifts which may be in a Church—able to govern and subdue the unruly—loving and patient to instruct the ignorant—and strong to encourage and support the timid and the weak.

What will our CHURCHES say to this appeal? for to them also would we offer a word of exhortation. Will ye not bring this matter before your Lord? *He walks amidst the golden candlesticks, and holds the stars in His right hand.* You devoutly acknowledge His royal rights, as your King. You know the fact, and exult in it, that *He is head over all things to the Church which is His body.* This is His cause for which we plead. His glory is intimately, nay inseparably bound up in it. Go to Him, therefore, and beseech Him in deep, earnest, believing prayer, to remove some of these stars from their present spheres to those far-off regions, where they may give light to them that walk in darkness and in the region of the shadow of death—and where, because *there is no vision the people perish.*

But why should this work be devolved exclusively on those who have given themselves to the ministry of the gospel? When the Church at Jerusalem was scattered by persecution, the members *went everywhere preaching the word.* Could not men of education and of means which would render them independent of Societies for support, devote themselves and their property to such an object? That object is worthy of such a consecration. Considering how elevated true Christian character is, and how lofty are its aims, there would be to all observant minds, a striking *congruity* between such an act, and that character and those aims. Some years ago we read the memoirs of Robert and James Haldane, to whose labours the revival of religion in Scotland may be mainly traced; and not long after from the ramparts of Stirling Castle we looked for the first time, with feelings not to be described, on the beautiful Ochil Hills beneath which lay AIRTHRIE, the paternal inheritance of the elder brother, to which he was deeply attached, and to improve and adorn which, he had lavished both time and money. Moved by an irresistible desire to share in this blessed work, he sold that property, intending to devote the proceeds to the founding of a Missionary Establishment at Benares. Though frustrated by the policy of the East Indian Company it was a noble design, and often as we have since gazed on that scene which the magnanimous intentions of its former owner invest with singular interest, we have wondered why such an act has not been repeated. We see Christian laymen going forth to the ends of the earth to execute plans of commercial enterprise—we see their godly sons too, full of energy and distinguished by ability, making greater sacrifices than most Missionaries are called to do, leaving home for some distant shore simply to buy and sell and get gain; and how intensely have we desired that some of them would at least combine with the inferior, the nobler purpose!

We must all look up to God. Let us worship and bow down before the Lord our Maker; for He has the hearts of all men in His hands, and can sway them as He pleases. And while we thus worship and pray, let us recall to our memory the scene described in Holy Writ, when Jesus walking with

His disciples in Judea, and observing that the valleys were covered over with corn, made that fact the basis of a short discourse relating to their own especial work. The same fact in nature is here again now. The sun pours down his beams on the fruitful earth. The skies are bright and glowing. The signs of an abundant harvest are everywhere filling the hearts of the husbandman with gladness. Thankful for the great blessing which these signs indicate as about to be bestowed, let us rise to the loftier theme suggested by the Master's words, and with Him cast our eye over the moral world. How applicable are those words, spoken nearly two thousand years ago, to the present time. *The harvest truly is great but the labourers are few. Pray ye therefore the Lord of the harvest, that he would thrust out more labourers into His harvest.*

Blessed Saviour! as we listen to Thy voice, and obey Thy command, inspire us with that spirit which breathed through these Thine own words, "that when we come before our Father's throne, and pour them out there, we may be as princes before HIM, and have power and prevail!"

RELEASE OF THE REV. EDWIN PALMER.

On Thursday, the 19th April, the deacons, members, and other friends connected with the Baptist Church in Hanover Street, under the pastoral care of the Rev. Edwin Palmer, having been made acquainted that that gentleman's term of imprisonment in the county gaol of Surrey would expire at nine o'clock on the morning of that day, resolved to pay him respect by giving him a hearty reception and welcome home. At an early hour they assembled at the chapel in Hanover Street, whilst not a few went and stood in front of the gaol to witness his liberation from thence. At nine o'clock precisely he came out, accompanied by the Rev. Samuel Oughton, and having been warmly and affectionately received by the officers of his Church who were in attendance at the prison gate, they both entered into a carriage in waiting for them, and drove down to the chapel. On their arrival, the congregation commenced singing a hymn, until he and Mr. Oughton were seated within the communion rails. Shortly after the Rev. S. Oughton gave out a hymn suitable to the occasion, which was heartily sung by the people assembled. One of the deacons then engaged in prayer, after which the Rev. S. Oughton impressively descanted on the painful circumstances through which their pastor had passed, and expressed his joy at his return to resume his duties among the people of his charge. At the close of his touching and eloquent address, during which the utmost silence prevailed, one of the deacons advanced and placed in his hands an address, drawn up by the Church as a mark of esteem and love for their pastor, which address Mr. Oughton read aloud—the whole congregation standing—the following is a copy (subjoined):—

THE ADDRESS.

"We, the undersigned deacons, leaders, and members of the Church under your pastoral care, respectfully beg to present to you the following address, assuring you of our continued love and esteem towards you as our Pastor.

"For a series of years you have by the good providence of God been called to

preside over us. Although our number is not large, yet we can testify from blessed experience that you "have not laboured among us in vain, nor spent your strength for nought." Under your ministry sinners have been converted, backsliders reclaimed, and believers edified and built up in the faith. Our peace and tranquillity as a Christian Church had never, during all the period of your ministry, been disturbed until very recently, when you were called upon to suffer bonds and imprisonments. Throughout them all God graciously vouchsafed you all needed support, strength, and consolation. You found the promise true, 'I will never leave thee, nor forsake thee.' In the day of your trouble you called upon Him, He heard you, and now has ultimately delivered you.

"You, we are assured, will join with us in the warmest expressions of gratitude and thanksgiving to the Supreme Ruler of the Universe, by whose lovingkindness and tender mercies your trials and struggles have now terminated. We thank our Almighty Father for imparting to you so much Christian fortitude in every stage of your arduous conflict. What trying scenes have you not passed through! what hardships have you not endured! what dangers have you not encountered! But our God has delivered you because you trusted in Him. The deep-flowing streams and thick-flaming fires of affliction, whilst they encompassed, did not harm you, and to-day you live—yes, beloved Pastor, you live, and stand in our midst as in years gone by. For this blessing of dear life so graciously preserved we render our united thanks to the Great Head of the Church.

"We record with gratitude our unfeigned thanks to those ministers of our body who assisted to supply your involuntary 'lack of service' towards us, and who not only broke the Bread of Life, comforting our bereaved and saddened hearts with loving and kindly words, assuring and reminding us that 'the servant is not greater than his lord,' but who also visited you in prison, and addressed to you words of Christian sympathy and love, consoling you under your trials, and counselling you in your difficulties and perplexities. They willingly and with a ready mind fed us, the 'little flock,' with spiritual food, during the time of your imprisonment. We earnestly pray that they may each partake largely of heavenly blessings; and, 'when the Chief Shepherd shall appear, may each receive an unfading crown of joy.' We also desire to express our gratitude to the friends both here and in England who have in any way tried to assist and help you in the time of your sore tribulation. May they enjoy the blessing of the Most High!

"And now, dear pastor, we welcome you home again—we do so heartily, joyously, thankfully. Accept our hearts' deepest love. You have suffered long and painfully; and no doubt you have in seasons of mental dejection thought and spoken, like one of old, 'All these things are against me.' But fear not;—'think it not strange concerning the fiery trials' through which you have passed. We beg to assure you that we will draw more closely together around you; we will endeavour as much as possible to make you happy; we will not forget to hold up your hands in prayer; we will strive to compensate by love at home, to you, and to each other, for unkindness, injustice, and cruelty suffered abroad by you. The Lord help us to perform our vows!

"We have been instructed and edified by your pulpit ministrations previous to your imprisonment;—we trust that affliction's golden lessons, whilst they leave you with a chastened spirit, will make you a still more useful preacher, and that your latter end shall be more blessed than your beginning. Go on, sir, in your 'work of faith and labour of love'—preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine;—

"Go, labour on at His command,
And offer all your works to Him."

"The life and health of your dear partner has been mercifully preserved during many weeks of sad, anxious, weary thought for you; and in answer to the importunate and unceasing prayer, both of herself and of the Church, for your safe deliverance, you stand as a monument of mercy before us to-day.

"We fervently pray that the Churches under your pastoral care may continue

to prosper, and bring much fruit to the praise and glory of God. May every happiness, both here and hereafter, attend you and your beloved partner.

“We beg to subscribe ourselves, on behalf of the Church,

“Yours very faithfully,

“JOHN BRYAN RODGERS,	}	Deacons.
“RICHARD BRYAN RODGERS,		
“THOMAS FRANCES,	}	Leaders.
“JOHN BENNET ARMSTRONG,		
“W. A. COLLINS,	}	Members.”
“JOSEPH M'WHINNEY,		

THE REPLY.

To which Mr. Palmer made the following reply:—

“MY DEAR FRIENDS,—The address which you have so kindly and considerately presented me on my return to you, after two months' imprisonment in this city, awakens varying emotions in my breast. Accept my many thanks for the sentiments therein expressed with regard to myself and family, and to the various Missionary brethren and others who all came forward to help me. I have suffered much, but the Almighty has at length brought these sufferings to a close. I cannot sufficiently thank Him: His Holy Name be praised! If He had not been on my side from the 19th day of October, 1865, to the present time, then surely would I have been long ere this swallowed up by the grave, and the place that now knows me would have known me no more. You will excuse me from saying more on this novel, but very interesting occasion. My heart is full. Believe me, dear friends, when I tell you that I reciprocate all your good feelings towards me and my beloved partner. May you all 'be strong in the grace that is in Christ Jesus our Lord,' and 'endure hardness as good soldiers in the good fight of faith.'

“Again accept my thanks for your sympathy, kindness, and love, and may all the wishes of your hearts for the prosperity of the Churches under my pastoral care be abundantly realized.”

During the reading of these addresses there was scarcely a dry eye; every one was more or less affected—none more so than Mr. Palmer himself. The benediction was then pronounced by the Rev. S. Oughton, after which the assembly broke up in a chastened, but happy and rejoicing spirit. It will be an event not soon forgotten.

MISSIONARY SUCCESS IN BRITTANY.

BY THE REV. J. JENKINS.

LAST Sabbath week was a general meeting of our Church, and the brethren from the country heartily came together to hear the word of God, and to meet at the Lord's table. It was also our privilege to receive, by baptism, two Breton converts to Christ. One of them is the aged wife of a member of our Church, who has been consistent and useful among us for many years. She remained a long time without receiving the truth as it is in Jesus. Her husband and children did not constrain her to leave the Church of Rome, nor to absent herself from its worship; but at last her own convictions constrained her, changed her sentiments, and made her desirous of confessing Christ in baptism, and thus join us in the Lord. The other is a peasant, the father of a family, and has had a New Testament for some years, which he always carries with him in his pocket, to read during leisure moments. By perusing the divine volume, religious conversation, and attending our meetings, when convenient, the truth was blessed to him; so

that some months ago he made known his desire of being received by baptism. Long previously he had given up the worship of the Romish Church. This brother is a witness for Christ in a mountainous district some twelve miles from this town.

BOLDNESS FOR CHRIST.

Thus we see the number of believing confessors of Christ increasing in this country. It is encouraging that there are others well disposed to follow Christ, men who from conviction are already detached from popery, and become truly zealous for the gospel. One of these, a farmer of Tremel, has contended for the truth with more than one priest, and lately, in a large municipal election assemblage, in reply to a question addressed to him, why he did not go to mass, he declared openly it was because the mass is not in the gospel. The mayor wanted to force him to silence, and spoke to that effect to a gendarme; but this enlightened Breton feared not man, and continued to declare boldly the truth before all. A country woman, residing in a neighbouring parish, and who has received much light by reading the New Testament, told our scripture reader that a neighbour of hers, who also has a Testament, had portions of it read to those who kept a wake on occasion of the death of a child of theirs, and that by a devotional female, who at first demurred doing so, because it was, she said, a protestant book, but after having read, she acknowledged it to be a good book. The person relating this fact remarked that the majority of the people are, in sentiment, favourable to the gospel, and, said she, "Were there an election held in this parish, to choose between the Gospel and Romanism, I don't think a hundred votes would be found in favour of the latter." This was her mode of expressing herself. We have sufficient proof that a feeling of this kind prevails in the parish of Tremel, and elsewhere. We have always aimed at putting the gospel openly forward, both by print and speaking; and this has been blessed to create in many, a feeling in favour of gospel truth and religion. We see that a spirit of evangelical-truth conviction and knowledge, however imperfect as yet, gains ground in this country, which will lead to great religious effect and change among the Breton people. It is desirable that our Mission should so direct its labours as to meet their spiritual wants, being assured that the Lord will bless his word.

The different sections of our labour go on satisfactorily. So it is with regard to our Sabbath evening Breton service. The hearers tend to increase, the attention is good, and I am able to strike hard now and then at Romish errors and superstition. The teaching *à domicile* holds its ground despite priestly manœuvres to destroy it. There are about fifty learners, though one of our most efficient teachers is still lame and unable to do much. The institution of Ty-mâd is in a healthy state.

It is encouraging to see that Mr. Bouhon is able to hold little meetings at Guingamp, St. Brieuc, and the mines. It is a matter of importance to maintain this position. Any new step as to public worship should be well considered before hand, lest it should lead to a complication and difficulty in the commencement of this work. The scripture reader, Mr. Bordreuil, was over here at our communion meeting. He lately visited small sea ports called Benie and Pordic, not far from St. Brieuc. He remained there for some days, and took some favourable opportunities to read to a few people in the street; but he was forbidden to do so by the police. Moreover the mayors of both places opposed, and said they would report against him to the priest. It is to be hoped this will have no serious consequence. The thing to be feared is that our young friend should be deprived of his authorization to sell books. May the Lord direct us in all things, and bless His word to the conversion and salvation of sinners!

THE SANTHAL MISSION.

BY THE REV. E. JOHNSON.

THE Santhals are an aboriginal people found in the hills which skirt the western boundaries of Bengal. Little Missionary work has hitherto been done among them, as they speak a different and hitherto unwritten language.—Ed. M. H.

“We have now fairly begun Santhal preaching. I have four stations or schools established; at each a Bengali Christian schoolmaster presides. I have also attached to each a Santhal assistant, a native of the place where the school is, whose duty is to assist in the school, and, when I come, to accompany me in preaching from village to village. On entering a village, we announce our intention of having come to make known the Word of God, and then proceed to the manghi's (headman's) house, in front of which there is a little raised verandah; here we sit down, and then proceed to address our audience, which by this time has begun rapidly to collect from all parts of the village. I must here remark that the Santhal villages are quite unlike those of the Bengalis; they consist of two rows of houses separated by a narrow gullie or street. In the centre is the manghi's dwelling, where our audience has assembled. We begin by calling their attention to a fact generally acknowledged by the Santhal, that all mankind have sprung from the “first old man and first old woman.” Then we explain how God created them, the place of their residence, their fall, and, lastly, the means of salvation by Christ; and this latter is the theme which interests, whilst it surprises and astonishes them. At the same time it bows their heart as one man, to hear that the Son of the Highest—He who was at His right hand from ancient days—descended in the form of man to earth, and suffered for the sins of men; in no way do they seem to think it an incongruous thing that such should take place. “Believe,” they say, “and why should we not believe it, sahib?” Once, when I was preaching to a roup of Santhals, a Brahmin, who understood a little, overheard me when I spoke of the Son of God; immediately he went spitting away. Numbers, I feel sure, believe our report; it requires now but the breath of God's Spirit to cause them to accept it. They are generally delighted to hear the story of Adam and his help-mate, as it corresponds so much with their own tradition of the first man and the first woman; they have, too, some idea of the necessity of sacrifice. In their “sacred groves” victims are offered in sacrifice to some invisible spirit, or demon, who is supposed to move under the sacred sal tree; and it is this which gives me a hold in explaining to them the necessity of offering *sinless* and not *sinful* blood as an expiation for sin. “Well, sahib,” said a Santhal to me, at Mohrampore, “what then is pleasing to God? Do we not pour the blood out on the ground, and does he not eat it?” “How can he eat it, baba?” is the reply, “the blood sinks into the earth; if he eat it, then you would see it no more.” The Santhal mind is touched; he replies seriously, “We should have judgments upon these things.” Their open minds give a ready entrance to the Gospel; but, alas! in many cases the Hindoos are ready at hand, like the birds of the air to pick up the good seed directly it is sown, and the latter are exceedingly jealous of our communication with the Santhals, for they know that if we obtain an influence over them, and if the Gospel is received, the Santhal will cease to be their dupe. Let us hope and pray that the Lord will take unto himself a people from amongst these hill men, that the true Gospel may reach their hearts, elevate them both morally and spiritually, and that from the hills and valleys, which are to many those of the shadow of death, a pure offering of prayer and praise may ascend up unto God through the Redeemer's name. Fervent and faithful prayer will surely obtain the blessing. Has he not said, “Ask me of things to come concerning my sons, and concerning the work of my hands command ye me!” and “Whatsoever ye shall ask the Father in My name, it shall be done unto you?” May, then, the Santhals know the only true God, and Jesus Christ whom He has sent.”

WESTERN AFRICA.—VICTORIA.

FROM a letter received last month from Mr. Pinnock, we subjoin a few particulars respecting the decease of Mr. Horton Johnson, for many years pastor of the Church at Cameroons; but whose recently failing health rendered a removal to Victoria needful. Here he gave Mr. Pinnock all the help in his power; but of late his strength was rapidly declining, and in the last letter received from him, he spoke of his work as being done. Our departed friend was a useful and faithful labourer of unblemished repute, and of high moral excellence. His influence was very great, and he commanded the respect not only of his own race, but of all who visited Cameroons for commerce; officers of the Royal and Mercantile Navy, Americans as well as English, who have called at the Mission House, have borne the highest testimony to the character and labours of Horton Johnson. Glad, indeed, should we be to answer Mr. Pinnock's question,—“Who will fill his place?”

“You will be sorry to learn, that our good old friend and fellow-labourer, Thomas Horton Johnson, who, for many years had so faithfully served the society, has been called by the Great Master to his reward. He had been for a long time previous to his death suffering from general debility; but so accustomed was he to active labour, that he could not bear to be long without doing something. From the commencement of the present year, however, and even before that, it became painfully evident to all, that he could not be very much longer with us; but he lingered on—sometimes apparently dying; then, again, rallying—until the night of the 27th ultimo, when he left this world for heaven. For about two or three weeks before his death his suffering was intense; but he was never heard to utter a word of murmur or complaint. He said but little indeed during the last few days of his illness; but when asked at different times as to the state of his mind, he would invariably answer that he was quite happy, his whole trust being on Christ, who, he was confident, would receive his spirit. The word Christ, with his fast failing voice, was the last he was heard to utter, and his lips were closed in death. He was a truly good man, and was especially remarkable for his patience, and forbearance, and love of peace. Some twenty years of his life were devoted to the service of Christ and of the society, the greater part of which time was spent at Cameroons, where he was mainly instrumental in the formation of the Church there. His death has been as deeply felt there as here. And now arises the question,—which, I am afraid, is not easily answered—who will fill his place? May it not be long vacant.

“I ought to state, that on one occasion, hearing him sighing very heavily, I inquired of him whether he was feeling any pain; he answered ‘No:’ I then asked him whether he was troubled in his mind, when he said that the ‘thought of his family, whom he would shortly leave unprovided for, made him feel uneasy.’ On hearing this I spoke a few words of comfort to him, on the promises in reference to the widow and fatherless; and I am glad to say, that from that time he never again showed any sign of anxiety about his family, which consists of a son, 11 or 12 years old; and three grandsons, the oldest of whom is about the same age as that of his uncle.”

CAMEROONS

We have referred, in a former issue, to the narrow escape which Mr. Saker had from drowning, but have had no opportunity of giving particulars of the occurrence. Mr. Saker's life is so precious, and the account which he gives is so striking that we cannot withhold it. He writes: “Do not print it in any way—except in the most brief way—say half a dozen lines.” But this request, which is founded in his strong dislike to have what is *personal* to himself referred to at all, we must decline to comply with. Our friends would lose, if we did, an occasion for devout thankfulness to God, and anything so likely to excite interest in our African Mission ought not to be kept back:—

MR. SAKER'S ESCAPE FROM DROWNING.

"I am weakness itself to-day, but will write a line while the remembrance of recent mercies is so vivid and distinct.

"My last indicated that I must visit Victoria—that I had been detained too long here. I succeeded in getting away on the night of Friday, the 8th September, and was detained at Victoria a long, long time. Before my work at Victoria was completed, it became necessary to visit Cameroons; and leaving Victoria early on the morning of the 14th inst., I arrived here in the evening. By Monday evening, the 16th, I was again on my way back to Victoria. We had to anchor a few hours for tide; and I was then in our Long Boat (that which was so ruined by the natives); and at two in the morning we again set sail for our creek—half an hour later came on a strong wind from the mountains, with rain. By half-past three this had much increased, and the rain was blinding, and hid from sight our landmarks. I sat sometime on the gunwale of the boat, directing the lad who was steering; I suppose he had imperceptibly allowed the boat to come round gradually; I had not observed the change of direction in the wind—being intently peering into the gloom around; but all in a moment the wind took the mainsail aback, and the boom swept across the boat, and I found myself going head first into the water. In my fall I suppose I had thrown out my hand to grasp something, for in the moment of sinking I was conscious of something soft in my fingers. I remembered the awning (loosely thrown over the place I had prepared for my shelter), and I grasped it firmly. Its temporary supports were soon torn away, but its two corners were securely tied to the boat; so by it I was saved. In another moment I had drawn myself to the boat's side, and was asking for the mainsail sheet, but the boatman came aft, and with two strong arms drew me into the boat. All this occurred so quickly that the men had only time to see I was gone, leave their seats and step aft, before I was ready for their help. All this was no injury to me. I sat on the boat with umbrella held rigidly because of the wind. The boom caught *that*, and not my *head*. It was holding it firmly that saved my head, but destroyed my balance; and my fall was as soft as water could make it.

"Returning again to the boat, I began to feel the cold wind. My cap was gone, and my head especially seemed sensitive to the cold. I soon remedied this, and then wanted some tea or coffee to prevent taking cold; but the storm had put out our fire, and it was impossible to rekindle it,—so I sat or stood without a shelter for eight long hours in my wet clothing till the returning sun warmed us, and I spread out my coat to dry. This long exposure to wet and cold produced a serious inflammation in the intestines. We arrived at Bimbia at six, and obtaining a fire, we cooked our rice and boiled water. But then followed another night of wind and rain, and it was not till eight next morning (Wednesday) we reached Victoria.

"I was then conscious of my dangerous condition, and hurried on my duties as speedily as possible, that I might get home again; but by Sabbath day my pains were becoming too strong for me; and then followed a diarrhoea, which seemed fast taking away my life. This continued till Friday morning; and in the evening I had all things collected together, closed all the affairs I could which had called me there, and by six in the evening I again took a place in my boat; a fine night followed, and a lovely day on Saturday; and by four in the evening I was safely here. No return of suffering has followed from this homeward journey, and I hope that good nursing will speedily put me right again.

"I am thankful for these mercies; and I know you will join me in praise. I do earnestly pray that God may keep me safe till I have done my work in the Scriptures.

"At Victoria I assisted at the baptism of four young friends there, and next Sabbath three of my own orphan children will join the Church here. One other of the girls, who gave decided evidence of a change of heart, has been called to heaven during my absence. I cannot write more of her, but I enclose Mr. Thomson's note to me of her illness and death."

TREMEL, BRITTANY.

THE account which Mr. Jenkins sends of the annual meeting of the children of the Morlaix school, with those of the schools in the country, at Tremel, will show that in spite of the great opposition he has to contend with, needing the constant exercise of the prudence, tact, and perseverance for which he is so remarkable, the work still proceeds; and need enough there is of such work, when we see the deplorable ignorance which prevails, as brought out by some parts of his letters:—

“You remember, perhaps, that last summer we held at Tremel, for the first time, a Sunday-school meeting. On that occasion, the Breton children of *Ty-Mád*, our day-school in this town, went over to meet the country children receiving instruction of our itinerary teachers in the neighbourhood of Tremel, in order to recite passages of the New Testament, hear them explained, and sing. That was a very interesting meeting, and was marked in our memory by the number of friends who attended, the presence of the mayor, who had come to put hindrance to our meetings, especially in the chapel, and the fact that the Breton children of the country then met together for the first time to repeat passages from the Testament. This last circumstance might appear singular, but in order to account for it, it suffices to remember that these are children of Catholic parents, so that it was a great thing even now to make this step forward, despite priestly opposition. The mayor having given way, our meeting was held, and a very encouraging one it was. About nine country children repeated verses at that first meeting. At this second annual meeting there was a good attendance, the room being quite full. Eighteen children were present to repeat their verses, but at least ten others were not able to attend. The service began by reading Luke xi. 9-13, prayer, and singing. Then the girls repeated the passages of the Scripture they had committed to memory, after which the boys also recited. There were only a few boys. The children were questioned on what they had learnt, especially on the following passages: John iii. 16-21, Matt. xxii. 36-40, and Matt. vii. 24-29. There was evident progress since the previous meeting, both as to correctness of recitation and aptitude of reply to questions proposed. No rewards were given to the children at the meeting, but to the teacher we entrusted a small paper-hox, containing needles, a thimble and thread, for each girl, and a slate and writing-copy to each boy, to be given for their improvement and encouragement. These rewards are likely to be really useful. Very few women in the country know how to use a needle. The meeting was closed by general remarks on the portions of the Gospel recited by the children, and on the duty of parents and true Christians to teach the young in the Word of God and the way of salvation, and then prayer and praise. All the persons present were serious and attentive, and went away much pleased with what they had seen and heard.

“When the meeting was over, and we had taken some refreshments, about twenty of the friends went into the chapel, and there I addressed them briefly on the progress of the Gospel in Brittany, and how Wales took part in this work of evangelization. I told them that in ancient times Brittany had done good to Wales by sending over Germanus and Lupus (Garmon and Bleiddau) to preach the truth in opposition to Pelagian error, but that it was now given to Wales to do good to Brittany by presenting to the people the pure Gospel in opposition to the errors of Popery, Breton hymns were sung, and this little reunion in the chapel terminated by prayer—a prayer in which the blessing of God was implored on our efforts, and liberty to proclaim freely throughout the land the unsearchable riches of Christ.”

HOME PROCEEDINGS.

THE following resolutions have been forwarded to the Committee from Jamaica, and we gladly give them a place in our pages.

At the annual meeting of the Jamaica Baptist Union, held in Spanish Town, on March 22nd, 1866, and following days :

It was Resolved—

1. "That we, the ministers connected with the Jamaica Baptist Union, desire herewith to record for ourselves, and on behalf of the Churches under our care, our heartfelt thanks to the Baptist Missionary Society, and to the kind and Christian supporters of that society, for their prompt and generous sympathy, and liberal aid extended to us in the midst of the severe trials and difficulties with which, at present, we have to contend. We beg to assure them, that the expression of their continued regard and confidence has greatly cheered us in the midst of these difficulties.

2. "That the grateful thanks of the Jamaica Baptist Union be presented to the esteemed friends in Great Britain, who so kindly received their deputation, the Rev. W. Teall; for the hospitality he received, the deep interest manifested in the object of his mission, the counsel and assistance afforded him, and the liberal contributions, amounting to nearly £1,700 received, to enable them to prosecute their efforts in the education of the emancipated sons and daughters of Africa."

At a meeting of the Committee, on the 26th June, the following resolution was passed with reference to the lamented decease of the Rev. James Allen:—

"This Committee receives, with feelings of sorrow and affectionate regret, the tidings of the decease of their esteemed fellow-labourer and Missionary, the Rev. James Allen, of Colombo, Ceylon. Twenty-one years ago, Mr. Allen, then in the maturity of his powers, and pastor of the Church at Alcester, consecrated his energies to the services of Christ in that island. With characteristic ardour he trod in the steps of his predecessors; and, like them, at all seasons, visited the jungles, and carried to the dwellers in the forests the word of life. He gave unceasing attention to the spiritual interests of the native Churches, striving to quicken in them every Christian grace, and to lead them into the path of self-support. His labours among the English speaking population of the colony were constant, highly appreciated, and productive of much good. He has passed away, followed by the regrets and affection of a large circle of Christian friends and others who knew his worth, valued his friendship, and admired his integrity. He has fallen at his post; and when his labours had reached their greatest efficiency.

"To his bereaved widow, who, in the Providence of God, was deprived of the sad pleasure of attending him in his last moments, by her absence in this country for health, the Committee beg to tender their warmest sympathy, and also to the family of their departed coadjutor in the work of the Lord. If the circumstances of the parting are painful, yet the Committee feel that there is consolation for his widow in the thought that their separation displayed in their highest degree the self-denial and devotedness to his work, which ever marked the conduct of her husband and their friend. May we all, like him, be found ready when the Master shall summon us away."

The summer months are not favourable to Missionary gatherings. We have however, to report a series of meetings in Cornwall, attended by the Rev. John Davey as a deputation; also in Stroud and its vicinity, attended by the Rev. W. Sampson. The Rev. Joseph Gregson has visited St. Albaus, where also our

native brother, the Rev. S. Holt, of Jamaica, assisted at the public meeting. Dr. Underhill has preached and lectured at Brighton on behalf of the Mission.

The valedictory service announced in our last issue was too late in the month for report in our present number; but we may mention that the Hon. and Rev. B. W. Noel, Rev. C. H. Spurgeon, and Rev. F. Trestrail were announced to take part in it, with the two Missionary brethren, the Revs. R. Bion and D. J. Bate. They are expected to sail, with their wives and families, in the *Shannon*, on the 10th August.

At the Quarterly Meeting of the Committee on the 11th ult., arrangements were made for the distribution of the grants from the Jamaica Fund for the present year. In addition to the personal grants, £200 were voted towards the establishment of the new station at Morant Bay. This Mission will be carried on under the direction of the Jamaica Baptist Missionary Society, which is in connection with the Jamaica Baptist Union. From time to time that Society will report progress to the Committee here. A grant was also promised towards the settlement of an efficient minister at East Queen Street, Kingston, the Rev. S. Oughton having resigned the pastorate of the Church assembling there.

A circular was also agreed upon, asking from our friends donations towards the legal expenses incurred in defending the Rev. E. Palmer, of Kingston, and in providing legal representatives to appear before the Royal Commissioners on behalf of our missionary brethren and Dr. Underhill. Between £400 and £500 have been thus expended, which the Committee think it undesirable to charge on the general funds. We shall be happy to receive donations from friends whom this circular may not happen to reach, as well as from those who may receive it. About £112 have already been contributed.

The Rev. W. H. Gamble took leave of the Committee, being about to embark for his field of labour in Trinidad. We take this opportunity of recommending to the notice of our readers Mr. Gamble's excellent little work on that island, its history, products, and religious condition.

The Rev. V. E. Bouhon, who had come over from Brittany to advise with the Committee respecting the hindrances thrown in the way of the Gospel by the refusal of authorization to hold meetings for public worship, gave the Committee a most interesting and graphic account of the work in which he is engaged. It is arranged that he should seek the requisite authority for his meetings in the way appointed by the code of laws which governs such matters in France, and, in the last resort, to appeal to the Emperor himself.

We have the pleasure to announce the safe arrival from the Bahamas of the Rev. W. Littlewood and family. Mr. Littlewood comes home for his health after labours of more than twenty years' duration.

JAMAICA SPECIAL FUND.

	£ s. d.		£ s. d.
Liverpool, Pembroke Chapel—		Torrington, Devon, by Mr. H. Prior.....	0 1 0
Second contribution, by Jas. Underhill,			
Esq.	44 10 9		

FOREIGN LETTERS RECEIVED.

AFRICA —AMBOISES BAY, Pinnock, F., Mar. 23, Apr. 24.	HOLLAND —HEMMEN, Klocckers; H. Z., May 28, June 17.
CAMEROONS , Fuller, J. J., April 29; Saker, A., Smith, R., April 26, 28.	WEST INDIES —BAHAMAS.
SIERRA LEONE , Diboll, Mrs., Milbourne, T., May 20.	NASSAU, Littlewood, W., April 6, May 1.
ASIA —ALLAHABAD, Jackson, J., June 2.	TURK'S ISLANDS, GRAND CAY, Kerr, S., April 6, May 4.
Ceylon , COLOMBO, Figgott, H. R., April 30, May 7, 17.	HATTI, JACMEL, Webley, W. H., May 8, June 8, 20.
KANDY, Waldoek, F. D., May 14.	PORT-AU-PRINCE, Baumann, W., April 6.
CHINA , Yental, Laughton, R. F., April 3.	TRINIDAD, LAW, J., June 7.
INDIA , Agra, Broadway, D. P., April 18.	JAMAICA —BLACK RIVER, Holt, S. W., May 23, June 5; Lewis, W., May 22; Fray, E., April 7, May 21, June 6; Barrett, J., June 23.
BARISAL, Ellis, R. J., May 16.	BROWN'S TOWN, Clark, J., June 7, 23.
BENARES, Parsons, J., April 27; Landore, June 1; Heinig, H., May 8.	FALMOUTH, Lea, T., June 23.
BIBLONIA , Johnson, J. E., May 3.	FOUR PATHS, Claydon, Mrs.
CALCUTTA , Wenger, J., April 21, May 7, 8, 17, 18, 22, June 2, 8.	KINGSTON, Warren and others, April 3; Palmer, E., May 9; Wood T., June 8.
CUTWA, Allen, Isaac, April 17, May 3.	JERICHO, Clarke, J., June 1, 21.
Dacca, Parsons, J., April 20.	LUCEA, Teall, W., May 7, June 7, 19.
DELHI, Smith, J., April 17, June 2.	MONTGO BAY, Hewett, E., May 13; Henderson, J. B., June 4, 22; Maxwell, J.
GYA, Greiffe, J. E., April 21.	RIO BUENO, East, D. J., May 7, 19, 21, June 5, 22.
JESSORE, Anderson, J. H., April 20; Hobbs, W. A., May 13.	SALTER'S HILL, Dendy, May 7, 8, 22.
SERAMPORE, Pearce, G., April 20, May 7; Trafford, J., May 5; Reed, F. T., May 30.	SAVANNA-LA-MAR, Wright and others, May 7.
SEWRY, Johnson, E. C., April 16, June 5.	SHORTWOOD, Maxwell, J., June 19.
AUSTRALIA —ANGSTON, Angus, Geo. F., May 25.	SPANISH TOWN, Philippo, J. M., April 22, May 8, 24, June 5, 23; Oughton, S., May 8, June 23; Philippo, Geo., May 9.
EAST MELBOURNE , Gibbs, E. C., April 24.	ST. ANN'S BAY, Millard, B., April 21, May 3.
TASMANIA , Tinson, E. H., Mar. 21.	THE ALPS, O'Meally, P., May 12.
EUROPE —FRANCE, GUINGAMP, Douhon, V. E., June 4, 22.	
MONTAIX, Jenkins, J., May 17, July 4.	

ACKNOWLEDGEMENTS.

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

Juvenile Missionary Society, Myrtle Street Chapel, Liverpool, per James Underhill, Esq., for two Boxes of Clothing and Fancy Articles forwarded to India, to be sold, one for support of Native Preachers at Delhi, and the other towards re-erection of <i>Jahnruuger Chapel, Serampore.</i>	Lewis, for a Parcel of Clothing, for Rev. A. Saker, Cameroons, West Africa.
Ladies' Missionary Working Society, Union Chapel, Manchester, per Mrs. Bickham, for a Box of Clothing, for Rev. W. Teall, Lucea, Jamaica.	British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for Rev. F. Pinnock's School, Victoria, Amboises Bay, West Africa.
Ladies' Auxiliary, Hastings, per Miss S. S. Boyes, for a Box of Clothing, for Rev. T. Lea, Jamaica.	Young Ladies at Buckingham Chapel, Clifton, for Box of Clothing, for Rev. J. E. Henderson, Montego Bay, Jamaica.
Mr. E. Foster, Wymondley, and Mr. Farren, for Magazines.	Mr. and Mrs. R. Mosley, York, for a School Swing and articles of Clothing, for Mr. J. S. Roberts, Calabar Institution, Jamaica.
Missionary Working Society, Chatham, per Rev. J.	Westbourne Grove Auxiliary, per Mr. G. Rabbeth, for Box of Children's Dresses and Baptizing Dresses, for Rev. R. Smith, Cameroons, West Africa.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

AUGUST, 1866.

CONTENTS.—Missionary Conference at Belfast.—The Glamorganshire Association and the British and Irish Mission.—Persecution for Righteousness' Sake.—Five in One Family.—The Power of the Gospel.—The Orange Festival.—A Word in Season.—Journal.

MISSIONARY CONFERENCES AT BELFAST.

ADVANTAGE was taken of the recent visit of the Treasurer and Secretary to Ireland, to bring the Missionaries and a limited number of Laymen to Belfast, to confer together on matters connected with the evangelization of that country. Between forty and fifty brethren assembled in the New Chapel, Great Victoria Street, on Monday afternoon, the 16th of July, and during the remainder of that, and the greater part of the following day, there was much free and brotherly intercourse of a truly profitable kind. The Treasurer, G. B. Woolley, Esq., of London, presided. The programme embraced the following subjects:—Ireland as a Field for Christian Missions; its Spiritual Condition, and Difficulties in the way of its Evangelization. The Awakening of 1859; its Influence on the Spiritual Life of Individuals and Churches, and the Spread of the Gospel. How to Win Souls. Recollections of a Missionary's Life and Labours. Evangelistic Work in Ireland; Aggressive Labours; Breaking New Ground. Systematic Visitation a part of Missionary Work. Education. Sunday Schools. Day Schools on Christian Principles, are they desirable and practicable in Ireland? The Importance of Prayer and Personal Holiness in Ministers of the Gospel. The Maintenance of Purity, Peace, and Order in Christian Churches.

With one exception, each of them was discussed at considerable length, and the interest was maintained to the close of the meetings. The season was a truly refreshing one, and it is not too much to say that the brethren departed to their homes with more enlarged views of the magnitude of their work, with deeper convictions of its importance, and with a renewed spirit of personal consecration in relation to it. Isolated as our brethren in Ireland are, and confronted by obstacles to which ministers in England are strangers, they greatly need more frequent intercourse than they have hitherto had. The words of the Wise Man are especially applicable to them—"Two are better than one; for if they fall, the one will lift up his fellow."

THE GLAMORGANSHIRE ASSOCIATION AND THE BRITISH AND IRISH MISSION.

THE Secretary was permitted, at the recent meeting of this Association, to plead the claims of the Mission before 300 delegates, who met at Glyn Neath. After his address, the following resolution was proposed by Dr. Price, of Aberdare, seconded by Rev. E. Evans, of Dowlais, and carried unanimously:—

"That this Association, having listened to the lucid statements and warm expressions of Mr. Kirtland, express their sympathy with the British and Irish Mission, and hope that it will receive more substantial support than has hitherto been given to it, both by public collections and individual subscriptions."

There are upwards of 550 Baptist Churches in Wales, with about *Sixty Thousand Members*, but up to the present time scarcely thirty churches have given annual collections to the Mission, while the amount contributed during the last year is under £100. An appeal to the Churches has been prepared, which has been translated by a competent brother, and it is hoped that this, together with other means which are about to be employed, will secure at least a thousand a-year from the Principality.

PERSECUTION FOR RIGHTEOUSNESS' SAKE.

It is very difficult to convey to our friends on this side of the Channel a correct idea of the difficulties which stand in the way of the profession of personal religious conviction. Facts come to our knowledge from time to time which show that intolerance is by no means confined to the Church of Rome. Illustrations were given in a recent number of the *Chronicle*, and they on enquiry turn out to be much worse than they were represented by our informant. Two young women—not mere girls, but women who were of age to judge for themselves—were threatened with expulsion from their father's house if they were baptized; but they were baptized notwithstanding, and they both found that they had to suffer the loss of home for this act of obedience to Christ. One has lately returned, but she was required to give up her attendance on the Baptist chapel, and *her own mother swore upon the Bible that she should not go more than four times a-year*; and for her "oath's sake" she refuses to give way. By this young person we were asked the other day to use our influence to obtain for her a situation as Scripture reader.

When Protestants thus violate one of the first principles of religious liberty, we need not be surprised at any lengths to which the Church of Rome may go. It is of no use to suppress the fact that while different Protestant communities in Ireland—as in too many other places—are sadly prone to "bite and devour" one another, they all league together against the Baptists. "I would be baptized to-morrow," said a young lady residing at A——, "but I would break my parents' hearts." Her friend, who had drank a bitter cup for her obedience to the Lord, replied, "One is your Master, even Christ."

In an obscure part of the north of Ireland which we have lately visited, and where several believers have been baptized, two of them—grown-up young women—have been *severely beaten* by infuriated relatives; another was taken by the hair of her head, and thrown violently on the ground, while a fourth was struck in the face with such force as to leave the mark of the blow behind.

FIVE IN ONE FAMILY.

NOTICE that dark-complexioned man there, sitting under the window to the left of the preacher, with a black, rough head of hair, and piercing eyes looking from beneath large and shaggy eyebrows. He listens with fixed attention, and drinks in the message of mercy. Five years ago he was a wild son of the mountain, under no other restraint than that which necessity imposed upon him. On a Lord's-day morning it was his custom to sally forth with a couple of dogs, and hunt rabbits and game on the moor, and the neighbouring estates; and in not a few instances he has been summoned for trespass before the magistrates of the district. Dissipated in his habits, he kept his family in abject poverty; and uncontrollable in his temper, he was a source of terror to them. Not unfrequently has his wife sat on a stone outside the cabin at night rather than encounter the furiousness which drunkenness excited in him. One evening he went to hear our Missionary preach, and the word was with power. Very soon afterwards, there was an evident change in his conduct; an improvement was visible in his temper; he became very regular in his attendance on the means of grace, and in a few months the signs of genuine conversion were so fully manifested, that he was encouraged to confess Christ in the New Testament way, and to join the Church. At the

close of the service we shook hands with this reclaimed man, and the expression of delight on that once forbidding countenance filled us with pleasure. "This is my wife," said he, "and these are my daughters." The wife was a very decent and well-attired woman, and the three girls as respectable in their appearance as any in the congregation. *There were five of them, all baptized believers*, and all the result of poor A——'s conversion. Reader, had you been there, you could hardly have restrained tears of joy over that delightful spectacle of five immortal souls in one family brought to Christ.

POWER OF THE GOSPEL.

"SINCE I last wrote, I have had the pleasure of administering the ordinance of Baptism. The candidate was a lady, the wife of a medical man that has long resided in this neighbourhood. In her youth, and up to a late period, she was a lover of pleasure, one of the gayest of the gay. She had often attended public worship, but the Sabbath was to her a weariness, and during the service she was only wishing for its close that she might re-join her companions in their amusements. About the time of my settling here, she accompanied a friend to hear the new preacher. Her attention, through mercy, was secured. She came again and again. Her interest became truly intense. All that formerly pleased could now no longer yield satisfaction. One thing she desired of the Lord, this she sought after, and this the Lord was pleased to grant her. He who commanded the light to shine out of darkness shone into her heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. She was enabled to say, while tears flowed plentifully—

'I lay my sins on Jesus, the bleeding Lamb of God,
He bears them all and frees me from guilt's tremendous load.'

Having found peace through the blood of the Cross, she must take up her cross and follow the Saviour. She trembles at the thought of *delay*. She begs to be allowed *at once* to be buried with Christ by baptism into death, to set it forth as the exclusive ground of her hope before God. Her urgency was deeply affecting, and at the next Church meeting I had the pleasure of introducing her to the brethren as a baptized believer. May her union with us prove a lasting blessing both to us and to herself."

THE ORANGE FESTIVAL.

"THE 12th of July is ordinarily a day of great excitement. Business hereabouts—at least during the latter part of it—is generally suspended. Brethren thought we should take advantage of the occasion for a *special* service. The Presbyterian minister was expected to take part in it, but was unable to attend. My son, who had visited me for the purpose, was my only assistant. There was a large gathering. Many were there who do not usually attend such meetings. It seemed as if the Lord was with us of a truth. This I learned from the warm pressure of more than one hand of parties of whom I had previously known nothing.

"I shall only add that my field of operation is widening daily. The Lord gives me favour with Romanists as well as Protestants. Oh! that much fallow ground may be broken up and a plentiful harvest of souls be gathered in from these regions around."

A WORD IN SEASON.

THE following is a recent case of usefulness in connection with Rathmines:—

"Some months ago," says our correspondent, "I was visiting a lady in Rathmines, and spoke to her servant—a careless girl—about her soul. She being a Roman Catholic, rather resisted God's truth of justification by faith alone. I asked her, Would she accept a Bible? She said she would, provided it were one of her own (a Douay). I marked all the principal passages about salvation, and gave it to her. Soon after she left her situation, and I heard nothing of her until she turned up a short time ago at —, very anxious about her soul. On last Friday evening she was there at our meeting, professing to have found peace and pardon through the blood of Christ. She was the person who sent in the request for prayer we gave you."

A few days since the following touching letter was sent by this poor girl to the gentleman who had spoken the timely word to her:—

"Dear Sir,—Will you pray for me to-night, for I am in *great trouble*, but desire to trust only in my blessed Saviour to deliver me out of it all, because it is for believing in Him only, and reading my Bible, that my family are so very mad and angry with me, 'for I am a Roman Catholic,' and they are taking me out of my situation against my will. Do ask Jesus, who I now know has pardoned all my sins, and loves me, to help me, whatever happens, to cling to Him who has washed my guilty soul white in His precious blood, and ask Him to open a door for a poor dependent girl in some Christian family."

JOURNAL.

JULY 12th.—*Holyhead.*—Preached in the English Baptist Chapel. Congregation good. After service, we held short conference with the members. Holyhead has a population of 7,000. English rapidly increasing: English Baptist Church formed in 1862, with 16 members. Total number added since commencement, 55. It is an eligible place for a station, if the Mission had sufficient funds at its disposal.

Lord's-day, 15th, morning.—Preached at Abbey Street, Dublin. Congregation encouraging. Mr. Malins is working hard to raise a strong Church in that City. May the Lord sustain him.

Evening.—Worshipped at Rathmines. Chapel well filled. Great attention paid to a simple and earnest discourse on Romans i. 16.

Monday and Tuesday, 16th and 17th.—Conference at Belfast on Missionary work in Ireland.

Tuesday evening.—Preached for Mission in the New Chapel, Victoria Street, which is a neat and commodious building, and marks the progress of our denomination in that increasing town. It is desirable to have a second Missionary there to labour with Mr. Henry.

Wednesday, 18th, noon.—*Conlig.*—Met Mr. Livingstone and several of the members. There is an improved tone among the people. The best feeling exists towards the present agent, notwithstanding the efforts which have been made to disaffect the people, both towards him and also the Mission. Congregations are increasing, and a better state of things is apparent.

Wednesday evening.—Preached at Carrickfergus. Chapel nearly filled. God is greatly prospering our brother Hamilton at this place. Although the cause has not been in existence four years, a new chapel has been built, and paid for, a congregation gathered, and a Church formed. "What hath God wrought?" Later in the evening attended public meeting of Irish Baptist Association at Belfast. Larger number of ministers present than at any previous meeting of the Association.

Thursday, 19th.—*Deryneil.*—Preached at half-past two in the spacious chapel which has been lately built. Attendance most encouraging for that hour. A blessed work is going on here under the ministry of Mr. Macrory. In the evening addressed an attentive audience in Captain Leslie's school-room at Ballyward.

Friday, 20th.—Drove to Killeel, twenty-five miles from Deryneil. Road lies round the base of the Mourne Mountains, which rise abruptly to a great height on the west, while the sea stretches away to the east. The day was splendid, and the entire panorama very magnificent and imposing. At Killeel a somewhat remarkable work has been going on of late. Several have been converted and baptized. The object of our visit was to meet the friends, and consider the desirableness of establishing a station in the locality. At half-past two held a service in a farmhouse; audience very attentive. On the whole, our visit was very satisfactory.

In consequence of the Secretary's absence in Ireland the Subscription List is postponed till next month.

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

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1866.

BAPTIST UNION.

It is a common remark that, of all denominations of professed Christians, the Baptist is the most divided. In the Romish Church there are many orders and classes, but all are united in subjection to one supreme Pontiff. In the Church of England, although there are three great parties, differing widely in their views upon many points, all are under one Head and use the same liturgical service. The followers of Wesley have divided themselves into several distinct bodies, but all follow the teaching, doctrine, and constitution of their great founder. The Presbyterian Churches also, although divided into several sections, hold the same ecclesiastical constitution and creed. In the Independent denomination we know of no divisions, whilst the Baptists are split into more parties than we can enumerate.

One alleged cause of this want of union is the ultra democratic constitution of our Churches, but why should not the same cause have produced the same effect in the Independent Church? We have heard some Baptists congratulate themselves on the fact, upon the score

that our divisions are a proof of the purity of our Churches; the great enemy of peace and truth using all his devices to separate those who are most opposed to his power and authority, but we fear this assumption will not bear close examination.

In addition to the old and well-known division of the Baptist Churches into the two denominations of "Particular" and "General," there are numerous other subjects upon which our body is divided in doctrine and practice. One of these is the division upon the question of communion, forming "Strict," and "Open," or "Union," Churches, and here again there is another division, some Churches admitting the unbaptized to communion only, and others to full membership. Then there is a great division in the Baptist body upon the subject of doctrine; in most of the towns and villages there being a Church or Churches entirely separated from their professed brethren, and from all united Christian work, upon the ground of difference upon the doctrines commonly called Calvinistic. The Churches holding what are called

High views are in the habit of calling the other Churches,—although professedly *Particular—General*, hold no fellowship with them, and withhold all support from the various Missionary and Denominational societies. Amongst the *High* Churches again there are several parties, separated quite as much from each other as from the so-called *Generals*, and distinguished by their following certain leaders, such as the followers of the late William Gadsby and their “Gospel Standard,” who form a considerable body in many parts of the country, the Ministers of which are distinguished by freedom from the *contamination* of a college education, and the members by extreme ignorance and consequent narrowness of mind. The other Churches of *High* views are principally in London and the neighbourhood, and have leaders in James Wells, J. Foreman, and others.

An increasing body of Baptists are the admirers and would-be the followers of Mr. Spurgeon; but that gentleman has shown a commendable desire to promote union among the Churches and not division.

Another painful cause of disunion and separation has arisen in many Churches from no difference of doctrine, but from personal dissensions among the members, resulting frequently in the formation of small, feeble, lifeless Churches, unable to support a minister, to carry out any Christian work, or to develop, either amongst themselves or their fellow-men, the active virtues of the Christian life. In one large manufacturing village with which we are acquainted, one Church has been in this way split into six different and opposing sections, presenting a cause of scandal and reproach to the Christian name rather than holding forth the word of life.

Whatever may be the cause of

these lamentable divisions, the result is too apparent in the very limited and inadequate support given to our Missionary and other societies, and in the want of largely extended and successful effort for spreading our principles and proclaiming the Gospel of the Grace of God to perishing men; also in the miserable pittance upon which many of our Ministers are obliged to subsist, crippling their energies and crushing their life and zeal to a point far below zero.

One means to alter and remedy this state of things has been the formation of the “Baptist Union,” which is about to hold its autumnal session at Liverpool, and at which session it is to be hoped that some practical and useful progress may be made towards accomplishing the ideal of the society. Another means, which is in operation in the counties of Lancashire and Cheshire, is the formation of local unions of the Churches within a district, for mutual fellowship, support and encouragement, for bringing together more frequently than at our Annual Associations the Ministers and Members of our Churches, for the cultivation of fraternal intercourse and provoking one another to love and good works.*

May He whose prayer was that all His might be one, He from whom every good and perfect gift proceeds, the Living Vine, from union with whom alone we can bring forth fruit to His glory, so bless these attempts at union, so guide in their form and conduct, and so give to all the Churches a spirit of unity, energy and zeal, that union may be amongst us a reality and not a name, a power and not a profession.

UNITY.

Liverpool.

* A report of one of these meetings recently held at Southport will be found in our *Intelligence* this month.

THE SUBSTITUTIONARY PRINCIPLE IN THE GOVERNMENT
OF GOD, IN RELATION TO SUFFERING AND BENEFIT.

(*A Paper read at a Fraternal meeting of Ministers in Yorkshire.*)

BY REV. THOS. MICHAEL, HALIFAX.

It is the opinion of Bishop Butler that "to object against the expediency or usefulness of particular things revealed to have been done or suffered by Him (*i. e.* Christ), because *we* do not see how they were conducive to those ends, is highly absurd." Yet nothing is more commonly to be met with than this absurdity. And he goes on to say that "no objection can, with any shadow of reason, be urged against any particular part of Christ's mediatorial office revealed in Scripture, till it can be shown positively not to be requisite or conducive to the ends proposed to be accomplished, or that is in itself unreasonable."

Possibly these words of the profound Butler may be considered as fitly introducing the subject of our essay. The value of a Christian doctrine may very fairly be estimated in proportion to the vigour or virulence with which it is attacked. If this statement be correct, we may attach greater importance than ever to the doctrine of substitution in the Gospel scheme of salvation, since no article of "orthodox" faith has been more energetically assailed by objectors to evangelical Christianity. It is asserted, either with a great show of jealousy for the Divine reputation, or with malignant hatred of God, that it would be unrighteous and cruel in Him to subject His only Son

to death, as a sufferer in the room of sinners. In other words, that the principle of substitution is a novelty and an injustice. We propose to show that the principle of substitution was no novelty, introduced for the first and last time in connection with the death of our Lord Jesus Christ; but that its operation in the government of God has been concurrent with the history of man and the earth. "We," said Bishop Butler, "see in what variety of ways one person's sufferings contribute to the relief of another; and how, or by what particular means, this comes to pass, or follows, from the constitution and laws of nature which come under our notice; and, being familiarized to it, men are not shocked with it." But the writer we quote very justly suggests that men, in objecting to the Christian doctrine of substitution "forget that vicarious suffering is a providential appointment of everyday's experience." The question of our Lord's disciples, as He turned His compassionate countenance upon the man "blind from his birth," was, "Master, who did sin, this man or his parents, that he was born blind?" The reply of the Master was, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Sin is the origin of human suffering; but the affliction under which the blind man

laboured was not Divine retribution for his own personal guilt, nor was it to be traced to any excess or breach of a Mosaic regulation on the part of his parents. He was afflicted with blindness that he might be the occasion of a display of the Divine works. The affliction should have been considered as a manifestation of God's righteous displeasure with regard to sin. Man is liable to all manner of calamities in consequence of the introduction of moral evil; but calamity does not fall in like measure on *each member* of our sinful race. Heavier strokes fall on some than on others, while a large number seem almost totally exempt from infirmity and suffering. Not that these last are the most righteous, and the first most guilty; but there *must* be suffering for sin, and it is the will of God that those who are visited with grievous dispensations shall exhibit the great principle of substitution. If any are disposed to question the justice of this arrangement, it is not the business of the writer to answer their enquiries. We have now to do with *the fact* that the principle of substitution was not illustrated for the first time on Mount Calvary. There have been lessons given on this doctrine from the days of Abel until now. Abel felt that an offering of blood must be made for his sin. To shed his own blood would have been suicide, and though it were not suicide, yet would it be of no avail. He therefore sought a substitute—the sinless lamb—which should at once be accepted as Abel's offering, and as typical of the more acceptable substitute—the Lamb of God, who in the fulness of time should take away the sin of the world. Who did sin then,—Abel or the lamb? Not the lamb assuredly; but it was slain that the work of God in redemption might be made manifest. How very few persons, in

speaking or reading of the sacrifices under the Mosaic law, think with any emotion akin to pity of the poor suffering substitutes, whose blood ran in rivers that guilty men might be tolerated by a Holy God, until the great Substitute should come and die in their stead. Infidelity points to the Cross as the only instance of suffering inflicted to benefit other than the sufferer himself,—blind to the fact that the whole government of God reveals this principle.

Did Caiaphas believe in the Lord Jesus Christ? He did, as the devils believe, but only to tremble for the nation who seemed to be going after Christ. He spoke as though Jesus were the promoter of sedition, and trembled lest the vindictive Romans should avenge the sedition by a massacre of the people; and he, therefore, after his own fashion, declared the importance of the principle of substitution. "It is expedient that one man die for the people, that the whole nation perish not." There was no crime proved against Christ; yet, said the politic ruler, "Let him die; it is expedient." The sentiment ruling the mind of the speaker was that of cool, calculating, and cruel expediency; yet was he a second Balaam, uttering the truth of God, and illustrating the importance of the doctrine on which we write.

We may observe the operation of this substitutionary principle in the various ranks of *society*. One man is clearly the substitute of another, or more. On the other hand, several men are the substitutes of one. Some toil and tug and sweat that one may be at ease. The principle, *abused by the oppressor*, is at the basis of slavery. West Indian and American planters forced the negro to work that they might be enriched and in idleness; and with no better reason than that the slave was black and his master white; while it would

require no great logical acumen to prove that, morally considered, the white was black. Yet God *permitted* this outrage—this monstrous abuse of His own Divine principle.

We have already hinted at the manifestation of this principle in the unequal distribution of sickness and disease. We have, most of us, known persons who have laid on the bed of pain and weakness for many years. Some of these sufferers have borne their years of anguish and exhaustive affliction with more patience than we, who enjoy general health, have endured occasional and transitory visitations. Why were these sufferers thus retained year after year in a life that was labour and sorrow? Had they been greater sinners than we, or were they thus imprisoned in the chamber of agony that the work of God in the perfecting patience of their souls might be made manifest? Surely, the latter is the only reasonable explanation.

If we were more thoughtful we might see the work of God in the poor crippled man, lame from his birth. We pass him with little consideration and less compassion. We walk a mile while he drags his weary way the length of a street. How is that we are able-bodied, and he infirm? The sufferer is not necessarily a greater sinner than we. He came into the world as we now behold him, and in the order of Divine Providence, he is afflicted that the works of God should be made manifest in him, and that the contrast between him and ourselves might so demonstrate the goodness of God to us-ward as to move us to repentance and gratitude.

The disciples who put the question touching the man who had been born blind, received an explanation of human calamities which had never before found place in their thoughts. The lot of blindness might have

fallen upon one of them, and yet while they saw all things he saw nothing. Truly God had made them to differ.

One of our poets seems to have been deeply impressed with the distinction that Christ has made. He describes a merry group of children in the fields at springtide. The sward is as an emerald sea whose rippling waves are crested with a myriad flowers. The happy band enjoy to the full the luxury of gathering the floral treasures; but there is one little fellow who sits weeping, for he only inhales the fragrance of the fields. He had never *seen* them. He is there to manifest the work of God; and the contrast touches the hearts of his companions, who, with the pure sympathy of children, fill his little pinafore with the rich stores he could not see to gather; and, when at home, in eventide, tell the story of the blind boy's sorrow and of their own sympathy.

"We asked him why he wept, mother,
Whenever we found the spots
Where the periwinkle crept, mother,
And the wild forget-me-nots.

"Ah me!" he said, while tears ran down
As fast as summer showers,
'Tis because I cannot *see*,
The sunshine and the flowers.'

"Oh, that poor sightless boy, mother,
Has taught me I am blest;
For I can look with joy, mother,
On all I love the best.

"And when I view the dancing stream,
And daisies red and white,
I'll kneel upon the meadow sod
And thank my God for sight."

Well may we ask, "Master, who did sin that the child was born blind?" And well if we can appreciate with gratitude the answer which the Teacher gives. He shares in sin with all who are children of Adam, but he was born blind "that the work of God should be made manifest in him."

The subject of our paper finds illustration in the *mental* contrasts which occasionally urge themselves upon our notice. No one will dispute the inestimable preciousness of reason; but who among us will acquit himself of neglect in acknowledging the gift to Him who is the giver? The work of God is not sufficiently manifest until He bring us face to face with some drivelling helpless idiot, whose mental imbecility excites our compassion and moves us to mark how greatly the Creator has made him to differ from us; and in so far as he is denied the privilege of reason and we are blessed with it, and so far as we learn the greatness of the gift is he our substitute; demonstrating the operation of this principle in the government of God.

But we must conclude—it is neither desirable nor possible to exhaust a subject which is capable of illustration *ad libitum*. Man cannot take a draught of water without sacrificing thousands of animalculæ. They die because man must quench his thirst or die himself. The beast of burden is his slave, too frequently oppressed and maltreated. Man cannot eat animal food without a life being substituted for his life, nor can he walk the earth without crushing to death the insect which—

“Feels as great a pang
As when a giant dies.”

“More servants wait on man
Than he'll take notice of; in every path
He treads down that which doth befriend
him,
When sickness makes him pale and wan.—
Oh, mightie love? Man is one world, and
hath
Another to attend him.”

We have thus endeavoured to sustain the proposition given in the earlier part of our paper, that the *principle* of substitution was no arbitrary novelty introduced in connection with the death of our Lord

Jesus Christ; but that *before* his advent and *since* his ascension there have been presented on every hand very impressive illustrations of the operation of that principle. There may be some service in such an argument, if in our own special circle we may be able to stop the babble of carping infidelity which, like a drowning man, will clutch at a straw. The principle of substitution is manifest in its operations *everywhere*; but *nowhere so impressively* as in the vicarious death of our adorable Lord. The blind man may be our substitute, but his substitution is no atonement for our sins. The sacrifice of Jesus is offered that we may be forgiven, and that our eyes may be opened. The lame man may remind us that we are able, by the providence of God, to walk without halting; but Christ died for us, that we might on the foundation of his sacrifice, walk uprightly before God. The sick man may languish on the bed of pain and weakness, and we may thus be taught how great is the boon of health; but Christ offered himself on Calvary that he might qualify himself to be the physician of our souls. We may behold in the idiot or madman abundant reason to be grateful for the possession of reason, yet are we in Adam, fallen creatures with reason perverted, and for ever indebted to Christ Jesus our Lord, that through him we may be clothed and in our right mind. The glory of our Lord's substitutionary work is its *voluntary* nature. No one is willingly poor, or blind, or lame, or sick, or idiotic on our behalf; each is so according to the purpose of Him who worketh all things after the counsel of His own will; but the Son of God became poor that we might be rich, was smitten that we might not be beaten with many stripes; suffered on Calvary that we might not have to bear the bitter pangs of eternal

death ; and all this was done with a cheerfulness which entrances the heart and which he expresses in the simple but suggestive words : " There-

fore doth my Father love me, because *I lay down* my life that I might take it again. No man taketh it from me, but I lay it down of myself."

JOHN FOSTER.—III.

NOTICES OF HIS WORKS, WITH EXTRACTS.

1. "*The Essays.*" They were published in 1805, while their author was pastor of the Baptist Church at Frome ; a third edition was issued in the following year ; they reached the ninth in 1830 ; the eighteenth in 1845 ; and have lost none of their popularity since. The Essays are four in number, the last being nearly as long as the first three combined. Their titles are, " On a Man writing Memoirs of Himself ;" " On Decision of Character ;" " On the Application of the Epithet, ' Romantic ;'" " On some of the Causes by which Evangelical Religion has been rendered Unacceptable to Persons of Cultivated Taste." Mr. Hall wrote a splendid review of the work, and thus launched it in right noble style, upon its prosperous voyage. To gain an adequate idea of the profound thinking and powerful style of these " Essays," they themselves must be read ; but the following extract from the third Essay, is a fair specimen, at least, of the lighter parts of the composition.

"A thoughtful judge of sentiments, books and men, will often find reason to regret that the language of censure is so easy and so undefined. It costs no labour, and needs no intellect, to pronounce the words, foolish, stupid, dull, odious, absurd, ridiculous. The weakest or most uncultivated mind may therefore gratify its vanity, laziness, and malice, all at once, by a prompt application of vague condemnatory words, where

a wise and liberal man would not feel himself warranted to pronounce without the most deliberate consideration, and where such consideration might perhaps result in applause. Thus excellent performances, in the department of thinking or of action, might be consigned to contempt—if there were no better judges—on the authority of those who could not so much as understand them. A man who wishes some decency and sense to prevail in the circulation of opinions, will do well, when he hears these decisions of ignorant arrogance, to call for a precise explication of the manner in which the terms of the verdict apply to the subject.

"There is a competent number of words for this use of cheap censure ; but though a man doubts not he is giving a tolerable proof of sagacity in the confident readiness to condemn, even with this impotence of language, he may however have an irksome consciousness that there is wanting to him a certain dexterity of biting expression that would do more mischief than the words dull, stupid, and ridiculous, which he is repeating many times, to compensate for the incapacity of hitting off the right thing at once. These vague epithets describe nothing, discriminate nothing ; they express no species, are as applicable to ten thousand things as to this one, and he has before employed them on a numberless diversity of subjects. He has a fretted feeling of this, their inefficiency ; and can perceive that censure or contempt has the smartest effect, when its expressions have a special cast which fits them more peculiarly to the present subject than to another ; and he is therefore secretly dissatisfied in uttering the expressions which say ' about it and about it,' but do not say the thing itself ; which, showing his good will, betray his deficient power. He wants words and phrases which would make the edge of his

clumsy meaning fall just where it ought. Yes, he wants words; for his meaning is sharp, he knows, if only the words would come.

"Discriminative censure must be conveyed, either by a marked expression of thought in a sentence, or by an epithet or other term so specifically appropriate, that a single word is sufficient to fix the condemnation, by the mere precision with which it describes. But as the censurer perhaps cannot succeed in either of these ways, he is willing to seek some other resource. And he may often find it in cant terms, which have a more spiteful force, and seem to have more particularity of meaning, than plain common words, while yet needing no shrewdness for their application. Each of these is supposed to denominate some one class or character of scorned or reprobated things, but so little defines it, that dull malice may venture to assign to the class anything which it would desire to throw under the odium of the denomination. Such words serve for a mode of collective execution, somewhat like the vessels which, in a season of outrage in a neighbouring country, received a promiscuous crowd of reputed criminals, of unexamined and dubious similarity, and were then sunk in the flood. You cannot wonder that such compendious words of decision, which can give quick vent to crude impatient censure, emit plenty of antipathy in a few syllables, and save the condemner the difficulty of telling exactly what he wants to mean, should have had an extensive circulation. *Puritan* was, doubtless, welcomed as a term most luckily invented or revived, when it began to be applied in contempt to a class of men 'of whom the world was not worthy.' Its odd peculiarity gave it almost such an advantage as that of a proper name among the lumber of common words by which they were described and reviled; while yet it meant any thing, every thing, which the vain world disliked in the devout and conscientious character. To the more sluggish it saved, and to the more loquacious it relieved, the labour of endlessly repeating 'demure rogues,' 'sanctimonious pretenders,' 'formal hypocrites.'

"The abusive faculty of this word has long been extinct, and left it to become a grave and almost venerable term in history; but some word of a similar cast was indispensably necessary to the vulgar of both kinds. The vain and malignant spirit which had derided the elevated piety of the Puritans, sought about (as Milton describes the wicked one in Paradise) for some convenient form in which it might again come forth to hiss at zealous

Christianity: and in another lucky moment fell on the term *Methodist*. If there is no *sense* in the word, as now applied, there seems, however, to be a great deal of aptitude and execution. It has the advantage of being comprehensive as a general denomination, and yet opprobrious as a special badge for everything that ignorance and folly may mistake for fanaticism, or that malice may willfully assign to it. Whenever a formalist feels it his duty to sneer at those operations of religion on the passions, by which he has never been disturbed, he has only to call them *Methodistical*; and though the word be both so trite and so vague, he feels as if he had uttered a good pungent thing. There is a satiric smartness in the word, though there be none in the man. In default of keen faculty in the mind, it is delightful thus to find something that will do as well, ready bottled up in odd terms. It is not less convenient to a profligate, or a coxcomb, whose propriety of character is not to be supported by laughing indiscriminately at religion, in every form; the one, to evince, that his courage is not sapped by conscience, the other, to make the best advantage of his instinct of catching at impiety as a compensative substitute for sense. The word *Methodism* so readily sets aside all religion as superstitious folly, they they pronounce it with an air as if no more needed to be said. Such terms have a pleasant facility of throwing away the matter in question to scorn, without any trouble of making a definite intelligible charge of extravagance or delusion, and attempting to prove it."

2. The next literary productions of Mr. Foster were his earlier contributions to the *Eclectic Review*. His first critical essay was a review of "Carr's Stranger in Ireland," which appeared at the end of 1806. He continued to write for the *Eclectic*, till 1839, contributing during the 33 years, 184 articles. The cream of these contributions was given to the public in a collected form, by the then editor, our respected friend, Dr. Price. Mr. Foster was pre-eminently qualified, by his vast stores of general knowledge, æsthetic tastes, powers of sarcasm, and thorough independence of judgment, for the office of a reviewer; and we earnestly commend to our readers

the careful perusal of the "Contributions," from the first of which we make the following extract:—

"It will be obvious to the reader of this volume, that the Irish people have a national character widely different from that of the English. And it will be the utmost want of candour, we think, to deny that they are equal to any nation on the earth, in point of both physical and intellectual capability. A liberal system of government, and a high state of mental cultivation, would make them the Athenians of the British empire. By what mystery of iniquity or infatuation of policy, has it come to pass, that they have been doomed to unalterable ignorance, poverty, and misery, and reminded one age after another of their dependence on a Protestant power, sometimes by disdainful neglect, and sometimes by the infliction of plagues? The temper of our traveller is totally the reverse of anything like querulousness or faction; but he occasionally avows, both in sorrow and in anger, the irresistible impressions made by what he witnessed, on an honest, and we believe we may say, generous mind. He clearly sees that the lower orders of the people, whatever might be their disposition, have, in the present state of things, absolutely no power to redeem themselves from their deplorable degradation. Without some great, and as yet unattempted, and perhaps unprojected, plan, for the relief of their pressing physical wants, they may remain another century in a situation, which a Christian and a philanthropist cannot contemplate without a grief approaching to horror. Their Popery and their vice will be alleged against them; if the punishment is to be, that they shall be left in that condition wherein they will inevitably continue Popish and vicious still, their fate is indeed mournful, vengeance would hardly prompt a severer retribution It is not by tempting the conscience of the Papist with a pitiful sum of money, nor by forcibly interrupting the follies of his public worship; nor by making him, for the sake of his religion, the subject of continual derision; nor by unnecessarily excluding him from any advantage that we could wish to see genuine Christianity, aided in its warfare against that wretched Paganism, into which, what was once religion, is found degenerated among all very ignorant Papists in every country. We cannot but regret that both the civil and ecclesiastical rulers of Ireland should have been for the most part unacquainted with

all apostolical methods of attempting the conversion of the Catholics. And it is melancholy that the *generality* of the ostensible ministers of religion at present in that country, should be so very little either disposed or qualified to promote this great work. We happen to know that there are *some* brilliant exceptions to this remark, the lustre of whose character, if it cannot prevail to any distance, yet defines and exposes the obscurity which surrounds them."

Poor Ireland! she is still the "difficulty" and the *disgrace* of English statesmen. Sixty years after Foster wrote these words, a Church Establishment exists, to which about *one-tenth* of the people belong. No wonder that "Fenianism" exists, and that the Habeas Corpus Act has just been suspended, for the eighth time since 1806.

3. In 1820, appeared his wonderful "Essay on the Evils of Popular Ignorance." The essay is an expansion of a sermon preached on behalf of the British and Foreign School Society. It is a truly astonishing performance, almost every page of it containing suggestive thought of the most striking kind. The spirit of the patriot, philanthropist, moral philosopher, and devout Christian, breathes through every part; and it is no exaggeration to say, that the noble educational movements of England during the last thirty years, owe much of their inspiration and strength to this truly noble production. We give one quotation from it. Speaking of the incalculable cost of ecclesiastical structures, he says,—

"One of the most striking situations for a religious and reflective Protestant is that of passing some solitary hour under the lofty vault, among the superb arches and columns, of any one of the most splendid of these edifices remaining at this day in our own country. If he has sensibility and taste, the magnificence, the graceful union of so many diverse inventions of art, the whole mighty creation of genius that quitted the world without even leaving a name, will come with magical impression on his mind, while it is contemplatively darkening into the awe of antiquity. But he will be re-

called; the sculptures, the inscriptions, the sanctuaries—enclosed off for the special benefit, after death, of persons who had, during life, very different concerns from that of the care of their salvation—and various other insignia of the original character of the place, will help to recall him to the thought that these proud piles were, in fact, raised to celebrate the conquest, and prolong the dominion of, the Power of Darkness over the souls of the people. They were as triumphal arches, erected in the memorial of the extermination of that truth which was given to be the life of men. As he looks round, and looks upward, on the prodigy of design, and skill, and perseverance, and tributary wealth, he may imagine to himself the multitudes that, during successive ages frequented this fane in the assured belief, that the idle ceremonies and impious superstitions, which they there performed or witnessed, were a sacrifice acceptable to Heaven, and to be repaid in blessings to the offerers. He may say to himself, here, on this very floor, under that elevated and decorated vault, in a ‘dim religious light’ like this, but with the darkness of the shadow of death in their souls, they prostrated themselves to their saints, or their ‘Queen of Heaven;’ nay, to painted images of wood or wax, to some ounce or two of bread or wine, to fragments of old bones, and rags of cast-off vestments. Hither they came, when conscience, in looking back or pointing forward, dismayed them, to purchase remission with money or atoning penances, or to acquire the privilege of sinning with impunity in a certain manner, or for a certain time; and they went out at yonder door in the perfect confidence that the priest had secured, in the one case the suspension, in the other, the satisfaction of the divine law. Here they solemnly believed, as they were taught, that, by donations to the Church, they delivered the souls of their departed sinful relations from their state of punishment; and they went out at that door resolved, such as had possessions, to bequeath some portion of them, to operate in the same manner for themselves another day, in the highly probable case of similar need. Here they were convened to listen with reverence to some representative emissary from the Man of Sin, with new dictates of blasphemy or iniquity promulgated in the name of the Almighty; or to witness the trickery of some farce, devised to cheat or fright them out of whatever remainder the former impositions might have left them of sense, conscience, or property. Here, in fine, there was

never presented to their understanding, from their childhood to their death, a comprehensive, honest declaration of the laws of duty, and the pure doctrines of salvation. To think! that they should have mistaken for the house of God, and the very gate of Heaven, a place where the Regent of the nether world had so short a way to come from his dominions, and his agents and purchased slaves so short a way to go thither. In such a hideous light would the earlier history of one of these mighty structures, pretendedly consecrated to Christianity, be presented to the reflecting Protestant; and then would recur the idea of its cost, as relative to what that expenditure might really have done for Christianity and the people. It absorbed in the construction sums sufficient to have supplied, costly as they would have been, even manuscript Bibles in the people’s own language (as a priesthood of truly Apostolical character, would have taken care the Scriptures should speak to all the families of a province); and in the revenues appropriated to its ministration of superstition, enough to have provided men to teach all those families to read those Bibles.”

4. “His Discourse on Missions,” was preached in 1818. We have no space for quotations from it, but there can be no doubt that it deserves to take its place in the first rank, if not at the head, of that species of sacred literature, which modern Missions have been honoured to produce.

5. In 1825, he published his “Introductory Essay to Doddridge’s ‘Rise and Progress of Religion in the Soul,’” concerning which we need not hesitate to assert, that the world has rarely witnessed such a combination of intellectual power and saintly piety as the united productions of Foster and Doddridge present.

6. “His Journal and Letters.” For some years it was the practice of Mr. Foster to keep a kind of literary journal, from which many extracts are given in Mr. Ryland’s valuable life of him, to which we have several times alluded. Mr. Ryland has also been fortunate in the possession of copies of many valuable letters

written by Mr. Foster, which with the journal give us such a vivid picture of the man, the author, and the Christian, as excites our intensest admiration. We trust none of the readers of the BAPTIST MAGAZINE will long remain strangers to the biography from which the following extracts are drawn :—

“ I aspire to be an intellectual painter, and I review Nature’s scenery so often, to possess myself of colours. I wish a character as decisive as that of a lion, or a tiger, and an impetus towards the important objects of my choice as forcible as theirs towards prey and hostility: wish to have an extensive atmosphere of consciousness, a soul which can mingle with every element in every form ; which like an Eolian harp arrests even the vagrant winds, and makes them music.”

“The equanimity which a few persons preserve through the diversities of prosperous and adverse life reminds me of certain aquatic plants, which spread their tops on the surface of the water, and with wonderful elasticity keep the surface still, if the water swells or if it falls.”

“ Adversity ! thou thistle of life, thou too art crowned ; first with a flower, then with down.”

“ Casual thoughts are sometimes of great value. One of these may prove the key, to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.”

“ Large masses of black cloud, following one another like a train of giants, in sullen silence, answering the azure smiles of Heaven that gleam between, with a Vulcanian frown.”

“ I have been reading some of Milton’s amazing descriptions of spirits, of their manner of life, their powers, their boundless liberty, and the scenes which they inhabit or traverse ; and my wonted enthusiasm kindled high. I almost wished for death ; and wondered with great admiration what that life, and what those strange regions really are, into which death will turn the spirit free. Milton’s description of Uriel and the Sun, revived the idea which I have before indulged, as an imagination of sublime luxury, of committing myself to the liquid element (supposing some part of the sun a liquid fire) of rising on its swells, flashing amidst its surges, darting upwards a thousand leagues on the spiry point of a flame, and then falling again fearless into the

fervent ocean. Oh ! what is it to be dead ; what is it to shoot into the expansion, and kindle into the ardours, of eternity ; what is it to associate with resplendent angels ?”

“ I hold myself a sacrifice, a victim, consecrated and offered up on the great altar of the kingdom of Christ, as one of the human fruits of his kingdom offered by him, the great High Priest, to the God of all.”

“ All pleasure must be bought at the price of pain, the difference between false pleasure and true is just this—for the true, the price is paid before you enjoy it—for the false, after you enjoy it.”

“ One has sometimes continued in a foolish company, for the sake of maintaining a virtuous hostility in favour of wisdom, as the Jordan is said to force a current quite through the Dead Sea.”

(Said of a narrow-minded religionist.)

“ Mr. T. sees religion not as a sphere, but as a line ; and it is the identical line in which it is moving. He is like an African buffalo—sees right forward, but nothing on the right hand or on the left. He would not perceive a legion of angels or of devils at the distance of ten yards on the one side or the other.”

“ ‘ Nothing new under the sun ;’ I compare life to a little wilderness, surrounded by a high dead wall. Within this space we muse and walk in quest of the new and the happy, forgetting [the insuperable limit, till, with surprise, we find ourselves stopped by the dead wall ; we turn away, and move and walk again, till, on another side, we find ourselves close against the dead wall. Whichever way we turn—still the same.”

(Of an extremely depraved child.) “ I never saw so much essence of Devil put in so small a vessel.”

(Upon Burke.) “ Burke’s sentences are pointed at the end, instinct with pungent sense to the last syllable. They are like a charioteer’s whip, which not only has a long and effective lash, but cracks, and inflicts a still smarter sensation at the end. They are like some serpents of which I have heard it vulgarly said, their life is the fiercest in the tail.”

(Upon Hannah More.) “ A few days since, in company with Mr. Hughes, I spent a day with Miss Hannah More. She, with four other sisters, all unmarried, resides at the distance of about ten miles from the city. They are all very sensible and agreeable, but she is quite interesting. She was familiarly acquainted with Johnson, and many other distinguished persons who are dead, and is equally well known to most of the geniuses of the present day. Perhaps her poetical abilities, though acknowledged

very great, form one of the least of her excellencies. If piety and beneficence can give lustre to a character, hers is transcendent. She lives in a kind of retirement, little noticed except by her distant friends; and, in conjunction with her sisters, whose minds are congenial with her own, employs most of her time in benevolent undertakings, in visiting the poor, furnishing them with necessaries, and procuring instruction for their ignorant children, at the very time that she could figure among poetesses and peereesses. Some of her undertakings in the design, conduct, difficulties, and success, are so very remarkable, and discover such evident interpositions of Divine Providence, that they almost assume the air of romance. If I ever saw the spirit of the Redeemer and his religion realized, it is in her conversation and character."

(Upon R. Hall.) "I was two or three times in Hall's company, and heard him preach once; I am anyone's rival in admiring him. In some remarkable manner, every thing about him, all he does, or says is instinct with power. Jupiter seems to emanate in his attitude, gesture, look and tone of voice. Even a common sentence, when he utters one, seems to tell how much more he can do. His intellect is peculiarly potential, and his imagination robes, without obscuring, the colossal form of his mind. He made a grand sermon on the fear of death, though I was told it was not his very best

"The grand attraction at Bristol, was the preaching of Mr. Hall, who happened to be on a visit there, and preached three Sundays. I contrived to hear him several times, and was glad to have the opportunity, as I had never heard him but twice or three times before. . . . The last sermon I heard him preach, which dwells much on the topic of living in vain, made a more powerful expression on my mind than, I think, any one I ever heard. And this was not simply from its being the most eloquent sermon, unquestionably, that I ever heard, or probably ever shall hear, but from the solemn and alarming truth which it urged and pressed on the conscience, with the force of a tempest. . . . I suppose every intelligent person has the impression, in hearing him, that he surpasses ever other preacher probably in the whole world. In the largest congregation there is an inconceivable stillness and silence while he is preaching, partly indeed, owing to his having a weak, low voice, though he is a strong, large-built man, but very much owing to that commanding

power of his mind, which holds all other minds in captivity, while within reach of his voice. He has no tricks of art or oratory, no studied gesticulations, no ranting, no pompous declamation. His eloquence is a mighty power of spirit, throwing out a rapid series of thought—explanatory argumentation, brilliant, pathetic, or sublime—sometimes all these together. And the whole manner is simple, natural, grave, sometimes cool, often impetuous and ardent. He seems always to have a complete dominion over the subject on which he is dwelling, and over the subjects on every side to which he adverts for illustration. He has the same preeminent power in his ordinary conversation as in his preaching. What is best in the account, the power of religion is predominant over every power in his mind. A devotional spirit is very conspicuous in his religious exercises, and is said, by those who know him best, to be the habitual character of his mind."

We have exhausted the space allotted to us, and, therefore, cannot do more than mention, that Mr. Foster's "Observations on the Character of Robert Hall," and also the two series of "Lectures," published since his death, are worthy of the fame of their author. The last production of Mr. Foster's pen we have to notice, was published in 1863, called "The Improvement of Time;" but, though written long before he became an old man, it is not likely to add to his popularity, though everything from such a pen, deserves perusal. We conclude with the eloquent words of Robert Hall, taken from a noble "Review" of "The Essays" when they first appeared—

"We take our leave of this work with sincere reluctance. For the length to which we have extended our review, the subject must be our apology. It has fared with us as with a traveller who passes through an enchanting country, where he meets with so many beautiful views and so many striking objects, which he is so loath to quit, that he loiters till the shades of evening insensibly fall upon him. We are far, however, from recommending these volumes as faultless. Mr. Foster's work is rather an example of the power of genius, than a specimen of finished composition; it lies open in many points to the censure

of those minor critics, who, by the observation of a few technical rules, may easily avoid its faults, without reaching one of its beauties. The author has paid too little attention to the construction of his sentences. They are, for the most part, too long; sometimes involved in perplexity, and often loaded with redundances. They have too much the looseness of an harangue, and too little of the compact elegance of regular composition. An occasional obscurity pervades some parts of the work. The mind of the writer seems at times to struggle with conceptions too mighty for his grasp, and to present confused masses, rather than distinct delineations of thought. This, however, is to be imputed to the originality, not the weakness of his powers. The scale on which he thinks is so vast, and the excursions of his imagination are so extended, that they frequently carry him into the most unbeaten track, and among objects where a ray of light glances in an angle only, without diffusing itself

over the whole. On ordinary topics his conceptions are luminous in the highest degree. He places the idea which he wishes to present in such a flood of light, that it is not merely visible in itself, but it seems to illumine all around it. He paints metaphysics, and has the happy art of arranging what in other hands would appear cold and comfortable abstractions, in the warmest colours of fancy. Without the least affectation of frivolous ornaments, without quitting his argument in pursuit of imagery, his imagination becomes the perfect handmaid of his reason, ready at every moment to spread her canvass, and present her pencil. But what pleases us most, and affords us the highest satisfaction, is to find such talents enlisted on the side of true Christianity; nor can we help indulging a benevolent triumph at the accession of powers to the cause of Evangelical piety, which its most distinguished opponents would be proud to possess."

MANIFESTATIONS OF PIETY IN OLD AGE.

BY THE LATE REV. DAVID GRIFFITHS OF ACCRINGTON.

They shall still bring forth fruit in old age.—Psalm xcii. 14.

OLD Age, physically considered, is a condition replete with calamities. It is the imperfection of childhood, with the addition of many positive and peculiar evils. The tent is sunburnt and weather-beaten, and ready to be laid aside and useless. The mansion—God's chief earthly workmanship—is in decay, and on the eve of absolute desolation. It is the winter of life: her vitalities are chilled and frozen: the bones have become earth, the muscles are ossified, and the whole natural man is sinking into mortality. The sun shines with as much splendour as ever, and the creation teems with as many beauties as ever, but they have

no charms for the aged—the evil days have come upon them, and the years have drawn nigh in which, they say, we have no pleasure.

Old age, intellectually considered, is full of instruction. The mental manifestations have undergone a mighty revolution. The intellect is under an eclipse; wit, accustomed to sparkle in bright coruscations, is apparently dead; the memory, formerly distinguished for vigour and tenacity, has visibly failed; and the creations of genius are no more. Has the soul then grown aged? Is the mind itself afflicted with infirmity? No: simple spirituality can never be essentially impaired

The mind is still full of vitality and power: it is immortally young. It is still a splendour—only it occupies the centre of a cloud. The medium of its revelations is deteriorated. The corporeal organizations will not admit of its coming forth in its usual glories. The musician is as skilful as ever, but the instrument is out of tune; the workman is as clever as ever, but his tools are blunt and worn out; and the artist is as ingenious as ever, but he conducts his operations in a murky light.

Old age, socially considered, is distinguished by some of the most interesting manifestations of character. There is majesty in its feebleness, and dignity in its dependence. It puts forth some of the most amiable and magnificent instincts of humanity, and glorifies, with fresh splendours, passions which are soon to perish in the grave. See the narrative concerning Barzillai, the Gileadite, in 2 Sam. xix. 31—39.

Old age, religiously considered, is, perhaps, the chief moral attraction of human nature in its earthly history. Adorned with spiritual excellence, it is redeemed from its humiliations; nor think we of its infirmities when we have grandeur so sublime to gaze upon. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock and there is no unrighteousness in Him." Psalm xcii. 12—15.

THE RELIGIOUS MANIFESTATIONS IN AGED BELIEVERS.

I. *They are distinguished for the activity of their Evangelical senti-*

ments.—The great doctrines which are essentially embodied in the Gospel are of paramount value in the estimation of all Christians, but are especially so in the judgment of the more aged. Partly from necessity—necessity originating in enlightened and expanded views of the enormity of guilt; partly from spiritual sympathy—affinity of mind with supreme excellence—and partly from the obligations of gratitude—obligations called into vivid consciousness by the remembrance of past forgiveness, of past tranquillity and past joys, the Saviour personally and mediatorially is to old believers the chief attraction of the universe—the sun of their system—the tree of life in their paradise, and the mercy-seat in their temple. "I write unto you, fathers, because ye have known him that is from the beginning."—1 John ii. 13. The *fathers* are congratulated on their having *known Him that is from the beginning*. The sentiments expressed, according to ecclesiastical history, by Peter and Polycarp, just before their martyrdom, illustrate this point. See John xxi. 18, 19. To Polycarp, we are told, the Roman officer said, "Be good to thyself, favour thine old age, take the oath, and I will discharge thee. Defy Christ." Polycarp answered, "Eighty and six years have I served Him, and in all this time He hath not once hurt me; how, then, may I speak evil of my King and sovereign Lord, who hath thus preserved me?" The officer threatened him with being thrown to the wild beasts. "Let them come," replied the martyr; "give me what death ye list."

II. *They are distinguished for eminence in religious zeal.* It is matter of observation, that intense concern for the prosperity of Zion and for the glory of God is peculiarly characteristic of the aged and young in the

Church. And dividing zeal into solicitude and activity, perhaps we are correct in stating that the young are pre-eminent in the latter, and the aged in the former,—like vegetation, most vigorous in the morning and in the evening of the day. Life appears valuable to those who have borne the burden and heat of the day, only so far as it can be employed in fulfilling the moral intentions of existence. As long as they are of any service in the world, or can be of any benefit to man—can be instrumental either by counsel, or activity, or suffering, in advancing the kingdom of God—they covet not the repose of death, nor long impatiently for their personal glorification. “O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now, also, when I am old and gray-headed, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come.”

In illustration of distinguished zeal in aged believers, see the exhortations given by David, and the provision which he made for the house of his God. 1 Chron. xxix. And the solicitude of Eli concerning the Ark of the Lord—“For his heart trembled for the Ark of God.” 1 Sam. iv. 13, &c.

III. *They are distinguished by powerful aptitude for devotion.* They have often experienced the positive advantage of devotion—have again and again left their anxieties, sorrows, perplexities, and fears, at the footstool of the Divine Mercy, and when in prostration there have realized lofty and mysterious joys; so that, in the nature of things, their tendencies to devotion exert a powerful sovereignty over the volitions of their minds. Joshua selected his inheritance near the place where the worship of God was celebrated; David removed the

Ark to a building erected near his own palace; and Anna departed not from the temple, but served God with fastings and prayers night and day. Joshua xix. 49—51; 1 Chron. xv. 17; Luke ii. 36, 37. And there is a peculiarity in the devotions of aged believers; they are eminently characterized by thanksgiving and praise. They are akin to celestial worship. The Psalms, supposed to be composed by David, in the concluding portion of life, are full of this kind of devotion.

IV. *They are distinguished for the elevation of their spiritual joy.* The malignant passions, sources of misery, are greatly enfeebled; and their benevolent tendencies eventually felicitous, are more vigorous and active. The contemplations of their mind associate habitually with delightful themes, and the moral condition of the heart is so sanctified, that it has become a congenial dwelling for the purest joys. Amid the desolations of old age, hope is radiant, like the rainbow in the cloud, and the anticipations of approaching glory irradiate the evening of existence. “It shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at evening time it shall be light.” Zech. xiv. 6, 7. Aged Christians have entered the land of Eden, rich and fertile, and in the vicinity of Paradise. Bunyan, with his characteristic judiciousness, has placed the Delectable Mountains and the land of Beulah far on in his pilgrimage.

V. *They are distinguished for cordial sympathy in the final destiny of their nature.* Their repugnance to death is greatly weakened. They are strangers and pilgrims in the world as much in feeling as in condition. They acquiesce in the neces-

sity of their nature, and the ordination of God, by a cheerful submission to the doom of mortality. "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation." Luke ii. 29, 30.

Their bodies are becoming increasingly burdensome, and they long for emancipation from their enthrallment. Their associates in Christian friendship, one after another, have been removed to eternity; and Heaven to them in consequence, has become additionally attractive. And often the calamities of life gather in extraordinary accumulation into the condition of the aged, and evils of an

ordinary character, are felt with a more exquisite keenness than in the days of youth and maturer life. The world loses its fascinations, and the aspirations of the aged in piety concur with the admonitions of their circumstances, and they are ready for their departure. Like the eagle making her nest rough, that the young ones may consent to abandon it.

A wicked old man is an affecting spectacle.

Religion removes much that is repulsive in the close of life.

A motive to early piety. "They shall *still* bring forth fruit in old age."

PAUL'S WISH "TO BE ACCURSED FROM CHRIST"—WAS IT BEFORE OR AFTER HIS CONVERSION?

BY REV. JOHN HANSON, HUDDERSFIELD.

On the meaning of Romans ix. 1—3, expositors are not agreed. Profound learning and sincere piety have failed to secure harmony of opinion with regard to the patriotic, Christian feeling and sentiment of the Apostle, as expressed in this passage.

The fact that enlightened and diligent inquiry has steered into conclusions so widely different may well check in us any disposition to dogmatize upon so difficult a theme. If, then, we navigate our humble opinion to a port the opposite of most others, we shall do it, not in the spirit of presumptuous opposition to the popular conclusion, but because the compass of Holy Scripture, as we have been taught to read it, points to this port, and because the strong wind of

candid but earnest conviction will not permit us to put in elsewhere.

We venture to ask whether the words in the authorized version, and as they are generally understood, do not express ideas which are unnatural, and establish a meaning foreign from the uniform teachings of the Gospel?

Though it is often contended that to be "accursed from Christ" means only some kind of temporal suffering, yet, do not the words legitimately mean, and are they not often understood to mean, exclusion from the honour and blessedness which, through grace, belong to the true believer here and hereafter? With those who do not contend for this meaning we have now no controversy.

We simply ask, is any man required to exclude himself from holy union with Jesus, and the blissful hope of heaven, even if by so doing he *could* secure the spiritual benefit of any number of his fellow-creatures? Seeing that Paul was made a Christian before he was made a preacher and an Apostle, it seems rational to conclude that personal salvation is a man's first and paramount concern; and because it has the precedence, even of Christian usefulness, both in regard to time and importance, it is unnatural in any man, whatever his office, or benevolence, or zeal, to desire the loss of his own salvation, even though it be to promote the salvation of others.

The expression of such a wish might well frustrate the very object of that wish. If we desire the salvation of a person, it is requisite, in order to the attainment of the object, that his mind should be awakened to a holy dread and horror of being excluded from Christ, and to a strong, all-absorbing desire to participate in the honours of salvation. Might not the Jews, however, when they heard Paul wish himself "accursed," in the sense given above, very rationally conclude that if he could thus voluntarily dispose of his salvation, and doom himself to the curse, for the attainment of some other object, there could not be, after all, the weightiest of all reasons either to dread the one or to desire the other? They might, even in this case, very properly admire the sublimity of his benevolence; but they would be very likely to moderate their estimate of salvation and condemnation—in which case the object of the Apostle would, in a great measure, be stultified.

Thus to separate himself from Christ, for the exclusive benefit of the Jews, is very much like a culpable obliviousness of his special calling as the Apostle of the Gentiles.

One of the objects of Paul's labours in the Gospel was to show the world that Christianity is not a mere Jewish economy, but a religion for all nations. It was perfectly consistent with his feelings as a Christian, and with his duties as a preacher and an Apostle, that he should cherish a deep solicitude for the salvation of his countrymen—that he should be willing, if required, to make great sacrifices for their especial benefit. But to barter his Christian character and his Christian hope for the attainment of an object even so desirable, so noble, would be to barter, at the same time, his nobler and wider prospects of usefulness as the Apostle of the Gentiles.

It seems unjust to Paul to allege, as has often been done, that his feelings blinded his judgment. It is no great compliment to his heroism, to interpret his words as meaning that he was willing to be put ignominiously to death for the benefit of his kindred. That he *was* willing even to die is potent enough. He knew that death, in any form, would be personal gain. So far, then, as the question of living or dying goes, it required more heroism to live and to labour in the midst of enemies, and suffering, and ignominy, than it did to be willing to die off at once, as a martyr, and go to rest and glory. The most natural and common-sense meaning of Paul's words, as they stand in our version, is the one already assumed. But we venture to affirm that there is nothing in the whole code of Christian obligation, requiring such a self-sacrifice as these words appear to imply.

There is, moreover, something in the idea of such self-sacrifice which is strikingly dissonant with Paul's uniform teaching. The doctrine of Paul was that the all-sufficient sacrifice of Jesus, for the salvation of the

lost, needed no supplementary propitiation. He knew perfectly that nothing which he could do or suffer was necessary to complement the atoning merit of the Divine Mediator—that any substitution which he might presume to offer, for the salvation of men, would be, not only unacceptable to God, but absolutely offensive and profane. He had, moreover, unwavering confidence in the faithful preaching of the Gospel as a divinely appointed instrumentality for the salvation of both Jews and Gentiles. He had, already, in his Epistle to the Romans, declared, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The best way, therefore, in Paul's own estimation, to promote the salvation of the Jews, was not to shut himself out from Christ, and therefore necessarily shut his mouth from proclaiming the saving Gospel, but rather to maintain, through faith, his holy standing by the side of Christ, and to open his mouth widely, and lift up his voice loudly and long, in publication of the Gospel, that men might hear, believe, and be saved.

It is argued, in defence of the generally received opinion, that Paul's wish is not absolute but conditional; and great stress is laid on the form of the verb—"could wish." But wherefore is the emphasis so heavily laid upon the word "could?" Is it not because it is felt that there is something alarming, and even unlawful, in the act of wishing, absolutely, to be "accursed from Christ?" Such a wish, as a fact, is deprecated; while such a wish, as a possibility, is pleaded for and defended. It requires, however, a very peculiar effort of mind, to discover that a desire which is unjustifiable as a fact, is not, for that very

reason, also, unjustifiable as a possibility.

It is often pleaded that the expression of the Apostle is hyperbolic. Does this plea harmonize with the style of the entire text? There is something like a plaintive plainness and absence of rhetoric in the entire passage which rather excludes than sustains the idea of hyperbole in this particular instance. But even supposing, in this instance, the presence of hyperbole, can we suppose that the Apostle, guided as he undoubtedly was by the Spirit of God, would carry even the figure of hyperbole to the extent of expressing what is unnatural, unnecessary, and unlawful?

It is with very great diffidence that we now venture a few words of criticism, and suggest improvements in the translation of the text. That it is possible to quarrel with the translation of any given text, from perversity of mind, and to justify the rejection of holy doctrine, is readily and sorrowfully admitted. This course we here both deprecate and disavow. That, in the opinion we propose to offer, we are confronted with numbers, and scholarship, and piety, we are fully conscious; but we are, at the same time, happy to know that, in giving expression to our views, we are not performing an unheard-of solo, but are feebly supporting the expository harmony of some few, at least, whose learning and piety are entitled to honour. Our object is not to support or propound any theory, but simply to ascertain the truth; to understand the feelings of Paul, and to comprehend the meaning of the Holy Spirit.

It is well known that Paul's style of writing abounds with the parenthesis; and the text before us not only admits of one part being read parenthetically, but seems absolutely

to require it. Let us place, as Mac-knight has done, the parenthetic marks, so as to enclose that part of the third verse, which ends with the word Christ; and let us first read the text without this parenthetic member: the meaning and feeling of Paul is then both clear, and natural, and Christian. "I have," says he, "great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh." Thus read, the text explains his sorrow: whereas, if we disallow the parenthesis, we are left to guess at the cause of his heaviness. If we connect his sorrow with his alleged wish to be accursed for his brethren, it necessarily deducts from his supposed readiness to sacrifice himself for them, and thus destroys the view which it is intended to establish.

Allowing that the former half of the third verse is a parenthesis (in some copies of the Greek Testament, this portion of the text is, we believe, enclosed within brackets) we next discover that the parenthetic member may be so translated as to harmonize perfectly with the rest of the sentence. As it stands in our version, if we parenthetically separate it from the rest of the text, the wish to be "accursed" has no expressed object. Why should he wish himself "accursed from Christ?" For the sake of his brethren? This is only a guess; there being nothing in the text to express such an object. When we have, most naturally, tied together the Apostle's "Saviour" and his "brethren," we have nothing left, as the parenthesis now stands, but an uncertain and an unnatural guess with which we can possibly unite his wish "to be accursed."

The principal, if not the whole, difficulty, now lies in the rendering of the Greek word *Ἠύχομην*, which, in our version, is translated—"I could wish myself." Does the word

absolutely require to be thus rendered?—*Ἠύχομην* is not in the optative mood, nor in the subjunctive, but in the indicative. According to Moses Stuart (*Greek Grammar*), it is the subjunctive mood and the optative mood, which express conditionality and possibility, while the indicative asserts (with exceptions, of course) that which is absolutely unconditionally, a matter of fact or of opinion.

May we not also plead the *tense* of the verb *Ἠύχομην*, as justifying a different rendering? The tense is not future in its form, pointing to something which may be, but is not, as yet. *Ἠύχομην* is in the imperfect tense; and therefore, in the natural use of the imperfect, refers to a wish that has *already* been expressed.

The imperfect is said to be employed to express an action as present in the past time. According to this rule *Ἠύχομην*, when strictly rendered is, "*I was wishing myself*."

Now, according to this, the verb *Ἠύχομην* refers not merely to the feelings and act of Paul at the time he was writing, nor yet to any feelings or act supposable in the future, but to what he was doing and feeling in the past.

But did Paul ever, in the past, wish himself accursed from Christ? Here candour compels us to say that we have no record, save this one; that he did, in so many words, wish himself thus accursed. But if his words here are correctly rendered, is not this his own single testimony quite sufficient? That he was, himself, a blasphemer—that he compelled others to blaspheme, he has plainly confessed. Compare Acts xxvi. 11; 1 Tim. i. 13. Is there anything unnatural in the supposition that when Paul was a murderous persecutor, he frequently employed the name of Christ in the form of blasphemous imprecation

upon himself? Admit this supposition, and then couple with it the words, *Ἠχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*, as expressing, not a future possibility, but something done in the past; then the unstrained, common sense rendering of the whole text into free English, will be something like the following:— "In the name of Christ I speak the truth. In the name of the Holy Spirit I do not lie. My conscience joins with Christ and the Holy Spirit in bearing witness to me that my grief is great, and the distress in my heart is unceasing [for even I myself was once wishing myself to be anathema from the Christ], over my brethren, my kindred according to the flesh." If this free rendering be correct, as to sense, the meaning is clear and natural. It explains his grief. It justifies his distress.

He had seen his own folly and guilt. He had anticipated the awful consequences of a persistent, blasphemous opposition to the Saviour. This, together with the burning, prayerful solicitude of his heart for the salvation of his countrymen, as declared in Rom. x. 1., awakened in him a grief that could not be consoled; because his kindred were still in unbelief and condemnation. This view does not diminish Paul's grief, does not deduct from his benevolence, does not enfeeble his diction; but it serves to explain his sorrow; it justifies his benevolence; it gives intelligibility to his language. We offer these thoughts with great diffidence. We positively tremble at the thought that profound scholarship glares upon us its learned disapproval.

However, we do not—will not dogmatize. We are simply inquiring. Rather than affirm that the meaning is so and so; we prefer to say—*may it not be so and so?* May "the Spirit of truth guide us into all

truth," that we may "understand what we read;" and never be guilty of "darkening counsel by words," or of "wresting the Scriptures to our destruction."

NOTES.

(1) If, as stated by Augustus Matthiæ and Dr. Bloomfield, the imperfect tense denotes the continuance of a past action during another past action, it is quite consistent with this characteristic of the imperfect, to suppose that when Paul wrote the word *Ἠχόμεν* he meant to say that during the time that he was persecuting the Church, he often wished himself "to be accursed from Christ."

(2) That the imperfect was sometimes substituted for the optative as stated by Dr. Bloomfield, Dean Alford, and other renowned scholars, it would be absolute folly to call in question. But does it follow that we are obliged to put a forced meaning upon the imperfect in this particular case, seeing that this exceptional meaning, instead of clearing the difficulty in the text, creates the principal difficulty, if not the only one which stands in the way of a natural and satisfactory exposition thereof?

(3) It may not be very easy to say what the wish "to be accursed from Christ," as expressed by a blaspheming persecutor, like Saul of Tarsus, really means.

But there is also a great difficulty in deciding what it can mean when put into the lips and heart of an inspired Apostle. Hence the great diversity of opinion among those who interpret the wish in the latter sense and not in the former. After all, is it too much to suppose that Saul of Tarsus imbibed and cherished the spirit of those Jews who volunteered to bear the awful guilt and the fearful consequences which Pilate so solemnly deprecated and disavowed, and who vociferated "His blood be on us and on our children?" Here was an absolute and a fearful imprecation. May not Saul of Tarsus have carried this spirit to the awful length of "wishing himself accursed from the Christ?"

(4) The introduction of the two words *ἀντὶ ἐγὼ* into this disputed part of the passage is somewhat suggestive. Paul does not merely say, "I was wishing myself accursed," &c. He says (allowing the pleaded for, and natural use of the imperfect) "I myself, was wishing myself accursed." This repetition seems to mean more than mere emphasis. May it not be intended as a comparison of his own past wickedness with the then wickedness of his countrymen?

ARNO'S VALE.

BY THE REV. R. MORRIS, OF CLIFTON.

BRISTOL is marked by contrasts. Magnificent and precipitous rocks enclose a dirty and trailing river. Upland downs and park-like mansions are almost beside smoking furnaces and crowded lanes. It is a city of smoke and dirt, with suburbs of superb beauty and wealth of landscape. In a sequestered corner, where hill and dale blend, we find Arno's Vale. Here is the Cemetery. Lying a mile from Bristol, it is near enough for convenience, and distant enough for retirement. It is a quiet resting-place. No noise disturbs its silence, save the distant hum of city life, and the wild scream of the engine, as it tells expectants that it has brought its living freight well nigh to their journey's end. At times, in darkness, and when alone among the tombs, the unearthly cry is as the shriek of horror, as the rushing, impatient train hurries past this city of the dead. The retirement, the silence, the noises that occasionally disturb the scene, the undulating greensward, and hill-side boundaries, make Arno's Vale the proper place for Bristol's Cemetery.

The boundaries enclose about twenty-eight acres of land. A chapel is placed on either side for services appropriate to Episcopal and Dissenting interment. The former is a Gothic structure, chaste, and suitable for the solemn rites of Episcopal burial. The latter is a building heavy in character and design; its outline stands in harsh and painful contrast to the beauty and taste that

reign around. The interior is cold as death; without lobby, and with stone pavement, its high bare walls, comfortless pews, and extemporized stove seem to invite the winds outside to rush in to make the scene more desolate and sad. They come at the call; many an attendant has been thankful that his draped clothing helped to keep out the winds and cold that cruelly made the body tremble as the spirit was mourning. In carrying the corpse through this Cemetery to its last abode, there should be a resting-place, where all could safely and quietly encircle the coffin to hear, whether it be stormy or calm, what the Divine Word said of the dead, and what were its admonitions to the living.

Outside these chapels Nature does her best to dissipate the gloom. The yew trees, though compelled to look gloomy, are, now in this spring time, struggling for a brighter hue. The beautiful and variegated shrubs are judiciously planted. The rising ground assumes the form of an amphitheatre. Tracing its sides are winding gravel paths. The massive and slender monuments and slabs cast about this uneven surface help to temper the severity of the reign of death around. In favoured hours the sun lights up the heavy landscape with sober joy. The birds seem conscious of the value of their song, and with thrilling rapture fill the air with exultant music. But the gloom prevails. The darkness returns. Nature and art may do

their best, yet are we compelled to feel we are visiting the valley of the shadow of death.

Already, eighteen thousand lie disabled here! Life to each has been a battle; none has found his way to that ignoble home but by struggle and conflict. Each one's life was perilous and uncertain in its issues. Some waded through a flood of sufferings, others were struck down as by the lightning's flash. A few submissively yielded to the touch of death; many resolutely braved, defied, but in vain resisted his call. The entrance to this peaceful haven is by storm. Outside the billows roll, the tempest rages. Here the voyager, warrior, racer, lie in peace, unarmed and at the goal. Here the infant, cradled in suffering, has found its early home; age, its resting-; and youth, its halting-place, on their way to immortality. If we had but pledge that each had been buried in sure and certain hope of a resurrection unto eternal life, we could triumph in the midst of our sorrow; we could stand before every monument, and look down on every grave with rapturous delight. This has been our joy in many cases. Again and again have we surrendered the earthly to the earth, in certain keeping, till this grave shall become the robing chamber of the glorified saints. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 53—57.

But of a number too great to think of, Scripture, which is the written law of love, gives no hope. Charity itself despairs. The unrighteous cannot inherit the kingdom of God. They who obey not the Gospel must be "punished with everlasting destruction from the presence of the Lord." On this side the grave is mercy, on the other the day of judgment, and "perdition of ungodly men." When the trumpet shall sound, and the dead arise, the sad inheritance of a vast number will be an immortality of dishonour and suffering, as the threatened portion of the servants of the world.

The impressive contrasts of nature around us are but the shadow of that awful difference in destiny that awaits the entombed at our feet. The decree of heaven has gone forth. The decree has found expression on earth. He who hath life in Himself, and authority to decree judgment, has said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29.

These awful truths need not oppress us. The promises of God and the prophecies of Inspiration are ours. A glorious future awaits the Church. Is not a nation to be born to God in a day? Are not the isles yet to rejoice in Him? And is not the grave of childhood the seed and spring time for heaven? Yes. Hope triumphs. We count the number of infants lying here with abundant gratitude and faith. They have all fallen asleep in Jesus. This slumbering host shall swell the glorified band that, on the resurrection morn, enters heaven. No longer babes, they have sprung into a maturity that can wear a crown and carry a palm. Through the humble chamber of an

infant's last home shall heaven receive from earth a great accession. They came into life. They inspired a thousand joys and hopes. Compelled to bear the curse, they surrender, and retire only to increase and enrich the society of heaven.

In the past, each occupant of Arno's Vale had his own world, and lived a life of thrilling interest to himself. The future also is burdened with joyful or terrible anticipations. The imprisoned dead, one by one, will escape its thralldom. Under the scrutinizing eye of Omniscience each must pass. The spirit robed in the righteousness of Christ, has on the wedding garment, and is at once the guest of heaven. The unbelieving pass to their own place—the dwelling of distrust, the home of corruption, and the place of despair. How suitable the prayer, "*Lord save, lest I likewise perish.*"

These reflections among the tombs may be more impressive if we select, here and there, a resting one, and look back on his character and life.

The eye is arrested by a monument of surpassing beauty and elaboration of design. It is placed outside that mysterious line that encloses the earth supposed to be specially consecrated for the dwelling of the dead. Whatever grace this mystic rite imparts, the illustrious stranger shares not in it. Affection has reared a costly pile over his remains.

Ram Mohun Roy was an educated Indian. His ancestors were Brahmins of a high order. Some were priests by profession as well as by birth. He was religiously trained, but in early life rebelled against the doctrines and practices of Hindooism. He had all the advantages of foreign travel, and became increasingly impatient of the restraints of caste and the errors of idolatry. The death of his father gave to him

increased freedom. He then published, in the native and foreign languages, various books and pamphlets against the errors of the Brahmins. He endured great opposition, but was resolute in his researches and the avowal of his opinions. He thought that Brahminism contained the seed principles of truth. These he attempted to find out. The prevailing practices he denounced as modern innovations, and he thought it his mission to reveal the simple and true faith of his ancestors, unencumbered by the vices and cruelties of his own day. He was a public journalist, a philanthropist, and a religious teacher. In each he rendered good service to the cause of civilization and truth. In 1820 he published, in English, Sanscrit, and Bengalee, a series of selections from the New Testament, entitled, "The Principles of Jesus, the Guide to Peace and Happiness." Although the selection omits the miracles and doctrinal parts of the New Testament, we may hope that these simple, religious, and moral precepts, with the more intimate knowledge of Scripture implied, yielded a peace for which the enquiring mind was seeking. He came from the King of Delhi as an ambassador to the British Court. He succeeded in his embassy, and was about returning to India in 1834. Before his departure, he was visiting our beautiful neighbourhood, and a guest of an honoured family at Stapleton Grove. In this hospitable home he found his grave. Taken suddenly ill, he died, and was buried in the shrubbery, in October, 1833. His funeral was attended by his youngest son and two native servants. In 1843 his remains were removed to Arno's Vale. There the hand of philanthropy and affection has reared a structure befitting the illustrious

stranger's character and life. Bristol should be thankful that she has always had citizens watchful for an opportunity of doing homage to greatness. Ram Mohun Roy was a great man, measured by the standard of his own people. He was nurtured in superstition, and broke away from its bonds. He was persecuted for conscience' sake, and endured it with fortitude. He found in the New Testament the fountain of truth, and drank of it, though forbidden by the authorities he had been taught to revere. If he did not to the full drink of the waters of salvation, we may be grateful that he, to some extent, shared in the blessings that we enjoy. For such an one it was fitting that Bristol should find a home. A more appropriate could not be found than where Ram Mohun Roy was visiting, and where he died. Encumbered with many prejudices of his early heathen culture, he could not readily receive the fulness of that Divine revelation that gladdens the heart of the matured Christian. He, however, sought and found a rest that his early faith could not bestow. His ability, independence, high social position, and mental culture, invest his grave with an interest that should not die. The times in which he lived, the men with whom he associated, and the country in which he died, give dignity to the place that holds his remains, and the expressive monument that honours and guards them.

Let us pass from such monuments to those graves that have little to attract the eye but the raised mould that encloses them.

Here is one. It contains the remains of parent and child. The mother was arrested in mid-life, and first brought to Christ, and then

taken to her glorious home. The son, a youth of great promise, struggled hard for professional honour. He was placed under an eminent artist, and hoped soon to secure success. It was needful that his youthful character and ambition should be toned down and disciplined by affliction. It came—for weeks and months, life and death struggled, and at last the dear youth fell. Before his decease he left behind him the evidence of preparation both for death and heaven. His character had changed. He had become obedient unto the cross of Christ, accepted the expiatory sufferings of Jesus as the only hope for pardon, and received with grateful joy the promises of the aid of the Divine Spirit to strengthen him in his hour of need. His Christian life may have been long, its manifestation was short. Only in the furnace did it declare its power. The few months of sickness, even unto death, revealed a faith, obedience, and hope, that were the first fruits of eternal life. He lived in suffering a life of patient, humble, and obedient trust; he died a tranquil, almost triumphant death. The simple truths of the Gospel met all his spiritual necessities, shed a hallowed lustre on his dying couch, and imparted a Divine peace to his retiring spirit. Before his death he summoned to his bedside his parents, brothers and sisters, and other members of the family in the house. He rose from his pillow, and in tones of impressive earnestness, appealed to all. His words of loving admonition can never be forgotten. They engraved themselves on a mother's heart. They must have left their impress on each present. Brother, sister, and servants must ever have before them this awful scene of warning. It seemed to blend the voice of earth, heaven, and the grave

in one solemn expression of Divine judgment and mercy.

His remains were carried to Arno's Vale, and a suitable address delivered by the side of the coffin, and at the grave. A few loving friends and relatives were present. There was no crowd. The heavy spade of the grave-digger alone disturbed the reigning silence, and, in becoming calmness, the mortal remains of this dear Christian youth whose record is on high, were left to await the dawn of a glorious day,

If we stay on this spot long, we shall be disturbed by a still more painful scene. It will be the funeral of the beloved mother, whose remains ask admittance to the last home of her departed son. The interval was not great that separated the death of the parent and child. She had not forgotten her son. His character, life, and death, were precious memories to her. But she little thought how soon the Divine Master would lay them both down to sleep in the same grave.

In full health she was passing from her residence on Durdham Down to her wonted meeting for prayer; on her way she felt faint, and in a few minutes was compelled to rest on the pavement, while assistance was sought. In the crowd gathered around was her eldest son, who, terrified by the unexpected appearance of his mother, obtained help, and carried her to his residence, which was very near. Friends were summoned together, and her pastor was soon at her side, but alas! all was over. The struggle had ceased—the victory was won, she was translated, and thank God, it was on her way to the house of prayer.

But a few days pass, and the remains of the beloved mother are carried along the streets to share in

the honoured shelter that her son had already obtained. How little do the passing crowd know of the secret history of that mother's funeral! How ignorant even the attendant mourners of the mysterious tie that binds that corrupt body they honour and follow, to that incorrupt spirit that perhaps now guards the common resting-place of both mother and child in Arno's Vale. At last the grave accepts the trust, and we bury the deceased in the grave of her son, in sure and certain hope of a resurrection unto eternal life.

We trace our way back, threading through the entanglement of graves, shrubs and monuments, till we come to one as graceful as it is expressive. Here lie the remains of a Christian soldier and hero, who won his honours, not by martial bravery, but by moral daring and courage. A stranger to Bristol, he commenced a professional course that soon gave promise of great success. His gentlemanly deportment, unpretentious skill, and religious character, conciliated the confidence of all. His growing reputation and increasing usefulness, gave promise of a highly useful and honourable life. To visit the sick was his mission: to see that sickness sanctified, was his delight. In the midst of his active service the pestilence visited the city. In some localities its severity was great—so great, that places were needful to seclude the victims of disease, and deal with it in its most perilous and violent form. This honoured man was among the busiest and hardest-worked of the devoted men whose professional skill was taxed to the uttermost.

He was suddenly struck down, and his noble life sacrificed in the service of religion and philanthropy. For such, a marble monument might be appropriately erected, and a broken

shaft would be the mournful, but befitting emblem of his interrupted life.

We will pass to another grave. Whose resting place is this? It is the last earthly home of a dear youth, who in life was the joy of the father's heart and the fond hope of a mother's affection. Home anxiety threw around his character as the first-born, the deepest interest, and to him the fond parents looked, as the strength and comfort of coming years.

Unostentatious in manner, intelligent and faithful by nature, he won the affections of all. The child of comparative affluence, he was free from the dangers and temptations of poverty, and home counsel protected him from the perils of independence. Thoughtful, and fond of reading beyond his years, he nourished a secret spiritual life. His habits of devotion were only known to his dearest friends, and from them were hidden the more sacred desires and aspirations of his heart. Full of the buoyancy of youth, generous in disposition, and truly genuine in character, he became the life and hope of the family. His younger brother and sister clung to him as to a better self. The circle was complete only in him. So much beyond his years in character, he had become insensibly the friend and guide of all.

Of a sudden the scene is changed. The family circle is broken, the door is shut to all advancement, the fond hope is lost in the darkness of disappointment, the bright future vanishes like a morning cloud. In a few weeks disease dissolves the earthly house, and leaves a poor feeble body as the only remains of a youth of lovely character and Christian grace. These are treasured. They are taken by parental love to

the appointed retreat for the sorrowing, who are compelled to bury their dead out of their sight. Affection and grief carry them to Arno's Vale, and there they are placed by reverent and obedient hearts, stricken by sudden calamity.

All rebellious emotions are checked, and faith teaches the humble mourners to say, "Not our will, oh Lord, but thine be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Thus doth religion vindicate its triumphant power. It carries the stricken youth through a flood of tribulation to a haven of eternal rest. It sends the sorrowful family back from the tomb in exultant expectation of a re-union in a better world: and it converts these heavy calamities into the chastening of a father's love! If God be for us, what can be against us?

A little distance from this grave there are the memorials of a life and death of sadder and deeper interest. She to whom this monument is erected by her bereaved husband, was the pride of her family and the idol of a too devoted love. Her marriage took her to a sylvan retreat, sheltered by the picturesque rocks of our pretty Clevedon. Here, in the midst of luxury and affection, she spent her peaceful and joyous early married life. She had known the Saviour from her youth, and now sought His presence to sanctify her enjoyments and bless her pursuits. The days and months softly glided past, and a kind Providence permitted her to know the depth and outburst of a mother's affection. The new world of emotion into which both mother and child were born soon passed away. In the sipping of the joy the cup fell—the vessel was broken. The husband became a

widower, the child an orphan in a few hours, and the home of gladness and beauty became the dwelling of a darker sorrow and deeper sadness than peasant's cot had ever known.

Though dark, glory fringed this heavy tempest cloud. The husband, deceased wife, and child were in the safe keeping of eternal love. The parents had believed in the Lord Jesus Christ, and were inheritors of eternal life; and the sleeping babe as a lamb of the Shepherd's flock, would be gathered into the heavenly fold.

Beneath this simple marble cross rests one who, in the midst of high promise of earthly divine service, was called to the higher ministry above. Joyous in disposition, she diffused cheerfulness over the family circle; and keenly susceptible of the beauties of nature, she reverently and lovingly admired them. In her the divine life commenced in early youth, and she was soon taught to regard her Creator as her Father and her God. Her mind was filled with admiration by the wonderful works of God around her; and her heart was burdened with gratitude that a Being so glorious had become her Father and her Friend. She sought fellowship with the Church at the early age of eighteen, and welcomed the privilege with a timid but trustful heart.

Disease gradually crept over the frame. Its progress was so stealthy that hope triumphed till the last. Expiring lamps often burn most brightly the moment before extinction. It was so here. When all around were gladdened by symptoms of restoration, the Master called for her, and she was gone.

“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.”

Not far from this spot are buried the “*mortal remains*” of one whose character and life stand in marked contrast to those we have already sketched.

Among his ancestors were venerable men who ministered at the altar of God. His home was the abode of piety. His early associations were religious. Impatient of restraint, vigorous in constitution, and proud in spirit, he broke away from his early companionships. He gladly breasted the temptations and dangers of commercial life, and became an honoured and successful man of business. He was fond of books, and the society of thoughtful and intelligent men. If sceptically disposed, they were the more attractive, as free from the prejudices of the narrow and the low. He was smart in repartee, sharp and clever in satire, and skilled in travestying the holy and the good. He grew in daring, and could without distress, tease the timid thinker with his sceptical suggestions and profane jokes. His lofty stature, manly bearing, quick perception, outspoken utterance and frank manner, made him the hero and leader of a group of doubters, whose courage needed the stimulus of such an example. They almost sat at his feet. His memory stored with the facts of Scripture and the creations of fiction, made his conversation and companionship as refreshing to the careless as it was distressing to the anxious. He lived a long life of contemptuous disregard of the humbling doctrines of the Cross.

At last, nature herself began to exact reprisals. The fine muscular frame sank under its own weight. The enfeebled limbs forced a homely lesson on the proud and defiant mind. The body that had been the servant became the master. The decrepitude of age, and the insidious

inroads of disease, brought into terrible and agonizing conflict the weakness of nature with the strength of intellect and the power of unbelief. The body decaying, the mind quick and active, the conscience alarmed, and the memory faithful, presented a scene of deep and painful interest. No peace could be found. The scepticism had been the cherished growth of years, and the fears now so terrible were the inevitable result. The fostered prejudices of the past had despoiled the Cross of its power to subdue and soothe. Despondency and despair alternately seemed to urge on this powerful but awakened mind. Many Christian friends attempted words of kindly counsel and peace, but all in vain. A doubting habit had obtained possession, and it seemed as difficult to believe that Christ would save such a sinner as it had been to believe that He could. This dreary scene continued long. Occasional bursts of sunlight came, but soon passed away. Nearly to the last he attended public worship, and with a hearing trumpet drank in words of instruction, reproof, and consolation. He was sincere, but not successful in his pursuit of peace.

The long rebellion demanded a tedious probation. The heavy winter needed a protracted spring before summer glory could be his. Even when he sickened unto death, but few rays lighted up the dark valley. He knew and felt that it was the dark valley of the shadow of death. He could not say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

Happily for us, safety depends not on man, but on God. Divine mercy pardons, and Divine power protects. The shipwrecked mariner is safe, though he knows not that he is in the life-boat. This proud spirit had

been brought low; it had repented bitterly, cast itself on the Saviour, and accepted His expiatory sufferings as a means of pardon. It had blessed the Cross that once it would fain have cursed. Its present despondency was the result and companion of a deep sense of guilt, a keen appreciation of a Saviour's boundless love, and an honest hatred of its former self.

Now, however, the veil is taken away, and he, in calm and majestic adoration, is before the throne of God, having washed his robes and made them white in the blood of the Lamb.

The character and life we have so briefly sketched, suggest both encouragement and warning. We see the Cross of Christ winning the homage of the scornful intellect, and the obedience of the proud heart. In this case there was a dread lest moral cowardice prompted repentance, and the fear of death was the only motive to prayer. This jealousy prevented a cordial reception of the offers of pardon, and kept the afflicted spirit in continued bondage. Amidst all these doubts and fears, the last resolution of humble, abashed, and timid trust, was, "If I perish, I perish at the Cross." What more striking testimony could be given to the Divine remedy for sin, than to find a mind of singular power and boldness acknowledging that the only ray of hope in its midnight darkness came from the atonement of Christ.

But the warning is as impressive. We learn the perilous course of scepticism. If arrested, there remains often an ordeal of suffering that the course and profane blasphemer, if penitent, never endures. The departed had to pass through an agonizing mental conflict that language cannot describe, and that threw into the shade the light affliction that the

stricken body had to endure. Let the doubter beware lest an evil heart of unbelief be the parent of his doubts; if so, the end must be reckless impenitence or wild despair.

We must not pass by this epitaph. Here is a sad tale of the triumphs of death. The record is of five children and their mother. A family of ten children, with their parents, formed the domestic circle. Health, happiness, and joy, reigned amongst them. Under parental care they became objects of deeper thankfulness, and awakened increasing affection. A fatal disease suddenly entered this abode of joy and love, and for three successive weeks the sorrow-stricken parents had to lay in the tomb one of their lovely children. Death struck thrice.

A few months of sorrow passed heavily away, and then a far severer trial awaited the already mourning family. The mother was suddenly taken away, leaving to the sorrowful love of the widowed father and his helpless children, a newborn babe and a bed-ridden daughter. The cup of sorrow seemed to be now full; but it was not. More bitter ingredients were yet to be added. Just three months pass, and the bed-ridden child dies. The couch of affliction had been the school of Christ, and the stricken body, as a casket, held a precious jewel. She fell asleep in Jesus, rejoicing in the hope of a welcome to the home of the dear parent and the little ones that had gone before.

But the end is not yet. Spring had but ripened into summer, when the eldest son of the family, a youth of sixteen, comely in appearance, and of great promise, was attacked by fever, and in a few days sank into the arms of death. Wave on wave dashed over this tempest-tossed bark, yet there was a great calm.

The father is left a widower, the saddest mourner. Desolation is in this grave, to which the gladness and strength of the family have been sacrificed. Loneliness and a riven heart are in the deserted home. Who can measure the father's grief? Sorrow enough to bring despair. But it is not so. The left parent was a minister of Christ. He knew the grace of God, how that whom He loves He chastens. He had helped many an afflicted soul to cast his burden on the Lord; and now, though breasting wave after wave of a rising tide of calamity, he bears up, resting upon the Rock of Ages. His loved and cherished ones were gone; his partner of blessing and sharer of sorrow was carried to the grave; but he knew they were in glory. He felt that his better self had already possession of the prepared mansion. With so many loved ones there, heaven more than ever became his home. Where his treasures were there was his heart also. By the grace of God, death lost its power, and only lessened the joy of earth to increase the attractions of heaven.

The bereaved one is still sustained. The work to which his life is devoted, the love of the remaining children, and the peace which Jesus gives, may well enable him to say, amidst such desolation, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Before us are the remains of one whose urbanity and amiability of disposition won the affection of all. Early trained by Christian watchfulness, he became an honoured and stedfast Christian. Providence favoured him with ample stores, and these he held as in trust for God. In the religious community to which he belonged, he was felt to be a stay on which to rest, and a wise counsellor to whom to flee. The helper

of the minister, and an example to the people, he passed a long life in honourable connection with the Church of Christ. Shrinking from public observation, he was content with the affection and reverence of a large family, who to a great extent have caught the father's mantle, and are walking in the ways the parent trod. His age and character were almost patriarchal, and he delighted in the joy of an assembled family, made up of the second and third generations.

He closed his earthly career suddenly, but as befitted an honourable and unpretentious life. He was present at the annual meeting of a society in which he took a deep interest and an active part. Arrived at home, he retired to rest, and a very few hours introduced him to "that rest that remaineth for the people of God."

His sudden decease was like the falling of the cedar. He was taken and none left to fill his place. He was carried to the grave amidst the sympathies and sorrows of the bereaved family, and a large circle of friends, whose nearness to the deceased gave opportunity for a just appreciation of his excellence.

Not long before his own departure, he had lost his friend and pastor, whose character and counsels he prized, and in companionship with whom he had watched the rise of a Church and congregation that now live in health and vigour to bless the city.

"Time, like an ever-rolling stream,
Bears all its sons away."

Our Fathers, where are they? and the Prophets, do they live for ever? All pass, save the truth, and the God of truth, whose interests these honoured men struggled to serve. The servants are gone. Their work and their God are still amongst us

to challenge our devotion, and inspire our courage. May the God of our Fathers be our God, and the service in which they delighted, be our chosen employment!

Before we leave the Cemetery we must find our way to the resting-place of other honoured men, whose characters were moulded by the Divine Spirit, and whose end was the befitting entrance to a perfect day.

The first was a deacon and servant of the Church. His gifts, attainments, property, and position, were held in trust for God. Faithful in his generation, he sought the approbation of his God and the confidence of man. A rich store and a long life were used for the Divine service. He dwelt in an earthly tabernacle, but his home was on high. The chosen friend of the ministers of Christ, his name was held in the highest estimation, far beyond the circle of his immediate friends. Able to dwell among the palaces of the rich, he to the last clung to the neighbourhood of the homely poor. While others sought a worship and sanctuary cast in the mould of modern refinement, he was content to continue in the tabernacle of his fathers, imbibing their spirit, taking up their mantle, and carrying on their divinely appointed work. Meek in disposition, lowly in bearing, accessible to all, he seemed formed to be loved and trusted. To those who best knew him he was most endeared; but even the comparative stranger was won by his kindly features and winning deportment. He belonged rather to the generation that is past than the present. The simple truths of the Gospel, definitely and emphatically expressed, he delighted to hear. On these he lived a life of faith. He helped to make them known to the poor, the fallen, and the lost.

Schools, Churches, chapels, penitentiaries, &c., shared in his generous support, and the more direct and simple the means, the readier did they secure his sympathy and his help. One of an honoured trio of brethren emulating each other in consecration to God, he lagged but little behind the best in serving the common Master. The great prophets and masters in Israel, at whose feet he had sat, had nearly all passed away. His hospitality to them, when among the Churches of the city, had secured their presence and friendship; and the recollection of their form, features, and converse were to him among the precious treasures of the past. But his years were so prolonged that they had nearly all dropped from the ranks before his own retirement came.

At last he was summoned. It came as from a trumpet blast, but it did not alarm him. While in London on a Christian service, he was passing the crowded way, and in a moment the coarse wheels of a passing omnibus were inflicting the injury that was soon to end in the death of this devoted servant of Christ. He lay prostrate on the ground. The driver of the vehicle is said to have wept when he saw the calmness with which the sufferer bore the sudden calamity. Help soon came, and, conveyed to a neighbouring hospital, the limb was amputated, and the issue—death!

Thus fell one of God's honoured sons. So in tumult and noise ended this useful Christian life. This was only so in seeming. These were the surface waves created by the passing storm. Beneath there was the ocean of an unseen, tranquil life, that held happy fellowship with the eternal God. It was the ceaseless communion with Heaven that gave to this honoured man perseverance

in well doing, and sublime patience in terrible suffering.

The death of the righteous was in this case felt in the habitations of the wicked. Profanity itself had been schooled to revere his name, and the dens of iniquity around his chosen house of prayer became conscious that one kind and tender watcher and ready helper had departed.

The Churches mourned with one accord, and his funeral appeared like the departure of a vast host from the city, where one of their leaders had fallen; or the march of a determined army, in mourning, to take possession of the city of the dead. Thousands were present. With great difficulty and through much disorder, we found our way into the chapel, where the corpse was placed. At the side of a beloved minister we stood, while a solemn address was delivered to the crowd. Tears were shed, sobs were heard, and more genuine sorrow never was expressed within those dreary walls. The coffin was taken to its last resting-place through the crowds that were scattered among the tombs. The parting admonition of the minister ceased—the solemn benediction was pronounced, and Arno's Vale made richer in the ashes of the saints of the Most High God,

Among the first to honour the remains of our departed friend, was he who had taken us to this scene. On our way he referred with great delight to his long and consistent life, and excellence of Christian character. When we joined the funeral *cortege* it had already arrived at the gates of the cemetery, and the crowd would not permit a formal following of the hearse. We followed afar off in body, but not in spirit, and in the chapel and at the grave shared in the solemn service. We weeded

our way home through the smoky city. The terrible losses the Christian Church had sustained, and the wonderful reparations Divine grace had made, formed the subject of our converse. We parted, gratefully acknowledging, that although the Fathers are not, and the Prophets live not for ever, the Divine Word, the truth of God, never fails. It daily asserts and illustrates its immortality. This conversation appeared prophetic. It seemed indistinctly to suggest that perhaps the faithful minister now at our side, so useful and honoured, might be summoned to his reward.

It was even so. Disease and disappointment came, and in a very short time we had to attend the interment of this beloved companion. Of Henry Craik we need not further write. An imperfect memoir we have already written, and his diary, recently published, proves that our estimate of his character fell far short of his excellence. His inner life needed to be written. This has partly been done by his own hand. His published letters reveal a depth of Christian experience, and maturity of Christian character, that more than justify the high esteem in which he was held. But he now has passed away. We have been compelled to surrender him. We in loneliness followed him to this sad burial-place of our dead—stood not by him, but by his corpse, and shed a tear of sorrow not with him, but for him, as, enclosed, he quietly slumbered in his newly-found home of darkness but of rest. The same Cemetery that accepted the remains of the honoured friend whom he followed has now received his, to hold till the day of joyful resurrection.

The few that we have referred to are but as the first fruits of them that sleep. Many others are there,

who in life adorned the circle in which they lived, and the profession of Christian character they made.

There lies one whose public course was a stern rebuke of the oppressor, and a proffered help to the distressed. When all was tumult, he was calm; popular applause he secured, but never sought. He worked for the enfranchisement of the masses with virtue and power, and honoured the wealth and position that shed their influence on the poor. The elaborate monument that marks his resting-place proves that survivors felt his worth.

Sisterly and fraternal affection have here placed the remains of one who, though distinguished in his profession, became more so by his eminence as a Christian. A man of literary taste, liberal reading, large sympathy, and extensive connections, he insensibly became the strength of the weak, and the defender of the wronged. None knew his value till he was gone, and now many of our benevolent institutions increasingly feel his loss. His death impoverished many lives.

A beautiful monument has been erected here, for one whose persistent energy and unremitting devotion to business, took him to the highest position in a great mercantile establishment of our city. He won commercial honour, and retired to his newly erected mansion in our neighbourhood. Here a few years glided away in comparative quiet and domestic enjoyment. All boded permanence. The changes of life seemed left behind. The thunder cloud overshadowed the dwelling at mid-day. All had to be surrendered; and the gardens, shrubs, and elegant dwelling that had welcomed him in the past, knew him no more. After a few months of hope and fear, he

left us, and a widowed heart remained to cherish and guard his memory. From this sprang the impressive tomb on which the eye now rests. But a short time passes, and the widowed heart that prompted the memorial is at rest in the same grave. An honoured and beloved family is left to mourn the irreparable loss.

We dare not attempt a description of one, illustrious amongst the distinguished, whose remains have but recently been committed to the safe keeping of Arno's Vale. The pen of genius has honoured itself and the subject of its graphic delineation in a masterly analysis of his power as a preacher and greatness as a Christian. The name of Robert Hall is still honoured, and his memory cherished, in the purest and best domestic circles of our neighbourhood; and his genius and grace remembered with gratitude and reverence by all who knew him "in the flesh," and by a greater number that know him in the spirit. His remains are amongst us, not only in the Cemetery, but in the lives and characters of many who listened to his eloquence with rapt attention, and yielded to the influence of his holy example, with delight. His works follow him. They have been perpetuated in his writings; they have been reproduced by his friends; but nowhere are they seen as in the gifted men who are our national glory, and who confess that they received their highest baptism when sitting at his feet.

The little chapel-yard at Down-end holds all that is left to us of John Foster, the great essayist and photographer of Hall; and Arno's Vale keeps in undisturbed repose the loved and revered remains of that saint and servant of God,

ROBERT HALL,

PASTOR OF THE BROADMEAD CHURCH.

It seems unjust to leave these solemn scenes without bearing testimony to the absolute need of definite truth, in which the mind and heart may rest in the storm of spiritual anxiety incident to disease and death. We have witnessed the almost miraculous energy of evangelical truth in quelling the fears of an awakened conscience. We have visited those to whom rites have been administered in dying moments, who have been precipitated into a deadlier despondency by the perilous ceremony. To such, a simple representation of man's guilt, the Saviour's atonement, the Spirit's work, the Divine love, has met every necessity, and recovered the depressed spirit from the borders of despair. Many of the characters here portrayed held this faith, were conformed to its requirements, and died in expectation of its revealed glories. None who have the opportunity can fail to observe the exquisite and gracious adaptation of the Gospel to a weak and exhausted mind and a trembling and anxious conscience. It prevents the Divine Law from breaking the bruised reed and quenching the smoking flax, and it conveys dying grace for dying moments.

What a mystery is life! Death follows death till life becomes the march of death. Ceaseless change and destruction fill up the scene. The world is a vain show, and life swift as a weaver's shuttle. He is the wise man who can exact from this vanity and fleetness substantial joy and eternal bliss; and he is the good man that makes his life, with all its changes, long enough to be a blessing to others, as well as a blessing to himself.

We observe, also, the stern determination of Divine justice.

That often the cup of bitterest suffering should be drunk by the holiest and the best. That the loftiest character should gain heaven by the dreariest path, or the meekest be taken home by the roughest road. The delirium of fever, the pangs of acute suffering, or the coarse assault of accident or design, are the allowed messengers to take the choicest characters to heaven. The world is to be taught that here the thankful and the unthankful are to share in the world's good and ill; and the Church is to learn that Divine love waits the entrance of the glorified spirit into heaven, before it expends its gifts and affection on the objects of its choice. Here God opens His hand and satisfies the desire of every

living creature; there He opens His heart and pours richer blessings than earth can know, on the sanctified recipients of His bounty.

Now these departed ones are finding out the height, the depth, the length, and breadth, of the love of Christ, which passeth knowledge.

Let us yield to the Divine arrangements, accept the Divine teaching, welcome the Divine Redeemer, and seek after the Divine reward. In such a course the goal and the crown are eternal life. If the noise of the city and the tumult of business prevent or destroy religious impression, let us go to Arno's Vale, and listen to its solemn warnings. The dead, the dwellers there, yet speak. Let us be attentive, and conscience will interpret the solemn voice that comes from the tomb.

THE FIRST MIRACLE AFTER PENTECOST.

THE book which is called the "Acts of the Apostles" does not, by any means, answer to the name it bears. It does not contain, as might have been expected from the title, a general account of what was done by the Apostles during the period of thirty years over which it extends; for many of those holy men are not so much as mentioned in it from first to last. Where they went, to what people they preached the Gospel, what miracles they wrought, and what was the measure of their success, are particulars which have found no record in this book; all we know respecting them is derived from ecclesiastical tradition. The two prominent personages in this

history are Peter and Paul; yet it was not intended to be the life of either of them, for it does not inform us what became of the Apostle of the Circumcision, nor where he laboured and died; and it closes, leaving the great Apostle of the Gentiles a prisoner at Rome, ready to be offered and expecting his "fight of faith," to be consummated by "a crown of righteousness." That this ensued according to his anticipations there can be no doubt; but we are not informed of it in this narrative of St. Luke. Clearly, then, it was not intended to be what its title seems to imply—"The Acts of the Apostles." So far as *they* are concerned, it contains only certain passages in the

lives of a few of them, and in particular of Peter and Paul, who may be regarded as the chief.

But let us read the introduction, in which the writer refers to a former treatise of all that Jesus did and taught, "all the while He went in and out among us, to the day in which He was taken up," it will then appear that the Acts of the Apostles was designed to be a continuation of the Gospel according to the Evangelist Luke, while it serves as an appropriate supplement to all the rest. Its subject, then, is not the Apostles, except as they are ministers of Jesus Christ, but Jesus Christ Himself. It records not so much *their* doings as His, through their agency and instrumentality. In short, as the Gospels are the history of Christ's ministry upon earth, so this is a representation of His sovereignty, as exercised from Heaven. It is here described, how the head of His Church—exalted to His kingdom—still acted in it—guided its affairs—increased its numbers—and settled its constitution and government. His ministers are men filled with His Holy Spirit, entrusted with His commission, and invested with His authority; but it is He who rules over all. The Gospel is Christ, doing the will of God in His humiliation. This book relates how He governed after His exaltation. The two histories have but one subject divided between His suffering and His glory.

Now, the first miracle wrought in the name of Christ, after His ascension, and the descent of the Holy Spirit, deserves and demands peculiar attention. Special pains are taken both by those who performed it, and the writer who records it, to make prominent this fact, that it was not done by any power or virtue of their own. When Peter saw the wonder of the people, he said, "Ye

men of Israel, why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk." And, again: "His name, through faith in His name, hath made this man strong," &c. And, again, the next day before the council, he cries, "Be it known unto you and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, even by Him doth this man stand before you whole." Thus with characteristic humility it is declared, that none of the glory belongs to them, but only to the Divine Lord and Master whom they served. Christ alone, according to them, is to be seen in their ministry; if anything else is to be regarded, it is the necessity and power of faith. Thus the fundamental idea we have given of the book is justified and confirmed. But is not this a lesson for all ages? Let the servants of Christ repute themselves as nothing; expect all their success from Him, seek only to exhibit Him, and ascribe to Him all the glory.

This miracle may, first of all, be considered as representing our restoration from a state of sin and misery, to spiritual health and soundness, through the knowledge and faith of Jesus Christ. It may be said to describe our case. Here is a man "lame from his mother's womb, who never had walked," in a state of abject poverty, a beggar at the gate of the Temple; such a case as we frequently meet with in the miracles that Christ wrought in His own person. Surely the inveteracy of this man's lameness, dating from his very birth, has a moral significance. If the perfect soundness to which he was restored is an image of his spiritual recovery (and who can doubt it?) this must be our conviction—Thus we are born in sin and shapen, or rather mis-shapen, in iniquity. It

grew with our growth, and strengthened with our strength, and defied all human remedies, threatening to afflict us even unto death. The Gospel came to us, as it did to him, bowed down by hopeless infirmity, lying in destitution and misery, without help; and such is the state to which the ministry of Christ is addressed. If there were found but the same sense of spiritual wretchedness that there is of bodily infirmity, it would not be addressed to any man in vain. Blind men agonize for sight; lepers cry for cleansing; this lame man catches in a moment the gaze of sympathy, and looks up in expectation and desire. Only sinful men, blind in understanding, unclean in soul, impotent as to all that is good, are insensible to that mercy that waits but for the exercise of their faith, and the utterance of their prayer.

But while this man illustrates our case, his cure also exhibits the means of our recovery. The word of Christ—it matters not by whom it comes—the Apostles disclaim any participation in the virtue of the result—the word of Christ received by faith, in this alone lies the efficacy and the power. Wherever men are delivered from the bondage and dominion of sin, and made new creatures, it is the effect and proof of Christ's royalty and mightiness as our exalted Saviour. It is not only an evidence that He lives, but works in His Church, and through its ordinances and ministers. Though miracles upon the body are no longer performed, there yet remain the greater miracles of His grace. In this case the two went together. The boundless and ecstatic gratitude of the man, expressed by his conduct in the Temple, walking, and leaping, and praising God, as well as by his affectionate adherence to the Apostles, are quite sufficient to

evince that he had received the spiritual as well as the outward benefit; that in every sense old things had passed away, and all things become new.

Nowhere is the connection between Divine power and human effort more conspicuous than here. The Apostle Peter commands the man to do what was plainly beyond his own ability; just as Christ in the Gospel had said to one with a withered hand "Stretch forth thy hand," so Peter says "Rise up and walk." It might have been objected that, if obedience to such injunctions was possible, there would have been no need of any cure, even as it is now urged by some, that sin being a moral inability, it is absurd to call upon men to repent and believe; to awake and arise from the dead; and the like. These are all of them, the effects of quickening and converting grace. True, and if the objection held good in the one case, it would also hold good in the other. But in neither is it of any force. The ministers of Christ are justified in prophesying like Ezekiel, even to dry bones, and saying "O, ye dry bones hear the word of the Lord!" They may say to helpless sinners, "Stretch forth your hands," "Rise up and walk." Do any excuse themselves from the want of ability? It is in reality because they are not willing to obey. The human effort and the Divine power are things inseparable.

The particular design of this miracle next claims our attention. This was the glory of Christ—an undeniable proof of the doctrine preached respecting Him, viz., that God had raised Him from the dead and exalted Him to be a Prince and a Saviour to give repentance unto Israel and forgiveness of sins. So recently as He had appeared overwhelmed with shame, laid low in death and buried in a tomb, it would have been hard to persuade His

enemies, that He was living in power and glory—had not the Lord worked with them, confirming the Word with signs following. The testimony even of those who saw Him alive after his passion by many infallible proofs would hardly have been enough for reasonable conviction, and with prejudiced hearers could not have been received without suspicion. But when the name of Jesus Christ was seen to be of so much efficacy as to restore a man, lame from the womb, to faultless stature and vigorous healthfulness, nothing but hardened unbelief could resist the reflections, "This is the Lord's doing, and it is marvellous in our eyes." The effect was in fact such as might have been anticipated. Multitudes were convinced that God had made that same Jesus whom they had crucified both Lord and Christ—that the Stone rejected by the builders was become the Head of the Corner. The first consequence of this conviction was that they were awakened to a deep sense of the horrible sin they had committed in persecuting Him to death. They were, as on the day of Pentecost, pricked to the heart and as though they had destroyed the last hope of Divine mercy, they felt themselves undone. Their cry was "Men and brethren what shall we do?" Then was emphatically fulfilled the prophecy, "They shall look on Him whom they have pierced." Welcome then to their broken hearts was the Gospel message, "Believe in the Lord Jesus Christ and thou shalt be saved." The second consequence was that they embraced the Gospel and enrolled themselves among the disciples. Thus the Kingdom of Christ grew daily in extent and influence, and with great power the Apostles gave testimony of the Resurrection and great grace was upon them all.

These spiritual victories were the tokens and the demonstrations of

Christ's kingdom. Though now an unseen Saviour and invisible Lord and Head, they were palpable proofs of His dominion and we may add, they are so still. Except the miraculous energy which has answered its purpose and ceased, the Gospel supported by its own evidence produces the same spiritual effects. The Holy Spirit still works by the same instrumentality, and makes evident in His Churches the presence and power of our exalted King. This book begins a history which shall never end till Christ comes again; nor shall it end then, for He shall reign for ever and ever. O, look for these signs now! Are they wanting? we may then truly ask "Is there not a cause?"

The third feature to be noticed is the perfection of the cure. "The faith which is by Him hath given him this perfect soundness in the presence of you all." It is hard to reconcile this feature of the case with the infirmities and corruptions which are still left in Christian characters and dispositions. The moral nature does not seem to be so completely restored as physical maladies and deformities were by the performance of a miracle—which, of course would have lost much of its force and glory if it had conferred only a partial or a mutilated blessing. The renovation of the soul is more gradual, and must in the nature of things be so. Yet still we must not dismiss this point with the notion that here the likeness fails, for there are some important respects in which it holds good. In the first place, the soul is renewed in every part; in every faculty and affection it is an entire change of the whole man. By this, regeneration is distinguished from every other reformation it is not partial, but total; it is not superficial but thorough; it makes all things new. Then secondly, although corruptions and infirmities remain, there is a new

creature, a new, divine nature that hates and strives against them, perfect in its desires and intentions although faulty in its attainments. The spirit lusteth against the flesh, and the flesh against the spirit. The one of these only fails because it is opposed and counteracted by the other. It is not that sin is loved or tolerated, but that there is another law in our members warring against the law of our mind. "The spirit is willing, but the flesh is weak." Once more, in another point of view our salvation is a *perfect* blessing; guilt and condemnation, misery and want, are completely taken away. Sin is absolutely, entirely, unreservedly, and for ever forgiven. The blessedness and joy are unspeakable and boundless. This man walking and leaping by turns and praising God is but an image of the pardoned and justified sinner who, believing, rejoices with a joy unspeakable and full of glory.

This miracle and the preaching consequent upon it roused up into opposition the old enemies of Jesus Christ. They were probably moved by anger at the numbers who were persuaded to believe, and the impression that was evidently made upon the body of the people. Once more the princes of the earth stood up, and the rulers took counsel together against the Lord and against His Anointed. The Apostles were laid hold of and put in ward until the next day. But they have only proved that it is in vain to oppose the cause of Christ, as it had been to oppose Christ in His own person. This Saviour, in whom alone is salvation, and in no other, stands before us as the elect of God, the Stone which He has laid in Zion, and will for ever stand, immovable, a witness at least, if not made the foundation of human trust. How mighty must that kingdom be, which even in these, its beginnings, can prevail

against all the powers of the world! The preachers are mean and contemptible, nothing is easier than to cast them into prison; they are unlearned and ignorant men, yet though they can be punished, they cannot be silenced, or made ashamed. They want nothing but speech; as long as they can speak, they must prevail and triumph. Here again is Christ, the King, making manifest his power in the midst of weakness.

These persecutors are as short-sighted as they are impotent. They did not foresee that these transactions would make the greater noise in consequence of their opposition. This lame man made whole stands forth the single ground of accusation. They could say nothing against it—of course they could not. What cause of punishment could there be in the fact that they had been the means of communicating to him an unexampled benefit? One seems to see the dismayed and baffled bench of judges in almost ridiculous hesitation. The doctrine they might have rebuked, but then the miracle—the evidence of its truth—would spread. They are absolutely compelled to throw themselves upon the mercy of the Apostles. "Pray be silent!" "No," said they, "we must speak; we cannot *but* speak." This is the power of Christianity. The word of Christ cannot be bound. He who has felt it must somehow preach it; and it hath pleased God, by the foolishness of preaching, to save them that believe. We also believe, and therefore speak.

Finally, here is a proof that faith in Christ is not a question of evidence—it would not follow, if even the truth were distinguished by a mathematical certainty. It *depends upon the heart and will*. This restored cripple stands before them. What he was they all know; what he is they can all see. How was the change effected, they demand? "It

was done in the name of Jesus whom ye crucified." So far as intellectual conviction was concerned, nothing was wanting to produce it. Yet they did not believe. Why did they not?

Because it is with the heart that man believeth unto righteousness. They were convinced of the miracle, but they rejected, because they hated, the Gospel.

SHORT NOTES.

THE BATTLE OF SADOWA.—Two hundred and forty-six years ago the cause of Protestantism in Bohemia, was destroyed on the plains around Sadowa. Then the Austrian Emperor, in the interest of the Papacy, obtained supremacy over the Reformation, and Bohemia with her Protestantism, lost her independence. Her liberties were subverted, her literature was proscribed, her language prohibited. The Emperor, it is said, "found the kingdom full of political, intellectual, and spiritual life; he left it in the starkness of servitude, ignorance, and superstition." The Pope, upon the report of the victory, thanked God upon his knees, with tears of joy. Imprisonment, exile, confiscation of their property and death fell upon many of the Bohemians. The whole nation was compelled to follow the religion of the conqueror, and to obey the decrees of the Roman Pontiff. The Baptists, of whom there were many, suffered "great trouble and sorrow: want and affliction fell upon the Church of God, and spread throughout all Moravia." The fatal battle, by which this evil came on the land, took place on the 8th Nov. 1620. In the following month, the soldiers plundered and burnt the Baptist houses of prayer, committing great excesses, and treating the young and old of both sexes, with cruelty. Some were killed and others wounded to death. It is a strange

Providence that on the scene of the battle fraught with such results to the cause of true godliness, another battle should take place, which all our publicists agree to consider a fatal blow to the Papal supremacy, not only in Bohemia, but also in Europe. In the victory of the Prussians, they say, Protestantism triumphs. This victory is the result of the evangelical spirit which has quickened Prussia. In overthrowing Austria they destroy the very citadel of Rome, and that on the same ground where two hundred and fifty years ago the Papal supremacy was by that power secured.

STATE CHURCHISM IN SWEDEN.—The bondage of the Church by the State can scarcely be carried farther than it is in Sweden. The Clergy are by law bound to preach from one and the same text. Every Sunday and every holiday has its appointed verse of Scripture. Until 1860 the same texts were preached from year after year. Since then, some relaxation has been granted, and the series of appointed texts now runs over three years, and then they begin again. Earnest preachers approve of the change; but others who find that their sermons require more variety, and more study, regret the alteration. So year after year the Clergy have to hammer away at the same text. Go where you may you hear the same subject discoursed upon, the

vast variety of instruction and exhortation with which the Bible abounds, is ignored, and to "grow in knowledge," so far as the State provides, is an impossibility. Fancy a preacher preaching for forty years from the same text on the same day of the year. No wonder the Lutheran State Church of Sweden is wanting in the life and power of godliness.

THE SUBSTANCE OF RITUALISM.—By many persons the proceedings of the Ritualist party in the Church of England are regarded as puerile fancies, or as mere gaudy shows to attract the common people. By others the splendour with which the formularies of the Church are now being rendered, is looked at from an aesthetic point of view. It is, they say, the out-growth of the refinement of the age, the expression of cultured emotions; a fitting clothing for the aspirations of devout minds after a worship impressed with the grandeur and splendour of the Majesty of Him whom we worship. But your thorough-going Ritualist scoffs at such notions. Ceremonial is to him intolerable, if it be not the sign of a reality, a witness for some momentous truth, the very substance of

religion itself. Lights, vestments, incense, music, and the pomp of processions are to give "honour to the throne of God's sacramental presence on earth." The altar is God's throne; there He is really present; and ceremonial is the homage due to the Present One. Archdeacon Freeman thus expresses the matter:—"The one purpose of the Holy Eucharist is to provide the Church with an object of Divine worship, actually enshrined in the elements—namely, our Lord Jesus Christ; and the Church ought, accordingly, to pay towards the supposed personal presence of Christ upon the altar, and towards the elements as containing Him, that worship which, at other times, she directs to Him, as seated at the right hand of God." Thus doctrines and practices deliberately rejected at the Reformation, provided against intruding into the Anglican Establishment by Articles, Canons, and Acts of Uniformity are daily rooting themselves in the Church of England. Its rulers lament their spread, but seem powerless to hinder it. Rome, in her decrepitude, fancies her youth is about to be renewed in the land of the Angli.

Review.

Hymn-Writers and their Hymns. By the Rev. S. W. CHRISTOPHERS. London: Partridge. 1866.

THIS is one of those delightful books which take the affections by storm, and so disarm all criticism. So rapid and complete are its manifold changes, that just as you are about to exclaim against some want of taste or exhibition of extravagant feeling, your attention is whirled off to another topic, riveted by

other attractions, or astonished by some new aspect of an old anecdote. The whole book is absolutely effervescent with sentiment of the best and healthiest kind. The writer's gushing sympathy with his topic has all the contagion of enthusiasm. In these days of calculation, of the cultivation of supercilious scorn for the homely and hearty, the fervent and the true, we cordially recommend it as a fire-side and sea-side

book for every Christian family. It is thoroughly good in the highest sense, and equally calculated to inform and awaken mind and heart.

We do not know but that the writer's faults, his marvellous affluence of facts and singular faculty for detecting remote analogies, his spirit of indiscriminating catholicism, and constant partizanship, are virtues, in reference to the present undertaking, for they enable him to place in the same cage song-birds as strange to each other as the creatures of any "happy family" ever exhibited.

The opening of the preface explains the structure and object of the book:—

"What! another hymn-book? Why surely the world has hymn-books enough." Well, that may be, and yet here is something like another, as there are hymns in it; and yet it is rather unlike any other in that it has the hymns interwoven with what may be called gossip—innocent, and, it is hoped, not unpleasant gossip—about the hymns and those who wrote them. Who does not like to know the why, the when, and the wherefore of men and things? Who does not love a chat about the people and the affairs which interest him? Here, then, is a chat about hymns, their birth and parentage, their circumstances, their character, and their

influence. These pages make no pretensions to learning—that is left to the doctors. Nor do they aim at criticism, that belongs to those who go up the Rhine. Neither do they affect the style of history—that has been well done in other volumes. It will be enough if the lover of sacred music should snatch up the book now and then, after a good practice in psalmody, and opening it anywhere, find a chapter containing some story about a dear old hymn, which makes that hymn still dearer to his heart. Or, if those who like to have some fresh stanzas always on their merry lips, should catch new strains from the voices which mingle in these chapters of chat; or, if those who turn over the leaves should find an hour's pleasant communion with the spirit of Christian hymns, or with the mind and hearts of those who wrote them; or, if a chapter, perchance, arrest the soul of any reader, and teach him the secret of a happy, cheerful, and tuneful life, a life of inward hymn and song; the book will answer its purpose, and fill its place. Whatever may be thought of the setting, the gems with which these pages are enriched, the psalms and hymns which illuminate the text need no commendation but their own transparent richness and beauty."

Correspondence.

ECCLESIASTICAL REFORM.

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR.—In my communication in your July number, I expressed a disinclination to entering into controversy on the subject of Ecclesiastical Reform: and that disinclination is by no means diminished. I may, however, acknowledge my obligation to "S. SIFT" for his gentle attempt to set me right where he thinks I am wrong; and submit a few

jottings picked up in the course of above thirty years' membership with two Baptist Churches consecutively, and at least forty years observation of not a few other Baptist and Pædobaptist Churches.

And first, let me say, respectfully, to your correspondent that I am not even now convinced that the phrase "the

whole Church" necessarily means more than I have before suggested; any more than that I am to understand that, when "all Judea and Jerusalem, &c. went out to be baptized by John," every person in the land and city is meant. I would also say that I do not think it lies upon me to prove on pain of my suggestions falling to the ground, that very young members either in age or experience, were exempted from voting in the Apostolic Churches.—Frankly, I do not know (who does?), and I cannot prove (who can?), what the rule was. I only judge, from a balance of probabilities, that my supposition may be correct, I cannot *prove* that there were no infants in the baptized households mentioned in the New Testament; but, I suppose we, being Baptists, are satisfied there were none; and should think it rather superfluous to be called upon to prove it.

Once more, I beg to say that I have not advocated, nor did my former letter indicate that I advocated, placing the power of transacting Church business solely in the hands of the respectable and educated class. The phrase was never used by me in such a connection, nor is the thought or wish mine; for my opinion is that if this plan were acted upon, the (conventionally) respectable and educated managers of Church business would very often make a mess of it. *Un-conventionally*, Who are the respectable and educated in our Churches? Surely we have a right to say that every Church member is *respectable*, however poor; and every experienced Christian in connexion with our Churches is *educated* (taught of the Spirit) however illiterate.

Lastly, I concede to my friend that the majority of a Committee might be as tyrannical and wrong-headed as the majority of the whole Church,—in its most comprehensive sense.

Having thus cleared my ground, I proceed to the jottings I mentioned.

1. As a matter of fact, I know that in a great number of Baptist Churches, the ordinary business is arranged and conducted by only a few of the members. Many of them cannot often, and

others do not often, attend Church meetings for business. If the attendance of general Church meetings be reckoned at half, or a third, of the members in regular communion, it would, I think, be a fair calculation. And even these numbers do not, all of them, give much more consideration to their silent vote, than that some influential member has proposed, and another influential member has seconded a resolution; that it has the approval of the pastor; and that they are expected to agree to it.

2. Matters of real and important business are almost always concocted and prepared by a few influential members (generally the deacons) in concert with the pastor, who thus virtually become a Committee, without the name. I do not note this down as objectionable; but, merely as a fact.

3. It is only when circumstances arise which excite strong feeling, and, most of all, when they excite bad and party feeling (for even the best *Baptists* are not beyond the reach of what the Apostle Paul would call "carnality")—it is only then that the majority of the members of a Church invest themselves with their governing power. That is to say,—they exercise their right of judging and deciding when their powers of calm judgment and wise decision have, for the time, departed from them.

4. I have known Churches, under the influence of these excited feelings, commit themselves to acts of gross injustice, beyond power of reparation, and, indeed, without a desire to make reparation till long years had passed by.

5. It is the young and inexperienced and comparatively uninformed, who are most liable to be wrought upon by violent-tempered men (and there are such in our Churches), to commit any act of injustice. It pleases their human nature to be told that their votes are as good as those of old Mr. A., or rich Mr. B., or learned and clever Mr. C.: and they fall into the snare laid for them, rather exulting that they are able thus to trample in the dust, as

they think, the human pride of experience, wealth, and intellect.

6. It is the violent-tempered, the dogged, and the obstinate, and those who are determined to carry a point, against all opponents who thus influence the votes of the young and weak-minded in the Church. The calm and quiet and thoughtful and more pious, who believe themselves to be right, do not in general, debase themselves by secret manœuvres. The consequence too often is that they are defeated, and the Church is injured.

7. I have known Churches, by a numerical majority thus formed, reject minister after minister, as pastor, either of whom would, in all human probability, have been a blessing to the community, and fix their choice on one who soon proved himself to be unfit for the office.

8. I have seen Churches, by such a numerical majority, overriding the plain law of the great Head of the Church, in relation to offending or accused members, by excluding them at a Church meeting — without previous remonstrance or exhortation, and without giving opportunity for explanation, defence, or exculpation,—without even giving notice of the intention, and without interposing an hour's delay between accusation, trial, verdict, and sentence. I have known this to be done in batches of twos and threes and fours, and still larger numbers of the victims of a majority. The last instance which came beneath my notice was that of seven members, who were thus excluded at one time. There was no stain on their moral or Christian character presupposed, or attempted to be proved. With the exception of one young person they were all aged members, of honourable antecedents, and long continued active usefulness in the Church of Christ. Four of them were among the oldest members of that particular Church which dealt out to them the flagrant wrong; and the aggregate length of membership of the seven, with that and other Churches amounted to nearly, or quite, two hundred years. And this act was per-

formed by a majority composed mainly of young, recently introduced, inexperienced, or illiterate members, under the honest impression, I presume, that they were doing God service. Could *indecently* be stretched much farther than this?

I might add to these jottings; but, perhaps, enough has been written to justify me in saying that if a remedy could be found for these abuses of the voluntary system, in a scriptural revision of the constitution of our Churches, I, for one, should rejoice. At the same time, I wish to state that I have no plan to propose. I think, however, that the practical suggestions of your correspondent "P." in this month's BAPTIST MAGAZINE are worth regard, as are also those of your other correspondent "R." in your July number. Whether they would go to the root of the evil complained of, is perhaps questionable.

I am, Dear Sir,

Yours very truly,

SIGMA.

August 6th.

To the Editor of the BAPTIST
MAGAZINE.

Dear Sir,—Your correspondent "P." may be assured of the sympathy of all Baptists in his desire for the correction of abuses in the management of Church affairs; but thoughtful readers will regret that he deals so inadequately with the argument from Scripture, seeing that our fathers and we have always held that the principle and the model of our system of government are found in the Acts and in the Epistles; and that "we neither received it of man, neither were we taught it but by the revelation of Jesus Christ."

Those who have this conviction will deem it a sorry occupation to be debating the question of *how to manage a Church*, without any established principles for guidance and appeal, and will wonder what "P." can want with a "definition" before he has attempted to

deal with the plain scriptural statement in the *MAGAZINE* for June.

It cannot be denied that "important matters," such as those very things mentioned by your correspondent—the election of pastors and the exclusion of unworthy persons from fellowship—were done by the whole Church, and that "the respectable and educated" were at least quite as small a proportion of the membership in New Testament Churches as in ours.

If so, we are entitled to ask what new circumstances have arisen to demand and justify a departure from the Apostolic plan?

It cannot be sufficient to tell us that a Church may sometimes vote under excited emotion or undue influence, &c., for a Committee may do the same, and will be even more liable to the latter evil than a whole Church can be. Besides, whatever imperfections "P." may have noted during his membership, he has discovered nothing which did not exist in Apostolic times quite as much as now, and yet we do not find the Apostles recommending the Churches to resort to Committee government as a cure.

Every one will agree that it is well to avoid passing questionable resolutions; but then the fact remains that there is no deliberative assembly in the world which is not liable to do this occasionally; yet none but despots ever dream of preventing the evil by depriving them of their powers. Why should this be the only remedy for the imperfections which appear in the working out of the Apostolic method of Church government?

It is singular that "P." can write as though a Committee would be infallible in its decisions, or as though its errors would be innocuous and easily condoned, whereas it must be plain to most of your readers that its mistakes would cause a stronger feeling of dissatisfaction, and a sharper and wider sense of injustice, than if the whole Church were directly responsible.

The vote which our friend gave when presiding at a Church meeting (by-the-by, it is not usual for those who preside at Church meetings to vote) he might

have given in Committee, and the evil would not have been less, but practically greater in such case.

He may be reminded, too, that the question is not about the adjustment of minor details in the conducting of Church business, in which there may of course be some variations amongst the Churches; *but it is the question whether it is scriptural and right to take away the power of voting in important matters from the Church at large, and give it into the hands of a select Committee.*

It is very pleasant for "P." to be able to report favourably of the working of the new plan in the Church with which he is connected; but that plan has not yet had so long a trial as the old one; and even now, some Churches which have tried it have found it so productive of corruptions and abuses, and of the intolerable evils arising from the tyranny of minorities, that they have been glad to break the bands asunder, and dissolve such Committees. I am well prepared with facts on this subject, which I will furnish, if desirable. Indeed, it would not be very surprising if we should be supplied with evidence from "P.'s" own Church, before this discussion is finished, as to the dissatisfaction caused by Committee government.

Why should not the plan adopted during the pastorate of "P.'s" second minister be satisfactory to him, seeing it harmonizes with the teaching of the Scriptures, and with the general practice of the Churches, and worked so well in that case?

In this way, the four concluding "points" in "P.'s" letter would be met, without any alteration in the constitution of the Churches in relation to government.

Permit me also to close, not with four, but with three postulates, for the consideration of "P." and those who may agree with him:—

1. The New Testament contains a practical outline of the method of Church government, which had, and still has, the Divine sanction, and it is an essential principle of that system, that important matters, such as the choosing of pastors and the separation of delinquents, are to

be done by the whole Church, in Church meeting assembled.

2. With the New Testament in our hands, and regarding its system of Church government as the charter of our freedom, and the true bulwark against both priestly absolutism and oligarchal oppression, we cannot be persuaded to accept his suggestion.

3. The scriptural remedy for Church ailments is Church piety. Let us seek more of that, and leave the constitution as it was delivered to us.

Yours, &c.,

SILAS SIFT.

—
To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR,—The writer, "Silas Sift," in the June number, seems to assume that majorities in Churches are always in the right (Query. Is the Church of Rome always right?), and that young inexperienced members may overrule the judgment of more experienced ones. Would "S. S." patiently submit if he was an elder? *I trow not.* What will he make of the passage in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour;" or the 1 Tim. v. 1, "*Rebuke* not an elder, but entreat him as a father."

Have Synods, Presbyteries, Councils, Convocations, or our own Associations no reasons for meeting together and consulting what is the best thing to be done under certain circumstances, or are Baptist Churches, of all others, the only Churches who adopt Scripture order, inasmuch as all other Churches acknowledge some ruling power; besides, what knowledge have a large number of our members of the necessary business of Churches? The references, Acts i. 15, 23, and vi. 5, bear no similarity to Churches as now constituted. The whole multitude were appealed to. Is there any Scripture authority for ministers to rule Churches? As to the meaning of presbyter and elder, his interpretation of the terms rather militates against the

democratic element, of which he seems to boast, inasmuch as they were chosen, at least in some measure, to manage the affairs of the Church, else, no need to be chosen, but not to lord it over God's heritage. Democrats choose rulers, but democrats do not govern, otherwise anarchy would be the result. But this line of argument is foreign to esteeming others better than ourselves, and so fulfilling the law of Christ, and not tending to bring about the time when the knowledge of the Lord shall cover the earth. I think "P." should be treated with some consideration, and not with the apparent contempt with which "S. S.," and "A Dissenter from Principle," treats him—very different from that charity which thinketh no evil and is kind. The analogy by "S. S.," of our British Parliament and Churches, was not well *sifted*, otherwise it would have been seen that the *respectable and educated* were representatives, and a majority of such would not be considered tyrannical. Such representatives are denied to a Church on "S. S.'s" showing.

August 20.

J. W.

—
"CAN ANY HUMAN BEING BE
SAVED WITHOUT A KNOW-
LEDGE OF THE GOSPEL?"

To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR,—The design of the Article on the salvability of the Heathen was to show that there is no necessity to shut up those of them who are destitute of the knowledge of the Gospel to perfect sinlessness as their only hope of future happiness. Whether the suggestions there offered as to the manner in which God's one scheme of mercy is applicable to them should prove to be quite sound or nor, it will be a gain if this mooted of the subject leads to some definite view which does not consign the whole unevangelized world to inevitable misery beyond the grave.

As "Berean" desires some further remarks previous to giving his own view, be so kind as to find space for a reply—as brief as possible—to both your cor-

respondents who have written on the subject.

Your correspondent "E. P.," in the *MAGAZINE* for July, has written so irrelevantly, that I am not sure he intended to write to the point; he seems rather to have wished to meet erroneous doctrine which he thought might arise from the statements made. He quotes two passages from the original Article, and calls them "statements of Gospel requirements as understood by the respective writers." The first passage quoted is no Gospel requirement; but precludes the Gospel, and leaves the persons referred to entirely without hope. The second was intended to characterize the spiritual condition essential to sinners who enter heaven.

How the exhibition of that can be attended with peril to anxious hearts is not very clear—on the contrary, it ought to be serviceable to them; and so the Apostle Peter seems to have thought when, in reply to anxious hearts, he said, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." No fear of not "giving the glory of our salvation where alone it is due" led him to say "Nothing is required of you to fit you for the free gift to the guilty"—you will get it without any qualification whatever. His language means, It *is* required of you, in order to obtain this free gift to the guilty—the remission of sins—to experience a change of heart, and to prove that change by actual and professed obedience to Christ the giver. If nothing is required of us, the anxious heart may lay aside its anxiety, for we shall all be saved without any concern on our part. This accuracy, which "E. P." attempts to attain above the simple and natural language of Scripture, is as metaphysically false as it is dangerous. The very thing which "E. P." denies, he after all demands. He says, Christ "only asks that we let him in, and rejects none but those who will not." Here, *willingness* is made the condition of our salvation; and *willingness* involves everything which "E. P." has denied. *Willingness* to accept of Christ proves that the willing heart is both penitent, humbled, and

regenerate. Can "E. P." conceive of a willing heart which is not so. He further says, "It is a free gift, and only as the Giver is admitted into the heart can the sinner become humbled, penitent, or regenerate; this is a result, a fruit of his presence, rather than a pre-requisite for the sinner's acceptance." But it would be more accurate to say, that only as the sinner becomes humbled, penitent, or regenerate, will he admit Christ into his heart; which penitent state is a result of the operation of the Holy Spirit rather than an effect of the admission of Christ into an impenitent heart—another absurdity chargeable upon "E. P."—and is certainly a pre-requisite for Christ's acceptance of the sinner now, and for his admission to Heaven hereafter: for "Except ye repent ye shall all likewise perish." I am not aware that anything I have said requires "a warning cry against the fatal delusion that we can do anything to" *merit salvation*, though I have said what the Scriptures do certainly teach—that penitence, *willingness*, are necessary to render us "acceptable to God," and eligible for the free gift to the guilty.

Let no Christian be hampered in his use of the language of Scripture on the necessity of repentance, faith, and obedience, by any fear of encouraging fatal delusion; he will rather thereby lay the axe to the root of the fatal delusions of Antinomianism and sacramental efficacy. If by the words "only as the Giver is admitted into the heart can the sinner become humbled, &c." "E. P." means that penitence cannot take place in the case of any sinner unacquainted with Him who bestows salvation, I think I have already shown that neither Scripture, reason, nor facts will justify us in so limiting the grace of God.

This question, however, recurs in connection with "Berean's" first objection.

To that, it may fairly be replied that there is no more difficulty in reconciling the passages he has quoted with the salvation of a penitent heathen unacquainted with the Gospel than with the salvation of infants or of idiots. If the want of that knowledge and faith in this world excludes one of these three classes from

heaven, why should it not exclude the others too?

The passages can refer, from the very nature of the case, only to those persons within whose reach that knowledge and faith are placed.

Secondly; though I have separated the scheme of mercy from the knowledge of that scheme, I have not separated it from "a condition which admits of its appropriate application," and consequently, so far from following that all will be saved, it does not follow that even one will be saved, unless the "condition" is found to exist too.

Let us see what sort of logic this is which draws the conclusion from my views that all men will be saved. Christ has made propitiation for the sins of the whole world.

God can confer the benefit of that work upon sinners who are in a condition to admit of its application, without knowledge on their part of what Christ has done for them.

Ergo (by some "Berean" rule): God confers that benefit upon all sinners in the world.

I hope I have not dealt unfairly with "Berean's" argument, but the conclusion is so egregiously a *non sequitur*, that I almost fear I have misunderstood him. His conclusion, to be logical, requires premises of this kind:—

God confers the benefit of Christ's work upon sinners who are in a suitable condition.

All sinners are in such a condition (some with and some without knowledge).

Ergo: All sinners are saved.

This conclusion might fairly be deduced from "E. P.'s" statement that nothing is required of us to fit us for the free gift to the guilty; but it assuredly does not follow from my statements, which insist upon a penitent state here, in the case of adults, as an indispensable condition of their future welfare.

As to the "unexplained means" by which the unevangelized may arrive at that "altered state of mind" induced by "difference of constitution, education, or other circumstances," it really does

not signify to my argument, nor to their safety, *how* they came into that condition, provided they are in it. On looking over the Article again, however, I find it is not left doubtful whom I think the agent to be, and what the means employed in effecting that "altered state" which I cannot but regard as penitent or regenerate.

The narrative which follows "Berean's" letter is a very remarkable illustration and confirmation of my whole position. Such cases there are amongst the heathen, but it is still true that the heathen are perishing—just as the masses of England are, in a smaller proportion; whilst here, evangelizing agents and means abound, as compared with what has yet been done for Heathendom.

Men are wanted to go forth. Who will come up to the help of the Lord against the mighty, to testify repentance towards God, and faith on our Lord Jesus Christ? May the Spirit of God soon move the hearts of some of His people to consecrate themselves to this work.

Awaiting "Berean's" further remarks,

I remain, dear Sir,

Yours truly,

CHARLES CARTER.

LAY AGENCY; OR, RATHER LOCAL PREACHING.

To the Editor of the BAPTIST
MAGAZINE.

DEAR SIR,—Much has been written of late on Denominational extension in connection with the spread of Christianity. It is notorious that Local Preaching is a powerful auxiliary, and its usefulness among the Wesleyans is very great; and it is also notorious that the same agency is not put forward among Independents or Baptists, while it is self-evident that the system is calculated to extend the Church, and promote religious knowledge (I am not a Local Preacher, nor likely to be at 75 years old). It may be remembered, that in New Testament times, while

there were twelve Apostles, there were seventy-two Local Preachers or Disciples, who went about proclaiming the Word of Life, and which were soon increased to one hundred and twenty; and if talent was encouraged with a

wise selection of young men in our Churches, village preaching would be more easily sustained, and more stations established. The system must become universal before the millennium.

J. W.

Intelligence.

MINISTERIAL CHANGES.

THE Rev. H. J. Betts has intimated his resignation of the pastorate of the Church at Trinity Chapel, Bradford, Yorkshire.

The Rev. E. C. Pike, B.A., has resigned the pastorate of the Church at West Street, Rochdale. Mr. Pike's address, for the present, will be, care of G. T. Kemp, Esq., Rochdale.

The Rev. J. B. Jones, of Canton, Cardiff, has accepted the unanimous invitation of the Church at Caerleon, Monmouthshire.

The Rev. G. Wyard, jun., of Reading has accepted the unanimous invitation of the Church at St. John's Hill, Shrewsbury.

The Rev. T. H. Holyoak, late of Glasgow, and formerly of Bristol College, has accepted the very cordial and earnest invitation to the pastorate of the Baptist Church, Olney, Bucks.

The Rev. D. Jennings, of Lyme, having received a cordial invitation to the pastorate of the Church at Rayleigh, will enter upon his labours simultaneously.

Mr. Thomas Jermine, of Haverfordwest College, has accepted the unanimous call of the Baptist Church in Upper Lichfield Street, Willenhall, as a co-pastor with the Rev. J. Davis.

The Rev. W. Bentley has resigned the pastorate of the Baptist Church at Sudbury, Suffolk, after a ministry of nearly fourteen years.

The Rev. W. H. Cornish, having removed from Stafford, is open to receive invitations

to supply vacant pulpits in or near London. His address is 3, Longstone Terrace, East Greenwich, Kent.

Mr. W. H. J. Page, of the Metropolitan Tabernacle College, has accepted an invitation from the Church and congregation, Castle Street, Calne, Wilts.

The Rev. R. B. Lancaster has resigned the pastorate of the Baptist Church, Regent Street Chapel, Lambeth, and is for the present at liberty to supply vacant Churches. Address, 47, Beresford Street, Walworth, London.

The Rev. B. J. Evans, of Langley, Essex, having accepted a unanimous invitation to the pastorate of the Baptist Church at Great Shelford, Cambridge, entered upon his labours in his new sphere, on July 29th, amid cheering prospects of usefulness. The removal of Mr. Evans from Langley (where during his two years pastorate, he had been the means of doing great good) is deeply regretted by the Church and congregation he has left.

The Rev. W. Lloyd has resigned the pastorate of the Baptist Church at Barton Mills, Suffolk; having accepted the pastorate of the Church at Botesdale in the same county.

The Rev. J. R. Jenkins, of Rayleigh, in consequence of protracted ill-health, has found it necessary to resign his charge, and to remove to a milder and more genial climate. He has accepted a cordial invitation to the pastorate of the Church at Lyme Regis, Dorset.

NOTE.--In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.

THE MISSIONARY HERALD.

THE WORK OF THE MISSION.

THE vision of the Saviour walking amidst the seven golden candlesticks which John saw, when he was an exile amidst the solitudes of Patmos, was not more glorious than instructive. It indicated His abiding presence in the Churches that would be planted in the world, to preserve their purity, and secure their safety. Nor was it less significant of His interest in their spiritual welfare.

In the dispensation which had passed away the high priest had to attend to the lights of the Temple, trimming one lamp, giving oil to another, that all might shine with unfailling brightness. This was symbolic, and every thing connected with it was in harmony with the position and dignity of the high priest; for even *the snuffers and the snuffer dishes were of pure gold*. In our Great High Priest we have the reality; and we are taught that He would have a pure Church, and devout, earnest, and godly men to carry on His work.

That work is pre-eminently spiritual; and suitable qualifications for it are of more importance than the number of even its foremost, active agents. No enterprize prosecuted in our world can be compared with it for the vastness and grandeur of the object it is intended to accomplish. Hitherto, the means by which it has been sustained have been few, and in the judgment of the world, totally inadequate to secure the end proposed—so much so indeed, that the whole scheme, and its agency, have been assailed with the bitterest irony and ridicule.

Neither the one, nor the other of these things is new. Some of the most wonderful enterprizes that have been crowned with a glorious success, were sustained by means pronounced contemptible and worthless. We wonder what the warriors of Jericho thought, when looking over the lofty ramparts of their city, they beheld God's ancient people compassing it for seven successive days, and blowing rams' horns as they passed along. To them it must have seemed not only a very novel, but a very ridiculous method of

assaulting a fortified town. What a sudden and surprising change must have come over their feelings when, at the final blast on the seventh day, they saw the strong walls of their fortress totter and fall, and, the host of Israel entering it victorious! And when Gideon in after times blew a trumpet, and sent messengers through the land, Abi-ezer was gathered to him, and Manasseh, Asher, Zabulun, and Napthali, promptly obeyed the call. But they were too many—not too many to encounter the hosts opposed to them, for the Midianites, the Amalekites, and the children of the East, were marshalled against him—but too many where the honour and glory of the coming victory were to be the Lord's. For He said to him *the people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me saying, Mine own hand hath saved me.* Looking at the men, and their purpose, at this distance of time, we can almost suppose that the "Fathers and Founders of our Mission" must have heard a voice speaking to the same purport, when they entered on their great work!

In like manner, our Divine Lord, when entering on His Mission, chose men to fulfil His commands who were despised on account of their want of culture, and their inferior social position. But they were fitted for their work, and became mighty through God. And when there was other work to do, and the Gospel was to be preached to men of another race and tongue, men deeply imbued with the philosophic spirit prevalent among the Greeks, one of high birth, of lofty mind, and ardent zeal, trained not only in the perfect knowledge of the Jewish law, but acquainted with the literature and superstitions of other lands, was called to the feet of Jesus; not by ordinary means, but by a vision of unspeakable glory and overpowering splendour, and after due preparation, sent forth to the Gentiles. In his public teaching, in his epistles to young men called to the ministry of the Gospel, and to the Churches which he had planted, he ever spoke of that ministry as the highest and noblest end of human thought and toil. For if a work is to be estimated by its design and end, then the regeneration of the human race, sunk in ignorance, misery, and sin, the overthrow of all the forms of superstition which curse our world, the utter extinction of vice, the establishment of the reign of peace, justice, universal good will, and the display of the Divine glory to all intelligent beings, imparts to this work an interest and a grandeur transcending all others. The wonder is that even a superficial view of it does not kindle more extensively in those who are called to the ministry, an absorbing desire to engage in it. But when thoughtful and superior minds, especially those of an enthusiastic order contemplate it, we feel yet greater wonder that they are not impelled with a burning determination to give themselves to it.

For such a work—so noble in itself, so grand in its design, reasoning after our fashion—we should have supposed that the highest and purest order of

intelligences would have been the selected agents. But no! Men, fallen and guilty, but renewed and sanctified, and filled with holy zeal and ardour, longing to save souls, and glorify the God of salvation, are chosen. And it is not difficult to see, in the light of Scripture facts and reasoning, the wisdom of this choice. For a sinner saved can speak in words of deeper power and more loving earnestness, to sinners unsaved, of the great salvation. He who has felt the love of Christ can better tell the wondrous tale. He who knows that his sins are washed away, can surely best assure others that *the blood of Jesus Christ cleanseth from all sin*. This idea must have been in Paul's mind when he wrote thus to Timothy, "*Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on Him to life everlasting.*" Such is the work assigned to us in common with all sections of the Church of Christ.

But our means are limited. It is therefore of the utmost importance that they be economically and judiciously employed. In the selection of the most suitable stations, and the appointment of the best qualified agents, we are liable to err. Doubtless, many mistakes have been made; but they would have been far more numerous, and, in some cases, fatal, if the same guiding Power were not present in our councils that the Apostles felt to be in their midst. Who can trace out the history of the Society, and follow its movements from year to year, without feeling the truth of this remark? But we need that guiding presence and power still. And therefore do we urge our brethren, as they love the Society, and Him whose work it was founded to do, in all their supplications, whether in the closet, at the family altar, or in the sanctuary, to beseech the Giver of all good to impart to the officers, Committee, and Missionaries, the knowledge of His will, and to endow them at all times with that *wisdom which is profitable to direct*.

If hitherto guided to the occupancy of important parts, surely more so, if possible, in the selection of suitable agency. We need not enumerate names now illustrious, though the men who once bore them have passed away to a nobler service and a higher life. We would speak of those in the field. They have not, it is true, as their forerunners had, to contend with such enormous evils as slavery, with the opposition of Englishmen called Christians, but whose character and conduct were a shame and a scandal to both name and profession, nor have they to stand up in the face of a hostile government, who smiled on the high priest of idolatry, and frowned on the Missionary of the Cross. But they have their peculiar trials, and need as much as those who preceded them, the sympathy and prayers of the Churches. If some difficulties cease to exist, if the work be less exciting to ardent minds, it demands, perhaps, more patient toil and faithful watching, sustained by a

profound sense of the importance of the duty devolving upon them, and a love for perishing men, which many waters cannot quench.

We asked, last month, in terms as earnest as we could command, for a reinforcement of the holy band. That it is *wanted* none can deny who have read the facts which we then stated. We have, with feelings of deep respect, spoken to colleges, pastors, and churches. You who are labouring among the heathen are continually urging the Committee to send out fresh men. You tell us that some are getting old, others are dying, some are over pressed, and many are obliged to absent themselves in order to recruit shattered health. We re-echo your cry! But if we cannot persuade men to give themselves to this work; if none will come to your help; if they will look on, express sympathy with you in your trials, and utter convictions of your zeal and devotedness, most truly and sincerely; but yet leave you to wear out your lives, and fall into the arms of death, without cheering you by becoming faithful colleagues in the work, and to carry it on when you are called to your reward;—we can yet speak to God. As in the former days He heard and answered the prayers of His servants, He will again in His own good time.

Remember therefore, dear brethren, amidst all your discouragements, and this one in particular, that He is by your side, and will never forsake you. Let us unite our prayers that our Churches may be pervaded by a stronger, purer faith,—that our pastors may be inflamed by a more fervent zeal,—that every member of the Society, its officers, and Committee, may be more deeply impressed with their responsibilities; and then, though your call for fresh soldiers to enlist under the banner of the Cross may for awhile seem to be unheard, it will ultimately prevail. The present is a time of testing and of trial. We all much need it. Let us be patient, and when the end of this period of sifting and trying is secured, our Divine Lord will again manifest His power; and filling brave hearts and vigorous minds with His own Spirit, will send them forth fully equipped for the war and the work!

INDIA.

THE AGRA MISSION.

BY REV. D. P. BROADWAY.

WE are glad to state that our native congregation has improved wonderfully of late in every respect. Bernard, the pastor, has controlled all its affairs exceedingly well, without any assistance from the European Missionaries, which is an important point gained. We have made him feel independent by declining to have anything to do with matters belonging to his Church, beyond preaching for him in our turn, which has made him bold in his proceedings; and he has fully showed us that he does not need the assistance or interference of others in the execution of

his duties. In his movements he does not *seem* active; yet still, if his work was examined, it would be found that he manages to get through a great deal. He is perhaps one of the ablest and best native ministers we have in the country. What speaks most in his favour is that the people are satisfied with him. They love and respect him, and place implicit confidence in him. He was out on business a short time back, and one of the Missionaries had occasion to bring up a member of his congregation, who was suspected of being guilty of some slight offence. The man bluntly declined answering any questions, or submitting to any kind of trial in the absence of his pastor. The Church has had six fresh additions since last September, and more candidates are under probation.

PREACHING IN THE TOWN—BAZAARS AND OTHER NEIGHBOURING PLACES.

We find the work amongst the heathen is daily becoming more and more encouraging.

We have endeavoured of late to show the people that in going about addressing them on religion our object was not to render the systems they followed disreputable, by exposing the absurdities of which they were composed, simply with the view of uprooting them; but, on the contrary, we would rather they followed some system and believed there was a God, than none at all and believed there was no God; and that they were well aware that the innumerable systems which prevailed in the world had been invented by persons because they knew there was a religion established by God, which sinners were required to observe as the source of their restoration to his favour; and our design was to point out to them that that religion was Christianity. We have also endeavoured to show them that we were not Christians because the Lord Jesus Christ was the Deity of our nation, or of our parents, as was the case respecting religion with them, but because on investigation we had found in Him the qualities of God.

PREACHING IN THE MELAS.

All the melas which take place in Agra and its neighbouring stations during the year have been visited by strong parties of the Mission, and no effort has been spared in diffusing truth amongst the thousands of poor votaries who resort to those places of iniquity under the delusion of benefiting their souls in the future world. Testaments, single portions of Scripture, and Tracts have also been given or sold to those who were desirous of having them.

The grandest of the melas are those which take place at Goverdhun and Butteshner.

The former is held about thirty-seven miles N.W. of Agra, not far from Muttra. It is visited by people from all parts of the country, and the number is incredibly large. It is kept up for three days and nights, and the mode of worship observed consists chiefly in making Deep mallas, garlands of lights—circling round and round Krishna's-hill,—and Mansick gunga asnan, that is, bathing in the fountain of wind.

The priests are of course the leaders in all the performances, and they contrive to excite the poor people to such a degree that they are completely overpowered, and both men and women of all classes lose sight of common decency. It would scarcely be consistent with propriety to detail all that is carried on under the idea of worship, however desirable it might seem to be for public information; suffice it to say that they are so diabolical in nature that the coarsest feeling in a calm state could hardly witness them without being disgusted. Yet it is man, the noblest part of God's work in the world, after all, that engages in them.

The Missionaries usually occupy the skirts of the place, and speak to the poor infatuated creatures as they are crowding into it, but little impression is made until all is over, and they have recovered their senses, and are beginning to bend their steps homeward. It is then that they meet them to some purpose. It is then that the light of the Gospel they reflect upon them develops to them

the deeds of darkness practised in those so-called holy places, in which they are chiefly made to figure, and causes remorse to seize their hearts, and although they seldom like to acknowledge it, still its tokens are to be perceived in their countenances.

The latter is held at Butteshner, about forty miles N.E. of Agra. Butteshner means the Banian-tree god. It is rather a sombre, unfriendly looking place, with a row of rudely constructed temples on the banks of the Jumna, and a small town, which might have been of some consequence in times of yore, but now consists of old crumbling houses and filthy streets.

In front of the principal temple is a clean, level spot of ground, shaded by a beautiful banian-tree, which was occupied by devotees of various classes, vieing with each other in showing the people the austerities and so forth of their orders, with the view of obtaining money from them, and some were very successful. We were much amused by a set we saw among them who are evidently of very recent origin. They endeavoured to appear like peacocks by dressing themselves in feathers of that bird. They had also a portable temple made of the same material before which these extraordinary metamorphoses promenaded in turn armed with an axe. The peculiarity of their costume and antics attracted crowds of spectators; but they commanded no respect from them, in fact they ridiculed their proceedings and called them buffoons. They were exceedingly rude, and even ventured to strike respectable people with the handle of the axe they carried if they came near their temple, and, to escape the penalty their impudence deserved, they made odd gestures and created a laugh.

The mela lasts several days, but the time devoted to sacred purposes is very short. It commences when the moon waxes full, and closes when they think it begins to wane. The priests in the temple watch for the appointed time, and as soon as it arrives they announce it by drums, horns, bells, and other musical instruments, on hearing which the people hasten to the river, bathe, and offer what they can afford to the idols in the temples, and there ends the matter.

We had six very satisfactory days in the place. We commenced work at sunrise and continued it till it was dark, retiring only for half-an-hour about midday to take refreshment. We went to a different quarter every day, and changed our position four times, by which plan we managed to go through the mela twice. We found the people willing to hear the Gospel. Many followed us about from place to place as long as we were there, and they might well be compared to sheep without a shepherd. In order to carry on the work without interruption we divided ourselves into two parties, and while one was engaged in preaching, the other was seated at a short distance behind, prepared to answer questions and to converse with those who wished to enter more fully into the matter.

SELF-SUPPORTING PREACHER.

We have not had a visit from Sabha Chund, of Mouza Rohna, in the past year. It was perhaps in consequence of the Rev. W. Williams having occupied Rohtuck. He was always anxious to have a companion in the field, and now he has a Missionary to sympathize with him, and to counsel and direct him in all difficult matters, which was all he required. By all accounts he continues indefatigable in his labour of love amongst his heathen brethren throughout the district.

We were in hopes his troubles were over, and he would have peace in future, but Mr. Williams says his uncle and a few of his influential adherents are still persecuting him bitterly. The following is an extract of a letter we received a few days ago:—

“I am sorry to say Sabha Chund is placed in a painful predicament. His uncle, Ram Lal, with some other friends are persecuting our brother. They have expelled him from the village, and he is living in a solitary place. They have prohibited his wife and children from visiting him, or allowing him access to his own house. He is not allowed to take water from the public well or tank, nor

is the bahishte to supply him with any. The bunnia is not allowed to sell him grain, nor the dhobi to wash his clothes. They have also treated his wife cruelly; they have beaten her, and would not allow her to have water for the use of her family until she gave them £30, and two maunds of cotton. I pity them much, and wish to prosecute the tyrants."

A NATIVE PRINCE.

Prince Mirza Feerooze Shah, *alias* Khadim Masih, followed the Missionary by whom he was baptized and admitted into the Christian Church to this place, and is living with Bernard, the native pastor. He is the legitimate son and heir of Prince Mirza Saleem, brother of the ex-King, Bahadur Shah, of Delhi. We have heard from good authority that his father was one of the most qualified consistent characters of all the members of the royal family, therefore he was loved and highly respected by people of all ranks, both European and native.

Prince Mirza Feerooze Shah was brought to the knowledge of the truth by the Rev. Mr. Thomson, who died a few years before the late insurrection. He smothered conviction for some time, in consideration of his connections and friends, whose feelings he loathed to wound by doing anything which would reflect on the truthfulness of a creed they so fondly cherished and revered; and because his temporal affairs were in a great measure in the hands of the king, whose displeasure he was afraid to incur.

It was not his design to act clandestinely in the matter on any account, consequently he gradually allowed his views to develope. They were soon brought to the knowledge of the King, who contrived, by various excuses, to stop the allowance of £30 a-month he used to receive from the Government grant for the support of the royal family, over which he had full controul. His friends also forsook him, and a gloom was cast upon all around him. He felt these circumstances keenly, and thought of giving up his views, and remaining in the faith in which he was born and brought up. He fell for a season. Conscience, however, began at length to upbraid his conduct, and make it appear exceedingly sinful, which rendered him miserable beyond endurance, and he resolved to hold back no longer. But for a prominent member of a royal family to reject the religion of his ancestors and embrace Christianity was a work of no trifling moment, and required more than ordinary courage in those times, in a place like Delhi. Consequences of the most dangerous forms which imagination can conceive began to revolve before him, which need not be explained to those who are at all acquainted with the nature of the Mahommedan religion. The only alternative now was to leave the place, and he waited for a favourable opportunity. Presently his sister sat out on a pilgrimage to Mecca, and he accompanied her to Agra. After seeing her fairly on her journey, he went to Cawnpore, and from thence to Kadoura, near Calpee, to spend a short time with a friend, and to devise some plan in order to carry out his views, and so forth. The difficulty he had in the matter now was caused through the death of his spiritual guide—he had no one to direct him.

It was during his stay at Kadoura the sedition commenced, and news of the implication of his uncle, the King, reached him. He was not surprised at his uncle's conduct, and was thankful he was not at Delhi, for he would have been murdered unheard with the Christian victims. His situation was nevertheless still very critical.

When the rebellion was suppressed, and order thoroughly restored in the country, he returned to Delhi. One evening, as he was walking through a street, he found a native Christian (John Barton) addressing a crowd. He waited till the man had finished his discourse, and then asked him to introduce him to the Missionary with whom he was associated. He promised he would, and a few days hence obtained him an interview with Mr. —, to whom he stated his case, and offered himself a candidate for Christianity. After satisfying him of being

innocent of implication in the insurrection, and passing a period of probation, he at length realized his wishes by being admitted into the Church. He has maintained his profession to the entire satisfaction of those who are acquainted with him.

We can't help pitying his condition; he is indeed in great distress. Some time ago he petitioned Government for the restoration of his allowance and so forth, and we're sorry to say it was rejected by the local government, simply because it was not tendered within the prescribed period. It is evident that he has also been the victim of knavery. He is a timid person, and, not daring to appear himself in his affairs, he asked some who were his inferiors before, and have secured leading positions in the family during the disturbed times, to plead for him, without thinking it was their interest to keep him down. These folks, on the one hand, represented him as the veriest of vagabonds to the authorities, and set them against him to such a degree that some won't hear of him; on the other, they told him that the authorities were bitterly against him, that nothing would reconcile them to him, and that if he ever ventured to approach them to ask for anything he would repent it. On hearing this sad tale he lost all courage and gave up all exertion, which accounts for the delay brought against him. They have not only destroyed his character, but they have managed, with the assistance of his step-mother, to turn him out of his father's house, and to deprive him of every mite of property, of course with the view of having all themselves eventually. He would not have attempted to forward his case had not the Missionaries, who could not witness his sufferings, advised him to do so. Poor man! We hope he will yet be heard and righted. May the Lord help him.

It is well known that it is impossible to bring the Gospel and education within the reach of the females of the higher classes of this country, by means that are at all public, such as schools and street preaching, owing to the manner in which they are isolated. The only plan which has been found in any respect feasible is the employment of European and native female agents, who may convey truth to them in their places of seclusion.

WHO WILL HELP US?

We were desirous of making an effort, but were at a stand for agents, our wives not being always able to attend to such work, the demands of their households, and the care and instruction of the girls of the Orphanage and converts, as well as other little matters of the Mission, which chiefly devolve upon them, render that impossible. Besides, it is obvious that, to attend to work of this nature efficiently, those who engage in it should not be embarrassed by other duties. We are, however, glad to state the difficulty has been removed; an unmarried respectable pious person of our denomination, who can speak the language fluently, and a qualified native Christian woman, have entered the field. They meet with difficulties sometimes, yet still they report very favourably of their proceedings. The females to whom they have succeeded in finding access have received them cordially, and listened to the message of salvation. We only hope we shall be able to carry on the work permanently. There will be an annual outlay of about £75 attending the work; this we are unable to meet from our ordinary fund, which barely suffices to sustain existing operations, consequently we are under the necessity of drawing the special attention of those to the affair who have it in their power, and, we trust, in their hearts, to help us.

DELHI.

BY THE REV. J. SMITH

KURREEM Buksh has been unanimously chosen pastor of the Native Church at Delhi, and although his people cannot entirely support him, yet we hope with a little local help from friends, to make him independent of the Mission,

We feel this to be a most important matter. He is a persevering, experienced brother, and I hope, likely to do well. The interest in some parts of the city is very encouraging, and we see much to be thankful for, as well as much that is humiliating. Things are in a very incipient state, and we live in hope of seeing great changes. For some time there has been evidence of the existence of a restless spirit among the educated young men in the town, who are groaning under the burden of Caste and Hindoo superstitions. Some have occasionally attended our Sabbath evening English service. Repeatedly have they expressed to me their contempt for the religion of their fathers, and their willingness to throw off the yoke. Last week, one of them told brother Parsons, that not less than five thousand such dwelt in the city of Delhi, and further, we hear of several bands of them meeting together in different localities for the purpose of feasting on forbidden dainties. Several such feasts have been held, where the young men connected with the highest families in the place have freely partaken of meat, potted meats, and ! alas, wines and spirits of every kind. The more thoughtful are anxious for some organization, connected with which, they propose a paper and meetings for discussion. Some of them are ready to admit the truth of Christianity, and manifest a large acquaintance with the Scriptures. Oh ! for a Pentecostal effusion of the Spirit's converting power. It is hard to labour and wait so long, and yet we know the Lord's arm is not shortened, nor his ear heavy. I sometimes think if we prayed more and laboured less, God would honour his word more.

PAHAR GUNGE.

I went to Pahar Gunge last Lord's-day morning, and was much pleased with the little Church there; the congregation was good, and contained seven or eight wives of our converts with their children. A few families still continue in the Christian village; but we treat the matter with perfect indifference, It matters not where they live, if they only serve the Lord. Our old friend, Seetal Das, was at the service; he had just returned from a months' wandering in the villages, and told me the Gospel was spreading rapidly, and in several of his old villages the people had expressed a desire for baptism. I asked him why he did not baptize them? He replied that he was afraid to do so. I urged him to take his New Testament in his hand, and losing sight of man, obey God. I should so much rejoice to see such men breaking loose from the Missionaries, go forth preaching the Gospel, baptizing and forming Churches. It would be the dawning of the sun of righteousness indeed on the people of this dark land.

Seetal Das is not paid by us, but goes over hundreds of miles of country, sowing broadcast the seed of the Kingdom, and the people everywhere feed him; he is an evangelist of a most primitive kind. We have a similar brother in Mahar Das, but not so efficient a preacher. Their clothing reminds one of John in the wilderness of Judea.

THE CITY.

The congregations in the city continue large, and the discussions sometimes long and animated. It is too true scepticism is largely on the increase, and vast multitudes have cast off the old cable without bending on a new one. We require an agency exactly adapted to this new state of things, and I hope our book room will to some extent supply it. Last night, in the Sudder Bazaar, an old orthodox Brahman commenced a discussion upholding the Puranic system of idolatry; driven from one refuge to another, pantheistic and atheistic, he at last landed in open infidelity. It is always painful to me to meet men who build on human reason, and when their fabric is demolished, still refuse to submit to a Divine revelation, and yet this class is daily becoming more common. Light is spreading, knowledge increasing, but I fear not faith. A faithful reception of the truth as it is in Jesus can only make this people free. The railways, in revolutionizing trade, and the march of science, will soon leave the old effete systems of religion

only heaps of ruin, and what is to take their place? Oh! could we but see the glorious Church of the future rising majestically in our midst in all its oneness of sympathy and beauty, how our hearts would rejoice, but alas! instead of a building, it is as yet but scattered materials. Stones are being hewn, bricks burnt, and timbers shaped: we want the presence of the Master Builder, and then the scattered materials will soon assume shape, and manifest design, and ere long the top stone shall be brought with shoutings of "Grace, grace unto it."

PROGRESS.

I attended a meeting of the Delhi Society this afternoon, a Society, in which I take great interest and have helped to establish. It is for the advancement of arts, science, literature, and social reform. Many of the rich and educated inhabitants, both Hindoo and Mussulman, have joined it. Connected with it are a library and reading-room, and fortnightly lectures. The subject of the lecture to day was, "The duty of the Hindoos and Mussulmans to provide for their orphans." The writer told the principal inhabitants of Delhi, that they had never yet attempted in any way to provide for the destitute of their own faith, whilst the Christians spent thousands in doing it for them. In discussing the points brought out in the lecture, I put the question, "Is it true that Hindoos or Mussulmans have never yet provided an asylum for the fatherless and destitute?" And they were bound to acknowledge, Yes. The lecturer was a Hindoo, and he did most unmercifully expose the hollowness of the professions of his co-religionists. Nothing could more aptly illustrate the change that is being effected among the people than this meeting.

A few weeks since I attended another assemblage of a different kind. Nothing less than a town's meeting to provide for the poor, who exist in large numbers in Delhi, especially since the mutiny. The meeting was held in the open air, under a marquee; there was a very large attendance, and as free discussion as you would find in an agricultural district in England. The result was an unanimous vote to tax Beetel nut, a pure luxury used only by the rich, and I expect the tax will provide £100 per month. This is but a beginning, and will lead to systematic support of the helpless. I mention these things as indicative of the progress we are making in Delhi. I know no Indian city where liberal views are growing so rapidly, and need I say, that I feel it the highest honour and privilege to help on every such movement. Our native congregation in the new chapel is very interesting, and our English Sabbath evening service has much improved lately. More soldiers attend voluntarily on Lord's-day evening, than are marched in the mornings, to the Episcopal Church, the soldiers almost to a man just going where they are marched, and have no choice.

ON CORRESPONDENCE WITH MISSIONARIES.

THERE has been a great deal of discussion, from time to time, in Committee, as to the best means of reviving and strengthening the interest of the Churches in the Mission. "Bring them into more immediate contact with it," has been urged again and again; and various suggestions have been offered in reply to the inquiry, "how is this to be done?" Frequent correspondence between Churches and Missionaries has been urged as likely to promote this object; and without doubt, when such correspondence is carried on, the end proposed is, in a goodly measure, secured. And when proposals have come up from schools, or a few friends, to take up a special object, we have invariably referred them to some one of the missionaries. In that way, but of course not to the extent deemed requisite, the plan has been tried.

It is right, however, to hear what Missionaries themselves have to say on this subject of extended correspondence with Churches, schools, and friends at home,

Mr. Ellis, of Barisal, prefaces an interesting report of his station, from which we shall give some extracts, by the following remarks, and which it is proper to state were not called forth by any observations addressed to him on the subject.

"It is always with regret that I sit down to write a long letter, even about our Mission, for I feel the time thus spent might be better occupied. Where there is so much to do, and so few to do it, it seems a cruelty on the part of the people at home to expect us to write much. However, as these letters are a means of keeping up the Missionary spirit at home, and interest in ourselves and our work, and as they seem to be necessary to call forth the help of the Churches, I suppose we must accept the necessity."

INCIDENTS FROM BARISAL.

Very shortly after Mr. Ellis came to this station, the painful illness which afflicted Mr. Page, and which rendered a voyage necessary for the restoration of his health, threw the whole weight and charge of this important district on him, and he, too, comparatively a stranger. But though deprived for a season of the energetic co-operation and matured experience of Mr. Page, who has resided at Barisal for many years, the Churches have not materially suffered. Happily, Mr. Page is at his post again, and though not in fully restored health, he is yet able to resume his former duties.

TESTIMONY TO NATIVE CHRISTIANS.

"An Irish gentleman, living on the banks of the Bálishor river, three days' journey from Barisal, lately called upon me, and expressed much gratification at what he had seen among some of our people on his estate. They had gone from Kotwálipará—one of the worst swamps in Eastern Bengal—to cut paddy for one of the gentleman's tenants, and seeing a bungalow near where they were working, they thought there must be a Sahib there, and that he being a Christian, would keep the Sabbath day. It so happened that he is one of the few comparatively who remember, on coming to this country, that one day in seven is hallowed; and so on their requesting permission on the Lord's-day to hold a service in an out-house belonging to him, he bade them hold it in *his own* house. There was no preacher with them, but some of them had their Bibles, and one of their number read several portions of Scripture, led them in praise and prayer, and fervently exhorted them to continue in the good way. The little service was conducted with the utmost decorum."

AN ASSAULT REPULSED.

"Afterwards, a Mahomedan attacked them about some article of their faith, whereupon the brother, who had led their worship, encountered him in argument for upwards of an hour; and at last, as my Irish friend relates, 'completely demolished him.' He did not stop here, but to many who were congregated near the bungalow, having been attracted by Christian worship, he boldly preached the Gospel."

Considering the extent of the Backergunge district, the number of Churches, and the privations to which the poor in such are subject, the frequency of deaths is to be expected; and to the departure of several members, Mr. Ellis refers

ARADHONI.

"The story of two or three of those peaceful deaths I shall give, as it has been detailed to me by the preachers who witnessed them. Aradhoni was a member of the Church in Soóágáon, under the care of Shookiráam. She was taken ill one Sabbath, after attendance at both services, and Shookiráam was at once in attendance. In reply to the question what she thought of her illness, she said, 'I am not very ill, but I have no hope of recovery.' Again, she remarked, 'It is not that I wish to go or wish to stay; but I think the Lord intends to take me this time. I am ready to go.'

"The preacher then addressed to her a few words from the 14th John, and afterwards asked her about her hope in Christ. She replied, 'I did not become a Christian that I might be rich in this world's goods, but that I might, through the infinite grace of God, and the merits of His Son, become a partaker of eternal happiness.' After reading and prayer, Shookirám was about to leave her, when she said, 'Give me my dismissal, I am about to go.' On being asked why she said so, when her illness seemed only slight, she said, 'Give me my dismissal.' The preacher, much moved, took her hand, and said, 'Well, sister, I give you into the Lord's keeping.' She shook hands with him, and took farewell, and in an hour after she was gone to be with her Lord! She had been among the Christians 18 or 19 years, and had always borne a consistent character."

Another example, and not less interesting and instructive, we take from the same report.

"Horichund, another Christian of about 15 years' standing, and belonging to the same place, was taken ill one morning and soon became cramped. About eight o'clock he read a portion of Scripture to himself; and soon after he requested Shookirám to pray with him. After this he rapidly sunk, became cold, and apparently lifeless; but having rallied a little, the preacher said to him, 'You know, Horichund, that you must die, and after that there is the judgment. How will you stand in that judgment?' To this he replied, 'I don't fear death, since Jesus hath overcome it; and as for the judgment—why should I be judged, when I am trusting in the atonement of Christ?' In the course of the day Shookirám had much searching conversation with him, and found his mind clear. In the night he seemed to be better, but in the morning he suffered a relapse, and fell asleep, with the Bible which he had been reading resting on his breast, and as if in the act of prayer."

CONCLUSION.

We cannot refrain from quoting a few sentences from the close of Mr. Ellis's report, which present, in a striking and compendious manner, the history of the station for the past year, as well as indicate the prospects of the coming one.

"In summing up this report of the Backergunge Mission, I cannot but express the deepest gratitude to the Great Shepherd for His infinite kindness to us here. We have had much to cast us down—the almost mortal illness of Mr. Page, the defection of many of the members and of two of the preachers, the persecution for righteousness' sake of some of our Bengali brethren, pressing want and nearly absolute famine among our poor, the death of many of our people by cholera, and the want of desired success to our efforts,—these have pressed heavily upon us.

"On the other hand, the privilege awarded to Brother Page, of enlisting the sympathies of Australian Churches in Missions, and forming societies among them to assist in helping on the Lord's work in Bengal, his return in health, to take charge of his people, the addition to the Churches, of many in spirit, and to the Christian community of many more, the believing—if not triumphant—death of many, the steady perseverance of those who are destitute, and those who have been persecuted, and the glorious privilege of carrying the Gospel to our fellow-men—all this, and much more could and might be added, fills us with gratitude for the past, and with hope for the future."

A BRAHMO ON CHRISTIANITY.

WE have seen very recently some extracts from *The Friend of India*, giving an account of a lecture delivered in Calcutta by Baboo Khesub Chunder Seri, who is styled the Apostle of the Brahmós, a sect of religionists who have risen up in Bengal within these few years, and of whom our esteemed Missionary, Mr. Sampson, spoke so interestingly in Exeter Hall, at the Annual Meeting, April,

1865. They seem to have renounced Hindooism, but have not embraced Christianity fully. They are professedly believers in *one God*.

The topics of this lecture were "Jesus Christ—Europe and Asia." He sketched the state of the world at the birth of Jesus Christ, the life and death of the Saviour, and the progress of the Church till the Reformation, and of modern Missions thereafter. Expressing without reserve his "difference from the orthodox opinions of popular Christianity," his language is very remarkable as indicating the views on these subjects prevalent with the influential sect of which he is the leader. His opinions cannot be read without exciting great surprise and interest; nor can they fail to kindle a hope that ere long these men may be led to see and embrace the truth as it is in Jesus. The sentiments expressed in the following passage might, with great propriety, be uttered by a true Christian teacher:—

"Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age; He appeared in the fullness of time. It was no selfish impulse, from no spirit of mistaken fanaticism, that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down His life that God might be glorified.

"I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and inspirations of the heart, and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol."

Something more than mere admiration of a hero or self-sacrificing philanthropist breathes through the sentiments expressed in the following passage:—

"Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and Him crucified? Was not He, by His wisdom, illumined, and by His power saved a dark and wicked world? Was not He, who left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity? Blessed Jesus, immortal child of God! For the world He lived and died.

"May the world appreciate Him, and follow His precepts."

He subsequently bears testimony, at once hearty and intelligent, to the self-denying benevolence of the Christian Missionaries in India, and assures his hearers that it is "treasured in the gratitude of the nation, and can never be forgotten or denied." And he is not less cordial in testifying to the beneficent rule of the British Government, to which "we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition." But what follows respecting Europeans ought to sink deep into the heart of every Englishman in India. May inconsistent or nominal professors of Christianity ponder most deeply these burning words!—

"I regard every European settler in India as a Missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on our countrymen. Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity. And thus Jesus has been dishonoured in Jamaica."

It has often been said that there is no spirit of patriotism or nationality among the Hindoos. But from the sentiments expressed by this gentleman we gather that, as the light of truth is diffused among the people, these feelings are awakened; and they soon begin to talk of their country and their race, as do the intelligent people of other lands, especially where Christianity sheds its benign influence.

"I rejoice, yea, I am proud, that I am an Asiatic. And was not Jesus Christ an Asiatic? Yes; and His disciples were Asiatics, and all the agencies primarily

employed for the propagation of the Gospel were Asiatics; in fact, Christianity was founded and developed by Asiatics, and in Asia. When I reflect on this my love for Jesus becomes a hundred fold intensified; I feel Him nearer my heart and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which He acknowledged."

And these opinions, so frankly and fearlessly expressed, were applauded over and over again. We do not wish to exaggerate either the number or the importance of the Brahmists; nor would we have our brethren, who are so fully occupied, turn aside from their present labours to enter into controversies with them. But we do feel an ardent wish that God would raise up in India men of intellectual force, high culture, earnest piety, and ardent love, to meet these men, to command their respect, to secure their confidence, and to lead them in the way of all truth. The existence of this sect may be mainly traced to Mission work in India, carried on in various ways, from the school, the college, up to the higher toil of preaching the Gospel, and sustained through past years to the present time by the devoted labours of devoted men; we therefore cherish a fervent hope that brethren competent to the task may soon be given to us, in answer to the prayers of the servants of the living God.

HOME PROCEEDINGS.

THE Rev. John Gregson has attended meetings in the Coseley district; the Rev. C. B. Lewis and Dr. Underhill, have gone over the North East Riding of Yorkshire, including York, Scarborough, Malton, Bedale, Mottram, Driffield, Burlington, &c.

We did not know till too late to insert it, that in June the Rev. C. Stovel accompanied Mr. Davey as the deputation to Cornwall.

The valdictory service on the departure of the Rev. J. Bate, to Mission work in India, and the return of the Rev. R. Bion to his post at Dacca, who has laboured in that land since 1846, sixteen of which have been spent in labours connected with our Society, was held on Monday, July 30th. The area and upper gallery of the Tabernacle were well filled. The Rev. C. H. Spurgeon opened the meeting with a brief address, stating its objects, and called on the Rev. F. Trestrail to give some account of the brethren; after which the brethren Woods, of Woolwich, and Olney, of the Borough, offered prayer. Mr. Bion expressed his gratitude for the sympathy shown by the large assembly present, and assured them of his eager longing of heart to get back to Eastern Bengal to enter once more on his work. Mr. Bate referred to his early religious emotions and desires, and rejoiced that the desire to preach the Gospel to the heathen, which, had cherished all his religious life, was now about to be realized.

Prayer having been offered by the Rev. C. H. Spurgeon, and C. Bailhache, the Hon. and Rev. Baptist Noel spoke on the present condition of India and its religious prospects. He shewed how this country had benefited that vast empire, which was now happily under British rule, by public works, the construction of railroads, the promotion of the education of the people, and the substitution of the filthy books which formerly circulated, by sound English literature. But neither these nor any similar advantages could make the people moral, still less religious. The Government had done much in restricting the prevailing cruelty of their superstitions. But while their religion still corrupted them, they could not be satisfied without sending men to preach the Gospel. Having briefly sketched the history of Missionary efforts in India, and mentioned some of the more prominent results, Mr. Noel referred to the one thousand Churches, which have been formed in Hindostan, with the Missionary, pastors, native preachers, and native Christians, and other agencies which had been brought into play, and exhorted those present to be more fervent in prayer, and constant in their efforts. For when we considered the value of one soul, and how angels in heaven rejoiced over one saved, they could not but believe that Heaven had rung with jubilate shouts of praise to God for the conversions which had taken place in India. The

father of the pastor of the Tabernacle Church having offered prayer, Mr. Noel and Mr. Spurgeon gave the right hand of fellowship to the Missionary brethren, the whole assembly rising up to express their cordial sympathy. It was a most interesting meeting; one felt it good to be there, and the scene at the close, when the congregation stood up, was one not to be forgotten soon. It was most striking and impressive.

Our brethren, with Miss Page, returning to her Eastern home, Miss Thomas, daughter of the late superintendent of the press, and Mr. Edward Wenger, son of the Society's honoured translator, sailed in the *Shannon*, Monday, the 13th ult. There were, likewise on board, the Rev. W. Taylor and Miss Kerr, going out to join the Orissa Mission. May they have a prosperous voyage, and be long spared for usefulness among the heathen.

On the 16th ult., we had the pleasure of welcoming Mrs. Ellis Fray, of Jamaica, with her two daughters, after a pleasant and rapid voyage from that island. Mrs. Fray is the only surviving child of Mr. and Mrs. Knibb. For her parents' sake, and for her own, our friends will be glad to shew her courtesy and attention as they may have opportunity.

WEST INDIES.

JAMAICA.

THE Report of the Commissioners had reached Jamaica a short time previous to the date of the letter which arrived by the mail of the 12th ult. Most of the newspapers that we have read, discuss the document, and the conclusions of the Commissioners, as well as Mr. Cardwell's last despatch, in a much calmer spirit than is usual in such exciting affairs. The friends of Mr. Eyre speak of that Report as giving him a victory, his recall being the great drawback! If he had only been permitted to remain to inaugurate the new Government it would have been complete. His opponents, on the other hand, deem his recall, as an emphatic condemnation of his administration in regard to the recent outbreak at Morant Bay, and the proceedings consequent upon it.

There is one thing in these newspaper articles which is gratifying. They urge on all parties to give up the sharp recriminations which have been indulged in, and to let the past, as far as possible, be buried in oblivion; and that now, the promotion of goodwill between planter and labourer, and the general interests of the island, should be sought for by every means. We are glad, too, that the same spirit, as might be expected, pervades the letters which we have received from the brethren; and we trust that this spirit will be cherished, and widely diffused. One writer, in *The Morning Journal*, observes, "There is no doubt your contemporaries are doing a deal of mischief in keeping up an unnecessary excitement between the planters and the labourers. The upshot of this, in a short time, will be very dreadful. The country requires repose. It is now over, and the sooner the whole affair is forgotten the better for those whose welfare depends on the prosperity of Jamaica." The editor of *Lyon's Newspaper* also writes in a similar strain, "We have no desire to keep alive an agitation that cannot fail to have a mischievous tendency upon the community; and it is hoped that our contemporary (*The Standard*) will pause ere the island is plunged into a newspaper warfare from the injurious articles which have been already published in it."

MORANT BAY.

From the same journal we take the following:—"The Rev. W. Teall, of Lucca, recently preached to a large congregation at Stoney Gut, on the spot where Paul Bogle's chapel stood. The widows of the two Boggles, George B. Clarke, the brother of Samuel Clarke, who was hung at Morant Bay, and a host of women and children, clothed in mourning, were present. At the conclusion of the service George Clarke addressed the congregation, and closed his remarks with the following truly Christian sentiment:—"My friends, all the wrongs which so many of us have suffered unjustly at the hands of the authorities and soldiers—I know I

speak your sentiments as well as my own when I say we freely forgive, as well as all who have injured us in any way.' To which there was a hearty response of 'Amen.'"

And Mr. Teall himself writes thus:—"The commencement of a Baptist Mission in this parish is hailed by all parties with whom I have had any intercourse. The black people beg me not to leave them, and the Custos has engaged to do all he can, if I come to reside, to promote my comfort, and secure the success of the Mission. Many of the planters, no doubt, rejoice with trembling at the presence of a Baptist Missionary; but they are inclined to submit as gracefully as they can. The presence and influence of one is needful, as much to the whites as to the blacks, and I am sorry there should be any uncertainty and delay occasioned by the action of the Committee. It seems to me that our duty is clear. Let procrastination be banished from your counsels, and let prompt and vigorous action be taken." We can easily understand the feelings which prompt our ardent friend to press this matter so strongly, and we sympathize with him; but he only looks at the case as it appears there, and can hardly be supposed to know the difficulties which the Committee felt in adopting the course which Sir Henry Storke first suggested to them, and which the brethren in Jamaica have not ceased since to urge most strongly.

THE ESTABLISHMENT—EDUCATION.

"We are glad to observe also that the subject of the ecclesiastical Establishment in the island is coming prominently into discussion. The public mind will be prepared thereby for those changes which are inevitable; unless a great scandal and a wrong are to be still further inflicted on the people. And along with this subject that of education is also being discussed. There is little hope of the future if the present generation of children are to remain untaught. May the new Government inaugurate its policy by taking these great questions into their serious consideration, and may the result be one which will rally around them the true friends of Jamaica, and command the support of the virtuous and intelligent of her people. Sir Patrick Grant's experience in India with planters and peasantry, will serve him in good stead in conducting the Government of Jamaica.

THE DEBATE.

The following extract from the speech of the Right Hon. E. Cardwell, late Secretary of State for the Colonies, will be read with interest, especially by those of our friends who may not have had the opportunity of seeing his speech. We were in the House at the time, and nothing could be more courteous and respectful than the tone of his remarks, prompted unquestionably by the most honourable feelings on the part of the speaker.

"Before I sit down I wish to allude to another subject which has not been mentioned in the course of this debate, but which I should not pass by unnoticed. It will be remembered that in the first despatch, in which Governor Eyre spoke of the principal causes of the disturbances, he alluded to a letter which had been addressed to me by Dr. Underhill, and he attributed to that letter, in great part, the origin of the disturbances. That letter having obtained publicity in Jamaica entirely through me, I feel bound to express my opinion on that part of the case. From the letter itself I very much dissent. It has been the subject of inquiry, the result of which is on the table. The letter was brought to me by my hon. friend the member for Bristol (Sir Morton Peto), was a *bonâ fide* letter, and addressed to me for the purpose of obtaining practical inquiry into the subject. I accordingly sent it to the Governor for that purpose. If the consequences which have been said since to have resulted from that letter could have been reasonably expected by the Governor of Jamaica, I do not think it was necessary to give the letter publicity. I must say, too, with respect to the persons connected with that letter, that their conduct has been most moderate and reasonable; and of all the deputations which came to me there was none more temperate and calm in dealing with the subject than a deputation of Baptists, which came from different parts of the country, in company with the hon. member from Bristol."

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

SEPTEMBER, 1866.

CONTENTS.—E. M. on Home Missionary Efforts.—The Heroic Age of Missions.—Mission Work at the Stations.—Truth gaining Ground.—Two Years' Growth.—Hopeful Signs.—Open-air Labours.

“Abroad the glorious tidings spread,
Fly, Missionary, fly!
But England's fields are heaped with dead,
And daily still they die:
Come, let us to the rescue stretch
A Christian heart and hand,
Nor leave at home the dying wretch,
To heal a Pagan band.”

E. M. ON HOME MISSIONARY EFFORTS.

UNDER this heading, a very sensible and useful paper appeared in the *Freeman* for August 17th. The writer calls attention to a branch of Home Missionary work, which, to a great extent, is neglected by the Societies—preaching and teaching the Gospel by itinerating Evangelists, who are free from the claims, cares, and responsibilities of settled Pastors. Without committing ourselves to an unqualified approval of every sentence in the letter, its tone and sentiment are, as a whole, so fully in harmony with our views and feelings, that we have great pleasure in transferring it to the *Chronicle*. The writer says—

“I have been for some time impressed with the idea that Home Missionary Societies are not all that their titles seem to demand, and imply. As Baptists, we need some modification in the machinery employed for diffusing the blessings of the Gospel through our country; and while we feel this need, we do not desire to sacrifice our Congregational principles. The British and Irish Home Missionary Society is doing a good work in supporting so many stations and Evangelists, here and in the sister isle, but is there not a more special and systematic effort required to carry the Gospel through the length and breadth of these lands? What, then, we want, are more Missionaries (at the same time let existing stations, if possible, be supported), and these Missionaries should be constantly engaged in preaching the Gospel, wherever men will grant them a hearing. Every County Association should be stirred up to support a travelling Preacher of its own, and in some districts two or three such agents would not be too many for the work of scattering the precious Seed of Life. Small Churches would naturally spring up as the fruit of such efforts, and would in time become self-supporting. These agents should be allowed to go anywhere, provided they preach the Gospel. Let them attend fairs, galas, and places where the indifferent are likely to assemble, to unfold before them the treasures of the Cross; let them preach in barns, theatres, and streets of our large towns, anywhere where souls can be converted; let them not come at all under the control of local Pastors, and let the account of all their labours and journeys be reported to the secretary of the society sending them forth, and through him be communicated to the public. Complaints are made that too many are sent out from our colleges for the work of the ministry; but the army is not too large, if it could be brought properly into the field, and to the face of the enemy. Through itinerancy Wales has been to a very great extent evangelized. A few years ago it was almost a rule for the Pastors of the south

to journey up through the north of the Principality, preaching every night of the week on their way, every two or three years; and the Preachers of North Wales took journeys into the south after the same fashion. Thus the Gospel was fully proclaimed, from Cardiff to Holyhead, which places seemed to be the landmarks of these Welsh Missionary journeys. A Missionary thus employed can do a work that the regular ministry and the colleges cannot accomplish. Williams, the seraphic singer of Wales, author of the well-known lines, "O'er the gloomy hills of darkness," is supposed to have travelled in his lifetime a hundred thousand miles in preaching the Gospel to his countrymen. Howell Harris, in nine weeks, visited thirteen counties, and travelled one hundred and fifty miles every week, preaching two, three, and four times every day; seven nights he slept without removing his clothes, and from one morning to the evening of the following day he travelled, without resting, above a hundred miles, preaching at midnight, or early in the morning, and on the mountains, to escape persecution. If the Welsh Methodists reaped such success by a travelling ministry in the past, and they are successful still, is not their example worthy of imitation? If a plan somewhat similar were now widely adopted by Baptists, the Divine blessing would probably signally attend it, and the funds of such a Missionary Society would soon become sufficiently great to meet the increased demands. While we still adhere to our Congregational principles, could we not, through our British and Irish Home Missionary Society, reap all the advantages of Methodism? In Ireland there are twenty-one counties reported without Churches, in Scotland eight counties, and in England there are many large towns and districts where our denomination is utterly unrepresented. Is it not a shame to us that such darkness should abound, and that there should be so many around us without the knowledge of God? Surely something more can and ought to be done to remedy these evils. The wisdom, zeal, and system men display in agitating for Parliamentary Reform, and the Liberation of Religion from State-patronage and Control, should shame Christians into adopting some more effective measures for bringing the masses of their fellow-countrymen into the fold of the Christian Church."

One of our Home Missionary Societies has made a successful trial of the itinerating system. For the most part, the agents are men who followed some secular employment up to the time of their engagement with the society; men who unite with an aptitude for gaining the ear and moving the heart of the "common people," the ability to preach and teach the Gospel with intelligence and power. The Evangelists do not take upon themselves the formation of separate Churches, their converts being received into existing Churches in the neighbourhood. The time employed is, on the average, seven hours a day. Journals are kept, showing the number of visits made, and work done, which are periodically sent to the secretary of the society. In some wild mountain districts these hardy men are labouring "in season and out of season," in chapels, cottages, the open air, and from house to house. The following is a summary of one year's labours in a district embracing seven or eight villages:—Number of miles walked, 2,406; visits to families, 2,385; tracts lent and given, 847; meetings held, 179. Besides these meetings, the Evangelist had attended, and partly conducted, 50 others." A number of devoted men, wisely distributed through the country, working in connection with the Pastors of Churches, and breaking up new ground, would do an immense amount of good. Men of the most finished education would be honoured by such a work, but, since they cannot be furnished in sufficient numbers, we must thankfully accept the rough-handed labourer. If we look at the early history of the free Churches of England and America, we shall see how largely the latter class of men contributed to bring into public notice the great principles of our faith. We have thinkers in abundance; one great want of the age is men of vigorous action, possessing force and individuality of character, clear heads, loving hearts, and extensive knowledge of the Bible, with physical constitutions which can "endure hardness." In a word, for such a glorious work we would welcome all that our seats of learning could send, if they came "not with excellency of speech, or of wisdom," *i. e.*, human wisdom; and at the same time, we would receive with equal thankfulness all the tinkers that Elstow could furnish, if they could discourse with edification on "Grace abounding to the Chief of Sinners."

THE HEROIC AGE OF MISSIONS.

Mr. SPURGEON, in a short address delivered on the occasion of a Missionary Meeting, held in the Tabernacle a short time since, to take farewell of Messrs. Bion and Bate, expressed a desire for the return of the heroic age of Missions, when Christian men and women counted not their lives dear unto them, that they might finish their course with joy. There are more ways than one of hazarding one's life for the name of our Lord Jesus Christ. The Missionary who braves, year after year, an unhealthy climate, and falls at his post rather than desert it, is as much a martyr as if he had been sawn asunder, or burnt at the stake. The public-spirited Christian worker, who, yielding to the necessities of his position, toils beyond his strength, and works on without relaxation till he sinks into a premature grave, will find a place among "the noble army of martyrs." For none of his fellow-labourers and fellow-sufferers had the Apostle Paul greater admiration than for the brave Epaphroditus, of whom he says, "For the work of Christ he was nigh unto death, not regarding his life." Old Intolerance still lives, but his power to torture, to imprison, and to kill by law, has been taken away; so that, like the crazy old giant at the cave's mouth, he can do little more than grin at the pilgrims as they pass, and cry, "You will never mend till more of you be burned." But there are times when persecution breaks down the barriers of law. From what we know of the deadly spirit of Popery, we have no hesitation in expressing our conviction that a Missionary who should go among a Roman Catholic population in Ireland, and boldly, but lovingly, and wisely, and without controversy, preach Christ, would really hazard his life for the name of the Lord Jesus. He must be a hero of the old type who would stand up in the Roman Catholic quarters of such places as Limerick, Cork, or Waterford, and proclaim the truth: or attempt to go, Bible in hand, from house to house. He would go with his life in his hand. "Heretics to hell" was the coarse denunciation which a stentorian voice once thundered in our ears when we were speaking of Christ to a crowd of people. Let us be careful not to court or provoke persecution; but if it assails us in the path of duty, it will turn out for the furtherance of the Gospel. Nothing would be more likely to weaken the hold of Popery upon the masses than a downright and unmistakable exhibition of intolerance. But who will be the first in these modern days to restore the heroic age of Missions in Ireland, by risking his own life? Some brave young spirit, full of love to Christ, and compassion for souls, may be saying, "Here am I, send me."

MISSION WORK AT THE STATIONS.

TRUTH GAINING GROUND.—Mr. Banks, of Banbridge, says—

"Last month we added four to the Church by baptism, for which we are thankful, and, trusting they were brought to make this profession by the grace of God, we hope they may indeed 'adorn the doctrine of God our Saviour in all things.'

"The administration of believers' baptism presents a very different scene now to what it did some few years since, when hundreds assembled from curiosity, and often interrupted the service.

"It would appear, however, that the subject once so strange is so no longer, and may now be conducted as quietly, and receive as much attention, as in our English Churches.

"I feel persuaded the subject is taking hold of the minds of the thinking people, and, though not at present willing to obey this command, they are much inclined to believe its Scriptural authority. The undercurrent of opinion is quite in favour of the mode adopted by the body of Christians called Baptists, nor are they charged (as at one time) with ascribing efficacy to the water. May much grace be given, and wisdom, that we may ever speak the truth in love, and in the strength of our Captain, overcome all difficulties."

TWO YEARS' GROWTH.—Mr. Macroy writes in a thankful strain of the progress which the good work has made at Deryneil:—

“At the close of a year since your last visit, I call to remembrance that twelve months since, when reporting the progress of the then closing year, I found our increase to be 18 members, with 21 baptisms. When I called to mind the determined opposition with which we had to contend, I did feel thankful to the Head of the Church for the measure of success given; but I confess I had a sort of fear lest the coming year might not be so favourable. In this I was wrong. The twelve months just concluded shows an increase of 25, with 34 baptisms, being considerably greater than the past. Shall we not then thank God, and take courage for time to come? Our prospects are certainly more cheering this day than they have ever been. The country around, for many miles, is open to us for the preaching of the Gospel, and the question is not where can we get an opportunity for speaking the word? but how can we supply the demand? I have now calls from many places, varying from six to ten miles distance from Deryneil. There seems to be a greater desire to know the truth than I ever remember at any former period. ‘The harvest truly is plenteous, but the labourers are few, let us therefore pray to ‘the Lord of the harvest that He will send forth labourers into His harvest.’”

If our readers will bear in mind that this Church was only formed in June, 1864, and that it now numbers over seventy members; that there was no trace of a congregation at Deryneil until some time after the great awakening, they will be satisfied that, barren as Ireland is said to be of great spiritual results of Missionary work, Deryneil, and indeed other places, will bear comparison with the Churches in England.

HOPEFUL SIGNS.—Mr. Henry reports favourably of the work at Belfast:—

“Our Church here has been in a very encouraging state since the opening of the Chapel. I have baptized six; two more are to be baptized next Lord’s-day, and others are applying for membership.”

OPEN-AIR LABOURS.—Mr. Berry writes:—

“I have had an open-air meeting in Rahue. The congregation of Protestants was very large and attentive; many tears were shed, and deep impressions were evidently made; but what added much to our joy was to see many Roman Catholics listen with as deep attention as the Protestants.”

CONTRIBUTIONS to August 20th, 1866.

	£	s.	d.		£	s.	d.
High Wycombe, Sunday-school Cards, by Mr. G. Thompson	0	9	6	Danbury, Sunday-school Cards, by Mr. Cubitt	1	0	0
Neatishead, Sunday-school Cards	0	1	0	Milton, Northamptonshire, by Miss C. Dent	3	0	0
Maryport, by Rev. W. Kirkbride	1	8	0	Coventry, St. Michael Sunday-school, by Mr. Gardner	1	14	4
Tubbermore, by Rev. R. H. Carson	19	16	5	Broomfield, Dr. Hoby	1	12	6
Evesham, Sunday-school Cards, by Miss Warmington	0	3	0	Rye, Sunday-school, by Mr. F. Mitchell	1	15	0
Southsea, Mr. R. R. May	1	0	0	Fortsea, Contributions on account, by Rev. J. H. Cooke	2	0	0
Lower Edmonton, Mr. J. P. Bacon	6	6	0	Sheffield, Mr. Josiah Wilson	2	0	0
Hauts Auxiliary, by Rev. J. B. Burt	65	0	0	Worcester, Sunday-school Cards, by Mr. Walter Price	2	5	8
Lythorne, by Mr. John Harvey	10	15	0	Abingdon, Contributions, by Mr. J. Williams	1	10	0
Clonmel Chapel, by Mr. A. S. Cooke	4	2	10	Biggleswade, Mr. B. Foster	2	2	0
Barnstaple, Collection, by Rev. J. R. Wood	7	0	0	Belfast, Collection	2	4	0
Caversham, Reading, Mr. Talbot	1	0	9	Gorton House, Londonderry, Mr. Dunn	0	5	0
Cambridge, by Mr. Edmund Foster	6	17	1	Niton, Isle of Wight, Sunday-school, by Mr. L. Palmer	0	12	0
Wincanton, Sunday-school Cards, Mr. Charles Pocock	1	0	0	Ballymena, for R. R. Eccles, by Mr. Allan	3	0	0
Worcester, Sunday-school Cards, Rev. H. E. Von Sturmer	0	6	0	Edinburgh, Miss A. Pringle	0	10	0
Ballina, Ground-rent, Mr. Baxter	3	15	0	Lower Edmonton, Cards, by Mr. J. W. Bacon	3	3	2
Do. Mr. Favy	0	10	0	Winchester, Mr. Stone	0	5	0
Winchester, Collection	2	17	0	Hauts Auxiliary, Rev. J. B. Burt	5	0	0
Do. Subscription	5	14	4	York, Mr. Alderman Leeman	0	10	0
Do. Sunday-school Cards	0	14	0	Do. Mr. Alderman Hill	0	10	0
Gravesend, Peacock Street, Sunday-school Cards, by Mr. Spiler	0	17	0	Reading, King’s Road, Sunday-school Cards, by Mr. John Cooper	2	2	11

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

THE

BAPTIST MAGAZINE.

OCTOBER, 1866.

THE BAPTISTS IN LIVERPOOL.

It may be interesting to ministers and others, who may purpose a visit to Liverpool during the approaching session of the Baptist Union, to know something of the present state of the Denomination in that important town; and we therefore propose to give a short sketch of the various Places of Worship, Ministers, and Churches.

First, in point of date, is Byrom Street Chapel, of which Samuel Medley the hymn-writer was once minister, afterwards Mr. Saunders, and Mr. Birrell. It is now private property, and is used by its worthy owner, Mr. John Houghton, as a Mission station, being in a very low and thickly populated part of the town. There is no stated minister or regular Church, but it is believed that a considerable amount of good is done by the preaching of the Gospel and the instruction given in the Ragged Schools attached to the place.

Second. Myrtle Street Chapel—of the minister, Hugh Stowell Brown, it is unnecessary to speak, as his name and fame are in all the Churches. This is one of the largest places of

worship in the town, having seat room for about 2,000, and it is filled. There are 579 members in the Church, three Sunday-schools, in which about 1,000 children are instructed by about 100 teachers, three Bible women or female Missionaries, a Mission station where the Gospel is preached in a destitute district of the town, and a flourishing branch at St. Helens, a town some miles distant, where the ministry of Mr. F. Greening has been very useful among the colliers in that neighbourhood.

Third. Pembroke Chapel, Rev. C. M. Birrell, minister, who is also too well known and esteemed to need any remark here. Members, 393; Sunday scholars, 514; teachers, 49. This is an open communion Church, Myrtle Street being strict in communion.

Fourth. Soho Street Chapel, built for the Rev. Moses Fisher; the present minister is the Rev. James Owen, formerly of Aberdare, South Wales, a man of very considerable ability, under whose ministry this cause, which had sunk very low, has revived very much. The Church is

strict in communion. Members, 100; Sunday scholars, 240; teachers, 20.

Fifth. Richmond Chapel, Breck Road, Everton, opened 1865; minister, Rev. F. H. Robarts, a very devoted and earnest pastor, who has succeeded in raising and establishing a very respectable and active Church in a rapidly increasing suburb of the town.

Sixth. Bootle Chapel, a northern suburb of the town, near the docks. The Rev. R. H. Roberts, a young man of very promising ability is the minister of an active working Church. Members, 116; Sunday scholars, 172; teachers, 25. This and the Church at Everton practice open communion.

Seventh. Grange Lane, Birkenhead, on the Cheshire side of the river; minister, Rev. S. H. Booth, under whose earnest and energetic ministry a mere handful of people have grown to a Church of 200 members, and have erected one of the most handsome and commodious chapels in the district. Two Sunday schools in which 605 children are instructed by 52 teachers. Open

communion. There is also a small open communion church at Egremont, of which Mr. H. W. Perris is the pastor.

In addition to these "Eight" Churches, there are in Liverpool and Birkenhead five Welsh Baptist Churches, having a considerable number of members; a strict communion Church in Brunswick Road, under the pastorate of the Rev. T. Dawson; a "High" Church in Shaw Street, under the ministry of the Rev. W. Freeman; a very small remnant of a Church in Comus Street, holding the sentiments of John Johnson, formerly a minister at Byrom Street; and a very small Scotch Baptist Church at Edge Hill. None of the last four are united to the other Churches in fellowship or Christian work.

This is not such a representation of the Baptist Denomination as Liverpool, with its wealth and population, ought to present, but it is hoped that the approaching meetings will stimulate the Churches to greater unity and activity.

A LIVERPOOL BAPTIST.

ST. PAUL'S LETTER TO PHILEMON.

As many of our readers have not paid much attention to this short, but very interesting part, of the Inspired Writings, we lay before them a few observations, with a view to fix their thoughts more often upon it for the future. Students of Scripture have been quite unanimous in their warm eulogies of this Epistle. A living critic remarks, concerning it, "Dignity, generosity, prudence,

friendship, affection, politeness, skillful address, purity, are apparent. Hence, it has been termed, with great propriety, *the polite Epistle*. The delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter a unique specimen of the epistolary style." The judicious Dr. Doddridge also says, "It is impossible to read over this admirable Epistle without being touched

with the delicacy of sentiment, and the masterly address, that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the Apostle. And if this Letter were to be considered in no other view than as a mere human composition, it must be allowed to be a masterpiece of its kind." Martin Luther's words upon it deserve to be committed to memory:—"This Epistle sheweth a right noble lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master; and so setteth himself, as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he, not with power or force, as if he had right thereto, but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth himself out for us. For we are all His Onesimi, to my thinking."

We will now lay before our readers a translation of the letter, putting in italics those parts which differ from the "authorized version."

(1.) Paul, a prisoner of Jesus Christ, and Timothy *the* brother, unto Philemon, the dearly beloved, and *our* fellow-labourer; (2.) and to Apphia, *the* dearly beloved; and to Archippus, our fellow soldier, and to the Church in thy house; (3.) Grace to you and peace, from God our Father,

and the Lord Jesus Christ. (4.) I thank my God continually, making mention of thee in my prayers; (5.) hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all the saints; (6.) that the communication of thy faith may be *energetic*, in the *thorough knowledge* of every good which is in you, *toward* Christ Jesus. (7.) For we have much joy and consolation in thy love, because the bowels of the saints have been refreshed by *thy means*, brother. (8.) Therefore, having much boldness in Christ to enjoin *upon* thee what is *proper*, (9.) I rather for love's sake beseech, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. (10.) I *entreat* thee concerning my son, whom I begot in my bonds;—*Onesimus*. (11.) The one formerly unprofitable to thee, but now profitable to thee and to me; whom I *sent* back. (12.) Receive him, that is my own bowels. (13.) Whom I *was intending* to retain with me, in order that, in thy stead, he might minister to me in the bonds of the Gospel. (14.) But without thy *consent* I *wished* to do nothing, that thy good might not be through restraint, but in willingness. (15.) For, perhaps, on this account, he departed for a season, that thou mightest receive him for ever; (16.) not again as a *slave*, but beyond a slave,—a brother beloved, much so by me, but how much more by thee, both in the flesh and in the Lord? (17.) If, therefore, thou count me a friend, receive him as myself. (18.) And in case he *wronged* thee somewhat, or oweth thee anything, reckon that to me. (19.) I, Paul, *write* it with mine own hand;—I will repay. Albeit, I do not say that thou owest me also thine *own* self. (20.) Yea, brother, let me have *profit* of thee in the Lord; refresh my bowels in the Lord. (21.) Having confidence in thy obedience, I

write to thee, knowing that thou wilt do beyond what I say. (22.) At the same time prepare me also a lodging; for I hope, that through your prayers, I shall be *joyfully* given to you. (23.) There salute thee Epaphras, my fellow prisoner in Christ Jesus; (24.) Marcus, Aristarchus, Demas, Lucas, my fellow labourers. (25.) The grace of our Lord Jesus Christ be with your spirit."

EXPLANATORY REMARKS.

1st verse. "Timothy the brother," ὁ ἀδελφός, the brother whom ye all so well know as such. Philemon means "dearly beloved;" it is the same in signification as Erasmus, Desiderius and David. "Our fellow labourer." The authorized version omits the pronoun, without any known reason, and certainly to the damage of the Apostle's meaning, which was to use the utmost conciliatory terms. 2nd verse. "Apphia" was probably the wife of Philemon, but she might have been his sister. Apphia is the Latin Appia, and is so written, Acts, 28th chap. 15th ver. "The dearly beloved," τῇ ἀγαπητῇ. The presence of the article is to be noted, being a proof that she held a foremost place in the Apostle's Christian esteem. "Archippus." On this name Smith's Dictionary says, "A Christian teacher in Colossæ, called by Saint Paul his συστρατιώτης (Philemon 2). As the Epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as the "Church in thy house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. He had received (Col. iv. 17) a διακονία in the Lord, and was admonished to take heed to it, that he fulfil it. Jerome, Theodoret, and Cæcumenius suppose him to have been overseer of the Church at Co-

lossæ; others believe him to have been a teacher at Laodicæa (Const. Apostol. vii. 46; Theodoret ad Col. iv. 17; and recently Wieseler, *Chronol. des Apostolischen Zeitalters*. p. 452); but there does not seem to be any ground for the view. There is a legend that he was of the number of the seventy disciples, and suffered martyrdom at Chonæ, near Laodicæa (*Menolog. Græc.* i. 246). There is a monograph written about him by Dietelmair, *De Archippo*: Altorf, 1751, 4to.

5th verse. "Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all the saints." The "faith" here spoken of has Christ for its object; the "love" has the saints for its object. This verse is an illustration of what grammarians term *apodosis*, the going back of one part of a sentence to link itself on to a former part; in which case the former portion of the *apodosis* joins itself to the latter part of the previous clause, and *vice versâ*. Two well known passages are made clear by bearing this rule in mind. In Matthew vii. 6, we read, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine;"—then comes the *apodosis* for the sentence—"lest they (the swine) trample them under their feet, and (the dogs first spoken of) turn again and rend you." So also in Romans xi. 22, "Behold, therefore, the goodness and severity of God;"—then follows the *apodosis*—"on them which fell severity, but toward thee their goodness." 6th verse. "Energetic;"—ἐνεργής,—"*always at work.*" "Thorough knowledge," ἐπιγνώσις, means accurate and complete knowledge; like the German *Erkennen*. "Toward Christ Jesus," εἰς Χριστὸν Ἰησοῦν. 7th verse. Διὰ σοῦ ἀδελφέ, "By thy means, O brother;" "ἀδελφέ is skilfully placed last, as introducing the request which follows." 9th verse.

πρεσβύτης. As the Apostle was only a little over sixty when this letter was written, *we* should scarcely have called him an "aged" man at that time; but a little explanation will show the appropriateness of the word. In those days a person was called a young man, *νεανίσκος*, or *νεανίας*, until he was forty, and from that age he was called *πρεσβύτης*, an aged man. In Acts vii. 58, Paul is called "a young man," *νεανίας*, when he was nearly forty, in accordance with the custom just referred to. The student will do well to notice the changes which have taken place in the meaning of this word *πρεσβύτης*.

1. Literally, an *elder*, or *old man*.
2. A *minister of the Gospel*; because, originally, elders were, for the most part, chosen for the ministry. Priest and Presbyter ("Priest writ large," as Milton says of the latter) are forms of the word with which all are familiar.

10th verse. This verse has been much admired, because of the extreme delicacy and care with which it was composed. As the name of Onesimus was necessarily distasteful to Philemon, the Apostle takes care not to mention it until he has well prepared the way. He first says, "I entreat thee, concerning my son;" and of course Philemon would be willing to benefit anyone who was worthy of being called Paul's son; he then adds, "whom I begot in my bonds;" and the mention of Paul's imprisonment would be another reason why Philemon should grant the Apostle's request; then at last comes the name Onesimus. This delicate line of argument is obscured in the authorized version, through the name of Onesimus not being put at the end of the verse, as it is in the Greek.

11th verse. "Whom I *sent* back." ἀνέπεμψα, 1st aorist; which tense merely expresses a "fact in the past, without including the idea of the

continuance of time." Hence, the tense is called *aorist*, "not defined;" from *a*, not, and ὀρίζω, I bound.

13th verse. "Whom I was *intending* to retain with me;" εβουλόμην is the imperfect tense, which expresses the continuance of an action in the past, subject to interruption.

14th verse. "But without thy *consent* I *wished* to do nothing;" ἠθέλησα is the 1st aorist of θέλω, I wish, and differs from βούλομαι in this; that the former expresses an active volition, or purpose; the latter, a mere passive desire, or willingness. θέλω is the same as the Latin *volo*, the Saxon *will*, and the German *willen*.

16th verse. "A slave." Δουλος here doubtless means a *slave*, an involuntary servant. Wycliffe would have used the word *villain*, i. e., one of the slaves who lived in the *ville*, or town, around the house of their owner.

18th verse. "In case he *wronged* thee;" ἠδίκησε, another 1st aorist.

19th verse. "I, Paul, *wrote* it." ἔγραψα, 1st aorist of γράφω, I write.

20th verse. "*Profit*," from ὀναίμην, having the same root as the word Onesimus. The use of this verb seems to show the Apostle's skill in covering the faults of the offending slaves with the mantle of Christian forgiveness and love.

22nd verse. "I shall be *joyfully* given to you;" χαρισθήσομαι.

23rd verse. Epaphras; probably the same as Epaphroditus, mentioned in Col. i. 7; iv. 12; Phil. ii. 25; iv. 18. It was he who brought the kind contributions to Rome from the Church at Philippi, for the benefit of St. Paul: and he is here called a "fellow-prisoner," probably because he lived in the dungeon voluntarily, in order to contribute to the Apostle's daily comfort.

24th verse. "Mark." This is "John Mark," the nephew of Bar-

nabas, concerning whom, a misunderstanding occurred between Paul and Barnabas, mentioned Acts xv. 37-39. It is certain, however, that Mark was reconciled afterwards to Paul; for this verse and Col. iv. 10, prove that he was with the Apostle during his first captivity at Rome, and probably during the second also; 2 Tim. iv. 11. "*Aristarchus*, a faithful adherent of St. Paul, whose name repeatedly occurs in the Acts and Epistles, (Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philem. 24.) He was a native of Thessalonica, and became the companion of St. Paul, whom he accompanied to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths. He left that city with the Apostle, and accompanied him in his subsequent journeys, even when taken as a prisoner to Rome: indeed, Aristarchus was himself sent thither as a prisoner, or became such while there, for Paul calls him his 'fellow-prisoner' (Col. iv. 10). The traditions of the Greek Church represent Aristarchus as bishop of Apamea, in Phrygia."

"Demas." The general opinion is, that Demas afterwards became an apostate. The ground for this opinion is the 10th verse of the 4th chapter of the 2nd of Timothy—"For Demas hath forsaken me, having loved this present world." But these words only *prove* that the courage of Demas failed him for a time. Of his subsequent history we know nothing. The word Demas is a shortened form either of Demarchus, or of Demetrius. "*Lucas*;" a contraction of the Latin word *Lucanus*. He is the well-known writer of the Gospel of Luke and of the Acts of the Apostles. Among us his name would have been Wood. He is not the same person who, in Acts xiii, 1, is called *Lucius*.

In a subsequent part of this paper

reference is made to a letter, which was written by "Pliny the younger," who was probably born the same year in which St. Paul wrote his Epistle to Philemon. As Pliny is considered by all critics as one of the best of letter writers, and as, moreover, the letter of Pliny and that of St. Paul refer to precisely the same subject, a comparison of the two deserves to be made; the result of which will be that the letter of the Apostle will be pronounced much superior, even in a literary point of view.

We give Pliny's letter in the original, with a translation appended.

"C. Plinius Sabiniano suo S.

"Bene fecisti quod libertum aliquando tibi charum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certe juvat: primum quod te talem video, ut in ira regi possis: deinde, quod tantum mihi tribuis, ut vel auctoritati meae pareas, vel precibus indulgeas. Igitur et laudo et gratias ago: simul in posterum moneo ut te erroribus tuorum, etsi non fuerit qui depreceatur, placabilem praestes. Vale."

"C. Pliny wishes health to his Sabinianus.

"Thou didst well in taking back to thy house and to thy heart a freedman formerly dear to thee, whom my letter brought back. This will delight thee: truly it delights me: first, because I see thee able to be controlled in time of anger: then, that thou dost yield so much to me, as either to obey my authority, or be indulgent to my prayers. Therefore I praise thee and render thanks: at the same time I advise thee for the future to deal mildly with the faults of thy slaves, though there should be no one to intercede for them."

As some of our readers do not possess Smith's valuable "Dictionary of the Bible," we shall not do amiss if we quote the substance of the

article there upon this interesting letter.

"The Epistle of Saint Paul to Philemon is one of the letters which the Apostle wrote during his first captivity at Rome. The arguments which show that he wrote the Epistle to the Colossians in *that city* and at *that period*, involve the same conclusion in regard to this; for it is evident from Col. iv. 7, 9, as compared with the contents of this Epistle, that Paul wrote the two letters at the same time, and forwarded them to their destination by the hands of Tychicus and Onesimus, who accompanied each other to Colossæ.

"The *time* when Paul wrote may be fixed with much precision. The Apostle, at the close of the letter, expresses a hope of his speedy liberation. He speaks in like manner of his approaching deliverance, in his Epistle to the Philippians (ii. 23, 24), which was written during the same imprisonment. Presuming, therefore, that he had good reasons for such an expectation, and that he was not disappointed in the result, we may conclude that this letter was written by him about the year A.D. 63, or early in A.D. 64; for it was in the latter year, according to the best chronologists, that he was freed from his first Roman imprisonment. Nothing is wanting to confirm the *genuineness* of this epistle. The external testimony is unimpeachable. It is not quoted so often by the earlier Christian fathers as some of the other letters; its brevity, and the fact that its contents are not didactic or polemic, account for that omission. We need not urge the expressions in Ignatius, cited as evidence of that apostolic Father's knowledge and use of the Epistle; though it is difficult to regard the similarity between them and the language in v. 20 as altogether accidental. See Kirchhofer's *Quellen*

sammlung, p. 205. The Canon of Muratori, which comes to us from the second century (Credner, *Geschichte des Kanons*, p. 69), enumerates this as one of Paul's Epistles. Tertullian mentions it, and says that Marcion admitted it into his collection. Sinope in Pontus, the birth-place of Marcion, was not far from Colossæ, where Philemon lived, and the letter would find its way to the neighbouring Churches at an early period. Origen and Eusebius include it among the universally acknowledged writings (*ὁμολογούμενα*) of the early Christian times. It is so well attested historically, that as De Wette says (*Einleitung ins Neue Testament*, p. 278), its genuineness on that ground is beyond doubt. Our knowledge respecting the *occasion* and *object* of the letter we must derive from declarations or inferences furnished by the letter itself. Paul, so intimately connected with the master and the servant, was anxious naturally to effect a reconciliation between them. He wished also (waiving the *ἀνῆχον*, the matter of duty or right) to give Philemon an opportunity of manifesting his Christian love in the treatment of Onesimus, and his regard at the same time for the personal convenience and wishes, not to say official authority, of his spiritual teacher and guide. Paul used his influence with Onesimus (*ἀνέπεμψα* in verse 12), to induce him to return to Colossæ, and place himself again at the disposal of his master. Whether Onesimus assented merely to the proposal of the Apostle, or had a desire at the same time to re-visit his former home, the Epistle does not enable us to determine. On his departure, Paul put into his hand this letter as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as

a brother in the faith, as the representative and equal in that respect of the Apostle himself, and worthy of the same consideration and love.

“It is instructive to observe how entirely Paul identifies himself with Onesimus, and pleads his cause as if it were his own. He intercedes for him as if he were his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, Christian brotherhood; and while he solicits these favours for another, consents to receive them with the same gratitude and sense of obligation as if they were bestowed on himself. Such were the purpose and the argument of the Epistle. The *result* of the appeal cannot be doubted. It may be assumed from the character of Philemon that the Apostle's intercession for Onesimus was not unavailing. There can be no doubt that, agreeably to the express instructions of the letter, the past was forgiven; the master and the servant were reconciled to each other; and if the liberty, which Onesimus had asserted in a spirit of independence, was not conceded as a boon or right, it was enjoyed, at all events, under a form of servitude, which, henceforth, was such in name only. So much must be regarded as certain; or it follows that the Apostle was mistaken in his opinion of Philemon's character, and his efforts for the welfare of Onesimus were frustrated. Chrysostom declares, in his impassioned style, that Philemon must have been less than a man, must have been alike destitute of sensibility and reason (ποιος λιβος, ποιον θήριον), not to be moved by the arguments and spirit of such a letter, to fulfil every wish and intimation of the Apostle. Surely no fitting response to his pleadings for Onesimus could involve less than a

cessation of everything oppressive and harsh in his civil condition, as far as it depended on Philemon to mitigate or neutralize the evils of a legalized system of bondage, as well as a cessation of everything violative of his rights as a Christian. How much further than this an impartial explanation of the Epistle obliges or authorizes us to go, has not yet been settled by any very general consent of interpreters. Many of the best critics construe certain expressions (τὸ ἀγαθὸν in ver. 14, and ὑπὲρ ὃ λέγω in ver. 21), as conveying a distinct expectation on the part of Paul that Philemon would liberate Onesimus. Nearly all agree that he could hardly have failed to confer on him that favour, even if it was not requested in so many words, after such an appeal to his sentiments of humanity and justice. Thus it was, as Dr. Wordsworth remarks (St. Paul's Epistles, p. 328), ‘by christianizing the master that the Gospel enfranchised the slave. It did not legislate about mere names and forms; but it went to the root of the evil; it spoke to the heart of man. When the heart of the master was filled with divine grace, and was warmed with the love of Christ, the rest would soon follow. The lips would speak kind words, the hands would do liberal things. Every Onesimus would be treated by every Philemon as a beloved brother in Christ.’

“The Epistle to Philemon has one peculiar feature—its *æsthetical character*, it may be termed—which distinguishes it from all other Epistles, and demands a special notice at our hands. It has been admired deservedly as a model of delicacy and skill in the department of composition to which it belongs. The writer had peculiar difficulties to overcome. He was the common friend of the parties at variance. He must con-

ciliate a man who supposed that he had good reason to be offended. He must commend the offender; and yet neither deny nor aggravate the imputed fault. He must assert the new ideas of Christian equality in the face of a system which hardly recognized the humanity of the enslaved. He could have placed the question on the ground of his own personal rights; and yet must waive them in order to secure an act of spontaneous kindness. His success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything. He limits his request to a forgiveness of the alleged wrong, and a restoration to favour and the enjoyment of future sympathy and affection; and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. These are contrarieties not easy to harmonize; but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which, in being equal to the occasion, could hardly be greater. There is a letter extant of the younger Pliny (Epist. ix. 21), which he wrote to a friend whose servant had deserted him, in which he intercedes for the fugitive, who was anxious to return to his master, but dreaded the effects of his anger. Thus the occasion of the correspondence was similar to that between the Apostle and Philemon. It has occurred to scholars to compare this celebrated letter with that of Paul in behalf of Onesimus; and, as the result, they hesitate not to say, that not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, beauty of style and eloquence, the communication of the Apostle is vastly superior to that of the polished Roman writer."

We conclude our notice of this interesting letter in the appropriate words of good Dr. Doddridge, quoted from his "Family Expositor;" a work which, though published more than a hundred years ago, is still worthy to hold a foremost place among the best commentaries upon the New Testament Scriptures.

"How amiable is the condescension of the holy Apostle! How charming and delicate his address in this whole section, which makes the immediate occasion of this letter, minute, as it may seem, matter of congratulation to the Christian world! St. Paul lays aside the authority which his office, his age, his sufferings, gave him, to address Philemon as on a footing of equal friendship, choosing rather by love to entreat. Let the example be imitated by those in superior stations and relations of life; and let them learn likewise, from the tenderness which such a man expresses about this poor slave, in whom he traced the appearance of a truly Christian temper, to interest themselves in the happiness of those whose rank is far beneath their own; and learn to make the situation of their servants easy, by a kind and friendly treatment. Well may such a care be expected, especially when we can look on such as brethren beloved in the Lord, and partakers with us in the same Saviour and hope. Let those, to whom God has blessed the labours of His faithful ministers, as the means of their conversion, remember it with pleasure, and ascribe it to the riches of Divine Grace, to which all is originally to be traced; remembering, also, that there is a sense in which they owe even themselves to those who have been honoured as the instruments of bringing them to Christ, without an acquaintance with whom they had lost themselves, and been ruined for

ever. Let the kindness which Paul expresses for Onesimus, in being willing that his debt to Philemon should be charged to his account, lead us to reflect on our infinite obligations to a gracious Redeemer. He has suffered our ten thousand talents to be imputed to Him, that His righteousness might be so imputed to us, that for the sake of it we should finally be re-admitted to the family of God. With an ingratitude not to be paralleled by any

thing which can pass between mortal men, we had perfidiously deserted it; but, the Divine goodness leaves us room, humbly to hope, we may have departed from it for a while, to be received into it for ever. May the grace of the Lord Jesus Christ be with our spirit, to produce those strong impressions of wonder, thankfulness, and love, which ought to fill it, in every remembrance of such overflowing and triumphant mercy!"

THE FIRST MIRACULOUS DRAUGHT OF FISHES.

LUKE v. 4—11.

BY THE REV. J. T. GALE.

THERE are at least three aspects in which the miracles of our Lord may be viewed by the believer. They may be regarded as partial fulfillments of the great purpose of the Incarnation—as “*signs*” of the Divine authority of the Revealer—and as essential parts of the Revelations He had to give to mankind. As the doer of mighty works we may see Christ at once as King controlling the forces of nature,—as Priest “Himself taking our infirmities and bearing our sicknesses,—” and as Prophet, “forth telling” the words which the Father hath given Him to speak. Healing the sick—stilling the storm—casting out devils—raising the dead—and in all other beside in “the beginning miracles” He shows forth His glory—(the glory as of the *only-begotten of the Father*)—the glory of Him by whom all things were made—the glory of Him in whom was *life*—the glory of Him

whose life was the *light* of men. There is the power of the Creator there; the love of the compassionate Saviour is there; and the instruction of the wise Teacher is there. So that, looking upon the Saviour in the midst of His miraculous works, our wonder and gratitude may find expression in the cries—“It was never so *seen* in Israel!” “This is indeed the Christ, the *Saviour* of the world!” “Never man *spake* like this man!”

In some few of the Saviour’s miracles, however, one of these characteristics is wanting. There is the *power* of the Mighty One and the *teaching* of the Prophet—but not the compassion of the Helper and Healer. In all the miracles except these the “*sign*” is granted in pity for the needy—in response to some believing cry for help—or in merciful anticipation of some sorrowful experience. In this smaller number the “*sign*” is given, though there is

no apparent necessity,—the miracle is wrought though there has been no prayer. They differ from the rest in this respect, that while in the greater number the teaching is incidental, and the spiritual lessons suggested by them were probably not even guessed at by those for whom or upon whom they were wrought, in these the teaching is essential, and the miracle was wrought solely for the sake of the spiritual lessons which they are seen to convey. In the study of these miracles we may recal the words of Augustine—“‘Christ’ was the *Word of God*, and the acts of the Word are *words* for us. They are not as pictures merely to look at and admire, but as letters which we must read and seek to understand.” In truth, in these *acts* Christ stands before us as the Living Word, and each of these mighty works is an *acted discourse*. Of this comparatively small but important class of miracles, *that*,—the record of which claims our attention now—is perhaps the most significant. The occasion on which this miracle was wrought was that of the final call of four Apostles. They had been more or less associated with Christ prior to this time; but now they are to be set apart to the work of the Apostleship. No other employment is henceforth to be theirs but that of “catching men.” They are at once to forsake all and follow Him. His work is to be their work, and at *their* consecration to it, as at His own, there are to be “signs and wonders.” It is, I venture to think, hardly possible to doubt that this miracle was intended as a solemn act of ordination. By it the Saviour said, “I have chosen you and ordained you that ye should go and bring forth fruit.” By it He set forth in most impressive form the character of the work to which He had called them—the conditions of

successful labour, and the result of that labour as regarded themselves. By the miracle He caught them who were to catch others. By it He *taught* those who were to *teach* others. By it He foretold what would be the effect of their teaching both upon themselves and others.

Taking this view of the miracle, then, we find these to be among the lessons which it embodies:—1. Success in God’s work is the reward of simple obedience. 2. It is ever greater than the worker anticipates. 3. It inspires the worker with deeper reverence for his Lord; and 4. It leads to greater self-consecration.

I. *Success in God’s work is the reward of simple obedience.*

To the Saviour’s command, “Launch out into the deep, and let down the nets for a draught,” Peter replies that the season for fishing is past. *Night* was most opportune for their avocation; but “they had toiled all night and had taken nothing!” It was contrary to all custom to fish at that time of day, and contrary to all experience to expect that letting down the net then they should take a draught. That was the thought in Peter’s mind. It was not likely that day would give them what night had denied. “Master, we have toiled all the night and have taken nothing” thus spake the *fisherman*; but now speaks the *disciple*—“Nevertheless at thy word I will let down the net.” For the submission uttered in these words is not that of despair. Peter does not answer as if he were quite certain of the issue, and yet willing to gratify the Master’s wish. It is the language neither of doubt nor of servility, but of faith and hopeful obedience. This “*Master*” is not simply a title of courtesy. It is the expression of reverence, and of reverence springing out of a true, though not yet perfect, apprehension

of the nature and dignity of Him to whom it is given. By this "*thy word*" Peter surely means more than "thy wish" or "desire." For he has long since learned that *that* word is a word of power. Devils have heard it and have fled; Diseases have heard it and have vanished; Death has heard it and has given back his prey; and can that word be impotent now? Nay! "It is the wrong season; but all seasons are alike to thee. We have toiled all night and have taken nothing; but we toiled alone. *Thou wert not here; at thy word* I will let down the net!" I believe we have here the first utterance of the faith which in after days fully and boldly avowed itself in the cry, "To whom shall we go? Thou hast the words of eternal life;" and which later still confessed, "Thou art the Christ, the Son of the Living God." Peter's reply is the voice of a faith which says—"Whatever the Master bids thee, do. Verily I say unto thee, thou shalt in no wise lose thy reward." And the promise of faith was fulfilled, as the impulse of faith was obeyed; "they let down their nets, and when they had this done they enclosed a great multitude of fishes." Inopportune as was the season they let down their nets, and contrary to expectation, if not to expectation, "*they enclosed a great multitude.*"

And how often in the history of the Church have seasons least hopeful to human view proved most remunerative to the faithful and obedient worker. Again and again when the Master's voice has startled the servants in the midst of their despairing inactivity, might they have replied, "Lord, *this is not the time to work.* The hearts of men are hard; their ears are stopped; their heads are full of sin. Shall we cast pearls before swine? Thou biddest us sow, and the field is trodden hard.

There are thorns to strangle the rising grain, or rocks to dwarf it in its growth. Is the precious seed to be food for birds, or to wither in the sun? Let us wait. Thy command to toil is not timely now!" I say that oftentimes the labourers might have answered their Master thus, for to human view the command to work has often been given when obedience to it could only be futile. And *sometimes* they have so answered; but thank God! not *always*. Else they had lost much blessing for themselves, the Church had lost some of her noblest spirits, and the Temple some of the pillars that shall go no more out! In the word of command, however, they have recognized the voice of Him to whom all power in heaven and earth is given. In true reverence they have saluted their Lord, and in the spirit of Peter have said, "Master! the task seems hopeless; nevertheless at thy word it shall be done." In simple obedience they have toiled, and they have not toiled in vain.

This miracle must often have been present to the minds of the Apostles in after days—type and symbol as it was of all their work. When they received the command of their risen Lord, "Go ye into all the world and preach the Gospel to every creature," it was the old command that they heard—"Launch out into the deep, and let down your nets for a draught." And when they went forth speaking the things which they had seen and heard, and multitudes believed, it was the old reward of obedience given in a new and grander form—"When they had this done they enclosed a great multitude;" for the old reply might have been given—"What! at this season let down the nets? Preach the Gospel now!" The time was as inopportune, humanly speaking, for successful preaching, as the day for suc-

cessful fishing. The trial, the condemnation, and the crucifixion of Christ were events still fresh in the memories of the people. They had last seen Him hanging on a tree. Few had as yet heard the startling announcement—"The Lord is risen indeed!" and none, save a few disciples, expected that, in a few days, that same Jesus, whom they had crucified, would be preached to them as "Lord and Christ." *They* had not been affrighted by His re-appearance among them. He had not stood in the midst of chief priests and elders as He had stood in the midst of the disciples in the upper room. He had not shown himself to them. He had not bidden Pilate put his finger into the print of the nails, nor thrust that blood-stained hand into His side. To none of the murderous throng who had cried "Crucify Him," had He said "Be not faithless—but believing!" *They were* faithless. They had heard Him cry "It is finished!" and, in scornful exultation, had echoed the cry—"It is finished." They were certain that His work was done—certain that they should never more hear of His claim to be their King. They had seen Him give up the ghost; had seen His body laid in the tomb; and when they had made the sepulchre sure, sealing the stone and setting a watch, they doubtless made merry with the saying of the deceiver, "After three days I will rise again!"

Now bear in mind the fact, that when the Apostles received their final commission to preach, the commission which came in a baptism of fire, the city of Jerusalem knew not that the feet that had been nailed to the cross had once again trodden her streets. Remember, that the mockers knew not that the temple which they had destroyed was already built again, that the people had

been told that which the soldiers were taught—"His disciples came by night and stole Him away." Remember, in short, that the multitude knew nothing whatever of the resurrection and the ascension of Christ; and then say whether to all human appearance the task of preaching the Gospel of Christ in *that* city and at *that* time was not an utterly futile one? By all but the preachers themselves, Christ was known only as a malefactor—a cursed one who had hung upon a tree! And what was the message these men had to proclaim? Was it likely to convince and convert those whom the Cross had left unconvinced and unconverted? What was the net which these fishermen were to let down—one that was likely to catch men? Surely not. "Ignorant and unlearned men" as the Apostles were, they could not be ignorant that the people were not prepared to hear the message they had to deliver. They must have learned that those who had witnessed the death of Christ would count it either wickedness, folly, or madness, to believe that He still lived! *That* was not the time to preach then. Manifestly they were bidden to let down their nets for a draught at a season when no draught could be looked for. They were commissioned to preach at a time when there was no likelihood of finding hearers; to work at a season when there was no hope of success. Nevertheless, though the effort seemed untimely, though the season was inopportune—in face of all probability—at His word they let down their nets, and enclosed a great multitude.

To follow the Apostles in their journeyings as the witnesses of Christ "in all Judea, and in Samaria, and unto the uttermost parts of the earth," is simply to find fresh illustrations of the principle, that

success is the reward of simple obedience. Wherever they went, difficulties that to all other men seemed insuperable, presented themselves. Whenever and wherever they stood forth as the ambassadors of the Cross, announcing His claims to human reverence and love, they had to deliver their message in the face of improbability, amounting almost to moral certainty that it would be disbelieved or treated with contempt. Whenever and wherever an Apostle appeared, "saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that He should be the first to rise from the dead," some Festus was ready to cry out "Man! thou art beside thyself; much learning doth make thee mad!" To the Jew everywhere "*Christ crucified*" was a stumbling block, and to the Greek everywhere it was foolishness. Nevertheless, in the face of all insuperable difficulties, knowing and foreseeing all hardened unbelief and scorn, all charges of madness or folly, at His word they let down the net, and when they had this done they enclosed a great multitude of fishes.

And the success which was given as the reward of obedience in the first days is not withheld from obedience in these latter days. There is no servant of Christ, whatever his name and grade in the household of faith, who has not received this reward. Many a time when we have heard the voice "Go, work to-day in my vineyard," we have been tempted to answer "*To-day!* Lord! wilt thou have us labour in vain, and spend our strength for nought? There is no fruit to be gathered *to-day.*" Nevertheless at His word we have gone into the vineyard, and lo! "the blossoms have shot forth, and the clusters have brought forth ripe

grapes." Many a time the message has come, "Go, stand and speak in the temple to the people all the words of this life!" And we have been ready to answer—"Who hath believed our report? Have we not stood in the temple and spoken the words of this life? The people will not hear!" Nevertheless at His word we have spoken, "and the number of the disciples was multiplied." The sower has gone forth weeping, bearing precious seed; weeping for sorrow, that the field was so barren: but he has come home again rejoicing, bringing his sheaves with him. And when they had this done they enclosed a great multitude.

II. *Success in God's work is ever greater than the worker anticipates.*

One thing is quite patent in the narrative, that the disciples did not expect to take such a draught as that which actually rewarded their act of obedience and faith. That the Master was not mocking them by bidding them do that which He *knew* would be useless they could well believe. They did not suppose that *now* they should toil and *take nothing*. No; at His word they let down their nets for a draught, but not a draught which the net would not bear—not a draught that should fill both the ships—not a draught that should well-nigh sink both! The sequel shows that their success was immeasurably beyond their expectations. They had toiled all night and had taken *nothing*, but *now*, as soon as the nets are let down, they enclose a great multitude of fishes. No word of authority drops from the lips of the Lord of Nature. No mystic rod smites the restless waves, and yet there in the self-same waters, and with the self-same net they take more than their boats will hold. Now, if they could have seen it, had not these fishermen here a pro-

phesy at once of the *certainty* and the *measure* of their success as fishers of men? Was not this unexpected issue of a fresh endeavour designed to teach them that while without Him they could do nothing; *with* Him, and by His authority, they should do things at which both they, and those that were with them, should be astonished? Whether seen at the time or not, the miracle was a prophecy. Even in this respect, the astonishment of the disciples at the vastness of their draught, was equalled in after days by their joyous wonderment at the issue of their apostolic work. To suppose that the witnesses, waiting at Jerusalem till they received a power from on high, looked into the future with hopeless hearts, expecting no increase of the number that believed, were to suppose that the Risen Lord had appeared to them in vain, and that His benediction had quickly lost its power. He had opened their understandings that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." They doubtless, therefore, anticipated, that whenever they preached repentance, *some* would repent, and wherever they preached in His name remission of sins, *some* souls would receive the gift of life. But they did not expect that three thousand souls would gladly receive their word at its first proclamation; they did not expect that the Lord would add to the Church *daily* those who were being saved; they did not expect that believers would be *the more* added unto the Lord—*multitudes*, both of men and women. Until the baptism of fire had purified their vision, and had interpreted

for them the utterance of their Lord—"All power is given unto me in heaven and in earth,"—*they*, in all probability measured their *future* by their *past* success. As yet they did not understand how fully the Saviour's promise would be accomplished,—“The works' that I do shall ye do also, and *greater* works than these shall ye do, because I go to my Father.” As yet they had but feeble conceptions of the glorious vision present to the Saviour's eye, when He said, “I, if I be lifted up, will draw *all men* unto me.” They did not know as yet that the Cross is the very centre of the moral universe, exerting an attractive force upon all beings to which, sooner or later, they must yield. What they really knew of Christ was this, that He had had multitudes to hear Him as a Teacher—multitudes to witness His mighty deeds as Wonder-worker—multitudes to seek His aid as a great Physician, but few to worship Him as Lord—*few* to accept Him as the Christ of God—*few* to take up the Cross and follow Him! And could they hope that a Christ preached by illiterate fishermen would command the homage which the *present* Christ had not received? That the message, “This same Jesus whom ye crucified is both Lord and Christ,” would be more convincing than His own sublime self-declaration, “I that speak unto thee am He?” Could they expect that their “Believe in the Lord Jesus Christ,” would prove more potent than His “Believe me, for the very work's sake?” Why, had He not said unto them “If they have kept my saying, they will keep yours also?” Had He not told them that it was enough for the disciple to be as his master, and the servant as his Lord? How, then, could they enter upon their work as His servants with any enlarged expectation of success? They

might confidently anticipate *some* result—*some* ingathering at the time of harvest—*some* kind of a draught; but surely *not* the mighty result that accrued—*not* the garner full to overflowing, which the harvest gave them—not the vast haul which was theirs when they had once let down their nets. No; their success as fishers of men was as far beyond their expectation as their success as *fishermen*; and of Peter, or of any other of the Apostles in the work of the Gospel in after days, it might have been written, as it is written here by Luke of Peter in this work, *he was astonished*, and all that were with him at the draught which they had taken!

And is it contrary to fact to affirm that success in God's work is *still* greater than the worker anticipates? Is it so? What mean, then, these cries that come to us from every quarter, of weariness, failure, despair? What are these cries? Do they tell of weakness, cowardice, or impatience? Nay, they sometimes come from strong and valiant souls that have manfully toiled and calmly waited for the due season in which they should reap, but have sunk down at last in utter hopelessness! Are they cries of feeble faith and clouded hope? Yes; I believe they are for the most part. We workers for God are all too prone to look for *immediate* results, and for fruit springing just where we have toiled. We have far too little of that faith which is the substance of *things hoped for*, the evidence of things *not seen*! We are much too ready to betake ourselves into some wilderness, and sit down, Elijah-like, crying, "It is enough; now, O Lord, take away my life, for I am not better than my fathers. I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, slain thy prophets with the

sword, and I—even I—only am left!" Brethren! if the story of the past has any moral for *us*; if the experience of all the workers that now rest from their labours has any lesson to teach us, it is this—"You cannot lack success; but you may not—nay, you *cannot*—*know* your success *here*! To some it is given to *see* their work succeed, and *they* believe that God *does* reward faithful service. "Blessed are they that have *not seen* and *yet have believed*." Some men both sow and reap; but that saying is still true, "*One* soweth and *another* reapeth." Are not men still sent to reap that on which they bestowed no labour? Did ever husbandman gather in to his garner *all* the grain that sprang from seed of *his* sowing? No; some few grains at least were carried by the wind away to his neighbour's field, and *he* has gathered the fruit thereof. As in the material, so in the spiritual. You cannot fence your plot so perfectly that not a seed shall cross the boundary. You fling the seed abroad and know not where it *all* falls, and therefore you know not how bountiful your harvest is.

But your seed is not lost—your effort is not in vain—your word is not impotent, if it be the seed of truth—the attempt of an earnest servant—the word of one sent of God. It *must* be so if God does not lie. See the rain coming down from heaven *returning* thither—not watering the earth, but springing back to heaven, leaving the fields parched, giving no seed to the sower and no bread to the eater. See *that* monstrous miracle performed, and then you may expect that the word which goes forth out of the mouth of the servant of God will return unto Him *void*—then may you expect to see it fail of accomplishing that which He pleases, and not prospering in the thing whereto He sent it—but not until then!

God's servants never have had less success than they anticipated, but more. These words are prophecy as well as history, and a fulfilment waits every worker—"He was astonished, and all who were with him at the draught which was taken."

III. *Success in God's work inspires the worker with deeper reverence for his Lord.*

"When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord!"

It seems strange, at first glance, that the two emotions awakened in Peter's spirit by this unlooked-for result, should have been reverence and humility. It had been no marvel if wonderment had sealed his lips, or gratitude had rushed forth into song. But Peter's astonishment at the *effect* soon gave place to holy fear of the living cause—thankfulness for the overwhelming success of his venture quickly passed into profound consciousness of unworthiness to receive any *word* from Him, who had bidden him let down the net. The miracle was, in truth, a revelation—sudden—startling—overpowering; a revelation of something in Christ which the fishermen had not recognized before. It seemed to give them a glimpse—but only a glimpse of the deep fathomless reserve of *power* there was in Christ; it showed them the present deity—the manifested God; it was none other than the God whom no man can see and live, that was before them, and that mortal eyes had looked upon! No wonder then that Peter feared, and fell down at Jesus' knees. How else should he have demeaned himself in that presence? No wonder that he cried "*Depart from me!*" For the dread that once seized the chosen people had seized him and his companions; and they were

ready to utter the cry that rang through the solitudes of Sinai—"Let not God speak with us lest we die!" No wonder that he then confessed "I am a sinful man, O Lord;" for when a man has caught any glimpse of the peerless purity of God, when his eyes have seen Him—however dimly, he must abhor himself, and repent in dust and ashes. In that presence, and before that revelation, Peter recognized as he has never done before, his own vileness and nothingness, and Christ's holiness and almightiness. It is His power that hath done this; the instrument was but a poor earthly thing—only a fishing net, wielded by a hand that had done before, but in vain, what it had now done with success. Peter was nothing, and he felt his nothingness; Christ was all in all, and Peter felt that too. And this was not the last time that Peter thus bowed at the feet of Jesus, and did Him homage as the Holy Son of God. In spirit he fell down at Jesus' knees on the day of Pentecost. See him in the midst of the excited crowds that have come together, asking, "*What meaneth this?*" Hear him speak. He denies not. He curses not his Lord now. No; he speaks as seeing Him who is invisible. Jesus of Nazareth stands before him now, not as "the man;" He is "the Holy One of God;" He is the Jesus whom God hath raised up; "He is exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye see and hear." See him again in Solomon's porch, and the same spirit of purest reverence for his Lord, and self-abasement speaks out in his words—"Why marvel ye at this? why look ye so earnestly on us as though, by our own purity or holiness, we had made this man to walk?" And, again, Simon pays,

homage to his Lord when he cries "Him hath God exalted by His right hand, to be a Prince and a Saviour!" In all this you see the servant in all his work honouring his Lord, realizing that whatever spiritual power there is in him is of Christ; and so deeply conscious of his own utter unworthiness as to rejoice that he is counted worthy to suffer shame for His name! Now is it too much to say that this reverence for his Lord was in a manner begotten by his success in his Lord's work? In the multiplication of believers did he not witness a new revelation of the presence and power of the Holy One? In the cries "Men and brethren, what shall we do?" did he not recognize another voice? The prayers and tears and penitential sighs of the crowds that thronged about him, were they not *signs* of the actual presence of Him, who had said, "Launch out into the deep and let down your nets for a draught!" Yes; and before these "*signs*" Peter bent in lowliest adoration, and cried again and again, "Thou art the Christ, the Son of the living God!"

And Paul, too, not feebler nor in fewer labours, sufferings, deaths than Peter, not less successful as an Apostle of Jesus Christ, was not less humble than he, and not less reverent. The one great wonder of Paul's life, the one insoluble mystery and miracle of miracles was that he—less than the least of all saints—should have received this grace; that *he* should preach among the Gentiles the unsearchable riches of Christ; and it is just when he is most overwhelmed with a sense of his own unworthiness, it is just when he realizes most truly the greatness of the trust committed to him, and the value of the work wrought by him, that his spirit offers its noblest tribute of homage to Christ. "Now, unto the King

Eternal—Immortal—the only true God, be honour and glory, for ever and ever."

IV. *Success in God's work leads to greater self-consecration.*

"And when they had brought their ships to land they forsook all and followed him." This miracle completed the work begun on the banks of the Jordan. There and then they followed Him, and abode with Him—but only for a while. Now, however, the conquest is perfected, they forsake all and follow Him, become His avowed and recognized disciples, sharers of His toils, companions of His sorrows, the chosen and consecrated Apostles of the Lord. After events however proved, that the perfect consecration had yet to be given. That in the fullest sense they had not forsaken *all* at this time, we see, from the oft-recurring strife—who should be greatest. That they had not forsaken *all*, long after this, we see from their all forsaking Him; they had not forsaken a cowardly fear of suffering for His sake, nor an unworthy shame of Him and His word.

But see them after the first preaching of the Gospel, and after their first success as the witnesses of Christ;—no more strife—no more ambitious prayers—no more denial. They have all now been baptized with His baptism, and are able to drink His cup. They are His now to suffer—to die—for His name. They *cannot but speak* the things which they have seen and heard.

Brethren, this miracle is for us, if we be Christian fishermen. **May** the Holy Spirit take of these things of Christ, and shew them unto us. God grant that we may have the reward of simple obedience; that our success may be greater than we anticipate; that our reverence for our Lord may grow deeper, and our

devotion to Him truer the longer we serve Him.

But we are not called to service only. There is *rest* for the labourer and reward too. After the resurrection this miracle was repeated. Through another night the disciples have toiled and have taken nothing; but as the day dawns, one is seen standing on the shore of this same Galilean lake. Again, He bids men cast in the net, and again they enclose a multitude. But now, another blessing awaits the simple fishermen—a crowning reward of faithful, obedient service. A fire of coals is kindled

on the land, and fish laid thereon, and bread. It is Christ's own meal, prepared with His own hands. He has come to eat with them, and they with Him. So when all the work is done, and the last net of the last fisherman has been let down, and the last great multitude has been enclosed, on *that* shore where He now stands, dimly seen through the mists of time, the workers of all lands and all ages shall be assembled—the guests at a feast which the King hath prepared—the *Supper of the Lamb!*

Loughborough.

THE RIVER NILE.

I.

WITH the exception of purely theological terms, there are few words in the wide circle of human language which are so suggestive of interesting ideas and important facts as is this short word Nile. What an atmosphere of *antiquity* surrounds the word! It was "*Pater Nilus*" to the Latin poets, eighteen centuries ago. Herodotus, "the father of history," looked upon its strange waters, while Malachi was penning his inspired predictions; and there grew the Papyrus (whence the word *Paper*) on which Moses wrote the Pentateuch,—the oldest book by a thousand years which the world contains. There are mummies now in the British Museum who sported on its banks, bathed in its stream, laboured, fought, and died in sight of it, while Athens and Rome were a few mud cottages, or contained only the wigwams of cannibal hordes.

"I need not ask thee if that hand, when
armed,
Had any Roman soldier mauled or
knuckled;
For thou wert dead, and buried, and
embalmed,
Ere Romulus or Remus had been
suckled."

What *mystery* also has gathered around this thrice ancient river! To discover "the source of the Nile," had baffled for four thousand years the energies of the civilized world. Tibullus, the poet-friend of Horace, asks,

"Nile Pater quam te dicere causa?
Aut quibus in terris accoluisse caput?"

The *eureka* was uttered but yesterday; it was to an Englishman—a name which the ancient Egyptian never heard—that Victor Emmanuel sent the gold medal, having inscribed upon it "Honos a Nilo," "Honour from the Nile." He deserved it!

For he had solved "that great problem" which has puzzled the geographers and men of science in all ages, and baffled the attempts of the ancient priests of the Nile, of the Pharaohs, of the Phœnicians, the Greeks under the Ptolemies, the Romans under the Cæsars, and, in much later times, of Bruce, and the numerous expeditions under Mohammed Ali and Ibrahim Pacha.

What a grand *civilization* the old river reminds us of! The Hebrews can boast of the possession of a literature, of a priesthood, and of renowned princes, ages before the proud name of Roman had been heard, while yet the ancestors of the nobility of Europe were untutored savages; but Egypt's civilization is still more ancient, for she had her priests and princes, her palaces and Pyramids, when the Jewish Patriarchs dwelt "in tabernacles," and tended sheep beneath the Syrian sky. Then what *sacred* associations cluster around the name! The holy Patriarchs visited its shores; and the aged Jacob walked upon its banks, and "worshipped" there, "leaning upon the top of his staff;" on its waters floated many a holiday procession, in honour of the prime minister of the land—the good son of Jacob—whom the grateful Egyptians called Zaphnath-Paaneah, which means, perhaps, *Salvator Mundi*, the country's saviour; and when "a king arose who knew not Joseph," and who "evil entreated" the chosen race, a princess took, from the reeds of the river, that infant—"exceeding fair," concerning whom the Great Being had seemed to say to the monsters of the Nile—"Touch not my prophet, and do mine anointed no harm." And a "greater than" Moses has been there. The infancy of the Incarnate Son of God was probably spent upon its banks. More than one painter has tried to

embody the ancient tradition, which tells us, that the "Holy Family" were often seen sailing upon the river Nile, with guardian angels for their guide. The nucleus of that pleasant myth is to be found in the words of the inspired Evangelist, Matthew;—"The angel of the Lord appeareth to Joseph in a dream, saying, Arise! and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Out of Egypt have I called my son.*" We do well, therefore, to ask our readers' attention to the statement of a few facts concerning a river of such antique fame and sacred memories.

I. CONCERNING THE NAME OF THE RIVER.

The word Nile is the Latin *Nilus*, and the Greek *Neilos*. In all probability the word comes from the Sanscrit, and means *blue*. The same word forms part of the term NILGHERRIES, the "blue hills" of India. With this derivation the Hebrew name agrees, which is *Shihor* or *Shichôr*, and means dark or black. It is curious that the word Nile nowhere occurs in the English Bible. The ancient Egyptians seem to have had two chief names for their famous river,—one the common, and the other the sacred, name. The common name was ATUR, or AUR,—with the (t) dropped, with which latter form the Hebrew *Yeor* agrees. The sacred name for the Nile was HAPPEE, or HEPEE-MU, which probably means "abyss," or the "abyss of waters;" the word "abyss" meaning, here,

“secret,” or “concealed.” The god Nilus, was one of the lesser divinities. “He is represented as a stout man, having woman’s breasts, and is sometimes painted red, to denote the river during its rise and inundation—or high Nile, and sometimes blue, to denote it during the rest of the year—or low Nile. Two figures of Hæpe are frequently represented on each side of the throne of a royal statue, or in the same place in a bas-relief, binding it with water plants, as though the prosperity of the kingdom depended upon the produce of the river. The name HÆPEE, perhaps, in these cases, HEPEE, was also applied to one of the four children of Osiris, called by Egyptologers the genii of Ament, or Hades, and to the bull Apis, the most revered of all the sacred animals. The genius does not seem to have any connection with the river, excepting, indeed, that Apis was sacred to Osiris. Apis was worshipped with a reverence to the inundation, perhaps because the myth of Osiris—the conflict of good and evil—was supposed to be represented by the struggle of the fertilizing river, or inundation with the desert and the sea; the first threatening the whole valley, and the second wasting it along the whole northern coast.”

II. THE NILE OF THE CLASSICS.

There can be no doubt that Homer was well acquainted with this “ancient river,” though the word Nile seems to have been unknown to him. There is no reference to the river in the Iliad, but it is mentioned at least nine times in the Odyssey, and always under the name ὁ αἰγύπτου, “The Egypt.” For example, in book iv. 351, we read,

Αἰγύπτου μ' ἔτι δεῦρο θίβει μεμῶτα νέεσθαι
Ἔσχον:—

“Me, wishing to return hither, the gods still detained in the Nile.” So also in the same book, lines 354-5, we read,

Νῆσος ἔπειτά τις ἐστὶ πικυκλύστῳ πόντῳ,
Αἰγύπτου προπάροιθε (Φάρον δὲ ἰκκλήσουσι).

“There is an island in the many-waved sea, over against the Nile, (and they call it Pharos).”

The “Pharos” here spoken of was an island about a mile from Alexandria, on which Ptolemy the First built a splendid lighthouse, which became one of the wonders of the ancient world, and hence the word Pharos became a general name for any similar place. The poet Hesiod mentions the Egyptian river by the name Nile; from which fact critics have argued that he must have lived after Homer, as they think that the latter would certainly have mentioned the world Nile had it been in use when he wrote. To come down to a later age; every student knows that Herodotus, “the father of history,” visited Egypt in the course of his extensive travels, and has recorded many interesting facts concerning the land, its wonderful river, and the marvels of the valley through which the river flows. “His account of Egypt, though a mere episode, is the best that antiquity has transmitted to us. Entering the country from the Mediterranean, he penetrated as far as Elephantina, its most southerly point.” The countrymen of Herodotus raised a laugh of incredulity, which Voltaire and his fellow philosophers took up in modern times, at the strange stories of his book; but no one doubts the truthfulness of his narratives now, and a learned foreigner has eloquently said concerning him:—“The charm of Herodotus lies in that child-like simplicity of heart which is ever the companion of an incorruptible love of truth, and that

happy and convincing style which cannot be attained by any art or pathetic excitement, and is found only where manners are true to nature: for while other pleasing discourses of men roll on like torrents, and noisily hurry through their short existence, the silver stream of his words flows on without concern, sure of its immortal source, everywhere pure and transparent, whether it be shallow or deep; and the fear of ridicule, which sways the whole world, affects not the sublime simplicity of his mind."

We will mention one anecdote, recorded by the historian, concerning the Nile, which we scarcely can wonder that the wits of Athens laughed to scorn. He mentions that he saw a crocodile basking in the sun, or taking an afternoon nap on the warm sands of the bank of the river; as the traveller came near he was surprised to see a bird approach the monster, and strike him on the mouth with his wings, as if to warn him of the approach of the human foe. This strange story has been fully confirmed by a modern English traveller, who saw a bird do precisely the same thing, just as our countryman was about to lodge the contents of his rifle in the scaly side of a crocodile who was taking his *siesta*, perhaps on the very spot, where the Greek historian had stood, more than two thousand years before. If we turn from Greek to Latin writers we find many references to the great Egyptian river. Virgil sings of it, both in his *Georgics* and his great epic. In the third *Georgic*, lines 28-9, he speaks of the

—"Magnumque fluentem Nilum."

"The great flowing Nile."

In the sixth book of the *Æneid*, lines 801-2, he refers to the well-known Delta, or mouth of the river:

"Et septem gemini turbant trepida ostia Nilii."

"The trembling mouths of the seven fold Nile are filled with fear."

The reference is to the conquest of Egypt by Augustus Cæsar at the battle of Actium, in which Mark Antony and Cleopatra were defeated. These "seven-fold mouths" form an equal sided triangle, taking the sea for the base; and as the fourth letter of the Greek alphabet is of the same shape, that portion of Egypt is called "The *Delta* of the Nile." Horace also refers more than once to the famous river. In his *Odes* iii. 3, 48, we have the line—

"Qua tumidus rigat arva Nilus."

"Where the swelling Nile waters the fields;" and in the *Odes* iv. 14, 45, he refers to the mysterious source of the river:

—"Fontium qui celat origines Nilus."

"Nile, which conceals the heads of its fountains."

So also Tibullus, the friend of Horace, asks in the lines we have already quoted—

"Nile Pater quamam te dicere causa?
Aut quibus in terris accoluisse caput?"

which we may thus roughly English; "Father Nile, from what source dost thou say thou hast sped? Or in what distant land hast thou nourished thy head?"

The echo of that question sounded for eighteen centuries through the globe, and has just been answered by a descendant of those whom Horace describes as "Ultimi Orbis Britanni," the "New Zealanders" of the globe.

III. THE NILE OF THE BIBLE.

There are, at least, five names of the river to be found in the Old Testament.

1. It is called *Sihor* or *Shikor*, Jeremiah ii. 18. "What hast thou to do in the way to Egypt, to drink

the waters of *Sihor*?" This word *Sihor* means dark, and refers to the turbid nature of the waters during the inundation. Hence the Greek name *Μελας*, and the Latin *Melo*. So also Virgil, *Georgics* iv. 291, says of the Nile:

"Et viridem Ægyptum nigra fecundat arena."

"Makes Egypt green with black prolific soil."

2. The Nile is also called *Yeor*, (*Gen.* xli. 1.) "The river," and *Yeor-Mizraim*, "The river of the two Egypts"—referring to the fact that the Nile flows through Egypt, the Upper and Lower.

3. In *Genesis* xv. 18, it is called "The river of Egypt," *Nehar Mizraim*, and is mentioned with the Euphrates to describe the extent of the land to be given to Abraham's posterity. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates."

4. In *Numbers* xxxiv. 5, and other passages, it is called the "*Nachal*" of Egypt, which probably means a torrent, or swollen stream. "And the border shall fetch a compass from Azmon unto the river (*Nachal*) of Egypt."

5. In *Isaiah*, chap. xviii., the Nile and its tributaries are called "The rivers of Cush," or Ethiopia. The Nile is not mentioned in the pages of the New Testament, though the words Egypt and Egyptian occur some twenty times; and St. Matthew's words (as Dr. Stanley well remarks) "might well stand as the inscription over the entrance to the Old Dispensation—'Out of Egypt have I called my son.'"

We need not apologize, we hope, for the following quotations from "Stanley's Palestine" upon this interesting part of our subject:

"Egypt, among its many other aspects of interest, has this special claim—that it is the back-ground of the whole history of the Israelites; the land to which, next after Palestine, their thoughts either by way of contrast or association immediately turned. Doubtless some light must be reflected on the national feelings of Israel by their Mesopotamian origin; and when, in the second great exile from the Land of Promise, they found themselves once more on the shores of the Euphrates, it is possible that their original descent from these regions quickened their interest in their new settlement, and confirmed that attachment to the Babylonian soil which made it in later times the chief seat of Jewish life external to the boundaries of Palestine. But these points of contact with the remote east were too distant from the most stirring and the most brilliant epochs of their history to produce any definite result. Not so Egypt. The first migration of Abraham from Chaldæa is one continued advance southward till he reaches the valley of the Nile; and when he reaches it he finds there a kingdom, which must have been to the wandering tribes of Asia what the Roman empire was to the Celtic and Gothic races when they first crossed the Alps. Egypt is to them the land of plenty, whilst the neighbouring nations starve; its long strip of garden-land was the oasis of the primitive world; through Abraham's eyes we first see the ancient Pharaoh, with palace and harem and princes, and long trains of slaves and beasts of burden, so familiar to the traveller in the sculptured processions and sacred images of Thebes and Ipsambul. What Abraham had begun was yet further carried on by Jacob and Joseph. Whatever may have been the relations of this great Israelite mi-

gration to the dynasty of the Shepherd Kings, there can be no doubt that during the period of the settlement in Goshen, Egypt became "the Holy Land;" the Israelites, to all outward appearance, became Egyptians; Joseph in his robes of white and royal ring—son-in-law of the High Priest of On—was incorporated into the reigning caste as truly as any of those whose figures are seen in the Theban tombs. The sepulchres of Machpelah and Shechem received, in the remains of himself and his father, embalmed Egyptian mummies. The shepherds who wandered over the pastures of Goshen were as truly Egyptian Bedouins as those who of old fed their flocks around the Pyramids, or who now, since the period of the Mussulman conquest, have spread through the whole country. As from that long exile or bondage the Exodus was the great deliverance, so against the Egyptian worship and imagery the history of the law in Sinai is a perpetual protest, though with occasional resemblances which set off the greater difference. Against the scenery of Egypt all the scenery of the Desert and of Palestine is put in continual contrast, though with occasional allusions which show that their ancient home was not forgotten. To that home, the heart of the people, as at first, so afterwards, was always 'turning back.' The reign of Solomon, the revival of the Egyptian animal-worship by Jeroboam, the leaning on the 'broken reed' of the Nile in the Egyptian alliances of Hezekiah and Jehoiakim, interweave in later times the fortunes of the two nations, which else had parted forever on the shores of the Red Sea. And in the new Egypt of the Ptolemies arose the second settlement of the Jews in the same land of Goshen, destined to exercise so important an influence on the last

and greatest stage of their history by the Alexandrian translation of the Hebrew Scriptures, and by the Alexandrian forms first of Jewish and afterwards of Christian philosophy."

The following sentences from the same interesting work are also well worthy of perusal.

"To-day was our first expedition into the real 'Land of Egypt.' Through two hours of green fields,—green with corn and clover,—avenues of tamarisk, fig-trees, and acacia, along causeways raised high above these fields—that is, above the floods of the summer inundations,—we rode to Heliopolis. At every turn there was the grateful sound of little rills of living water, worked by water-wheels, and falling in gentle murmurs down into these little channels along the roadside, whence they fell off into the fields or canals. The sides of these canals were black with the deep soil of the land of Ham. Beyond was the green again, and close upon that, like the sea breaking upon the shore, or (to compare what is the most like it in England, though on a very small scale) the Cornish sand-hills overhanging the brook of Perranzabuloe, rose the yellow hills of the hazy Desert.

"At the very extremity of this cultivated ground are the ruins of On or Heliopolis. They consist simply of a wide enclosure of earthen mounds, partly planted with gardens. In these gardens are two vestiges of the great Temple of the Sun, the high priest of which was father-in-law of Joseph, and in later times the teacher of Moses. One is a pool, overhung with willows and aquatic vegetation,—the Spring of the Sun. The other, now rising wild amidst garden shrubs, the solitary obelisk which stood in front of the temple, then in company with another, whose base alone now remains. This is the

first obelisk I have seen standing in its proper place, and there it has stood for nearly four thousand years. It is the oldest known in Egypt, and, therefore, in the world,—the father of all that have arisen since. It was raised about a century before the coming of Joseph; it has looked down on his marriage with Asenath; it has seen the growth of Moses; it is mentioned by Herodotus; Plato sat under its shadow: of all the obelisks which sprung up around it, it alone has kept its first position. One by one, it has seen its sons and brothers depart to great destinies elsewhere. From these gardens came the obelisks of the Lateran, of the Vatican, and of the Porta del Popolo; and this venerable pillar (for so it looks from a distance) is now almost the only landmark of the great seat of the wisdom of Egypt.

“But I must not forget the view from the walls. Putting out of sight the minarets of Cairo in the distance, it was the same that Joseph and Moses had as they looked out towards Memphis,—the sandy Desert; the green fields of Egypt; and, already in their time ancient, the Pyramids in the distance. This is the first day

that has really given me an impression of their size. In this view the two great Pyramids stand so close together that they form one bifurcated cone; and this cone does, indeed, look like a solitary peak rising over the plain—like Etna from the sea. On the other side, in the yellow Desert, seen through the very stems of the palm trees, rise three rugged sand-hills, indicating the site of Leontopolis, the city of the Sacred Lions; where in after times rose the second colony and temple of the Jews under Onias.

“One more object I must mention, though of doubtful interest, and thus unlike the certainties that I have just been describing. In a garden immediately outside the walls is an ancient fig-tree, in form not unlike the sacred ash of the sources of the Danube, its immense gnarled trunk covered with the names of travellers, where Coptic belief and the tradition of the Apocryphal Gospels fix the refuge of Mary and Joseph on the flight into Egypt. There can, of course, be no proof, but it reminds us that, for the first time, our eyes may have seen the same outline that was seen by our Lord.”

EASTWARD!

BY REV. E. CLARKE, LA SPEZIA, NORTH ITALY.

WHATEVER attractions there may be in the great Western Continent (and we acknowledge how numerous and powerful they are) to draw men forth from the busy haunts of commerce, the academies of science, the saloons of art, the pulpit, the bar, and the editorial desk, we firmly believe the Old World of the Romans will con-

tinue from age to age to exert, not only a lofty but a magnetizing influence on the other portions of earth's population.

It cannot be denied that the New World has its physical, political, and spiritual wonders, all worthy and well worthy the careful study of the naturalist, the statesman, and divine.

Its gigantic mountain chains, its sublime rivers, its thundering cataracts, its majestic inland seas, its ocean-like prairies, so vast, and withal so sublimely beautiful, afford rich materials for careful observation and enquiry to the earnest students of material wonders: its republican institutions offer a noble field to the statesman for comparing the advantages of such a form of government, with that of a limited or absolute monarchy; while to those who believe that Prelacy and the endowment of any particular religious body are not essential to the welfare of the State, and the growth of vital religion, the United States of America presents facts so affirmative of such views that he who runs may read. There too the divine may see that Episcopal supremacy in Church matters is not essential to a spiritual Church; that great estates bestowed by the State on the Church are not necessary to the support of a numerous, well educated, and devoted body of ministers of Jesus Christ, or to the extension of the Gospel, which, being the hidden power of Christ goes forth conquering and to conquer; but not by carnal might, or fleshly strength, which are quite counter to the prime end of the Son of God's coming in the flesh. And no part of the world affords a better field for the elaborate study of the psychological wonders of revivals in religion, which from the times of Jonathan Edwards to those of Nettleton on to the present day have been so potent in their results for good. Concerning that remarkable spiritual work in the time of Jonathan Edwards, Dwight in his memoir says, "It began at Northampton and Boston and many other places in 1740, and in that and the three following years prevailed to a greater or less degree in more than one hundred and fifty congregations in New

England, New York, New Jersey, and Pennsylvania, as well as in a considerable number more, in Maryland and Virginia in 1744. At its commencement it appears to have been, to an unusual degree, a silent powerful, and glorious work of God, and so rapid in its progress that the promised reign of Christ on earth was believed by many to be actually begun. Had it continued of this unmixed character, so extensive was its prevalence, and so powerful its operation, it would seem that in no great length of time it would have pervaded the Western World. About one hundred and sixty ministers published their attestations to this work, as in their own view a genuine work of the Spirit of God, and as having been extraordinary and remarkable."

We confess with joy that to myriads of the great European family who have had the courage to cross the great salt-water desert, America has become a home, and we cannot but believe she is destined to play a most important part in the destinies of the nations, as one of her own sons has enthusiastically sung—

"Here the free spirit of mankind at length
 Throws its last fetters off; and who shall place
 A limit to the giant's unchained strength,
 Or curb his swiftness in the forward race?
 For like the comet's way through infinite space,
 Stretches the long untravelled path of light,
 Into the depth of ages: we may trace
 Distant, the brightening glory of its flight,
 Till the receding rays are lost to human sight."

But notwithstanding all the facts declared, and the pleasing expectations we entertain of America, it is evident we think from prophecy and events, that *the Old World* is yet to be the theatre of some of the

sublimest events that have transpired in the history of the human race: and the above quoted poet in reference to the destiny of Europe has added—

“Yes; she shall look on brighter days,
and gain
The meed of worthier deeds; the moment set
To rescue and raise up draws near—but
is not yet.”

“The idea of freedom in ancient and modern republics, the idea of inspiration in various religious sects, the idea of immortality,—how have these triumphed over worldly interests! How many heroes and martyrs have they formed! Great ideas are mightier than passions.” In how remarkable a manner are they working at this present moment, in that despotic empire stretching from the Pruth to the Tigris, bordering on the Adriatic, the Mediterranean, the Euxine, the Red Sea, and the Persian Gulf. The inhabitants of this wide-spread region, estimated at some thirty-two millions, are at the present time more or less fermenting and urging forward to a new state of things, the direction of which is of a religious character. We are told that the Bible, translated into all the languages of the Turkish Empire, and read, has created a ferment never yet witnessed in Turkey, the result being the inspiration of multitudes with hopes of a better day.

A crisis of colossal dimensions, affecting the present and eternal destiny of millions of the human family, and one that lays hold of the very substratum of human society, hastens on with rapid strides, of which the present insurrection in Candia may be the premonition. And the question in this Empire will yet be answered, who is the true Prophet, Mahommed or Jesus?

The lovely region under the sway of the followers of the false Prophet,

the home of ancient civilization, knowledge, wealth, and military prowess, it is true, is now debased, its rivers and riches run to waste, and where the glorious Gospel was preached with apostolic clearness, faith, zeal, and love, where Christianity triumphed over all forms of oppression, where men dead in sin were made alive in Christ, where Churches were planted, and the Alpha and Omega walked in the midst of the golden candlesticks, there is now written “Ichabod”—for where is the glory? and the candlestick is removed out of its place.

But is the condition of these lands hopeless? We trow not. If the Occidental star is yet to be so bright, the Oriental is, we believe, to shine with a richer and unique splendour. True, the lands once the garden of kingdoms have long been downtrodden by the followers of the false Prophet, a *people who would if possible blot out Israel's title to the fairest of the portions*. It is said of Solyman, the son of Abdelmelik, that, on one occasion, he said, “We have taken possession of the world, and we will stand to the determination of the Mussulman doctors.” Now what that resolve is, in its relation to the Jews, we know pretty well. But no amount of Mahommedan fanaticism shall effectually exclude the Jew from his God-given right and title.

If we do not mistake greatly, the Bible is replete with statements which make the East the centre of moral and spiritual blessings, when the Jews shall again be in secure and happy possession of the land of their fathers—the land which has been possessed by the best and noblest of the human race, pressed by angel's feet, and even by the feet of the Son of God. The language of Scripture is very distinct and expressive where

it speaks of a second restoration of Israel, "when he shall no longer be termed forsaken, nor the land termed desolate; but Israel shall be called Hephzibah, and the land Beulah, and he shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of his God." Zechariah says, "They shall be as the stones of a crown lifted up as an ensign upon his land;" and, adds Micah, "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as showers upon the grass." It would even appear that such an amazing deliverance and glory await the Jewish nation that all the former glory and blessedness in the days of David and Solomon will be thrown into the shade thereby: for, says Jeremiah, "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought the children of Israel from the land of the North, and from all the lands whither he hath driven them; and I will bring them again into the land that I gave to their fathers." And, says Isaiah, "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Alford, speaking of the Jews, says, "Israel is the nation—the covenant people—the vehicle of God's gracious

purposes to mankind. Their deposition nationally from God's present favour is accompanied by an outpouring of God's richest mercies on the Gentiles. If the disgrace of Israel has had such a blessed accompaniment, how much more blessed one shall Israel's honour bring with it, 'when his own people shall once more be set as a praise in the midst of the earth, and the glory of the nations!'" What do we not owe to the Hebrew race? It is through them we have received His Word? "God who at sundry times, and in diverse manners spake in time past unto the fathers by the prophets hath in these last days" spoken unto us the Gentiles by their words:

"Men who in the Holy book are deathless;—
Men who brought up truth for the nations; and parted it,
As soldiers lotted once the garb of God,
Whose thoughts like bars of sunshine in shut rooms,
'Mid gloom, all glory, win the world to light.
Men whom we build our love round,
like an arch
Of triumph, as they pass on their way
To glory and immortality;
Men whose great thoughts possess us like a passion
Through every limb, and the whole heart;
whose 'words'
Haunt us as eagles haunt the mountain air;
Thoughts which command all coming time and minds
As from a tower a warden,—fix themselves
Deep in the heart as meteor stones in earth,
Dropped from some higher sphere;
Men who like death all bone, but all unarmed
Have ta'en the giant world by the throat,
and thrown him;
Who shed great thoughts
As easily as an oak looseth its golden leaves
In a kindly largess to the soil it grew on
Whose rich dark ivy thoughts, sunned o'er with love,
Flourish around the deathless stems of their names—

Whose names are ever on the world's
broad tongue,
Like sound upon the falling of a force—
Whose words if winged, are with angel's
wings—
Who play upon the heart as on a harp,
And make our eyes bright as we speak
of them—
Whose hearts have a look southward,
and are open
To the whole noon of nature."

At some future period we may be able to say something more of this wondrous race, of their Mahommedan oppressors, and the Turkish empire, which is waning to extinction.

In the meantime let us look inquiringly to a land which approximates towards the possessions of the Sultan: a land now engaging the attention of millions who do not reside in it; a land whose recent deliverance from ages of intolerable and execrable oppression even reminds us of the splendour of Israel's deliverance from Egyptian and Assyrian task-masters. But why, may we not ask, has a nation, so long a slave been emancipated? Why has the infant suddenly acquired the strength of a stalwart youth? Why have its disjointed limbs been symmetrically united under the head of a brave and liberal king, who with his people are panting for the hour when the corrupting core of the national system shall cease to inundate the land with evils worse than Egyptian plagues.

The dream of the people at length nears completion, *though with many heavy humiliations*, and as we think of the same we are led to say, "what hath God wrought?" In it we see another illustration of God's majestic outgoings in providence, and we are reminded of Ezekiel's wondrous vision of the wheels, so splendid in appearance, but so crossing one another, so entangled in one another, as to render their *working* a profound mystery. So are God's move-

ments at the present time among the nations; and especially as now being illustrated in Italy; and in relation to them we may well exclaim with Paul, "Oh! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!"

We ask then, again, *why is it that Italy*, whose by-ways and highways, whose hills and valleys have for ages groaned beneath the wheels of the tumbrils of tyranny, and whose dungeons have been satiated to loathing with the victims of priestly, Austrian, and Bourbonic hate, has so suddenly attained to so considerable a position among the nations, and has secured to her by law so large a measure of real liberty? He whose kingdom ruleth over all hath surely most important ends to accomplish by her. He that can overturn nations like wind-laden trees in the day of storm, with equal ease can call nations into existence, as the rain and sun of spring cover the plain of Sharon with flowers. The granite mountains of earth look as if they had once, in a state of fusion, by some great central power, burst through the crust of earth, and shot high into the air, and then gradually cooling become the spring-heads of the noblest of rivers, to water the lands at their feet, and carry fertility, beauty, and riches in their course.

Is there nothing analogous to this in the political phenomenon which Italy presents? Can it be that a country so remarkably situated as she is, and with such a sea-board, is so suddenly possessed of such freedom and power solely for her own sake? *We cannot believe it.* Rather, is it not that, being free, she may instrumentally free other peoples; and ultimately being flooded with light and truth, she may act as a Pharos to the nations bordering her

own that are immersed "in darkness and the shadow of death."

But let it not be supposed we think Italy is to start into spiritual life as suddenly as she has into political. On the contrary, we believe there must be hard labour, persistent endeavour, patient waiting, and the plentiful use of a great variety of spiritual agencies; and *these* exercised with much faith, love, and burning zeal, will, there is good reason for hoping, render Italy the home of righteousness, and a fountain of blessing to adjacent lands.

We think that some people imagined that, in a very short space of time, the Italian peninsula was going to present a spectacle of spiritual life almost equal to anything in Ireland during the days of the revival; and, because it has not been so, they have been sadly disappointed: and as the result of such high-flown expectations not being immediately realized, the most desponding statements have been made by some persons on their return from this country. Such seem unreasonably to have thought that, in a land where the evil genius of man, aided by the powers of darkness, had (we speak it reverently) apparently overmastered the Word and power of God for ages, there would be, without the putting forth of scarcely any spiritual effort, *an almost instantaneous flooding* of the whole region with the light and love of the Gospel.

Let us never forget that "one day with the Lord is as a thousand years, and a thousand years as one day." In the fitting of earth for the abode of man we have evidence "that all that is solid now was fluid once." And whatever mistakes those philosophers who, in their own estimation, are so much wiser than Moses, may make in deciphering the rich hieroglyphics of the early ages of our earth, this seems at least manifest, that—

"God worketh slowly, and a thousand years
He takes to lift His hand off. Layer on
layer
He made earth, fashioned it, and hardened
it
Into the great, bright, useful thing it is ;
Veined it with gold, and dusted it with
gems,
Lined it with fire, and round its heart-fire
bowed
Rock-ribs unbreakable ; until at last
Earth took her shining station as a star,
In Heaven's dark hall, high up the crowd
of worlds."

They then who desire the welfare of nations—the enlightenment, the moral and spiritual elevation of a people—must be followers of God in patient, but continuous labour. The growth and decay of a thousand years of vegetation have rendered some portions of America as an Egypt to Europe. Ages of snow-fall on the Alps, the Andes, the Himalaya, feed the mighty rivers which flow at their base. And where Etna's burning lava once spread desolation and death over Sicilian gardens, fields, and vineyards, there the tooth of time having done its work, the traveller may now behold a paradise strangely intermingled with terrible and frowning monuments of ancient eruptions. Time and patient labour have served largely to obliterate the evidences of the fiery flood, and to transform death to life, and hideousness to beauty.

So in a land where, for a thousand years, *villainies have flourished as in a congenial soil*: and from which millions of sighs have ascended to heaven, as a protest against mitred wickedness, only let Christians realize fully their responsibilities and privileges, and lay hold of the present moment for giving to a newly-opened land the Gospel ; and, verily, we believe the moral wilderness will blossom as the garden of the Lord.

The sighs and prayers of martyred myriads will surely yet receive a rich recompense in a regenerated land.

The present affords a golden opportunity for *preparing to reap a rich harvest of souls: an opportunity as marvellous as the world has ever witnessed.* And would we had the power to utter the sentiment, with words as burning as molten metal, glowing and sparkling from the furnace. But, Oh! what deep sub-soil ploughing; what patient continuance at it; and what wide and persistent sowing of the heavenly seed will it require. Yes, what an expenditure of faith, zeal, love, strength, and means will it involve, to uproot the tares and brambles—the growth of a thousand years, and to break through the evils which incrust this land, and overlap it as lava the sides of Etna. But what matters this? This is the place and hour for hearts that feel the pulse, and throb of love that never dies. One of our own denominational writers has, we think, somewhere said, “The study of Christ is the noblest of the sciences,” and Italy presents a noble field for exemplifying how absolutely we should believe His word, and practice His behests. But then what a harvest for the reapers; what heavy golden sheaves; what rich and heavy clusters in the vineyard that “The boar out of the wood wasted, and on the vine which the wild beast of the field devoured;” what joy and gladness in the land where death is swallowed up of life! And are we encouraged by any fore-shadowings that such will yet be the case? We reply, let God speak; and He authoritatively declares “My word shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name—for an everlasting sign that shall not be cut off.”

The thankfulness with which the Word of God is received here by so many, is one of the most hopeful signs. Let me illustrate this by one among many instances I might select.

Only a few days since a number of soldiers, dusty and weary with their march, halted near my residence; they stacked their arms in the public road, and then, having dispersed to seek refreshment, they reposed under the shade of the trees in the public garden, round the sea-shore, and in other ways beguiled the time until they should resume their march. Furnishing myself with a number of detached portions of God's Word, I went into the public garden, and gave to the soldiers a few copies, who expressed great thankfulness. On coming near the part where the larger portion of the troops was, I offered a copy or two, when the news flew from one to another with such rapidity, that I was soon besieged with applications, and playfully, though nevertheless in earnest, they sought to get possession of all I had, at once. I distributed a number; but such was the excitement—aided, doubtless, by the cry of two men, “Are they Protestant books?” that seeing a rush about to be made from one end of the ranks to the other, rather than endanger the appearance of disorder among the troops, I withdrew before I had distributed quite all the copies, quietly passing through their midst, though hindered for a time at every step I took by the eagerness of the men. But the drum was beating for resuming march, and prudence dictated no longer delay. The delight the poor fellows manifested was most refreshing and invigorating to one's spirit, and I cannot but think of the events of that evening and similar scenes with gratitude. It is true I have

once seen the Word of God torn to pieces in my face and scattered to the wind, and I believe there was not long since a bonfire made by a priest of some copies that, in a singular way, came into his possession ; but this, whilst a cause of lamentation as showing the inveterate hatred of the priests to the light, will doubtless ultimately have a reactionary influence on the people who become acquainted with such events. Was it not so in England—and has it not been so nearly everywhere ? Besides, the Word of God is not bound. Indeed, I think there would be but small hope of *this* or any other country if we saw no opposition. But the Word of God is not bound. It may be reduced to ashes, or scattered in the highway ; but it shall in its Spirit destroy the brand of sin and all kindred evil powers. The seed is being sown, and may the energy of the divine Spirit quicken it to spiritual life. But great patience is needed in this world ; men must wait as well as labour if they would secure large results. Thus did the Duke of Wellington behind the lines at Torres Vedras when seeking to weaken the power of Napoleon ; and lived to see his power crushed and destroyed. The Duke knew how to wait as well as work ; and *Scripture* declares, “He that believeth shall not make haste.” Girded, then, with strength by the God of Salvation, we would go forth scattering the seed of the kingdom in the assured conviction that “Christ shall yet see the travail of His soul and be satisfied.” According to the emphatic declaration of Daniel, “the Ancient of Days has

received dominion and glory and a kingdom, that all people, and nations and languages should serve Him. All kings must fall down before Him : all nations serve Him. And of the increase of His government there shall be no end.”

Here, then, is the pledge that no works of faith and love for the extension of Christ's kingdom can be wrought in vain. But life is short, fleeting, flying with a rapidity like that of the luminaries of heaven, and as silently as they. Oh ! for help from the great source of all power to apply our hearts unto wisdom, and to turn to profit the injunction, “Whatsoever thy hand findeth to do, do it with thy might ; for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” Well, then, has the poet sung—

“Go, labour on ; spend and be spent,—
Thy joy to do the Father's will ;
It is the way the Master went,
Should not the servant tread it still ?

Go, labour on ; enough, while here,
If He shall praise thee, if He deign
Thy willing heart to mark and cheer ;
No toil for Him shall be in vain.

Go, labour on ; your hands are weak,
Your knees are faint, your soul cast
down ;
Yet falter not ; the prize you seek,
Is near,—a kingdom and a crown.

Go, labour on, while it is day,
The world's dark night is hastening
on ;
Speed, speed thy work, cast sloth away :
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb ;
Take up the torch and wave it wide,
The torch that lights time's thickest
gloom.

SHORT NOTE.

MINISTERIAL SUPPORT IN THE DEVON BAPTIST ASSOCIATION.—Our brother, Mr. Page of Plymouth, in a paper read at the annual meeting of this Association, says:—"Taking the list of Churches, for the past year, and omitting the places served gratuitously, or at the expense of the Evangelist Fund, we may be said to have in the Association *thirty* Churches professing to support their pastors; with *fifty-seven* preaching stations, and *three thousand one hundred and twenty-six* members. The aggregate ministry fund is £2,464 10s., raised, of course, not by the Church members alone, but by them and the congregations gathered around them. Equally divided, this would give an average of 104 members, and a ministry

fund of £82 to each. This equal division, however, does not, and, for very obvious reasons, cannot obtain. We must take the case as it stands. Arranging, then, the Churches in order according to the amount of their respective ministry funds from the highest to the lowest, and taking £70 per annum as the dividing line, we have these results:—Above the line, 13 Churches with 20 stations, having 14 men to support; their membership is 2,063, or 147 $\frac{1}{2}$ per Church; their ministry fund £1,767 or £126 per minister. Below the line, 17 Churches with 37 stations, having 17 men to support; their membership is 1063 or 62 $\frac{1}{2}$ per Church; their ministry fund £697 or £41 *per minister*."

Correspondence.

PAUL'S WISH "TO BE ACCURSED FROM CHRIST."

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—In the current Number of the "BAPTIST MAGAZINE," "Mr. Hanson of Huddersfield," in a somewhat elaborate article, impugns the common interpretation of Rom. ix. 1—3; and endeavours to prove that the Apostle did not refer to any desire he felt at the time of writing, but to a wish he had cherished in his unconverted state. "Is there anything unnatural in the suppo-

sition that when Paul was a murderous persecutor, he frequently employed the name of Christ in the form of blasphemous imprecation upon himself?" "Mr. Hanson" paraphrases Paul's words thus:—"My conscience joins with Christ and the Holy Spirit in bearing witness to me, that my grief is great, and the distress in my heart is unceasing [for even I, myself, was once

wishing myself to be anathema from the Christ], over my brethren, my kindred according to the flesh." The publication of this paper in the BAPTIST MAGAZINE does not, I presume, assume that this view would be endorsed by many in the Denomination, or even by the Editor himself. In fact while "Mr. Hanson" has evident confidence in the truth of the view he propounds, he disclaims all desire to dogmatize. "We offer these thoughts with great diffidence. We positively tremble at the thought that profound scholarship glares upon us its learned disapproval." That "Mr. Hanson" may be spared this "positive trembling" which must be both painful and injurious, he may be reminded that only a small proportion of those who possess "profound scholarship" read the MAGAZINE, and therefore it may be that "its learned disapproval" will only "glare" upon his pages to a very limited extent. But where "profound scholarship" will probably let the matter alone, it may perhaps be permitted to one who makes no pretensions in that direction to say a few words in defence of the common, and, as he firmly believes, correct interpretation of the passage.

I quite agree with "Mr. Hanson" that all views of the passage which take the course to mean temporal sufferings or death are miserably weak and inadmissible, and that the alternative rests between his views and "exclusion from the honour and blessedness which through grace belong to the true believer here and hereafter." I accept the definition, and believe this to be the curse intended.

"Mr. Hanson" supports his interpretation by one positive argument, and by several negative arguments, *i. e.* objections, against the view commonly maintained. His silence about the parallel incident in the life of Moses is remarkable. And it appears to me that unless he can disprove the common meaning in *both* cases, it will avail but little to show that another meaning *may be* probable in the one.

After the idolatry of Israel, Moses, in an agony of earnestness, prayed (Ex. xxxii. 32), "Yet now if thou wilt for-

give their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." If "Mr. Hanson" could prove his point in the case of Paul, he could not prove that Moses meant, "When I was in an unconverted state I used to wish to be blotted out of Thy book." The obvious sense of his words is, that he would be willing to give up his share in God's favour if that would secure immunity for his beloved people. The obvious sense of Paul's words is much the same. The passages are parallel,—they present the same difficulties, and the obvious sense must be disproved in both cases, or the work is not effectually done. If "Mr. Hanson" can show a way out of the difficulty, in the case of Moses, we shall be better prepared to examine the way of escape he has provided for Paul.

The main argument adduced in support of the proposed emendation is found in the use of the imperfect ἠέχομεν, which it is maintained naturally "refers to a wish that has *already* been expressed:" "*I was wishing myself.*" A reference to two passages in the New Testament will show the worthlessness of this argument. Acts xxv. 22 "I would—ἰβουλόμην—also hear the man myself." The use of the imperfect does not imply that Agrippa had wished in former years to hear Paul. "I would hear him *now.*" Gal. iv. 20 "I could wish (AV, I desire)—ἠεἶλον—to be present with you *now.*" The imperfect, again, does not imply that such had been Paul's wish years ago, but he almost felt that desire while he was writing. From analogy, we reason that the reading "I could wish that myself were accursed from Christ" is the right one.

Let us examine "Mr. Hanson's" objections to the received view. He thinks that the former part of v. 3 is parenthetical, and that it is then "only a guess" to suppose that he wished to be "accursed from Christ" "for the sake of his brethren." But without enquiring into the parenthetical character of the words, surely the passage may be paraphrased in words something like these, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen

according to the flesh; yea, so intense is my grief, that I could wish to relinquish all interest in Christ, if that would secure their salvation."

"Mr. Hanson" asks, "Is any man required to exclude himself from holy union with Jesus" for the benefit of others? The negative answer is rightly assumed; but it does not therefore follow that Paul could not, in the overflowing earnestness of his emotions, cherish in dreamy outline such a wish, although in calm moments it might be no man's duty to imitate his example.

"The expression of such a wish might well frustrate the object of that wish." The Jews—the writer argues—hearing that Paul was willing to give up Christ for their sakes, would conclude that Christ was not worth so much after all. That is matter of opinion. It might with equal force be urged that nothing could so forcibly declare Paul's desire for their salvation as this fervid expression, and hence his sense of the worth of that salvation.

"Thus to separate himself from Christ for the exclusive benefit of the Jews, is very much like a culpable obliviousness of his special calling as the Apostle of the Gentiles." But be it remembered, Paul's first and most earnest desire was to labour among the Jews; he even argued with the Lord how suitable he was for that work (Acts xxii. 18—21), and it was only in obedience to the Divine command that he relinquished his desire and entered on his Gentile work. Throughout life his desire for the salvation of his countrymen was passionately strong.

"The doctrine of Paul was that the all-sufficient sacrifice of Jesus for the salvation of the lost needed no supplementary propitiation . . . that any substitution which he might presume to offer for the salvation of men would be not only unacceptable to God, but absolutely offensive and profane." Perfectly true; but no one imagines that Paul intended to supplement Christ's death. He does not mean to assert that his being accursed from Christ for the sake of others was a possibility, much less that it was possible

for him to add to the value of Christ's death. But he, simply by employing an impossible supposition, expresses in the strongest possible form his intense earnestness for their salvation.

To my mind it is a grand and impressive fact that the greatest man under the Old Covenant and the greatest man under the New should have had such overwhelming earnestness—*enthusiasm* if you will—on behalf of Israel as to give utterance to such a wish. In both cases there was no doubt a conviction that the thing was impossible: in both cases it may be admitted that the idea is clothed in the language of hyperbole: and cool calculating reason may object to all this. But it is a sublime spectacle to watch these surging waves of swelling emotion, as in their towering majesty they seek to overtop the impassable rocks that hem them in; as utterly oblivious of self, of prudence, and even of propriety, hurried forward with resistless force by the heavenly wind of zeal above and the ground swell of compassion beneath, their crested heads bent forward, they dissolve and die, and their mighty labour seems in vain. Our little wavelets of love and zeal have never attempted such great things—it were absurd to expect it. But let us not doubt that the ocean has its waves, and that these have their roar, because we have neither seen the one nor heard the other in the little mill-pond which we call our own.

Yours in Christian esteem,

JOHN ALDIS, JUN.

Haworth, Sept. 4th, 1866.

*To the Editor of the BAPTIST
MAGAZINE.*

SIR,—The discussion of the meaning of Paul's words in Rom. ix. 3, which "Mr. Hanson" has started in your pages, is not of so exciting a nature as to deserve much notice; yet, as it is an attack upon the generally received interpretation of the text, it is fair to enquire whether your contributor has

shown such knowledge of the question as to justify the expression of his individual opinion. The objections so elaborately set forth by "Mr. Hanson" resolve themselves into two, a matter of taste, and a question of scholarship; with respect to the former, since he freely admits that the view he opposes has been and is still held by the vast majority of the pious and learned expositors of the scriptures, it is enough to observe that if they can interpret Paul's words as expressive of a present state of feeling, without revolting at their boldness, or being shocked at their profanity the difference between them and "Mr. Hanson" is a question of taste merely. Paul's wish to be accursed from Christ for the sake of his brethren may seem very shocking to some, while to others it may appear an admirable example of the fervour and sublimity of his mind. A frigid little soul may be incapable of appreciating such a sentiment, but a man possessing some of the intense ardour of the Apostle, or sensibility enough to sympathize with the emotions of a noble and lofty spirit, will find nothing to complain of in such language. As a matter of taste I have always seen a great beauty in the words "Mr. Hanson" picks out as a great blemish—

"Great wits may sometimes gloriously offend,
And rise to faults true critics dare not mend;
From wonted bounds with brave disorder start,
And snatch a grace beyond the reach of art."

"Mr. Hanson's" scholarship appears to me as defective as his taste. He rests upon a knowledge of the use of the imperfect tense in Greek which is too rudimentary to be of any value in the present inquiry. If his researches had proceeded further he would have found that independent of the temporal meaning of the tense it has an idiomatic use in questions, and in wishes which is equally characteristic. Any good grammar will show this, and also that his assertion that "it would be absolute folly to call in question that the imper-

fect was sometimes substituted for the optative" is so incorrect that the folly lies in affirming it. The imperfect and aorist tenses are both used in wishes, but they are not used indiscriminately, and in this particular instance, the imperfect indicative is used exactly according to rule, to express a wish dependent upon the will of another, or on contingencies out of the wisher's power. This rule is given by Kuhner, p. 350, section 259, in these terms:—

"When a wish is expressed which the speaker knows cannot be realized, the indicative of the historical tenses is used." To the same purpose see "Winer's Grammar," Clark's edition, p. 298, "Matthiae," sections 508, 509, "Stuart's N. T. Grammar," section 126. If "Mr. Hanson" will consult his Greek Testament he will see examples of this use of the imperfect in Acts xxv, 22, Gal. iv. 20, which will convince him that so far from the meaning he impugns being "forced" or "exceptional" that which he advocates is liable to these charges. To translate Paul's words, "I was wishing myself accursed" instead of "I could wish myself accursed" would be to make the Apostle guilty of a solecism of the worst kind. His words may appear to "Mr. Hanson" far too violent but it will not much mend the matter to make him out an arrant blunderer in Greek. It is greatly to be desired that accurate and extensive scholarship, and sound principles of taste should be cultivated in order that our reverence for the scriptures may be intelligent, and our profiting from their critical study advantageous and apparent.

GRAMMATICUS.

*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR,—My paper on "Paul's wish to be accursed from Christ," which appeared in this day's issue of the BAPTIST MAGAZINE, contains two or three important mistakes, which please allow me to correct in your next issue.

(1) On page 553, column 2, the word "potent," should be *patent*.

(2) On page 555, column 1, the words "as Macknight has done" require to be expunged. The parenthetic marks referred to are not in Macknight's unaltered translation, but in Macknight's translation with Alexander Campbell's emendations.

(3) On page 555, column 1, the phrase "the Apostle's Saviour," should be *the Apostle's sorrow*.

Regretting to have thus to trouble you.

I remain, dear Sir,

Yours truly,

JOHN HANSON.

Huddersfield,

Sept. 1st, 1866.

ON PRAYER AND EFFORT FOR INDIA.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—While thanking you for the paper on India—"Indian Railways"—in your Number for July, I cannot but think you are too severe in your opinion as to the "utter indifference which is manifested in England regarding our magnificent empire in the East with one hundred and fifty millions of subjects, a revenue of forty-five millions, and a maritime commerce little short of one hundred millions." This is partly true, but, in my opinion somewhat exaggerated, since we cannot always take the "public utterance" as a certain criterion. Allow me a fact or two by way of reply and explanation, and allow also, I pray you, a suggestion bearing on the general question.

One way to bring this most interesting subject of India suitably before the minds of a congregation, is by habitually—though not mechanically—*praying for it*. Here, as in most other topics if our *leaders* are up to the mark, the *led* will catch the contagion. As a general rule, it is vain to expect the *people*, as a body to

feel deeply, on any subject, unless they are *informed* thereon; and how can they be informed on such subjects, unless their *leaders*—the ministers—show the way? If, therefore, it be desirable—and I hold it *is* quite desirable—that the British congregations should thus feel—and deeply and interestedly feel—the high importance of India as a Missionary field, let our pastorate and ministry lay it in their consciences and hearts to *distinctly embody India in their public prayers*; and so help to kindle a fire which will not only produce devotional desire touching that empire, but will prepare them to receive with increased interest all information touching that interesting field, and dispose them to also contribute, in their proportion, for sustaining and extending Missionary operations in that land.

Thus *prayer, interest, and effort* will form a threefold cord not easily broken.

Yours in Christ Jesus,

F. N.

"CAN ANY HUMAN BEING BE SAVED WITHOUT A KNOWLEDGE OF THE GOSPEL?"

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—As invited by "Mr. Carter," I will now give, as concisely as possible, my views, after many years' study of the Word of God, upon this important question.

In doing so I must, without hesitation, give a negative to "Mr. Carter's" question, and that from considering the *nature* of salvation.

We find from the whole tenor of the Gospel, as taught by Christ and His Apostles, that salvation is not only the work of Christ *for us*, but the work of the Holy Spirit *in us*, and that the saved are not only brought into a "penitent state of mind" (which "Mr. Carter" seems to imply is all that is necessary), but are "born again," "new creatures in Christ," "made partakers of the Divine nature," "the temples of

the Holy Ghost," "sons of God," by the spirit of adoption given to them, that they are "justified" by faith in the righteousness of Christ, "sanctified" by the Holy Ghost, made "kings and priests unto God," &c. &c.

Of the salvation thus described, none but those who have experienced this Divine change, and are really believers in a known and manifested Saviour, from His love being shed abroad in their hearts by the Holy Ghost, can be partakers.

Now the three classes which "Mr. Carter" puts together, infants, idiots, and the heathen, being incapable of this Divine change, cannot, in my opinion, inherit the same glory as the believer in Jesus; but we are not, therefore, shut up to believe in their "inevitable misery beyond the grave."

With respect to infants we really have no definite scriptural instruction, and we have also the difficulty of fixing a limit to what is *infancy*, the precocity of some children being so much greater than that of others; but no rational mind can for a moment suppose that infants are doomed to endless torment, and the natural revulsion of mind from such a thought has produced a belief, without any definite foundation, in their salvation by Christ. Of their eternal happiness I feel no doubt, though probably they will not occupy the same position as those who are *here* "called to the kingdom and glory of God."

With respect to idiots also we are without any definite revelation, but may with entire confidence leave their future state with the Righteous One.

With regard to the heathen we have some little scriptural light, in the form of general principles. In the divine utterance of our Lord in Luke xii. 47, 48, and in the inspired teaching of the Apostle in Rom. ii. 12, we have a sure guide in this matter. The heathen living and dying without a knowledge of the Saviour cannot attain to the state of salvation which the Gospel reveals and communicates; neither can be judged as those who have heard and rejected the Gospel; but "having sinned without law," and having "in ignorance

of the Lord's will committed things worthy of stripes, shall be beaten with few stripes."

The horrible literal interpretations of the metaphorical passages referring to the future state of the unregenerate, which have descended from the dark ages of the Church, are now rejected by all intelligent minds, and we may rest with satisfaction upon the certainty that the "Judge of all the earth," in rewarding every man according to his works, will manifest the most perfect rectitude towards every creature which He has made.

BEEBEE.

BAPTIST UNION AUTUMNAL SESSION, 1866.

*To the Editor of the BAPTIST
MAGAZINE.*

MY DEAR SIR,—Will you kindly permit me to request the attention of your readers to the following announcement of the Autumnal Session of the Baptist Union, to be held at Liverpool on the 8th, 9th, 10th and 11th of October?

Programme of Meetings to be held in Liverpool, on Tuesday, Wednesday, and Thursday, October 9th, 10th, and 11th.

Tuesday Evening, October 9—

A Public Missionary Meeting will be held in Myrtle Street Chapel. The chair to be taken at 7 o'clock. Speakers: Hon. Rev. B. W. Noel, M.A.; Rev. Isaac Stubbings, late of the General Baptist Mission, Orissa; Dr. Underhill, one of the Secretaries to the Baptist Missionary Society (who will speak on the recent outbreak in Jamaica); and the Rev. J. P. Chown, of Bradford.

Wednesday Morning, October 10—

Session of the Baptist Union, Pembroke Chapel, at 10 o'clock. Devotional Service. Rev. J. H. Hinton, M.A., to preside.

Address by the Rev. J. Aldis, Chairman of the Union.

Message of Committee.

Paper on "The Deacon's Office in relation to Church Finance." by James

Benham, Esq., of London; to be followed by discussion.

Wednesday Evening, October 10—

A *Conversazione* in the Philharmonic Hall, in the course of which Religious Services will be conducted, and addresses delivered by the Revs. W. Brock, of London; C. Vince, of Birmingham; Thomas Goadby, B.A., of London, and others.

Chair to be taken by Rev. C. M. Birrell, at 7 o'clock.

Thursday Morning, October 11—

Prayer Meeting in Pembroke Chapel at 7 o'clock. Rev. Thomas Davies, D.D., President of the College, Haverfordwest, will preside.

Session of the Baptist Union, Pembroke Chapel, at 10 o'clock.

Devotional Service.

Paper on "Public Worship," by Rev. S. G. Green, B.A., President of Rawdon College.

Discussion.

Paper on "The British and Irish

Baptist Home Mission," by the Rev. C. Kirtland, Secretary.

Resolutions on Jamaica.

Thursday Evening, October 11—

Sermon in the Philharmonic Hall, by Rev. C. H. Spurgeon. Service to commence at 7 o'clock.

On Wednesday Evening, October 10, there will also be a Meeting of the Welsh friends in Myrtle Street Chapel, at which Rev. C. H. Spurgeon will give a short address. To commence at 7 o'clock.

It is important that all delegates who have not already made application for accommodation should immediately do so to Rev. S. H. Booth, Birkenhead.

E. STEANE, } Secs.
J. H. MILLARD, }

I am,

Yours very truly,

JAMES H. MILLARD,

Secretary.

Reviews.

The First Man and his Place in Creation.

With an Appendix on the Negro.

By GEORGE MOORE, M.D., Member of the Royal College of Physicians of London, &c. Pp. 352. London: Longmans, Green, & Co. 1866.

THIS is the work of a thoughtful, cultivated man; and we are right glad that Doctor Moore can find leisure, amidst the pressure of his daily duties, to think and write upon such themes as those which compose the subjects of this volume. The work is divided into twenty-four chapters, and discusses, or at least glances at, many of the important problems connected with the origin, capabilities, and future destiny of mankind. As might be expected from the other literary productions of

the author his style of writing is unaffected, clear, and correct; and though the reader may not be inclined to assent to all the propositions of the book, he will readily admit that it contains much interesting information, and many materials for serious thought. It deserves to be placed in the hands of studious young people, though, we must frankly say, we do not suppose it will add much to the stores of natural science, metaphysics, or theology. It is a good but not a *great* work. We think our duty as reviewers requires that we should hint a few criticisms to the respected author. For example, the title is not strictly correct. "The First Man" was Adam surely; yet the book scarcely mentions his name. The ad-

jective *First* ought evidently to be blotted from the title page. Then, again, we object to the wording of some of the headings of the chapters. The title of the third chapter, "The hypothetical genesis of Man," may perhaps pass muster; but, what shall we say of the title of chapter six, "Man the *Primate*?" As the author is not speaking ecclesiastically, of course he can only mean that Man is at the head of the inhabitants of the earth. But who doubts that? *Not* Lord Monbodo, though he does tell us that Man was *once* a monkey; nor yet Mr. Darwin, though he may "gradually develop" us from oysters or snails. The title of the eleventh chapter is, "Man not *anatomic*." The Doctor means that Man is not a mere atom, not a mere piece of animated matter; but as we certainly are "anatomic," in a medical sense, the phrase is ambiguous. If we pass from style to subject, we cannot assent to all the assertions of the book. Doctor Moore evidently believes that he has discovered the site of the primeval Eden and places it on the confines of China; but, we prefer to assent to the proposition contained in the following words rather than to the opinion put forth by our friend, in the volume before us—

"It would be difficult in the whole history of opinion to find any subject which has so invited, and, at the same time, so completely baffled conjecture, as the Garden of Eden. The three continents of the Old World have been subjected to the most rigorous search; from China to the Canary Isles, from the Mountains of the Moon to the coasts of the Baltic, no locality which in the slightest degree corresponded to the description of the first abode of the human race has been left unexamined. The great rivers of Europe, Asia, and Africa have in turn done service as the Pison and Gihon of Scripture, and there remains nothing but the New World wherein the next adventurous theorist may bewilder himself in the mazes of this most difficult question."

We are also surprised to find that the Doctor still believes in the theory, long since rejected by all good philologists,

that Hebrew was the first language. If, like the Seven Sleepers, he had been napping from the time of Parkhurst downwards, we should *not* have been surprised that he could quote, and approve of Buxtorf upon the matter; but we *are* surprised when we find that the Doctor has read Max Müller, and seen the following sentences in one of the Professor's great works—

"It might have been natural for theologians in the fourth and fifth centuries, many of whom knew neither Hebrew nor any language except their own, to take it for granted that Hebrew was the source of all languages; but there is neither in the Old nor the New Testament a single word to necessitate this view. Of the language of Adam we know nothing; but if Hebrew, as we know it, was one of the languages that sprang from the confusion of tongues at Babel, it could not well have been the language of Adam, or of the whole earth, 'when the whole earth was still of one speech.' . . . The first who really conquered the prejudice that Hebrew was the source of all languages was Leibniz, the contemporary and rival of Newton. 'There is as much reason,' he said, 'for supposing Hebrew to have been the primitive language of mankind, as there is for adopting the view of Goropius, who published a work at Antwerp, in 1580, to prove that Dutch was the language spoken in Paradise.'"

We lay down our pen with feelings of goodwill and esteem towards the respected author of this volume. Those who read it will be sure to be set thinking by it—which was considered by Doctor Johnson a sign of a good book.

Serving our Generation by the Will of God: A Sermon preached in George Street Chapel, Nottingham, on occasion of the death of J. Heard, Esq., J. P. By W. S. CHAPMAN, B.A. Nottingham: J. N. Dunn.

We regret that this Sermon has been so long overlooked, and tender our apologies to its author. Mr. Heard was a Christian man of business, who notably exemplified the text adopted by his pastor for this funeral Sermon:—

“Endowed by God with a good understanding and superior energy, and with business qualifications that are not common even among business men, he so improved the moderate fortune with which he started, that for many years he was able, not only to maintain the hospitalities of a generous English gentleman of the higher middle class, but to give munificently to every object that gained his sympathy and good-will. And not only could he give munificently, he *did* so give. Nor was it difficult to approach him, or to secure his sympathy. The heart was as large as the manner was gentle. The fountain of his tenderness was as accessible as the stream of his practical generosity was bountiful when it had once begun to flow; while the perfect and self-respecting dignity he invariably (and I believe most naturally and unconsciously) maintained with all who sought him, was in fullest accord with that notable balance of judgment and comprehensiveness of view that gave such weight to his opinions, such confidence in his advice. Not soon shall we see again so rich a combination of advantages which, even severally, are rare: the stately form and noble presence—the manner so perfect and refined—the politeness that commanded something more than your respect—that countenance, the frowns of whose care were so outnumbered by the lines of its gentleness and love—and the beautiful white head, which added the charm of veneration to a port and mien that were noble without a patent, and that stamped the man as one of Nature’s own aristocracy. Men honoured him everywhere.

“He could take part in a prayer-meeting as acceptably as, until quite a venerable man, he could superintend our Sunday-school efficiently. In his intercourse with his fellow-members he was as urbane and respectful to the very poorest as to his equals. In his own household he showed the example of a considerate and God-fearing master; and even on the very evening prior to his death, he read the Scriptures at family worship, and offered extempore prayer to that Father in heaven who was so speedily to take him to Himself. Surely, my hearers, I am right to say of such a man that he *served his generation by the will of God*, and has left many of us an example that we should follow in his steps.”

The Happy Man; or, The Essential Principles of Happiness described. By Rev. JOHN PUGH, B.A. London: Elliot Stock, 62, Paternoster-row.

An excellent treatise, which enforces

the indisputable positions that happiness consists in *Peace of Conscience—A Rectified Disposition—A Mind at Rest respecting the Truth of the Christian Revelation—Habitual reference to God’s Providence—The Acquisition of Knowledge—Use of the various subsidiary Means of Happiness—The Employment of the Present Life, with a View to Eternity—The Display of Special Virtues, adapted to peculiar Events and Circumstances.* These points are ably treated, and we heartily recommend this little book as specially suitable for young men.

Kind Words for Boys and Girls. London: 56, Old Bailey. Weekly, One Half-penny.

This is a charming periodical for children, admirably illustrated, sure to fascinate the little ones, and as certain to do them good.

The Sunday Reader: Under the Superintendence of J. C. MILLER, D.D. Parts I. and II. Price 6d. each. London: Hall & Co., Paternoster-row.

We highly approve of this new contribution to family Sabbath reading; it is catholic in spirit, evangelical in its teaching, and sufficiently lively to engage the attention of those who require to be wooed to profitable and appropriate employment on the Lord’s-day.

Passages from the Diary and Letters of Henry Craik, of Bristol. By W. ELFE TAYLER, with an Introduction by Mr. G. Müller. London: Shaw & Co.

Our pages have already contained a memoir of Mr. Craik, which was written by one thoroughly acquainted with his excellencies. We hope that the article to which we refer will induce many of our readers to purchase this more complete account of the life of an eminent servant of God. Although we have little doubt that the peculiar views of Church government which Mr. Craik adopted, greatly limited the usefulness for which he was adapted by his great mental powers, we have no doubt whatever that he was an eminently holy man who rendered good service to the cause of truth. All Christians, but especially Christian ministers, will derive profit from his diary and letters.

Narrative, Descriptive, and other Poems, including Joseph, Ben Lomond, the Song of the Lark, &c. By C. H. HOSKEN, Norwich. London: Jarrold & Sons, 12, Paternoster-row.

Quoting from the author’s preface, we

find that to "establish the believer, reclaim the wanderer, or comfort the afflicted in the rough journey of life," are the praiseworthy objects he has kept in view in the publication of this volume. A very critical taste would possibly make objection to some of these stanzas; but there is a large class in our Churches who will hold them in great esteem for the excellence of the sentiments which they embody, and the very sensible and generally accurate rhyme in which they are expressed. Some of the hymns are worthy to be comprised in our popular collections.

The Christian Brave; or, Some Remarkable Passages from the Life of Mr. A. Roberts, of Connecticut, U.S. Edited by the Rev. T. SEAVILL. London: Elliot Stock, 62, Paternoster-row.

An interesting memoir of one who yearned for the salvation of souls, and submitted to not a little privation and suffering, "if by any means he might save some."

Christ our Light. By C. GRAHAM. London: Morgan & Chase.

No metaphor is more frequently employed by the sacred writers to set forth the blessings of the Gospel, than that of "Light." In this volume, our friend, Mr. Graham, has explained and enforced these Scriptural lessons in a clear and winning style. It is impossible for the thoughtful reader to peruse it without great advantage. We commend it to the notice of our readers, and trust that the author, who has been greatly blessed in his pulpit ministrations, will find that his labour with the pen has not been "in vain in the Lord."

Unitarianism: What Claims has it to Respect and Favour? By JOSEPH BARKER. London: Elliot Stock, 62, Paternoster-row. Price 6d.

We thank Mr. Barker for this powerful defence of "the truth as it is in Jesus." Proceeding as it does from one who has been brought out of the darkness, against which its readers are warned, it possesses a value that could not attach to its arguments from the pen of one who had not experienced the evils against which it is a faithful and solemn protest. To our minds this pamphlet contains unanswerable proof of the propositions with which it starts; viz, that Unitarianism is neither on account of its superior truthfulness, nor on account of its superior usefulness, entitled to special respect and favour, but that it is, as a system, that for saying which Mr. Barker has been severely denounced by its

advocates, **AN INCLINED PLANE, DOWN WHICH MEN SLIDE TO INFIDELITY.** We hope that God will bless Mr. Barker's labours to build up the truth which he once laboured to destroy; and with all the energy of Christian affection, we wish him God-speed.

Christ, the Light of the World. By C. J. VAUGHAN, D.D., Vicar of Doncaster. London: A. Strahan.

There is a quiet, unostentatious method in Dr. Vaughan's sermons, which, combined with their aptness of illustration, their lucid style, and their richness of evangelical instruction, render them worthy to serve as models of modern preaching. There are few occupants of the pulpits of our own Churches who would not derive much advantage from the careful perusal of this and of previous volumes from the same pen; and there are few preachers in the Established Church who can, in our opinion, be compared to their author. The sermons are short and very appropriate for family reading.

The Poor Man's Friend; or, Useful Advice and Receipts for Cottagers. London: Elliot Stock, 62, Paternoster-row.

We do not expect to find Mrs. Glass, Dr. Ude, or Fracatelli, in the cottages of our poor; but if they can be rescued from the improvidence,—the waste, and the ignorance of the commonest acts of life which are the curse of their habitations, the exploit would be amongst the very highest achievements of philanthropy. The writer recollects once in his life remonstrating with a poor woman who was permitting all the dripping from some roasting meat to waste itself on the coals beneath, when he received the characteristic reply, "La! bless you, sir, it do make the coals burn so bright."

From all such follies this pamphlet will rescue the cottage reader; and we feel quite sure that its publisher, Mr. Stock, will supply it in large quantities at a very small price. The advice it contains is sound and useful; the recipes are numerous and good.

The Children's own Tune-Book, containing Tunes in the Established Notation for the Plainstow Hymn and Tune-Book, and Child's own Hymn-Book. By JAMES TURLE, organist of Westminster Abbey. London: Tonic-Sol-Fa Agency, 43, Paternoster-row. Price 1s.

More than a hundred tunes in four parts, all of the kind adapted to Sabbath and other schools,

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. E. Sargent having resigned the pastorate of Wyken, which he has held for more than fourteen years, has accepted the unanimous invitation of the Church at Burslem.

The Rev. J. T. Felce has resigned the pastorate of the Baptist Church, Aldwinkle, Northamptonshire, and accepted an invitation to the Church at Kislingbury, in the same county.

The Rev. J. Davis having resigned the pastorate of the Baptist Church at Arlington, Gloucestershire, has accepted an invitation to the co-pastorate of the Church meeting at Somerset Street Chapel, Bath.

Mr. Haddock, a student of the North Wales Baptist College, has accepted the unanimous call of the Baptist Church at Twyngwyr, Monmouthshire.

The Rev. J. R. Taylor, of Rishworth, Yorkshire, has accepted the unanimous invitation of the Church at Agard street, Derby.

The Rev. J. Baxandall, late of Agard Street Chapel, Derby, has accepted the unanimous invitation of the Church at Wirksworth.

The Rev. S. Borton Brown, B.A., is open to receive an invitation to supply any vacant pulpit, or to accept a pastorate. His present address is Nailsworth, Gloucestershire.

RECOGNITION SERVICES.

July 26. Ordination services in connection with the Baptist Church, Oakshaw Street, Paisley, took place in the large hall of the Grammar school. Among the persons present were the Rev. G. Rogers, of the Metropolitan Tabernacle College; Rev. F. Johnstone, of Edinburgh; Rev. H. H. Brown, of Glasgow; Rev. T. W. Medhurst, of Glasgow; Rev. A. McDougall, of Rothesay; Rev. A. Dunlop, of Paisley; and Mr. T. W. Macalpine, of Paisley. The Rev. H. H. Brown opened the proceedings, after which Mr. Allan Coats read a statement, from which it appeared that the present membership of this newly-formed Church is 90, and congregation about 200. Mr. Crouch gave a brief outline of his experience and call to the ministry. The Rev. G. Rogers offered the ordination prayer and gave the pastoral charge. The

Rev. T. Medhurst having addressed the Church, the service concluded.

CORSHAM, WILTS.—Interesting services were held in connection with the Baptist Church in this town, on Tuesday, July 24, for the purpose of recognizing the Rev. Joseph Hurlstone, as pastor. The afternoon service was opened by Rev. J. H. Wood, of Melksham. The Rev. David Wassell of Bath, gave the charge. The Rev. Wm. Newell, of Bradford, sought the blessing of God upon the pastor and people. The Rev. S. S. Pugh, of Devizes, addressed the Church. The service was concluded by the Rev. H. Young, of Melksham.

UFFCULME.—July 20th, services were held in connection with the settlement of Rev. T. G. Hughes, as pastor of the United Baptist Churches of Prescott and Uffculme. In the afternoon the devotional part of the service being conducted by Rev. J. S. Spilsbury. After this Rev. G. W. Humphreys, of Wellington, delivered an address on "The Principles of our Denomination." Mr. Hughes stated the steps which led to his conversion, entry on ministry, and acceptance of the pastorate at Prescott and Uffculme. Rev. J. Field, of Exeter, delivered an address to the Church. In the evening a public meeting was held, presided over by Rev. E. Webb, of Tiverton, when Rev. U. Foot, of Cullompton, Messrs. Spilsbury, Field, Binnie, Humphreys, and Wood, and N. D. Horsey, Esq., of Wellington, delivered addresses.

EARL'S COLNE.—Rev. A. H. Stote, of the Metropolitan Tabernacle College, was ordained July 17th. Revs. G. Rogers, J. Cox, G. Woodrow, J. Richardson, W. Bentley, conducted the services.

JARROW-ON-TYNE.—On the 20th of May, the Rev. C. Morgan entered upon missionary work in Jarrow, with a view to the formation of a Baptist Church. His first congregation numbered only 30; but now there is a regular and attentive congregation of above 300, and there is every prospect of continued increase. On the 13th of July a Church was formed, consisting of 40 baptized believers; and on the 30th special recognition services and a public tea meeting were held in the large Hall of the Mechanics' Institute, which were attended by above 500 persons,

including the Rev. W. Walters, Newcastle ; Rev. W. Hanson, South Shields ; Rev. J. C. Weir, Presbyterian Church, Jarrow ; Rev. J. Ellaby, Methodist Free Church, Jarrow ; Rev. J. H. Gordon, Darlington ; and other gentlemen, known for their devoted and conscientious interest in every good work. Addresses of affectionate congratulation and earnest encouragement were delivered at these meetings ; and it was proposed and urged as a *matter of absolute necessity* that steps be at once taken to erect a suitable chapel, schools, and manse, at an expense of about £2,000.

OPENING SERVICES.

TARFORLEY.—August 16th, the new Baptist Chapel in this place was opened for the worship of God. In the morning, at half-past ten o'clock, the Church assembled for special prayer and supplication. At two o'clock p.m. the Rev. Stowell Brown, of Liverpool, preached, and again in the evening. On the Lord's-day, the 19th, the opening services were continued, when the Rev. Dr. Burns, of London, preached. The collections on the two days amounted to £115 16s.

BARNES, SURREY.—The new Baptist Chapel recently erected in this village was opened for public worship on September 10th. In the afternoon the Rev. Arthur Mursell preached. The devotional exercises were conducted by the Rev. Messrs. Blake, of Brentford, and Green and Bailhache, of Hammersmith. About 50 friends took tea in the chapel at the close of the service. In the evening a public meeting was held, Mr. J. B. Nicholson in the chair, and addresses were delivered by the Revs. Messrs. Green, Bailhache, and Perratt, of Hammersmith, Cox (Independent), of Putney, by the chairman, by Mr. George Vavasseur, of Barnes, and by Mr. Nicholson, senior. The entire cost of the building is £450, towards which £200 have been contributed or promised. The friends who have engaged in this undertaking are earnestly desirous of raising the remaining £250 before the end of December, and to enter upon the new year free from debt.

MISCELLANEOUS.

THE BAPTIST OLD WELSH ASSOCIATION, comprising the counties of Radnor and Montgomery, was held this year at the old Roman city of Caersws, a neighbourhood where for centuries the Gospel has been preached, and a witness given for Christ. The river Severn wending its way

in the beautiful valley, and the Montgomeryshire hills stretching themselves in the distance, made this spot one of great attraction. The services commenced June 5th, when the Revds. J. Harrison, of Sarw, preached from 1 John iii. 2., and R. Davies, of Cwmillwyd, from Matt. v. 3. On the following day the Conference was held ; the Rev. J. Nicholas being chosen Moderator, when resolutions respecting the Welsh Colleges were passed ; a vote of thanks to H. Richards, Esq., for his able letters in the *Star*, on the "Religious Condition of Wales ;" and "That this Conference, viewing the results obtained through organized efforts on behalf of the Baptist Missionary Society in many of the Churches of this Association, would earnestly request the Churches putting forth no such means forthwith to do so, and a report of such monies to be inserted in the statistics of the Association." The circular letter by the Rev. J. Nicholas on Christian Consistency was adopted, and ordered to be printed. The proposed scheme of a Baptist Union for Wales was accepted. The first Sunday in August was appointed a day of prayer for the Churches in the Association. The next Association was appointed to be held at Grard. The statistics of the state of the Churches, were read which was, on the whole, unfavourable, and other motions of local interest were passed. In the evening a service in Welsh was held at the Calvinistic Methodist chapel. The Rev. T. T. Phillips, of Painscastle, introduced the service, and the Revds. H. Rees, of Talywern, preached from Heb. vi. 1, 2, and R. A. Jones, of Swansea, from John xv. 24. At the Baptist chapel the Rev. C. Owen, of Kerry, introduced the services ; and the Revds. G. Llewellyn, of Erwood, preached from Psalm lxviii. 18, G. Phillips, of Evenjobb, from 2 Samuel xiv. 14, and D. Davies, of Dolan, from 2 Corinthians, viii. 9 ; provisions were made for the ministers and delegates at the Unicorn Inn, strangers being most hospitably entertained by the friends in the district. On the Thursday the services commenced at 7 A. M. The Rev. T. Havard, of Franksbridge, read and prayed ; the Revds. D. Davies, of Nantgwyn, preached from Isaiah xxv. 6, 7, J. Nicholas, of Newbridge, from Revelations vii. 9, 10, and S. Thomas, of Dyffryn Clan, in Welsh, from Luke xx. 36. The morning meeting was held in the open air, a spacious platform being erected, when upwards of a thousand people were gathered together. The Revs. N. H. Payne, of Presteign, preached from Joel, ii. 28, 29, J. Jones,

of Rock, from Isaiah, ix. 6, and the Rev. H. Morgan, of Dolgelly, delivered an able sermon in Welsh. In the afternoon, the Revds. C. W. Smith, of Kington, preached from Romans viii. 31, R. A. Jones in Welsh, from Romans viii. 32, and D. Evans, of Dudley, from John i. 14. In the evening the Revds. J. Jones, of Maesyrdhelem, preached from Luke xvii. 5, J. Edwards, of Llanidloes, in Welsh, from I. Cor. i. 14—20, and T. Evans, of Newchapel, from Ephes. i. 13, 14. The Revds. H. C. Williams, of Staylittie, J. Evans, of Talybont, J. Nicholas, the pastor, H. Jenkyns, of Maescwmyr, and the Congregational Ministers of the neighbourhood, took part in the devotional exercises. The preaching was earnest, able, and impressive; the attention of the people unwearied, and it is hoped that much good will result from this Association, to saints and sinners.

OXFORDSHIRE ASSOCIATION OF BAPTIST CHURCHES.—The annual meetings of this association were held at Milton, on Monday and Tuesday, May 28th and 29th. The public services were as follows:—On Monday evening a sermon was preached by the Rev. F. Perkins, of Faringdon. The devotional parts of the service were conducted by the Rev. B. Arthur, of Coate, and the Rev. A. Powell, of Milton. On Tuesday morning a prayer-meeting was held under the presidency of the Rev. J. J. Brown, of Cirencester, and supplication was offered by Messrs. Comely, Cubitt, Mathews, and Mills. At half-past ten the Scriptures were read and prayer was presented by the Rev. J. M. Stephens, B.A., of Naunton; after which the association sermon was preached by the Rev. C. J. Middleditch of Blockley on "Purity of Communion—the Strength of Evangelical Congregational Churches." The service was closed by the Rev. C. J. Eden, of Bloxham. At three o'clock, after prayer, by the Rev. W. R. Irvine, of Ascott, the letters from the Churches were read, and an address on the state of the Churches was delivered by the Rev. B. Arthur, in which he adverted to the cause for thankfulness in the increase of members then reported. At six o'clock the Rev. G. Robson, of Shipston-on-Stour, read the Scriptures and presented prayer. The Rev. W. Allen, of Oxford, then preached a sermon to the young, founded on Matt. vii. 24. The Moderator closed the meeting of the association with thanksgiving and prayer.

At the meetings for business the Moderator, the Rev. J. J. Brown, of Cirencester, presided. The past services of the Rev. C. J. Middleditch, Secretary, and of W. Cubitt,

Esq., of Banbury, Treasurer, were acknowledged, and resolutions carried unanimously requesting them to continue in office. The reports of the Standing Committee and the three Conferences into which the association is divided, were brought up and read. The circular letter, written by the Rev. G. St. Clair, of Banbury, on a "Minister's Books, or the Pursuit of Literature in connection with the Christian Ministry," was read, adopted, and ordered to be printed. The funds of the association were distributed, and many matters relating to the action of the association considered, and resolutions thereon adopted. The association sermon, preached by the Rev. C. J. Middleditch, was ordered to be printed. The meetings in 1867 were appointed to be held at Bourton-on-the-Water, in compliance with an invitation from the pastor and the Church meeting in that place. The Rev. A. Powell was appointed Moderator; the Rev. R. Brown, of Chipping Norton, to preach the association sermon; the Rev. J. Allen, B.A., of Hook Norton, to preach the other sermon; and John W. Comely, Esq., to write the circular letter. Resolutions referring to the removal and settlement of pastors during the last year, were passed; and also resolutions intended to secure more effective aid in behalf of the British and Irish Home Missions, and the Baptist Missionary Society. The arrangements made by the pastor and friends at Milton were very admirable, and called forth hearty acknowledgments from the ministers and messengers assembled. The proceedings and services of the association were marked by great interest, and were such as to warrant the hope that the Associated Churches will derive much advantage from them.

ROCK, RADNORSHIRE. — FOUNDATION STONE OF A NEW CHAPEL.—The Baptist Church at Rock is one of the oldest Non-conformist Churches in Radnorshire. It is supposed to have been formed about the year A.D. 1660. This Church has had several godly and laborious pastors, as Henry Gregory, Nathan Davies, Roger Walker, David Evans, and James Jones, father of the present pastor. Henry Gregory was pastor of the Church for forty years, and suffered much persecution in his day. Roger Walker commenced the Baptist interest at Dolau, whilst pastor of the Rock church. The present chapel, which is a wooden building, has stood about sixty years. It was always a low inconvenient structure, very hot in summer and extremely cold in winter. In consequence of its very exposed situation, it

has for some time been in a very dilapidated state. Hence a new chapel has long been urgently needed. After much deliberation, the Church has resolved to make an effort to erect a plain, substantial building, capable of seating about 230 persons, which will involve an outlay of nearly £400. On the 3rd of July, the foundation stone of the new chapel was laid. The service commenced at two o'clock, the Rev. W. H. Payne, of Presteign, read a suitable portion and offered prayer, after which addresses were delivered by the Rev. G. Phillips, of Evenjobb, and the Rev. D. Evans, of Dudley. D. T. Chapman, Esq., of Penybont laid the stone. After the ceremony was over, the numerous friends adjourned to the Hall-farm house, where tea was provided in a barn kindly lent. About 500 friends partook of an excellent tea provided by the ladies. A public meeting was subsequently held under the presidency of the Rev. J. Jones, the pastor, when the following ministers officiated, the Revs. W. H. Payne, D. Davies, of Dolau, G. Phillips, and D. Evans. Upwards of £200 have been already secured by the friends, and there is every reason to hope that the contemplated chapel will be opened free of debt.

NORFOLK ASSOCIATION OF BAPTIST CHURCHES.—The annual meetings of the above were held at Swaffham, on Monday and Tuesday, May 21st and 22nd. On the evening of the first mentioned day the annual sermon was preached by the Rev. Geo. Gould. On Tuesday morning, at seven o'clock, a numerously attended prayer meeting was held, when the pastor, the Rev. T. A. Williams, presided, and various ministers of the county engaged in its service. At half-past ten o'clock the general meeting of the pastors and delegates of the Churches comprising the Association, took place under the presidency of the treasurer, J. J. Colman, Esq., of Norwich, the usual letters and reports from the various Churches were read, some of which (including Swaffham) were exceedingly encouraging, while others were received with a feeling of more subdued satisfaction; but the more than average number of deaths and removals was so high, that the accessions to our numbers only filled up the amount thus lost—this circumstance seemed to cause deep searchings of heart. At the dinner, which subsequently took place in the School-room, it was announced that the Association was indebted to the treasurer, on last year's receipts and disbursements, in the sum of £27, which, however, was at

once cleared off. It is also a matter of thankfulness to know that the debts on all our chapels in the Association have been paid off during the past year. After tea the annual meeting in aid of the county Mission was held—Mr. T. Lindsay occupied the chair, when several excellent addresses were delivered—and, upon the whole, as a result of the various services, we look forward to the future with a hearty confidence that we shall neither labour in vain, nor spend our strength for nought.

WARWICK.—On May 15, the memorial-stone of a new Baptist chapel was laid by J. H. Hopkins, Esq., Birmingham. The devotional part of the service was conducted by Rev. G. J. Allen, and Rev. H. Angus. A brief statement was read by Mr. Burdett, showing that a Baptist Church existed here in the perilous times of Charles the First. An admirable exposition of Nonconformist principles was delivered to an attentive audience by Rev. T. J. Brown, Birmingham. After tea, in the Court-house, at which about 200 persons were present, the chair was taken by J. H. Hopkins, Esq., who spoke of the faith and sufferings of our Puritan ancestors. Prayer was offered by the venerable J. M. Percy, and suitable addresses given by the Revds. R. Hall, Stratford; W. A. Salter, D. Payn, G. S. Allen, and H. Angus. The pastor of the church, Rev. F. Overbury, read a financial report, from which it appears that the building-fund has reached the sum of £1,000. The dimensions of the new edifice are 36 feet by 48 feet within the walls; class-rooms and a convenient school-room will be attached, and the whole Gothic structure will be built with red brick and Bath-stone dressings.

RHYDFELEM, MONTGOMERY.—Special services were held in this chapel on Lord's-day, June 10th. Though the chapel has not been built more than 75 years, the Gospel has been preached by the Baptists in this neighbourhood for nearly two centuries, it being the mother Church of the Baptists in the county; and it is still the burial-place where the Christian fathers of the hamlet sleep, and the neighbouring Churches inter their loved ones. Able, earnest, and very impressive sermons were delivered by the Rev. W. H. Payne, of Presteign, from Rom. viii. 9; 1. Tim. iii. 15; and in the evening, by the Rev. Mr. Owen, of Bwlchysarnw. The congregations were very large, and the collections liberal. The pastor the Rev. J. Nicholas, and Mr. Bebb, Cal. Methodist, took part in the services.

SOUTHPORT.—The first meeting of the recently formed Western Union of the Lancashire and Cheshire Baptist Churches was held at the Houghton Street Chapel, on the 7th of August. At three o'clock upwards of thirty ministers and delegates from the Churches assembled. The Rev. H. S. Brown, of Liverpool, presided. The various business connected with the operations and prospects of this promising association was then transacted. At five o'clock, the brethren partook of a comfortable tea in the school-room, and at seven o'clock a public meeting was held in the chapel, when the Rev. A. M. Stalker, minister of the place presided, and the proceedings were of an eminently devotional and refreshing character; prayer and praise were intermingled with interesting and impressive addresses on "the presence of Christ in His Church," on "the obligation of individual Christians to seek the salvation of souls," and on "the objects of the Union" whose first session had convened the friends. The speakers were the Rev. C. M. Birrell, of Liverpool; Rev. J. Greening, of St. Helens; and the Rev. Hugh Stowell Brown. Notwithstanding the very unfavourable weather, there was a numerous audience, and all the engagements of the day were felt to be at once profitable and pleasant. The next session of the Union will be held in Fishergate Chapel, Preston.

BRISTOL.—**PRESENTATION TO REV. N. HAYCROFT.**—On the evening of the 5th of July, the members of the Church and congregation of the Broadmead Baptist Chapel, Bristol, held a meeting in the large rooms adjoining the chapel, to bid farewell to the Rev. N. Haycroft, who has been pastor of the Church for a period of eighteen years. Amongst the gentlemen on the platform were the Revs. N. Haycroft, Dr. Gotch, D. Thomas, T. S. Crisp, E. Probert, R. P. Macmaster, T. A. Wheeler, M. Dickie, J. Caston, Messrs. Eyre, W. Sherring, A. F. Morcom, E. Phillips, R. B. Sherring, J. Hemmons, &c. The Rev. T. S. Crisp presented Mr. Haycroft a purse containing 160 guineas from Mr. Haycroft's friends in the Church and congregation exclusively, and a handsome clock. To Mrs. Haycroft was presented a tea service of solid silver, and to her daughter a handsome gold watch. This presentation—which was subscribed for by the ladies of Broadmead Chapel—consisted of a very handsome silver tea and coffee service, elaborately designed, and engraved in the filigree bright pattern. The plate bore the initials of Mrs. Haycroft's name. "H.L.H."

wrought in the form of a monogram. The whole was in a polished oak case lined with blue cloth, Mrs. Haycroft's initials being engraved in old English letters on a plate in the cover. The value of the gift was between fifty and sixty guineas. The Rev. N. Haycroft returned thanks with emotion. The Rev. D. Thomas having addressed the meeting, the interesting proceedings terminated with devotional exercises.

MARE STREET, HACKNEY.—On August the 9th an interesting meeting was held for the purpose of making a presentation to the Rev. Daniel Katterns, as a testimony of the high appreciation of the Church and congregation for his faithful ministry during a period of twenty-two years; and more immediately on the occasion of his recent marriage. The presentation consisted of a handsome clock, and a purse containing £200, and was accompanied by an address, beautifully illuminated on vellum, and bound in a handsome album. It alluded to the intimate and peaceful connection of Mr. Katterns with the late venerable Dr. Cox, to his faithful ministry for so many years, and to the recent happy occasion of his marriage. Mr. Katterns made a very interesting reply, tracing the origin of his connection with the Church, and his subsequent connection therewith both in the old and new chapel. The deacons, and several of the members took a part in the proceedings.

MARK, SOMERSET.—On Whit-Monday, the foundation-stone of a Baptist Chapel was laid in the village of Mark, Somerset, by Elisha S. Robinson, Esq., of Bristol. Mr. William Clark, Mr. R. Clark, and the Rev. T. Davis, of Cheddar, spoke a few earnest words to the large multitude present. A public service was held in the evening; Rev. W. H. McMechan conducted the introductory part of the service. The Rev. John Penny, of Clifton, preached.

RAWDEN.—The Rev. Robert Holmes was presented on the 19th of August, at Cliffe Cottage, the residence of N. Briggs, Esq., with a purse containing 300 guineas in recognition of "the important and disinterested services rendered by him to the cause of Christ in the townships of Rawden and Yeadon during the course of his ministry for the last eighteen years."

BAPTISM OF AN INDEPENDENT MINISTER.—The Rev. J. T. Lane, of Donaghmore, county Tyrone, and his wife, were recently baptized by Mr. Douglas, pastor of the church at Portadown. Mr. Lane is a candidate for the pastorate of a Baptist church.

EDUCATION OF MINISTERS' CHILDREN.

THE Baptist Denomination is the only section of the Nonconformist body, of any magnitude in the kingdom, which has not made any provision to aid its ministers in the education of their children. Our ministers, as a body, are probably worse paid than those of any section of Christ's Church. Pastors of some of our Churches, with large families, have incomes ranging from £50 to £100 per annum. The majority probably do not receive more than the latter sum. The increased cost of living renders it all but impossible that our devoted brethren, even if schools existed in their locality, should be able to give to their children such an education as we think they ought to have. In many of the rural districts, and in some of the small agricultural towns, only British or National Schools are at hand, and these not of a very high order. Nor should we hide from our minds the fact that the most trying period of the life of many of our brethren is not when age and infirmities are gathering around them, but when the cares of a large and growing family are pressing on them. Assistance, *then*, would be of immense relief to the parents, and must prove of unspeakable advantage to the children, inasmuch as their prospects would thereby be improved and brightened for the whole course of their lives.

At the late annual meeting of the Baptist Union it was therefore resolved to attempt some mitigation of an evil pressing so painfully on many of our most estimable ministers, and an Educational Board was appointed to carry out the scheme. The Board consists of Revs. Dr. Angus, Dr. Evans (Secretary), Dr. Price, J. J. Brown, J. Hobson, R. H. Marten, B.A., C. Pike, C. Vince, J. Webb, A. B. Goodall, Esq. (Treasurer), and A. T. Bowser, M. Foster, J. Templeton, and J. E. Tresidder, Esqs. It is designed to select boarding-schools of good repute, situated as near as may be to the homes of the children; to give a really valuable education at the cost to the parents of £10 a year (including board); and to supply the deficiency from the funds now to be raised for the purpose. Dr. Evans, the state of whose health, we deeply regret to say, at present prevents his application personally to the friends of this movement, informs us that many children are waiting to participate in the benefits of the Insti-

tution. If those who sympathize in this plan of aiding our brethren in the ministry, will kindly forward their subscriptions it will enable the Board to enter into its work at once. The following are already promised:—J. Kirby, Esq., Ryde, £5; J. Johnston, Esq., Ryde, £5; Rev. J. Sargent, Gildersome, £5; the Secretary, £2 Rev. S. G. Green, R.A., Rawdon, 10s.

RULES.

1. That a Board for the Education of Ministers' Children be formed in connection with the Baptist Union.

2. That the Board shall consist of twelve Members, with Secretary and Treasurer, to be appointed annually by the Union, when Auditors also shall be appointed.

3. That the duties of the Board shall be to obtain Subscriptions, to select Schools, and to bring the claims of Candidates before the body of Subscribers.

4. That the parents of any Child elected shall, by themselves or friends, contribute £10 per annum for maintenance, payable half-yearly, in advance, so long as the Child remains on the foundation.

5. That Candidates shall be elected by the Board in such way as shall hereafter be determined.

6. That the Board shall prepare By-laws for the proper regulation of the elections.

7. That no Child be admitted under nine years of age, nor older than thirteen years, and that the duration of stay be determined by the Board.

8. That the Board assemble for the despatch of business during the Annual and Autumnal Sessions of the Union, and oftener, if needful.

9. That a Report of the Proceedings of the Board, together with the Audited Accounts, be presented annually at one of the General Meetings of the Baptist Union.

10. That any addition to these Rules, or any alteration in them, shall be made only at an Annual Meeting of the Union, notice of such addition or alteration being given to the Secretary three months before hand.

ROCHDALE.—August 16. A numerous party of friends met at West Street Chapel, when a purse containing £105 5s. 3d., was presented to the Rev. E. C. Pike, on the occasion of his leaving Rochdale.

THE MISSIONARY HERALD.

ON THE RELATIONS OF THE CHURCHES AND THE MISSION.

THE formation of a Christian Church in any locality represents a work done. Henceforth it is a settled institution, and the pastor has to teach and build up the members in their "most holy faith;" and he and they are to strive and pray together for the conversion of sinners. But if, for the most part, the action of a Christian Church is confined to a definite sphere, it is nevertheless to be aggressive. For this purpose various organizations will be devised to extend its influence immediately around. But it will not stop there. As there are no limits to its action but those of the world itself, union with a Missionary Society will soon be sought as one of the best means of using its powers to the best effect. It will thus aid the grand movement which Christian Churches are making on the kingdom of darkness. Let it be our settled purpose to win the world for our Divine Master, and let us take care to make it known, that we shall be satisfied with nothing less. The intimate relation of a Church to Mission work is obvious; when adequately sustained it is fraught with advantage. Separation from it is a cause of damage and loss.

It is plain that a Mission cannot exist without the Churches. Missionaries are their messengers to the heathen. *How can they preach except they be sent?* As they go forth to peoples who have no knowledge of God, their support must come from those who send them, on whom in times of difficulty they may fall back, and who can furnish them with needed supplies, sustain them by sympathy and prayer, and encourage them by co-operation and counsel.

But if the Churches are necessary to the Mission, the Mission is as necessary to them; not to do what they do, but to return to them that by which their spiritual health and activity may be kept alive. Let a Church be indifferent to Mission work, or cease to feel an interest in it, and it will soon decline and sink into a condition void of vigour and life. It may, to all appearance, exist as a compact body. Additions may occasionally be made to its num-

bers, but there will be no animating interest felt in the growth of the kingdom of Christ in the world. It will be kept together rather by personal ties, by party spirit, by habit, or mere personal attachment to the ministry. And having no common object of commanding interest to promote, it will be scattered in the day of trial, or become the victim of false teachers, and eaten up by a selfish pleasure in the possession of its own supposed religious privileges. The history of all Missionary Societies shows how salutary their influence has been in promoting the spiritual welfare of the Churches at home. It is a great law of Christ's kingdom that he who does good shall get good; Missions constantly exemplify it. Thus we find those Churches most prayerful, active, and prosperous, who are eminent for a steady, deep, and ardent attachment to Mission work. If indeed a Church be so absorbed in what is purely local, as to feel no lively interest in the extension of the kingdom of its Divine Lord, it may be fairly doubted whether it has the mind or the spirit of Christ. But the most intense desire for home prosperity is perfectly compatible with the most ardent zeal for foreign work. For the most part the supporters of the one are the friends of the other; while it is often found that the loudest advocates for the support of home institutions to the exclusion of foreign, are often indeed heard, but seldom seen!

Consider how diffusive the Missionary spirit is. There is nothing like it for calling into play every kind of agency. It enlists all hearts and hands. Pastors, deacons, and members of Churches—Sunday-scholars and their teachers—matrons and maidens at their working parties—the wealthy and the poor—are brought together, and can unite in helping on the glorious work. As the streamlets, which descend from the hills, swell the waters of the broad river, irrigate and fertilize the regions through which they flow, so this spirit blesses the Church by its influence; for it is impossible that the varied agency it calls into play, and the deep and tender sympathies it excites, and the ardour and zeal it enkindles, can be fruitless. As a Church will be spiritually alive and powerful in proportion to the earnest piety of its members, so that which tends to quicken activity in individuals must enrich and adorn the community to which they belong.

Think too of the delightful effect which it produces on the Missionaries and the little Churches they have gathered in heathen lands! How it stimulates and encourages them in their work, and cheers and strengthens the converts; who now experience a new class of feelings—feelings pure and holy, to which they were strangers before they became the objects of Christian affection to persons whom they never saw, and who live on the other side of the globe. And yet how near in fellowship and sympathy they are to one another. This gives them a real conception of Christianity. They see nothing like it in any system they have hitherto known. Thus the

Churches possess that which the Mission wants—men, means, sympathy, and prayer—and the Mission supplies what the Churches need—information, important facts, stirring incidents, the knowledge of which will continue to quicken the interest in the work, of all who have lent it a helping hand.

Was it not so in the primitive Churches? The Acts of the Apostles, and their Epistles to the Churches they planted, are full of striking examples. When the fierce persecution which followed the death of Stephen scattered the Church at Jerusalem, the members *travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only*. But there were some who belonged to *Cyprus and Cyrene, who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus*. *And the hand of the Lord was with them, and a great number believed and turned unto the Lord*. Tidings of these events, strange and marvellous they were—not only of success among the Jews, but of success among the Gentiles also, reached the *Church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch, who when he came, and had seen the grace of God, was glad*. . . . *And much people was added unto the Lord*.

And do not similar tidings from afar of “the grace of God” manifested to the heathen, produce a like effect on us? Yes, they stimulate liberality and zeal, inspire our hopes, and strengthen our faith. When too they speak of losses, disappointments, and trials, the effect is not less salutary, for then patience in the time of suffering, and trust in God in the hour of gloom and darkness, are called into play.

These things constitute a moral training, and bring us, as well as the Missionary, under a wholesome, and oft-times needed discipline. Brethren! we beg you still to supply these much-needed illustrations of your work. They are ours as well as yours. Some of you do not like to write about your own doings. Others love to retire from public observation. To others, correspondence seems to be so much time taken away from their work. But if the interest is to be sustained at home, we must have such information as you alone can supply. If we were never to hear from you, or only at very distant intervals, all personal interest in you and your labours would, sooner or later, die out, just as a living body would cease to live if kept without food. We know that it is stoutly maintained by many, that the disciples of Christ should support His cause from *principle*; and we believe they do. But all the loving feelings of the renewed heart are not to be ignored. Our actions spring more from our feelings than our convictions; and if they are lofty and generous, the acts which flow from them will not be less acceptable to God, than those which are the result of our convictions. Better still when minds and hearts go together. To hear from you when in the field, or to see you, and hear your voice, when sickness compels you to leave it

for a while, awakens feelings which would lie dormant without such stimulus. You must give what you possess to the Churches, or you will lose what they are ready to give to you.

This demand for information is, however, sometimes extravagant. We are continually asked for *striking* intelligence, as if the work of conversion was not the same in its nature everywhere. If the most prosperous Churches in this country had to give reports of their proceedings from time to time, would there be a constant occurrence of remarkable events? By no means. Let our friends therefore be content to receive such intelligence as the Missionaries can truthfully supply, and rejoice with them in any success they are permitted to realize, and sympathize with them when they have occasion to exclaim, *who hath believed our report, and to whom is the arm of the Lord revealed?*

An intelligent perception of the relation of the Churches to the Mission, and a faithful discharge, on their part, of the duties which flow from it, will not only tend to preserve their internal prosperity and peace, but fortify them against the manifold dangers which arise from without. There have been times of trial in ages that are past and gone; and the present day has its special dangers too. The advocates of the grand corruption of Christianity are intensely active. The supporters of "free thought," which too often means unbounded licence of thought, and a disregard of the authority of Holy Writ, are numerous, able, and strenuous. The sensuous is taking the place of the spiritual in the worship of God. Truths and practices which have been devoutly cherished by eminent and good men, are cast aside because they are old, and do not suit "the spirit of the age," as if truth changed by time, or was the creature of fashion. Hence, amidst the rapidly increasing wealth of all classes of the community, the income of our various Missionary Societies is nearly stationary, and has been for some years past. Why is this? The work of the Lord has been neglected. Had it been pursued with a zeal proportionate to its extent and grandeur, and sustained with a liberality equal to the means of its professed adherents, an influence would have come back upon them from the success of their efforts, which would have given to themselves and to the Churches with which they are connected, a power to resist the false teachings, and the enervating influences which are so rife. Action is a better defence against error than thought. Few have time and opportunity for prolonged and profound meditation, and only few such are needed to defend the truth, when assailed. For the many we want work. Pastors, who long to see your Churches up and doing, here lies a field rich in promise of fruit. Do not be satisfied with giving them the best preaching in your power. Encourage your people to work. Devise methods for them. Set before them objects which are worthy their effort—Mission work, as none know better than yourselves, is among the holiest and the

best. It is of no use to prosecute it feebly. It needs to be thoroughly done. And when the spirit is intense, and the toil strenuous, there will be diffused through your flocks a manly energy of character, and a steadfast unity of purpose, which will bind them together as the heart of one man, and prove a strong defence against the seductive and enervating influences of the æstheticism, sensuousness, and fashion of the day.

INDIA.

A VISIT TO THE SANTHAL DISTRICT.

BY THE REV. E. C. JOHNSON.

“WITH my midday meal, consisting of some boiled rice and dhal (pulse), together with a bottle of tea slung on my bridle arm, and mounted on my diminutive pony I sally forth to visit a number of villages in the centre of the nearest range of hills. On the way I passed through a prettily situated Santhal village called Pattughatta, here finding a few Santhals hanging about I preached to them, one of them told me that some few months ago a Santhal woman from the west passed through their village preaching to them, telling them to give up their boughas (or offerings to departed spirits) and worship Him only who sits above; surely, thought I, this is some John the Baptist sent to prepare the way for the preaching of Christ.

“Monday, 11th June.—Preached in a Santhal village called Latour, my audience were particularly attentive; at the close one said ‘We all here as one man believe what you have told us.’

“Thursday, 14th.—On my road to Horinsing, where I have a school, preached to some thirty or forty Hindoos carrying water. I spoke to them all solemnly on the judgments of God upon the land in the failure of the crops from drought, then lifting up my hand to heaven I, in the presence of them all, beseeched the Lord to have mercy on the land and to send rain on the thirsty ground, they were much affected.

“I also preached to some Santhals at Horinsing, one of them asked me ‘How shall we serve God?’ I had previously endeavoured to explain the Gospel narrative, but told him that God created the world in six days, but rested the seventh, you ought, therefore, to do the same, and rest from your work on that day. He said, ‘If the maughi (head man) gives the order we will obey.’ I said God must be obeyed first.

“Monday, 18th.—Preached in a large village, Soltolla (Santhal). One man seemed a little shrewd and inclined to argue, he said that the offerings they made were not for the taking away of sin, but to the first man and the first woman. I explained to them that through these two sin came into the world. The people here gladly received my words and begged me to come again to them.

“20th June.—Some Santhals from a distant village came, to whom I endeavoured to explain the Gospel narrative. One of them said ‘What is the name of him who you say died and lived again that we may pray to him?’ I again explained Christ’s Gospel.

IDOLATROUS AND CHRISTIAN WORSHIP.

“26th June.—On my return from preaching in the Santhal villages, I found that the Bebloonia Santhals were preparing for a bougha (offering) in that stronghold of superstition the Jaher (a grove of Sal trees outside every Santhal village

where offerings, dances, &c., are held). I determined to assault this stronghold of Satan, going there I found an old man, one of the heads of the village, together with the priest and another carefully preparing the offerings, they consisted of a number of little chickens; in the hands of the priest was an axe, and before him, spread out in the shape of twelve flower beds, were little elevations of rice and salt, each little chicken was decapitated, and after dipping the bloody head in the rice and salt, it was laid thereon upon the same. I should say that before decapitation the chicken was fed with the offered rice, whilst a formula was rapidly repeated by the old man, it runs thus—'Take, oh! ancient woman of the grove, the offerings of Assar (months of June and July) which is being given to you, in order that when we sow paddy it may grow and increase in twelve places; to-day we worship thee, may proper rain and wind come, let no sin or unhappiness come to this village; when we go to the hills let neither tigers or bears eat us.'

"This was the formula repeated with every offering, according to the name of the ancient to whom it was given. Stepping in amongst them I said, 'Alas! how long shall we make known to you the knowledge of the true God, and though we preach Him to you, you will not believe us, nor forsake your superstitions.' 'No,' said the old man, 'we will not believe;' 'But now,' said I, determined to give a home thrust, 'I will show you how we pray to the God,' and kneeling down in the grove I prayed before them there.

POWER OF CHRIST'S NAME.

"Wednesday, 18th July.—Preached at a Santhal village called Jarua, here the second man of the village listened with great attention, after running through several chords in trying to *reach the heart*, the words 'God's own son shed His blood,' seemed to affect him greatly. I then went on to Bali Ram, another Santbal village in the hills, where I preached to the head man and some women gathered together, one of the women said 'But you are like the Hindoos who bow down to an idol at their house doors.' I said, 'Not so, we worship the God who made heaven and earth, and all these big hills, He has sent His son to die for man; we do not worship like the Hindoos, nor do we use blood of hens, like you; I will shew you how we worship,' then kneeling down before them all, I said, 'You see I see nothing with these eyes only the clouds, but I know that the other side of those clouds there is a great God, and now I am going to pray to Him,' I then prayed before them all in the name of Jesus Christ, the old maughi (head man) said he would do the same every day at bathing time.

"24th July.—Went again to the large village of Latour, preached to a different, but equally attentive, audience to the one I got there formerly. The father-in-law of the maughi was especially pleased with the prayer, and particularly inquired if that was the way in which God was to be addressed, saying that they would do so too.

"26th July.—To-day my head Santhal teacher, who, I may say, is almost a Christian, attends worship on Sundays regularly, said every time there is a death at Gulam Jhuli, a village near here, the people say the Word which the Sahib preaches is true.

AN OLD QUESTION.

"1st August.—Preached at a large village near the hills. Here I met a maughi who always listened attentively to the truth. He said, 'You tell us to give up the worship of the boughas, but how *shall* we give them up?' I said, 'They will not, nor cannot hurt you; leave them; you need not be afraid of them.' One of his friends not understanding, he explained: 'They want us to give up our boughas and follow their Shastres' (and here I was surprised to find an illustration used which I had but a few days ago explained to my two Santhal teachers), 'One servant cannot serve two masters; you cannot serve the boughas and God too.'

CHARACTER OF THE SANTHALS.

"I have now given a few notes of my preaching, which suffice to show that the Santhal mind is open to the hearing of the Gospel; but still there are many difficulties to overcome. Though not so strong as the Hindoos, still they have caste prejudices to be overcome. Some of the poorest amongst them make no difficulty to eating our rice; but they are very ignorant. I am convinced, however, that unrewearying labours amongst them, giving a prominent place to the Gospel of Christ, coupled with the prayers of our friends in England, that the Word may be not in word only, but with demonstration of the Spirit and power, will bring down a blessing upon the ignorant, but open and candid, Santhal heart, which has not yet fallen upon the Hindoos. Uncivilized, ignorant, rude, they are nevertheless a kind-hearted race; chicanery and double dealing are unknown amongst them, and in this they present a striking contrast to their civilized but cunning Hindoo neighbours. If the Lord be willing, they shall become His peculiar people, bringing forth the fruits of righteousness unto many generations."

WEST INDIES.

HAYTI.—JACMEL.

EXTRACTS FROM MADAME CAJOUÉ'S JOURNAL.

Our readers may need, perhaps, to be informed that Madame Cajoué is employed as a Biblewoman at Jacmel. Some time since various particulars respecting her interesting religious history were inserted in the *HERALD*. We are glad to find from Mr. Webley that this *new*, but most useful agency is proving successful among the benighted inhabitants of the district.

"January, 1866.—During this month I visited several houses in town, offering my Scriptures for sale, or conversing with the people respecting the Word of God. I also visited several times the prison of the town, administering to the wants of body and soul of the poor prisoners. At the military hospital I read and prayed, too, with the sick, exhorting them to repentance of sin, the great disease, and pointing them to Jesus, the great Healer of all diseases. Indeed, wherever and whenever I meet with souls, I exhort them to flee from the wrath to come.

PLEASING INCIDENTS.

"February.—This month I visited principally from house to house, distributing my tracts and urging my fellow-townspople to seek the Lord Jesus whilst their day of grace yet held out, and before their sun of righteousness for ever set. Many persons, too, seemed pleased with my discourse, for on all sides I heard them say that mine was the true religion. Some of them, moreover, address God in prayer as we do, believing it to be an abomination to bow down to an image or to worship a portrait. Amongst others, I visited this month a poor, consumptive, but young person, fast passing away from this world. I read and prayed with her. She also sang some of our own hymns. Then her language was such as led me to hope that the love of Jesus was shed abroad in her heart. Her family wishing her to confess to a priest, she said she had no confession of sin to make to man, and only needed the absolution of Jesus. This month, too, I called upon my old friend the paralytic. I read and prayed with him. His wife manifested great anxiety for further instruction in the things of God. Her husband has his Bible, a large one I sold him, and, much to his comfort, he is able to read it—a thing

comparatively rare amongst the poor of this town. He told me he did not like to read the Word of God often when his wife was present, as she wept and sobbed too much over its soul-quickenings truths.

"In another house I entered I offered a Bible to a young person who told me she did not need a Bible, as she was already a communicant in the Romish Church. Her mother, however, invited me in. I entered. On offering her a Bible she said she had one already. I then asked her, 'Are you born again? Do you live by faith in Jesus?' She did not reply. I then advised her to read much and frequently her Bible, told her that truth was like a bright light that would shine in upon her soul, and assured her that her Bible was a sun to light her to a day of grace and of glory if she would ask for God's Spirit to illuminate and teach her, but that confession of sin to a priest, or even communion in the Romish Church, profited nothing without faith in the great sacrifice of the cross.

"March.—This month I visited principally, and several times, one family—a very interesting one—in which God has effected much by my poor, insignificant efforts, and which seemed particularly to demand my attention at this time. Madame Cajoue refers here, remarks Mr. Webley, to a family in which the wife, one of our old scholars, was lately baptized. Her sister, living in the house, seems now truly converted, and Madame C. at this period was leaving no stone unturned for the husband's conversion. At the time, this young man attended our services for several Sabbaths, and we had great hopes of him. Unfortunately, the Word was only as the dew—delightfully refreshing whilst it lasted, but soon scorched up and passed away. God's Spirit may yet do the needed work, but just now he seems clean gone back to the world, and to his easily-besetting sin of adultery.

"April.—During this month, instead of visiting as usual in the town, I occupied myself principally with its environs, seeking souls, as it were, in the highways and hedges.

FRUITS OF FAITHFULNESS.

"May.—On the 28th of this month I visited one of those houses in town where I am always received with more or less of scorn and ridicule. As I entered I was again greeted with the look and the laugh of scorn. Yet the master of the house asked me for a Bible. I told him I had already given him one. He said it had been stolen from him. The mother then called one of her daughters. To the latter I offered my New Testaments, whilst the mother actually advised her daughter to purchase one. I was certainly astonished at this, as I have visited this house from the very commencement of the Mission, and been always badly received by its inmates, except, perhaps, by the father, who has always welcomed me with at least *apparent* satisfaction. As to the mother, she at one time would not see me at all, and now, strange to say, she not only came forward herself, but counselled her daughter to buy from me a New Testament. I then handed her one, begging her to seek God's Spirit whilst reading the precious volume, that its truths might guide her to endless light and glory in Heaven.

"From this house I went to the hospital. Here I found sixteen men ill in bed. Others who were convalescent were playing cards. As I entered the stench was horrible. Something seemed to say, 'Don't go into such a place of filth and infection.' Yet I could not turn aside from the path of duty, and so seated myself amongst the poor, degraded, disease-stricken inmates. I said at once, 'Would you like to put down your cards and listen to the reading of the glad news of salvation?' They answered 'Yes,' and at once set aside their cards. I read to them, prayed with them, exhorted them to flee from the wrath to come, begged them to renounce their confidence in Obeah, and told them that Jesus was the Lamb of God to take away their sins. After giving them some tracts, I went to the bed-side of a very sick and very old man. I spoke to him about the salvation of his soul, but he ignorantly told me, as thousands here will tell you, that he had never done harm to any one. 'Why, you poor old man,' said I, 'you are

actually *dead* in your trespasses and in your sins, and you tell me you are no sinner at all! Ask God rather to show you how great a sinner you are, that at this your eleventh hour you may find mercy and forgiveness at His hands.'

THE BIBLE DESIRED AND SOUGHT.

"After selling a New Testament at the hospital, I left it, and on coming out I saw a man sitting at his doorway, to whom I also offered a Bible for sale. He said, 'Let me see one.' I handed him one and he bought it. On begging him to make a good use of it, I found out and marked for him the Ten Commandments and other important parts. He also promised me to visit the chapel. On leaving him I met with an interesting female, to whom I offered some of my tracts. Instead of allowing me to read them for her, to my surprise she took them and began reading them herself. She also told me that she had a large Bible. I asked her to read a portion of God's Word every day, seeking God's good Spirit to guide her, and to bless His Word to her soul's salvation, and this she promised me to do.

"On the 30th of May I visited eight houses, offering in each my Scriptures for sale. Some said they had Bibles already, and others that they did not want the Bible at all. In one of these houses I met with a poor woman who seemed to be sorely afflicted. She at once began to pour into my ear her tale of sorrow. I advised her to read the Bible every day, to go to God in prayer with her trouble, to seek a spirit of prayer so that she might pray aright, and to cast all her burden of sin, or woe, or what not, at the foot of the cross of our dear Lord Jesus. She listened to me with evident pleasure, as did also her daughter, who was present. I then said, 'Would you like me to read a chapter for you and pray with you?' She said 'Yes' with great zest. I read John xiv. Her daughter, too, seemed much gratified, although I was now in one of the best and wealthiest families of the town, and I expected to be despised on account of my own ignorance and poverty. On leaving this family I entered the shop of a young druggist, just from Paris, with a young wife and child, but nigh unto death himself, and in the last stage of consumption. I saluted him, and he politely returned my salutation. I said to him at once, 'I am come to talk to you a little about the salvation of your soul. You know,' said I, 'that Jesus is the only good and true Physician. He it is that gave Himself to the death of the cross to redeem us from sin. His door of mercy is open so long as life lasts. Do then,' I added, 'ask of God to give you repentance of sin unto life eternal.' His only answer was a nod of the head. I asked to read and pray with him, but this he declined. I besought him, however, not to put off till to-morrow what could be so easily done to-day. Poor fellow! he is since dead, without God and without hope. I then gave some tracts to his wife, who appeared pleased to receive them. I then entered another house, where I found a young wife to whom I had once sold a Bible. I found her making a good use of it. She now understands the errors of Rome, and will probably one day come out of Babylon. She said that, from her own books on the Roman Catholic religion, she had already learned that the worship of idols was an abomination in the sight of God. Her sister was also present, and heard me with pleasure. The latter asked me for some books on our holy religion, that she might be enlightened, and I promised to send her 'Les Erreurs de Rome.' The wife then said that she no longer confessed to a priest, nor, indeed, followed any of the errors of Rome, whilst I profited by the circumstance to tell her, that without conversion of soul to God and the presence of God's Spirit with her, she could not after all be saved.

"June.—I am now visiting from house to house."

JAMAICA.

VISIT TO MORANT BAY.

BY REV. W. TEALL.

"I WRITE you from the scene of the late disastrous riot. I left Sandy Bay on Monday, the 11th instant, at 4 A.M. Staid at Montego Bay, where brethren Denny, Reid, and Henderson met me, till 10.30, when I proceeded to Falmouth. On Tuesday, the 12th, left Falmouth at 2 A.M., and got to Calabar for first coffee, and at St. Ann's Bay by 2.30 P.M. On Wednesday at 6.30 left St. Ann's Bay and reached Jericho about 5 P.M., where brother Clarke and family had come to meet me. On Thursday I reached Spanish Town to breakfast, and went with brother Phillippo to Hartlands.

A HEARTY WELCOME.

"On Friday afternoon I got to Yallahs where brother Palmer and wife were expecting me; and so, on Saturday morning, I arrived at my destination, Morant Bay, and was very kindly received by Mr. Parnter, the Wesleyan Minister, who entertained me very hospitably till I got a lodging. Having been thus located, I went out to look after the people. First, I went to Mr. Killick's chapel, and found it in a very ruinous condition. There has been no service in it for a long time. The acting minister was hanged in martial law. The really handsome pulpit has recently been almost destroyed by sailors from a gun-boat. I next went to seek for Father Telford, a deacon and trustee, but he was from home, so I walked back to the Bay, and went into the Market-place in front of the burnt court-house and found some Baptist people, with whom I arranged to go up the valley on Sunday, they promising to send down a horse for me to ride. On Sunday morning, however, as no horse came, I started and went by Stanton to Spring Garden, and thus missed the horse which was sent by Morant Road. The first service was held in a class-house, which was saved from being burnt by a marine, who was about to fire it but seeing a Testament on the table did not carry out his intention. The people had not been able to meet since martial law, and no song of praise had been heard there for months. The notice was very short, but soon the place was well filled and many could not get in. It would have done you good to have heard how lustily they sang for the first time after the late sad events. When the service was over a man named Clarke got up and said: 'Fambly! this is a happy day! We were without hope, but God is good.' He wept as he spoke, and many faces were wet with tears of joy. After the service I took an egg and a biscuit and cheese, which Mr. Parnter's housekeeper had very thoughtfully put up for me, and then we went over to Stony Gut and had an open-air service. I stood under the shade of a mango tree at the corner of Paul Bogle's burnt chapel. There was a large gathering by four o'clock and they seemed much affected. There were the widows of Paul and Moses Bogle, and the poor woman Livingston, who was half-strangled in the chapel and then tied outside of it in the soaking rain for many hours. One man said to me 'Minister, they used me very bad. They cut up my back, and shut me up for nine days and nights in the condemned cell. They burnt my house and everything I had; but I thank God, Minister, I don't feel any resentment. My breast is clear.'

"The previous day some officers from the 'Cadmus' had intruded into Stony Gut and alarmed the poor people with abuse and threats, and my presence was hailed by them with delight.

"The people are in great distress, having been robbed or otherwise deprived of all they possessed, and it will take them a long time to recover their position.

"June 21st.—Yesterday afternoon I rode up in the mountains to look at some places which are in the market, and to ascertain if they would be suitable for centres of stations, but found they would not do. On my way back I had a good

congregation at Spring Garden, commencing the service when the people returned from their grounds about 5.30. I did not get back to the Bay till nearly 8 o'clock.

CHARACTER OF THE PEOPLE.

"The people here generally strike me as being considerably lower in the scale of civilization than those at the west end of the island, and I hear that superstition is rife amongst them; there is, therefore, much to be done here, and whoever may be brought here will have a most arduous work. Still I think circumstances are favourable for the commencement of the Mission, and I shall, if suitable arrangements be made as to support and help in securing chapels, schools, &c., be willing to undertake it.

"But if the Society wish to have a Mission in St. Thomas-in-the-East, and to have that Mission successfully prosecuted, they had better at once put aside the *three years'* theory and resolve to sustain the work to the extent which may be necessary. You cannot apply to a field like this the principles which may regulate your practice in those parts of the island in which our Mission has been long established; but you must make up your minds to a very considerable outlay to begin with, and to guarantee to your Missionary a sufficient sum to enable him to live, and heartily prosecute his work. What proportion of the needed amount of salary could be raised here is very uncertain. At first, however, it would be very little, if anything.

SUGGESTIONS FOR CONSIDERATION.

"The following things strike me as necessary to the successful working of this Mission:—

"1st. Rent, or lease, or purchase, or, if necessary, build, a suitable house for the Mission family in a position central to the work to be done. I have offers of land from two or three persons for this purpose free of charge.

"2nd. Assist the people to put up such commodious but inexpensive chapels as, once erected, would not be beyond their power to keep in repair. I say *assist*, because, though the people could give but little, if any, money towards the erection, they could, many of them, give materials or labour, and they ought to do this to the full extent of their ability.

"3rd. Then as to the support of the Missionary, though at first the Society might have to provide nearly, if not quite, all, still, as the Mission got into working order, the people ought to be trained to give according to their ability to meet all the expenses of the Mission.

"4th. Schools might, I think, be secured without troubling the Society at all, as aid to commence them might be obtained from other sources, and they would shortly be on the same footing as the other schools of our body.

"Lastly, permit me to say that I think you should lose no time in forwarding such guarantees and instructions as the case requires, that the work may be entered upon without delay.

"May the Lord give heavenly wisdom to us all in this important matter, and may the result be glory to Christ in the social, moral, and religious improvement of the people in St. Thomas-in-the-East."

The Committee of the Union in Jamaica having received the report of the above visit have unanimously requested Mr. Teall to occupy this new and important post. To this call he has promptly and heartily responded. No one in Jamaica could be selected better adapted to it; and Mr. Teall will have not only the warm sympathy and good wishes of his Jamaica brethren, but also of the Committee and his numerous friends in England. In our last issue we could give a brief reference only to this visit as the details now supplied were not then to hand.

GRANDE LIGNE MISSION.

CANADA.

It may, perhaps, be remembered, that some time ago, the Committee voted a grant of £150 for three years in aid of this Mission. They were not able to renew it at the expiration of that period; but, when the Canadian Committee renewed their application, the treasurer, with his wonted liberality, placed a considerable subscription at their disposal. Since then the Rev. J. Edwards has visited England, and obtained regular assistance from numerous friends, and Joseph Gurney Esq., has kindly acted as treasurer. We are sorry to state, that Mr. Edwards was early last month smitten by an attack of paralysis, from which, however, he so far recovered as to permit his return. The kindness of friends who know him was doubly grateful in his weakness and suffering.

Considering these circumstances, our friends will not be surprised if we subjoin a few particulars from the last Report, which contains many facts of a very encouraging character, and which show that our brethren, though labouring in the midst of great difficulty, are not labouring in vain:—

“Until 1850, the education of Canadian girls had been limited to a few received into the Grande Ligne Institution, which was chiefly intended for young men. The need of a separate school, and of more systematic teaching for women, was deeply felt; and an institution was established at St. Sie, under the direction of Miss Tonte, a Revel lady. After four years of encouraging prosperity, and blessed religious results to the pupils, who averaged twenty in number, the Mission-house was accidentally burnt down. The institution was then transferred to Longueuil, opposite Montreal, under the superintendence of Mr. and Mrs. Lafleur, until 1864. During that period it averaged thirty pupils, many of whom were converted, including some who had entered the school as Romanists. Without any exception known to us, their subsequent conduct has been honourable to their profession.

“Since the opening of the Mission-house at Grande Ligne, where a Normal school was established, not less than 800 pupils have been admitted into the two institutions, which were afterwards transferred to Longueuil. The influence of these pupils, who have all received a sound religious education, and many of whom have been converted, must, of necessity, be very great in the country, and which will be durable in its character.

“In summing up the results of thirty years’ labour, we may safely say that 3,000 persons have been rescued from the influence of superstition, to follow the Gospel alone, and that more than 1,200 of these have become the subjects of Divine grace.

“The Mission work embraces forty parishes, every one of which contains French Canadian converts. It has twelve central stations, ten organized churches, and employs twenty labourers, as pastors, teachers, Evangelists, and colporteurs.”

 TRINIDAD.

Mr. LAW writes, expressing a very earnest desire for Mr. Gamble’s return, and intimating that the friends belonging to this station are looking earnestly for him. By the time the HERALD is published we hope Mr. Gamble, who left in the Ealing Grove, at the latter end of July, will have safely arrived at his post. He did the Society good service while at home, and his visits to various Churches, which were highly acceptable, will not soon be forgotten. During his absence the care of the Churches in the San Fernando district, has in some measure fallen on Mr. Law.

“In the native preachers I feel the deepest interest. They are a most worthy class of men. They have generally to work hard for their daily bread, sometimes spending several days in the week preaching the Gospel of Christ. They are most

zealous and active in the work of the Lord. I hope the Committee will do something for them, and at least direct a copy of the HERALD to be sent to each.

"We are just now busily engaged in making preparation for the Annual Meeting of the Bible Society. The Government has engaged to take the chair. Our sales of the sacred Scriptures have been larger than usual. We have done our best to sow the seed of the kingdom throughout the island, especially among the young, the sick poor, Chinese and Coolie emigrants."

From a subsequent letter we learn that the Bible meeting was a "splendid" one. "In the absence of Chief Justice Knox, the Governor took the chair. Our chapel was crowded in every part. There must have been nearly two hundred people outside. Our circulation last year amounted to 1999 copies of the Scriptures, in English, French, Spanish, Portuguese, Chinese, and the various languages spoken by emigrants from the East." We do not wonder at Mr. Law's referring to these facts with so much pleasure, for apart from their intrinsic interest, he has been, all his Missionary life, a most active and energetic officer of the Trinidad Auxiliary.

SAN FERNANDO CHURCHES.

"By letter and personal visits, I am doing all in my power for San Fernando: I wish I could do more. I have arranged to visit as many as possible of the country stations at the end of this month, (July). The work at all the stations is in a most satisfactory state. The 3rd and 5th Company Churches are building large and substantial places of worship. Mr. Webb's people, at the 4th Company, have set the rest a noble example. The least we can do is to give them nails. The people go into the forest, cut down the trees, square and saw them. All do something in labour and money. Even the women and children carry the boards and shingles from the wood. The only money they have to raise is to pay the carpenters." This is just what it should be; and people who do such things deserve sympathy and help.

HOME PROCEEDINGS.

The next Quarterly Meeting of the Committee will be held at Pembroke Street Chapel, Liverpool, on Tuesday, October 9th, at 10 A.M., the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will kindly communicate with the Rev. S. H. Booth, of Birkenhead, the local Secretary. The Annual Meeting of the Liverpool Auxiliary to the Baptist Mission will be held in the evening, of which due notice will be given.

The Committee will be happy to welcome the pastors and deacons of neighbouring Churches, and the treasurers and secretaries of local auxiliaries to their quarterly meeting, and to lay before them such information as they can supply of the state and prospects of the Mission. On previous occasions the presence and aid of the brethren thus invited have proved highly advantageous to the Society, as well as pleasant and profitable to themselves.

We have to announce the return of the Rev. T. Martin from Serampore, and Mrs. Diboll from Africa, and the departure of the Rev. J. and Mrs. Davey for Nassau, New Providence. We are happy to report an improvement in Mrs. Martin's health; and we trust her husband's return, relieving her of much anxiety, will contribute to her ultimate recovery.

The meetings held during the month have been very numerous, and we have had very great difficulty in meeting the demands which have been made for deputations. We are glad to note, however, the increasing desire for the presence of a returned Missionary.

The following districts and towns have been visited, and services held on behalf of the Society:—

Brighton, Leeds, Barnsley, Horsforth, and Halifax, by Dr. Underhill—Salendine Nook, Lockwood, Hebden Bridge, and Goat Hill, Rev. J. Gregson—Ipswich, Revs. J. Aldis and F. Trestrail—Bradford, Haworth, Rawdon, Shipley, and Bingley, Rev. W. Sampson—Birmingham, Coventry, and Wolverhampton,

£ s. d.		£ s. d.		£ s. d.	
Painswick—		LANCASHIRE.		Rushden—	
Contributions	1 7 0	Heywood—	Contribution	Collection, (less ex-	
Stroud—		Liverpool, Myrtle Street—	Contributions	penses).....	
Contributions, on ac-	10 0 0	Do. for Africa.....	5 0 0	16 16 9	
Uley—		Do. for <i>Makawilla</i>	School, Ceylon.....	OXFORDSHIRE.	
Collec. for <i>W & O</i>	0 5 6	Do. for <i>Rev. J. Clarke's</i>	School, Sav. la	Caversham, Amersham	
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Woolchester—		Do. for Schools, Ba-	7 10 0	Contributions	
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		Do. for <i>Rev. J. Smith's</i>	<i>N P, Delhi</i>	YORKSHIRE.	
HAMPSHIRE.		Do., Pembroke Chapel—	10 11 4	Rotherham—	
Niton, Isle of Wight—		Contribs. Juvenile		Contributions	
Collec. for <i>W & O</i>	0 10 0	Society, for Schools,		3 14 10	
		<i>Intally</i>		SOUTH WALES.	
KENT.				RADNORSHIRE.	
Sandhurst—		NORTHAMPTONSHIRE.		Maesrythelem—	
Contributions	6 0 7	Gullsbrough—		Collection.....	
Woolwich, Queen Street—		Contribution	1 0 0	1 0 7	
Contribs. Sunday-Sch.,		Broughton—		FOREIGN.	
for <i>Rev. W. Teall,</i>		Collection.....	0 10 7	AUSTRALIA.	
<i>Jamaica</i>	6 7 2	Desborough—		Angaston—	
Do., Parson's Hill—		Collection.....	1 2 3	Geo. Fife Angus, Esq.,	
Contributions, on ac-		Kettering—		of Lindsay-park, nr.	
count	9 0 0	Contributions	78 14 11	Angaston, South	
				Australia, for <i>Africa</i>	
				50 0 0	

From August 21st to September 20th, 1866.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		DEVONSHIRE.		for <i>Mr. W. Wenger's</i>	
Billson, Mr. W. Welford	1 1 0	Devonport, Morice Square	and Pembroke Street—	<i>Schools, Calcutta</i>	
Jupe, Chas., Esq., Mere,	20 0 0	Contribs. on account...	3 8 6	6 10 0	
Tucker, H. Carr, Esq.,		ESSEX.		SOMERSETSHIRE.	
C.B.	0 10 6	Loughton—		Bath Auxiliary—	
		Contribs. on account...	3 5 9	Contribs. on account...	
DONATIONS.		GLOUCESTERSHIRE.		Highbridge	
Bacon, Master Arthur,		Kingstanley—		Collection	
Hamburg, collected by	0 16 6	Contributions	18 13 6	0 13 0	
Don. per " <i>Christian World</i> "	2 10 0	Do. for <i>N P</i>	1 0 0	WILTSHIRE.	
		Do. for <i>China</i>	2 10 0	Salisbury—	
LEGACIES.		Tetbury—		Contribs. for <i>Rev. J. E.</i>	
Darkins, the late Mrs. by		Contributions	3 7 1	<i>Henderson's Chapel,</i>	
Messrs. Pattison and		Wooton-under-Edge—		<i>Watford Hill, Ja-</i>	
Wigg, legacy, free of		Collec. for <i>W & O</i>	1 0 0	<i>maica</i>	
duty, and interest	207 4 2	Contributions	14 6 6	10 0 0	
May, the late Rev. Richd.,		HAMPSHIRE.		YORKSHIRE.	
of Barnstaple, by		Portsmouth, Portsea, and		Bradford, Sion Chapel—	
Messrs. Pattison and		Southsea Auxiliary—		Annual Collections ...	
Wigg, being payment		Contribs. on account...	50 0 0	26 4 3	
on account of legacy...	31 13 4	KENT.		Burlington—	
		Forest Hill—		Contributions	
LONDON AND MIDDLESEX.		Contribs. Ladies' Scty.	21 15 4	Do. for <i>China</i>	
Hackney Rd., Providence		NORTHAMPTONSHIRE.		0 13 0	
Chapel—		Bugbrook—		Masham—	
Contribs. Sunday-sch.,		Contributions	1 3 0	Collections	
for <i>Rev. W. A. Hobbs</i>		Northampton, College Street—		10 1 0	
<i>N. P. Jessop</i>	4 0 0	Contribution	5 0 0	Scarborough, Secoud Ep-	
James Street—		Towcester—		ist Church—	
Contributions.....	7 11 0	Collec. for <i>W & O</i>	1 0 0	Contribution	
		Contributions	12 14 6	14 17 6	
BUCKINGHAMSHIRE.		OXFORDSHIRE.		York—	
Amersham—		Oxford, New Road—		Contributions	
Contributions	15 0 0	Contribs. Sunday-sch.,		8 6 6	
				SOUTH WALES.	
				GLAMORGANSHIRE.	
				Merthyr Tydfil, High St.—	
				Contributions	
				5 12 9	
				SCOTLAND.	
				Aberdeen, John Street—	
				Contributions	
				4 2 0	

JAMAICA SPECIAL FUND.

From July 21 to August 20, 1866.

£ s. d.	£ s. d.
Sandhurst Sunday-school, by Rev. R. A. Griffin.....	T. French, Esq., Meopham, for <i>Legal Expenses</i>
Langham, by Thomas Blyth, Esq.	A Friend, Tomray, for <i>ditto</i>
George Fife Angus, Esq., of Lindsay-park, near Angaston, South Australia	Stephen Green, Esq., Clapham Park, for <i>ditto</i>
	Angus, Miss, Plymouth, for <i>ditto</i>

From August 21 to September 20, 1866.

£ s. d.	£ s. d.
Reading, by Mr. H. Clayton	Callender, W. R., Esq., Manchester, for <i>Ditto</i>
Lowther, Mrs., Burlington.....	Woolley, G. B., Esq., Hackney, for <i>Ditto</i> ...
West, E., Esq., Amersham Hall, Caversham, for <i>Defence Fund</i>	Rees, W., Esq., Haverfordwest, for <i>Ditto</i>
Johnson, R., Esq., Manchester, for <i>Ditto</i> ...	Under 10s.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., June 30, July 30; Saker, A., July 30; Smith, R., June 29, July 30; Q. W. Thomson, June 27, July 2, 6, 30.	HAYTI, JACMEL, Webley, W. H., July 25; Aug. 14.
SIERRA LEONE, Diboll, Mrs., July 19.	PORT-AU-PRINCE, Bauman, W., Aug. 14.
ASIA—CEYLON, COLOMBO, Piggott, H. R., June 27, 29.	TRINIDAD, LAW, J., July —.
KANDY, Waldoek, F. D., July 9.	JAMAICA—ANNOTTA BAY, Jones, J., Aug. 7.
INDIA—BENARES, Heinig, H., June 17; Aug. 1.	BLACK RIVER, Barrett, J., Aug. 6.
CALCUTTA, Evans, T., June 30, July 23; Sale, J., July 16; Wenger, J., June 16, 22, 30, July 7, 14, 21, Aug. 1, 2, 8, 16, 17; J. Biss, June 5.	BROWN'S TOWN, Clark, J., July 23; Aug. 7.
DELHI, Smith, J., July 2; Williams, J., June 30.	FOUR PATIS, Claydon, Mrs., July 6; Aug. 22.
INTALLE, Kerry, G., June 22.	GURNEY'S MOUNT, Randall, E., Aug. 20.
JESSORE, Hobbs, W. A., June 12, 18 July 10, 13.	JERICHO, Clarke, E., Aug. 22.
MONGHR, Parsons, J., June 27; Lawrence, J., June 21.	KETERING, Fray, E., July 7; Aug. 6.
SEWRY, Johnson, E. C., June 19; Williamson, J., June 16.	KINGSTON, Smith, R., July 24; Palmer, E., Aug. 6, 7.
SERAMPORE, Pearce, G., July 19, 28.	MORTEGO BAY, Maxwell, J., July 3, 10, 21; Henderson, J. E., Aug. 20; Reid, J., July 7, Aug. 7, 21.
AUSTRALIA—BALLARAT, Sutton, W., May 26.	PORT MARIA, Sibley, C., Aug. 7.
EUROPE—FRANCE, GUINGAMP, Bonhou, V. E., June 29, Aug. 16, 25.	RIO BUENO, East, D. J., June 4.
MOBLIATX, Jenkins, J., Aug. 21.	SALTER'S HILL, Dendy, W., July 6, 18, 20; Aug. 7, 17.
WEST INDIES—BAHAMAS, TURK'S ISLAND, Kerr, D. S., Aug. 16, 17.	SPANISH TOWN, Philippo, J. M., July 13; Aug. 7, 23.
	ST. ANN'S BAY, Millard, B., July 7, 23; Aug. 7.
	STEWART TOWN, Webb, W., July 5.
	WALDENISA, Kingdon, J., Aug. 22.

ACKNOWLEDGMENTS.

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

British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for <i>Rev. F. Pinnock, West Africa</i> .	Mrs. Heritage's Juvenile Working Party, Canterbury, for Package of Clothing, for <i>Mrs. Fray, Jamaica</i> .
Religious Tract Society, for Books, for <i>Calabar Institution, Jamaica</i> .	Mrs. Risdon, Pershore, for Package of Clothing, for <i>Rev. J. Kingdon, Falmouth, Jamaica</i> .
Dorcas Society, Windmill Street Chapel, Gravesend, for a Box of Clothing, for <i>Rev. J. Kingdon, Jamaica</i> .	Bloomsbury Chapel, Missionary Working Society, for Box, for <i>Rev. J. Davey, Nassau</i> .
Friends at Buckingham Chapel, Clifton, for a Case of Clothing, for <i>Rev. J. E. Henderson, Jamaica</i> .	Young Ladies at Mrs. Baynes's School, Denmark Hill, for Box of clothing.
Young Friends at Taunton, for Box of Clothing, for <i>Mrs. Sale's School, Calcutta</i> .	Ladies at Helston and Penzance, for a box of clothing for <i>Rev. J. Davey, Nassau</i> .
Juvenile Dorcas Society, Cheltenham, for Package of Clothing, for <i>Mrs. Millard, St. Ann's Bay, Jamaica</i> .	

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

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

OCTOBER, 1866.

CONTENTS.—Straws on the Stream.—Children brought to Christ.—Visit to a Man of Business; the "Black and White Man."—The New Station at Luggan.—The Storm, the Shelter, and the Sick Youth.—Erin Mavourneen.

STRAWS ON THE STREAM.

ALL thoughtful persons are looking for a religious and ecclesiastical crisis in the United Kingdom which, in its character and magnitude, will be without a parallel in our history. A conflict is at hand—yea, has already begun—between truth and error, religious freedom and priestly despotism, which may materially change our Church organizations, and shake some of them to their foundations. The present current of thought and feeling in reference to these matters is indicated by signs which cannot be mistaken, even by the dullest observer of the times. Innovation in doctrine and worship is advancing with astonishing and startling rapidity. The spirit of reaction is no longer timid and cautious, but bold and daring; and is characterized by a confidence and an audacity which clearly show the hold which it has taken on society. The Anglican Church seems to be fast drifting towards Rome. The Evangelicals who once held the cable with a firm hand, are unable longer to retain their hold. Wind and tide are against them. Ritualists man the ship; and, with honourable exceptions, ritualists are at the helm. It does not require the gift of prescience to affirm that these men will by-and-by lose all control over her movements, and be drawn with her into the vortex of Popery. There is omnipotence in the march of events. It carries everything before it; and sweeps away, as with a giant's hand, all obstacles that stand in its path. The tide laughs at Canute. Thirty years ago, an Oxford divine called the Reformation "a bone badly set." In one sense, he spoke the truth. It was a compromise which was certain to bear evil fruit some day. And the day has arrived. Three centuries later, Archbishop Manning boldly asserts that while Protestantism exists as a political element, as a religious power it is dead. If he had qualified this statement by saying that among a large and influential section the spirit of Protestantism has expired—if it ever existed—few would have doubted the accuracy of his statement. By them, the very name has long been repudiated. In some Churches everything has been so completely Romanized that nothing remains to distinguish the services from the rankest Popery. There are surpliced choristers and acolytes, highly perfumed incense, gilt crucifixes, tall wax candles, decorated altar-cloths, the swinging to and fro of censers, embroidered crosses on the priests' robes, imitations of the "Host" under gorgeous canopies,—in fact, the Services are all conducted according to the most approved Roman model. Everything is present but Christ, and the spirit of true worship. These are straws which show the direction of the current. And they are all that millions of perishing souls have offered for their acceptance. Surely, it is high time for Evangelical Protestants to arise and send the pure Gospel to their countrymen. The need of godly, intelligent, earnest, and self-denying Missionaries was never greater in England, than it is at this moment. Up then, Christians! Haste to the rescue of your country from the dire evils which

threaten it. Send out your Home Missionaries by hundreds and thousands. And since ministers are His gift, let us pray the Lord of the harvest that He would send labourers into his harvest.

“O send ten thousand heralds forth,
From east to west, from south to north,
To blow the trump of Jubilee
And peace proclaim from sea to sea.”

MISSION WORK AT THE STATIONS.

ENCOURAGING SIGNS—CHILDREN BROUGHT TO CHRIST.—Mr. Finch, who is labouring at Old Ford Road, Victoria Park, in a brief communication, says—

“You will be interested to hear that God is greatly blessing us in the conversion of souls. I baptized nine the other Sabbath, and we have now more waiting. Our Sunday-school work is most cheering; there are many cases of exceeding interest—little children giving the most satisfactory evidence of the Lord’s gracious work upon their hearts. Our evening congregations now nearly fill the place, and on many accounts we have great reason to thank God and take courage.”

VISIT TO A MAN OF BUSINESS; THE “BLACK AND WHITE MAN.”—From Mr. Hamilton’s journal we select the following interesting case:—

“Some years since I called to see a lady who attends my meetings on Sabbath evenings; her husband, who was a manager of a bank, being unwell, was sitting with her. After some conversation I said, ‘Mr. J., it is my custom, wherever I make a visit, to read a portion of Scripture and pray, and if you have no objection I will do so now.’ He said it would give him great pleasure. It pleased the Lord that an impression was made upon that gentleman that day, which he never lost. Through declining health he was obliged to resign his situation soon afterwards. He then sent a person to say that he would feel obliged if I would go to see him. I did so, and found him very anxious about the concerns of his soul. Then, and for some time afterwards, he asked me a good many questions about the way of salvation. In the way of business he had been very exact, and did everything in the most certain manner possible. He was accustomed to say that he was a black and white man. He carried the same habits into the concerns of his soul, and wished to make himself quite sure that he understood how a sinner could find acceptance with God. When he was brought to a knowledge of the truth, and became a believer in Jesus, I saw him sitting and holding up his hands with wonder and delight, saying, ‘Oh, the wisdom of God in redemption; that God can be just, and the justifier of him that believeth!’

“He had been quite devoted to business; he had never slept out the bank for twenty-six years, and very seldom went to a place of worship; but when it pleased the Lord to change his heart he spoke freely of it to others. He expressed deep regret for having lived a careless life, and great thankfulness to the Lord for having brought him to the knowledge of Jesus.

“I had a little meeting in his house once a week for about three years. It was generally after public worship on the Lord’s-day, when a number of his friends called to see him. We very often had six or eight gentlemen of different denominations present, to whom I generally gave the substance of my forenoon sermon, and prayed with them. Out of these little meetings, and the testimony of the gentleman on whose account they were held, considerable good arose in the salvation of souls, an account of which I hope to give in future papers.

“When the close of life drew near, and he became unable to recognize his friends, he said, ‘You are all alike to me now. I know none of you. I know no one but Jesus. Well might the Apostle Peter say, ‘Unto you that believe He is precious.’ He is most precious in a dying hour.”

THE NEW STATION AT LURGAN.—Of the effort to preach the Gospel in this town, Mr. Douglas writes encouragingly:—

“The new station in Lurgan in which I preach every fourth Sabbath is very encouraging. The last meeting was so crowded that many could not get admittance, but remained during the whole of the service at an open window, near which I was standing. I have three other stations at the distance of one mile to two miles from Lurgan, all largely attended. Several influential Christians, in connection with other denomi-

nations, have opened their houses for these meetings, and constantly exert themselves in inviting the public to come and hear me. Two have been recently baptized and added to the Church, who first heard me at some of these stations; and four or five have been baptized and admitted to membership since I first commenced operations in that district."

THE STORM, THE SHELTER, AND THE SICK YOUTH.—Mr. Douglas says :—

"A few weeks ago as I was going to preach at one of my stations, I was forced to take shelter from a storm of wind and rain, in the house of a stranger. Whilst there, a heavy moan announced that one of its inmates was very ill. A woman told me it was her son, who, she feared was dying. She asked was I a preacher, and had I any objection to see him. The emaciated form, the bright sharp eye, and feeble whisper, showed that consumption was triumphing over the vital energies of a youth of seventeen. The young man said he knew he was dying, but had no confidence of going to heaven—that he had now neither time nor strength to do anything to save himself. I replied, the Scriptures teach that it is 'not by works of righteousness that we have done, but according to God's mercy he saves us;' that Jesus said, 'It is finished,' and 'to him that worketh not, but believeth on Him that justifieth the ungodly—his faith is counted for righteousness.' Read, and briefly commented on Romans iii., prayed for the Spirit's teaching to accompany the Word, and left. His mother followed me to the door, urging me to call again and see her son. I did so: he was glad to see me: said he had thought much over my last conversation; but could not say that he had found peace. I said: 'Do you believe that you are a sinner, and that Christ died to save such?' He replied, 'I have no doubt about either of these things, but I cannot feel that deep sorrow for my sins that will make Christ pardon me.' I showed him that he mistook the plan of salvation. Read selections from Romans v., also the cure effected by the look at the brazen serpent, 'to look was to live, to believe in Christ was to be saved.' Just then his mother entered his room, and the dying man raised himself on his elbow, and with great fervour whispered, 'Mother we were all wrong. I have now confidence in Christ. I can do nothing. Christ, as my bailman, has paid my debt.' The mother, as she wiped from his forehead the clammy perspiration of death, said with some emotion—'It was God sent this man into our house to tell us what was right.' I saw him several times after this. His views of a sinner's acceptance through Christ were clear, although he had brief intervals of doubt. Two hours before his departure I saw him. He was happy, rejoicing in the mercy of God in Christ. He said: 'I am not triumphant as some of whom I have heard; but I feel that I am safe in the arms of Christ—that I live because He lives.' Who can doubt that it was the Lord who sent the storm that drove me into this house? May we not hope that this is a 'brand plucked from the burning!'"

ERIN MAVOURNEEN.

"ERIN MAVOURNEEN! Oh, when wilt thou rise
 From the slumber of death which has bound thee?
 Is the mist of delusion cast o'er thine eyes?
 Are thy children weeping around thee?
 Harp of sweet Innisfail! mute are thy chords,
 Silent thy deep-flowing numbers;
 And strangers, too listless, have long been thy lords,
 And weeds have crept over thy slumbers.

Erin Mavourneen! the day-star shall shine,
 To soften thy night into morning:
 Again shalt thou sparkle in radiance divine,
 The land with thy beauty adorning.
 Harp of sweet Innisfail! thou shalt awake,
 By the side of a life-giving fountain:
 Again shall thy rich peal of melody break
 To gladden each valley and mountain.

Erin Mavourneen! the bosoms that mourn,
 At last shall with rapture behold thee:
 The Lord who averted His face shall return,
 And the blaze of His presence enfold thee.
 Glory of Innisfail! spirit of song!
 To thee shall the triumph be given,
 To roll the full tones of thy harpings along,
 And swell the devotions of heaven!"

CONTRIBUTIONS from August 20th to September 20th, 1866.

	£	s.	d.		£	s.	d.
Amersham-hall, Reading, Mr. E. West	2	2	0	Hackney, Mr. W. C. Price	5	0	0
Camden-road, on account, by Mr. W. C. Parkin-son	1	0	6	St. Albans, Mr. W. L. Smith	5	0	0
Liverpool, Myrtle-street, by Mr. J. Golding... ..	1	0	0	Grange Corner, by Mr. J. Lee	3	15	0
Poplar, Sunday-school Cards, by Mr. L. Hinton	2	11	9	Norwich, Orford-hill, Collection, by Mr. R. Howell	1	0	0
Eythorne, Sunday-school Cards	0	2	9	Contributions, by <i>Christian World</i>	2	10	0
Darkin, late Mrs., Legacy	207	4	2	Dividend, by Mr. J. J. Smith	12	7	10
Romsey, Juvenile Cards, by Mr. C. F. Smith... ..	1	10	10	Y. G. S. C.	0	10	0
Canterbury, Collections and Subscriptions, on account	13	1	8	Dublin, by Miss Curtis	1	0	0
Ditto, Two Children	0	2	4	Abingdon, Collections and Subscriptions, on account	5	5	4
Sandhurst, Subscriptions, on account	9	18	0	Little Houghton	0	15	0
Kent, Collections and Contributions, on account, by Rev. S. J. Banks:—				Tuxford, Miss Morley	0	10	0
Smarden	3	8	0	Shipton and Milton	2	17	0
Egerton	1	14	7	Woodstock	1	1	3
Littlebourne	0	10	11	Hook Norton, Collections and Subscriptions ...	2	10	2
Ramsgate	1	8	0	Blockley	3	5	0
Upstreet	0	10	6	Bourton-on-Water	8	9	0
Maidstone	6	0	0	Chipping Norton, Collections and Subscriptions	13	4	6
Marden	1	7	0	Northampton, Collections and Subscriptions by Mr. W. Gray	18	12	5
Brabourne	0	18	0	Ditto, Miss Bumpus	10	0	0
Rye	0	13	2	Weston-Super-Mare, Mrs. Blair	10	0	0
Tenterden	2	7	0	Sheffield, Townsend-street Chapel, Moiety of Collection by Mr. S. Chapman	3	8	6
Biddenden	1	0	0	By Rev. T. Berry:—			
Ashford	1	6	0	Accrington	1	14	6
Sevenoaks	3	0	0	Ashton-under-Lyne	2	7	0
Edenbridge	1	0	0	Blackburn	0	19	0
Brighton	2	8	0	Burnley	13	16	6
Canterbury	0	5	0	Church	1	13	0
A Lady	0	10	0	Cloughfold	3	0	0
Birmingham, Cannon-st. Sunday-school Cards	1	4	5	Haslingden	5	8	6
Dublin, by Rev. W. Hamilton	17	7	0	Lancaster	1	5	0
Rev. J. Stent	1	0	0	Padilham	2	0	7
Welford, Mr. Bilson	1	1	0	Preston	10	10	0
London, Mrs. Gover	5	0	0	Ramsbottom	1	16	6
Atch Lench and Dunnington, Sunday-school Cards by Rev. S. Dunn	0	18	1	Waterbarn	3	5	6
May, late Mrs., Moiety of Legacy	46	13	4	Wigan	2	12	6
Great Brickhill, by Mr. J. Deverell	3	2	0	Sabden, on account	0	11	6

The Secretary regrets that the following particulars of remittances from the undermentioned Places were left out of the Report.

ARKOVER, Rev. F. W. Willis:— (Iriab)				Child and Son, Messrs.....	1	1	0
Collection	2	0	6	Lower, Mr	0	5	0
Chappell, Mr.	0	5	0	Savory, Mrs.	0	2	6
Milford, Mr.	0	10	0	SAFFRON WALDEN, by Rev. W. A. Gilson:—			
Parsons, Mr.	0	10	0	Collections	I	4	8
Shaw, Mrs.	0	5	0	Chapman, Mrs.	I	0	10
Willis, Rev. F.	0	10	0	Cowell, Mr. John	I	0	2
Willis, Mrs. F.	0	5	0	Cowell, Mrs.	I	0	5
Young, Mr.	0	10	0	Gibson, Mrs. G.	M	1	0
Young, Mr. G.	0	10	0	Haylock, Mr.	M	0	5
BRIGHTON, by Mr. John Durntall:— (Home Mission)				Ray, Miss	I	0	5
Lambert, Mrs.	0	10	0	Smith, Mr. P.	I	0	5
Harris, Mr.	0	10	6	Stadling, Mr. J.	I	1	0
Durntall, Mr. John	0	5	0	Tuke, Mr. W.	M	1	0
Durntall, Mr. James	0	5	0	Youngman, Mrs.	M	0	5
Reed, Mr.	0	5	0				

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

THE
BAPTIST MAGAZINE.

NOVEMBER, 1866.

THE BAPTIST UNION MEETINGS AT LIVERPOOL.

THE autumnal session of the Baptist Union, recently held at Liverpool, was in every respect as successful as the meetings held in the two previous years at Bradford and Birmingham. The preparations made by the local committee were on the most complete scale, and the hearty welcome extended to their numerous guests by the members of the Liverpool Churches thoroughly sustained the traditional hospitality of Lancashire. The time and labour occupied in the preliminary arrangements for the reception of the Union—and that by a number of gentlemen who have a very accurate estimate of the value of time—were a very significant expression of their public spirit and denominational zeal. It is almost needless to add that the pastors of the Liverpool Churches were not behind their people in all possible efforts to secure the comfort of their visitors.

The tone which pervaded all the engagements was devout and brotherly, so that we cannot doubt they were spiritually profitable to all present, and promising good to our Churches throughout the country.

The Missionary meeting held at Myrtle Street Chapel (the Rev. H. S. Brown's), on the evening of October 9th, was one of the largest and most enthusiastic we have ever attended. Mr. Noel's speech on India was deeply interesting, and left a most hallowed feeling on the minds of all present. Dr. Underhill's address on Jamaica, which was forcible, lucid, and convincing, met with loud and frequent applause.

On the following morning the first meeting of the Union was convened at Pembroke Chapel (the Rev. C. M. Birrell's). The devotional services, occupying an hour, were presided over by our loved and venerable friend Mr. Hinton. The address of the Chairman of the Union—the Rev. J. Aldis, of Reading—was upon the subject of Family Worship. As we hope that, when published by the Union, this valuable paper will find its way into all our families, we give here only one or two specimens of its contents:—

“This subject claims our special attention on denominational grounds. We are charged with the neglect of parental duties. This charge rests mainly on the fact that

we do not baptize our infants, and it should be our care that it rest on this alone. The energies of the Anglican priesthood are directed in full force against us on this account. The most bitter feelings and clamorous denunciations follow us. The proud and angry priest, and gentle ladies under his guidance, assail the poorer mothers of our Israel as utterly unchristian and cruelly unnatural. They are told that the babes they nourish with their own life are no better than dogs; with this additional calamity, which no dog need fear, that if they die, they will be consigned to hell fire. Thus persons who claim to be the grand depositaries of intelligence and grace, go about to scare the timid into Conformity, and to wound when they cannot scare. True, they carry falsehood on their very front, for they often admit that infant baptism cannot be proved from the Scriptures; yet they have sworn to the article which affirms, that whatever cannot be so proved may not be required of any man. True, the pretension is as preposterous as insanity. It declares, in effect, that the product of God's creative love is but a brute, strangely fitted for perdition, but that the touch of the priest with water creates a saint meet for the fellowship of angels. We wonder that their cheeks are not crimsoned with shame, or that mere pride of intellect does not revolt from such madness. How the action of such absurd and impious pretensions can benefit any family we cannot imagine; but we do know how the efforts made to enforce them terrify and afflict anxious mothers, even when they cannot convince or coerce.

“Those who deny the doctrine of Baptismal Regeneration, still, of necessity, teach that by neglecting a sacred duty, we forget a corresponding advantage, which is not less attractive, because it is vague and unexplained. We feel that we suffer no loss, and shall continue to rest in this confidence, till it is shown from the Divine Word what the blessing is, and that it is linked on to baptism. On the other hand we rejoice to escape a temptation. We are all apt to rest in the ceremonial, and in the same proportion as it is of doubtful authority, and uncertain meaning. When it has been attended to, men realize a kind of talismanic charm of safety, and repose in the neglect of all besides. We have not this temptation and cannot plead this excuse; but we are called to the more diligent use of moral and spiritual means, as they are our only help and hope. If our children have not the forms which we deem unscriptural and useless, let them not lack any of those spiritual aids which God our

Father has ordained, and promised to bless. The eyes of men are upon us, and the honour of our principles is added to the higher claims we have indicated, to rouse and animate us in all domestic duties.

* * *

“Unbelief and worldliness, the fatigues of duty and the snares of sin, deaden our affections, and cloud our prospects heavenwards. Whatever “helps our infirmities,” quickens our desires, and inflames our ardour should be welcomed as an angel of God. Whatever gives a sense of nearness to God, and invests us with power to wrestle and prevail, should be loved and cherished as a friend. We are often indebted to our sympathies for help of this kind. When we are so dull and hard, that nothing in our own case strikes and moves us, we are roused by remembering the wants and sorrows of those we love. At the family altar we find this advantage ripe and rich. The daily wants of several persons press for utterance, for to each worshipper they are all equally well-known and urgent. Instances of departure and arrival, of sickness and recovery, important changes of position and prospect, seasons of honour and alarm, the advent of each new life when they look into the cradle, the bitter farewell of bereavement when they look into the grave, all come to the help of devotion. They give material to thought, pathos to the voice, urgency to the plea, and an attraction which draws all to one centre, and sways all with one impulse. The dearest interests are involved, of body and soul, for time and eternity, and they are strangely precious, for while they are of others, they are intensely our own. Here is everything to rouse the mind without disturbing it; to move the deepest and purest affections, and yet bless them. If a man can ever pray, or get a lift to the gate of heaven, it will be in family prayer.”

At the conclusion of the Chairman's address, Mr. Millard, the Secretary of the Union, read a Message from the Committee, which congratulated the Union upon the results which had so far attended its organization, and called attention to the improvements which were attainable in regard to denominational extension. Notwithstanding the fact that one-fourth of the Baptist chapels now erected in England have been built within the last

twenty years, there are still many populous places in the land which are either wholly or partially destitute of chapels. Cumberland with a population of 205,000, has only four Baptist Churches; Westmoreland, population 60,000, two Churches; Northumberland, 350,000, ten Churches; Durham, 500,000, nineteen Churches; there is but a single Church each at Blackburn, Chester, Ashton, Eccles, and Lancaster; and none at Altrincham, Clitheroe, Dukinfield, Farnworth, Warrington, Ormskirk, and Leigh, and many other places with an equally large population. The committee urged upon the Union the importance of hearty and simultaneous action, with a view to increase the energy and influence of the body, and what was most important to convey the blessings of the Gospel into places hitherto untouched, and pointed out the responsibility which rested upon wealthy communities like that of Liverpool in this respect.

The next paper was one of an exceedingly practical character, it being an address by Mr. Benham, of Bloomsbury Chapel—a model deacon of a model Church—on the Financial Duties of the Deacon's Office. Amongst some very valuable suggestions we meet with the following startling statement:—

“I was anxious to ascertain, as far as possible, what were the average weekly contributions of our members towards their pastors' incomes, and for this purpose I obtained accurate returns from 66 different English Churches, selected almost at random in town and country, 14 of them being metropolitan, 16 in country towns or cities, and 36 in villages. The result was as follows. I found that in only one of the 66 was the weekly average 1s.—

In	4	of them	. . . .	about	10d.
”	8	”	. . . .	”	8d.
”	9	”	. . . .	”	6d.
”	23	”	. . . .	”	4d.
”	20	”	. . . .	”	2d.
”	1	”	. . . .	”	1d.

I may add that the highest and lowest figures were found in the country towns, and that some of the smaller ones appear in connection with London Churches. I am quite aware of the delusive character of averages and aggregates, and I know that statistics may be made to prove anything; but in this matter, unfortunately, facts and figures confirm each other. We cannot, therefore, reasonably doubt what we have often heard, that the resources of the Church are by no means exhausted, nor their extent even conjectured.”

After some interesting remarks from several deacons of the Churches, the proceedings of the morning were closed. At night a public meeting was held in the Philharmonic Hall, attended by about 3,000 persons. The chair was occupied by Mr. Birrell, and addresses were delivered by Revs. W. Brock, T. Goadby, C. Vince, and R. Glover; the Rev. A. Williams, recently chosen as the pastor of Circular Road Chapel, Calcutta, was commended to God in special prayer. On the same evening, a large gathering of the members and delegates of Welsh Churches was held in Myrtle Street Chapel, and addressed by Drs. Prichard and Price, and Revs. J. Jones of Utica, U. S., R. Ellis, and C. H. Spurgeon.

The proceedings of the following and concluding day commenced with a prayer-meeting at seven, A.M., at Pembroke Chapel, Dr. Davies, of Haverfordwest, presiding; the attendance was good, and the supplications earnest and appropriate. At ten o'clock the delegates again assembled, when Dr. Paterson, of Glasgow, presided at the devotional meetings. A most admirable paper was read by the Rev. S. G. Green, president of Rawdon College, on “Public Worship;” another, on “The British and Irish Baptist Home Mission,” by Rev. C. Kirtland; and a third, on “Jamaica,” by Dr. Underhill. This arrangement somewhat crowded the proceedings, and precluded the possibility of ample dis-

cussion. Either of the three addresses was worthy of prolonged consideration. Mr. Green's paper had taken thoroughly hold of the large assembly; its denunciation of the strange vagaries of the ritualists of the Anglican Church, its bold assertion of the privileges of free worship, the felicitous language in which it was composed, and the vigour with which it was delivered had quite prepared the audience for an interesting discussion. We hope that in future sessions the committee of the Union will not attempt more than two papers in one day. In connection with the Jamaica subject, Mr. Brown stated that on the previous day a subscription had been opened in Liverpool for the purpose of erecting a Baptist Chapel at Morant Bay, and £250 were at once contributed.

The proceedings closed with a sermon by the Rev. C. H. Spurgeon,

at the Philharmonic Hall; the spacious building was densely thronged. The service was preceded by a prayer-meeting, superintended by Rev. W. Brock.

Mr. Brock announced to the congregation that the Churches of the London Baptist Association had resolved to set apart the fifth of November next as a day of fasting and prayer for the outpouring of the Holy Spirit, and that he, as president of that body, had been asked to mention this fact in the hope that our Churches throughout the country might be induced to adopt the same course. At the close of a powerful sermon, the subject of which was the need of spiritual revival, Mr. Spurgeon also urged upon the pastors and the delegates present to recommend their Churches to join in special services of prayer on the day named.

THE SPIRITUAL NECESSITIES OF LONDON AND DENOMINATIONAL EXTENSION.

AN ADDRESS DELIVERED BEFORE THE LONDON BAPTIST ASSOCIATION AT HACKNEY, OCTOBER 2ND, 1866.

BY THE REV. J. CLIFFORD, M.A., OF PADDINGTON.

THE two above-named subjects, suggested by our Committee as appropriate topics for an address this evening, are so closely related to each other, and do so thoroughly interweave, that it is scarcely possible, and certainly not desirable, to touch upon one, without in some considerable degree trenching upon the other. To my mind they present themselves in the character of premises and con-

clusion, and form a piece of practical logic, from whose firm grasp it is exceedingly difficult for honest and truth-loving Christians to escape; therefore, instead of speaking exclusively of one or the other, I shall offer some observations upon the obvious and familiar proposition that the spiritual needs of this metropolis, constitute an imperative reason on behalf of the most united, vigorous,

and sustained efforts for denominational extension.

This is a truth so palpable, simple, and universally accepted, that it appears almost unnecessary to attempt its exposition, and quite gratuitous to suppose the existence of any objectors; and yet the comparative heartlessness with which it is adopted as a regulative principle of practical life by many Christians, and the complete indifference to which it is subjected by more, are sufficient to justify any wise effort for its earnest and vehement enforcement on the conscience and heart of the Church of Christ. The condition of London is known. Investigation has been made. Statistics abound. The "respectable sin" and fashionable godlessness of the suburban districts; and the crass ignorance, gross corruption, and increasing wickedness of the more central parts of this city, are painfully familiar. The duty of Christian Churches, of every name and order, is universally confessed. Scarcely a voice dissents. Many have resolved upon and successfully begun, their work. But *we* have been reprehensibly slow to overtake our "long arrears of neglect," and supply the regions about us with the Gospel of the grace of God. Here, therefore, it must be admitted, we need line upon line, and precept upon precept, speech upon speech, and sermon upon sermon; so that being rebuked for our supineness, and constrained by the love of Christ, we may be led to give our avowed convictions concerning the extension of the Gospel full-play and supreme power over our conduct, and urged to engage all the energies of a redeemed and sanctified manhood for the advancement of the kingdom of heaven.

But our path is not unobstructed. Objectors have arisen, and questioned the scripturalness of the

scheme, and the wisdom of the effort aimed to evangelize the world. The opinion of Christian antiquity, and the practice of modern Churches, have been boldly and honestly challenged. The notion has recently* been distinctly enunciated, and persistently enforced that the Church has no divine commission for her evangelic work. The obligation to seek the conversion of the world (so it is said), is a self-made bond, not only without any place in her original statute-book, but also contrary to the first principles of the divine legislation by which she is to be guided. She has received a "law of edification," and that is the only edict issued by her Lord concerning her activity. To her there is no "law of philanthropy." Her chief and absorbing occupation is the perfecting of the body of Christ, the purification of the tone and spirit of Christian life, the increase of the Biblical knowledge of each believer, and the more complete conformity of all Church members to the sublime character of the pattern-man. Those members are persuaded to seek by all means to excel, but *only* for the edifying of the Church; yea, they are solemnly adjured to cease from all organized efforts to gather together in one those who are scattered abroad; and to avoid with the utmost carefulness, as they value their personal efficiency as Christians, every direct endeavour, "to bring unto His open side lost sheep, for whom the Shepherd died." Raise Christians to the highest plane of their holy life and godly privilege, so that being imitators of the Lord, they may be examples to all who are round about; but beyond that the instructions given by the King

* Vide *Organized Christianity*:—Is it of man or of God? By the author of "The Destiny of the Human Race."

do not warrant them in proceeding; and any power they may expend in seeking the conversion of the world is energy misplaced, and sure to be smitten with the failure it deserves. "The Saviour does not commit to Christians, *even instrumentally*, the salvation of their fellows." And as no command enforces it, so no promise allures to its performance; no New Testament description of godliness comprises zeal for it amongst the special excellencies of believers, and the whole history of the Church's effort to convert the world, though it has some features of interest, is still far from justifying such an unauthorized and obtrusive interference with the laws of progress in the kingdom of heaven.

The objection thus stated manifestly lacks sufficient basis. Neither the Scriptures from which it is professedly drawn, nor the records of Christian life, which are declared to be in its favour, lend any solid support whatever to it. Combinedly they protest against any such exclusive, esoteric, selfish, and unbrotherly conduct, and holding before us, as our inspiring example, the Lord Jesus Christ, who came to seek and save that which was lost, and to give His life a ransom for many; and also, as additional incitement, the most illustrious followers of the Saviour, who, in their zeal for God, have yielded up their lives in seeking the salvation of men,—they urge upon all Christians the duty of attaining the most consummate holiness before God, and of exhibiting the most self-sacrificing usefulness on behalf of men. This *double* work is ours. To raise the quality of Christian life as much as lieth in us; to go on unto perfection with as much speed as is consistent with sure advancement; to crucify the flesh with its affections and lusts; and also, and all the more as the

above work is done well, to endeavour to send the light of the Gospel to those who sit in darkness and in the shadow of death; to go forth with a tearful pity, beseeching men to be reconciled to God, and in the *ever-living spirit* of Christ's last command, to preach the Gospel to every creature.

The positive teaching of the New Testament on this latter point is sufficiently explicit; but the spirit of that teaching is so decidedly in favour of evangelistic work, that any inferences drawn from the letter of Scripture ought to be seriously questioned, if they do not breathe the same ardent desire for the coming of the kingdom of God. Is there anything which God more intensely wills than the proclamation of the glad tidings of salvation—"to make all men see the fellowship of the mystery" now revealed in Christ? Does He not command all men everywhere to repent; and is not this command uttered through the Church of His Son? Is it not written that "God, our Saviour, will have all men to be saved, and to come unto the knowledge of the truth;" and did not Christ find His meat—that for which His soul hungered, and in the reception and appropriation of which He had His greatest satisfaction—in doing His Father's will? And even if we granted that the command "to preach the Gospel to every creature" was addressed to the Apostles first, and chiefly—(though, probably, it was spoken to more than the "eleven," and *certainly* more than they joined in obeying it, for the Church, being scattered abroad by persecution, the *disciples* went everywhere preaching the word)—yet what valid reason is there for the Church adopting a practice now, whose spirit is so contrary to the pity and benevolence which pervade that injunction, as

well as to the elevated morality of the second Table of the Law ?

But apart from this fact there is a general principle whose acceptance by the Church obliges her to consecrate her sons to the work of evangelizing the world. To us it appears that the Church is not redeemed and sanctified for herself alone, but for the glory of her redeeming and sanctifying Lord. God gives us nothing solely and exclusively for ourselves. There is not a single flower blooming in the garden of the Church, whose fragrance and beauty are intended for that Church alone. There is not a joy which flows from the vast ocean of His exhaustless love which is not designed to stream right on past ourselves to the thirsty ones beyond us. Not a ray of heavenly light is sent forth from the Sun of Righteousness upon any one of the host of God's family which is not to be reflected to those beneath him, scattering away the darkness of sin, and imparting the warmth and vigour of life. Nothing is for the Church alone. Eminently here no man liveth to himself. This is the cardinal law of our life. Selfishness is the foe of Christ, and is to be battled with in His name, and vanquished by His power. "The love of Christ constrains us because we thus judge that if one died for all, then are all dead ; and He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." God values every Christian's life according to its tendency to save others. It is His ordinance to save man by man, instrumentally. Jesus became the son of man to redeem man. His incarnation is not only the proclamation of the fact that "God was in Christ reconciling the world unto Himself ;" it is also the symbol of the special agency—redeemed men, which He would employ in the regeneration of

the world. Jehovah gives the golden gains of spiritual prosperity to us, not that with a miser's greed we may stealthily hoard them away from the gaze and the enjoyment of men, but that we may send them on to our successors, or distribute them amongst our contemporaries, to be conserved and increased by repeated exchange, and thereby become the multiplied property of perpetual humanity.

From this general law of the Christian Church we are not exempt. The commands which the King has addressed to all His subjects embrace and bind us. In common with other Christians we have our share of work to do in "sounding abroad the Word of the Lord." Since we form a segment of the great circle of Christianized power which God has put into this city for its preservation, there is necessarily devolved upon us a measure of responsibility for the dissemination of the Gospel amongst our fellow-citizens. As Christians this is our obligation ; and our duty as Free-Churchmen, Congregationalists, and Baptists is perfectly coincident with, and greatly strengthened by, our duty as Christians. For whatever we hold in the character of supporters of a Church that is separated from the State—Congregational and Baptist in its principles—we adhere to, and seek to propagate, because we aim to be New Testament Christians, and supremely desire the glory of Christ. We are Free-Churchmen because (not to mention other reasons) we believe that, in a service of pure and spontaneous willingness, we may more perfectly honour and glorify Him who, with perfect unconstraint, and urged by abounding and all-conquering love, came to seek our salvation. We desire to establish the Congregational polity because we stedfastly believe that it offers the

best facilities for the development of the divine life, provides the healthiest atmosphere for those who wish to be men as well as Christians, and forms the best telegraphy for the communication of the Gospel-message across the sea of sin to those who are crying for help. And we are Baptists because we are convinced that our Lawgiver has ordained that all who believe in Him shall be baptized in the name of the Father, Son, and Holy Ghost; that all religious service is purely personal, and cannot be done for another by parental proxy; and that such baptism is the appointed symbol of the Christian's painful death and sublime resurrection to newness of life through faith in the Lord Jesus Christ. Therefore we ought to feel it our duty to plant Churches having the Free-Church basis, the Congregational administration, and the proper prominence for adult baptism; partly because we have chosen our religious sphere with thoughtfulness and devotion, and regard our special convictions as worth possessing; and partly because we are bound to do our share (and that is as much as we can possibly accomplish) of the work of evangelizing the population of ever-increasing London.

But these efforts of ours are to be made in this city. The sphere of action has its special features of interest. Here encouragement abounds; nor is discouragement altogether absent. The field is already prepared for the labourers, and the invitation to all Christian men is urged with increasing persuasiveness and ever-augmenting energy. There are men full of the Holy Ghost and of faith, with our convictions in their hearts, anxious to work with undiminished zeal for the spread of the Gospel, whose hands are more or less fettered, because in the neighbourhood

in which they reside they cannot attend divine worship without occasionally beholding what they heartily detest, and supporting what they decidedly disbelieve; nor devote themselves with their whole heart and soul and strength to works of usefulness, because some of their cherished faiths are habitually ignored or despised. This is a fact. Let any one of our pastors, occupying a position near the heart of London, go which way he may into the suburban districts, and if his charge has been at all extensive, he is sure to pass by the homes of many of his former members, located in a neighbourhood largely needing our generous sympathy and aid. There are energies, talents, powers of faith, and prayer, and service in abundance, waiting for the pillars of fire and cloud to lead them to the promised land of laborious usefulness.

And moreover the spirit of intense activity which pervades London life—dangerous as it is to the Christian Church in some of its workings—is certainly beneficial to those who are seeking, as we are, to establish Churches that shall be as distinctly marked by apostolic zeal and energy as by apostolic purity of faith and doctrine. Everywhere we find an exuberance of life and movement. All is astir. The unceasing activities of business—the perpetual wakefulness of intelligence—the demand for practical measures and useful men—prove that the agricultural drowsiness does not affect us, and that the soporific draught of parochial life has not been at work here. Energy overflows. The sleep of the understanding is almost impossible. There is even a love of feverish excitement, and a restless discontent against whose fascinations thoughtful men will guard themselves. All this urges upon the Church the necessity of not "growing weary in

well-doing," lest she should be sucked into the dangerous vortex near which she moves, instead of so mastering and guiding the whirling waves that they may increase the speed of her voyage towards her desired haven. Let us, therefore, apply ourselves with all our might to the work which is now before us, taking encouragement from, and advantage of, these existing forces and active tendencies, so that the Word of the Lord may have free course and be glorified.

Is it said, in consideration of the overwhelming numbers and rapid increase of the population of this metropolis, as contrasted with the small numbers and slow growth of our Churches, What are these five loaves and two fishes among so many? Do we think of the countless crowds without the Gospel of Christ; of their painful vileness, seething corruption, and diabolical depravity; of sin being to so many their bread-winning power, and to others, so woven into the texture of their nature as to be their very self, and find ourselves appalled at the task of taking to them the Gospel? Yet let us not fear; but in faith go forth carrying the bread we have received from the Master's hands, not doubting that as we go it shall so increase and expand, that when we have exhausted ourselves with giving, and the people have satisfied themselves in receiving, there shall be many baskets of fragments to be cheerfully preserved for future needs. "One man with a conviction is worth ninety-nine who have only a feeling." The feeblest Christian need not despair, for the numberless wants of men are nothing compared with the exhaustless fulness of Christ. As our work so also our sufficiency is of God.

One special advantage this association can urge upon the London

Churches at this time as a reason for immediate sympathy and help. We have something visible and real to attract the attention and engage the prayers and efforts of the members of our Churches. We put before them a practical object. We do not ask the people to put their money into an invisible safe, and tell them that it shall be brought out and applied under the direction of any diocesan. "The public," says the *Times* of May 19, 1866, "believe nothing till they see it written in bricks and mortar. They would not pay an Apostle either to preach or teach except in a Church of decorated Gothic or an Elizabethan school." That we believe; hence we say *there* is the neighbourhood where a chapel is needed; a site is chosen and marked off; a building will soon arise according to these plans which you may see for yourselves. Come, and help us to pay for it, and come at once, so that it may soon become the home of a Christian Church—another *Thessalonica*—from which the Word of the Lord shall sound abroad, and in which the Lord Himself shall be glorified in the salvation of souls and the growing holiness of His people. Aid us to create another centre of beneficent and Christ-like influence to make the lamps for another light which "shall shine forth as the sun in the kingdom of the Father."

But the chief secret of success in this work will be discovered in the whole membership of the London Baptist Churches being filled with what Guizot has called, in the case of the pathetic Monod and the nobly-gifted and philosophic Vinet, "the intense passion for the salvation of souls." That is the God-like pity—weeping compassion and divine love, that rising higher and higher, wave after wave, in all our communions—we need to baptize us, that with the

calmness and zeal of the Son of God we may consecrate ourselves to our individual ministry for men. What an animated lesson that would give us in the divine value of men! What life it would put into our statistics! How the elaborated arithmetic of the spiritual needs of London, dull and heavy now, would be suffused with vivacity, and clothed with an impressiveness that would make it authoritative with every conscience that met it! The message of Christianity concerning the brotherhood of men would be hailed with hearty and universal acclaim, and we should vie with one another in our zealous and nerveful endeavours to catch *men* for Christ. So enthusiastic and ardent would be our devotion, that our painfulest self-denial would be a pleasure, and our most sustained effort for the attainment of such an end would become a prolonged gratification. We should watch for *souls* as knowing something of their value. We understand how to estimate the mechanic, the artizan—they give us tangible products; the philosopher—he supplies a treatise; the poet—he gives us a poem; even the negro, so long as he will be an uncomplaining slave, will suffer and not wince; but man, immortal man, irrespective of his colour, his class, his money, his earthly condition,—man, we know not how to gauge him or measure his worth! His utilities we comprehend; but man, as God's creature merely, endowed with conscience, possessed of the sovereign attribute of will, capable of suffering beyond all conception; with a past that fills him with regret and often with remorse; with a present that might be made bright as the face of God, happy as the heart of angels, and

pure and noble as the life of saints; with a future as sinless and blissful as heaven, or alas! as terrible and woeful as hell;—how slowly does all this move our hearts, how feebly does it stir our souls! Could we only for one moment have Christ's heart and eye in judging of man, black or white, negro or Caucasian, rich or poor, we think it would give such divine spell and all-mastering, though equable, impetus to our new nature that we should be unable to give sleep to our eyes, and slumber to our eyelids, till we had exhausted ourselves in efforts and prayers for the salvation of the myriads of this metropolis. This is the enthusiasm we want,—not one of imagination, which shall run off at once into rapid consumption, but one that is founded on truth and righteousness, fixed in its devotion to the person of the Saviour, and urged onward in all its movements by the Spirit-kindled fire of love to Christ and the souls of men;—an enthusiasm not divorced from wisdom, but in subjection to, and guided by it,—not cramped and fettered by knowledge and massive gifts, but aided in its development and exercise thereby,—not quenched by the unimpassioned, unexpressive, and undemonstrative character of the religious life of the age, but in its glorious freedom and beautiful naturalness, ever clothing itself with the garments most congenial to itself. May such an enthusiasm for humanity—the product of the life of Christ *in* us—be ours! O Spirit of the Saviour, Redeemer of man, fill our Churches, fill us with thy presence, that we may now “shine as thy lights in the world,” and afterwards, and above, as “the brightness of the firmament, and as stars, for ever and ever.”

THE RIVER NILE.

II.

OUR former portion of the sketch of this renowned stream concluded with a reference to the probable abode of the Divine Redeemer, during his infant days, upon its ancient banks. With that event its *sacred* history comes to a close; for the river is not once mentioned in the New Testament; and though Egypt and the Egyptians are often referred to in its pages, the references are for the most part allusions to, or recapitulations of, the facts of Old Testament history. But apart from the connection of the river with the records of Divine Revelation, there are other points of view, full of interest and importance, from which it may be viewed. Then let us

I. GLANCE AT A FEW OF THE GREAT MILITARY EVENTS WHICH ITS WATERS HAVE WITNESSED.

Our glance must be very rapid, for many as well as mighty martial events have sent their echoes there.

1. *Civil Wars on the Nile.*—We refer to these to throw light upon a well-known passage of Scripture, Exodus, i. 8, quoted by St. Stephen, Acts, vii. 18:—"There arose up a new king over Egypt, which knew not Joseph." At first sight it seems strange that an Egyptian king should be unmindful of the benefits which the renowned son of Jacob had conferred upon the land of his adoption—benefits which were so many and signal, that the people in

their gratitude honoured him with the title of *Zaphnath Paneah, the Saviour of the Land*, and which caused Pharaoh to esteem the Hebrew youth beyond all the Egyptian statesmen and princes. The text, therefore, to which we have alluded contains a problem which needs solution; and modern research seems to have solved it. It appears likely that the Pharaoh who was the friend of Joseph was a usurper or revolutionary ruler, and that "the king who knew not Joseph" belonged to another family,—to a former and a restored dynasty, which latter ruler would of course look with an evil eye upon all who had favoured, or been closely connected with, the deposed dynasty. Just as in modern times the restored Bourbons looked with hatred upon the friends of Buonaparte, or as Charles the Second felt but little complacency towards Cromwell's statesmen and generals, so the restored Pharaoh would naturally dislike the compatriots of Joseph—a man who had held so prominent a position in the councils of a rival king;—and thus the difficulties of the passage of Scripture just referred to, seem to be cleared up.

2. *Invasions of Egypt.*—The land of the Nile suffered much about 600 B.C. in consequence of an invasion successfully carried out by the well-known Babylonian monarch, the redoubtable Nebuchadnezzar. The following is a succinct

account of the matter, from a trustworthy work—

“The next sovereign (of Egypt) was Uahphrah, called Pharaoh-hophra in the Bible (*Jer.* xlv. 30), and by Herodotus, Apries. He began to reign B.C. 595; and at first was eminently successful, for he entered Palestine and Phœnicia, taking Gaza and Sidon, and defeated the king of Tyre in a sea fight. He also worsted the Cyprians. Having thus restored the influence of Egypt, he succoured Zedekiah, the king of Judah, in his rebellion against Nebuchadnezzar; and when Jerusalem was seized by the Chaldeans, the advance of his army compelled them to raise the siege. The city, nevertheless, fell; and the power of Egypt in Palestine was crushed by the campaigns of Nebuchadnezzar. The fugitive Jews were kindly received by Pharaoh-hophra, and seem henceforward to have formed an important part of the population. At the fall of the kingdom of Israel, many Hebrews had taken refuge in Egypt; and this was not the only occasion on which their number was increased by other emigrants. Greater calamities than the loss of his influence to the east of Egypt befel Apries at a later time, for an army which he sent against the Greeks of Cyrene, was cut to pieces; and a consequent military revolt placed the crown on the head of Amasis. Apries was deserted by all, except the Ionian and Carian troops (thirty thousand in number) and a few Egyptians; but, nevertheless, he marched to meet the rebel. At Mememphis, near the lake Mareotis, a decisive battle was fought, and Apries was made prisoner by Amasis. At first the new king treated his captive with consideration; but afterwards yielding to the importunities of the people, who hated him, he gave him up to them, by

whom he was strangled. Nevertheless he buried him royally. Thus was fulfilled the prophecy spoken by Jeremiah: ‘I will give Pharaoh-hophra, king of Egypt, into the hand of his enemies,’ *Jer.* xlv. 30. There seems little doubt that at the time of this rebellion, and perhaps in conjunction with the advance of Amasis, Egypt was invaded and desolated by Nebuchadnezzar. It should be observed, however, that the remarkable prophecies of Ezekiel may refer, for the most part, to the invasion of Cambyses.” This last mentioned monarch dealt out a terrible blow upon the independence of Egypt, from which it never recovered. The people struggled for many years, but in vain, against the overwhelming power of despotic Persia; and their famous land became a province of Persia, about three hundred and fifty years before the birth of Christ. From that time, until our own days, a period of nearly twenty-two centuries, no native ruler sat upon the throne of Egypt, in striking fulfilment of prophecy (*Ezek.* xxx. 13), “There shall be no more a prince of the land of Egypt.” Thus fell the kingdom of the Nile, which had lasted, with but little interruption, during the long period of two thousand five hundred years. Then came the grand era of Alexander the Great, who, as the enemy and conqueror of the Persians, was received in Egypt (B.C. 332) as the deliverer of the land. But Alexander’s authority on the banks of the Nile was only a “splendid despotism,” though tempered with many mercantile advantages, which owed their origin to his strong, far-seeing mind. He founded the famous city of Alexandria, which “justified his policy, by becoming the capital of the greatest maritime state in the world, and monopolizing the trade of Asia

for eighteen centuries. It was then suddenly reduced to an insignificant village by the opening of the sea-route round the Cape of Good Hope; but steam has restored its importance in our own day; and two thousand years after his death, the name of Alexander is still written on the principal avenue from Europe to the East." Alexander perished through an immoderate draught of wine, at the end of a night spent in revelry, on the 22nd of May, B.C. 323. "His body lay embalmed for more than a year in the palace of Babylon, while the funeral obsequies of this mighty prince were debated. The place of burial was hardly yet determined upon, when the soldiers, under the command of Aridæus, took up their great leader's remains, and began to escort them towards his paternal kingdom. In Syria, the corpse was met by an army from Egypt, under the command of Ptolemy, the lieutenant of that province, who demanded the sacred deposit in the name of Amun, the true father of Alexander, to be laid in the soil which was consecrated by his abode.

"Aridæus at once consented; but on reaching Memphis, the two commanders agreed to forget the oasis of Amun, and lay their chief's remains in the metropolis, which bore his own name. A splendid mausoleum was erected, where "the body," as it was reverently named, was deposited with divine honours, enclosed in a golden coffin, having an outer sarcophagus of stone. That pompous grave could not even afford a safe resting-place for his dust. His golden coffin tempted the cupidity of an ignoble successor; its contents were transferred to a case of glass, and have since altogether disappeared. All that remains is a green brescia sarcophagus, rescued sixty years ago, from some French sol-

diers, and shown in the British Museum (on very dubious authority), as the receptacle of what was once Alexander the Great. This sarcophagus was brought from the church of Athanasius, where it may have served for a font. It bears the hieroglyphics of Amyrtæus, and was probably constructed for that king. To how many other mummies may it also have afforded a receptacle!"

Before the funeral rites were completed, the prophecy of Daniel was fulfilled (chap. xi. 4), and Alexander's kingdom was "divided towards the four winds of heaven." Then came the dynasty of the Ptolemies, so called from Ptolemy, the son of Lagus. He was one of Alexander's favourite generals, and seized upon Egypt, at the death of his great leader. His descendants reigned on the Nile for three hundred years, with very varying skill and success, including some of the greatest and the meanest of mankind; and the crown of Egypt fell into the hands of the Romans, B.C. 31, from the brow of Cleopatra, the last of the Ptolemies. Our great poet thus grandly sketches the famous Queen upon the river Nile:—

"The barge she sat in, like a burnished throne,
 Burn'd on the water: the poop was beaten gold;
 Purple the sails, and so perfumed, that
 The winds were love-sick with them:
 the oars were silver;
 Which to the tune of flutes kept stroke,
 and made
 The water, which they beat, to follow
 faster,
 As amorous of their strokes. For her
 own person,
 It beggar'd all description: she did lie
 In her pavilion (cloth of gold, of tissue),
 O'er picturing that Venus, where we
 see,
 The fancy out-work nature; on each
 side her,
 Stood pretty dimpled boys, like smiling
 Cupids,

With divers-colour'd fans, whose wind
did seem
To glow the delicate cheeks which they
did cool,
And what they undid, did.

“ Her gentlewomen, like the Nereides,
So many mermaids, tended her i' the
eyes,
And made their bends adornings : at the
helm
A seeming mermaid steers : the silken
tackle
Swells with the touches of those flower-
soft hands,
That yarely frame the office. From the
barge
A strange invisible perfume hits the
sense
Of the adjacent wharfs. The city casts
Her people out upon her ; and Antony
Enthron'd in the market-place did sit
alone,
Whistling to the air ; which, but for
vacancy,
Had gone to gaze on Cleopatra too,
And made a gap in nature.”

If we turn from the poet and
“ his imagination in a fine frenzy
rolling,” to ask the verdict of his-
tory upon the Egyptian queen, it
answers thus :—

“ Cleopatra was not unworthy to
be the last of that great line, whose
virtues and faults she combined in a
high degree. In person she does
not seem to have been very beau-
tiful, but rather exceeding in grace
of manner, and every winning art.
Busts and coins could lead us to the
former supposition, and the latter
would naturally follow. Her know-
ledge was extensive, and she was
acquainted with many languages.
Literature and science met with en-
couragement ; and she endeavoured
to restore the library of Alexandria,
by having transported thither the
rival collection of the kings of
Pergamus. Ambition was her ruling
passion, and to it she sacrificed her
maidenly honour and the ties of re-
lationship. Although she was fa-
mous for the luxury of her court, it
is most probable that she main-

tained that manner of life rather to
govern those who governed the
world, and to display her magnifi-
cence, than for pleasure's sake. The
princess who ruled, not alone the
affections, but the fierce wills, of
Julius Cæsar, and Mark Antony ;
who upheld a tottering monarchy,
and made those who subdued it
raise it to an empire ; who fell at
last through the strange weakness
of Antony, and the treachery of
his followers, and feared not to die
by her own hand, must take rank
amongst the greatest of historical
characters. The Romans who are
ever ungenerous to their enemies,
paint her character in dark colours,
hating her because she governed
their fairest provinces and their most
renowned generals. But if we re-
member in what court she was
trained, and consider the manners of
that time and country ; if we extend
to her faults that indulgence that
many have granted to Cæsar and
Antony ; if we recollect her love
of learning, and have paced the
stately temples which she raised,
we shall acknowledge her one of the
greatest sovereigns of the ancient
world, not inferior to Catherine of
Russia, who in a Christian country
and an enlightened age, committed
the same crimes, but met not with
the same condemnation.”

For nearly seven hundred years
Egypt was compelled to follow the
varying fortunes of the successors of
Cæsar and Constantine ; and at
length, when her people, Christian
in name, had become almost Pagan
in worship and in morals, the whirl-
wind from Mecca swept over them,
and in the year A.D. 638 they became
the disciples and subjects of the des-
cendants of the “ false prophet,” in
which thralldom they remain to this
hour. The first Napoleon Buonaparte,
perhaps to show his likeness to
Alexander the Great, endeavoured

to lay the foundations of a new empire in the land of the Pharaohs, but the cannon of Nelson, at the "Battle of the Nile" (1798), shattered the project, and Egypt will probably remain the nominal property of "the sick man," until he be torn to pieces, and becomes the prey of the devourer.

II.—THE LITERATURE OF THE NILE.

If we possessed power to compel Father Nile to reveal his secrets, if we could constrain the ancient stream to re-echo the languages which have been spoken and studied upon its banks, what a Babel they would appear to many! What a polyglot they would certainly be! The modern Copts speak a tongue which is a *patois*, a corrupt dialect of the language in which a Pharaoh addressed Abraham nearly four thousand years ago, in which another king welcomed Joseph to the premiership of Egypt; and in which a third monarch conversed with Moses, "the man of God." Strange to say, the word *muth* in that ancient tongue means the same as *Mῦθος* in Greek, *mater* in Latin, *mutter* in German, and *mother* in our own native speech. So closely are all languages connected together! The Arab conquerors of Egypt spoke the language of Mohammed and the Koran; their immediate predecessors used the language of Cicero and Horace; before their time Herodotus and Thucydides were read on the banks of the Nile, just as Macaulay and Froude are read upon the banks of the Thames; and the Iliad was to them as easy reading as Chevy-Chase is to us. Persian, Chaldean, Hebrew, have been spoken innumerable times upon the Nile, blended with that strange antique tongue which scholars have just begun to decipher, and which is revealing treasures of ancient lore, to confirm the truthfulness

of sacred history, and to throw a flood of light upon the ancient state of Egypt, that hitherto has been almost as dark as "the realms of Chaos and old night." The *Hieroglyphics (sacred writings)* of Egypt are now deciphered, grammars of the language have been published, and philologists can clearly prove that the ancient language of the Nile is a link between the Hebrew and some other very ancient form of speech at present unknown. In the last edition of that great work, the "Encyclopædia Britannica," sixty quarto pages are devoted to this very interesting subject; and we shall profit our readers, we think, by quoting a few sentences from this article, in order to show the results already obtained, and the rich harvest which is yet in store for the students of Egyptian hieroglyphics:

"If the interpretation of Young and Champollion be true, we have contemporary historical and religious monuments of almost every century from the third after that in which ruled the first king of Egypt. From the evidence of these monuments, the chronological differences have been so greatly reduced that the best authorities disagree at the utmost about a thousand years as to the earliest period, and are comparatively almost agreed with respect to the age of the Twelfth Dynasty, variously held to have commenced from twenty-seven to twenty-one centuries before the Christian era. Not less satisfactory, though very unexpected, has been the bearing of this history on the statements of various writers. The lists of Manetho, who certainly might have been supposed to possess very complete and accurate information, have been signally confirmed, and we have even been enabled to restore some parts of them, where they are corrupt, to their original purity, or

at least to do somewhat towards effecting this. The veracity of Herodotus has not suffered, but we have become somewhat more careful in accepting what he has related on hearsay evidence. The Biblical narrative has received much illustration, and some advance has been made towards the synchronism of Hebrew chronology with Egyptian. In the matter of arts and sciences, much new information has been obtained, and the representations of the monuments have acquired an additional value from our having been enabled to fix their dates at least relatively. The congruity of these results, the reasonableness, and their unexpected character, afford no little evidence of the truth of the system by which they have been obtained. . . .

It is not easy, therefore, to form a just estimate of the importance of a discovery from which such extraordinary results have been deduced; nor can an inquiry into its truth be lightly set aside, when we perceive what would be the consequences of its abandonment. We should have to unlearn the alphabet of our criticism, to burn many of the most valued works of the last ten years, or to use them with suspicion, and to begin afresh from the point to which our fathers had attained, having gained nothing but a rooted historical scepticism. If, from a partial reading of some of the inscriptions, and a yet more partial reading of a few of the papyri, such great results have been obtained, what might not be expected from a fuller examination of more ample materials? We have good reason to anticipate that the clearest light will be thrown upon the state of science among the Egyptians, when the most famous pyramids were built four thousand years ago; that we shall become acquainted with the details of their history from that

time, without any great interruption, until the close of the native monarchy; and that most important additions will be made to our knowledge of the early history of the Jews, the Phœnicians, the Greeks, and other nations with whom the Egyptians were brought in contact by war or by trade. The simple fact that it is asserted by some of the best scholars of our day, that we can read in Egypt inscriptions more than four thousand years old, contemporary with the events which they record, should stimulate inquiry, and excite for them greater interest than for any other of man's monuments."

One of the most important and renowned results of the literature of the Nile is the *Septuagint* version of the Hebrew Scriptures. It was made in the reign of one of the Ptolemies, the Greek sovereigns of Egypt, about fifty years, probably, after the death of Alexander the Great. The exact time of its publication is unknown; but this the oldest known translation of the Scriptures was certainly made on the banks of the Nile. We call it the *Septuagint*,—the Greek word for *seventy*, because, as tradition tells us, it was made by seventy learned men, for the use of the numerous Jews dwelling then in Egypt; and who, through long absence from Judea, had forgotten their native Hebrew, but still retained a love for "Moses, the Prophets, and the Psalms." This version of the Hebrew Scriptures has always commanded much attention from students of theology, and deservedly so; for it is at least two thousand years old; it is the most ancient translation of the Hebrew Scriptures in existence; its language is the mould in which the thoughts and expressions of Apostles and Evangelists are cast; it seems to have been the version which the Divine Redeemer Himself perused;

and in "this version Divine truth has taken the Greek language as its shrine, and adapted it to the things of God." The sources of the Nile have been discovered; but the sources of the Septuagint remain a mystery; it is still, what the Nile

was when Horace wrote—*Fontium qui celat origines*. The time may come when the authors of the Septuagint will be discovered, as the sources of the Nile are now known the wide world over.

AN ADDRESS

DELIVERED IN ST. MARY'S CHAPEL, NORWICH, OCTOBER 2, 1866, ON THE OCCASION OF THE DESIGNATION OF THE REV. ALBERT WILLIAMS TO THE PASTORATE OF THE CHURCH MEETING IN THE CIRCULAR ROAD CHAPEL, CALCUTTA.*

BY THE REV. GEORGE GOULD.

THE circumstances which have given occasion for the present service are so novel in the history of the Churches of Christ with which it is our privilege and honour to be connected, that it appears to me as seemly, as it is expedient, to be guided by them in the selection of those thoughts which are to be urged upon your attention now that you have been solemnly set apart to the work whereunto, we trust, the Holy Ghost hath called you. I have wished, as you and others know, that the responsibility of dealing with various matters which must pass under review should fall upon one better able to bear it than myself; but having at last undertaken the duty, I am most anxious to bespeak

your attention to what I have to say, not as representative of the opinions of the Christian brethren with whom I have cordially acted in the business of electing you to the post you are henceforward to occupy, but as the expression of my intense solicitude to render you some help in the discharge of the tremendous obligations which you have now assumed. I shall therefore depart from the customary method of selecting a text, and shall read a series of passages bearing upon your work, which will suitably introduce the more special topics I wish to refer to, and set that work before us in its true dignity and importance.

(*Mr. Gould here read the following portions of Scripture:—*Rom. vi. 3, 4; Ephes. iv. 7, 8, 11—13; 2 Cor. iii. 5, 6; 1 Cor. iv. 1—4; Titus i. 7—9; 2 Tim. ii. 15; 2 Tim. iv. 1—5; Acts xvii. 24—27; Acts x. 15; Rom. x. 12, 13; 1 Cor. ix.

* Extracted from a pamphlet containing other addresses by the Revs. C. B. Lewis, H. F. Trestrail, and A. Williams. Published by W. Kent and Co., Paternoster Row.

19—22; Col. iii. 9—11; 2 Cor. ii. 14—17.*

The true glory of the Christian ministry, and its awful responsibilities, are stated in these passages not so much in a dogmatic form as by way of exhortation, apology, example, and appeals to personal consciousness, and the first principles of Christianity. The Christian minister stands before us—as a man who has received gifts from Christ to fit him for the service he is appointed to render unto his Lord in the world—as a steward of God entrusted with “mysteries” which had been “hidden from ages and generations, but are now made manifest unto his saints” (Col. i. 26), that he might “make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him:” Ephes. iii. 9—12. His sufficiency for his work is to be found not in robustness of intellect, or energy of will, or subtlety of thought, or comprehensiveness of knowledge, or sweetness of disposition, or world-embracing sympathies, or persuasiveness of speech, or winsomeness of manner, but of God. He is to live for Him,—as if the applause or censure of the world of men were as light as the perfume of the flowers of the field, and as evanescent,—for Him as if conscience

itself were not a sufficient censor of every thought and act,—in the perpetual study to win His approval, in the incessant effort to make manifest the truth and the life of Christ. He may “desire the office of bishop,” but it is “a good work” (1 Tim. iii. 1), which will require for its accomplishment the most scrupulous watchfulness of demeanour before men, the most exact control of his personal tastes and habits even in private; and when, unlike an athlete who had merely to bring his body into subjection that he might enter the arena and play the man, he has brought his entire manhood under the control of “Christ, in him the hope of glory” (Col. i. 27), he is to “preach the word,” and “by manifestation of the truth to commend himself to every man’s conscience in the sight of God:” 2 Cor. iv. 2. The only ambition which he may lawfully cherish concerning his work is that he may “excel to the edifying of the Church” (1 Cor. xiv. 12): the only “authority” he may use is that “which the Lord hath given [him] for edification, and not for [the] destruction” even of the most wayward and unworthy,—an authority which may not go beyond the assertion and administration of the laws of Christ, and which must be asserted at all times only with the personal “meekness and gentleness of Christ” 2 Cor. x. 1. In utter self-forgetfulness he is to be “all things to all men, that he might by all means save some;” and, despite every usage of his fellow-believers to the contrary, when he understands how “exceeding broad” is God’s “commandment” (Ps. cxix. 96) as to any matter, he must without delay, illustrate its spirit, and, if necessary, cast the prejudices of his country and the habits of his life to the winds. In a word, he is so to live, and teach, and watch for souls,

* To economize our space we have omitted the portions of Scripture quoted. The reader will do justice to Mr. Gould’s address by referring to them in the Word of God.—EDITOR.

that Christ shall be understood by all men to be in his conviction and in his dutiful service "all in all,"—that service being nothing else than the duty assigned to him as a captive of the King of glory to attend Him in His triumphal progress through the world, and to diffuse, far and wide as the incense of a living sacrifice can reach, the "sweet savour of Christ." Oh! who of us can thus contemplate the ministry we have received of the Lord Jesus, and not exclaim, as the burden of our office rests upon our shoulders, "Who is sufficient for these things?"

But you are to prove yourself "a good minister of Jesus Christ" in a post of special difficulty, and, consequently, of peculiar honour. Those of us who have to fulfil our ministry in this country know the hindrance which the baptized heathenism of multitudes belonging to all classes of our countrymen throws in the way of spiritual religion. We are shocked at the traitor-kiss with which our Lord is saluted before betrayal into the hands of His enemies, but we have the melancholy satisfaction of knowing that the so-called Christianity of the men who hate Evangelical doctrine does not pretend to exhibit the teaching of the New Testament, but a system which has been gradually constructed by the doctrines and commandments of men. It is openly and unblushingly avowed by all such persons that they who profess to live a life of faith upon the Son of God ought to differ from their neighbours who make no such profession in all manner of holy conversation and godliness. Themselves being witnesses, they have a name to live, but are dead. But you are proceeding to a country where every man is expected by the surrounding population to act in consonance with the religion he professes. The influence

of irreligion in any of our countrymen, who are located in almost all districts of the country, becomes, in consequence, the more noxious and deadly. Their education, their social position, and their undisguised contempt for the idolatrous systems which the subject races of India uphold, all combine to make *them* the typical embodiments of Christianity, rather than the poor and slenderly-educated natives who have confessed the Lord Jesus, and seek to walk worthily of Him. The standard of morals is so lowered by their follies and their vices, and the claims of truth are so subordinated by them to the influence of fashion, and the love of pleasure, that they counteract to a fearful extent the godly example of all those who having "received the Lord Jesus, walk in Him" Col. ii. 6. They are stagnant pools, exhaling deadly vapours that can only contaminate the atmosphere with which they mingle, and make it the vehicle of disease and death to all who breathe it; whilst their godly neighbours are living waters which seek to irrigate the waste landscape, and to clothe it with fertility and beauty. And in this way moral diseases are being developed in aggravated forms side by side with the graceful forms of a new and spiritual husbandry. Nor are these your only hindrances; for the education of the youth of India having exploded the unscientific teachings of their sacred books, has made them sceptical of their theosophic teachings also, and as the natural accompaniment of such a state of mind has suggested the probability that the sacred books of other religious systems may be open to similar objections, and be equally unworthy of implicit belief. I do not know, therefore, that any thoughtful man should wonder at the extensive circulation in India of the writings

of our Deistical and Infidel countrymen, since it is politic in Hindoo doubters of this class to have recourse to weapons already forged for the destruction of the Christian faith, rather than attempt to make them in the face of advancing Christianity. You have to fulfil your ministry in the presence of these men also, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 25, 26. And in addition to these checks upon your progress, you have to uplift the standard of Christian truth whilst all things around you are crumbling in decay, or toppling into ruin. Amidst the uncertainty, incredulity, vague wonder, and heartless indifference which are the characteristics of men who feel themselves to be living in the midst of huge and hoary impostures, you are to be "valiant for the truth;" and if in the brotherhood surrounding you some hearts should seem to quail for fear, your voice is to be heard in clear and animating tones assuring them that "the Lord of hosts is with us, and the God of Jacob is our refuge:" Ps. xlv. 7. You must withstand the enemies of the truth who will confront you in the evil day, and having done all must stand on the ground assigned you, "enduring hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3), until you are summoned to participate in the joy of your Lord! How then may you "please him who hath chosen you to be His soldier?" 2 Tim. ii. 4.

First of all, you must remember that you are His minister, and only the servant of men for His sake. In the animating influence of such a

fact you will be constantly stimulated to perform every duty which awaits you, and to "approve yourself in all things as a minister of God" (2 Cor. vi. 4); for you will be conscious that the gifts bestowed upon you by Christ can never fall short of the work to which He has proportioned them, and which they fit you to do; and your fidelity to the Lord will place you at an equal distance from all effort to please men, or to escape their strictures upon your work. It will be a light matter to be judged by them in any form, when you act under the reflection that He that judgeth you is the Lord.

It is essential to all freedom in your work, and to all continuance in it, that you regard your ministry in this light, as "grace given unto you," (Ephes. iii. 8)—a gift which you "have received of the Lord Jesus:" Acts xx. 24. You will thereby be freed from the embarrassment which they must feel who can trace their commission to no higher source than the laying on of the hands of some prelate affecting the rights of a "lord over God's heritage" (1 Pet. v. 3), or of a presbytery that claims to be the channel through which the "gift" necessary to the ministry of the Gospel can be, and is ordinarily, conferred. The blasphemous pretensions of the Roman and Anglican prelates are but in keeping, as we know, with the unscriptural systems they seek to uphold; and you "have not so learned Christ" as to kneel before any man that you might receive a full commission to "preach the word" by means of the imposition of his hands on your head, and the utterance of the ecclesiastical shibboleth, "Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands: whose sins thou

dost forgive they are forgiven: and whose sins thou dost retain they are retained . . . in the name of the Father, and of the Son, and of the Holy Ghost.* If a higher consecration by Christ Himself have not designated us to be His ministers, it were vain to point to the letters of orders which ecclesiastics, of whatever rank or degree, could attest, and Christian congregations endorse by their approval. Prelates may make priests for the Churches they govern, and Presbyteries may constitute new members of their own courts, but only Christ can confer the gift of the ministry. We disclaim, therefore, as Christians and as Baptists, in services like the present, all other purpose or intention than to separate the servants of the Lord to the work, or office, unto which, so far as our comprehension of the ways of God's providence enables us to judge, "the Holy Ghost hath called them;" and we distinctly affirm that their separation unto a specific work is the consequence of their divinely-given qualification to minister unto the Lord, and not to be confounded with the bestowal of the gift of that ministry. In consistency, therefore, with such a belief and practice, we speak to you of "the ministry which you have received of the Lord Jesus to testify the Gospel of the grace of God" as an appointment in which no human being can interfere, and over which no human being has any authority or control; and of "the office of a bishop" in the Church to which you are called, and have been elected in Calcutta, as a specific work in which your ministry is to be fulfilled according to the will of the Holy Ghost. And as we

think of the personal and official responsibilities thus devolved upon you, the words of St. Paul to the elders of Ephesus rise to our lips—"Take heed to thyself, and to all the flock, over the which the Holy Ghost hath made you [bishop, or] overseer, to feed the Church of God, which he hath purchased with His own blood:" Acts xx. 28.

"The minister of Christ!" How lofty the title! How ennobling the service! You are to do His pleasure, and to wait only upon Him! He is thy Lord, Who having chosen thee to do Him service, saith to thee in His word and by His providence, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye:" Ps. xxxii. 8. Your life is to be spent in His presence; your reverent affection for Him to be expressed in every gesture and in every act. "Baptized into Christ, you have put on Christ," in common with all your brethren who have kept His commandment; but having been counted faithful by Him who hath put you into the ministry, you are now to withdraw from every other occupation, and to subject yourself entirely to the good pleasure of His goodness. Constant occupation in any mechanical or scientific pursuit makes observant and thoughtful men quick of apprehension, so that what to others would be trivial and unimportant, is to them significant of the operation of laws with which they have already become familiar, or suggestive of inquiries which, by modifying, could render of more practical use their ascertained conclusions. So constant service rendered unto Christ makes the minister who performs it "of quick understanding in the fear of the Lord." His whole nature is affected by the August Presence in which he lives. His ear detects the modulations of the voice which

* The Book of Common Prayer, &c. *The Ordering of Priests*. [The words "for the office . . . by our hands," were added at the revision of the Common Prayer in 1662].

breathes the blessing, even life for evermore; or utters the command which is life; or teacheth the way of His precepts; or maketh His promises swell in majestic tones until the soul is filled with rapture and adoration. His heart burns within him as Jesus talketh with him by the way, and openeth the Scriptures unto him. His intelligence becomes more acute; his conscience more responsive to every form and aspect of truth,—as good magnets are to the currents of varied intensity whose force they measure; and his very demeanour a humble imitation of his perfect Lord. What concentrated attention to every indication of that which is well pleasing in His sight; what ardent zeal to do His commandments; what scrupulous exactness not to transgress His words, nor to misinterpret them to others, must be apparent in any one who aspires to be accounted “a good minister of Jesus Christ!” 1 Tim. iv. 6. But if that title be won in the Churches of the saints and also amongst them that are without, how sobering is the thought that “not he that commendeth himself”—nor he that is commended by the whole world—“is approved, but whom the Lord commendeth:” 2 Cor. x. 18. The applause of man is often worthless, always to be received with caution; but the praise of God will discriminate our rank in His kingdom, and be as lasting as eternity in its influence upon our joys. May He enable you so to fulfil the ministry you have received from the Lord Jesus, that you may hereafter hear Him say, “Well done good and faithful servant . . . enter thou into the joy of thy Lord!” Matt. xxv. 21.

Secondly. You must study to show yourself approved unto God by an efficient discharge of the duties of the office to which you are now se-

parated. Some of these attach with equal obligation to all Christian ministers who are appointed as pastors, or teachers, or bishops of particular Churches; and others arise out of the circumstances which surround each pastor, and which constitute the special service he is to render unto the Church of God of which the Holy Ghost hath made him bishop. Of the former, it is sufficient to refer to the preaching of the word, and the oversight of the flock; and, of the latter, to the spirit in which the social and philosophic tendencies of a particular time and district are to be met.

You are to “preach the word”; and the importance of that phrase will justify me in detaining your attention upon it. As addressed to Timothy in the first instance, it referred to an unwritten statement of divine truth, and in *that* sense only the phrase is commonly used by the writers of the New Testament. Thus our Lord is said to have “preached the word” (Mark ii. 2) unto the crowds that gathered around Him in a house at Capernaum; and the disciples who were scattered abroad throughout the regions of Judea and Samaria after the death of Stephen, “went everywhere,” according to Luke, “preaching the word:” Acts viii. 4. No one of average intelligence could suppose the phrase to mean that “the word” was at that time set forth in a complete and written form like the Scriptures of the Old Testament, which were then read and expounded in the synagogues every Sabbath day; but it was none the less “the word ‘of God.’” Our Lord himself said of the instructions He had thus given to His disciples, “I have given them thy word” (John xvii. 14); and Peter, guided by the Holy Ghost, referred to it in his address to Cornelius and his household, as “the word which

God sent unto the children of Israel, preaching peace by Jesus Christ:” Acts x. 36. So when Barnabas and Saul were “sent forth by the Holy Ghost,” we are informed that “at Salamis they preached the word of God in the synagogues of the Jews:” Acts xiii. 4, 5. But it was also called the “word of the Lord” (Acts viii. 25) because it set forth “the things concerning the kingdom of God and the name of Jesus Christ,” or, to use the shorter phrase employed in the same narrative, because they who “preached the word” “preached Christ:” (cfr. vs. 4, 5, 12). Hence, too, it was styled “the word of His Grace” (Acts xiv. 3), because it revealed the grace of our Lord Jesus Christ unto men. So also Paul, having declared that “God . . . hath raised unto Israel a Saviour, Jesus,” immediately adds, “to you is the word of this salvation sent” (Acts xiii. 23, 26); and Peter, in a similar spirit, called it “the word of the Gospel:” Acts xv. 7. And to add but one other illustration: you will remember that when Paul referred, in his Epistle to the Colossians, to the hope laid up for the saints of God in heaven, he added these words, “whereof ye heard before in the word of the truth of the Gospel” (Col. i. 5), and exhorted them, “let the word of Christ dwell in you richly:” Col. iii. 16. These varied applications and expansions of the phrase serve to illustrate the emphasis of meaning with which Paul used it in his adjuration of Timothy, and to account for his elsewhere calling it “the word of truth” (2 Cor. vi. 7; Eph. i. 13; 2 Tim. ii. 15; and James styled it thus, i. 18), “the truth” (2 Tim. ii. 25; iii. 8), “wholesome words, even the words of our Lord Jesus Christ, and . . . the doctrine which is according to godliness:” 1 Tim. vi. 3. For we must not forget that it is “the word

of life” (Phil. ii. 16), and “the word of righteousness” (Heb. v. 13), nor that we are “born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever:” 1 Pet. i. 23.

The ground upon which the exhortation rested was that there were “some” in Ephesus who taught “other doctrine, and concerning the faith had made shipwreck:” 1 Tim. i. 3, 19. Instead of the “profane and old wives’ fables,” and the “profane and vain babblings” (1 Tim. iv. 7; 2 Tim. ii. 16), in which these men delighted, Timothy was to “preach the word”—to set forth the truth of God as it had been entrusted to him, in its purity and completeness; and so far as any exposition of that word was attempted by him, he was to take care that he accurately represented, in his own phrases, the meaning of the Divine word which he was commissioned to announce as a herald of the Great King. Or to take Paul’s own phrases elsewhere in this Epistle as the best exposition of the duty enjoined upon him, he was to “hold the pattern of sound words, which,” saith he, “thou heardest from me, in faith and love which is in Christ Jesus. The good trust committed unto thee guard through the Holy Ghost which dwelleth in us:” 2 Tim. i. 13, 14.

Happily for us who are now put in trust of the Gospel, it is reduced to writing, and is preserved for the instruction of the Church in all ages in the Scriptures of the New Testament. But then we are to remember that only of the Scriptures in their original form can we accurately speak as being “the word of God.” The words which were used by the men who spake or wrote as they were moved by the Holy Ghost are alone to be regarded as “the words of our Lord Jesus Christ:” and no version that can be made of the ori-

ginal Scriptures can, on this account, for a moment be placed on the same level with them. The human may not be confounded with the Divine. Were it otherwise, I can think of nothing more unreasonable than the expenditure of energy and research on the part of our most learned critical students to verify the text of the New Testament by the collation of all existing MSS authorities; since they might well have escaped from such exhausting labours by adopting any one of the early versions as sufficient for us on whom the ends of the world are come.

It is no disparagement, therefore, of our own English version of the Scriptures, to say that it is your duty henceforth to "preach the word" as it is presented to the Church in the Hebrew and Greek Scriptures. I do not of course mean that you are to ignore the value and usefulness of that version which, for centuries, has kept alive whatever knowledge of God has existed in this country, nor that you are to treat it as of small worth because it is not perfect. Nor do I wish you to exercise any learning you may possess, or may hereafter acquire by further study, in constant and formal exposures from the pulpit, of inexact or even of incorrect renderings of "the true sayings of God." We should treat our English Bible as we do an old friend—reverently, but not superstitiously; for its words represent to us the ripest scholarship of the times in which it was prepared. If modern learning is fuller, deeper, and more accurate than that of former times, it is unpardonable to forget our obligation to the men of old. They did their best for us, and bequeathed us their example. In a similar spirit only may we hope to fulfil our ministry, and worthily prepare the way for a new version of the Scriptures in our own language.

But it is your duty, even were the translation perfect, to maintain a familiarity with the very "word of God." You are to study it for yourself, not as being, or pretending to be, independent of all the critical help you can obtain, but with an honest desire to get at its meaning, for the sake of your own soul's health in the first instance, and then for the sake of your congregation. Your preaching will be tame and comparatively ineffective if you are not "mighty in the Scriptures;" for in that case you will for ever recur to superficial and common-place observations, when a devout and diligent student would speak as if his soul were ejaculating before God—"Oh! the depth of the riches both of the wisdom and knowledge of God!" Rom. xi 33. But if you feel it to be your duty so to master all the words and idioms which the writers of the Bible use, that nothing on your part shall be wanting to make them living expressions of the mind of God, the many hours which you will devote to renewed examination of passages often studied before will yield you a rich reward,—because the Spirit of God is bestowed upon us as Christians "that we might know the things that are freely given to us of God" (1 Cor. ii. 12),—and the joy you will experience in your work will be proportionably great. You will then be able as a good steward to produce things old and new in your Lord's service, and the freshness and interest you feel in your studies will re-appear in all your ministrations, carrying the conviction to every hearer's heart that because you believe you speak.

"Preach the word." Exert yourself to the utmost to set the meaning of the Scriptures in a clear light before your congregation, and to enable them to understand the will of God! You will then be most ser-

vicable to the Church of God, and be most esteemed for your work's sake when you succeed in winning attention to your message, and in occupying the thoughts of your hearers with that alone. The Bible will thereby become to them an ever new revelation; they will accustom themselves to search in its pages for wisdom as for hidden treasures; and you will pursue your studies with the encouraging assurance that no help you can offer them will be neglected, and no toil be mis-spent upon those who labour together with yourself to stand complete in all the will of God. The Church committed to your oversight will manifestly grow in knowledge, as well as in grace, and the hearts of the members will be established in the faith and hope of the Gospel; they will be "no more children tossed to and fro, and carried away with every wind of doctrine . . . but holding the truth in love will grow up into Him in all things which is the head, even Christ:" Ephes. iv. 14.

But you can only expect to win attention to your message when you deliver it in the consciousness that "it is the power of God unto salvation to every one that believeth:" Rom. i. 16. Unless it be to yourself "spirit and life," it will not be possible to convey to the minds of others the conviction that it is available for every need of man's heart, and effectual for every purpose which men can wish to realize in their spiritual and moral history. But if your speech be that of a man who has tasted and handled and felt the word of life—whose whole nature has been affected by the truth as it is in Jesus, so as to have been drawn into fellowship with Him and manifestly increasing confidence and love—it will find its way to the conscience of every listener, and testify to the fitness of "the word" to make

"the man of God perfect, thoroughly furnished unto all good works:" 2 Tim. iii. 7. There will be no occasion to set forth your own personal experience of its sanctifying effects, for a living contact with truth is like "the ointment of the right hand, which bewrayeth itself:" Prov. xxvii. 16. It will be felt by all that you but commend to others what hath made you a partaker of "the salvation which is in Christ Jesus:" 2 Tim. ii. 10.

And this consciousness of the blessing resulting to yourself from the truth of Christ will always be accompanied with an insight into the sufficiency of that truth to cope with, and resolve all the intellectual difficulties which from time to time dispute its progress. "There must needs be heresies" (1 Cor. xi. 19) amongst the professed disciples of our Lord, as well as "oppositions of science falsely so called" (1 Tim. vi. 20) from the men of the world, so long as "every thought is not brought into captivity to the obedience of Christ" (2 Cor. x. 5); and you will not be able to escape their influence. At the present time the atmosphere we breathe is charged with them. A feverish restlessness is manifested in all directions; and whilst some Christians are crying out for new methods of treatment to abate the mental and moral disorders of society, the distrust which is thereby expressed increases the boldness of others to prognosticate the speedy overthrow of the Christian Churches, and the annihilation of the present influence of Christian dogma on the world. You will meet with many things in your new post of observation and work which will put your confidence in the sufficiency of the Scriptures to the test, and your hands will wax feeble indeed, if from your diligent and profound study of all that the Lord our God hath spoken,

you do not perceive the marvellous wisdom with which every question is provided with an answer even before it is uttered, and every difficulty is anticipated by a divine solution. Hold fast to the avowed purpose of Divine revelation and you need fear no antagonism that may await you. Say boldly, and once for all, as Saint Paul did—"the Scriptures [of the Old Testament] are able to make wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 16); and "the Gospel [in the New Testament] is the power of God unto salvation unto every one that believeth" (Rom. i. 16); and you will sweep the field at once of all those sophisters who wish to deal with the Scriptures as designed to make men wise unto other ends than that of salvation. We must not take higher ground—we dare not take lower—than that chosen by the Apostle of the Gentiles, to confront the world; and if you are to fight the good fight of faith against all comers with invariable success, you must use, as you will need, no other weapon to smite them down or to transfix them, than "the sword of the Spirit, which is the word of God:" Ephes. vi. 17. Challenge gainsayers in this way, and you will be able to silence them; but allow them to start with a false hypothesis as a true statement of the great problem to be solved by "the word of faith which we preach," and they will cast down your excellency to the ground, and laugh you to scorn. You must not therefore expose the Gospel to the indignity of being rejected on a false issue, or allow your adversaries to take your crown. Do what God appoints as your duty in the ministry, and you will daily discover the wisdom with which He "teacheth his servants' hands to war, and their fingers to fight:" Psalm cxliv. 1. "Foolish and unlearned

questions"—questions which do not fairly raise the issue between Christ and the world—"avoid, knowing that they do gender strifes:" (2 Tim. ii. 23); but all questions which are relevant to that issue meet with the fairness, and frankness, and calmness, and meekness, which befit the man of God. For is it not written—"The meek will He guide in judgment, and the meek will He teach His way?" And again—"The secret of the Lord is with them that fear Him, and He will shew them His covenant:" Ps. xxv. 9, 14.

If you thus preach the word, your rule as a bishop or pastor will be promptly acknowledged in the Church over which you preside. Your own submission to the authority of Christ will be the measure of the authority you claim amongst your brethren, when enforcing and exercising the discipline which He enjoins; and your fellow-disciples will obey you with all readiness of mind when they see that the "end of your conversation is Jesus Christ, the same yesterday, to-day, and for ever:" Heb. xiii. 7, 8. It is my earnest prayer, however, that "the authority which the Lord hath given you for the edification" of His spiritual house, may never need to be employed in the "destruction" of any stone in that part of the building which is entrusted to your care.

Yet, after all, you must be "approved of God," or your pastorate will fail to receive its true reward! It is not the commendation of eager listeners, nor the insinuating applause of bystanders, who but echo the praises of others, that can recompense you for such work as I have attempted to describe, or encourage you to continue, and become abundant in such labours. You *may* be "approved of God!" You *may* feel

that He maketh your mountain to stand strong! You *may* walk all the day long in the light of His countenance! But if you would have this blessedness you must dwell in God. Your spirit must be at home only when within the pavilion of His presence! Your work must be done under His eye, and with the thankful dependence of a soul that, conscious of its weakness, is strong only in the Lord, and in the power of His might. All your desires must be before Him, and no thought attempted to be hidden from Him. And if you live in this manner, you will know what it is to be "athirst for God:" "your heart and your flesh will cry out for the living God:" and your calm, strong faith will ever plead effectually with Him as you lean upon His arm, and say "Thou wilt shew me the path of life." The sweetness and tenderness of contrition will blend with the fragrance of grateful love, and rise as a sweet-smelling savour in your supplications unto the Lord, and He will be glorified in you, as surely as you are glorified in Him! The peace of God which passeth all understanding will rule in your heart, and secure a fulness of power to every faculty you possess, to every effort you make. "He shall," also, "cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler:" Ps. xci. 4. "The Lord shall preserve thee from all evil; He shall preserve thy soul:" Ps. cxxi. 7, and in His protection, and fellowship, like Enoch of old you will find unimpeachable testimony "that you please God:" Heb. xi. 5. A life of service spent thus on earth, is the best preparation for a life in heaven, where "His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads." Rev. xxii 3, 4.

But the influence of a Christian minister is not limited to the official duties which he has to perform in a Church of Christ. In common with all true disciples of the Saviour he has social duties to fulfil, and if he acts worthily, his conduct acquires influence corresponding to his position amongst his brethren. Nothing can be more despicable, because nothing can be more unmanly, than to affect anything which does not belong to him; and I will not think so meanly of you as to suppose that you would assume anything by virtue of your ministry which cannot be shown to be involved in it. But your conduct, in all its social respects, will have, and ought to have, some significance attached to it in consequence of that ministry. It is useless to complain of the unfairness of being judged by what we say or do in the time we allow ourselves for relaxation from work, for our complaints will never alter the custom of men, in this respect, all the world over. I will content myself, however, with recalling to your memory the words of the greatest preacher the Church of Christ has known:—"Every man that striveth for the mastery is temperate in *all* things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away:" 1 Cor. ix. 25—7.

But if I commend the Apostle to you as a model in this respect, I wish to do so with equal emphasis in relation to your intercourse with the various elements of society in Calcutta. You must become all things to all men if you are to wield efficiently, and to the widest extent, the power given to you by

God. It is no secret that Englishmen are as great upholders of a system of caste in India as the Brahmins themselves. Proud of their connection with the race that has conquered, and now holds supremacy in the country, they are haughty in their demeanour towards the natives of the land, and maintain very restricted intercourse with them, or with the Eurasian population, which is growing in intelligence, and increasing in wealth as well as in numbers. The habits of the principal members of the governing class are naturally copied by those who are a little below them in station, and by others who know no better type of refined manners than can be found in the precincts of king's palaces; so that a false standard of courtesy is upheld by all who wish to be accounted members, or hangers on of that class. The consequence is that the children of mixed marriages between Englishmen and Bengalees, are treated as inferior to the children of British parents; whilst the Hindoos themselves are insulted by condescending patronage if they are rich, and contemptuously treated as menials if they are poor. It is in vain to hope for any great improvement in this state of things until the spread of Christianity has leavened Indian society with the truth that it is an affront put upon God to call any man common or unclean whom He hath cleansed, or whom He hath made of the same blood with ourselves. Within the domain of the Church you can know no distinction of race, for all are one in Christ Jesus. But the principle which you are to act upon in the fellowship of the Lord's table, must not be contravened, or outraged in the intercourse you hold with the world at large. Your conduct in this matter, as in all others, must be con-

sistent throughout, or you will create embarrassment for yourself, and increase rather than lessen the difficulties of your brethren. That only can be worth the trouble to uphold which is lasting. That which is destined to vanish away may be allowed to linger until that which is better worth preservation is come, but only till then. Our differences of race cannot be carried into the heavenly state, but our moral and spiritual manhood may, and will be. It is, therefore, our duty to make Christianity the guide of all our actions, and the inspiring motive of the thoughts we cherish. And that being so, it is incumbent upon you to maintain your integrity by "walking uprightly" in Indian society "according to the truth of the Gospel." Above all then, do not commit yourself on your arrival in the country to exclusiveness of intercourse with any one of the parties into which society is divided; but maintain a manly and courteous bearing towards them all. You have no right to sacrifice at the shrine of any class of your fellow-men the influence which you may fairly hope to exert over them all, and which, if you be true to God and to His Gospel, He will assuredly give you. It is your duty to watch the tendencies of the social circle in which you are called to move, and you will thus have opportunity not only to compare your first impressions of Indian life with the spirit of that Gospel which you are to preach, but to govern your conduct in all respects as a follower of Christ. If you "act the citizen as becometh the Gospel," (Phil. i. 27), neither God nor His Church can ask more at your hands; but remember, they require nothing less!

"And now, thanks be to God, which causeth us to triumph in Christ!" The review of your responsibilities which has occupied us so long might

well make you tremble and shrink back from the post you are called to fill, were it not for the assurance given us by our Lord, "Lo, I am with you alway!" That word is sufficient to allay every foreboding, and to excite all due hopefulness as to the future. Let your faith receive the promise now, and even you may boldly say, "The Lord is my helper:" "I can do all things through Christ which strengtheneth me." You may go from friends and kindred, and the blessed associations of home, with the calm bearing of him that was "ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus Christ," (Acts xxi. 13), if only He be at your right hand, and you feel Him to be there; and in the anticipation of every trial that awaits you may say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God:" Acts xx. 24. You will not be forgotten by us whilst on your voyage, nor when you have entered upon your pastoral work! Prayer will be made to God continually for you, and for her also who may lighten, by sharing, your solitudes, and in many ways contribute to your usefulness and happiness; nor will our prayers be un-

answered. We know not what lies before you now; but we wish for you life that shall be consecrated in all its manifestations to God, and then, in submission to His will, we could wish it to be prolonged to a fruitful old age. We are hopeful that, through the grace of the Lord Jesus, you may leave traces of your influence upon Calcutta and Bengal which may stimulate other labourers in future generations, and that, meanwhile, you may be gladdened by the converts won by your instrumentality, to the Saviour, and by the purity, unity, and activity of the Church to which they shall be added. We may not be permitted to renew our personal intercourse on earth, but in the communion of the Holy Ghost we shall have fellowship with each other, and with the Father and the Son, until, in "a little while" we be together again, and for ever with the Lord! The separation how brief! The reunion how joyous and lasting! Our work how glorious! Our reward "a crown of righteousness that fadeth not away." 2 Tim. iv. 8. Oh, joy of joys! to bow together before the throne, and to cast our crowns at the feet of Him that loved us and gave His Son to die for us and to live in us, that we might reign in righteousness and life with Him.

To your work then; and the Lord Jesus be with thy Spirit!

ANNE ASKEW.

Few, if any, monarchs have filled a broader or more prominent page in English history than the 8th Henry. Scarcely one has excited so much discussion, or whose motives and

actions have been subjected to so rigorous a scrutiny. Romanists and Protestants have made him their battle ground, and have exhausted all their theological and historical

skill upon him. His reign was marked by events which have exerted the most powerful influence on this nation, and which at the time shook Europe to its centre. Beyond all doubt, an impulse was given to mind, to morals, and commerce, which is not yet exhausted. Circumstances were favourable to this. The genius of liberty had shed her light on the English people, and they were not only ready, but panting, for a wider range of "soul liberty," as well as for civil freedom. The desire was not new born. For years there were men, scattered over the country in advance of their age. Men of enlarged views, of intense earnestness in religious life, and impregnating the true manhood of England with their advanced views of both religious and civil government. True it is, they were unknown in court and palace; they who were clothed in purple and fine linen did not mark their progress or estimate aright their moral power. The Episcopate secure in its power, rioted in its worldliness, and if occasionally disturbed by the utterance by some bold votary of the new doctrines, commissioned some subordinates to silence, if not by argument, by the logic of law, and rushed again to the circle of pleasure. But it was vain. Though weak, they were a power. In their quiet seclusion, or their rural districts, they were laying the foundation of England's true greatness deep and broad. Men imbibed their spirit; the love of the truth became an absorbing principle, indeed, an element of life, and amidst the dead formality of the prevalent superstitions, they unfolded the true and lovely characteristics of spiritual life. The Divine Word had created and fostered this. Portions of it had for some time been in possession of the people. The precious treasure had been unlocked.

It awakened new feelings in many minds. Its influence was speedy and marvellous. It opened a new world, rich in all that man needed, whilst toiling and weary, amidst all the frippery and gross superstition of that day. Thousands had heard the truth with rapture; thousands studied it in their homes; and amidst the merchants, the tradesmen, and the artisans of the community, the very sinews of the nation, it found its warmest friends, whilst amongst the higher classes were some of its firmest supporters. To this latter class the subject of this sketch belonged.

Anne was the youngest of three daughters of Sir William Askew, of Kelsey, Lincolnshire. Only little is known of her early life, but it is probable, from various circumstances, that her education was of a superior order. The course of instruction at this time, even amongst the higher classes, was very limited. Upon many of the female members of the aristocracy but little mental culture was bestowed. The Greys and a few other illustrious ladies were not samples of a large class. Anne appears very early to have disclosed considerable mental power, and the care bestowed on her improvement was not lost. Her mind had early opened to a reception of the truth, and the inspired volume became to her a daily companion. Under its influence, her piety became intelligent and practical. God was thus training her for her future course, and fitting her for her high destiny.

As Anne approached to womanhood, new scenes unexpectedly opened before her. Into the higher and more responsible relationships of life she was called to enter. The cause was singular, and demands a passing notice, as it shed an influence on her future life. Her eldest sister had been engaged to marry a Roman Catholic gentleman; but before the

consummation of the engagement she died. Parental authority at this time was supreme, and was frequently enforced with the sternest rigour. In these momentous matters, affecting the dearest interests of social life, wealth, social position, or political claims, and not affection, were considered. Many a child had been sacrificed on the altar of expediency. It was so here. Sir William, on the death of his eldest daughter, compelled the younger to take her place, and to give her hand to the disappointed suitor. The affections of Anne were not consulted, but the iron will of her father was the supreme law in this case. The family of the Kymes were near neighbours, and wealthy. It was this, no doubt, which influenced the father to force an alliance, probably, only short of repugnance to both.

This union was productive of the most important results, and influenced the future of Anne's life. It might be expected that even if temper and disposition, if natural tastes, educational culture, and religious sympathy, had been in perfect harmony, the risk was fearful. But this was not so. In all these vital matters they were unequally yoked. Mr. Kyme was a Romanist, morose, gloomy, superstitious, and without sympathy with the new order of things which was gradually agitating the public mind. Light and darkness never unite. Extremes never meet. So here. The intelligent piety of Anne was an offence to her husband. The ardour of her devotion annoyed him. Her love of the truth, and her quiet but unmistakable hostility to the prevailing formality was a source of constant irritation. Daily this augmented; and the family circle, instead of peace, had discord. That the influence of the priesthood contributed to this admits of no doubt. Her domestic life appears irre-

proachable, her piety unquestioned; but her dissidence from some of the Romish dogmas was an unpardonable sin. This was the only source of her domestic disquietude. Her husband bore this testimony to her moral worth, "that she was the devoutest woman he had ever known, for she began to pray always at midnight, and continued for some hours in that exercise."

But these trials only augmented her moral power. The Word had become her favourite study, and under its influence her character had rapidly matured, and her spiritual life unfolded itself. But this only augmented the difficulties of her position. The pure light which she shed around her only made the darkness of Romanism the more palpable. To the gloomy and morbid mind of her husband, her life and conversation were as gall and wormwood, and he found satisfaction in subjecting her to those many annoyances which men of his repulsive temper know so well how to employ. Nor was this all. No doubt the priesthood, annoyed by the spread of the new forms of religious thought, would use their influence with their bigoted disciples. In one of her examinations before Bonner, this heroic woman gives, incidentally, a glimpse of their conduct. I quote her words:—

"Then he rebuked me, and said, that I should report that there were bent against me three-score priests at Lincoln. 'Indeed (quoth I), I said so, for my friends told me if I did come to Lincoln the priests would assault me, and put me to great trouble, as therefore they had made their boast. And when I heard it, I went thither indeed, not being afraid, because I knew my matter to be good. Moreover, I remained there six days, to see what would be said unto me. And as I was in the Minister, reading upon the Bible, they

resorted unto me, by two and by two, by five and by six, minding to have spoken to me; yet went they their ways again, without word-speaking.' Then my lord asked if there was not one that did speak unto me. I told him, Yes, that there was one of them at the last which did speak to me indeed. And my lord then asked me what he said. And I told him his words were of no small effect, and that I did not now remember them."*

For some time this cruelty was practised, only augmenting in its intensity. Anne had every motive which religious principle and maternal affection could supply to endure it. She was already the mother of two children. But these ties were now to be ruthlessly rent asunder. In the madness of his rage, the husband compelled her to leave his home, and to seek refuge and protection somewhere else. Whether it was that her family had no sympathy with her, or for some other cause which does not appear, she made her way to London, to seek, it is said, a legal separation from her worthless and intolerant master. How far she succeeded in this—indeed, how far she proceeded with it, her earliest biographers give us no information. It is more than probable that the bitter persecution of her malignant husband and his Popish friends, and the new circle into which she entered, and the important duties which now imperatively claimed her attention, diverted her from it. Certainly, one, if not all of them, influenced her course. For a moment we advert to this.

Into the semi-Popish Court of Henry the new light had dawned. His second Queen, Anne Boleyn, had been regarded as the patroness of the Reformation. Her interests, certainly, if not her convictions, lay in that

* Bishop Bale's Works, p.p. 173, 4. Parker Society.

direction, Her death did not extinguish the light. Catherine Parr, the last wife of the monarch, had embraced the new doctrine, and many of the ladies of her Court and of the higher classes had received the new doctrine. The Duchess of Suffolk, the Countess of Sussex, Lady Hertford, Lady Dacres, and Lady Fitzwilliam were amongst the latter. Religious parties, at this time, were strangely mixed. With most of the bishops, love to Rome was predominant. Gardiner, Bonner, and their colleagues had bowed to the iron will of the monarch, but silently and privately sought, in every way, to check the progress of the new faith. Henry was open to their influence, and though for Cranmer he cherished a great respect, if not a warm affection, yet he held with a savage grasp most, if not all, the dogmas of Popery. He intensely hated the chief Pontiff, but not the system he supported. Hostility to his views and dogmatizing found no more favour with him than the denial of his Headship of the Church by a votary of Rome. He could execute the Separatist and the Romanist as alike opposed to his will. The royal theologian hated all innovations on his own creed. He allowed of no rival. His supremacy was dear as life. In these circumstances, and with such a man, caution was necessary in his own Court. With an eagle eye, the partizans of the effete superstition watched every movement of the Queen and her ladies. Suspicion was more than excited in the cramped mind of Gardiner. More than this, he planned her ruin, and it was only by her prudence in dealing with the King that she escaped the ire of her jealous husband. Into this circle, Anne Askew was now introduced.

Her precise connection with the Court is not very easy to determine. Some suppose that she was a maid

of Honour to the Queen. But this, I think, is conjecture, and not fact. Nothing in her history warrants this. That she had access to the ladies of the Royal house, and perhaps the Queen herself, is pretty clear. Both loved the Divine Word, and were anxious for its circulation. Many of them were panting for religious knowledge, but were compelled, though of such exalted rank, to lull suspicion in every way in procuring it. Their sympathy with Anne would be strong, not only as women, but as Christian ladies. The circumstances in which she was placed would not be unknown. Into their social circle she would be welcomed as one eminently fitted to aid them, in every way, against their vigilant foes, whilst at the same time she would strengthen their faith and promote their advancement in the Divine life. In this way alone, I think, can her connection with the Court be made out.

But change of situation and intercourse with the high-born did not free her from persecution, but rather fixed the watchful eyes of Rome's sons upon her with more intensioness. She had, immediately, I think, on her arrival in the City, taken a house, or perhaps lodgings, near the Temple. Strype says:—"Somewhat before her imprisonment she lodged at a house—over against the Temple. A great Papist, of Wickham College, called Wadloe, a cursitor of the Chancery, hot in his religion, and thinking not well of her life, got himself lodged hard by her at the next house: for what purpose," saith my author, "I need not open to the wise reader, but the conclusion was that, when he came to speak evil of her, he gave her the praise to Sir Lionel Throgmorton, for the devotedest and godliest woman that ever he knew. 'For,' said he, 'she at midnight beginneth to pray, and ceaseth not in many

hours after, when I and others are addressing ourselves to sleep or to work.'" This was enough. Prayerfulness was a sure sign of heresy. To be devout was to be suspected; neglect of the mass was a crime. Now Anne was both prayerful and devout; and in proportion, as these were unfolded, was the anger and suspicion of her enemies excited. Amongst them her husband and the priesthood were prominent. They watched her constantly. Spies appear to have listened to her words. Everything she uttered against the prevalent superstition was treasured up as materials for future use. At this time the Bill for the Six Articles was in force. These essential dogmas of the Papacy were enforced by threats of the severest punishment. It declared that if any one "by word, writing, printing, or otherwise, should publish, preach, teach, or affirm, argue, or hold any opinion contrary" to the article of transubstantiation, or aided and abetted them, should be adjudged heretics and suffer death by burning, &c., &c. Now from most of these, especially the dogma just mentioned, most, if not all the new school of religious thought differed. This article was the great test in most, if not all, the cases of persecution, during the last years of Henry's and the whole of Mary's reign. It was made the test of orthodoxy. Anne had spoken words of dissent from the law on this matter. To higher circles they had been reported, and she was speedily summoned to give an account of her faith. She wrote, for the use of her friends, an account of her various examinations. From this we select a few sentences. "To satisfy your expectations, good people, this was my first examination, in the year of our Lord, 1545, and in the month of March. First, Christopher Dare examined me at Sadler's Hall, being

one of the quest, and asked if I did not believe that the sacrament hanging over the altar was the body of Christ really? Then demanded I this question of him, 'Wherefore St. Stephen was stoned to death?' and he said he could not tell. Then I answered that no more would I assoil his vain questions.

"Secondly, he said that there was a woman which did testify that I should read, how that God was not in temples made with hands. Then I showed him the 7th and the 17th Chapters of the Apostles' Acts, what Stephen and Paul had said therein. Whereupon he asked me how I took those sentences? I answered that I would not throw pearls amongst swine, for acorns were good enough.

"Thirdly, he asked me, wherefore I said that I had rather read five lines in the Bible than hear five masses in the Temple. I confessed that I said no less; not for the worship of either the Epistle or the Gospel, but because the one did greatly edify me, and the other nothing at all; as St. Paul doth witness in the 9th Chapter of his First Epistle to the Corinthians, where, as he doth say, 'If the trumpet give an uncertain sound, who will prepare himself to the battle?'

"Fourthly, he laid unto my charge that I should say, if an ill priest ministered, it was the devil and not God. My answer was, that I never spake such thing; but this was my saying, that whatsoever he were which ministered unto me, his ill conditions could not hurt my faith: but in spirit I received, nevertheless, the body and blood of Christ.

"Fifthly, he asked what I said concerning confession? I answered him my meaning, which was as St. James saith, that every man ought to acknowledge his faults to other, and the one to pray for the other.

"Sixthly, he asked me what I said to the King's book? * and I answered him that I could say nothing to it, because I never saw it.

"Seventhly, he asked me if I had the spirit of God in me? I answered, if I had not, I was but a reprobate or cast-away.

"Then he said he had sent for a priest to examine me, which was then at hand. The priest asked me what I said to the sacrament of the altar; and required much to know therein my meaning. But I desired him again to hold me excused concerning that matter. None other answer would I make him, because I perceived him a Papist.

"Eighthly, he asked me if I did not think that private masses did help souls departed? and I said that it was great idolatry to believe more in them than in the death that Christ died for us.

"Then they had me from thence unto my Lord Mayor. † And he examined me, as they had before; and I answered him directly in all things as I had the quest afore. Besides this, my Lord Mayor laid one thing unto my charge which was never spoken of me, but of them: and that was, 'Whether a mouse eating the host, received God or no?' This question did I never ask; but, indeed, they asked it of me; whereunto I made them no answer, but smiled. † Then the bishop's chancellor rebuked me, and said that I was much to blame for uttering the Scriptures: 'for St. Paul (he said) forbade women to speake or talk of the Word of God.' I answered him that I knew Paul's meaning as well as he; which is (1 Cor. xiv.) that a woman ought not

* The allusion must be to the "Education of a Christian Man," a work which embodied all the leading dogmas of the Romish faith.

† The Romish theologians are regularly perplexed with this question.

to speake in the congregation by the way of teaching. And then I asked him how many women he had seen go into the pulpit and preach? He said he never saw none. Then I said he ought to find no fault in poor women, except they had offended the law.

"Then my Lord Mayor commanded me to stand. I asked him if sureties would not serve me. And he made me a short answer that he would take none. Then was I led to the Counter, and there remained seven days, no friend admitted to speak to me."

The English prisons at this time were a perfect contrast to the palatial structures of the present, whilst their internal arrangements were marked by every form of discomfort. The common decencies of life were wanting; and they were not only the abodes of the abandoned and ignorant of the metropolis, but of fraud, filth, and oppression. Into one of these sinks of pollution and crime the vir-

tuous and cultivated Anne was thrust by these merciless persecutors, and kept in this horrid den for a whole week. During her stay here she was visited by a dependant of Bonner. This ghostly comforter examined her again on the various topics which we have narrated above. Under the mask of sympathy he tried to draw from her the opinions she held. Amongst the rest, he asked her, "If the host should fall, and a beast should eat it, whether the beast did receive God, or not?" 'I answered, 'Seeing ye have taken the pains to ask this question, I desire you also to take so much more pains as to assoil it yourself; for I will not do it, because I perceive you come to tempt me. And he said it was against the order of schools that he which asked the question should answer it. I told him I was but a woman, and knew not the course of schools.

(*To be continued.*)

Correspondence.

ECCLESIASTICAL REFORM.

(*To the Editor of the BAPTIST MAGAZINE.*)

DEAR SIR,—After occupying some of your pages for the past seven months, during which time several letters have appeared, eight in favour of my proposition and five against it—we may, in concluding the subject, review our position and see to what we are tending.

On one point all seem agreed, viz, that the statement is correct "that there are serious defects and disorders in our ecclesiastical system as at present

worked," and although our friend "S. Sift" has spent much time in denouncing the term "tyranny of majorities" he uses the same phrase, emphasized with stronger terms than I have employed, in his last letter. Some Churches which have tried it have found it productive of corruptions and abuses and the intolerable evils arising from the tyranny of "minorities." If minorities are so tyrannical, what must majorities be? And if committees are so tyrannical.

composed of thinking men, we can well understand that Churches can sometimes act as "Sigma" describes in his last letter.

Now, as to the remedy. Our friend says, "Church piety." We must all admit that piety exerts a mighty influence for good wherever it exists; but however devotedly pious individual members may be, no good can be effected by a Church collectively without organization; and the kind of organization best adapted to meet the difficulties of a varied and various community is what we all wish to attain. The Sabbath-school workers select a committee of management; the Mission is worked by committee; all special efforts of the Church are managed by committee. Why, then, should the ordinary business of the Church be the only exception to this rule in all our systematic workings? I am not quite prepared to admit that piety alone will secure the best management in Church matters. I have seen most excellent men commit great mistakes in Church management. "S. S." says, "it is not usual for those who preside at Church-meetings to vote," but if by their power they hold the mass of the votes in their right hands, a single vote of their own matters not.

An instance occurs to me in which the minister proposed to abolish the Church-book as a record of membership, open the ordinances to all who chose to partake of them, and suggested that attendance at prayer-meetings should be considered as a criterion of membership. One voice alone was raised against this fancy, and that would have been powerless (through the influence of the chairman) but that an appeal to the Church deeds prevented the startling innovation.

I quite agree with "S. S.," in that committees may prove as productive of corruption as Churches in meeting assembled, if all power rested in their hands, but we assume first, that Churches would appoint men most suited to the office; second, that a committee would not decide on matters, but advise the Church. "S. S." argues as if all power

would be taken from the Church; if he will re-read my letter in the August Number, he will see that this is not my meaning. He assumes that dissatisfaction in my own Church may have arisen by committee government. I say, No; government by committee never having been tried. I should be grieved if anything I have said should be construed into want of respect for ministerial position. I hold that it is one which demands and deserves esteem. The more mutual confidence there exists between a pastor and his people, the more effectual will his labours be amongst them. The mere appointment of a committee can do little, I am aware, for the furtherance of mutual confidence; but I hold a firm belief that the working of such a committee would tend much to promote the balance of power so necessary to the perfect working of machinery. I have seen a drooping cause wonderfully revived and the minister's heart gladdened by hearty co-operation in any object; take for example providing an organ, which seemed to have some real charm in its first sound, though within the diaconate you would have had only the old tune "Difficulty" sung at the mention of such an innovation. These rigid diaconal lines do not always seem broad enough to lay hold of a people's sympathy and to engage their hearty co-operation:

Hoping that some practical good may, under God's blessing, result from these papers.

I remain,

Yours always,

P.

"CAN ANY HUMAN BEING BE
SAVED WITHOUT A KNOW-
LEDGE OF THE GOSPEL?"

*To the Editor of the BAPTIST
MAGAZINE.*

DEAR SIR,—Notwithstanding your correspondent "Berean's" disclaimer, his statements plainly teach that there is no salvation,—no heavenly happiness and glory,—for responsible human beings unacquainted with the Gospel.

And it is no great relief to this view to say, in effect, that to be lost is not such a very dreadful thing for them after all. Such a thought is calculated to restrain all Christian compassion and zeal, and to lead the heathen themselves to deprecate the preaching of the Gospel to them. Whatever "intelligent minds" may have done with those "horrible interpretations," the word of God teaches that to be lost is an unspeakably terrible calamity; and unless Scripture does show that in no case can an adult be saved without knowledge of the Gospel, we are not warranted in concluding that God inflicts even the "few stripes" except where rendered necessary by the impenitence of the sinner; which, alas! it must be confessed, seems to be generally the case.

Though "Berean" supposes that by "a penitent state" I mean something less than he does, by all the passages he has quoted in reference to the work of the Spirit in us, I must assure him that I mean the whole change in man which those passages describe; and must further complain that he has not perceived this in what I have said. Not one of the passages "Berean" has quoted to describe this "divine change" at all, proves that the Holy Spirit does not effect it in some who are unacquainted with Christ. "Berean" asserts, but does not prove, that neither infants, idiots, nor heathen are capable of this "divine change." It is marvellous that when "Berean" came to the word "*divine*," he did not stop, and reflect that he was exceeding the bounds of his knowledge. What! there are some beings in this world whose spiritual condition is quite beyond the reach of the divine power, unless it will first develope their faculties and give them knowledge of Christ! On the contrary, we cannot but believe that the principle of piety—the principle with which Adam and Eve and angels were created—not only can be, but is, implanted in every human being who dies without having become a responsible being here. Though it could not in their case be designated by the terms "penitent," or "regenerate," it would

be essentially the same state,—a state of allegiance, love, and devotedness to God. And seeing it is a *divine* work, it needs a divine assertion to prove that it is never wrought in the hearts of responsible beings, too, who are unacquainted with Christ.

As to "the difficulty of fixing a limit to what is infancy," there is no necessity for us to attempt it: it makes no difference to our reasoning on this subject. Infants cannot be condemned for they have not sinned; and though they have gained no title to heaven by works of righteousness, they are doubtless a part of the purchase of Christ's death, and are with Him where He is. The fact that "Berean's" assertion that the knowledge of the Saviour is essential to the salvation which the Gospel reveals has driven him to find some other place or state for infants and idiots, is sufficient to condemn that assertion, unsupported as it is by the word of God, and opposed to some passages which look the other way. Christian parents who have laid little ones in the grave will not be likely to accept his theory; they justly expect to meet their loved ones again, differing in nothing from themselves except as one believer may differ from another.

As all the heathen are undoubtedly sinners, "Berean" thinks he has proved from Scripture that they are all lost; that neither penitence nor pardon is possible to any of them. But the passages he has adduced will not sustain his conclusion: if applied as he applies them, they prove too much.

If Luke xii. 48, shows that he who in ignorance commits things worthy of stripes can have no pardon but must inevitably receive his "few stripes," then it follows, from the 47th verse, that those who, knowing their Lord's will, commit things worthy of stripes must inevitably receive their "many stripes," and that there is in fact no such thing as pardon possible. The passage was manifestly not intended to assert that either of the one or the other in this world, but only that punishment is inflicted in proportion to guilt in the case of those who die impenitent.

Rom. ii. 12 shows the same thing, and if he who has sinned without law *must* perish, then he who has sinned in the law *must* be judged by the law, and so condemned. The Apostle could not, in this passage, have intended to deny that the guilty may be pardoned, but has simply asserted that men will be held accountable for just so much of privilege as they enjoy. Besides, the 13th, 14th, and 15th verses are evidently parenthetical; and the 16th verse is required to complete the thought of the 12th verse. The 16th verse informs us that God will deal with man's spiritual condition according to the Gospel; a declaration doubtless pregnant with divine beneficence, and can mean nothing less than this: that God will extend the mercy of the Gospel—eternal life through Christ—to every one, of all ages and countries, to whom it is possible to extend it; that is, to all who did not die in impenitence.

The Apostle Peter's assertion "That in every nation he that feareth Him and worketh righteousness, is accepted with Him," seems to settle the question, and contradict "Berean's" assertion that "the heathen living and dying without a knowledge of the Saviour, cannot attain to the state of salvation which the Gospel reveals and communicates;" understanding this salvation to be, their future welfare, or admittance to Heaven. Will not this condition exclude the Old Testament saints, too, from Heaven? This "know-

ledge of the Saviour" could have been enjoyed by them, if at all, very imperfectly. They trusted to the mercy of God, doubtless believing that He had a right to exercise it, and so their faith was counted to them for righteousness. And who shall say, with how little correct knowledge of the true God, the God-fearing principle, resulting in the working of righteousness, may exist? It is quite appalling enough to know that the masses of the heathen *are* perishing, without believing in addition that God *will* have no mercy on any of them, because they have not the knowledge of the Gospel. My position yet remains unshaken that the unevangelized heathen do not necessarily perish, but that penitence, pardon, and eternal life, are possible to them. If they perish, they perish for the same reason as others perish in the light of the Gospel; because they neglected the portion of truth which God had, by some means, placed within their reach, and rejected the God-fearing principle. And those few—very few—of them who admit that principle into their hearts, are saved through the one great sacrifice offered for the sins of the world. Notwithstanding, the heathen have need of the knowledge of the Gospel, and we are commanded to communicate it to them; but on these points I need not repeat what I have said before.

I remain, yours truly,

CHARLES CARTER.

Reviews.

When were our Gospels written? An Argument by CONSTANTINE TISCHENDOEFF, with a Narrative of the Discovery of the Sinaitic Manuscript. London: The Religious Tract Society. One Shilling.

THIS pamphlet is one of the most valu-

able publications ever sent forth by the Religious Tract Society. Its author has been greatly honoured of God as the discoverer of the celebrated Sinaitic MSS., and he has laboured much in the defence of the sacred Scriptures. In this publication the evidence of the

genuineness of the Gospels is pursued step by step back to apostolic times, and an amount of testimony adduced utterly subversive of the boastings of the subjective critics. We hope that all our readers will procure this unpretending, but precious work; and as it cannot fail to be interesting to them, we extract from it Dr. Tischendorf's Narrative of the Discovery of the Sinaitic Manuscript:—

“As the Conference of the Evangelical Church of Germany, held at Altenburg, in the month of September, 1864, turned its attention to certain recent works on the Life of Jesus, I was requested by my friends to put together a few thoughts on this important subject, and read them before the Congress. This I consented to do, and pointed out that M. Renan has taken strange liberties with the Holy Land; and that the history of the early Church, as well as that of the sacred text, contains abundant arguments in reply to those who deny the credibility of the Gospel witnesses. My address was so favourably received by the Congress, that the Editor of the *Allgemeine Kirchenzeitung*, on the 3rd of June last, made use of the following language:—‘I venture to say that no address has ever stirred our hearts like that short one of M. Tischendorf. As a critic he is here on ground on which he has no rival. When history speaks, it is the duty of philosophy to be silent.’

“Familiar as I am through my long studies with those facts which are best calculated to throw light on that great question which now agitates Christendom, I have thought it right to publish the sketch of the subject, hasty as it was, which I had prepared at Altenburg. My work, printed in the month of March of this year, has been so favourably received, that in three weeks an edition of 2,000 copies has been exhausted: a second edition was brought out in May, and translations into French and English were also prepared.

“At the same time the Committee of the Religious Tract Society of Zwickau expressed a desire to circulate this

pamphlet, provided it were recast and adapted for popular use. Although I had many other occupations, I could not but comply with their request, and without delay applied myself to the task of revising the pamphlet. I was glad of the opportunity of addressing in this way a class of readers whom my former writings had not reached; for, as the real results of my researches are destined to benefit the Church at large, it is right that the whole community should participate in those benefits.

“This popular tract, in the shape in which I now publish it, lacks, I admit, the simple and familiar style of the usual publications of the Zwickau Society; but, in spite of this fault, which the very nature of the subject renders inevitable, I venture to hope that it will be generally understood. Its chief aim is to show that our inspired Gospels most certainly take their rise from apostolic times, and so to enable the reader to take a short but clear view of one of the most instructive and important epochs of the Christian Church.

“In sitting down to write a popular version of my pamphlet, the Zwickau Society also expressed a wish that I should preface it with a short account of my researches, and especially of the discovery of the Sinaitic Codex, which naturally takes an important place in my list of documentary proofs. The account of these discoveries is already before the public, but as it is possibly new to many of those who read the Zwickau publications, I yielded to the wish of the Committee, having no other desire in this attempt than to build up my readers in their most holy faith.

“As several literary and historical essays, written by me when a very young man, and in particular two theological prize essays, were favourably received by the public, I resolved, in 1839, to devote myself to the textual study of the New Testament, and attempted, by making use of all the acquisitions of the last three centuries, to reconstruct, if possible, the exact text as it came from the pen of the sacred writers. My first critical edition of the New Testament appeared in the autumn of 1840. But

after giving this edition a final revision, I came to the conviction that to make use even of our existing materials would call for a more attentive study than they had hitherto received, and I resolved to give my leisure and abilities to a fresh examination of the original documents. For the accomplishment of this protracted and difficult enterprise, it was needful not only to undertake distant journeys, to devote much time, and to bring to the task both ability and zeal, but also to provide a large sum of money, and this—the sinews of war—was altogether wanting. The Theological Faculty of Leipzig gave me a letter of recommendation to the Saxon Government; but at first without any result. M. de Falkenstein, however, on being made Minister of Public Worship, obtained a grant for me of 100 dollars (about £15) to defray my travelling expenses, and a promise of another hundred for the following year. What was such a sum as this with which to undertake a long journey? Full of faith, however, in the proverb, that ‘God helps those who help themselves,’ and that what is right must prosper, I resolved, in 1840, to set out for Paris (on the very day of the Feast of the Reformation), though I had not sufficient means to pay even for my travelling suit; and when I reached Paris I had only fifty dollars left. The other fifty had been spent on my journey.

“However, I soon found men in Paris who were interested in my undertaking. I managed for some time to support myself by my pen, keeping, however, the object which had brought me to Paris steadily in view. After having explored for two years the rich libraries of this great city, not to speak of several journeys made in Holland and England, I set out in 1843 for Switzerland, and spent some time at Basle. Then passing through the south of France I made my way into Italy, passing through Florence, Venice, Modena, Milan, Verona, and Turin. In April, 1844, I pushed on to the East. Egypt and the Coptic convents of the Libyan desert, Mount Sinai in Arabia, Jeru-

salem, Bethlehem, and the Convent of St. Saba on the shores of the Dead Sea, Nazareth and its neighbourhood, Smyrna and the island of Patmos, Beyrout, Constantinople, Athens; these were the principal points of my route, and of my researches in the East. Lastly, having looked in on my way home on the libraries of Vienna and Munich, I returned to Leipzig in January, 1845.

“This journey cost me 5,000 dollars. You are ready to ask me how the poor traveller, who set out from Leipzig with only a few unpaid bills, could procure such sums as these. I have already partly given you a clue to explain this, and will more fully account for it as we go on with the narrative. Such help as I was able to offer to fellow-travellers, a great deal of kindness in return, and, above all, that enthusiasm which does not start back from privations and sacrifices, will explain how I got on. But you are naturally more anxious to hear what those labours were to which I devoted five years of my life.

“With this view I return to that edition of the New Testament of which I have spoken above. Soon after the Apostles had composed their writings, they began to be copied, and the incessant multiplication of copy upon copy went on down to the sixteenth century, when printing happily came to replace the labour of the copyist. One can easily see how many errors must have inevitably have crept into writings which were so often reproduced; but it is more difficult still to understand, how writers could allow themselves to bring in here and there changes, not verbal only, but such as materially affect the meaning, and, what is worse still, did not shrink from cutting out a passage or inserting one.

“The first editions of the Greek text, which appeared in the sixteenth century, were based upon manuscripts which happened to be the first to come to hand. For a long time men were satisfied to reproduce and reprint these early editions. In this way there arose a disposition to claim for this text, so often reprinted, a peculiar value, without ever caring to ask whether it was an exact

reproduction or not of the actual text as it came from the Apostles. But in the course of time manuscripts were discovered in the public libraries of Europe, which were a thousand years old, and on comparing them with the printed text, critics could not help seeing how widely the received text departed in many places from the text of the manuscripts. We should also here add that from the very earliest age of the Christian era the Greek text had been translated into different languages—into Latin, Syriac, Egyptian, etc. Ancient manuscripts of these versions were also brought to light, and it was impossible not to see what variation of readings there had been in the sacred text. The quotations made by the Fathers from as early as the second century, also confirmed in another way the fact of these variations. In this way it has been placed beyond doubt that the original text of the Apostles' writings, copied, recopied and multiplied during fifteen centuries, whether in Greek or Latin or in other languages, had in many passages undergone such serious modifications of meaning as to leave us in painful uncertainty as to what the Apostles had actually written.

“Learned men have again and again attempted to clear the sacred text from these extraneous elements. But we have at last hit upon a better plan even than this, which is to set aside this *textus receptus* altogether, and to construct a fresh text, derived immediately from the most ancient and authoritative sources. This is undoubtedly the right course to take, for in this way only can we secure a text approximating as closely as possible to that which came from the Apostles.

“Now to obtain this we must first make sure of our ground by thoroughly studying the documents which we possess. Well, in completing my first critical edition of the New Testament, in 1840, I became convinced that the task, so far from completed, was little more than begun, although so many and such celebrated names are found on the list of critical editors; to mention only a few out of many; Erasmus, Robert

Stephens, Beza, Mill, Wetstein, Bengel, Griesbach, Matthæi, and Scholz. This conviction led me to begin my travels. I formed the design of revising and examining with the utmost possible care, the most ancient manuscripts of the New Testament which were to be found in the libraries of Europe, and nothing seemed to me more suitable, with this end in view, than to publish with the greatest exactness the most important of these documents. I should thus secure the documents as the common property of Christendom, and ensure their safe keeping by men of learning should the originals themselves ever happen to perish.

“I extended, for this reason, my investigations to the most ancient Latin manuscripts, on account of their great importance, without passing by the Greek text of the Old Testament, which was referred to by the Apostles in preference to the original Hebrew, and which, notwithstanding its high authority, had during the lapse of two thousand years become more corrupt than that of the New Testament. I extended my researches also to the Apocryphal books of the New Testament, as the present treatise will readily show. These works bear upon the canonical books in more respects than one, and throw considerable light on Christian antiquity. The greater number of them were buried in our great libraries, and it is doubtful if any one of them has received the attention which it deserved. In the next place, I proposed to collect together all the Greek manuscripts which we possess, which are of a thousand years' antiquity, including in the list even those which do not bear on the Bible, so as to exhibit in a way never done before, when and how the different manuscripts had been written. In this way we should be better able to understand why one manuscript is to be referred to the fourth century, another to the fifth, and a third to the eighth, although they had no dates attached to determine when they were written.

“Such, then, have been the various objects which I hoped to accomplish by my travels. To some, all this may

seem mere learned labour: but permit me to add that the science touches on life in two important respects; to mention only two,—to clear up in this way the history of the sacred text, and to recover if possible the genuine Apostolic text which is the foundation of our faith,—these cannot be matters of small importance. The whole of Christendom is, in fact, deeply interested in these results. Of this there can be no doubt; and the extraordinary proofs of interest that the Christian world has given me are alone a sufficient proof of this.

“The literary treasures which I have sought to explore have been drawn in most cases from the convents of the East, where, for ages, the pens of industrious monks have copied the sacred writings, and collected manuscripts of all kinds. It therefore occurred to me whether it was not probable that in some recess of Greek or Coptic, Syrian or Armenian monasteries, there might be some precious manuscripts slumbering for ages in dust and darkness? And would not every sheet of parchment so found, covered with writings of the fifth, sixth, and seventh centuries, be a kind of literary treasure, and a valuable addition to our Christian literature?”

“These considerations have, ever since the year 1842, fired me with a strong desire to visit the East. I had just completed at the time a work which had been very favourably received in Europe, and for which I had received marks of approval from several learned bodies, and even from crowned heads.*

“The work I advert to was this. There lay in one of the libraries of Paris one of the most important manuscripts then known of the Greek text. This parchment manuscript, the writing of which, of the date of the fifth century, had been re-

touched and renewed in the seventh, and again in the ninth century, had, in the twelfth century, been submitted to a twofold process. It had been washed and puniced, to write on it the treatises of an old father of the Church of the name of Ephrem. Five centuries later, a Swiss theologian of the name of Wetstein, had attempted to decipher a few traces of the original manuscript; and, later still, another theologian, Griesbach of Jena, came to try his skill on it, although the librarian assured him that it was impossible for mortal eye to rediscover a trace of a writing which had perished for six centuries. In spite of these unsuccessful attempts, the French Government had recourse to powerful chemical re-agents, to bring out the effaced characters. But a Leipzig theologian, who was then at Paris, was so unsuccessful in this new attempt, that he asserted that it was impossible to produce an edition of this text, as the manuscript was quite illegible. It was after all these attempts that I began in 1841-2, to try my skill at the manuscript, and had the good fortune to decipher it completely, and even to distinguish between the dates of the different writers who had been engaged on the manuscript.

“This success, which procured for me several marks of recognition and support, encouraged me to proceed. I conceived it to be my duty to complete an undertaking which had hitherto been treated as chimerical. The Saxon Government came forward to support me. The king, Frederick Augustus II., and his distinguished brother, John, sent me marks of their approval; and several eminent patrons of learning at Frankfurt, Geneva, Rome, and Breslau generously offered to interest themselves in my attempt.

“I here pass over in silence the interesting details of my travels—my audience with the Pope, Gregory XVI., in May, 1843—my intercourse with Cardinal Mezzofanti, that surprising and celebrated linguist—and I come to the result of my journey to the East. It was in April, 1844, that I embarked at Leghorn for Egypt. The desire which

* M. Tischendorf, then 25 years of age, received from a German University the degree of Doctor of Divinity just as a Swiss University was about to confer it. Three foreign governments decorated him. Others sent him gold medals. The Dutch Government caused one to be engraved expressly in recognition of this work.

I felt to discover some precious remains of any manuscripts, more especially Biblical, of a date which would carry us back to the early times of Christianity, was realized beyond my expectations. It was at the foot of Mount Sinai, in the Convent of St. Catharine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like this, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-five sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed, had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and Jeremiah, and enjoined on the monks to take religious care of all such remains which might fall in their way.

"On my return to Saxony there were men of learning who at once appreciated the value of the treasure which I brought back with me. I did not divulge the name of the place where I had found it, in the hope of returning and recovering the rest of the manuscript. I handed up to the Saxon Government my rich collection of oriental manuscripts in return for the payment of all my travelling expenses. I deposited in the library of the University of Leipzig, in the shape of a collection, which bears my name, fifty manuscripts, some of which are very rare and interesting. I did the same with the Sinaitic fragments, to which I gave the name of Codex Frederick Augustus, in acknowledgment of the patronage given to me by the King of Saxony; and I

published them in Saxony in a sumptuous edition, in which each letter and stroke was exactly reproduced by the aid of lithography.

"But these home labours upon the manuscripts which I had already safely garnered, did not allow me to forget the distant treasure which I had discovered. I made use of an influential friend, who then resided at the court of the Viceroy of Egypt, to carry on negotiations for procuring the rest of the manuscript. But his attempts were, unfortunately, not successful. 'The monks of the convent,' he wrote to me to say, 'have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price.'

"I resolved, therefore, to return to the East to copy this priceless manuscript. Having set out from Leipzig in January, 1853, I embarked at Trieste for Egypt, and in the month of February I stood, for the second time, in the Convent of Sinai. This second journey was more successful even than the first, from the discoveries that I made of rare Biblical manuscripts; but I was not able to discover any further traces of the treasure of 1844. I forget: I found in a roll of papers a little fragment which, written over on both sides, contained eleven short lines of the first book of Moses, which convinced me that the manuscript originally contained the entire Old Testament, but that the greater part had been long since destroyed.

"On my return I reproduced in the first volume of a collection of ancient Christian documents the page of the Sinaitic manuscript which I had transcribed in 1844, without divulging the secret of where I had found it. I confined myself to the statement that I claimed the distinction of having discovered other documents,—no matter whether published in Berlin or Oxford—as I assumed that some learned travellers who had visited the convent after me had managed to carry them off.

"The question now arose how to turn to use these discoveries. Not to mention a second journey which I made to

Paris in 1849, I went through Germany, Switzerland, and England, devoting several years of unceasing labour to a seventh edition of my New Testament. But I felt myself more and more urged to recommence my researches in the East. Several motives, and more especially the deep reverence of all Eastern monasteries for the Emperor of Russia, led me, in the autumn of 1856, to submit to the Russian Government a plan of a journey for making systematic researches in the East. This proposal only aroused a jealous and fanatical opposition in St. Petersburg. People were astonished that a foreigner and a Protestant should presume to ask the support of the Emperor of the Greek and orthodox Church for a mission to the East. But the good cause triumphed. The interest which my proposal excited, even within the imperial circle, inclined the Emperor in my favour. I obtained his approval in the month of September, 1858, and the funds which I asked for, were placed at my disposal. Three months subsequently my seventh edition of the New Testament, which had cost me three years of incessant labour, appeared, and in the commencement of January, 1859, I again set sail for the East.

"I cannot here refrain from mentioning the peculiar satisfaction I had experienced a little before this. A learned Englishman, one of my friends, had been sent into the East by his Government to discover and purchase old Greek manuscripts, and spared no cost in obtaining them. I had cause to fear, especially for my pearl of the Convent of St. Catherine; but I heard that he had not succeeded in acquiring anything, and had not even gone as far as Sinai; 'for,' as he said in his official report, 'after the visit of such an antiquarian and critic as Dr. Tischendorf, I could not expect any success.' I saw by this how well advised I had been to reveal to no one my secret of 1844.

"By the end of the month of January I had reached the Convent of Mount Sinai. The mission with which I was intrusted entitled me to expect every consideration and attention. The prior, on saluting me, expressed a wish that I

might succeed in discovering fresh supports for the truth. His kind expression of goodwill was verified even beyond his expectations.

"After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on the 4th February, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of all my desires. On the afternoon of this day, I was taking a walk with the steward of the convent in the neighbourhood, and as we returned towards sunset he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said, 'And I too, have read a Septuagint, *i. e.* a copy of the Greek translation made by the Seventy;' and so saying, he took down from the corner of the room a bulky kind of volume wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim and the night cold, I sat down at once to transcribe the Epistle of Barnabas.

For two centuries search has been made in vain for the original Greek of the first part of this Epistle, which has been only known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century and about the time of the first Christian emperor.

“Early on the 5th of February, I called upon the steward. I asked permission to take the manuscript with me to Cairo to have it there transcribed from cover to cover; but the prior had set out only two days before also for Cairo, on his way to Constantinople to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks in hopes of reaching Cairo in time to get the prior's consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hill sides rang with the echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

“The following Sunday I reached Cairo, where I was received with the same marks of goodwill. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back, and on the 24th February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than a hundred and ten thousand lines, of which a great number were difficult to read, either on

account of later corrections, or through the ink having faded, and that in a climate where the thermometer during March, April, and May, is never below 77° of Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion.

“The relation in which I stood to the monastery gave me the opportunity of suggesting to the monks the thought of presenting the original to the Emperor of Russia as the natural protector of the Greek orthodox faith. The proposal was favourably entertained; but an unexpected obstacle arose to prevent its being acted upon. The new archbishop, unanimously elected during Easter week, and whose right it was to give a final decision in such matters, was not yet consecrated, or his nomination even accepted by the Sublime Porte. And while they were waiting for this double solemnity, the Patriarch of Jerusalem protested so vigorously against the election, that a three months' delay must intervene before the election could be ratified and the new archbishop installed. Seeing this, I resolved to set out for Jaffa and Jerusalem.

“Just at this time the Grand Duke Constantine of Russia, who had taken the deepest interest in my labours, arrived at Jaffa. I accompanied him to Jerusalem. I visited the ancient libraries of the holy city, that of the monastery of Saint Saba, on the shores of the Dead Sea, and then those of Beyrout, Ladikia, Smyrna, and Patmos. These fresh researches were attended with the most happy results. At the time desired I returned to Cairo; but here, instead of success, only met with a fresh disappointment. The Patriarch of Jerusalem still kept up his opposition, and as he carried it to the most extreme lengths, the five representatives of the convent had to remain at Constantinople, where they sought in vain for an interview with the Sultan to press their rights. Under these circumstances, the monks of Mount Sinai, although willing to do so, were unable to carry out my suggestion.

“In this embarrassing state of affairs the archbishop and his friends intreated

me to use my influence on behalf of the convent. I therefore set out at once for Constantinople with a view of there supporting the case of the five representatives. The Prince Lobanow, Russian ambassador to Turkey, received me with the greatest goodwill, and as he offered me hospitality in his country-house on the shores of the Bosphorus, I was able the better to attend to the negotiations which had brought me there. But our irreconcilable enemy, the influential and obstinate Patriarch of Jerusalem, still had the upper hand. The archbishop was then advised to appeal himself in person to the patriarchs, archbishops, and bishops, and this plan succeeded; for before the end of the year, the right of the convent was recognized, and we gained our cause. I myself brought back the news of our success to Cairo; and with it I also brought my own special request, backed with the support of Prince Lobanow.

"On the 27th of September I returned to Cairo. The monks and archbishops then warmly expressed their thanks for my zealous efforts in their cause, and the following day I received from them, under the form of a loan, the Sinaitic Bible, to carry it to St. Petersburg, and there to have it copied as accurately as possible.

"I set out for Egypt early in October, and on the 19th of November I presented to their Imperial Majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Coptic, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shone like a crown. I then took the opportunity of submitting to the Emperor Alexander II, a proposal of making an edition of this Bible worthy of the work and of the Emperor himself, and which should be regarded as one of the greatest undertakings in critical and Biblical study.

"I did not feel free to accept the brilliant offers that were made to me to settle finally, or even for a few years, in the Russian capital. It was at Leipzig, therefore, at the end of three years, and after three journeys to St. Petersburg, that I was able to carry to com-

pletion the laborious task of producing a *facsimile* copy of this codex in four folio volumes.

"In the month of October, 1862, I repaired to St. Petersburg to present this edition to their Majesties. The Emperor, who had liberally provided for the cost, and who approved the proposal of this superb manuscript appearing on the celebration of the Millennium Jubilee of the Russian monarchy, has distributed impressions of it throughout the Christian world, which, without distinction of creed, have expressed their recognition of its value. Even the Pope, in an autograph letter, has sent to the editor his congratulations and admiration. It is only a few months ago that the two most celebrated Universities of England, Cambridge, and Oxford, desired to show me honour by conferring on me their highest academic degree; 'I would rather,' said an old man—himself of the highest distinction for learning—'I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England.'

"But that which I think more highly of than all these flattering distinctions is the conviction that Providence has given to our age, in which attacks on Christianity are so common, the Sinaitic Bible, to be to us as a full and clear light as to what is the Word written by God, and to assist us in defending the truth by establishing its authentic form."

Egypt: From the Conquest of Alexander the Great to Napoleon Bonaparte. An Historical Sketch. By the Rev. GEORGE TREVOR, M.A., Canon of York, Author of "Ancient Egypt," &c. Pp. 415. The Religious Tract Society.

THIS is a well-written, interesting book, on a very important subject. The following quotation will prove that the writer holds a vigorous pen, and is imbued with a Christian spirit:—

"After losing the royalty which enabled it to bear away the palm from the universities of Greece, Alexandria survived to rival even imperial Rome. Her glory exceeded that of Tyre, when the Saracen conquest fell on her like a blight, and the

discovery of the ocean route round the Cape of Good Hope reduced her to an obscure village of the Turkish empire. At the present day it is easier to recal the Pharaohs in Thebes, than to recognize in Alexandria the capital of the greatest maritime power in the world.

"Yet a throb has already passed along her wasted arteries. The invention of the steam engine has reversed the triumph of the Cape. The Canal of the Pharaohs, the Ptolemies, the Caliphs, is again to connect the two seas; and the rail is already (more surely) spreading the intelligence and trade of Christendom through the land of Goshen and the wilderness of the Exodus.

"Who can foresee what may yet be in store for a country so fruitful in revolutions? Whose golden age has left its monuments to outlast the age of iron, and where the destroyers of Greek civilization are becoming subject to the regenerated civilization of the Franks?

"This is the problem of the future: in the following sketch we walk amid the ashes of the past. It is undertaken, like the former, from a desire to contribute somewhat to the elucidation of God's message to man. May it promote a sound Evangelical trust in the Author and Finisher of our faith; clearer views of the danger of swerving from the simplicity of the Gospel; a more self-sacrificing reliance on the blood of the Atonement; and a larger experience of the sanctification of the spirit."

Our Australian Colonies: their Discovery, History, Resources, and Prospects. By SAMUEL MOSSMAN, Author of the articles "Australia" and "Australasia" in the *Encyclopædia Britannica*, &c. With Map and Plans. Pp. 341. The Religious Tract Society.

A PERUSAL of the excellent work on Egypt, which we have just noticed, might lead some readers to suppose that we must travel back among "former times" to meet with ages truly heroic; but if these *laudatores temporis acti*—these "eulogists of past ages"—will but peruse this work upon Australia, they will speedily see that our own times are as fruitful in wonders as any which have gone before. The following extract will show how interesting is the subject matter of this volume.

"The rapidity with which Australia has risen into importance is without parallel in the history of the world. Eighty years ago the Great South Land was a *terra incognita*, whose outline was uncertain and whose interior was unexplored. Within the memory of persons now living the

first detachment of European settlers landed upon its shores. Yet the colonies then founded probably surpass in wealth and population, England in the days of the Tudors. In the course of a single generation Australia has reached a position which few nations have attained by the slow growth of centuries. From the vastness of its resources, the energy of its settlers, and its commanding position, it is impossible to prescribe limits to its future. Every English village, almost every family, has helped to people its towns, cultivate its soil, cover its pastures with flocks, or explore its mineral treasures. Some of our most important manufactures depend for their prosperity upon the raw material which it supplies. Its yield of gold affects the money markets of the world."

Science and Christian Thought. By JOHN DUNS, D.D., F.R.S.E., Professor of Natural Science, New College, Edinburgh. Pp. 307. London: The Religious Tract Society.

THE title of this work is a little ambiguous, for "Science and Christian Thought" read Science and Christianity; the work being an interesting essay to prove that while science often appears to contradict religion, in reality she is always in accordance with it. Of course this is what every Christian believes or ought to believe; and believing it may possess his soul in patience, when told that geology is opposed to the Gospel, or that the criticisms of Bishop Colenso will destroy belief in the divine origin of the Pentateuch. Our opinion is that many well intentioned defenders of religion, in opposition to the teachings of science, often stretch forth their hand very uselessly to preserve the ark of God from failing. The ark of God is in no danger from its enemies, and its friends would do well not to speak and write as if it were. Our readers will gather from these remarks that we are not very much enamoured of works like the one now before us. Yet we ought to say that this volume is well written, that it abounds with interesting facts and may do good to thoughtful young persons whose minds may have been perplexed by the apparent contradictions between science and religion.

Sermons and Expositions. By the late JOHN ROBERTSON, D.D., Glasgow Cathedral. Pp. 306. London and New York: Alexander Strahan.

THESE sermons are sensible and Evangelical, and will doubtless prove acceptable to the numerous friends of the deceased preacher.

Intelligence.

MISCELLANEOUS.

HASLINGDEN.—**JUBILEE SERVICES OF THE PLEASANT STREET BAPTIST CHAPEL.**—The Church and congregation meeting in the Baptist Chapel, Pleasant Street, Haslingden, having completed the fiftieth year, on Wednesday, July 11th, since the opening of their chapel celebrated the jubilee as follows:—On Tuesday evening, July 10, a special prayer meeting was held. The Rev. P. Prout pastor of the Church, delivered an address suited to the occasion. On Wednesday afternoon, a sermon was preached by the Rev. Henry Dowson, of Bradford. The devotional part of the service was conducted by the Revs. T. Evans, R. Maden, A. Nichols, L. Nuttal, and J. H. Anderson (Wesleyan). In the evening, a public meeting was held, the chair was occupied by Samuel Haworth, Esq., of Rook Hill, Stacksteads. The proceedings commenced by the Rev. T. Vasey giving out a hymn. After singing, the Rev. W. E. Jackson, of Church, offered prayer. The chairman having briefly addressed the meeting, called upon Robinson Hindle, Esq., to read the history of the Church for the past fifty years, from which it appeared that the first believers in Haslingden, of whom there is any record, were baptized on the 3rd day of November, 1787, and added to the Church at Bacup. Ten years afterwards five more were baptized and added to the Church at Accrington. In the year 1811 a room was opened for divine worship, and on the 7th November, in the same year a Church was formed, which numbered 15 members. The first pastor was the Rev. John Maden, of Goodshaw, who settled on the 29th November, 1812. During his ministry and also that of Mr. Copley (husband of Mrs. Esther Copley), the Church made steady progress. For a few years afterwards the cause appeared stationary, and thence suffered a serious reverse, and almost extinction. In the early part of 1836 the Rev. John Blakey, of Linskip, commenced his ministerial work. He entered upon his labours in circumstances of great difficulty, and experienced many trials and much persecution, but after a period of 20 years' faithful

service and hard labour, on the 16th March, 1856, he went to the "Rest that remaineth for the people of God." He won for himself the respect and esteem of all classes, and was deeply regretted in death. He had added by baptism 139 members during his ministry. It was during his pastorate that the second Baptist Church was formed. The Rev. P. Prout, commenced his ministry on the first Lord's day in July, 1856. Since this date 104 have been added by baptism, and 14 by letter; and after deducting the decrease 42, by death, letter, withdrawal, erasure, and exclusion, there is a clear increase of 76 members—the present number being 162. Sunday-school scholars, 382; teachers, 47. After the history had been read, addresses were delivered by the Revs. H. Castle (Wesleyan), J. Smith, J. Paterson, H. Dowson, R. Evans, J. Howe, and E. Franklin; the Revs. J. Brown, and J. Hargreaves conducted the devotional part of the meeting. The jubilee services were continued on Sunday, July 15. In the morning an address was delivered to the young, by James Barlow, Esq., of Accrington. The chapel was filled to overflowing. In the afternoon and evening the services were held in the Independent New Chapel, Deardengate (kindly lent for the occasion). The spacious chapel was crowded, and two very appropriate and impressive sermons were preached by the Rev. Thomas Price, A.M., Ph.D., of Aberdare. Collections were made, amounting to £76 4s. 6½d., which will be appropriated to the building fund, now being raised by the friends for the erection of a new chapel and Sabbath-school.

SITTINGBOURNE.—Very interesting services were held in this place on Tuesday, September 4th, in connection with the establishment of a Baptist Church in this town. Although Sittingbourne is a thriving and populous town, no Church of the Baptist denomination had existed there until last month. The Revs. A. W. Heritage, B. C. Etheridge, J. Drew, J. Lewis, and Messrs. Flint, Olney and Cook conducted the services. Mr. Maken of the Metropolitan College is the minister of this new congregation.

THE MISSIONARY HERALD,

PROGRESS IN INDIA.

DURING the last session of Parliament a very remarkable paper was laid on the table of the House of Commons, giving a sketch of the moral and material progress of India in the year 1864-5. Very much that is contained in this interesting document concerns chiefly the statesman; but other portions relate to those influences which, in their operation, tend to destroy the ancient institutions of the country, and to introduce the ideas and forms of a higher civilization. In some sense it may be said that there is no department of the Government of India which is not creating a new social order, which, by its daily movement, does not run counter to or destroy some ancient custom or prejudice, and establish in its room a new state of things animated by western thought and moulded by Christian principles. The opening of the country to commerce, the introduction of railways, the web of telegraphic communication, the increase of English colonists, all exercise a vast power in forming anew the sluggish mind of India, and in stimulating the energies of the people in directions leading them far astray from their old paths. But more powerful even than these material forces is that system of law, framed by the late Lord Macaulay upon principles of Christian justice and equality, recognizing none of the distinctions of caste or rank, discouraging where it does not absolutely condemn those religious practices that, from a Christian point of view, are cruel and wicked, which is now in operation throughout India. It makes criminal every form of religious immolation or human sacrifice; it holds an even balance among all the various classes of the Indian population; it enforces equity; it establishes religious liberty, and secures the rights of conscience; it knows no favoured religious belief. It may be said truly that all men in India are equal before the law, while by recent legislation the changes of religious opinion, in its bearing on domestic life, have been carefully and equitably provided for. The connection of the Government with idolatry has been sundered, and if here and there some long-established official action lingers, the alliance is doomed, and its extinction ensured. Where the new code does not absolutely forbid the cruel practices in which idolators have been

went to indulge, the administrators of the law are moved by its spirit, and efforts are made to discourage customs which Christianity condemns. Thus the Report before us tells how the Government last year gave directions "to all magistrates to prohibit acts of hook-swinging or other self-torture, when carried on so as to cause a public nuisance, or when there was danger of injury to human life, health, or safety; and they were instructed to enlist the co-operation of influential landholders in the prevention of such practices. The result was that in the town of Calcutta no case of hook-swinging occurred during the Churruck festival, and in the suburbs there were only three instances."

The direct religious action of the Government is limited to the maintenance of a small ecclesiastical establishment, which is confessedly and only sustained for the benefit of the servants of the State. A short paragraph suffices to tell what was done last year in this direction. In Bengal four new churches have been consecrated. In the Punjab four were completed and four others begun; and a Roman Catholic chapel was commenced in Delhi. In the Central Provinces four churches are being built, and in Bombay also four are in process of construction. A church was erected at Berhampore entirely by private subscription, while, we believe, in all other cases, a portion of the funds was provided by the liberality of the friends of Episcopacy. It is understood that the Government contemplates throwing the maintenance of Divine worship in all the stations more or less upon the residents, and thus to prepare the way for an entire severance between the Church and the State even in its present modified form.

It is in the department of Education that the Government of India is making the most direct and most strenuous efforts to effect a change in the moral condition of the people, and it is in this department that the Government offers itself to us as a helper in the great work of regenerating India. Previous to 1854 the labours of the Government were directed to the maintenance of the old religions of the country. It taught Sanscrit in its colleges in order to uphold Hindu institutions, customs, and laws; it taught Arabic and Persian in order to sustain the authority of the Koran and the system of law founded upon the precepts of Mohammed. And now that it teaches English, thereby throwing open to the acquisitive minds of the Hindus the stores of science and true knowledge which our language contains, although its object is not to introduce Christianity, it nevertheless aids greatly the general assault upon ignorance, superstition, effete customs, and a false philosophy. The Report before us gives a most interesting sketch of the "decided measures" which, since 1854, have been adopted, for the purpose "of promoting a system of general education which should diffuse throughout India 'a knowledge of the improved arts, science, philosophy, and literature of Europe."

For this purpose boards of education have been formed, with their staffs of inspectors. Universities, modelled on the system of the London University, were instituted in each presidency. It was provided that the examinations for degrees should not include subjects connected with religious belief. Colleges of any religious persuasion might be affiliated with the universities, and scholarships were attached to them which were open to every class. Indigenous or elementary schools were not overlooked, and schools for training masters were also included in the plan. By the system of grants-in-aid, encouragement was given to schools that were not governmental, the principle being rigidly adhered to that the Government inspectors should not interfere with the religious instruction conveyed in the assisted schools. Aid was to be given to all schools in which a good secular education was imparted.

The rules laid down were, however, found in practice unsatisfactory in voluntary and independent schools, and especially to the missionary bodies. In 1864 changes were made which seem to have removed the objections of many, so that the missionaries of almost all denominations, Independents and Baptists excepted, now freely avail themselves of Government assistance. In these schools Christian instruction is given without objection on the part of Government; but in the schools of the educational department proselytism is carefully guarded against. The masters may, however, impart Christian truth out of school hours, and when it is voluntarily sought by the scholars. Bibles also are placed in all the libraries for such of the pupils as may choose to read them.

Under this system there has been a large extension of education. In Bengal the number of colleges and schools under Government inspection was, in 1865, 2271; and the number of students was 103,114. This was an increase over 1864 of 596 schools and 19,435 scholars. The cost to the State of each pupil was about twenty-two shillings.

A very similar increase has taken place in all the presidencies; but we will not trouble our readers with the array of figures. We must, however, notice, as the most gratifying feature of the progress of education in the North-West Provinces, the large number of female schools existing there. There were in 1865, 477 schools, with 9,138 pupils. Thirty of these girls' schools were established by the *Suth Sabhá*, a society of influential Hindus in Agra. This is a most pleasing fact as showing the interest which the question of female education has awakened among a portion of the native population.

Our space will not allow further illustrations from this parliamentary paper of the progress making in India in the moral and material well-being of its people. Combining these facts with those which our missionary reports disclose, we may well be encouraged at the prospect, and be led to redouble our exertions in a cause with such promise of success. *In due season* we shall reap if we faint not.

THE CHINA MISSION.

BY THE REV. F. J. LAUGHTON.

You will find, by referring to the report for 1863, that two men were excluded from the fellowship of the little Church here. With regard to one of the two the general feeling has been that he had not the root of the matter in him. The ground of his exclusion was, that he had robbed the man with whom he was in partnership. The charge was proved clearly against him, but he denied it *in toto*. The partnership was dissolved, and he returned to his native village. In the meantime he has called on us once or twice and expressed his penitence, but on inquiry we found that he had not manifested it in the way which was most important, and would have been satisfactory—viz., paying back the money which he had obtained dishonestly. A short time ago I heard a very favourable report of him. It was stated that he was living as a Christian—that he strictly kept the Sabbath, and that he was zealous in teaching his family and neighbours the knowledge of the Gospel. Very soon after this I received a letter from him, in which he spoke of his sin, and professed the deepest sorrow on account of it, and expressed a desire to be restored again to their fellowship; judging from the reports of him and from his own letter that his repentance was sincere, I decided at once to go to his village. I was anxious not only to know his state of mind, but also to learn what the general tenor of his conduct had been, and how far the report was true about his teaching his family and the villagers the knowledge of the truth.

THE BACKSLIDER RESTORED.

Accordingly Ching-sien-seng and myself started for his village which is about forty miles distant from Chefoo. On our arrival we found that "Chang" (for that is his name) was from home. He heard, however, that I was in the neighbourhood making for his village and came quickly. It did my heart good to see the joy with which he hailed me and inquired after my health and that of my dear wife. I remarked that he looked hot and tired. He replied that he had travelled rather rapidly, for, as soon as he heard that I was going to his village, he commenced to run "like a lamb at the sound of the mother's bell." I was pleased to find from conversation with him, as well as from the testimony of those who knew him, that he had sincerely repented, and was living as a Christian. I found, too, that the reports I had heard with regard to his instructing his family and neighbours, were perfectly correct. A general excitement had been created throughout the village by his preaching. His mother and one of his sons have become deeply concerned about their state. The latter had been keeping the Sabbath for several months before I went there. I trust he is now a true Christian, and I hope to have the pleasure of baptizing him soon. Another son of "Chang," together with an uncle, are also very earnestly, and, I trust, sincerely, inquiring the way to Zion. This work, so far as instrumentality is concerned, was all done by "Chang," no one else having been to the village to teach the people. I am very sorry, however to say that another Mission, the American Presbyterian, is now endeavouring to establish an out-station in that village, *for the purpose of reaping what Chang has sown*. "Chang" has been to Chefoo, and his own case has been thoroughly investigated. We found that the money which he had obtained improperly was already repaid, and in every other respect his conduct appeared to confirm his professions of repentance. He has, therefore, been received back into the Church by the unanimous vote of the brethren.

OPPOSITION.

About a fortnight after my first visit to this village, I made a second. Those who were interested in the doctrine received me gladly. But I soon found that since my last visit Satan had been busy. The ancestral hall, in which I had resided on the former occasion, was no longer available, and no expedient had been left untried to prevent me from getting shelter anywhere in the village. I was shut up to the hospitality of "Chang," who gave me a little room in his own house about six feet by eight, which I gladly

accepted, and in a very short time "Chang" and myself were enjoying a Chinese meal and a cup of tea. We had scarcely commenced when a brother of "Chang" came and told me, that the people were so exasperated at finding all their attempts to keep me out of the village unavailable, that they had come to the conclusion to kill me if I persisted in staying, and were now waiting to know what I intended to do. I said "Tell them I intend to stay, and tell them, moreover, that I am tired and hungry, having ridden 100 li (about thirty English miles) in the heat of the sun, and, therefore, have a decided objection to being killed before supper; and tell them, further, that however much they may hate the Gospel, there are a number of people here who wish to know more of it, and I am anxious to preach to-morrow (Sunday). I have, therefore, a decided objection to being killed at all this evening, but if they like to come the morning after next (Monday), after I have breakfasted, I shall be more at liberty to treat with them upon the subject." Finding that I took their threats so easily, and kept on with my supper, they were thoroughly confounded and unmanned, and did not trouble me personally any more, but confined their mischievous efforts to abusing and intimidating those whom they met in the streets going to hear me. By the time we had finished our meal a number of persons had faced the opposition and were waiting to hear us preach. Ching and I commenced and continued speaking alternately until past midnight. On Sunday we commenced at eight in the morning and preached alternately till midnight, our little room and round the outside of the door being all the time crowded with listeners. On Monday, after breakfast I waited for my friends of Saturday evening to make their appearance. As they were not forthcoming I took a quiet stroll through the village alone to let them know that I was still there, and that I did not fear them. On Monday Ching and myself went to some of the neighbouring villages and preached, returning to Han Kian in the evening and preaching again until midnight. On Tuesday we did the same. On Wednesday just as Ching and "Chang" and myself were starting again for the villages, a messenger came with a letter stating that my dear wife was seriously ill. I was therefore obliged to return home sooner than I intended to have done. I am glad my dear wife's illness proved much less serious than was anticipated.

As there are a number of people anxious to learn the way of salvation and five are already keeping the Sabbath, we are anxious to get a little chapel there. We cannot rent a place or purchase ground to build one for reasons already stated. However, we have found a way out of the difficulty. Chang's brother has arranged to build a little place on a spare piece of ground belonging to himself on the condition that we lend him about £20, as mortgage, and pay him £1 10s. per annum rent for the rest. I hope to be able to get the money here. By this arrangement we shall have a better place than we have at Choorkia, at less than a quarter the *expense*.

MORLAIX.

A BRETON CONVERT.

BY THE REV. J. JENKINS.

G. AN DANTEE was a Breton farmer, he resided in the parish of Plouaret, about twenty miles from Morlaix. In the latter part of 1852, on a large fair day in the town, I saw him for the first time. He, from him his own desire, called on me, conversed freely on religion and bought a Breton testament. He could not read, and was then fifty-eight years of age. However, he was quick and intelligent, and soon learned to read by means of a few lessons given him by a young neighbour. He read his Testament with assiduity and profit, and thus acquired considerable acquaintance with Scripture. When he could he attended our meetings. It was evident from the first he had no good opinions of Popery, and that he did thirst for something better. He embraced the Gospel and became a sincere disciple of Christ. He was baptized in 1855, and continued a consistent and

faithful witness for the truth, though living in a country where he was the only Evangelical Protestant Christian. And he was not a timid mute Christian; being ready in conversation and very smart and pithy in his remarks and replies, the priests did not try to attack him but twice. The first in the beginning, when a priest found him in the road with the testament in his hand, An Dantee shewed him the book and asked him at once what he pretended was wrong in it. The embarrassed priest turned the leaves but could not reply, and soon made off under the pretext he had no time to stay. An Dantee was willing to defend the truth before the priests in the hearing of the people, but this they would not do. The last time the priest talked to him was when he went to his house, a fortnight before his death, to try to persuade him to confess. Once, females called on him for money to defray the expenses of worship in the Church; he replied to them that had it been to help some suffering needy person he would give his mite, but he could not give to pay a worship he disapproved of, and, added he, "Tell the priests from me that they are pagans in lighting wax candles in the Lord's presence, who is himself the light." While speaking to a labourer on the road a man came up and said, in reproach to An Dantee for his leaving the Church of Rome, "And what should he done to people who deny God?" to which our friend replied, "And what deserve those who believe in God and will not do what he commands?" which closed the mouth of his assailant. He had five sons, but they did not sympathise with his religious views, and were sullen and uncivil to his religious friends who called to see their father. This did not discourage him. Within the last two or three years they had improved in feeling and demeanour. He was ill for about six months, during which time we visited him, and last of all on the Tuesday preceding his death, when three other brethren being present we partook with him of the Lord's Supper, his sons and other persons being quiet and attentive spectators. Our sick brother enjoyed this commemorative communion with us of the Saviour's death to redeem us, and he felt happy and resigned through faith and hope. He died on the Friday evening following. Priestly intrigues failed in the last hour. On the Tuesday the sons expressed their desire I should attend their father's funeral, and enquired our way on such occasion in order to act accordingly. The only thing they did in the Catholic way was to say a few prayers and have on one side some holy water for those who wished to make use of it. The Gospel was read at different times in the house of mourning. Sabbath at noon many came together for the funeral, to whom the Word of Life was read and explained, which was heard with seriousness and attention. As our departed friend was much respected he was carried to the grave by his neighbours, a distance of about three miles, and though the priest at High Mass had warned the people not to attend, and heavy rain was falling without ceasing, it was supposed that not less than from 400 to 500 people were in the burying-ground, and it is probable that more than double that number would have attended had the weather been favourable. By the grave Mr. Bouhon for a short time spoke in French, and I addressed the people in Breton. The people were orderly and attentive. A justice of peace and two gendarmes were present. Thus a valuable opportunity was given to announce the Gospel of life and immortality to many.

THE BABBLER SILENCED.

EXTRACT FROM THE NOTE-BOOK OF REV. W. A. HOBBS.

It was six o'clock in the evening, and I had just sat down in the verandah, thoroughly wearied with the multitudinous engagements of a long busy day. The order had just been given to the khansamah to bring the dinner. Two young men with heads erect, and twirling their walking-sticks, entered the garden-gate, advanced to where I was sitting and gave their salaam. Before I could say a word one of them, in tolerable English, thus addressed me: "Sir, my house is at Nischindipore (a village six miles distant). I know English; my mind goes in a

virtuous direction ; day by day I search for the knowledge of God. I have read your Bible, but I do not like it, neither do I put confidence in it. It contains many things contrary to reason ; it shows God to us in a horrible aspect—it abounds in contradictions—many parts of it are obscure ; I have read some chapters ten times and cannot understand a fraction of it. I have come to discuss with you, sir, and I will be able to shew you that your Bible is not more worthy of regard than the Véd's in which Hindoos trust. Of course, every book has something good in it, but this is quite a different thing to maintaining, as you Christians do, that the Book was given to men by God." At this point I thought it well to stop him for I felt that this volubility just at my dinner hour was all lost upon me, so changing the subject I quietly enquired, " Baboo, what time did you get up this morning, and how much work have you done to-day ? " " I arose at seven," was his reply, " and at once walked here to attend a case I have in the Moonsiff's court, after which I took some refreshment at the house of a friend." " Then it appears, Baboo, that I arose, had my morning walk, early breakfast, and conducted our morning worship, before you opened your eyes. Since then I have been busy nearly the whole day in the sun, and am now very tired and hungry. As a general rule I never do any more work after I take my seat in this verandah in the evening. To converse upon all the subjects you have objected to would take half a day, so please come to morrow morning at seven o'clock, and I will listen to all you wish to say, Salaam."

THE VISIT.

Bengalees are never punctual, except from absolute necessity ; so next day, instead of coming at seven a.m., he made his appearance at three p.m. He brought two companions with him, one of whom understood English a little, the other not at all. He was very anxious to discuss in English, but, as I always replied to him in Bengali, he too soon found it necessary to do the same. After a few casual remarks I said to him somewhat suddenly, " Baboo, if an Englishman were to say that all Bengalees are a set of rogues, what would you think of him ? " " Well, sir, I should think, first, that he had told a lie ; and, second, I should think that Englishmen are more uncharitable and overbearing than I had imagined them to be ; what is your own opinion, sir ? " " I should think, Baboo, that such a person ought to be content with exposing rogues wherever he found them, but not proceed to take away the character of a whole people because some of them were bad." " Just so, sir, in fact we were both crossing the river in one boat, but you jumped on the bank first ; you have exactly expressed my opinion." " I am glad that we are thus far agreed, Baboo, but I want you to see why I asked you such a curious question. Last night you attacked our Holy Bible north, south, east, and west. You said ' its statements are contradictory—God's character in it is presented to his creatures under revolting aspects—its teachings are contrary to reason '—and what more you would have said, but that I wanted my dinner and stopped you, I cannot tell. Now you are not justified in condemning the Bible in the wholesale way you have done any more than an Englishman would be justified in calling all your countrymen a set of rogues. If I am not interrupted, Baboo, I can spare you two hours ; what portions of the Bible can you prove to be untrue." " Sir, I could name fifty objections in a breath." " Indeed, Baboo ! your unbelief seems to be as strong as your memory is good. Please state your fifty objections, I will note them down and try and answer them all."

THE OBJECTIONS.

This, taking him at his word, evidently discomposed him, however he bravely made the attempt, the following was the medley presented:—" 1. Everybody knows that the sun is the source of light. The Bible says that on the first day God said ' Let there be light,' and there was light ; we read of morning and evening being the first day ; yet, further on in the same chapter, we find that God did not make the sun, and moon, and stars until the fourth day. Sir, a child can see that this is a downright contradiction." " Go on, Baboo." " 2. The Bible

says that Moses was on the top of a mountain with God for forty days and ate nothing. It is impossible; no man can go without food more than eight or ten days." "Go on, Baboo." "3. "The Bible says that Noah was the only righteous man on earth and so God sent a flood. Now if all were bad except Noah, why were not all his family drowned as well as other bad persons. To believe the Bible would show God to be partial. Who can trust in a partial God?" "Go on, Baboo." 4. The Bible says that the sun stood still once over some valleys. Such a sentence is opposed to mathematics." "Go on, Baboo." "5. Some parts of the Bible are full of vengeful sentences quite inconsistent with the character of an all-merciful God." "So is the penal code, Baboo, but you know it is good for Bengal nevertheless." After a little delay he proceeded. "6. There is something about three men being thrown into a fire and not being burnt. This is evidently untrustworthy, for it is against all experience. I have heard that some Christians have burnt others occasionally; Why did not God preserve them too?" "I cannot tell, Baboo; if I give you land rent free am I bound to give all my land rent free? but go on, Baboo. You said the Bible revealed God in a horrible aspect to his creatures, what did you refer to?" "Ah, sir, that is my strong castle, I must not forget that." He continued:—7. "Sir, you are a merciful Englishman. If at the time of the mutiny, your countrymen had destroyed the whole nation of the Hindoos because some of the husbands and fathers had rebelled, what would you say to such wild beasts?" "I will tell you presently, Baboo, go on." 8. "Sir, can you live without air?" "That is an abrupt question Baboo, why do you ask it?" "Because, sir, my next question depends upon the answer you give." "Then allow me first, Baboo, to ask you can any creature live without air?" No, sir, the atmosphere is essential to all life; when creatures cease to breathe they cease to live." "So you say Baboo. Let us see if the boat you have built will sink or swim. When the bear becomes dormant for half the year, insensible to hunger and lost to consciousness, does he breathe? When the shamook (Indian water-snail) at the close of the rains pierces two or three feet into the solid earth and remains there for eight months (till the rain comes again), does it breathe? In places where the sea is four miles deep, the bed of the sea is covered with myriads of little living creatures who live in the mud, do they breathe? if so it is evident that in certain conditions of existence very little air suffices, then why could not Jonah in some mysterious way breathe through the fish? for this I fancy is the objection which you are labouring to bring out." "Yes, sir, you have guessed rightly, but your questions so puzzle me that I do not wish to press the point." "Very well, Baboo, then please go on to the next objection; as yet you have only given ten per cent. of what you promised." 9. "The account of Christ's birth is puzzling and unnatural, moreover there was no need for it, God is not tied down to a set of regulations, he can pardon sin if he chooses without any Jesus Christ. I cannot recollect any more objectionous just now, sir, but I have heard of many more which to me seem very powerful."

ANSWERS.

"Well, Baboo, half-an-hour is gone already, let us now get to work. I will take your objections in the order in which you have given them, lest, if I make a selection you should think that I was anxious to pick out the easiest of them; your first objection was in regard to what you consider a contradiction in the first chapter of Genesis. You say that the sun is the source of light, that God created light (so the Bible says) on the first day, yet it was on the fourth day that he made the sun. This seems to you to be a contradiction, so you conclude that the Bible cannot be true. Now, Baboo, listen to my explanation; this is not the first time that I have had to show Bengalees that they do not understand this subject. Everybody knows (or may know) that the sun is 1,384,000 times bulkier than our earth; moreover many of the stars, though they appear so small, are even larger than the sun. Now, to imagine that all the stars and the sun were created simply to light up our little world seems to be unreasonable, for the stars

give scarcely any light, though some of them are a million times larger than our earth. Now if anyone were to tell you that a city 1,384,000 as large as Magourah was built to supply Magourah with food and necessities, and that in addition to this huge city 10,000 others existed for this sole purpose, scattered over the various nations of the world, would you not laugh at such statements and conclude that the man was mad? Just so, it is not surprising that learned people should smile when they hear anyone contend that the sun and all the stars were created simply to give light to the earth. The fact of there being morning and evening from the first to the fourth day shews that the world had light from the first day; morning and evening, is produced by the revolution of the earth on its own axis; we cannot conceive of day and night being brought about in any other way. The inference is that the course of the world has been always as it is now. If so, then, it was so from the first day to the fourth, which proves demonstrably that the sun was made before the first day. But you will here urge then why does the Bible state, in the history of the fourth day's work, that God made two great lights and all the stars to give light to the earth? I will tell you Baboo. There is nothing much amiss in the words God *made* two great lights, though it would have saved much discussion had a more definite word been used instead of the word *made*. The simple matter of fact is that you have limited the meaning of the word '*made*' to created, forgetting that whilst it does mean *created*, it has other common meanings beside. This is common to all languages. Take the Bengali word '*goon*,' the dictionary gives 14 different meanings; the word *bhab* has a quarter of a hundred; the word *tejash* has 34. A very common meaning of the word '*made*,' is to appoint, and '*God appointed two great lights*' is the meaning of the words which you regard as making a contradiction. If you were to hear that Joynath Shein had been made judge of Kooshtee, you would not imagine that the Lieutenant-Governor of Bengal had just created him for that work, but that he had appointed him to the office of a judgeship. The Bible (at least the Old Testament), was originally written in Hebrew, and the English and Bengali are only translations. If there is any doubt about the meaning of any word in a translated Bible, we turn to the Hebrew Bible and get the exact meaning. The exact meaning of the Hebrew word in the passage we are talking about, and which in the English version is printed '*made*, is not created, but *appointed*.'

EXPOSITIONS.

"Bearing this in mind let us look at the 1st chapter of Genesis and see if really there is any contradiction. We find

"1. 'In the beginning God created the heavens and the earth, but the earth was without form, and void, and covered with darkness and water.' We are not to suppose, however, that darkness existed because there was no sun (the earth could not have continued in its orbit without the attraction of the sun) but probably by reason of the dense fogs which hung perpetually over the world's vast marsh.

"2. When God on the first day said 'Let there be light,' at his command the beams of the sun began to penetrate the mighty fog banks, and a kind of daylight broke in upon the world.

"3. On the second day the action of the sun formed the firmament or clouds and the sun's rays penetrated further still.

"4. On the third day the atmosphere was brighter still.

"5. On the fourth day the mists were effectually broken up. The body of the sun, moon, and stars were seen, and God knowing that in two days more he would create man, and that the years of foggy eclipse had gone for ever, appointed these beautiful lights to regularly bring about day and night, and be to the men on earth for signs and for seasons and for days and for years.

"What is there irrational about this, Baboo? Is it not just as an intelligent man would conclude that it should be?" The Baboo, who with his friends had been listening with fixed attention, seeing that I had concluded, smilingly rejoined—"Sir, I am delighted, we have never had such an explanation before. Pray is

this explanation known to any other English Padre Sahibs (Missionaries), or is it an interpretation which you have discovered?" "No, Baboo, I have not discovered it. I learned it from others wiser than myself." "And did the gentlemen who taught you, sir, believe that the word 'made' ought to be printed '*appointed*'?" "I really cannot tell you, Baboo; why are you so very anxious to know?" "Because, sir, the magistrate will not be bound by the statement of one man, he wants two witnesses." "If that is what you want, Baboo, if you will sit here for five minutes I think I can find a second proof to give you." After an absence of ten minutes I rejoined them remarking, "Baboo, you know English, look at this book, it is entitled '*Scripture and Geology*.' Its author is Dr. John Pye Smith, a teacher of young Padre Sahibs. You may judge of his great learning by all the letters appended to his name, D.D., LL.D., F.R.S., F.G.S. If he says the same as I have told you will you be satisfied?" "Yes, sir, two learned gentlemen would not say the same thing if there were not good reason to think it true." "Be that as it may, Baboo, listen to what he says, he is speaking of the sun and moon being made on the fourth day (p. 256). 'The heavenly bodies are represented not as being at that time *created* (for the word which occurs in verses 1 and 27 is not used here), but *made*, that is *constituted* or *appointed* to be luminaries, for such is the meaning of the word used.' Are you satisfied, Baboo?" "On this point, sir, the sun of knowledge has shone into my mind, my objection has been thoroughly repelled. Indeed, sir I speak truly." "Very well, Baboo, then let us push on with the next on the list."

JACMEL.

THE DEATH BED OF HERMINIE.

BY THE REV. W. H. WEBLEY.

HERMINIE — was perhaps about the most promising, apt, intelligent scholar we had at the time in our Mission school. Almost from the outset her mind seemed fully alive to the importance of those Evangelical truths we taught her, and she early became a favourite with the whole Mission band. On leaving our school she was married to our own doctor, a man who, after God, had twice saved my life when suffering from inflammation on the lungs. She became a widow soon after the birth of her second child, and never remarried. It is, however, from a religious point of view that I have principally to do with her and her case. Her great failings were procrastination, and anxiety to please the world, alike from motives of friendship and of gain. Many a time has she sat in our chapel all attention, her large eyes swimming in tears, and her whole being apparently taking in the lessons of Truth. She often, therefore, inspired us with hope for her decided conversion to God; but, alas! it was only hope that was doomed to be disappointed. She was always then a Catholic by profession, though really a Protestant at heart, and what is more, "almost a Christian" from first to last. Her malady was consumption, and as her end drew near and she became sensible of the fact, she sent for the priest, and received from him the last sacrament of his Church. "There," said he, as he had finished his unintelligible Latin nonsense, and given her the "Good God," flesh and blood and all, "You can now die in peace, and Mary will receive you." The miserable dupe! Does he then know neither God, nor Christ, nor devil, but only Mary, that, without one word of consolation or counsel, he could thus send an immortal soul into eternity, depending only upon a woman who needed the blood of Christ to save her as much the poor creature to whom he had just administered his sacrament? Be that as it may, Herminie, with a mind so long under the influence of Divine Truth, and with a soul in full view—to her at least—of the dark and dismal shores of eternity, could not so pass from present life to endless death. One day, therefore, and all of a sudden, she announced to her attendants a change in her views, that she could not die a Catholic, and must see me. Eliacine and Telicia therefore sent for me, and I as joyfully went to see her. I did not, could not, of course, mince

matters with her. I told her that she was near her end, that procrastination and indecision had well nigh been her ruin, that she had long resisted the Spirit of God, and that that God must have strange purposes of mercy and of love even to her, so as again to return to her by the same Spirit's power. With all due affection I then led her to the slain Lamb, and proclaimed salvation to her through the one sacrifice of the Cross. On my third and fourth visits to her she was all peace and joy, her eyes raised to heaven, her hands stretched out as if trying to be gone, and her soul perhaps as much in the land of Beulah as was ever Bunyan's Pilgrim. Indeed altogether her death was one of the happiest it has ever been my lot to witness. Her's, too, was the fifth or sixth case of similarly happy deaths, that have occurred in this town, of parties who, though they may have increased the ranks of the redeemed in glory, have never swollen the number of the Church below. Of course I buried her. It was her dying request that I should do so. As she was so well-known, respected, and, indeed, loved, we had quite a concourse of people at her funeral; and, bless the Lord, I had an excellent opportunity of preaching to them, not Mary but Mary's Saviour.

HAWADIYA OF KORIGAMMANA.

BY THE REV. F. D. WALDOCK.

WHEN I last wrote I mentioned the case of a young man at Korigammana, who was giving pleasing evidence of having received the Truth into his heart, and promised that after I had seen him I would write further about him. Before I could go to the village, however, his sickness terminated in death, and on my arrival I could only look at the little mound near the schoolroom beneath which he was resting, and the well-thumbed little books he had left behind. But I have got from our brother M. Perera an account of his visits to him, and from this will give you some particulars.

Hawadiya's circumstances before his conversion were anything but advantageous. His parents being strict and ignorant Buddhists, he was left to the influences of superstition. He was also from a child very sickly, but providentially having a great desire for reading and writing, managed to learn to do both tolerably well. He afterwards began to study medicine under a native doctor; but soon after his 20th year, he was attacked with a disease which so reduced him that for two years before his death he had to lie helpless on his mat. Thus, when we commenced the station at the end of 1863, he was unable to attend the services held in the schoolroom, and, indeed, never even saw the building. But he was visited by our brother Perera, and received from him and others some Christian tracts. These he read, but with no apparent interest.

It was in May last year that he first shewed any religious concern. At that time his illness became so severe that he gave up all hope of recovery, and sent to ask that a service might be held at his home. This was done several times. It would seem that already some rays of light had found their way into his mind, for when his father and mother wished to send for a priest to perform their customary rites for the sick, he was greatly averse to it. In this feeling he was joined by his elder brother. This was an adopted brother who had been given to Hawadiya's parents when they had no son, because, according to his horoscope, he was not born on a lucky day. So they sent for the teacher instead of the priest that he might hold a service for prayer. Hawadiya wished also that the "minister from Kandy" should be sent for, evidently with the idea that some rite could be performed by which his well-being in the next world might be secured; but he was of course told that nothing but his own faith in Christ could avail for this. At that time he asked for a prayer to use, written in large characters as his sight had become so defective. This was given, and our brother went many times to converse and pray with him, but with so little apparent effect that he was beginning altogether to lose heart. After this he gave Hawadiya a prayer consisting of short sentences such as "God be merciful to me a sinner," and one day read to, and

left with him a translation of part of that precious little book "Come to Jesus." When alone he managed to read it, and it would seem that the Holy Spirit greatly blessed it to induce him to accept the invitation it enforced. Our brother says—"It was not, however, till the morning of January 24th, 1865, that I ascertained that the Holy Spirit had begun His work, in him. That is, although on other days he used to speak in a languid manner, and was unable to raise his head from his mat, that day he seated himself upright, and speaking in an animated way, began to say, 'God has been very gracious to me. He is with me. God is my Father and my Friend. Jesus Christ is my elder brother; the Holy Spirit is my Teacher,' and similar things. When I said what evidence is there that God has been gracious to you? He replied 'The fact that God sent me this sickness, and sent me a Christian teacher, and that I have been enabled to learn about God, and to believe in the Christian religion.'

"His own religion soon became apparent in anxiety for the salvation of others. At that very time he asked the teacher to pray for his mother who also was sick, and has since died. On the same evening his father and mother shewing an unwillingness to expend oil for a meeting he wished to be held, he warned them very earnestly about their covetousness, and of the terribleness of condemnation in the next world.

"To shew that his faith was real and practical, although before his conversion he had always been afraid, from superstitious dread of demons, to be left alone, now it never troubled him; but he used to say 'I am not afraid now God is with me.' Indeed much of his time he was left alone, and was then mostly occupied in prayer and reading the Bible, especially the Book of Psalms, in which he particularly delighted. It was remarkable how he seemed to apply all he read to himself. Thus, one day when our brother was with him, his old father having complained that he was unwilling to take more medicine or to have oil applied to him, he said, 'I have taken sufficient medicine, but I have got no good from it. I told them so, but they would not believe it, I have now found God my medicine. I have found Christ my medicine. These people rubbed me with oil, God has anointed me with His holy oil.'

Our brother visited him frequently, mostly in company with some of the villagers, that they might be benefited, and sometimes with brethren from a distance. Often Hawadiya was questioned about "the hope that was in him," and as often he produced a conviction that he had indeed "passed from death unto life." His uniform answer was in this strain—"I am a transgressor. I have no merit. I do not deserve heaven. I believe on Christ. I have been forgiven. I have been cleansed by the flowing of Christ's blood. I am not afraid to die. I am going to heaven. I shall go to heaven because Christ died on the cross for me. I shall go by His merit, and by the flowing of His blood." His hope thus built on Jesus was unwavering, and he often expressed it. Thus, when his mother was bewailing that she should so soon have to part with him and be left without a son of her own, he prayed her not to grieve about him for he was going to God's palace. At another time, when his father, seeing his delight during the visit of some Christian friends, said scornfully, "What is it about?" He replied, "O! father, if you knew about the joy there is in the place I am going to, you would not say so." As his end approached his desire to depart and be with Jesus grew stronger. One evening, at the close of a little prayer-meeting, he called his relatives around him, and touchingly drew from them promises as to the disposal of the land when he was gone, that they might have no disputes, and that his adopted brother, to whom he was greatly attached, might be provided for. Then he said he should be "glad to commit his spirit to the Lord." He was asked if he had not done so already. "O! yes," he replied, "but I should like to die while you are all here." "Why," the teacher said, "do you think you can get any help from us?" "O! no," he said, "I have Christ's merit." The next evening he expressed the same wish, and some one suggesting that it was because of his great pain, he said, "O! no, the pain I now suffer I could bear many years; that is not difficult. If I live

longer, that also will be God's will, but what I say is, O God, if thou dost take me speedily, I shall like it better."

The end he longed for soon came. On the night of the 4th April, after reading his loved Psalms longer than usual, "about midnight he became speechless, and before daybreak he fell asleep in the Lord." The same evening he was laid to rest in the plot of ground near the schoolroom. Usually the villagers had huddled away their dead in some unfrequented corner of their gardens, and from superstitious fear none would come near to help or comfort the bereaved. But this, the first burial of a believer in the village, was a more Christian and honourable one. About 20 men assembled—some of them at least "devout men" we may hope—and "carried" Hawadiya "to his burial." They were told of the resurrection and of heaven, and exhorted to follow him who had gone as the first fruits of that village unto God.

So was poor Hawadiya the dark ignorant Buddhist enlightened and saved. Who but the Divine Spirit could have thus enlightened him? And what but the Gospel of Christ could have thus been the power of God unto his salvation? Surely we may well say with our brother Perera:—"Thanks be to God who has taken to himself the soul of the first believer who has died in this village."

CEYLON.

REPORT OF THE PETTAH CHAPEL SUNDAY-SCHOOL, COLUMBO.

BY REV. E. PIGOTT.

As so many, especially of our young friends, are deeply interested in Schools, and some in this one particularly, we insert, with all the greater pleasure, the account which our esteemed Missionary Mr. Pigott has forwarded.

"For some years this school had suffered greatly from the frequent changes in the residence of the European friends who took an interest in it, particularly in the departure for England early in 1864 of Mr. R. O. Dunlop, who had so successfully supervised it. An alteration in the hour of meeting had previously had an injurious effect on the attendance, but the school was carried on without intermission although with very limited encouragement.

"In June, 1865, at a meeting called by Mr. Pigott of the Church members and congregation, the school was re-organized, the hour altered, and the services of a staff of teachers secured, while considerable additions were made to the lists of scholars. Messrs. J. E. Owen and G. B. Leechman took the oversight, assisted by two female and ten male teachers, with classes aggregating on the roll some 90 boys and girls, besides two classes of Singhalese girls from Mrs. Pigott's school with their Singhalese teachers, forming an addition of 22. There were thus enrolled 16 teachers and about 110 scholars, and everything promised well for the newly formed school. But one of the chief elements necessary to its success was the European supervision and teaching, and fluctuation is the marked feature of the little European band here, as everywhere else in tropical lands. One friend in the course of a few months was forced to return to England from ill-health, another now follows temporarily on business. Fortunately we have secured in place of the latter the services of a former superintendent of the school. The attendance of the Singhalese girls has latterly been lost from Mr. Pigott having removed to a greater distance from the chapel, otherwise, as things go in Ceylon, a fair proportion of the scholars enrolled have regularly attended, and we begin the year with an increase on the average attendance of the past few months, viz., some 10 teachers, and 60 boys and girls. These are almost entirely the children of Indo-Europeans, with a few Singhalese boys; the parents of many of them having no connection with the chapel. It has been found that many of these children voluntarily attend no less than three Sunday-schools in the one day—a fact which can only be understood in England when it is explained that here the great heat prevents any pleasure out of doors, and it is really a relief for the little things to meet together even for lessons, in a large, comparatively cool, building.

They are generally apt scholars, displaying that great precocity which is characteristic of 'children of the sun,' and there are several features in the conduct of some of the elder lads and girls of a very encouraging nature. This school, we hope, will continue, as it has oftentimes proved itself to be, the nursery of the Church."

HOME PROCEEDINGS.

WE have great pleasure in stating that the meetings during the past month have not only been very numerous, but well attended, animated, and influential. Our space forbids any more than a bare enumeration of them.

The Rev. F. Trestrail has visited Blackpool, Stretford, and Manchester, and, with the Rev. J. Gregson, gone through the western and southern portions of Hampshire; Mr. Gregson, with Dr. Underhill, Halifax, Huddersfield, and Barnsley; and with Rev. R. Robinson, Wigan; Mr. Robinson, Preston, Lancaster, Tottlebank, and Inskip; and the numerous Churches in East Lancashire; being joined at Accrington, by the Rev. C. Stovel; Rev. C. B. Lewis, the Monmouthshire district; Rev. Thomas Martin, Rochdale and its neighbourhood; and, with the Rev. J. Penney, the East Gloucestershire Auxiliary; the Rev. J. Gillson Gregson the South Devon Churches; the Revs. S. Newman and T. Wilshere, North Devon Auxiliary; and Rev. W. Sampson, Nottinghamshire, Wantage, and Wallingford.

The meetings of the Liverpool Auxiliary were of unusual interest. First came the annual meeting of the Juvenile Association, when the spacious chapel in Myrtle-street was crowded, Rev. S. H. Booth, of Birkenhead, in the chair; the speakers were the Revs. J. J. Brown, W. Walters, S. G. Green, and W. Sampson. Last year these young friends raised £221 15s. This year their contributions have reached £409 17s., being *an increase of £180!* This result shows what may be done in schools when they are efficiently organized.

The public meeting of the Auxiliary was held in the same chapel, which was crowded in every part. R. Harris, Esq., of Leicester, was in the chair. The meeting was addressed by the Hon. and Rev. Baptist Noel, the Rev. J. Stubbins, of the Orissa Mission, whose addresses, and specially that of Dr. Underhill, in regard to Jamaica affairs, were listened to with a sustained and excited interest not often witnessed. We felt as if the spirit of former days was revived.

The attendance at the Quarterly Meeting of the Committee was large, and there were present many pastors and deacons of neighbouring Churches, who evidently enjoyed the opportunity of taking part in the proceedings.

At the Birmingham Annual Meeting an incident occurred which it would be ungrateful not briefly at least to notice: Mr. Hopkins, who has for twenty-two years discharged, with great zeal and efficiency, the office of treasurer, felt compelled, by growing infirmity, to resign his office, greatly to the regret of all the friends of the Mission in Birmingham. The Rev. C. Vince enumerated Mr. Hopkins's services in an extended address, and a suitable resolution was passed. W. Midlemore, Esq., presented to him a memorial, beautifully illuminated, with several volumes of recent valuable works, and an address expressive of their affection and regard. To this Mr. Hopkins, who was received with hearty cheers, replied in a suitable speech, reiterating in the warmest language his ardent attachment to the society, and thanks for the testimonial then presented to him. His successor in office is Thomas Adams, Esq.

ARRIVAL OF MISSIONARIES.

We have to announce the arrival, from Calcutta, of Mr. and Mrs. Kerry and their children, and Mr. and Mrs. East from Jamaica, seeking restored health by a residence for a time in this country.

	£ s. d.		£ s. d.		£ s. d.
WESTMORELAND.		Farby—		SCOTLAND.	
Brough, Winton, and Great		Collections	1 14 3	EDINBURGH.	
Asby—		Farsley—		North Richmond Street—	
Contributions	1 0 0	Contributions	35 0 0	Contributions Ladies	
Do. for Mrs. Kerry's		Gildersome—		and Sunday School,	
School	1 0 0	Collections	7 7 0	for Rev. J. Parsons,	
Collection, Brough	1 4 0	Halifax, Peilon Lane—		N. P., Delhi	
Contributions, Winton	1 3 6	Contributions	46 15 6	<u>6 0 0</u>	
Do. Great Asby	0 12 6	Heaton—		FOREIGN.	
Crosby Garrett—		Collections	1 14 7	Jamaica—By Rev. J. E.	
Contributions	5 5 3	Hebden Bridge—		Henderson, Treas-	
		Contributions	38 12 6	urer, for African	
		Lockwood—		Mission—	
	10 5 3	Contributions	16 11 2	Alps and Ebenezer.....	
Less expenses	0 5 0	Pole Moor—		Brown's Town, Beth-	
		Contributions	14 1 0	any, &c., &c.....	
	10 0 3	Rawdon—		Coulart Grove	
		Contributions	11 4 0	Dry Harbour and Saim	
WORCESTERSHIRE.		Salendine Nook—		Gurney's Mount and	
Astwood Bank--		Contributions	9 9 8	Mount Peto	
Contributions	21 7 0	Scarborough—		Hayes Cross and	
Pershore, Old Baptist		Contributions	5 5 0	Water Lane.....	
Chapel—		Scapo Goat Hill—		Luca, Fletcher's Grv.,	
Contributions	33 0 6	Contributions, Sunday		&c.....	
Worcester—		School	1 5 6	Mount Lebanon, Whit-	
Contributions	46 3 10	Slack Lane—		field's Refuge	
		Collections	11 4 0	Mount Neband Mon-	
				ague	
YORKSHIRE.			300 4 7	Shortwood	
Bingley—		Less expenses	9 10 3	Stacey Ville and Para-	
Contributions	8 8 6			dise	
Blackley—			290 14 4	Thompson, &c	
Contributions	3 15 0			Waldensia and Unity .	
Bradford, Westgate—				<u>51 15 5</u>	
Contributions	57 17 0	SOUTH WALES.		Less short remitted .	
Do., Trinity Church—		CARMARTHENSHIRE.		<u>50 0 0</u>	
Collection	9 16 8	Newcastle Emlyn—			
Do., Halfield Chapel—		Contributions		16 10 6	
Collection	18 12 2	Cardiff, Bethel, Mount			
Cullingworth—		Stuart Square—			
Collections	1 7 1	Contributions, Sunday			
Do. for W. & O.	0 4 0	School		10 10 0	

JAMAICA SPECIAL FUND.

From September 21 to October 20, 1866.

Torquay, by Mr. Jas. Colhoun, for Morant Bay Mission..... 0 5 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS. Fuller, J. J., Aug. 29; Saker, A., Aug. 30; Smith, R., Aug. 30; Thomson, Q. W., Aug. 30.

AMERICA—NEW YORK. Brown, Dr. N., Oct. 2.

ASIA—CHITTAGONG. McKenna, A., Aug. 10.

INDIA—BENARES. Heinig, H.,

BACKERGUNGE, Shah, G., Aug. 15.

BARISAL, Ellis, R. J., Aug. 2.

CALCUTTA, Wenger, J., Aug. 22; Sept. 8.

DACCA, Allen, J., Aug. 10; Supper, C. F. Aug. 4.

INTALLY, Keriy, G., Aug. 6.

JESSORE, Hobbs, W. A., Aug. 10.

KHOOLNEAR, Dutt, G. C., Aug. 4.

SEWRY, Johnson, E. C., Aug. 6; Williamson, J., Aug. 9.

AUSTRALIA—ANGASTON. Hannay, J., July 24.

EUROPE—FRANCE, GUINGAMP. Bouhon, V. E., Oct. 16.

MORLAIX, Jenkins, J., Sept.

WEST INDIES—

JAMAICA—BETHTEPHIL, Henderson, G. E., Sept. 5.

BLACK RIVER, Barrett, J., Sept. 7.

BROWN'S TOWN, Clark, J., Sept. 6.

FALMOUTH, Sept. 7.

GURNEY'S MOUNT, Randall, E.

JERICHO, Clarke, E., Sept. 22.

MONTROGO BAY, Henderson, J. E., Sept. 5.

MOUNT CAREY, Hewett, E., Sept. 7.

RIO BUENO, East, D. J., Sept. 4; Roberts, J. S., Sept. 14.

SALTER'S HILL, Dendy, W., Sept. 6.

SPANISH TOWN, Phillippe, J. M., Sept. 12.

SPRINGFIELD, Merrick, R. R., Sept. 6.

ST. ANN'S BAY, Millard, B., Sept. 1; Sept. 6.

WALDENISIA, Kingdon, J., Sept. 7.

ACKNOWLEDGMENTS.

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

Friends at Reading, per Mrs. Aldis, for a box of Articles for Mrs. Sale, Calcutta.

Friends at Hereford, per Mrs. Rogers, for a Box of Fancy Articles for Rev. J. Dacey, Nassau.

Missionary Working Party, East Street Chapel, Newton Abbot, per Mr. J. E. Cardwell, for a Box

of Useful and Ornamental Articles, for Rev. J. Smith, Delhi.

A Friend at Liverpool for Six Jackets.

Juvenile Missionary Society, Cross Street, Islington, by Mr. Thornton for School Desks, Work Boxes, and Bibles, for Rev. A. Saker, Cameroons, W. Africa.

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

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

NOVEMBER, 1866.

THE BRITISH AND IRISH BAPTIST HOME MISSION.

A Paper read at the Autumnal Meeting of the Baptist Union, held at Liverpool, October 10th and 11th, 1866.

BY THE SECRETARY OF THE MISSION.

THE Baptist Home and Irish Missions were formed to meet a spiritual want in the British Islands. The field of labour occupied by each was sufficiently distinct, so far as locality was concerned, and of sufficient magnitude, to warrant the maintenance of separate societies. The United Mission has taken up the work of both; though with regard to the former on a more limited scale—for the present—than was undertaken during its early history. The development of the Home Missionary spirit, during the last twenty years has altered the relations that originally subsisted between the Parent Society and the Baptist Churches in this country; many Churches, both singly, and in their united capacity as Associations, have entered on the path of Evangelistic effort in their respective districts. This very natural and proper course has resulted in the alienation of a considerable portion of material support from the Home Mission, and, to some extent, in the loss of that warm sympathy which it once enjoyed.

One question which demands our attention is—Are the spiritual necessities of our Home population fully met by existing local organizations and agencies? This will be best answered by a few facts and figures. In England and Wales there are thirty-eight Associations, exclusive of that which has lately been formed in London. They embrace 1,300 Churches, and represent a membership of 140,000 persons, including the 21,000 belonging to the General Baptist Body. Of course, these figures do not exhibit the entire numerical strength of the Denomination, but only so much of it as is either directly or indirectly connected with the Baptist Union.

From the Secretaries of twenty English Associations, I have been favored with the circular letters of the present year. A similar acknowledgment is due to the brethren in the Principality. Connected with the English Associations, there are 542 Churches and 56,171 Members; and the sum expended by them on Home Missionary work, including small grants to poor Churches, and the salaries of Evangelists and Missionaries, is £1,987 7s. 5d., being an average of £3 13s. 2d. a-year for each Church, and 8½d. for each Member. This sum is divided among eighty-five Churches and Missionary Stations, in amounts varying from £100 to £2 per annum; but it is not easy to ascertain from the reports the number of brethren who are directly connected with, and sustained by the County Missions. I ought to state that four of these Associations, embracing sixty-five Churches, furnish no financial statement, so that the figures above quoted properly apply only to sixteen Associations. It is proper, too, that I should acknowledge the large amount of Home Missionary work that is accomplished independently of any denominational Societies, by individual Churches, through their domestic and district agents; and by the great company of voluntary Christian workers, who supply thousands of Stations without fee or reward; but if the income of our County Missions were quadrupled, if the Associations were raised to the highest state of efficiency in relation to aggressive action, if our denominational resources were developed ten-fold in comparison with the point at which they now stand, there would still be wide outlying regions altogether beyond our reach. With all our appliances, we are only breaking up and cultivating an

exceedingly narrow margin of a boundless field. The time has not come for the Church to cease crying—"Send forth labourers into the harvest."

Think for a moment of the population that is spread over the immense area within which these twenty Associations are situated. Taking it at 12,000,000, you have one Baptist Church for every 22,000 persons. The population of the four most northerly counties—Northumberland, Durham, Cumberland, and Westmoreland, is 1,116,963, with only thirty-five Baptist Churches, and 2,240 members, or one Baptist to every 265 adults.* In Lancashire, with a population of 2,500,000, there are ninety-nine Churches, with 9,488 members, or one to every 140 adults. In Cheshire, the proportion is still less, being one to every 192. Cornwall, only one in 319; while in contrast to this, the next county, Devon, gives one to every seventy-three. The proportion of Baptists to the entire adult population is greatest in Leicestershire and Huntingdonshire, being, in the former, one for twenty-three, and in the latter, one for every twenty-two; and least in Cumberland, where it is one in 948. In England there is one to every sixty-eight, or about fifteen in every 1,000. Wales gives one in about eleven and a-half. I have gone thus far into detail for the purpose of shewing that outside our local organizations there is ample room for a great Evangelical effort, such as the British Mission is anxious to make.

There is a growing desire to revive an agency which has somewhat fallen into disuse—that of Evangelists who shall devote themselves to the work of preaching and teaching Christ, without the ties and responsibilities of the Pastorate. A few Associations and County Missions have made the trial; such as the Western, Wilts and East Somerset, and Devon; and with results which commend it to general adoption. Evangelists itinerate through certain districts under the direction of the local Committees. Some of the journals of these devoted brethren are full of interesting details, which are worthy of wider diffusion than they are likely to obtain through the medium of the local reports. With our resources as a denomination, we ought forthwith to send out fifty men, if they can be found, for this work of Christian pioneering. It would be rough work, if properly done, but not so rough as was done by *Him* who trod the plains and climbed the hills of Palestine to preach and teach the glad tidings in its cities and villages.

With regard to small Churches, it is very desirable that many of them should be kept in existence; that they should be nourished by a generous liberality, and stimulated by wise counsel to more vigorous action than some of them have put forth. The small and feeble Churches have their place amongst Christ's witnesses in our country. In these unsettled times, when the very mention of *fixed* principles sometimes provokes a sneer; when truth is disappearing from many Churches in our land, the village Pastor is—in not a few places—the only true and faithful teacher of "those things which are most surely believed among us." To desert him in his unequal conflict with wealth, power, and priestly pretension, would not only be cruel, but the very worst policy that could be adopted. I would submit, however, that the Associations are the proper bodies to aid and foster these small Churches, except where they are so isolated as to lie beyond the reach of local assistance; or can be made centres of aggressive action on the regions beyond. A Home Mission should be maintained purely for Missionary purposes. One condition of rendering assistance by it, whether it be for the raising of new interests in large centres of population, helping Associations, or aiding struggling Churches for a time, should be the doing of what is unmistakably Missionary work. Its action should be aggressive rather than conservative; and when a Society descends to the level of a mere almoner of denominational bounty to small Churches, chiefly with a view of maintaining the ordinances to a few believers here and there, it surrenders its true vocation, and should at once be restored to its proper basis.

It was in my mind to offer a remark or two on the desirableness of grouping small Churches which are situated within convenient distances of each other; but this would lead me far beyond the limits within which this paper must be confined; I will therefore pass at once to a brief consideration of the spiritual condition and claims of the sister country.

Ireland has long been the difficulty of every government, and the overthrow of not a few. It presents a problem which neither statesmen nor philanthropists have been able to solve, since the solution of it is beyond the range of the most enlightened statesmanship, and the most unselfish philanthropy. In that country, we have a painful illustration of the fact that the proximity of two nations, and the daily intercourse of the inhabitants, are not always followed by assimilation in social and religious life. All efforts to blend the Saxon and the Celt have proved a failure. You cannot travel through the land and mingle with the people, without being sensible of a strange mixture of opposite qualities, and the presence of painful and startling contrasts. They are quite our equal in natural intelligence, and in education, but they are ages behind us in some of the higher forms of civilization. From Cape Clear to the Giant's Causeway, there are vast resources of undeveloped wealth; but with some exceptions, and these chiefly in the North, the dress, dwellings, food, and temporal condition of the peasantry exhibit the most abject poverty. There is a passionate love of country, and

* A considerable number of members in our Churches are very young, I have, therefore, applied the term adult to persons of twenty years old and upwards.

yet, they are flying from it by thousands: a strong susceptibility to religious impression, combined with the most deadly hostility to the truth. The nation owes whatever of freedom and prosperity which it enjoys, to its union with England, and yet, the fires of incipient rebellion are always smouldering there. These things may be owing, in part, to pernicious legislation. The Irish have been too long treated as a conquered people, mistrusted and oppressed by the dominant race. But the chief cause of all lies deeper than this. The religious teaching of a nation is the source of its strength or weakness, its glory or degradation. No land has ever been permanently great, or free, or stable, whose national character has not been formed, either directly or indirectly, by the Gospel. In Ireland, the whole head is sick, and the whole heart is faint; and some in despair have said "There is no healing of thy bruise." Legislation may do much. The equitable adjustment of the claims between landlord and tenant might have a beneficial effect. The removal of that grievous wrong—the Irish Church Establishment—would remove at least one weapon from the enemy's hands. It might be the taking of Ear-gate; and this would be no mean advantage. But the Gospel, in its simplicity and power, preached without controversy, and in its own loving spirit, is the only remedy for Ireland's malady. Two richly state-endowed Churches have been maintained professedly for Evangelistic purposes, and yet, out of 5,800,000 souls, 4,500,000, or nearly five-sixths of the entire population remain anti-Protestant. It cannot be doubted for a moment that these state-paid corporations present some of the chief difficulties with which voluntary Missionary Societies have had to contend, and we cannot but rejoice that the time of their end is approaching. We shall then have both conditions of honorable and successful competition—a fair field and no favor.

The slow progress of Mission Churches in Ireland has been a cause of considerable discouragement to many. This admits of explanation. First, there is that gigantic system of spiritual despotism that encompasses five-sixths of the population, like a barrier of iron, restraining the exercise of free thought, and carefully excluding the light of the Gospel. An Argus-eyed priesthood guards its interests with a vigilance that never sleeps, and a sharpness of vision that immediately detects the first signs of defection. In some parts of Ireland the penalty of following Christ fully, is almost as bad as imprisonment, and even martyrdom. Day by day young disciples have had to endure "trial of cruel mocking," and even beating from their own relatives, because they would profess their love to Christ in the way that he commands. Secondly, if the great famine of twenty years since has released hundreds of thousands from ecclesiastical bondage, it has greatly weakened all the Mission Churches, while some it utterly destroyed, and broke up the Stations. So serious were the inroads that were made by that mysterious visitation and its consequences, that twenty years have not been sufficient to repair the evils which it inflicted, and enable the Mission to regain its former position. In some places we have had to begin *de novo*. The drain upon our Churches is most disheartening. I have just ascertained by careful enquiry, that twelve of the Churches have lost 250 members by emigration and removal in the last 3 years; and these of course the very bone and sinew of the Churches. Nor does this number represent the entire loss, since the families of the emigrants, who left with them have to be added to it. Other reports will, no doubt, show a proportionate loss. Why, sirs, can we wonder that great and influential Churches are not gathered in that land? Scarcely a week passes without some departures; and thus, the hands of our brethren are greatly weakened, and their hearts are saddened by these constant inroads upon the Churches. We can rejoice, however, that other countries reap the benefit of this continual exodus of Christian people from the land of their fathers.

But the Churches are enjoying a fair amount of prosperity, notwithstanding these drawbacks. During twelve months, the additions to twelve from which returns have been just received, amount to 122, being an average of rather more than ten to each. I have taken at random twelve reports of English Associations for the present year, and find that the gross increase to each is as follows:—ten, nine, six, eleven, five, four, eight, twelve, three, eight, nine, five. It is satisfactory to find that the Irish Churches do not—in numerical growth—suffer by comparison with those in England. Then, within the last three years, three new Chapels have been erected, and two buildings fitted up for public worship; while in four years from this date, five new Churches have been formed. Rome was not built in a day, nor is Ireland likely to be converted very suddenly; but the following facts, taken from an authority which no one will dispute, are not without significance.—Within the last thirty years, Roman Catholics have decreased 1,930,795, or thirty per cent.; Episcopalians 159,803, or 18·7 per cent.; Presbyterians 119,767, 18·7; while Protestant Dissenters have increased 64,839, or 251·3, that is to say, there are more Protestant Dissenters in Ireland now, by 54,000, than there were when the census of the Irish people—according to religious profession—was taken in 1834; and this, in the face of the heavy losses caused by emigration. But the increase of our Churches in Ireland by no means fully represents the growth of our principles in that land. In some parts, where the Denomination has no standing, our denominational principles are making way. I can testify to the existence of a large amount of earnest, religious enquiry among the people. Scores, I may say hundreds, are quitting endowed Churches, where they meet with nothing to satisfy their spiritual cravings, and are being baptized on a profession of faith. Some are lost to our body for the want of wise and devoted

men to gather them up, and give a true direction to their religious enquiries. And if some converts exhibit a want of stability, we ought in justice to make all charitable allowance for the unfavorable influences to which the nation has been subject for ages past. We have erred in looking at Ireland too exclusively from an English stand-point, and in overlooking the fact that peculiarity of race, and other circumstances, give a character and complexion to the religious life of a people. Ireland is in a transition state. Throughout the North, especially, the old lines of religious thought and opinion are disappearing. Human authority in religion is openly questioned, and often boldly denied. If we have skill to interpret the signs of the times correctly, and are prompt to seize our opportunity in Ireland, we may, by the Divine blessing, find in the existing state of things, materials with which to strengthen our Churches.

Depend on it, Ireland has a future, and a glorious one too. She will one day return to her ancient faith. He who declares that all nations shall come and worship before him, will not suffer that fine land to continue beneath the curse of the most blighting system that ever dishonoured the name of Christianity. The day of Ireland's resurrection may be nearer than many of us imagine; and the prominence that is now being given to great ecclesiastical questions which affect that land, the unsettled state of men's views there in reference to religion; and the religious activity which is everywhere manifest, all seem to indicate that we are standing on the threshold of a new era. Brethren, it rests partly with you to determine whether, when Ireland escapes from the double bondage of superstition and formalism, she shall bow her neck to the yoke of infidelity, or accept the easy yoke of Christ. You cannot, you will not desert her now: rather you will strengthen your forces there, and work, and wait for brighter days. Baptist Churches in Ireland are the only representatives and guardians of principles which are more precious to you than life. Your brethren there feel honoured and strengthened by their connection with you in this union.

In conclusion, permit me to say that the requirements of twelve new Stations which have been adopted within the last twelve months, warrant us in making an urgent appeal to the Churches present in this large and imposing representative assembly, to hold out, one and all, the hand of a brotherly sympathy, and a generous assistance. If the claims of your local Missions prevent you from aiding us in operations in England and Wales, there is Ireland, with its millions who are without Christ. Since this time last year there has been an addition of 60 contributing Churches to the Mission; but there are now more than 600 that give nothing towards the Evangelization of Ireland.

If then, there is a place for this Mission among the goodly Institutions of our land; if there is a work to be done for Christ which the Associations are not doing; and if we are willing to attempt it honestly, in the spirit of self-consecration, and devoted loyalty to our common Master; then, on behalf of millions in these Islands who have not the knowledge of salvation; and in obedience to Him who uttered the memorable words "beginning at Jerusalem," we ask you, with an earnestness which can take no denial, *give us your confidence; give us your counsel; give us your material support; and with these, but above them all, GIVE US YOUR PRAYERS.*

CONTRIBUTIONS from September 20th to October 23rd, 1866.

	£	s.	d.		£	s.	d.
By Rev. S. J. Banks—Kent and Sussex	6	14	0	Rochdale, Mr. G. T. Kemp	5	0	0
Balance of contributions				Romford, Collection	4	4	0
Darkin, late Mrs., Share in residuary property	337	12	5	Watford, Mr. H. Kingham	0	10	0
Highbury Hill, Mrs. T. J. Rooke	0	10	0	" Mr. J. Chater	0	10	0
Lancashire, by Rev. T. Berry, on account	7	0	0	Lancashire, by Rev. T. Berry, Balance of contributions	37	16	4
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Stockport, Mr. J. Edminson	1	10	0	Newcastle-on-Tyne	36	19	9
Harlow, Collections	7	1	8	South Shields	3	9	0
Eythorne, Sunday-school Cards	0	7	6	Sunderland	6	7	6
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Ebbw Vale, by Rev. S. R. Young	1	0	0	Ashford	4	4	3
Reynolds, Mr. Cheney's Lodge	0	10	0	Cambridge	23	14	1
Belfast, by Rev. W. Hamilton	10	5	6	" A little girl	0	2	0
O-westry, Mr. W. Whitwell	0	10	0	London, Page, Mr. W. W.	2	0	0
Derryndel, by Rev. D. Macrory	2	10	0	Derby, by Miss Spurgeon	2	12	0
Rochdale, Mr. H. Kelsall	20	0	0	Devonshire-square, by Mr. Hannam	0	10	9

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THE MAGI.

CHRISTMAS time seems a suitable season in which to think of the visit of the "Wise Men" to Bethlehem—that interesting episode in the grand story of the Incarnation of the Divine Son of God. As this visit has become the cause and centre of many ancient and mediæval traditions, we shall do well to start with the quotation of the words of the Evangelist Matthew, the only one of the inspired biographers of Christ who has recorded the fact. The following is something like a literal rendering of the inspired historian's words: "Moreover, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, Magi from Eastern parts were present at Jerusalem, saying, Where is he that was born King of the Jews? for we saw his star in the East country, and came to do homage to him." (Matthew ii. 1, 2.) Having obtained an interview with Herod, who was much "troubled" by what was told him, they were sent by the King to Bethlehem, to ascertain the facts of the strange story:—"And (verses 9—12) having heard the King, they departed, and behold, the star which they saw in

the East country went before them (or guided them—*προῆγεν αὐτοῦς*), until it came and stood over where the young child was. And seeing the star, they rejoiced with exceeding great joy. And coming into the house, they saw the young child with Mary his mother, and falling down they did homage to him; and opening their treasure bales, they presented to him gifts—gold, frankincense, and myrrh. And being divinely instructed, in a dream, not to return to Herod, they went up into their own country by another way."

I.

In looking at this remarkable narrative, we may do well first to notice the name by which these Eastern travellers are called. Our English translation terms them "Wise Men;" but St. Matthew calls them *Μάγοι*, which in its Latin form is the well-known word *Magi*. Learned men inform us that *Mag* or *Magh* is the Persian word for Priest, from which we naturally infer that these pilgrims belonged to some kind of sacred class or profession. This word *Mag* occurs twice in the Hebrew Bible as part of

the proper name, Rab-mag (Jeremiah xxxix. 3, 13). As *Rab* in Hebrew means great (c. g. Rabbi, Rabboni, "my great master." "our great master"), we may conclude that the word *Rab-mag* means Great Priest—a kind of Bishop of London among the ancient Persians. Just as it was common in the middle ages to employ bishops and cardinals in state matters, so was it usual for Persian princes to employ their priests in the same manner, the causes in both cases being identical, namely, the possession by the priests of nearly the monopoly of the learning of the land. This tri-literal (three-lettered) word *Mag*, the root of the word Magi, is an interesting illustration of the essential affinity of languages, which superficially appear to be utterly unlike. It occurs in Sanscrit, which was one of the languages of India when David spoke Hebrew in Palestine; it is found in Persian, as we have just shown; it is the Greek *μεγας*, the Latin *magnus*, the German *macht*, the Saxon *might*; it is common in Spanish, Italian, and French (which are merely dialects of the Latin), and in a softened form appears as the *Major* of an English regiment, and in the name of the Lord *Mayor* of London. The labours of "Comparative Philologists," as they are now called, have made many discoveries of a most interesting and important kind, all of which tend to prove what Moses asserts (Genesis xi. 1), that once "the whole earth was of one language, and of one speech." The words of the gifted Max Müller upon this important matter are well worth quoting:—"If we observe how Latin was changed into Italian, Spanish, Portuguese, Provençal, French, &c.;—how Latin, again, together with Greek, and the Celtic, the Teutonic, and the Sclavonic languages, together likewise with the ancient dialects of India

and Persia, must have sprung from an earlier language—the mother of the whole Indo-European or Aryan family of speech;—if we see how Hebrew, Arabic, and Syriac, with several minor dialects, are but different impressions of one and the same common type, and must all have flowed from the same source—the original language of the Semitic race;—and if we add, to these two, at least one more well-established family of speech—the Turanian, comprising the dialects of the nomad races scattered over Central and Northern Asia;—if we watch this stream of language rolling on through centuries in these three mighty arms which, before they disappear from our sight in the far distance, clearly show a convergence towards one common source, it would seem, indeed, as if there were an historical life inherent in language, and as if both the will of man and the power of time could tell, if not on its substance, at least on its form."

II. *The country from which the Magi came.*

St. Matthew uses two phrases in reference to it. In one place (chap. ii. 10) he employs the words *ἀπὸ ἀνατολῶν*, "from Eastern parts," "the parts of the rising sun;" and in another place (verse 2) he says *ἐν τῇ ανατολῇ*, "in the East country." Nothing definite therefore is told us by the Evangelist concerning the native land of the Magi. If we "compare Scripture with Scripture," we learn something more definite upon the matter, but perhaps not much. 1. The words, "the East," are used in Scripture to include all the portions of the globe which are the opposite of the West. In Matthew viii. 11, we read, "Many shall come from *the East* (*ἀπὸ ἀνατολῶν*) and the West, and shall sit down . . . in the kingdom of heaven." So also Matthew xxiv. 27,

"For as the lightning cometh out of the East"—ἀπὸ ἀνατολῶν. In like manner, Luke xiii. 29, "And they shall come from the East (ἀπὸ ἀνατολῶν), and from the West, and from the North, and South." 2. The phrase "The East" is often used in the Old Testament to include the great tract of country stretching eastward between the river Jordan and the great river Euphrates. Balaam came from "the mountains of the East," *i. e.* from Pethor on the Euphrates (Numbers xxiii. 7; xxii. 5). In Isaiah xli. 2, Abraham is called "the righteous man from the East;" and in Isaiah xlvi. 11, Cyrus, the Persian conqueror, is called "from the East," "from a far country." The following quotation condenses the learning which has been expended upon the point, and proves at least one thing, namely, that the country of the Magi has yet to be discovered:—"We cannot wonder that there should have been very varying interpretations given to words which allowed so wide a field for conjecture. Some of these are, for various reasons, worth noticing: (1) The feeling of some early writers that the coming of the Wise Men was the fulfilment of the prophecy which spoke of the gifts of the men of Sheba and Seba (Psalm lxxii. 10, 15; comp. Isaiah lx. 6), led them to fix on Arabia as the country of the Magi (Just. Martyr; Tertullian; Epiphanius; Cyprian); and they have been followed by Baronius; Maldonatus; Grotius; and Lightfoot. (2) Others have conjectured Mesopotamia as the great seat of Chaldean astrology (Origen, *Hom. in Matt.* vi. and vii.), or Egypt, as the country in which magic was most prevalent (Meyer, *ad loc.*) (3) The historical associations of the word led others again, with greater probability, to fix on Persia, and to see in these Magi members of the priestly order, to which the name of right belonged

(Chrysostom; Theophylact; Calvin; Olshausen); while Hyde (*Rel. Pers.*) suggests Parthia, as being at that time the conspicuous Eastern monarchy in which the Magi were recognized and honoured."

III. *How MANY Magi were there?*

Tradition is very positive in its answer to the question. They were three, we are told; and their names even were not unknown. Venerable Bede, who lived in the seventh century, has given, in the following words, the tradition concerning the Magi, as it was believed in his day:—"Primus dicitur fuisse Melchior, qui senex et canus barbâ prolixâ et capillis, aurum obtulit regi Domino. Secundus, nomine Gaspar, juvenis imberbis, rubicundus, thure quasi Deo oblatione dignâ, Deum honoravit. Tertius fuscus, integre barbatus, Baltassar nomine, per myrrham Filium Hominis moriturum professus." "The first is said to have been Melchior, an old grey-headed man, with flowing hair and beard, who made an offering of gold to the Lord as to a *King*. The second was Gaspar, a ruddy un-bearded youth, who honoured the *Divinity* of Christ with frankincense as with an oblation worthy of a God. The third was very dark and very bearded, named Baltassar, who by the myrrh foretold that the Son of Man was about to die." But this tradition of Bede does not agree with the well-known hexameter of later times—

"Gaspar fert myrrham, thus Melchior,
Balthasar aurum."

"Gaspar bears myrrh, Melchior frankincense, Balthasar gold."

The Greek Church, in its tradition, makes the Magi to be thirteen, and gives their names as Magalath, Pangalath, Saracen, etc.; among which the names which Bede gives us, find no place.

IV. *Concerning the Star which guided the Magi.*

The most natural supposition is, that it was not literally a star, in the astronomical sense of the word, but a supernatural light like a star, which, from its novelty, first attracted the attention of the astronomers and then, by its gradual movement, convinced the Magi that it was a divinely-sent guide to conduct them to the possession of some great blessing. But, in modern times, an attempt has been made to take away the supernatural character of the star, and to resolve it into the recurrence of a natural astronomical event. As the matter is, in itself, not devoid of interest, and as, moreover, a consideration of it will show how strangely the acutest of men may err, when they attempt to be "wise above that which is written," we need not apologize for transferring to this sketch the substance of an able article upon *The Star of the East*, in Smith's "Biblical Dictionary," written by one of the first of English astronomers, the honorary Secretary of the Royal Astronomical Society.

"Until the last few years the interpretation of St. Matt. ii. 1—12, by theologians in general, coincided in the main with that which would be given to it by any person of ordinary intelligence, who read the account with due attention. Some supernatural light, resembling a star, had appeared in some country (probably Persia), far to the east of Jerusalem, to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new-born King. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a

Redeemer in the person of the Jewish infant. On consultation with the priests and learned men who could naturally best inform them, they are directed to proceed to Bethlehem. The star which they had seen in the East re-appeared to them, and preceded them (*προῆγεν αὐτούς*), until it took up its station over the place where the young child was (*ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον*). The whole matter, that is, was supernatural; forming a portion of that divine pre-arrangement, whereby in his deep humiliation among men, the child Jesus was honoured and acknowledged by the Father as His beloved Son in whom He was well pleased. Latterly, however, a very different opinion has gradually become proclaimed on the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among many other brilliant but untenable fancies, supposed that if he could identify a conjunction of the above-named planets with the star of Bethlehem, he could thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the *Annus Domini*. In the month of May, B. C. 7, a conjunction of the planets Jupiter and Saturn occurred, not far from the first point of axis, the planets rising in Chaldea, about 3½ hours before the sun. . . . It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi; and that in consequence, partly of their knowledge of Baalam's prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these Magi commenced their journey to Jerusalem. Sup-

posing them to have set out at the end of May, B. C. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle;—the atmosphere in parts of Persia being so transparent that the Magi may have seen the satellites of Jupiter with their naked eyes. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion, Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, then, by re-assuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about an hour and a half after sunset, the two planets might be seen from Jerusalem, hanging as it were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the star of the Magi. We shall now proceed to examine to what extent, or, as it will be seen, to how slight an extent, the December conjunction fulfils the conditions of the narrative of St. Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion: but we are in quest of the truth,

rather than of a picture, however beautiful.

“The writer must confess himself profoundly ignorant of any system of astrology; but supposing that some system did exist, it nevertheless is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months’ journey. And as to the widely-spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations, after the conjunctions in question! The well-known and often-quoted words of Tacitus are, ‘eo ipso tempore;’ of Suetonius, ‘eo tempore;’ of Josephus, ‘κατὰ τὸν καιρὸν ἐκείνον’—all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expectation as prevailing in B.C. 7, it can have formed no reason for the departure of the Magi. And, furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in ‘Trans. R. Astron. Soc.,’ vol. xxv.), a conjunction of Jupiter and Saturn occurred in the constellation Pisces, closer than the one on Dec. 4 B.C. 7. If, therefore, astrological reasons alone impelled the Magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

“But even supposing the Magi did undertake the journey at the time in question, it seems impossible that the conjunction of Dec. B.C. 7 can on any reasonable grounds be considered as fulfilling the conditions in St. Matt. ii. 9. The circumstances are

as follows:—On December 4, the sun set at Jerusalem at 5 p.m. Supposing the Magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion one and a half hour distant from the meridian, in a south-east direction, and decidedly to the east of Bethlehem. By the time they came to Rachel's tomb (see Robinson's 'Bib. Res.,' ii. 568), the planets would be due south of them, on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel's tomb S. 5° E. + 8° declension = S. 13° E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little *behind* them: the 'star,' therefore, ceased altogether to go 'before them' as a guide. Arrived on the hill, and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" (*ἐπάνω*) any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfil either of the conditions implied in the words '*προῆγεν αὐτούς,*' or '*ἑστάθη ἐπάνω.*' A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near; but a star at an altitude of 57° could appear to stand over no house or object in the immediate neighbourhood of the observer. It is scarcely necessary to add that if the Magi had left the Jaffa Gate before sunset they would

not have seen the planets at the outset; and if they had left Jerusalem later, the 'star' would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler, which has fascinated so many writers, vanishes before the more perfect daylight of investigation."

V. Traditions concerning the Magi.

In this instance, as in many others, the words of the Evangelist have been made the nucleus of numerous myths of the strangest and most unlikely kind. "The love of the marvellous, the eager desire to fill up in detail a narrative which had been left in outline, and to make every detail the representative of an idea—these which tend everywhere to the growth of the mythical element within the region of history, fixed themselves, naturally enough, on those portions of the life of Christ where the written records were the least complete." The following interesting account of the traditions concerning the Magi, taken from Smith's "Biblical Dictionary," will be new to many of our readers, and clearly show what sad corruptions of sacred Scripture have in all ages found favour among the members of the Romish Church. In these traditions the Magi are no longer thought of as simply "Wise Men"—members of a sacred order. The prophecies of Psalm lxxii; Is. xlix. 7, 23, ix. 16, must be fulfilled in them, and they become princes, or "Reguli," as Tertullian calls them. This tends more and more to be the dominant thought. When the arrival of the Magi, rather than the birth or the baptism of Christ, as the first of His mighty works, comes to be looked on as the great Epiphany of His divine power, the older title of the feast receives as a synonym, almost as a substitute, that of the Feast of the Three Kings. The number of the Wise Men, which St. Mat-

threw leaves altogether undefined, was arbitrarily fixed. They were three, because thus they became a symbol of the mysterious Trinity, or because then the number corresponded to the threefold gifts, or to the three parts of the earth, or the three great divisions of the human race, descended from the sons of Noah. Symbolic meanings were found for each of the three gifts. The gold they offered as to a King. With the myrrh they prefigured the bitterness of the passion, the embalment for the burial. With the frankincense they adored the divinity of the Son of God. Later on, in a tradition which, though appearing in a Western writer, is traceable probably to reports brought back by pilgrims from Italy or the East, the names are added, and Gaspar, Melchior, and Balthazar, take their place among the objects of Christian reverence, and are honoured as the patron saints of travellers.

In the Eastern Church, where it would seem there was less desire to find symbolic meanings than to magnify the circumstances of the history, the traditions assume a different character. The Magi arrive at Jerusalem with a retinue of 1,000 men, having left behind them, on the further bank of the Euphrates, an army of 7,000. They have been led to undertake the journey, not by the star only, or by expectations which they shared with Israelites, but by a prophecy of the founder of their own faith. Zoroaster had predicted that in the latter day there should be a Mighty One and a Redeemer, and that his descendants should see the star which should be the herald of his coming. According to another legend they came from the remotest East, near the borders of the ocean. They had been taught to expect the star by a writing that bore the name of Seth. That expectation was handed down from father

to son. Twelve of the holiest of them were appointed to be ever on the watch. Their post of observation was a rock known as the Mount of Victory. Night by night they washed in pure water, and prayed, and looked out on the heavens. At last the star appeared, and in it the form of a young child bearing a cross. A voice came from it, and bade them proceed to Judea. They started on their two years' journey, and during all that time the meat and the drink with which they started never failed them. The gifts they bring are those which Abraham gave to their progenitors, the sons of Keturah (this, of course, on the hypothesis that they were Arabians), which the Queen of Sheba had in her turn presented to Solomon, and which had found their way back again to the children of the East. They return from Bethlehem to their own country, and give themselves up to a life of contemplation, and of prayer. When the twelve Apostles leave Jerusalem to carry on their work as preachers, St. Thomas finds them in Parthia. They offer themselves for baptism, and become Evangelists of the new faith. The pilgrim-feeling of the fourth century includes them also within its range. Among other relics supplied to meet the demands of the market, which the devotion of Helena had created, the bodies of the Magi are discovered somewhere in the East, are brought to Constantinople, and placed in the great church which, as the mosque of St. Sophia, still bears in its name the witness of its original dedication to the Divine Wisdom. The favour with which the people of Milan had received the emperor's prefect, Eustorgius, called for some special mark of favour; and on his consecration as bishop of that city, he obtained for it the privilege of being the resting-place of the precious

relics. There the fame of the Three Kings increased. The prominence given to all the feasts connected with the season of the Nativity, the transfer to that season of the mirth and joy of the old Saturnalia, the setting apart of a distinct day for the commemoration of the Epiphany in the fourth century, all this added to the veneration with which they were regarded. The institution of the Feast of the Three Kings is ascribed to Pope Julius, A. D. 336. When Milan fell into the hands of Frederick Barbarossa (A. D. 1162), the influence of the Archbishop of Cologne prevailed on the Emperor to transfer them to that city. The Milanese, at a later period, consoled themselves by forming a special confraternity for perpetuating their veneration of the Magi by the annual performance of a mystery; but the glory of possessing the relics of the first Gentile worshippers of Christ remained with Cologne. In that proud cathedral, which is the glory of Teutonic art, the shrine of the Three Kings has for six centuries been shown as the greatest of its many treasures. The tabernacle, in which the bones of some whose real name and history are lost for ever lies enshrined in honour, bears witness, in its gold and gems, to the faith with which the story of the wanderings of the Three Kings has been received. The reverence has sometimes taken stranger and more grotesque forms. As the patron-saints of travellers they have given a name to the inns of earlier or later date. The names of Melchior, Gaspar, and Balthasar were used as a charm against attacks of epilepsy.

The following words contain the reflections of the pious Doddridge upon the subject. "Let us observe, with pleasure, this further honour which God did to His only begotten Son in ordering a new star to appear

as the signal of His birth, and in calling three illustrious persons from afar to pay their early adorations to Him. No doubt they thought such a discovery as brought them to the feet of their Infant Saviour an ample recompence for all the fatigue and expense of such a journey. They were exceedingly transported when they saw the star. So let us rejoice in everything which may be a means of leading our souls to Christ, and of disposing us to cast ourselves down before Him with humility and resignation. Let us look upon this circumstance of the sacred story as a beautiful emblem of that more glorious state of the Christian Church, when the Gentiles shall come to its light, and sages and kings to the brightness of its rising, when the abundance of the sea shall be converted to it, and the wealth of the Gentiles shall be consecrated to its honour. *The multitude of camels shall cover it, the dromedaries of Midian and Ephah: all they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praise of the Lord.* (Isa. lx., 3, 5, 6.) How wonderful was the honour conferred upon so obscure a town as Bethelhem, when it was made thus illustrious among the thousands of Judah! Happy they who consecrate not only their gold and their possessions, but also their souls and their bodies to that Great Ruler, whose office it is to feed and govern the Israel of God; under whose conduct and care they shall receive blessings infinitely more valuable than all the treasures of the East or the West! But, oh! the fatal power of carnal influence on the heart! This engaged Herod to receive the news of a Redeemer's birth with horror; and with execrable cruelty and vile hypocrisy to contrive His murder under the specious form of doing Him homage. Vain and self-confounding artifice! Let us rejoice in the thought

that there is no understanding, or wisdom, or counsel against the Lord; no scheme so artfully disguised that He cannot penetrate it, or so politicly formed that He cannot with infinite ease confound it. To what perplexity and grief might these sages have been brought had they been made even the innocent instruments of an assault on this Holy Child! But God delivered them from such an alarm, and happily guarded their return; so that, through His care and favour they carried home, in the tidings of the newborn Messiah, far richer treasures than they had left behind. Thus shall they, who in all their ways acknowledge God, by one method or another, find that He will graciously direct their paths."

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lonely manger-bed;
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy-seat.

As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ! to Thee, our heavenly king.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright
Need they no created light;
Thou its light, its joy, its crown,
Thou its sun, which goes not down;
There for ever may we sing
Alleluias to our king.

ANNE ASKEW.

(Continued from page 707.)

EFFORTS were made to alleviate her condition. Of the interposition of her family, history gives no record. She says—"And the 23rd day of March my cousin Brittain came into the Counter to me, and asked me whether I might be put to bail or no? Then went he immediately unto my Lord Mayor, desiring him to be so good lord to me that I might be bailed. My lord answered and said that he would be glad to do the best that in him lay; howbeit he could not bail me without the consent of a spiritual officer; so requiring him to go and speak with the Chancellor of London: for, he

said, like as he could not commit me to prison without the consent of a spiritual officer, no more could he bail me without consent of the same." Bonner now filled the episcopal throne. Once within his grasp, escape was difficult, if not impossible. His delight was excessive, when he had one of the new lights at his bar. The higher the culprit was in social life, the greater the zeal of his lordship. Age, beauty, learning, rank, never affected him. Anne soon realized the truth of all this. The application to the Chancellor was fruitless. He could not grant the request without "my Lord

of London were made privy to it." To Bonner the cousin applied next. "His lordship was well contented that I should come forth to a communication, and appointed me to appear before him the next day after, at three o'clock in the afternoon." More than this, he wished some of her friends to be present, and instanced several by name in which he declared she had confidence. "By all means," said this wily fox to her cousin, "urge her to open her mind most freely." "And he swore, by his fidelity, that no man should take any advantage of my words, neither would he lay ought to my charge for anything I should then speak, but if I said any manner of thing amiss, he, with other more, would be glad to reform me with most godly counsel." The bishop's 'fidelity' was of no worth. Nothing restrained him in hunting a heretic. He could descend to any means to carry his point. His subsequent dealings with Anne made plain the snare by which he sought to beguile her.

On the morrow, at one o'clock, Anne was called before the haughty prelate. The bishop expressed his sorrow for her troubles, and tenderly inquired her opinions on the matter charged against her, "and asked me to utter the secrets of my heart," says Anne, "bidding me not to fear in any point, for whatsoever I did say within his house, no man should hurt me for it." But she knew her man, and asked for delay till the arrival of some friends, whom the bishop had promised should attend the conference. The interval was passed in discussion with the arch-deacon. The chief topics on which Bonner tested the orthodoxy of the sufferer were the Mass, &c. There was nothing new in his questions, whilst the answers were fuller than before. The close of this conference

was marked by one of those mean and despicable tricks from which this prelate did not shrink when the interests of Rome required such support. I shall give it in her own simple words:—

"Then my lord went away, and said he would entitle somewhat of my meaning. And so he writ a great circumstance; but what it was I have not all in memory, for he would not suffer me to have a copy thereof. Only I do remember this final portion of it. 'Be it known to all men that I, Anne Askew, do confess this to be my faith and belief, notwithstanding my reports made afore to the contrary. I believe that they which are houseled at the hands of a priest, whether his conversation be good or not, do receive the body and blood of Christ in substance really. Also, I do believe it, after the consecration, whether it be received or reserved, to be no less than the very body and blood of Christ in substance. Finally, I do believe in this, and in all other sacraments of holy Church, in all points according to the old Catholic faith of the same. In witness whereof, I, the said Anne, have subscribed my name.' There was something more in it, which, because I had not the copy, I cannot remember." To sign this Anne objected, as it would commit her to all the absurdities she had long rejected. Bonner entreated, threats followed, but she was firm. "Calming for a short time, he sat down, and took me the writing to set thereto my hand," says Anne, "and I writ after this manner, 'I, Anne Askew, do believe in all manner of things contained in the faith of the Catholic Church.' Then, because I did add unto it, 'the Catholic Church,' he flung into his chamber in a great fury." The distinction was important, and involved the whole matter in dispute.

Her friends saw her danger. The storm was gathering, and the anger of the bishop was not easily averted. Her cousin, a Dr. Weston, interposed. She pleaded her weakness as a woman, and with much ado they persuaded my lord to come out again, and to take my name with the names of the sureties, which were my cousin Brittainy and Master Shylman, of Gray's Inn. After all, she was remanded back again to prison, and though bail had been taken, it was not till the next day that she was liberated for a season; so ended her first examination before the bishop.

Loving the truth with an intenceness which raised her, not only above the fear of man, but of death also, she sought to bind the affections of others to it. To one who was probably wavering, or whose views on the great and vital doctrines which separated the new from the old religionists of the day, she addressed the following tender and enlightened letter. It bears no date, but it occurs in her own account at this period. Our readers cannot fail to peruse it with interest.

"I do perceive, dear friend the Lord, that thou art not persuaded thoroughly in the truth concerning the Lord's Supper, because Christ said unto his Apostles, 'Take, eat; this is my body which is given for you.' In giving forth the bread as an outward sign or token to be received at the mouth, he minded them in a perfect belief to receive that body of his which should die for the people, or to think the death thereof the only health and salvation of their souls. The bread and the wine were left us for a sacramental communion, or a natural participation of the inestimable benefits of his most precious death and blood-shedding; and that we should in the end thereof be thankful together for that

most necessary grace of our redemption. For in the closing-up thereof, he said thus: 'This do ye in remembrance of me; yea, so oft as ye shall eat it or drink it.' Else should we have been forgetful of that we ought to have daily in remembrance, and also been altogether unthankful for it. Therefore it is meet that in prayer we call unto God to graft in our foreheads the true meaning of the Holy Ghost concerning this communion. For St. Paul doth say that 'the letter slayeth; the spirit is it only that giveth life.' Mark well the sixth chapter of John, where all is applied unto faith. Note also the fourth chapter, 2 Corinthians, and in the end thereof ye shall find plainly 'that the things which are seen are temporal, but they that are not seen are eternal.' Yea, look in the third chapter Hebrews, and ye shall find that 'Christ as a son,' and no servant, 'ruleth over his own house; whose house are we (and not the dead temple) if we hold fast the confidence and rejoicing of that hope to the end.' Wherefore, as saith the Holy Ghost, 'To-day if ye will hear his voice, harden not your hearts, &c.'"

Before a higher tribunal this heroic woman was soon called. The King's Council was sitting at Greenwich, and before this august assembly she was commanded to appear. Wriotheshly, the Chancellor, presided. The examination was on the old theme. The doctrine of the Lord's Supper was the trying test. Again and again it was put and sustained by all the sophistry of the learned lord, aided by the casuistry of Gardiner. The prudence and firmness of Anne irritated the successor of the Apostles, and his language was not only undignified but insulting. For five hours this conflict continued, though the persecutors were baffled on every point. The following day was marked by the same result. Gardiner was a

man of ready expedients. A private interview was suggested. United with the wily ecclesiastics were lords known to be rather favourable to the new doctrine. Lords Lyle and Essex, with the prelate, undertook the task. She was plied with every motive which fear and promises could supply, "to confess the Sacrament to be flesh and blood and bone." "Then said I to Lord Parr and my Lord Lyle that it was a great shame for them to counsel contrary to their knowledge. Whereunto, in few words, they did say that they would gladly all things were well." The words were ominous. They knew the spirit of the men.

To the torturing anxiety inseparable from this, was now added that of bodily sickness. "Then on the Sunday," she says, "I was sore sick, thinking no less than to die; therefore I desired to speak with Latimer. It would not be. Then was I sent to Newgate, in my extremity of sickness; for all in my life afore was I never in such pains. Thus the Lord strengthen you in the truth. Pray, pray, pray."

During this confinement in the City prison, she wrote the following confession of her faith:—"I find in the Scripture that Christ took the bread, and gave it to his disciples, saying, 'Eat, this is my body, which shall be broken for you;' meaning in substance his own very body, the bread being thereof an only sign or sacrament. For, after like manner of speaking, he said he would break down the Temple, and in three days build it again, signifying by the Temple his own body, as St. John declareth at second chapter, and not the stony Temple itself. So that the bread is but a remembrance of his death, or a sacrament of thanksgiving for it, whereby we are knit unto him by a communion of Christian love, although there be many that cannot

perceive the true meaning thereof; for the veil that Moses put over his face before the children of Israel, that they could not see the clearness thereof (Exodus xxxiv., 2 Corin. iii.), I perceive the same veil remaineth to this day; but when God shall take it away, then shall these blind men see. For it is plainly expressed in the history of Bel, in the Bible (Apocrypha), that God dwelleth in nothing material. 'O King, said Daniel, be not deceived!' 14. 'For God will be in no thing that is made with hands of men.' Acts vii. O, what stiff-necked people are there, that will always resist the Holy Ghost! But as their fathers have done, so do they, because they have stony hearts. Written by me, Anne Askew, that neither dread death nor yet fear his might, and as merry as one that is toward heaven. Truth is laid in prison. Dec. 21. 'The Law is turned to wormwood.' Amos vi. 'And there can no right judgment go forth.' Isaiah lix."

The crisis was now approaching. Suspicion had given place to proof of, what men called, heretical tendencies. On the 28th of June she was therefore again summoned before the Council at the Guildhall. Her moral courage rose with the occasion. The prospect of martyrdom, as a heretic, only kindled her love to the truth to a brighter flame. In her own simple but beautiful words the fact is told—"They said to me then that I was a heretic, and condemned by law, if I would stand in my opinion. I answered that I was no heretic, neither yet deserved I any death by the law of God; but as concerning the faith which I uttered before and wrote to the Council, I would not, I said, deny it, because I knew it true. Then would they needs know if I would deny the Sacrament to be Christ's body and blood. I said, Yea; for the same

Son of God that was born of the Virgin Mary is now glorious in heaven, and will come again from thence, at the latter day, like as he went up. Acts i. And as for that you call your God, is but a piece of bread. For more proof thereof (mark it where ye list), let it lie in the box but three months and it will be mould, and so turn to nothing that is good. Whereupon I am persuaded that it cannot be God. After that, they willed me to have a priest, and then I smiled. Then they asked me if it were not good. I said I would confess my faults to God, for I was sure that he would hear me with favour. And so we were condemned, without a quest." A contemporary writer throws light on this last sentence. "On Monday, Mrs. Anne Askew, Christopher White, and a tailor who came from Colchester or thereabout, were arraigned at Guildhall, and received their judgment of my Lord Chancellor and the Council to be burned, and so were committed to Newgate again." Her doom was now sealed. It was only a question of time. The blood-thirsty murderers had her within their power, and they were not the men to let her escape. They would burn her for her soul's welfare, and for the spiritual welfare of the whole community.

From the consequence implied in this infamous decision, Anne wisely sought relief. The fear of death had no influence. She that could "neither wish death, nor yet fear his might and as merry as one that is bound towards heaven," had higher and holier motives than this. The following appeal was addressed to the Chancellor:—"The Lord God, by whom all creatures have their being, bless you with the light of His knowledge, Amen! My duty to your lordship remembered. It may please you to accept this my bold suit, as the suit of one, which, upon

due consideration, is moved to the same, and hopeth to obtain. My request to your lordship is only that it may please the same to be a means for me to the King's Majesty, that his Grace may be certified of these few lines which I have written concerning my belief, which, when it shall be truly compared with the hard judgment given me for the same, I think his Grace will perceive me to be weighed in an uneven pair of balances. But I remit my matter and cause to Almighty God, which judgeth all secrets. And thus I commend your lordship unto the governance of Him, and fellowship of all saints, Amen. By your handmaid, Anne Askew."

This calm and dignified letter was accompanied by one to Henry. It was as follows:—

"My faith briefly to the King's grace.

"I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known to your Grace; that forasmuch as I am by the law condemned for an evil doer, here I take heaven and earth to record that I shall die in my innocence. And, according to that I have said first, and will say last, I utterly abhor and detest all heresies. And, as concerning the Supper of the Lord, I believe so much as Christ hath said therein, which He confirmed with His most blessed blood. I believe, also, so much as He willed me to follow and believe, and so much as the Catholic Church of Him doth teach, for I will not forsake of His holy lips. But look what God hath charged me with His mouth, that have I shut up in my heart. And thus briefly I end, for lack of learning,

"ANNE ASKEW."

It is not certain that this letter reached the monarch; but if it did it was unavailing, and her doom was fixed. True it is the execution of her sentence was delayed, not from compassion, but other ends. One victim was not enough to slake their thirst for blood. Gardiner and his colleague had strong suspicion that higher game might be entrapped through Anne. "On Tuesday," she says, "I was sent from Newgate to the sign of the Crown, where, Master Rich and the Bishop of London, with all their power and flattering words, went about to persuade me from God; but I did not esteem their glowing pretences. There came to me Nicholas Shaxton, and counselled me to recant, as he had done. Then I said to him that it had been good for him that he had never been born, with many other like words. Then Master Rich sent me to the Tower, where I remained till 3 o'clock. Then came Rich and one of the council, charging me, on my obedience, to show to them if I knew any man or woman of my sect. My answer was that I knew none. Then they asked me of my Lady Suffolk, my Lady Sussex, my Lady Hertford, my Lady Denny, and my Lady Fitzwilliam. I said that if I should pronounce anything against them, I were not able to prove it. Then said they unto me, that the King was informed that I could name, if I would, a great number of my sect. Then I answered that the King was as well deceived in that behalf, as dissembled with in other matters."

The zeal with which these men prosecuted their vengeance shows their intense hatred to the new learning. They suspected that Anne was sustained by the influence of some great ones, and determined, if possible, to obtain a clue from her to her sympathizers. How was she

maintained in her former imprisonment? Did the ladies, whose names have been mentioned above, send her supplies? or was she aided by any of the lords of the Council? were put and pressed upon the sufferer. Defeat marked their efforts. The faithfulness and constancy of Anne triumphed. Not so her infamous tormentors.

Their malice was not exhausted. Anne was within their power; but they waited, if possible, a nobler prey. They thought she could aid them, and that torture could extort from her what their eloquence had failed to secure. The rack was a fearful instrument of torture.

It was composed of two windlasses placed horizontally, which could be turned with levers. To these the feet and hands were fastened with cords, and the windlasses turned at the pleasure of the operators. The pain was intense. The body could be stretched to any length till every joint was dislocated, and even the muscles torn asunder. The agony of death was pleasure compared with this. Doubt has been expressed by some if she was subjected to this horrid state. But the fact is clear. She affirms it in words which cannot well be misunderstood. "Then they did put me on the rack, because I confessed no ladies or gentlewomen to be of my opinion; and thereon they kept me a long time." For the Chancellor and Rich the process was too slow. The Governor of the Tower was more merciful than the civilians; and seizing the lever, these dignified men, tortured the sufferer till she was all but dead with the anguish. "Then," she says, "the Lieutenant caused me to be loosed from the rack. Incontinently I swooned, and then they recovered me again. After that, I sat two long hours reasoning with my Lord Chancellor, upon the bare floor, when as he with many

flattering words persuaded me to leave my opinion. But my God (I thank his everlasting goodness) gave me grace to persevere, and will do (I hope) to the end. Then was I brought to an house, and laid in a bed, with as many and painful bones as ever had patient Job, I thank my Lord God thereof. Then my Lord Chancellor sent me word, if I would leave my opinion I should want for nothing; if I would not, I should forth to Newgate, and so be burnt. I sent him again word that I would rather die than break my faith. Then the Lord open the eyes of their blind hearts, that the truth may take place. Farewell, my dear friend, and pray, pray, pray."

Only one other mode of suffering remained, and Anne anticipated it. None can conceive the feelings which must be excited in the breast in the prospect of burning at the stake. Nature always shrinks from suffering, and nothing but grace can sustain the mind in the prospect of it. Anne has left on record her own. In a letter to John Lassals, who afterwards suffered with her, she says: "O friend, most dearly beloved of God, I marvel not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord I desire of you not to believe of me such wickedness; for I doubt it not but God will perform his work in me, like as he hath begun. I understand the Council is not a little displeased that it should be reported abroad that I was racked in the Tower. They say now that they did there was but to fear me; whereby I perceive they are ashamed of their own uncomely doings, and fear much lest the King's Majesty should have information thereof; wherefore they would no man to noise it. Well, their cruelty God forgive them. Your heart in Christ. Farewell, and pray."

To lessen, probably, the odium of their proceedings, Bonner had printed, and widely circulated, what he called her recantation. We have alluded to this before in her examination before him. Anne speedily denied this, and exposed the impudent fabrication of the unprincipled prelate. More than this, she issued a somewhat lengthy document, called "The Confession of the Faith of Anne Askew, made in Newgate, afore she suffered." It would require more space than we can command to insert it here. It is enough to say that it is full and clear in its statements, and shows that her faith in the Saviour's death was entire. "*Upon these words which I have now spoken will I suffer death.*"

Only one thing now remained. Threats had failed, promises of this world's good had not elicited one word of denial of her faith, the most appalling cruelties had in vain been inflicted on the heroic sufferer. But Bonner and his colleagues felt that these were not successful. These medicines had not been powerful enough to purge the soul of its heretical pravity. They had one in reserve, both final and effectual. The fires of Smithfield had frequently silenced the voice of the heretic, but never burnt out his principles. Would Anne stand this? Would her womanly weakness shrink from the consuming fire? She had borne the cruelty of the rack,—would she endure the agony of the stake? The experiment was soon made, and doubt in all minds soon vanished. It was her lot to add to the glorious army of the martyrs whose blood had so deeply stained the Romish Church.

On the 16th of July, 1546, preparations were made for this burnt sacrifice. Smithfield was again to be illumined with the martyr's fire. Strong posts had been driven into the ground, and barriers had been

placed at a distance to keep back the crowd. These scenes always attracted an immense multitude; London always turned out some of the noblest as well as some of the most vicious classes of her citizens to witness the spectacle. The former were drawn by sympathy, and gathered fresh strength from the constancy of the sufferers; the latter, excited by the priesthood to gratify the brutality of their natures by the sight of cruelty and blood. Raised on a platform, beneath the Church of St. Bartholomew, but sufficiently high to command the whole scene, sat the Lord Chancellor of England, the Duke of Norfolk, the Earl of Bedford, the Lord Mayor, and other notables of the day. The heretics were brought forth amidst the shouts of the roughs of that period. John Lassals, the former tutor of our heroine, John Adams, a tailor, from Colchester—a place rich in good men—and Nicolas Belenea, a priest, were her companions in suffering. The effects of the Chancellor's cruelty were manifest. Anne was unable to walk, and men carried her on a chair to the place of execution. To the pillars of wood all were now bound. A chain passed round her body to support her more securely. Underneath their arms and about their bodies gunpowder was placed. All was now ready. The heaps of combustibles were all placed around them. The guards with their halberds were in order. Mingling with them were others with torches, ready to kindle the fire, and others with massy forks, shaped like a trident, which artists place in the hands of Neptune, to heap up the burning mass, or to throw fresh materials on it. Distant, but within sight and hearing of the condemned ones, rose Shaxton, an apostate from the new doctrine, to address them. But the effort was vain. Anne heard

him with attention, commended him audibly when his utterances were in harmony with the truth, but when his Romish dogmas were commenced, "There," she said, "he misseth and speaketh without book."

Rome is fond of dramatic effect. She lives, and sustains her influence over the multitude by her scenic efforts. The attention was now wrapt; expectation was at the highest pitch. The attendants were ready to kindle the fire, when, in the language of Foxe, "Wriothesly, Lord Chancellor sent to Anne Askew a letter, offering her the King's pardon if she would recant, who, refusing to look at them, made this answer again, 'that she came not thither to deny her Lord and Master.' There were letters, likewise, offered to the others, who, in like manner, following the constancy of the woman, denied not only to receive them, but to look at them. Whereupon the Lord Mayor, commanding fire to be put to them, cried with a loud voice, 'FIAT JUSTITIA.' And thus the good Anne Askew, with the blessed martyrs, being troubled so many ways, and having passed through so many torments, having now ended the long course of her agonies, being compassed with flames of fire, as a blessed sacrifice to God, she slept in the Lord, A.D. 1546, leaving behind her a singular example of Christian constancy for all men to follow."

From a spectator of this fiery scene, Strype has presented the following:—It is full of graphic interest, the writer, John Lord, was a man of learning, and a member of the Privy Council. "I being alive, must needs confess of her now departed in the Lord; that the day before her execution, and the same day also, she had an angel's countenance and a smiling face, for I was with Lassals, Sir George Blagg, and the other (viz., Belenea, a priest,

there burnt), and with me three of the Throgmortons, Sir Nicholas being one, and Mr. Killum the other. By the same token, that one unknown to me said, 'Ye are marked that come to them; take heed to your lives.' Mr. Lassals, a gentleman of right worshipful honour, of Gatford, in Notts., nigh Worksop, mounted up into the window of a little parlour, by Newgate, and there sat, and by him Sir George. Mr. Lassals was merry and cheerful in the Lord, coming from hearing of sentence of condemnation, and said these words: 'My Lord Bishop would have me confess the Roman church to be the Catholic church, but that I cannot, for it is not true.' When the hour of darkness came and their execution, Mistress Anne was so racked that she could not stand, but was holden up between two sergeants, sitting there on a chair. And after the sermon was ended, they put fire to the reeds; the Council looking on, and being in a window by the Spittle, and among them Sir R. Southwell (the master of the writer hereof). And before God, at the first putting to of the fire, there fell a little dew, or a few pleasant drops upon us that stood by, and a pleasant cracking from heaven, God knows whether I may truly term a thundercrack, as the people did in

the Gospel, or an angel, or rather God's own voice. But to leave every man to his own judgment, methought it seemed rather that the angels in heaven rejoiced to receive their souls into bliss, whose bodies their Popish tormentors cast into the fire, as not worthy to live any longer among such hell-hounds."

Anne has been claimed by some as a Baptist. Dr. Brown and others have so classed her. The former has given her a place amongst Baptist martyrs. But the evidence on which this rests is very slender. That she was acquainted with Joan Boucher is pretty certain; and from this fact the inference is that she was agreed with her on her baptismal views. I know not of any other evidence; and I am sure your intelligent readers will feel that, on such proof, we can rest but little. It is enough for us, at present, to claim her as one of the Lord's illustrious ones, who stands forth with a moral grandeur, which must excite the admiration of all Evangelical bodies, and lead us to adore the grace which made her to differ from the mass around her; and may I not add, to pray that, with the same faithfulness, we may resist the empty forms and ritualism of the present?

B. EVANS.

Scarboroughh.

MEMOIR OF MRS. KNIBB.

BY THE REV. JOHN CLARK, OF BROWN'S TOWN, JAMAICA.

MARY WATKIS was born in South Wales about the year 1798. She was blessed with a pious mother,

who from her infancy laboured and prayed for her salvation.

In her early youth her mother

availed herself of the solemnity of mind occasioned by the death of a friend to urge upon her, with fidelity and affection, to give her heart to Christ. Those earnest, loving words were never forgotten. She looked to Jesus for mercy and for grace to help her in time of need. She found what she sought. Her sins were pardoned; her heart was changed, and she was enabled to walk in the way of life, rejoicing in God's salvation.

Having resolved openly to profess her love to Jesus, she was baptized by the venerable Dr. Ryland and became a member of the Church under his pastoral care at Broadmead, Bristol.

Miss Watkis soon became a Sabbath-school teacher, and while engaged in efforts for the salvation of the young, she became acquainted with Mr. Wm. Knibb, who, burning with ardent zeal to engage in Missionary work and to fill the place of his departed brother, sought her as the companion of his life.

On the 5th of October, 1824, they were united in marriage, and early the following month they set sail for Jamaica in the *Ocean*, Captain Whittle.

They had scarcely sailed before they encountered a succession of terrific storms. More than once the vessel was compelled to put back, but Mrs. Knibb, bore the delay with patience and submission, comforting herself and her husband with the thought that it was

“Sweet to lie passive in God's hand,
And know no will but His;”

and when surrounded by the wrecks of ships, whose crews had probably found a watery grave, and they themselves were exposed to fearful danger Mr. Knibb wrote, “My dear Mary felt perfect resignation to the will of God.” Thus by her meek

and quiet spirit, and trust in her Heavenly Father's love, she strengthened her husband's soul, and was ready either to go forward to labour and suffer for Christ in a distant land or to depart to be with Him.

After more than eight weeks' detention in the English Channel the *Ocean* sailed from Cowes, and was favoured with a speedy and pleasant passage to Jamaica, which was reached on the 12th February, 1825.

The Church at East Queen Street, Kingston, was then under the pastoral care of the excellent Mr. Coultart, with whom Mr. Thomas Knibb had been associated, conducting a large day-school, the first formed for the black children of that city, and preaching at Port Royal, Mount Charles, and other places. Mr. Wm. Knibb at once entered on the labours of his brother with characteristic zeal and energy, and in his wife he found a true and loving helper.

Notwithstanding a debilitating climate and the usual trials of Missionary life they joyfully pursued their work and had the happiness of seeing many of the enslaved sons and daughters of Africa brought into the glorious liberty of the children of God.

In August, 1825, Mrs. Knibb became the mother of twins—a boy and girl. The latter, in about twelve days, was removed by death; but Mrs. Knibb's heart was comforted by her first-born son being spared to her.

After four years of arduous toil, from which their health suffered, Mr. and Mrs. Knibb removed to Savanna-la-Mar and Fullersfield, where amidst much opposition their hearts were cheered by the conversion of sinners and the fidelity of a little band of followers of the Redeemer who were at those stations united in Christian fellowship.

Mrs. Knibb was now the mother of three children, whom she watched over with tender solicitude; and also to the utmost of her strength discharged the duties of a pastor's wife. By her meek, unassuming, but earnest efforts for their present and eternal welfare she won the love of all who knew her, and was the means of comforting many a weary and troubled spirit; aiding those who were in affliction and distress, and instructing those who were ignorant, and leading anxious souls to Jesus.

During the residence at Savanna-la-Mar, a deacon of the church named Sam Swiney, for praying at a prayer-meeting, was sentenced to be flogged and worked in chains. When the punishment was inflicted Mr. Knibb stood by to strengthen and comfort him. He was then chained to a convict and sent to work, but Mr. Knibb walked the whole length of the street by his side, and Mrs. Knibb met him from her house and with her own hand gave the exhausted sufferer wine to restore him. These kindnesses however filled the persecutors with rage.

When the facts were laid before the people of England they sent out money to purchase Sam Swiney's freedom.

At the beginning of 1830, it pleased God to remove from his labours to the rest of heaven, Mr. James Mann, pastor of the Church of Falmouth, and one of the most devoted and useful Missionaries ever sent to Jamaica. Most earnestly did his bereaved flock beg that Mr. Knibb might be sent to watch over them. His brethren recommended him to accept their invitation. He, therefore, with his family left an attached people at Savanna-la-Mar, and entered on his great work at Falmouth, with its out-stations at Stewart Town and Rio Bueno.

In these Churches nearly the whole of the members, inquirers, and attendants were slaves, and from time to time Mrs. Knibb and her husband were compelled to listen to their tales of suffering and sorrow, and to behold their degradation and wretchedness. They were of one heart and one mind in their hatred of Slavery and desire for its destruction. Their souls were afflicted in the affliction of their people, and, while they comforted them under their sufferings and exhorted them to endure them patiently, they united in fervent prayer that God would interfere and undo the heavy burden and let the oppressed go free. As the known friends of the slave and the enemies of Slavery, in common with all the Missionaries, they were regarded with suspicion and hatred by the greater part of the slaveholders around them, and that the more in proportion as they were loved and trusted by the oppressed.

The Missionaries were forbidden to make any reference to the right of the slaves to freedom, or to say a word calculated to make them discontented with their hard lot, but the truth of the Gospel opened their eyes to their degradation, and awoke in their souls a desire for liberty. Seeing that there was no prospect of freedom being given to them, some determined to take it by force. Consequently in the last week of 1831, a slave insurrection broke out, and one of the most beautiful and flourishing portions of the island was devastated.

Although the Missionaries counselled quietness and submission, and used all their influence to prevent the rebellion they were charged with being its authors. On the 3rd of January, 1832, Mr. Knibb and others were made prisoners, and without being permitted to see or write to their wives, were sent under a bur-

ing sun in an open leaky canoe from Falmouth to Montego Bay, where they had to submit to insults and injuries, and were often in danger of death from brutal, drunken, and revengeful men. As speedily as possible Mrs. Knibb followed her husband, taking her infant with her, but compelled to leave her other children under the care of strangers. Mr. Knibb and his companions were released on bail, but were not permitted to leave Montego Bay for several weeks. They were under surveillance, and were more than once exposed to danger from the fury of a sanguinary mob who sought their lives. But the God in whom they trusted, protected and preserved them. He made the wrath of men to praise Him, the remainder of it He restrained.

During the reign of terror Mrs. Knibb never flinched from danger. She stood by her husband, and cheered him by her patient submission, and by her unwavering trust in God. Many friends urged him to leave the island to save his life, but she begged him to remain, in the full assurance that God would vindicate him and deliver him from all his enemies. "My dear Mary," he said in a letter to his mother, "is divinely supported under this deep trial, and has been of much comfort to me."

Meanwhile the chapel at Falmouth was destroyed—razed to the ground—their dwelling was ransacked, and their friends were persecuted. On Mr. Knibb's release from bail, after seven weeks detention at Montego Bay, they returned to Falmouth, but such was the virulence of its white inhabitants that their landlord dared not to continue to rent the house to them which they had occupied, but a free member of the Church received them joyfully into hers.

Although Mr. Knibb had been released from bail because nothing could be found to criminate him, an indictment was preferred against him for inciting the slaves to rebellion. He rejoiced at this as he hoped it would afford him an opportunity of vindicating his character. At the Cornwall assizes, in March, the grand jury found a true bill against him; the 19th of the month was fixed for his trial, and on that day no less than three hundred witnesses attended on his behalf, but the Attorney-General, having failed in (the case of Mr. Gardner, abandoned the charge against him and entered a *nolle prosequi*, which amounted to an acquittal.

As it was impossible for Mr. and Mrs. Knibb to resume their labours in Falmouth, they with other members of the Mission-family, were obliged to take refuge in Kingston. At a meeting of Missionaries it was resolved to send Mr. Knibb to England to make known the state of the Mission to the friends of the society; to bring the wrongs the negro was suffering before the British public, and to demand freedom to worship God. Mrs. Knibb with their children accompanied him. They arrived in England early in June; just in time to allow Mr. Knibb to attend the meeting of the Baptist Missionary Society. He there, with burning eloquence, pleaded the cause of the persecuted Christian slaves of Jamaica, and called upon the Christian public of England to put forth all their efforts for the immediate destruction of Slavery in the West Indies. On that memorable day the death-knell of Slavery was rung. It was well remarked by one who was present, that, "That meeting would be celebrated for hundreds of years to come, as the commencement of a new era in the moral history of the world." We must refer to the history

of Negro Emancipation for particulars of this memorable event, and of its glorious results.

For more than two years Mr. and Mrs. Knibb remained in England. Mr. Knibb travelled from one end of the country to the other with indomitable energy and zeal, every where arousing a feeling of indignation against Slavery, and of shame that England should be dishonoured by her connection with it. His popularity was unbounded, the influence he exerted was immense, and a feeling was aroused by him and his coadjutors that nothing could satisfy, but entire freedom for the slave.

Rejoicing in her husband's success Mrs. Knibb never intruded herself on public notice. As one, who knew her well, remarked, "She retired into the shade, except when her ministry to him required her presence, and yet was ever ready to soothe and solace him, and make him feel that there was no place on earth like the home he had in her love."

Amidst all the excitement of this eventful period, and during her husband's absence on his work of mercy, Mrs. Knibb had to watch over the sick-bed of two of her children. Her eldest boy, William, passed through an illness so dangerous that his life was despaired of, but God mercifully raised him up again for a time, to gladden his parents' hearts; the youngest, Andrew Fuller, born after their return home, at Bristol, died at Kettering, and was laid by the side of that great man after whom he was named.

At length the objects of their visit were accomplished. The British Parliament decreed that Slavery should be abolished on the 1st of August, 1834, and that, with civil liberty, full religious freedom should be enjoyed throughout the British West Indies.

The government granted £6,000 towards rebuildin the chapels in

Jamaica which had been destroyed, and £13,000 was contributed by the British public, mainly in response to the appeals of Mr. Knibb and his fellow labourer, Mr. Burchell, for the same object.

With hearts full of gratitude and hope, our friends left England to return to the land of their adoption, followed by the love and prayers of tens of thousands of British Christians.

On the 25th of October they arrived at Port Maria, and as soon as the ship's boat could be made seaworthy they embarked for Rio Bueno. They were anxiously expected. As the boat neared the shore, and the people were able to ascertain that it contained their former pastor and his family, they ran from all parts of the bay to the wharf. Some pushed off in a canoe and brought Mr. and Mrs. Knibb and their children safely to shore. The people laughed, and sang, and wept. Mrs. Knibb was quite overcome, and her husband could not refrain from tears. On they rushed to the chapel where they knelt together at the Throne of Grace to adore God for His mercy towards them. Truly the Lord

"—moved in a mysterious way
His wonders to perform."

He had led them by a way that they knew not—over many a stormy sea He had brought them to their desired haven.

On the following day they started by land for Falmouth. The news of their arrival spread far and wide; from twenty miles and more the people came to greet them. They went to the House of God. As they set their feet on the threshold, the crowded congregation struck up—

"Kindred in Christ, for his dear sake
A hearty welcome here receive."

Now every hindrance was re-

moved to their usefulness. New chapels were built at Falmouth, Refuge, and Waldensia: schools were opened in many places, and evangelical efforts of various kinds were made, in all of which Mrs. Knibb bore her part—a help-meet to her husband in the work of Christ.

For eleven years after their return to Jamaica, Mr. and Mrs. Knibb prosecuted their earnest labours and joined their fervent supplications for the advancement of the work of God. Their prayers were answered, and their labours blessed. There were few such spots on earth as the Mission-house at Falmouth. It was the gathering place for the servants of God of all denominations. It was a tabernacle in which the voice of rejoicing and salvation was heard continually; of its mistress it might have been said, "She stretcheth out her hand to the poor; yea, she reacheth out her hands to the needy. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up and call her blessed; her husband also, and he praiseth her."

Many a Missionary, looking back to the early days of his labours, remembers with gratitude the kindness he received from Mrs. Knibb. She thought no toil or self-denial too great to aid the servants of Christ in their difficulties, or to increase their happiness. The writer of this brief memorial was once attacked with a dangerous fever. As soon as the intelligence reached Mrs. Knibb and her husband, after a hard Sabbath-day's labour, they started and travelled nearly twenty miles in the darkness of night, and by dangerous roads, to visit him. Night and day did Mrs. Knibb watch over him, attending to every want, and using all available means to arrest the progress of disease, and to alleviate suffering, until danger was passed;

and then those loving friends removed him to their own home, and kept him there till health and strength were restored. And in every Mission family around them, when visited by trouble or affliction, she and her noble-hearted husband were among the first at the sick-bed, and the readiest to render substantial aid where it was needed. She will long be remembered as "A Mother in Israel."

Mrs. Knibb had a large family, but one only of her children survives—her daughter Annie, the wife of the Rev. Ellis Fray, pastor of the Churches formed by Mr. Knibb at Refuge, and Kettering.

Reference has been made to the loss of her infant daughter in Kingston, and of an infant son in England. On returning to Jamaica she had to suffer a more painful bereavement in the death of her eldest boy, William. He was a noble, generous lad, just twelve years of age. Young as he was, he took the deepest interest in the welfare of the long down-trodden and still oppressed slave. Freedom, it is true, had been decreed and proclaimed, but it was not yet enjoyed. A long apprenticeship, which differed little from Slavery, had to be passed through. In 1837, Joseph Sturge visited Jamaica to enquire into the working of this apprenticeship, in the hope of inducing the British Government to abolish it. Finding that there were members of Churches who held apprentices, he begged the Missionaries to point out to them the sinfulness of their conduct, and to entreat them to set their people free. It was only necessary to show Mr. Knibb his duty to induce him to do it with all his might. The result was that all the members of his Church, and of nearly all the Baptist Churches throughout the island, resolved, at a great sacrifice, on the 1st of August,

1837, to give full and entire freedom to their apprentices. So deep was the interest young William Knibb felt on this subject, and so intensely was he excited, that brain fever supervened, and cut short his life. Two other beautiful boys, Burchell and Coultart, were also taken from her to the heavenly Paradise. But the greatest trial of all was to come. On the 15th of November, 1845, she was bereaved of her husband—one of the noblest men that ever lived—by whose side she had walked in meekness and love,—rejoicing in his joy and participating in his troubles, and uniting with him, quietly and unobtrusively, in every labour of love. When he was dying, he said to his daughters, “Mind you take care of your poor mother; she has had an anxious, trying, and often a rough path, and she will need all the sympathy and tenderness you can show her.” He loved and confided in her. She was to him, next to his Saviour, the richest gift of heaven.

For more than twenty years Mrs. Knibb had to walk in loneliness and often in sorrow. She could appropriate the language of one of the sweet singers of Israel, with reference to her departed husband:—

“Thou art in heaven, and I am still on earth

’Tis years, since we were parted here,
I still a wanderer amid grief and fear,
And thou the tenant of a brighter sphere,

Yet still thou seemest near :
But yesterday it seems
Since the last clasp was given,
Since our lips met,
And our eyes looked into each other’s depths.

Thou art amid the deathless, I still here.

* * * * *
Thou art amid the sorrowless, I here
Amid the sorrowing—and yet not long
Shall I remain ’mid sin and fear and wrong ;
Soon shall I join thee in thy endless song.”

During a portion of her widowhood, with the aid of her honoured friend, Joseph Sturge, of Birmingham, she formed and superintended an institution for the instruction of the elder girls of the peasantry, giving them a good and plain education, training them to domestic habits, and fitting them to become useful servants, teachers, and heads of families, while her interest in her husband’s stations, and in the temporal and spiritual welfare of the people, continued unabated.

Again she was called to pass through deep waters. Her daughter Catherine, the wife of Captain Milbourn, of the Missionary vessel, the *Dove*, after visiting Africa with her husband, returned to Jamaica to die in her mother’s arms; and Fanny, her youngest child, who endured a long and trying affliction with patience and hope, fell asleep in Jesus, in her eighteenth year. Although billow succeeded billow, and she was often well-nigh overwhelmed with trouble, she was never heard to utter a murmuring word, but submissively said, “It is the Lord: let Him do what seemeth Him good.” These repeated trials, however, affected her health, and induced her once more to visit England, from whence she returned with renewed strength, cheered by the kindnesses she had received from those who loved her for her own and her husband’s sake.

During last year her strength and energy failed, and it was evident to her friends and to herself that the days of her pilgrimage were drawing to a close. She paid a farewell visit to the houses of some of the Missionaries. She then returned to “Kettering”—the gift of her husband’s grateful flock—where she was visited with an attack of illness, which it was feared would prove fatal. After a while, however, she rallied, and was moved to the house

of her nephew, Mr. Lea, and thence to that of her nieces at Falmouth. She then went to Waldensia, another of her husband's stations, and was the guest of Mr. and Mrs. Kingdon. The journey seems to have been more than she could bear in her weakened state. She rapidly grew worse. At length, her beloved surviving daughter and her husband were summoned to her bed-side. On the morning of Sunday, the 1st of April, she told her daughter that she was not far from the land where it is always Sunday, and repeated that precious promise of the Lord, "I will come again, and receive you to myself, that where I am there ye may be also." She believed it. She knew that it was spoken by Him who cannot lie, and it sustained her spirit when flesh and heart were failing. She also referred to the promise of the Comforter, and felt that He was with her while she was passing through the dark valley. Thoughts of her sinfulness and guilt crossed her mind, but she found consolation and peace in the atoning work of Christ, and exclaimed—

"Nothing in my hands I bring
Simply to Thy cross I cling."

The struggle with the last enemy was long, but her mind was kept in peace. "I am going home to God," she said; and again she quoted the Saviour's words:—"I will come again and receive you to myself." "Jesus, she said, was very precious; she felt Him near to her." She requested prayer to be offered that her sufferings might not be protracted; and before the Sunday had closed—near midnight—her ransomed spirit passed away from its earthly tabernacle to the heavenly temple, to engage in the services of that Sabbath that will never end.

In the course of the following night her remains were removed to

Falmouth, to be laid beside those of her husband.

Early on Tuesday morning a large number of friends assembled—many from considerable distances—to follow her to the grave; amongst them the rector of the parish, the Presbyterian and Wesleyan Ministers, and several Baptist Missionaries and their wives, with the members of her family.

A service was held in the chapel, in which most of the Missionaries took part. The body was then carried to the tomb, which contained the remains of her husband, whose uncovered coffin was gazed upon with sorrowful thoughts by his old fellow-labourers, and with peculiar interest by those who had not known him, and there our sister was laid in the sure and certain hope of a resurrection to eternal life. A hymn was then sung:—

"Unveil thy bosom, faithful tomb!

Take this new treasure to thy trust!

And give these sacred relics room,
To seek a slumber in the dust."

A few solemn words were spoken by Mr. East, and the benediction was pronounced by the pastor of the Church, Mr. Lea.

On Sunday, the 15th of April, the funeral sermon was preached by the writer in the chapel at Falmouth, from the Saviour's words, which afforded her so much comfort in her dying hours:—"I will come again and receive you to myself, that where I am there ye may be also."

Mrs. Knibb's death was also improved by the Rev. J. E. Henderson, of Montego Bay, at Refuge—one of her husband's stations, and where during the latter years of her life she principally attended and laboured in various ways for the spiritual good of the people. The text of Mr. Henderson's sermon was Job i. 21, "The Lord gave and the Lord hath taken away; blessed be

the name of the Lord," and he reminded those who knew her well, of her self-denying benevolence; her patient submission to trials; her consistency of character; her efforts for the salvation of the rising race; her deep interest in the cause of Christ, and while lying on her death-bed, her intense solicitude and earnest prayers for the Mission Churches.

Another funeral sermon was preached by the Rev. D. J. East, of Calabar, at Kettering Chapel, from Psalm cxlix. 4, "He will beautify the meek with salvation," in which he expressed his conviction that

"the one Christian grace which shone most brightly in our departed sister was *meekness*. I have seen our friend," he said, "when the waves of sorrow have been flowing over her, but I never heard her give utterance to a murmuring word. The blessedness of the meek was hers, and in quietness and confidence she found her strength. In the language of Matthew Henry I believe it might be said: 'That she was rarely and hardly provoked, but quickly and easily pacified, and would rather forgive twenty injuries than revenge one.'"

SHORT NOTES.

COLENZO STILL BISHOP OF NATAL.

— If the opponents of Bishop Colenso hoped to get rid of him by a process in which the question of his heresies should be avoided, the decision of the Master of the Rolls has defeated their expectations. Lord Romilly has clearly marked out the course to be pursued if the Church of England would purge itself of its errors. It can be done by no side-wind, by no colonial synod, by no episcopal denunciations. The question must be fairly and openly raised. Is the Bishop of Natal guilty or not guilty of teaching doctrines contrary to those of the Church? Till that question be tried and the Bishop be convicted of heresy, he must remain Bishop of Natal and in the enjoyment of all the privileges and emoluments of the office. But the judgment of the Master of the Rolls decides two other points of the greatest moment. The one is, that although the Queen's

Patent does not confer territorial jurisdiction in a constitutional colony it does endow the Bishop with spiritual powers. Till the Patent is recalled, or the Bishop is proved in the Queen's civil courts guilty of heresy, Colenso remains a true Bishop, and that by the spiritual power inherent in the Crown. In other words, that wherever the Church of England is planted and the Crown appoints its Bishops, the Queen, like the Pope, has the power to confer upon them spiritual gifts and graces. She is in fact the Pope of the Anglican communion. The second point decided by this judgment is, that while any number of persons in a colony are at liberty voluntarily to become members of the Church of England and place themselves under the oversight of a Bishop appointed by the Queen, they thenceforward become subject to the Crown in matters of religious faith and obedience. Every com-

plaint, or breach of contract, will be heard first in the civil courts of the colony and ultimately on appeal by the Privy Council. The upshot of the whole is that the Church of England in the Colonies is *not* free, but is as much the slave of the State as is the home establishment itself.

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VOLUNTARIISM IN THE CHURCH OF ENGLAND.—It is quite astonishing how rapidly the principles of the Liberation Society are making way in the Establishment. The following language of the Dean of Cape Town was rapturously cheered by the dignitaries and clergy met in congress at York:—"From first to last, from base to steeple, we must be dealt with as a voluntary body. The State must leave us to ourselves. Every nature, every creature, everything must be treated always according to its constituent idea, its defining principle, its formative law. Otherwise its growth will be stunted or, if mistreated too far, its life will be destroyed. We have no special privileges, no tithes, no endowments, except such are shared by other religious bodies. There are disadvantages in this state, but the state

is not that which we chose; it is chosen for us. And there are advantages which compensate—perhaps I might say which largely compensate—us for what we have not. And we claim the advantages of our unrecognized and unestablished position, whatever these may be, while we bear with the disadvantages, whatever they may be, also. We say, if we are free, we will act as free; we will build up a system which originates in freedom and ends in freedom. We were voluntary at the beginning; we will be voluntary to the last." These be brave words. And now that Lord Romilly has told these Churchmen that the State will not leave them to themselves, that while they choose to recognize the Royal Supremacy, they must submit to be ruled by the royal will, we shall be curious to see whether they will be free in the only way in which they can be, and that is by renouncing the royal papacy altogether, and getting their Episcopal succession where they may. One thing is certain; they cannot retain communion with the Church of England, and deny the supremacy of that Church's Head.

Correspondence.

"CAN ANY HUMAN BEING BE SAVED WITHOUT A KNOWLEDGE
OF THE GOSPEL?"

(To the Editor of the BAPTIST MAGAZINE.)

DEAR SIR,—The statements and assertions in Mr. Carter's rejoinder upon this question are of so astounding

a character, that I must beg permission to make a few remarks upon them.

If the Old Testament saints were

saved through "trusting in the mercy of God," and if infants, idiots, and heathen can be saved without knowing the Saviour or His Gospel, the question arises whether the Gospel and the unspeakable sacrifice it reveals, could not have been dispensed with altogether?

The Scriptures reveal only *one* way of salvation, and I believe that not only Abraham but every one who under the old dispensation had the same faith saw the day of Christ, and was saved through faith in the promised Redeemer (Heb. 9—15; Job 19—25).

"Israel, in ancient days,
Not only had a view
Of Sinai in a blaze,
But knew the Gospel too;
The types and shadows were a glass,
In which they saw the Saviour's face."

With respect to infants, I do not believe they are saved because they are *sinless*, for they are born in sin and are under condemnation; but I believe that condemnation is taken away by the atonement of the Cross, though this is not definitely taught in the Scriptures; and I am not "driven to find another place or state for them," but a different position from those who have in this life been made one with Christ, and we have abundant evidence of differences in glory in the "Elders," the "sealed

number," "the innumerable multitude," and other passages.

It is obvious that in speaking of infants, &c., being *incapable* of a Divine change, I did not intend to limit the infinite power of God, but that they were incapable of manifesting a Divine change in a new heart and life.

Mr. Carter's assertion that it is possible for a Heathen, brought by natural conscience or some other means *apart from the Word of God* to a penitent state of mind, to experience all the change involved in what the Scriptures describe as being "born again of incorruptible seed *by the Word of God* which liveth and abideth for ever," without a knowledge of that word or faith in Christ, is one which I think very few besides himself can receive.

His assumption that all irresponsible beings have implanted in them "the principle of piety" with which Adam and Eve were created, is so totally opposed to all Scripture and experience that I cannot think Mr. Carter himself on reflection would maintain it.

The subject is now before your readers who will judge for themselves, by the light of revealed truth, which view is most accordant with the Word of God.

A BEREAN.

Reviews.

Our Own Hymn Book. A Collection of Psalms and Hymns, compiled by C. H. SPURGEON. London: Passmore & Alabaster, Paternoster-row.

THIS collection of eleven hundred and twenty-nine hymns is a valuable contribution to that important part of Christian worship for which it has been prepared. It used to be a prevailing impression that four, or five hundred hymns at the most, would amply meet the requirements of any Christian

congregation, but the publication, lately, of many cheap hymnals containing modern compositions, and especially revival hymns, has awakened the desire for more comprehensive collections. Mr. Spurgeon has culled his treasures from all available sources; Papists, Plymouth Brethren, and Puseyites, have all contributed to the enlargement of "Our Own Hymn Book." *Non quo, sed quomodo*, has evidently been the Editor's motto:

It is not an easy task to select a title for a hymn book; but we think that in future editions it will be an advantage to omit the first of the titles of this work. If the words "*Our Own*" are supposed to be the language of the Tabernacle congregation, they do injustice to the book, which will certainly obtain a circulation far more extensive; if they are understood as the language of the purchasers all the world over, then we are at a loss to understand why this, more than any other book, should appropriate such a designation.

It is an admirable feature of our honoured brother's work, that he has, to a great extent, restored the hymns he publishes to the precise language employed by their authors; in the preface it is stated, "The hymns have been drawn from the original works of the authors, and are given, as far as practicable, just as they were written." We have not the first edition of the *Olney Hymns* at hand; but it is our impression that Cowper's well-known hymn—

"There is a fountain filled with blood."

has been altered in the second verse, in almost all our hymn books. It has always been our opinion, that the poet, in a happy season of peace and joy in believing, wrote it thus—

"The dying thief rejoiced to see
That fountain in his day;
And there *have I* though vile as he,
Washed all my sins away."

The prevalent version retained by Mr. Spurgeon—

"Oh, *may I* there though vile as he"

while it contains an admirable prayer, disturbs the unity of the composition, it being out of harmony with the strong confidence expressed in the fourth verse—

"E'er since by faith *I saw* the stream," &c.

Another excellent characteristic of this work is, that the name of the author, and the date of the composition, are affixed to each hymn. Certainly, how-

ever, had our brother enquired more extensively, he could have fixed the authorship of several hymns which are left as anonymous, *e. g.*—

935. "Saviour, we seek the watery tomb."

marked in Mr. Spurgeon's Book—*Baptist Selection*, 1828, is well-known to have been written by Mrs. Saffery; and it is to be regretted that this fine baptismal hymn appears in this as in all other of our selections, shorn of its three first verses. The entire hymn will be found in the *BAPTIST MAGAZINE*, 1862, p. 319, where, also, may be seen, a grand funeral song of Henry Kirke White's—

"Through sorrow's night and danger's path."

We cannot believe that the hymns—

366. "When Thou, my righteous judge,
shalt come."
1035. "Come, Thou, fount of every blessing."

were written as *Our Own Hymn Book*, informs us, by Selina, Countess of Huntingdon. We suspect this is a crotchet of Mr. Sedgwick's, who, to his praise, has rendered not only Mr. Spurgeon, but Sir Roundell Palmer, and all hymn collectors, great assistance. Notwithstanding the large dimensions of this book, there are many hymns by writers in our own denomination, which we are surprised to find excluded, *e. g.*—

Dr. Ryland's—

"Thou keeper of a lovely flock."
"When the Saviour dwelt below."

These, however, are small deductions from the value of a book, which will eminently contribute to the edification of private Christians, and which will supply the wants of congregations at home and abroad. We cannot, however, do otherwise than regret that Mr. Spurgeon did not advertise his intention to publish such a work, for we know of stores of unpublished hymns in private families in our country, many of them far superior to some which have gained admission into this work. The writer has in his possession thirty unpublished hymns of Samuel Medley,

sung at Tottenham Court Chapel, and Eagle Street Meeting, in the months of October and November, 1787.

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The Complete Works of Thomas Brooks.
 Vols. II. and III. Edinburgh: James Nichol.

HAVING previously noticed this work, we have now only to acknowledge the two elegant volumes since received. Their contents are "An Ark for all God's Noah's; The Privy Key of Heaven; Heaven on Earth; the Unsearchable Riches of Christ, and a Cabinet of Jewels."

It is a great advantage that these volumes are not numbered in the series of the Puritan Divines, and can, therefore, be purchased separately without detracting from their value. We wish that all our Churches would place them in the hands of their pastors. Scarcely anything would tend more to enrich and enliven pulpit exercises than thorough acquaintance with this racy and holy-souled Puritan.

The Bethel Flag. Sermons to Seamen. By the Rev. ROBERT PHILIP: New and Revised Edition. London: The Religious Tract Society. Price Two Shillings.

THE late Mr. Philip preached these plain sermons to sailors more than a quarter of a century since. Numerous testimonies to their value and usefulness have been received; and after a thorough revision on the part of a naval officer and two Missionaries to Seamen, this republication has been made by the Tract Society. All who are going to sea should take a copy with them; and those who do business on the great waters should be careful to furnish their vessels with such appliances of moral safety as these sermons.

The Leisure Hour, 1866. The Sunday at Home, 1866. The Cottager and Artizan, 1866. London: Religious Tract Society, 56, Paternoster-row.

THESE admirable periodicals thoroughly maintain their position of usefulness and excellence. *The Sunday at Home* is to our mind by far the best volume of the series to which it belongs. *The Cottager* we should like to see in all the dwellings of our labouring population; the engravings which it contains are unrivalled.

For *eighteen pence* this periodical furnishes an album of illustrations pleasing to the most critical taste, while the reading is of the kind which cannot fail to be beneficial.

The Sermons of Mr. Henry Smith, sometime Minister of St. Clement Danes. Two volumes. London: William Tegg.

HENRY SMITH — The Silver-Tongued, — The English Chrysostom — of whom, witty Thomas Fuller, says, "His Church was so crowded with auditors, that persons of good quality brought their own pews with them, I mean their legs, to stand there-upon in the alleys," and of whom a later writer, Marsden, has ventured to say, "No English preacher has since excelled him in the proper attributes of pulpit eloquence" — was at any rate a prince of preachers, and these two volumes contain the whole of his works. They form, together, an inexpensive but also invaluable present for a young minister.

A Brief Account of the Scholarships and Exhibitions open to Competition in the University of Cambridge, with Specimens of the Examination Papers. By ROBERT POTTS, M.A., Trinity College. London: Longmans, Green, & Co. Price One Shilling and Sixpence.

THE Scholarships, Exhibitions, and Prizes open to competition at the different Colleges in Cambridge amount in value to *Forty Thousand Pounds* per annum, in addition to University Scholarships, which are *Two Thousand Pounds* in value. This is a very useful publication; and as there are not a few of the rising race of Nonconformists who have their hopes fastened on these rewards of diligent study, we thank Messrs. Longman for enabling us to introduce it to their notice.

History of Baptists and their Principles, Century by Century to the present time. Pp. 191. By WILLIAM STOKES. Second Edition. London: Elliot Stock, Paternoster-row, E.C.

THIS little work is not devoid of the signs of research and thought; but as the author seems to think that the denomination is declining in England, chiefly through colleges and open communion, we cannot assent to the opinion quoted in one of its pages from "*Voice of Truth*," that "Every head of a family who is a Baptist should purchase a copy forthwith."

What shall we do with Tom? or, Hints to Parents and others about School. Pp. 87. By the Rev. Dr. BREWER, of Leeds, Author of "*Lectures to Working Men*," Editor of the "*Reading Book of English History*," and other works.

SENSIBLE advice upon a difficult subject.

Autobiography of a French Protestant condemned to the Gallies for the sake of his Religion. London: The Religious Tract Society, 56, Paternoster-row. Price 3s. 6d.

THIS authentic account of the sufferings of the Huguenots was first published in Holland, under the supervision of the celebrated Pastor Superville. Its admirable composition attracted the attention of Oliver Goldsmith, and in 1758 he produced an English edition under an assumed name. This is so rare, that the Committee of the Religious Tract Society have done well in its reproduction in the handsome and cheap form of the volume before us. The book is worthy of De Foe, and we are forcibly reminded again and again of his graphic pen as we peruse its pages. No novel could be more attractive.

Sacred Hours by Living Streams. Popular Expositions of Divine Truth. By the Rev. ROBERT KERR. London: Elliot Stock, 62, Paternoster-row, E.C. 1866. Pp. 251.

THIS is a volume of thirteen sermons upon different portions of the Divine Word. They do not belong to any very great order of pulpit eloquence; but they are well written, thoroughly evangelical, and adapted for usefulness in the sick chamber, and in the private devotional studies of Christian people.

Views of Faith. By Rev. A. L. R. FOOTE, Author of "Incidents in the Life of our Saviour," "Closing Scenes in the Life of Christ," and "Aspects of Christianity." Pp. 157. Edinburgh: John Maclaren, Princes Street. 1866.

EIGHT well studied sermons upon that most important subject, Evangelical Faith.

The First Fifty Years of the Sunday-School. By W. H. WATSON, one of the Secretaries of the Sunday School Union. London: 56, Old Bailey.

THIS is not, as some of our readers might suspect, a mere official collection of statistics, but, on the contrary, a very interesting book, abounding in facts and anecdotes illustrative of the advantages of our Sunday-school system. It should be in all our families, and is indispensable to the teacher who wishes to possess an intelligent acquaintance with the rise and progress of the God-honoured institution whose history it records.

Bible Photographs. By a Bible Student, Author of "Our Eternal Homes." Pp. 149. London: F. Pitman, 20, Paternoster-row, E.C. 1865.

THE miraculous power which guided Israel from Egypt had two sides; a bright side to the believing Jews, a dark side toward the unbelieving Egyptians. The Bible is like that cloud; it smiles upon the penitent, but it has dark frowns for those who harden themselves against the Lord; and this book, as its title tells us, contains photographs, side by side, of some of the smiling and some of the stern aspects of the *Divine Word*.

Nest: a Tale of the Early British Christians. By the Rev. J. BOXER, Willenhall, Wolverhampton. London: Elliot Stock, 62, Paternoster-row, E.C. 1866. Pp. 233.

THIS work is the result of a praiseworthy attempt to make our young people familiar with the interesting and important incidents of the early Christian Church in England. The form is fiction, the substance is historic truth.

Intelligence.

MINISTERIAL CHANGES.

The Rev. T. Henson has accepted the pastorate of the Church at Harlington, Middlesex; his address is 9, Castle-terrace, Bath-road, Middlesex, W. The Rev. H. J. Betts, of Bradford, has accepted the invitation of the Church at Grosvenor-street,

Manchester. The Rev. J. G. Phillips, of Ænon, Merthyr Tydfil, has accepted the unanimous invitation of the Church meeting in Water-gate, Brecon. The Rev. H. Dunn, of the Metropolitan Tabernacle College, has accepted the unanimous call of the Baptist Church, Low-road, Hunslet, Leeds. The Rev. P. G. Scorey, late of

Wokingham, has accepted the unanimous invitation of the Church meeting in Salem Chapel, Cheltenham.

Mr. H. B. Bardwell has accepted the unanimous invitation of the Church at Sutton-on-Trent, Notts. Mr. W. Evans, student of the Haverfordwest College, has accepted an unanimous invitation to become the pastor of the Baptist Churches at Llanfair, Talhaiarn, and Llansanan, Denbighshire. The Rev. T. Foston, late of Cheltenham, has accepted the pastorate of St. Clement's, Norwich. The Rev. H. Kiddle, late Independent minister of Mattishall, Norfolk, has accepted the unanimous invitation from the Baptist Church worshipping in Tanning Street Chapel, Lowestoft, Suffolk. Mr. Herbert Hill, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Harrow-on-the-Hill, Middlesex. The Rev. C. Payne, of Wolvey, has accepted a cordial invitation from the Church at Eastgate, Louth. The Rev. Spencer Murch has resigned the pastorate of the Church at Waltham Abbey, in consequence of continued ill health. Mr. Murch's address is Combe Down, Bath. The Rev. G. Boulsher, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Gillingham, Dorset.

OPENING SERVICES.

MELBOURNE.—On Thursday, October 25th, the anniversary of the Baptist Chapel, at Melbourne, Cambs, was celebrated, when two sermons were preached by the Rev. W. G. Lewis, of Bayswater. The chapel has been completely renovated and improved, and the old debt on the place entirely removed. During the brief period of the valued ministry of the Rev. Henry Wardley (late of Worcester), the cause of Christ in this place has been greatly invigorated, and a spirit of unity with other sections of the one church cherished and exemplified.

OPENING OF NEW BAPTIST CHAPEL, CASTLE-HILL, WARWICK.—This commodious sanctuary, designed by G. Ingall, Esq., of Birmingham, was opened for divine worship, October 31st, when sermons were delivered; in the morning by the Rev. F. Tucker, and in the evening by the Rev. C. Vince. The devotional parts of the service were conducted by the following ministers:—Revs. G. J. Allen, M. Philpin, W. A. Salter, J. W. Percy, T. A. Binns, R. Hall, and J. H. Blackie, B. A. About ninety of the friends sat down to a cold collation at the Bowling Green Hotel, and

200 assembled for tea in the court-house. On the following Sabbath the Rev. T. A. Binns preached in the morning, and Rev. J. J. Brown, Birmingham, in the evening. The congregations were large and the contributions most liberal, amounting to £115. The entire cost of this neat and Gothic edifice will be about £1,560, towards which £1,200 have been already subscribed. The Lord has blessed with a large reward the untiring efforts of the Rev. F. Overbury, the much esteemed pastor of the church.

CRANFORD, MIDDLESEX.—Services were held in this place, November 1st, in connection with the opening of the new Baptist Chapel, when the Rev. W. G. Lewis, of Bayswater, preached two sermons. The Rev. T. G. Atkinson, of Colney Hatch, E. E. Fisk, of Pastors' College, and Mr. Hawkins, of London, took part in the proceedings. Over 200 friends partook of tea between the services. The place was well filled, and the collections amounted to about £10. About eight years ago, a few members of an adjoining church, residing in the village, commenced holding Sunday evening services in one of the cottages, but, as their numbers increased, they hired a larger cottage, which they converted into a Mission-room, where they formed themselves into a separate church of fifteen members. Previous to this they had begun a Sabbath School, which now numbers eighty members. Since forming the Church ten members have been added, and several candidates are now waiting for admission. On Sunday, November 4th, the Rev. E. E. Fisk preached morning and evening to a good congregation.

WOOD-GREEN, TOTTENHAM.—The Baptist Chapel at Wood-green, Tottenham, was opened on October 23rd. W. Holmes, Esq., took the chair. Special addresses were given by the Revs. Fred. Pugh, of Salcombe, Devon; Frank H. White, of Chelsea; W. Frith, of Bexley; James Pugh, the minister; and the Rev. G. N. Watson, of West-green, Tottenham; and Mr. R. C. Morgan. On Lord's-day, October 28th, two sermons were delivered by the Revs. Fred Pugh and William Frith. At each Meeting the friends contributed liberally to the building fund; and a sense of the Lord's goodness filled many hearts with gladness.

WELLS, SOMERSET.—The Baptist Chapel in this town was reopened on Lord's-day, September 16th. The Rev. T. Drew, of Shepton Mallett, preached in the morning, and in the evening the pastor, the

Rev. W. Parry, preached and baptized five persons. On the following day the Rev. R. P. Macmaster, of Bristol, preached. The Revs. D. Davies, of Cheddar, and W. Dennis, of Burnham, conducted the devotions.

ORDINATION SERVICE.

ARCHER STREET BAPTIST CHAPEL, DARLINGTON.—August 28, a meeting was held in connection with the settlement of the Rev. W. T. Adey as co-pastor with the Rev. P. W. Grant. Amongst those present were the Rev. Dr. Angus, president of Regent's Park College, from whence Mr. Adey comes, the Revs. W. Fawcett, of Crosby Garrett, Westmoreland; W. Leng, of Stockton; T. Green, of Middleton-in-Teesdale; E. Adey, of Leighton Buzzard; also the Revs. H. Kendall, J. Garside, W. A. P. Johnson, J. Brighuse, and P. W. Grant, and the ministers of the various denominations in Darlington.

RECOGNITION SERVICES.

SOUTH SHIELDS.—October the 5th, the interesting ceremony of ordaining the Rev. Wm. Hillier to the pastorate of the Ebenezer Baptist Chapel, Cambridge-street, South Shields, was performed in the presence of a very crowded congregation. The services were conducted by the Rev. E. Edwards, of Hartlepool, the Rev. W. Walters, of Newcastle, the Rev. George Rogers, theological tutor of Mr. Spurgeon's College, the Rev. Walter Hanson, South Shields, the Rev. E. Baker, Independent minister, South Shields, and the Rev. Charles Morgan, Jarrow. A public meeting was held, presided over by H. Angus, Esq. (Sheriff of Newcastle), and on the platform were:—The Revs. George Rogers, W. Hillier, W. Hanson, E. Baker, W. Walters, E. Edwards, — Marsden, Charles Morgan, and J. Candlish, Esq., M.P., Mr. John Strachan, &c.

BURSLER.—Services in connection with the recognition of the Rev. J. E. Sargent, late of Wyken, were held on the 17th and 18th September. A sermon was preached by the Rev. W. B. Davies, of Coventry, and addresses on suitable subjects were delivered by the following ministers:—T. Baynard, of Bristol College, H. Pickersgill (Independent), of Tunstall, W. B. Davies, of Coventry, and R. Johnston, of Hanley.

SUNNYSIDE, LANCASHIRE.—Sept. 29th and 30th, Ordination Services were held in connection with the settlement of the Rev. T. Evans, of the North Wales Baptist College, as pastor of the Baptist Church, Sunnyside, Lancashire:—Revs. P. Prout, of Haslingden, J. Smith, of Bacup, S. Vasey, of Lumb, R. Evans, of Burnley, W. G. Fifield, of Goodshaw, H. Jones, President of the North Wales Baptist College, W. C. H. Anson, J. Maden, A. Nichols, W. G. Fifield, conducted the services.

REDRUTH, CORNWALL.—A series of interesting services for the recognition of the Rev. F. E. Trotman (late of Bristol College), were held September 30th, when sermons were preached in the morning by the Rev. J. Truscott, (Free Church), in the afternoon by the Rev. J. P. Bellingham (Primitive Methodist), and in the evening by the Rev. J. Jackson, Wray (Wesleyan). October 2nd, the spacious Town Hall was filled with a goodly number, over which Reginald J. Grylls, Esq., presided. The speakers were Rev. T. E. Trotman, the new pastor, the Revs. G. W. Roughton, Grampound, W. Page, Baptist minister of Truro, W. Reaney, Baptist minister of Falmouth, J. Lyth, D.D., Wesleyan, E. Green (Free Church), and Oliver (Bible Christian) and Mr. J. Juleff, one of the deacons of the Church.

STOCKWELL, LONDON.—At the recognition services connected with the settlement of the Rev. Arthur Mursell, late of Manchester, in this new sphere of labour, the following were some of the remarks contained in the charge given by the pastor's honoured father, the Rev. J. P. Mursell of Leicester:—"It was with very mingled emotions, my esteemed son, that I acceded to your desire that I would take part in the solemnities of this evening—in services introductory to your entrance on a new and important sphere of evangelic labour. In coming to London you have withdrawn from a position in which your labours have been attended with great good, and on which you will look back with gratitude and pleasure to the end of life. The duty devolving on me—that of addressing a few words to a recently chosen pastor—is at all times one of difficulty and delicacy, and these features are enhanced on the present occasion by the fact that you are no novice, that you have been familiar with the labours and pleasures of the ministerial office for a series of years, and are, therefore, as suited to administer, as you may be willing to receive, Christian counsel and advice." The

speaker proceeded to observe: "A correct, however inadequate, estimate of any work we undertake, is a great step to its successful discharge, since true sympathy is the soul of action. Among the graces that adorned the character of the Great Apostle of the Gentiles, there was not one more conspicuous than the interest he took in his mission—an interest which seemed to subdue all things to itself. He was sometimes overwhelmed with the responsibility of his position, so that he was with the Corinthians, 'in weakness, in fear, and in much trembling,' and cried out, 'Who is sufficient for these things?' Permit me, then, in an address which is designed to be brief, not prolix—to be suggestive, not diffuse—to remind you, my esteemed son, of the greatness of the Christian ministry." He then proceeded to show that it was great in its antecedents, that ages were spent in preparing for it, that the living elements of the ancient dispensation were absorbed and embodied in it, and that eminent men were raised up from time to time to fulfil it. He showed that it embraced transcendent truths, such as reason could neither discover nor comprehend, such as nothing but inspiration could have conveyed, and into which angels desired to look; that it was the chosen instrument for the overthrow of evil; that no other ministry specifically confronted it; that none other could successfully resist it; and that there was no other that Satan could not pervert. Having further shown that it surpassed finite powers, he proceeded affectionately to exhort his son, with a view to its appropriate fulfilment, to cultivate deep personal acquaintance with its truths, to cherish a growing solicitude for the good of souls, to maintain ascendancy over the meaner motives, to accustom himself to habits of severe and devout thought, to pass from the closet to the pulpit, and to cherish entire dependence on the aid and influence of the blessed Spirit of God. "Be moved to this, my son," he said, "the more by the complexion of the passing times—times in which efforts were making by professed friends to unsettle the very foundations of truth—times in which the ritualistic was overlaying the spiritual in the worship of the blessed God, and in which science was set over against revelation—times in which the ministers of religion could not be too well equipped for their work—which were destined to bring into broad contrast the genuine and the spurious in the pretensions of Christendom, and which called for the most explicit promulgation of saving truths." The speaker

closed his address with an earnest and affectionate exhortation to his son to continue to preach the Gospel in its purity and its fulness, to cultivate a large and catholic spirit, to keep the great account constantly in view, and by breathing a fervent prayer that when some of them who had preceded him in the great work of the ministry, should, to the growing decrepitude of years, have added the paralysis of death, he might continue to labour and to pray, and that unitedly they might receive the sacred, but unmerited welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord." A sermon was also preached by the Rev. S. Martin, of Westminster.

OLNEY.—Oct. 23rd, services were held in connection with the settlement of the Rev. T. Henry Holyoak, as pastor of the Baptist Church at Olney, Bucks. In the afternoon the Rev. J. P. Mursell, of Leicester, preached to a large and attentive congregation. Mr. Mursell's sermon was a most impressive exposition of the greatness of the Christian ministry, the qualities essential to its appropriate discharge, its relation to the present time, and its influence on the destinies of men. After the sermon about 250 persons took tea together in the British school-room, and in the evening a public meeting was held in the chapel. Mr. J. W. Soul, the senior deacon, offered prayer, after which Mr. Holyoak gave an interesting account of the manner in which Providence had led him to his position as pastor of this Church. The Revs. J. Harrison, of Stoney Stratford, and S. Williams, of Hackleton, welcomed Mr. Holyoak to their neighbourhood. Mr. Mursell, in a very characteristic speech, commended his friend, Mr. Holyoak, to the affection and esteem of his people, spoke in praise of the fine old chapel, referred to the association of the Church with the great men and the noble history of the past, and concluded by expressing his conviction that for the Church universal a sublime history and brighter days are coming. It will be long before these services are forgotten at Olney.

MISCELLANEOUS.

SWANSEA.—The Rev. C. Short, M.A., of Mount Pleasant Chapel, Swansea, having accepted an invitation to the pastorate of the Baptist Church, Sheffield, his friends determined to manifest their love for him by presenting him with a testimonial. Among the subscribers were members of

all religious bodies, and the borough, and county members of parliament, as well as the Mayor and ex-Mayor of Swansea. The entire amount was a little above £156.

REV. J. A. JONES, LONDON.—The Rev. J. A. Jones, minister of Jireh Chapel, East Road, London, is now in his eighty-eighth year, and being greatly enfeebled by the infirmities of his advanced age, has consented to retire from his work—having been a minister of the Gospel for fifty-eight years. His friends have determined to express their regard for “the oldest minister in the Baptist denomination,” by making him a money testimonial, and some prominent ministers among the Strict Baptists have formed a committee for that purpose.

ABERDARE. — PRESENTATION TO DR. PRICE.—October 29th, a very interesting meeting, under the presidency of Philip John, Esq., was held in Aberdare, when Dr. Price was presented with a very handsome epergne, of the value of £60, as a mark of respect for the able manner in which he has filled the office of president of one of the largest friendly societies of this country.

WEST COWES, ISLE OF WIGHT.—In this important and rising town an effort is being made to raise a Baptist cause, where, strange to say, nothing of the kind has ever existed. For several months past, preaching has been conducted in the Foresters' Hall, which has been so well attended, and where so much good has resulted as to justify the friends in attempting the formation of a Church, and a meeting was convened on the 30th October for that purpose. A few days previously, six persons, the first-fruits of this promising effort, were baptized by the Rev. A. C. Gray, in the Baptist Chapel, Newport, after a sermon had been preached by Mr. G. Sparks, of Cowes. Should any of the Lord's people be disposed to assist a struggling and deserving endeavour to glorify God, their contributions will be gratefully received by Mr. G. Sparks, High Street, West Cowes, Isle of Wight.

HAVERFORDWEST COLLEGE.—The Rev. G. H. Rouse, A.M., LL.B., of the London University, has accepted an invitation from the Committee of the Baptist College, Haverfordwest, to become Classical and Mathematical Tutor of that institution. The annual report recently issued informs us that there are at present twenty-two students in the house. The applicants for admission are very numerous; some of them have been waiting three years, for lack of funds to receive them. The income

of the college last year was £890 11s. 0½d.; the expenditure amounted to £867 11s. 9d.

PENTONVILLE.—On the 28th October, the anniversary sermons of Vernon Chapel were preached by the pastor, Rev. C. B. Sawday, and on the following Tuesday a public meeting was held. The chapel was well filled, and the interest well sustained. The pastor presided, and the secretary of the Church read a short report, showing that the Church had been prospering greatly during the past year, and that the Lord had greatly blessed the means of grace. During the year one hundred and ninety eight persons had been added to the Church and twenty-five had left or died, leaving a net increase of one hundred and seventy-three. All the auxiliaries in the Church are being energetically worked, and great results follow. The chapel is always crowded on Sunday, and sometimes at the week evening services, and the Church is about to commence an effort for a new house for God. During the past year a large sum has been spent in improving the chapel, the whole cost being defrayed by the Church. The existing debt, which was £1,340 at the commencement of the year, is now reduced to £1,160, and arrangements have been made for its systematic reduction. After the report, impressive addresses were delivered by Mr. H. Varley, J. Brown, of Bromley, and Mr. Vine, of Ipswich.

REDDITCH, WORCESTERSHIRE. — The foundation stone of a new chapel was laid on October 29, by James Smith, Esq., J.P., Astwood Bank. The Rev. A. Macdonald, Bromsgrove; the Rev. J. Davies, Birmingham; Rev. J. W. Ashworth, Pershore; Rev. M. Philpin, Alcester; Rev. J. Phillips, Aswood; Rev. Isaac Lord, of Christ Church, Aston; Rev. R. Eland (Wesleyan), Rev. T. James, Rev. T. James, Studley; Rev. W. L. Giles, Birmingham; H. D. Gray, Redditch; and S. Dunn, Atch Lench, took part in the services.

JARROW.—The foundation stone of the Jarrow Baptist Chapel and Schools was laid on October 22nd, in Grange Road, in the presence of a good number of ladies and gentlemen, who braved the inclemency of the weather to witness the ceremony. Amongst those present were Henry Angus, Esq., Sheriff of Newcastle; the Rev. Charles Morgan, pastor of the Church; the Rev. W. Walters, Newcastle; Rev. J. Harwood Pattison, Newcastle; W. H. Richardson, Esq.; Mr. John Stead, Mr. Wylam, &c., &c.

TESTIMONIAL TO THE REV. T. BURDITT, M.A.—A testimonial was presented to the Rev. Thomas Burditt, M.A., late classical and mathematical tutor of the Haverfordwest Baptist College, at the Queen's Hotel, Aberdare, on Tuesday, the 11th September. The Rev. T. L. Davies, of Maindee, being the senior of Mr. Burditt's late students present, presented to him a purse of gold, and also read an address, which expressed the highest admiration of Mr. Burditt's learning, abilities, and character, and deep regret that he had resigned his office as tutor. Mr. Davies spoke feelingly of the long time he had known Mr. Burditt, and the high esteem in which he held him, not only as his old tutor, but also as a true and faithful friend at all times. Speeches, in a similar spirit, were also delivered by the Revs. T. John, Aberdare; B. D. Thomas, Neath; T. A. Price, Aberdare; and C. White, Merthyr. Mr. Burditt warmly, and with much feeling, thanked the old students for the expression of their kindly feelings towards him, and said he would prize the testimonial, not on account of its commercial value, but as a proof that he had among his old students many true friends. Letters were read from several students and friends of Mr. Burditt, expressing high regard for him, and regret that the writers could not be present.

MARLBOROUGH CRESCENT CHAPEL, NEWCASTLE.—This chapel, which has been almost entirely rebuilt for the congregation recently worshipping in the New Town-hall, under the pastorate of the Rev. B. Wildon Carr, has lately been completed, and on September 18th, with a view of celebrating its inauguration, a public meeting was held, the sheriff of Newcastle (H. Angus, Esq.) presiding. Amongst the ministers and friends present were the Rev. G. Stewart, St. James's Blackett-street; Rev. Richard Leitch, Blackett-street U.P. Church; Rev. R. Brown, New Bridge-street U.P. Church; Rev. J. H. Rutherford, Bath-lane Church; Rev. George Whitehead; Rev. R. Brown, Erskine U.P. Church; Rev. Robert Thomson, Caledonian Church; Rev. William Walters, Bewick-street Baptist Chapel; Rev. T. Harwood Pattison, Rye Hill Baptist Church; C. Bainbridge, Esq.; D. D. Main, Esq.; I. C. Johnson, Esq.; Dr. Murray; Dr. Boyd; Dr. McLachlan; Mr. H. Thorn.

BRIDPORT.—September 25, the Baptist Chapel, Bridport, of which the Rev. T. C. Finch is the pastor, was re-opened and the new school-rooms, which have just been

erected, opened. The chapel has been re-peopled at a cost of £44, the sole expense being defrayed by James Harvey, Esq., of London, a gentleman almost a stranger to the town, but a friend of the Rev. J. Rogers, Congregational minister, Bridport. Among those who were present at the opening, were the Rev. W. Brock, of London; the Rev. E. Edwards, of Chard (secretary of the Baptist Western Association); James Harvey, Esq., London; Rev. Mr. Howell, Netherbury; the Rev. T. H. Leale, Bridport; the Rev. J. R. Jenkins, of Lyme; the Rev. E. Moulton, Bridport; the Rev. R. L. Carpenter, Bridport; the Rev. J. Stevens, Bridport; the Rev. Mr. Kerr, Montacute; and the Rev. R. Stevens (former pastor of the chapel); the Rev. E. Merriman, Dorchester; the Rev. J. Hargreaves, Morcombelake; the Rev. W. Mellonie, Broadwinsor; &c., &c. Mr. Brock preached in the afternoon. There was a public tea and meeting which were largely attended. Mr. James Harvey occupied the chair.

PRESTEGN.—The anniversary Services of the Baptist Chapel and Sunday-school were held on Sunday, the 23rd September, when two able sermons were preached by the Rev. T. L. Davies of Maindee, a former pastor. The congregations were large and the collection liberal. The following day a tea-meeting was held in the British School Room, when about 190 sat down to tea, after which a public meeting was held in the chapel, the pastor the Rev. W. H. Payne, presiding. Interesting addresses were delivered by the Revs. T. L. Davies, G. Phillips of Evenjobb, and T. Griffiths, of Knighton.

THE REV. HENRY DOWSON, OF BRADFORD.—In connection with this gentleman's resignation of the pastorate over the Baptist Church and congregation at Westgate, Bradford, and his acceptance of the position of president of a new Baptist College at Bury, Lancashire—a change rendered necessary by the delicate state of his health—a meeting was held in Westgate Chapel, at which a purse of £120 was presented to Mr. Dowson, accompanied with an album containing a large number of portraits of members of the Church. Mr. Dowson's ministerial labours at Westgate have extended over a period of more than thirty years. He was at first associated in the pastorate with the late Rev. Dr. Steadman, who was the successor of the Rev. W. Crabtree. Mr. Crabtree was the first pastor of the Church, and presided over it for more than half a century after its formation, 113 years ago.

OPENING OF A NEW BAPTIST COLLEGE AT BURY, LANCASHIRE.—October 3rd, Chamber Hall, the birth-place of the late Sir Robert Peel, was opened as a new Baptist College, under the presidency of the Rev. H. Dowson, late of Bradford. There are already five students entered, and there will be accommodation for many more. In the afternoon a large and influential party partook of tea in a tent erected on the lawn, and among those present there were the Revs. Principal Dowson; J. Harvey, Bury; Dr. Evans, Scarbro; J. Smith, Bacup; J. Howe, Waterbarn; P. Prout, Haslingden; R. Maden, Ramsbottom;—Vasey, Rawtenstall; L. Nuttall, Rochdale; T. Dawson, Liverpool; J. Parker, Huddersfield; W. Jackson, Accrington; S. Nichols, Sunnyside; W. Brown, M.A., Accrington; Messrs. M. Illingworth, W. Whitehead, W. Watson, and J. Marshall, Bradford; W. Shaw, Huddersfield; H. Dean, Colne; G. Shepherd, and R. Crabtree, Bacup; &c., &c. The financial condition of the college is remarkably good, an income of more than £600 per annum having been promised without any personal solicitation. The premises have been secured on a lease for five years. After tea a public meeting was held in the tent, when Mr. Dowson occupied the chair, and the meeting having been opened with devotional exercises, in which the Rev. P. Prout and the Rev. J. Parker, of Salendine-nook, engaged, the Rev. Principal Dowson delivered an inaugural address, and several other speeches were made.

NORWICH.—September 23, the Rev. R. G. Moses was presented with a purse containing 100 sovereigns as a testimony of the high esteem in which both himself and his ministry had been held during his pastorate of the Church and congregation at St. Clement's Chapel. The Bible-classes also presented him and Mrs. Moses with a handsome timepiece and album.

KING'S LYNN, NORFOLK.—On Monday evening, October 1st, a full and enthusiastic Church meeting was held in Stepney Chapel, which was of a very gratifying nature. The Rev. T. J. Malyon, late of Regent's Park College, and New Cross Union Chapel, London, has for the past three months been supplying the pulpit, with a view to the pastorate, and so signal has been the success which has attended his ministrations, that he has received a most cordial and unanimous invitation to become the pastor of the Church, and commences his labours forthwith.

WALSALL.—In this town, which contains about 40,000 inhabitants, a few persons, in dependence on the Lord, have resolved to enlarge the Baptist influence in the town by forming a fresh congregation. The Assembly Rooms are engaged for present use, in which to carry on Divine worship, and the ministerial services of the Rev. J. Boxer, late of Willenhall, are also engaged. The effort, although but newly commenced, promises much success.

RECENT DEATH.

THE REV. J. D. CARRICK, OF NORTH SHIELDS.—It is with feelings of great regret that we have to announce the death of the Rev. J. D. Carrick, Baptist minister, North Shields, which took place at an early hour on Sunday, September 30th. For some time past Mr. Carrick has been in declining health, but he was able to attend to his ministerial duties until the previous Sunday, when he preached in the Old Baptist Chapel, Stephenson-street, the chapel in Howard-street being at present closed for the purpose of undergoing alterations and improvements. The Baptist Church at North Shields was formed in 1798, and since that time there have been three ministers associated with it, all of whom have continued their labours there until removed by death. The Rev. R. Ineary received the first appointment, which he held for fifteen years. He was succeeded by the Rev. Mr. Williamson, who laboured as pastor of the church for a period of twenty-four years. The Rev. Mr. Carrick was the next appointed, and he was connected with the Church for a period close upon twenty-eight years, during which time he was most zealously devoted to the spiritual interests of the members. It may not be unworthy to note, that at present attending the services at the Baptist Church, Howard-street, are the representatives of the whole of the ministers, namely, the daughter of the late Rev. Mr. Ineary; the wife and several members of the family of the late Rev. Mr. Williamson, together with Mrs. Carrick. The intelligence of the death of the Rev. Mr. Carrick was received by the members of his Church, to whom he was devotedly and affectionately attached, with feelings of profound sorrow, which were shared in by the members of other Christian Churches and inhabitants of the town. The deceased, who was a native of Glasgow, was in his 55th year, and was married.

INDEX OF CONTENTS, 1866.

ESSAYS, &c.

	PAGE.
A Few Words for Students	14
A Spanish Reformer on Baptism	18
A Word to Young Men	233
Address by Rev. George Gould	689
Address by Rev. Joshua Russell	341
Aldis, Rev. J., Sermon by	1
Anne Askew	701, 749
Annual Meetings, Our	141
Arno's Vale	557
Baptist Union	537, 673
Baptists in Liverpool	605
Belshazzar, Death of	153
Bristol, Baptists of	88
Can any Human Being be Saved without a Knowledge of the Gospel?	331
Craik, Rev. H., Memoir of	162
Dale's, Rev. R. W., Sermon for Missionary Society	303
Difficulties, Ministerial	325
Eastward	629
Extracts from Letters to an Intimate Friend	20, 86, 159, 230, 285
Foster, John	420, 472, 543
Griffith, Rev. D., Sermons by	73, 549
Human Solitariness	483
In Memoriam.—Rev. S. J. Davis	408
Incidents in the Life of Hanserd Knollys	92
Indian Railways	469
Inspiration, Thoughts on	23
Joseph sold by his Brethren	170
Juan Valdés	8
King David's Hymn Book	334
Knibb, Mrs., Memoir of	757
Leioestershire Baptist Churches, History of	11, 101
Little Foxes	277

	PAGE.
Magi, The	741
Memoir of late T. Horsey, Esq.	174
Missionary Organization	222
Müller, Dr. Julius, A Sermon by	209
Nile, The	623, 683
Pastoral Oversight	425
Paul's Wish to be Accursed, &c.	552
Polished Granite	80
Pretensions of Modern Science	226
Progress of Gospel in Delhi	218
Purity of Communion	487
Pursuit of Literature in Connection with the Ministry	401
Re-marriage of Native Converts	347
Robertson, F. W.	142
St. Paul's Letter to Philemon	606
Short Notes 31, 105, 179, 238, 289, 353, 432, 498, 575, 637, 765	765
Spiritual Necessities of London	676
Substitutionary Principle, The	539
The Devil's knowing Christ	416
The First Miracle after Pentecost	570
The Inspired Use of the Phrase "The Law"	478
The Miraculous Draught of Fishes	614
Walters, The Rev. W., Sermon for Missionary Society	292

POETRY.

Bereavement	351
The First Born	352

CORRESPONDENCE.

Baptist Missionary Society, The	109
Baptist Union, The	242, 642
Can any Human Being be Saved without a Knowledge of the Gospel?	438, 504, 505, 581, 641, 708, 766
Ecclesiastical Reform 182, 241, 319, 320, 358, 359, 435, 436, 502, 503, 577,	579, 581, 707
Lay Agency	583
Orphan Working School, The	36
Paul's Wish to be Accursed, &c.	637, 638, 639, 640
Prayer for India	641
The Gospel in Italy	437
The Man of Sin	361, 506

REVIEWS.

Alford's, Dr., Meditations in Advent	37
Arnot on the Parables	245
Bampton Lectures, The	110
Baptism, by Rev. J. Titcomb	509
Biblical Commentary	39
Bushnell's, Dr., Vicarious Sacrifice	362
Ecce Homo	439

	PAGE.
Eirenicon, Dr. Pusey's	41
Hymn Writers	576
Lightfoot on Galatians	247
Mozley on Miracles	443
Our Own Hymn Book	767
Pressensé's Life of Christ	506
Rawlinson's Five Great Monarchies	110
The First Man	643
The Man of Sin	243
Wanderings over Bible Lands	183
When were our Gospels written?	710
Wordsworth's Bible	185
Work and Reward	510

BRIEF NOTICES.

	PAGE.		PAGE.
Alypius of Tagaste	117	History of the Gypsies	322
Australia	719	Homiletic Hints	512
Autobiography of a French Pro- testant	770	Horæ Subsecivæ	44
Baptists, History of, &c.	769	Hosken's Poems	645
Barnes's Essays	321	Imperial Bible, The	250
Bethel Flag, The	769	Italy	511
Bible Photographs	770	Jamaica Insurrection	187
Brooks's Works	513, 769	Jehovah's Jewels	118
Cambridge Scholarships, The	769	Jesus Tempted	512
Cardiphonia	515	Journey of Life	249
Casper	116	Kind Words	645
Children's Books	250, 646	King and People of Fiji	322
Children's Bread	116	Kings and Queens of England	513
China	514	Kings of Society	249
Christ our Light	646	Leisure Hour, The	769
Christ the Light of the World	646	Lending to the Lord	44
Christian Fruitfulness	512	Light on the Grave	117
Chronicles of Schönberg Cotta Family	44	Lives and Lessons of Patriarchs	187
Coming Events	117	Logic of Life and Death	117
Concise Dictionary of Bible	116	Man's Poor, Friend	646
Contributions of Q.Q.	515	Manual of Devotion	512
Cornish Shipwreck, The	44	Memoir of McCheyne	44
Cottager, The	769	Memoir of Mrs. Hill	117
Cross, Calls to the	43	Memoir of Mrs. Shirreff	512
Cyclopædia of Illustrations	116	Missionary Evenings at Home	322
Devout Reflections	514	Mission Life in the Pacific	513
Diary of H. Craik	645	Model Prayer, The	321
Do. of K. Trevelyan	44	Morgan on Epistle of John	116
Divine Love	117	Morning by Morning	514
Doctrines of the Bible	115	Mystical Beast, The	322
Domestic Piety	513	Nest	770
Down-hill of Life	515	Nichol's Series	118
Early Lost, Early Saved	515	Outlines of History	512
Echoes of Apostolic Teaching	321	Palestine, for the Young	115
Eclectic Notes	249	Parable, or Divine Poesy	116
Egypt	718	Path to Heaven	514
Faith and Victory	43	Paul, St., by T. Binney	322
Golden Diary, The	249	Pharaoh's Heart	250
Good Master, The	44	Prayer that Teaches to Pray	512
Gospel Treasury, The	248	Precious Promises	249
Gurnall's Christian Armour	322	Presbyterian Communion	117
Handbook of English Literature	514	Punishment, Future	250
Happy Man, The	645	Religion in Daily Life	322
		Sabbath Teachings	249
		Sacred Hours by Living Streams	770

	PAGE.		PAGE.
Science and Christian Thought	719	The Family Altar	117
Sepulchre in the Garden	322	The Friends of Christ	369
Sermons and Expositions	719	The Judgment Books	321
Sermons by Goadby and Williams.	250	The Test of Truth	44
Serving our Generation	644	Trinidad	512
Sixth Work, The	369	Unitarianism	646
Smith's Sermons	769	Veil Lifted, The	43
Standards of the Faith	513	Vermont Vale	513
Story of the Kirk	44	Views of Faith	770
Sunday at Home, The	769	Walks from Eden	322
Sunday Reader	645	Way of the Wilderness, The	44
Sunday Scholars' Annual	116	What shall we do with Tom ?	769
Sunday Schools, History of	770	Williams's Missionary Enterprises . . .	116
Swiss Pictures	513	Wonders of Vegetable Life	514
The Christian Brave	646	Zambesi, The	116

MINISTERIAL CHANGES AND RESIGNATIONS.

	FROM	TO	
Allen, J. P.	Falmouth	Leicester	323
Bardwell, H. B. . . . .	. . . . .	Sutton-on-Trent	771
Bax	Tunbridge Wells	Meopham	323
Baxendall, J.	Derby	Wirksworth	647
Bentley, W.	Sadbury . . . . .	. . . . .	584
Betts, H. J.	Bradford, Yorkshire	Manchester	584, 770
Blewett, E.	Met. Tab. Coll.	Westbury Leigh	187
Bourn, H. H.	Grange, Ireland	Glasgow	45
Boulsher, J.	Met. Tab. Coll.	Gillingham, Dorset	771
Bowler, G. B.	Met. Tab. Coll.	Grantham	515
Bristow, J. T.	Deptford	Woodford, Northamp.	119
Brown, C. C.	Devonport-street, London . . . . .	. . . . .	251
Campbell, J. P.	Sheffield	Cambridge	515
Clark, J.	Met. Tab. Coll.	Godmanchester	516
Clough, J.	Malton	Astley Bridge	515
Cooks, H.	Met. Tab. Coll.	Great Chesterford	45
Cornish, W. H.	Stafford . . . . .	. . . . .	584
Davies, D.	Pontyp. Coll.	Llanvihangel	323
Davies, W.	Pontyp. Coll.	Llangydeirn	323
Davis, J.	Arlington	Bath	647
Davis, J.	Bristol	Teignmouth	251
Davis, S. J.	Aberdeen	Glasgow	45
Day, J. M.	Reg. Park Coll.	South Australia	323
Dunn, H.	Met. Tab. Coll.	Leeds	770
Evans, B. F.	Langley	Great Shelford	584
Evans, E.	Snailbridge	Nantwich	515
Evans, T.	Llangoll. Coll.	Sunnyside	45
Evans, T.	Waterford	Pontesbury	323
Evans, W.	Haverfordwest Coll.	Llanfair	771
Felce, J. T.	Aldwinkle	Kislingbury	647
Forth, J.	Met. Tab. Coll.	Pontypool	45
Poston, T.	Cheltenham	Norwich	771
Gooch, W. F.	Foulsham	Diss	251
Grant, P. W. . . . .	. . . . .	Darlington	515
Haddock	Llangoll. Coll.	Twingwr	647
Hamilton, A. J.	Met. Tab. Coll.	Holyhead	45
Hasler, J.	Neatishead	Downham Market	515
Hawkes, S. . . . .	. . . . .	East Dereham	323
Haycroft, N.	Bristol	Leicester	515

	FROM	TO	PAGE.
Heaton, W.	London	Shirley, Hants	515
Henson, J.		Harlington	770
Hill, C.	Met. Tab. Coll.	Dunfermline	45
Hill, H.	Met. Tab. Coll.	Harrow	771
Holyoak, T. H.	Glasgow	Olney	584
Howells, D.	Pontyp. Coll.	Leeds	323
Hurlstone, J.	Calne	Corsham	119
Jenkins, J. R.	Rayleigh	Lyme	584
Jennings, D.	Lyme	Rayleigh	584
Jermine, T.	Haverford Coll.	Wittenhall	584
Jones, J. B.	Cardiff	Caerleon	584
Keed, J.	Cambridge	Acton	45
Kiddle, H.	Mattishall	Lowestoft	771
Lancaster, R. B.	Lambeth		584
Larom, C.	Sheffield		119
Lewis, J.	Haverford Coll.	Festiniog	187
Lewis, J. P.	Diss		187
Lloyd, W.	Barton Mills	Botesdale	584
Lowden, G. R.	Uxbridge		516
M'Lean, E.		Greenock	323
Malyon, J. T.	New Cross		323
Marriott, J. B.	Botesdale	Missenden	119
Meadow, H.	Met. Tab. Coll.	Isley	45
Morris, R.	Westmancote	Garway	251
Morse, E.	Swansea	Pontrhydyryn	323
Munns, C. O.	Bridgewater	Wokingham	323
Murch, S.	Waltham Abbey		771
Murphy	Met. Tab. Coll.	New Swindon	45
Norris	High Wycombe	Little Kingshill	323
Osborn, W.	Met. Tab. Coll.	Gamlingay	323
Page, W. H.	Met. Tab. Coll.	Calne	584
Parkinson, J.	Guilsborough	Sheffield	251
Payne, C.	Wolvey, Warwicksh.	Louth	771
Pearce, P. F.	Met. Tab. Coll.	Frome	45
Perkins, H.	Met. Tab. Coll.	Warminster	45
Perkins, J.	Duxford	Bridgewater	187
Phillips, J. D.	Merthyr Tydfil	Brecon	770
Pike, E. C.	Rochdale		584
Pottenger, T.	Rawdon	York	251
Richards, J.	Caerphilly	Pontypridd	45
Roberts, J.	Pontyp. Coll.	Leeds	324
Roderick, L.	Haverford Coll.	New Quay	187
Sargent, J. E.	Wyken	Burslem	647
Scorey, P. G.	Wokingham	Cheltenham	770
Sear, G.	Histon	Soham	119
Stephens, J. M.	Reg. Park Coll.	Naunton	251
Stovell, C.	Bristol Coll.	Over Darwen	45
Symonds, W.	Pershore		119
Taylor, J. R.	Rishworth	Derby	647
Thomas, J.	Llandudno	Llanrwst	515
Thornton, T. S.	Bristol Coll.	Boxmoor	516
Thorpe, T. M.	Winchester		516
Warner, R.	Bristol Coll.	Mumbles	251
Warren, J. B.	Met. Tab. Coll.	Unicorn-yard, London	45
Webb, R.	Preston		45
Wigner, J. T.	Lynn		187
Williams, J.	Haverford Coll.	Manorbier	515
Williams, J. W.	Haverford Coll.	Mountain Ash	187
Wyard, G. B.	Reading	Shrewsbury	584

ANNIVERSARY AND OPENING SERVICES.

	PAGE.		PAGE.
Barnes	648	Scarborough	445
Brackley	119	Southampton	46, 323
Clerkenwell	323	Tarporley	648
Cranford	771	Tottenham	771
Luton	46	Warwick	771
Melbourne	771	Wells, Somerset	771
Ryde	323		

ORDINATION AND RECOGNITION SERVICES.

Ashford	46	Loughborough	188
Ashton-under-Lyne	251	Lyngton	251
Berwick-on-Tweed	47	Margate	46
Birchington	47	Olney	773
Brentford	47	Oswaldwistle	516
Burslem	772	Paisley	647
Canterbury	46	Redruth	772
Corsham	647	Sheffield	188
Darlington	772	South Shields	772
Diss	516	Spitalfields	120
Earl's Colne	647	Staylittle	120
Glasgow	46	Stockwell	772
Goudhurst	47	Sunnyside	772
Hemel Hempstead	46	Talybont	188
Holyhead	187	Uffculme	647
Hull	120	Westminster	516
Jarrow	647	Weston-super-Mare	120
Jersey	46	Whitebrook	188
Kilmarnock	188	Winslow	46

MISCELLANEOUS.

Aberdare	774	Germans in London	47, 252
Aged Ministers' Society	772	Hackney	651
Accrington	447	Hamburgh	370
Acton	324	Harlow	47
Andover	253, 516	Haslingden	720
Baptist Society, Scotland	47	Haverfordwest College	774
Bathurst, N.S.W.	516	Jamaica	251
Bridport	516, 775	Jarrow	774
Bristol	651	Jones, Rev. J. A.	774
Burditt, Rev. T.	775	Kingshill, Little	254
Bury, Lancashire	776	Leicester	254
Cambridge	372	Little Alie-street	372
Chepstow	120	Luton	447
Chesham	252	Lynn	776
Corsham	372	Mark	651
Cowes	774	Mumbles	324
Cranford	252	Newcastle-on-Tyne	251, 775
Devonport	773	Norfolk Association	650
Diss	47, 371	Norwich	776
Dowson, Rev. H.	775	Old Welsh do.	648
Dublin	372	Oxfordshire do.	649
Dunoon	516	Paisley	372
East Dereham	120	Pentonville	774
East Lancashire Union	254	Portadown	651
Education	652	Portsea	448

	PAGE.		PAGE.
Presteign . . . . .	. 775	Southport . . . . .	. 651
Rawdon . . . . .	. 651	Swansea . . . . .	. 773
Redditch, Worcestersh. . . . .	. 774	Talywain . . . . .	. 324
Regent's Park . . . . .	. 252	Tiverton . . . . .	. 188
Rhydfelem . . . . .	. 650	Tottenham . . . . .	. 516
Rochdale . . . . .	. 652	Walsall . . . . .	. 776
Rock . . . . .	. 649	Warminster . . . . .	. 324
Scarborough . . . . .	. 446	Warwick . . . . .	. 650
Seafield . . . . .	. 188	Westbourne Grove . . . . .	. 253
Sheffield . . . . .	. 448	Wokingham . . . . .	. 516
Sittingbourne . . . . .	. 720		

RECENT DEATHS.

Carrick, Rev. J. D. . . . .	. 776	Goodes, Mrs. S. E. . . . .	. 255
Coulton, Mr. F. . . . .	. 255	Stembridge, Rev. J. . . . .	. 48
Evans, S. J. . . . .	. 255		

MISSIONARY HERALD, for Index, see p. 798.

THE MISSIONARY HERALD.

A THEORY OF MISSIONARY EFFORT.

WHETHER it arise from the restless spirit of this modern time, or that Missionary operations have assumed an extent and importance that can no longer be ignored, we now frequently meet, in the chief organs of the secular press, with references to their existence and progress. The promoters of the Missionary enterprise would be the last to deprecate fair criticism on their labours. They know better than any one can tell them that there have been failures; that their exertions have all the characteristics of human infirmity. At the same time they are also sorrowfully aware that their critics are too often ill-informed and imprudently hasty in their judgments.

A striking illustration of the ignorance which public writers frequently evince on this subject, occurs in the last number of the "Fortnightly Review." The article is from the pen of a clergyman, and would have been suffered to pass without notice from us but for the following reference to the labours of our Missionaries in Jamaica:—"The chapel-going Baptist negroes of Jamaica," he says, "afford the latest addition to the list of marked exceptions to the too hasty rule that the adoption of Christianity by the heathen has abolished the savage propensities of their former state, and induced a popular regeneration."

The statements of this passage are made as an illustration of the almost total failure of modern Missions, in order that the writer may prepare the way for his own views of the true theory of Missionary effort. Before we make any remarks on this quotation, we will briefly state what the author's views are.

The writer, then, is by no means opposed to Missionary effort. "Public opinion, facts, theory, and Scripture," he affirms, "contradict the extreme proposition that successful Missions are impossible." That England which was once pagan, is now "wholly Christian," is opposed to such a notion. The very existence of Christianity in the world proves beyond doubt that it can be successfully propagated, and even our own day presents a few more or less satisfactory results. "Such are Sierra Leone, and perhaps Travancore and Tinnevely, in Southern India, to which it is not impossible that Madagascar may be added." Barring these few instances, the cases of failure, according to our author, are very numerous. New Zealand, and the failure of the Church in Ireland, are cases in point. "No one can speak of 'nations

being born in a day,' as in earlier times. Few can deny that the Church's efforts to extend her borders have been met with many stern repulses. The truth cannot be kept for ever hidden by exaggerating occasional successes, so as to obliterate more frequent defeats."

We shall not stay to point out the limited field from which our author draws his facts. He seems to know nothing of the wonderful successes wrought among the Karens of Burmah and the natives of the South Seas. He appears not to be aware, that the instances which he selects with approval, are more than equalled by the results of Missionary labour in other parts of the world. We wish rather to call special attention to his ideas of the cause of the assumed failure and of the remedies for it. The failure, then, is owing to the desire of the modern Churches to see counterparts of themselves, their own dogmatic creeds, the forms of their own worship and belief, reproduced in all their features among the heathen nations to whom they carry the Christian faith. To illustrate this point our author sketches the historic growth of creeds and of the modern fixed forms of belief, and asks how we can expect heathen men to enter into the philosophical discussions involved in the articles of the creeds, for example, or receive formulas which find no corresponding moral or spiritual basis in their minds on which to rest. "It is the desire of the Protestant Missionary," he says, "to transplant with elaborate care that total result compounded of so many various growths—the Church of England with all its mediæval and modern traditions; or the Calvinistic Churches with all their scholastic disputes and their fine points of dogmatic divinity. It is here that, in my humble belief, the grand mistake is made."

In seeking a remedy for this, the writer thinks that, from a human point of view, success will rise or fall with "the adoption of a less or more complicated Missionary creed or ritual." To endeavour to introduce "the creed of any century later than the first, in the midst of a barbarous civilization and a pagan religion, must fail on the whole, though it may appear here and there to succeed. Even the Apostles might have stood aghast at the symbols of the third century." He therefore urges that the first instructions should be pre-eminently Scriptural, the Missionary starting from the monotheism of the Old Testament, with its commands and moral precepts, and going on to the grace and mercy of the Gospel. How soon the great fact of the Incarnation should be revealed, with all its sublime fruits, must depend in each case on the progress made with the preliminary truths. And then the grand aim must be, "to put the keeping and teaching of revealed religion by means of a good translation of the Scriptures, into the hands of a native ministry, leaving them unshackled by our ideas to develop Churches for themselves."

Now every step of this argument betrays the most singular ignorance of

the operations of the free Churches, especially of our own body. That it has its truthful application to the Missions of the Roman Catholic Church, the Church of England, and perhaps to some of the Presbyterian bodies, we do not care to deny. But it is notorious that our Missionaries go out untrammelled by creeds; that they base all their preaching on the text of Scripture; that they endeavour to lead the heathen to the reception of the simplest forms of Christian truth, and to adopt the plainest and most Scriptural modes of worship. The writer seems also to be strangely unaware that the translation of the Word of God into the vernaculars of every people among whom Missionaries labour, is almost the first work effected by evangelical Churches, and has been especially characteristic of our own Missions. He seems never to have heard of Serampore and the generation of great linguists and translators to which it has given birth. And he is just as little conscious that our efforts have been unceasingly directed to the training of a native ministry, and that hundreds of converted and educated natives now preach God's Word, and hold the office of pastor over the Churches which have been formed.

But while the facts and general ideas of the writer of this article are so defective, we can hardly wonder that he should so strangely mistake the character of recent events in Jamaica. Even if we take his own standard of success, expressed in the words already quoted, that "England, once pagan, is now wholly Christian," as an illustration that Missionary effort is not hopeless, we fearlessly assert that the negro population of the English Antilles, taking class for class, is as Christian as the population of England, and that the success of Christian Missions among them is as evident and complete. It can be shown that negro Christianity gives a larger proportion of attendants at public worship, and of communicants in the Churches of all denominations, than England herself; or, viewing the case socially, the negroes of our West India Islands will bear comparison with our home population; there is less crime of a heinous kind, less murder, less pauperism, while the vices of one race are counterbalanced by the vices of the other. With regard to the statements of the paragraph more especially referring to the Baptist negroes of Jamaica, we had thought that by this time it had become clear to all men, that in the riot at Morant Bay, the people under the care of Baptist Missionaries had no part; that those portions of the Island where Baptist Missionaries labour, were noted for their quietness and order, and the loyalty of the population; and that even the "savage propensities" of the black rioters, which, after the greatest provocation, displayed themselves on the fatal 11th of October, were outdone by white men, by men of our own colour and race, in the "barbarous," "cruel," "reckless," "wanton," destruction of life and property which followed.

The errors we have pointed out would not have occurred, nor the theory

of this paper been propounded, if the well-meaning writer had taken pains to learn the actual state of the missionary work of the numerous bodies engaged in it throughout the world; and especially would he have escaped the blunders he has fallen into with respect to the "chapel-going Baptists of Jamaica," if he had carefully pondered the Report of the Royal Commissioners, and the "ghastly" volume of evidence on which it is founded.

THE CYCLONE IN THE BAHAMAS.

BY THE REV. D. KERR.

THE following letter from our native brother relates only to the Turks' Islands Government. It describes the effects of this frightful storm in the islands of Grand Cay and Salt Cay, the former containing about 3,000 persons, the latter 1,000. We have taken measures to send immediate assistance, and shall be happy to receive from our friends contributions of clothing and money to assist the sufferers in this terrible calamity. As the islands depend on importation for food, the danger of starvation is imminent.

"Last Sunday, September 30th, we were called to witness the horrors and sorrows of one of the most terrific hurricanes ever known in the western hemisphere. Turk's Islands now present one broad scene of desolation. I thank God for my escape from death or broken bones; I found refuge in the kitchen, after being thrown about in the yard for several hours together by the violence of the storm. The shutters of the house were blown away, and in the rooms were pools of water. The new study is totally destroyed. The number of houses totally destroyed is not less than 100, including chapels and school-rooms. Twenty persons were found dead under the ruins of their houses; three times that number had their legs and arms broken or dislocated and badly cut by timber as they moved about in the storm seeking shelter. Hundreds of persons are now living in the chapels and Mission-houses entirely destitute of food and clothing. Only two families connected with us have saved their houses and the little all that was in them. The Government have established soup kitchens, where the unfortunate sufferers daily get, by ticket, a pint of soup, of beans, salt pork, and meal dumping, just to keep them alive. The inmates of the asylum are houseless and dispersed abroad, and the prisoners—some under sentence of two years—are released. There is no difference—the good and the bad, the young and the old, all alike wait upon the charity of the Government. Provision is very scarce, and unless there be an arrival, in a little less than ten days the result may be dreaded. Salt Cay being much lower land than this, and more exposed to the east and north-east winds, whence the storm came, is still more fearfully shattered. The two seas met from the east and west and formed an embankment at the centre of the Salt Pond. Vessels of 500 tons and upwards were violently thrown up into the land, if land we may call it, covered with water five feet deep. Five persons were crushed to death, one an excellent member with us, besides the drowned bodies of sailors picked up about the beach from vessels which had been blown off and foundered at sea. Out of upwards of 150 houses at East Harbour, 17 are now standing, and the whole island a lake deep enough for large craft to sail about in safety. We have not yet heard from the lower Caicos, but we have reason to expect the worse.

"On the whole, this colony is in an awful state—every prospect blasted. But we know it to be the righteous judgment of the Almighty, whose power and authority no mortal can dictate or resist.

"The promptness of the Government, assisted by the clergy, in this season of distress is highly commendable. There is no want of sympathy and energy on

the part of President Moir and the Council, as far as in them lies to stay the hand of famine that threatens the colony.

"With regard to myself, I must candidly confess my real embarrassment. Can I, dear brother, obtain any assistance from our friends in England? Notwithstanding the loss of all my best clothing, spoiled by the water in the house, and all my little provision which I had been economizing to make hold me out the balance of the year, I divide every day my morsel of bread with the numerous destitute around my door. I am in a measure worse off than others, as many would expect charity from me although they might excuse others. I am aware I have no more salary due me for this year, as you have intimated in your last letter. So I can only appeal to our kind Committee to consider this unexpected distress, in which I have suffered and our Mission is impoverished.

"The packet is despatched by the Government to-day in search of provisions to St. Thomas; hence I have an early opportunity to convey this to your hands, but will write again by our next regular mail."

FURTHER PARTICULARS.

From an extraordinary issue of the island newspaper, we extract the following incidents, illustrative of the frightful force of the hurricane:—

"It is almost impossible to exaggerate the extent of our losses, private and public, here and at Salt Cay, especially in reference to the labouring population. They have neither houses, food, nor clothing left—as destitute in fact as if they never had the one or the other. This is literally true both as to this island and Salt Cay, to say nothing of the Caicos Islands, from which no information has been as yet received. The ruin has been so general among the labourers both here and at Salt Cay that it must tax to the utmost the resources of private individuals as well as those of the Government to sustain them. How they are to procure houses again, within any reasonable time, to meet the commonest requirements of humanity must, to a considerable extent, depend on that active charity abroad which in these times of christian benevolence is seldom wanting.

"We have heard of several incidents indicative of the force of the wind and of private exposure which probably cannot be surpassed in the record of similar events. Such, for instance, as the impaling on the plant known as the "Spanish Bayonet" of a wife who, in a state of pregnancy and with a child in her arms, was forced against the plant in such a way as to be pierced through, causing almost immediate death. Again, Mr. Walter Arthur, whose family was at the Hawk's Nest, attempted, during the lull, after the destruction of his dwelling, to reach town, a distance of two miles, with his family, consisting of wife and five children, not only failed in so doing until the gale had exhausted itself, but having during the struggle succeeded in depositing three children in a new house of Mr. Nathaniel Adams in the suburbs, in which there were over sixty persons, and when afterwards, at a distance of only one hundred yards on the ground, his knees embedded in the earth to enable him to retain his wife and two children—whilst in this terrible state, with hundreds of missiles flying over them, either one of which would have been fatal in its effects had it struck them—in this agonizing struggle to save wife and children, and, as we have said, only one hundred yards from the new house where he had placed his youngest children, did he see that very house, freighted with its humanity, go over the wall without touching a stone and dash apparently to pieces. Nor could he make the slightest exertion to look after those children; his was a death struggle to retain in their places his wife and the two children who were, as he supposed, only left to him. Among the deaths, however, occasioned by the fall of that house, Mr. Arthur's children are not to be reckoned. They were subsequently found apart in different houses under the care of friends, who had gathered them up from the *debris* of the shattered dwelling much bruised, but otherwise safe. It would take up too much time to mention numerous similar escapes: for instance, under the lee of the wall over which Mr. Adams's house was carried without touching it, were numbers of

persons crouching from the storm. Had the house gone against the wall, those persons could not have escaped, as they have done, with severe bruises only.

"We have lost the Armoury, the Market, the three School-houses, the Jail (the prisoners being at large), the Poores'-house, the Government house at Waterloo, with a small exception, just sufficient to afford shelter to President Moir and family, the residence and out-dwellings at the Lighthouse-station and the Quarantine-house—all Government property. The Government buildings, in which are the Colonial Secretary's office, Customs, Council-chamber, and Bank, &c., are, we believe, the only public buildings left, but very considerably damaged.

"Our three places of worship are thrown open to afford shelter to the population, besides which every house standing and every cellar are, to a certain extent, asylums for the distressed. Such is a hurried sketch of this terrible visitation, which fortunately came on us during the day. Had it occurred at night, as did the great August hurricane alluded to, hundreds must have fallen victims to its fury."

DEVASTATIONS OF THE CAICOS ISLAND.

Since the above came to hand we have received the following account of the appalling destruction that has befallen the Caicos Island:—

"Information has come in to us from all parts of the Caicos. And, oh! it is appalling! I cannot describe the horrors of the scene. Of the 150 houses at Lorimers there are but three left, including our Mission-house and chapel, which are mere remnants, and those three contain the population of the place. At Bumbarrow three besides the chapel are left, and they are terribly shattered. At Mount Peto, chapel and all are swept away; the people are clustered up in the remnants of an old building. At Kew, chapel and all the houses save one, are swept down, and the 130 inhabitants are forced to take refuge in a small place, which at other times would ill accommodate a family of four persons. In short the Caicos from east to west is laid waste, and poor creatures, the people like ourselves, are not only out of doors and naked, but starving too. The Government is about to send them some food; they live in the bush by eating crabs when they can find them. About fifty men have just arrived here from Kew in search of food for their families and others. They are thrown upon my hands in the Mission-house until I can get them home again with some little relief. Our chapel is still crowded with fifties of hungry and naked sufferers; those who are able to work can find but little to do; they have nowhere else provided for them to live in. Hence, when we go to preach, our congregation is always found waiting for us; perhaps it is ordered so, for many now are forced to be in the House of God and to hear the Gospel, who in better times rejected these things, and would even flee from them. The trying event, I trust, will lead many poor sinners to seek repentance and salvation by Christ alone.

"Could you, dear brother, collect a little clothing from Christian friends in England for our poor women and children, especially the aged and helpless; I am sure they would be very acceptable; I am sure it would not be useless to mention this to our kind Secretaries. I cannot describe the actual state of things, but you might imagine what it must be from what I have stated.

"I had purchased provision and clothes that would probably have borne me out to the year's end, but in the hurricane they were all destroyed. My provisions sunk beneath four feet of water in the cellar before I could rescue them. My clothes were floated away, too, in the wardrobe where they were kept. I do not, I cannot, murmur, for I called at Waterloo and found that President Moir had suffered in the same way."

DEATH OF MR. THOMAS HENRY OF JAMAICA.

BY THE REV. JOHN CLARK, BROWN'S TOWN.

LAST night, June 6th, one of our excellent native ministers was removed from earth to heaven—Mr. Thomas Henry. He was brought to the knowledge of the

truth about thirty-six years ago, when this station was commenced by the devoted Samuel Nichols. He continued as an inquirer during the persecutions which followed, and was baptized by me rather more than twenty-nine years since. When he obtained his freedom in 1838, he wished to give himself to the work of God. For some time he was employed in teaching and preaching, and when the institution at Calabar was opened he entered, I think, as the first student. But he was too far advanced in life to make much progress. After he left the institution he assisted in preaching and visiting. On the death of Mr. Dexter he became pastor of the Church at the Alps, where he laboured faithfully and usefully for some years. He afterwards returned to Brown's Town, and afforded me important aid in supplying the Church at Sturge Town; also acting as pastor of the small Church at Canaan, an off-shoot from Sturge Town. About a month ago he had an attack of illness from which he never rallied. He bore his sufferings with patience—willing either to live or die, as it might please his heavenly Master. Christ was very precious to him—the Rock on which he built his hope for eternity. He died speaking of the precious blood which cleanseth from all sin. This afternoon I have to commit the remains of my faithful helper in the work of the Lord to the silent grave, in the sure hope of resurrection to eternal life. This is one of many true and devoted Christians whom we have lost during the last twelve months. Three of our deacons have been removed by death, and three more genuine followers of the Saviour I have never seen either in England or Jamaica; and of women who laboured with us in the Gospel, not a few have entered into their rest. Oh, that the Lord would raise up others like them to carry on His work!

FROM MORANT BAY.

THE following documents have reached us from the poor people at Morant Bay, and express in their own way the gratitude they feel for the effort about to be made for their spiritual good. We give the papers in their own language, with the spelling only corrected. It will be seen that they need, with the Gospel, elementary instruction in what is now their native tongue. The letter is addressed to the Rev. Ellis Fray, of Kettering, Jamaica, the secretary of their Missionary Committee.

“To the Baptist Missionary Committee,

“Dear and Reverend Sirs,—We return you our sincere thanks for the loving way in which you send and seek after us, when we was scattered like many sheep upon a thousand rocky hills, without a single blade of grass, or a refreshing stream of water to gratify their appetite, or a shepherd to lead us to them, or we dare to go to them if we could from the reproach we sustain. So we might stand and starve there, for the want of our own shepherd to lead us to that green pasture and that still waters that flowed from the Gospel, where we may eat and be filled, and drink and be satisfied from its rich bounty, had not your merciful body send unto us a shepherd from your fold to seek, and rescue us, and feed us. We hope to make better amend by God's help. Beloved, pray for us, so that the spirit here might be gone, and the Spirit of joy and gladness in the Lord might take its place; so that we might rise once more from the dust of heaviness, and the hand that give the stroke. We further beg to inform your committee that there is not a single Baptist minister in the whole parish, except the Rev. Henry Harris at Manchoniel. With much thanks for the coming of the Rev. Mr. Teall, hoping he is returned safe, and his speedy return to us. And may God keep, help, and preserve the Society to which he is attached, for useful purpose and to the glory of His holy name.

“With many thanks to the Committee,

“I remain, yours truly,

“GEORGE B. CLARKE,

“Chairman in behalf of the meeting.”

" A meeting held at Jubilee Chapel, Morant Bay, on the 12th July, the year 1866, when it was moved by brother James Tennant that the chair be taken by brother G. B. Clarke, and, at the same time, he be pleased to act as secretary.

" Moved by brother George Stephens, seconded by the general consent of the meeting, that the six following resolutions be adopted, viz. :—

" Thanks be returned to Almighty God for His preserving mercy to us, and to all men, in sparing us, though we are sinners, and sinners of the deepest dye, from the edge of the sword, even to see a prospect of a reviving of our abandoned creed by man, but not by God, as we see.

" That thanks be given to the Committee of the Baptist Missionary of this Island for their amiable and benevolent conduct in sending us one of their own distinguished luminaries from so great a distance to search out and find us, through rain and mud, ditches and bushes of cat-claws, yet without a grumble, to give us spiritual consolation, when all hopes of the same was gone. In this our time of need you send.

" That, as the Committee is so gracious to send forth to look after us when we was not dare to open our mouths as Baptists to sing on high, praise to Almighty God, our heavenly Father, who is pleased to call us to this state of affliction, glory be to His name; and at so great an expense, which we are sensible of; and if they will be pleased to extend the blessing further to us by sending one of their body to reside amongst us, to direct us to the way of eternal life, although we have not a single chapel in our midst of any worth, or meeting-house to assemble in of any great value, as they are all destroyed.

" That we know it will cost much to re-establish these places of worship among us at present, and in our present distressful condition we cannot warrant the reverend Gentlemen of the Committee that we can establish them ourselves now; but if they will, when we get strong we will return the expenses by the help of God, which by all probability we will be strong.

" That the Committee will excuse our inefficiency of words to express our gratitude to them, and to the home body, and to all those that interested in our cause, from the want of those elements that would give one utterance to express them, as we have not a school, or, for the want of schools in our midst.

" That a copy of the resolutions be sent to the Rev. Ellis Fray, and one to the Rev. William Teall, to be presented by the Rev. E. Fray to the Committee with a letter of thanks, informing them that not a single Baptist minister is in the parish except the Rev. Henry Harris, and begging them to send on one as quick as possible, for the fire is kindled here by the Rev. William Teall, and we hope it will not be allowed to die out. To be signed by the chairman of the meeting in its behalf."

EXTRACT FROM THE JOURNAL OF THE NATIVE PREACHER, KOILAS CHUNDER MITTER, SEWRY.*

On the morning of the 7th September a meeting was held. On the afternoon Rev. Williamson and Sonathun preached the Gospel in Sewry Bazaar amongst multitudes. Beni Madhab Mundul and I preached the Gospel in Koddy, and distributed two tracts and two Gospels, and few persons attended them.

On the morning of the 8th, Rev. Williamson and Sonathun preached the Gospel in Dhobaparah, and distributed one tract and one Gospel. At noon I preached the Gospel in Fouzdary (Police) court, and distributed one New Testament to a police sub-inspector, for he begged one for a long time and desired to hear the Gospel. For this the fifth chapter of Matthew was explained to him; he gladly proclaimed, " Sir, I hope you will be good enough to explain me the Gospel at your leisure hour." We also preached before many and distributed two tracts. On the afternoon Revs. Williamson and Sonathun preached in bazaar, and distributed two tracts and one Gospel. In Kapoorputta, where I was preaching the

* This journal is written in English by our native brother. The language in which he preaches is Bengali.

Gospel before ten or twelve persons, one old Brahmin exclaimed that we ought to follow the religion of Christ; but it is very difficult to forsake society. There I distributed two tracts.

On the morning of the 9th, Rev. Williamson and Sonathun preached the Gospel in Burra Bazaar. At 11 A.M. Beni and I went to preach at Fouzdary Court; there began to discuss with a noble Brahmin. In the meantime many assembled there, and were told, Why do'nt you follow the religion of Christ? They replied that as often we have heard, your words all are good, but we cannot embrace it, because our countrymen and relatives will hate us; one tract and two Gospels were distributed to them. In the afternoon Sonathun and Rev. Williamson preached in the bazaar, and many heard them; two tracts and one Gospel were distributed.

On Sunday morning, the 10th, all worshipped in the church. Mr. Johnson, Mrs. Johnson, Mr. Williamson, and I gave instruction in Sabbath-schools; Sonathun preached before those who came to receive alms. At 9 A.M. I went to preach at Sonathore, and discussed with some young persons. They asked me to explain the origin of the religion of Christ. In the afternoon Mr. Johnson gave instruction.

On the morning of the 11th, Mr. Williamson and Sonathun preached in Dhobaparah. At 11 A.M. I and Beni preached at Dewany Court, and distributed three Gospels and two tracts. In the afternoon Beni and I preached at Kendooa and Sonathore, and discussed with three young men. They told us that they do not believe Hindooism; and some foreigners were there, one of them heard attentively. Mr. Williamson, with Sonathun, preached at bazaar; many attended them.

On the morning of the 12th, Mr. Williamson and Sonathun preached at Dhobaparah. At 11 A.M. Beni and I preached at Fouzdary Court, and many heard there. In the afternoon Mr. Williamson and Sonathun preached in the bazaar and distributed one tract and one Gospel. Beni preached in the public road.

On the morning of the 13th, Mr. Williamson and Sonathun preached in a shop at Dhobaparah; at 10 A.M. nothing was done on account of rain.

A TOUR FROM MUTTRA TO JHUGGER.

BY THE REV. J. WILLIAMS.

LEAVING Muttra November 7th, 1865, we made our way along the Salt Line towards Kassi, Bansari, Palval, and Silani, where we preached to large crowds of people, many of whom, with heed and simplicity of heart, listened attentively, though with some astonishment, to the news of salvation through the sufferings and death of Christ. At some of these places we met a few oppositions concerning the divinity and mediation of the Saviour, which is always the case in India wherever we go, and whatever topic we take under consideration.

As we were passing through Palval we met the Rev. J. Smith of Delhi, W. Bluett, Esq., Collector of Customs, and Mr. Francis, the Patrol, who belongs to the Baptist denomination, and who kindly accommodated us during the whole day. In the afternoon Mr. Smith, myself, and Imam Masih, went out for a preach to the bazaar, where we got together a large crowd of people whom we alternatively addressed. Most of the attendants gave us good attention; and though some of the number present raised a few objections concerning the incarnation and person of Christ; yet, upon the whole, we were much pleased with their general conduct and good behaviour. Having returned from the bazaar we were welcomed by W. Bluett, Esq., and Mr. Francis with a good dinner, which we truly enjoyed. Having done this, and committed ourselves to the care and mercy of God, Imam Masih and myself, bidding adieu to the kind friends behind, left that night for Silani, where we remained during the following day, and were favourably received by the patrol having charge of the place. In the evening we visited the bazaar and got together from thirty to forty people, who readily listened to our message. As I was about commencing to address them I asked a few of them if they ever heard of Jesus Christ, the Saviour of the world? They replied in the negative, and said they never heard of Him. Then I began to tell

them who He was, and what He did in order to rescue them from eternal woe. They began to appear rather astonished at our account of the Redeemer, and some of the more considerate among them, giving vent to their feelings, said that Jesus Christ must have been an extraordinary person, almighty in power, and full of grace and truth. Having got them into this frame of mind, we tried to persuade them to call upon *His* name, and not upon the names of their idols, which had no power whatever to save them from perdition. An old man, drawing near the close of life, replied, "I am willing to commence now if my friends here will join me." I told him not to wait for his friends if he felt any inclination to do so; but to begin at once, and go on courageously supplicating Jesus to have mercy upon him and pardon his sins. Then the old man gave up the subject, and here I left him to his own decision. It was now Saturday evening, and we wished to see a village of the name Sonah before Sunday morning, consequently we left Silani, and arrived at Sonah about two o'clock the following morning, where I met my beloved friend Mr. Hutton, the inspector of schools in the Punjab, who kindly accommodated me that hour of the night. We remained here for nearly a fortnight, preaching daily in the market-place to a large number of people, many of whom willingly hearkened to our message.

We sold here many tracts and parts of the New Testament, which many individuals read with pleasure. I trust our efforts here have not been in vain. In this village there is a notable spring bubbling up from underground, and it is greatly celebrated on account of the medicinal property of its water. During the cold season the water is generally very warm, and a person putting his hand into it can scarcely bear the sensation. Three or four of the villagers informed me that the water is sometimes so hot that eggs may be boiled in it. In the hot season its temperature is not so high: it is cooler and more refreshing, and therefore more beneficial to those that bathe in it. Occasionally many of our soldiers and civilians, on account of their illness, visit the place, and in a short time, having drank freely of the water and bathed many times in it, became quite well. The Hindoos consider the water holy, and worship it as an element that purifies the soul, and prepares it for a higher and a purer state of existence.

From here we went across the country to Bahadurghur, in the Rhotuck district, where we stayed a whole month, preaching daily the things pertaining to the Kingdom of God. We were here gladly received, and a great number of the inhabitants attended our preaching, who seemed quite delighted with our visit. The children of the villagers bought many tracts and portions of Scripture, which they gladly took home in order to show them to their parents, and to be taught in them. We have in this village two inquirers, who often read the New Testament, and seem to be truly convinced of the truth of the Bible-religion, and of the necessity of obeying Christ. As long as we stayed in the place, they both came over to our tent every morning, and we used to spend an hour or so, to talk about some of the more solemn points of Christianity, which they greatly admired. They told me more than once that their confidence in their own religion is entirely gone, and that they have no hope of salvation but through faith in the Lord Jesus Christ. By trade they are two rich merchants, and therefore men of great influence in the village; and doubtless, were they both to embrace the Christian religion, many of their friends and acquaintances would follow their steps.

We continued in this large and populous neighbourhood for about a month and a half, preaching daily the kingdom of God to its numerous inhabitants. We visited about thirteen villages belonging to this vicinage, and made known the Gospel of Christ to thousands of their inhabitants.

On the 12th of August last I had the pleasure of baptizing, at Jhugger, a young man, who seems to be very earnest and sincere in his profession. Formerly he belonged to the Church Mission, and was employed by it as a native preacher; but being convinced on the subject of baptism by immersion, he resolved to join our Mission. He reads Hindoo well, and both his general conduct and conversation are commendable. I trust we shall not be disappointed in him. The people

at Jhugger do continue to listen attentively to our message, and many of them have invited me since I came to the place, and have expressed their convictions of the truth of what we preach. An old man belonging to this village comes to see me every day, and daily reads a portion of the New Testament, questioning me as he goes on. He is greatly pleased with the truths of the Bible, and often tells me that the religion of this book must be the true one. He attends our services every Sunday, and joins us in singing the praises of God. I hope the poor man, before long, will finally settle the matter, and take courage to follow the Lamb whithersoever He goeth.

We left this fruitful part of the country for Rhotuck, where we remained for about four months, preaching the Gospel daily to its numerous but disputative inhabitants. The residents of this small town are chiefly Mahometans, most of whom embrace the views of Abdul Wahab, who detested many of the customs and idolatry of his own brethren, and taught that the Koran was to be understood, not *figuratively*, but *literally*; and, therefore, that it ought to be believed and acted upon accordingly. These Wahabees are exceedingly bigoted, and are more prejudiced against the Bible, and more ready to shed blood and lose life in defence of the doctrines of their prophet, than any of the Mahometan sects. At Rhotuck we had many sharp disputations with these people, and oftentimes our controversies would get so warm that the fellows were ready to drive us out of the place. One of them got so angry with us that he commenced preaching against us in the bazaar, affirming that what we preached concerning Christ and His Gospel were perfectly false, as the Gospel and all its contents were truly and eternally nullified by the appearance of the Koran. Our disputes concerning this topic lasted for three or four days, and our audience enjoyed the feast. At last, the Wahabee being convinced of his inability to withstand us, and seeing that he was losing ground, and that the people did not support him so strongly as he first expected, both he and his friends left the place for us, and retired. In about two days after this the same man and his associates came to my tent, earnestly entreating both the Munshi and myself not to speak any more against their Prophet and the Koran; "otherwise," they said, "our people will lose their confidence in our book, and all will become Christians." In reply I told them that we could not give up speaking against what was false and untrue, because that was as an essential part of our work as to preach what was positively true.

HOME INTELLIGENCE.

DURING the past month the Missionary meetings have been numerous, and from all that we learn both well attended and of much interest. The Rev. F. Trestrail completed his tour in Hampshire with the Rev. John Gregson, and afterwards visited some parts of Northamptonshire. Rev. D. J. East has attended meetings, with Dr. Underhill, at Reading, Biggleswade, and its vicinity; he has also visited Sevenoaks, and two or three villages in its neighbourhood. Dr. Underhill visited, in addition, Maidstone, and Mazepond Chapel, London. The district about Coate, in Oxfordshire, and Watford, have enjoyed the services of Mr. Sampson. The Rev. J. G. Gregson has kindly served the Society at Dalston, Sheffield, Astley Bridge, with Isleham and its neighbourhood. The Rev. Thomas Martin finished the meetings in East Gloucestershire, and went to Braintree; the Rev. George Kerry has been engaged at Foulsham and Somerleyton. We trust that the blessing of God will follow these manifold efforts to advance the kingdom of our Lord.

In a few days after the publication of these lines, the Rev. Robert Robinson and his family will have taken their departure for Calcutta. Mr. Robinson will reside at Intally, and will have charge of the Mission to the south of that city. We commend these dear friends to the sympathies and prayers of our readers, many of whom will remember with pleasure the speeches and addresses of this servant of Christ.

The Committee have given instructions to the Secretaries to take every practicable measure to send relief to our distressed brethren in the Bahamas. Several

packages of clothing and preserved meats have already reached us, especially from Cambridge, our kind friends there also sending a contribution of £18 17s. We need scarcely remind our readers that the more quickly their gifts are forwarded, the more acceptable and useful will they be.

CONTRIBUTIONS

From October 21st to November 20th, 1866.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	
Hoby, Rev. J., D.D.	5	5	0
Hookway, Mr. E., Clevedon, Somerset	2	0	0
Shoobridge, Rev. S., Clevedon, Somerset ...	2	2	0
Smith, Mr. P. A., Burley Ringwood	1	1	0
DONATIONS.			
Hoby, Rev. J., D.D.	14	5	0
Perkins, Mrs., for Rev. W. A. Hobbs, N P ...	1	18	0
Pratt, late Thos., Esq., of Mitcham, by Trustees.	10	0	0
Wales, Cymro - Part of proceeds of small farm	10	0	0
X. I.	2	0	0
Contributions by Rev. W. Sampson, for John-nugger Chapel, &c., Serampore—			
Gotch, Rev. F. W., LL.D.	2	0	0
Newman, Mr.	0	10	0
Walmesley, Mr.	1	0	0
Under 10s.	0	5	6
Gibson, Mrs., for Mrs. Kerry's School, by do.	0	10	0
LEGACIES.			
Daikins, the late Mrs., being further proceeds of residue, by Messrs. Pattison & Wigg	11	1	8
Ryland, the late Miss Mary Eliza, of Bath, by Mr. Chas. Frogley, Executor	5	0	0
<i>Correction.</i>			
The Contribution of £3, acknowledged in last month's Herald, as from Stepney Chpl., Lynn, should have been acknowledged as follows:—			
Executors of late Mr. J. Haynes, of King's Lynn, by Rev. J. T. Wigner	3	0	0
LONDON AND MIDDLESEX.			
Bow—			
Contributions	8	15	6
Camden Road—			
Contributions	9	16	4
John Street—			
Contribs. on account ...	30	0	0
Notting Hill, Cornwall Road—			
Contributions	13	9	0
St. John's Wood, Abbey Road—			
Collections	17	4	7
Shouldham Street—			
Contributions, Sunday-school	2	0	0
Upton Street—			
Contribs., S.-school, for N. P. W. Africa	12	0	0
Walworth Road—			
Contributions	9	10	0
Do, for N. P. Delhi ...	7	10	0
Do, for Ceylon School ..	10	0	0
Do, for Female Orphan, Jessore School ..	2	10	0
Do, for Orphan Boy ..	2	10	0
West Green, Tottenham—			
Contribs., S.-school, for R. J. Davey's School, Bahamas	1	5	10
BERKSHIRE.			
Ashampstead—			
Contributions	2	12	4
Do. Compton	0	11	3
Do. East Ilsley	0	16	3
Do. Streatley	0	13	2
Reading—			
Contribs. on account... ..	52	0	0
Wallingford—			
Contributions	39	17	6
Do, for China	1	11	0
Do. Roke Chapel ...	0	14	4
Do. Warborough	0	15	5
Wantage—			
Contributions	18	18	8
BUCKS.			
Winslow—			
Collection	0	5	0
CORNWALL.			
Hayle—			
Contributions	6	1	10
Helston—			
Contributions	10	12	0
Marazion—			
Contributions... ..	1	5	9
Penzance—			
Contribs. on account... ..	23	0	0
DEVONSHIRE.			
Budleigh Salterton—			
Contributions	2	12	6
Brixham—			
Collection for W & O... ..	1	0	0
Contributions	12	6	0
Devonport, Morice Square, and Pembroke Street—			
Contribs. on account... ..	11	12	9
Exeter, South Street—			
Contributions	17	16	4
Kingskerswell—			
Contributions	2	6	0
Paignton—			
Contributions	2	11	0
Tavistock—			
Contributions	2	2	0
Tainmouth—			
Contribs., Juvenile.....	5	0	0
Tiverton—			
Contribs. on Account... ..	20	0	0
Torquay—			
Contributions	18	17	7
Upton—			
Contributions	0	8	0
DORSETSHIRE.			
Buckhorne Weston—			
Contributions for N P ..	1	10	0
Fifehead, Magdalen—			
Contributions for N P ..	1	0	0
Lynne—			
Contributions	4	10	0
Weymouth—			
Contributions	19	7	6
<i>CORRECTION.</i> — In last month's Herald £8 18s. 1d., Contributions from Dorchester, were entered by mistake under Somersetshire, instead of Dorsetshire.			
GLOUCESTERSHIRE.			
Chalford—			
Collection	1	10	0
EAST GLOUCESTERSHIRE.			
Contributions on account, by R. Comely, Esq., Treasurer	50	0	0
HANTS.			
Beaulieu Rails—			
Contributions	3	18	1
Blackfield—			
Contributions	1	7	5
Broughton—			
Contributions	9	16	2
Parley—			
Contributions	2	0	0
Portsea Auxiliary—			
Contributions	46	5	6
KENT.			
Broadstairs—			
Contributions	3	6	6
Shooter's Hill—			
Contribs., Sunday-sch. ..	0	17	6
LANCASHIRE.			
Astley Bridge—			
Contribs. on account... ..	3	0	0
Lancaster—			
Collection	3	2	0
Liverpool—			
Contributions	1	2	5
Manchester—			
Contribs. on account... ..	100	0	0

JAMAICA SPECIAL FUND.

A Friend at Marazion, by Mr. Samuel Elliott, Penzance	1	0	0	Jas. Proctor, Esq., Brighton, for <i>Morant Bay Mission</i>	50	0	0
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 29; Pin-nock, F., Sept. 12, 13; Saker, A., Sept. 26, 29; Smith, R., Aug. 29; Thomson, Q. W., Sept. 25.
 AMERICA—NEW JERSEY, Davey, J., Oct. 29.
 ASIA—CALCUTTA, Biss, J. B., Oct. 5; Evans, T., Sept. 8; Wenger, J., Sept. 22, Oct. 2, 6, 8.
 CHEEFPOO, Kingdon, E. F., Aug. 25; Laughton, R. F., Sept. 7.
 CHITTAGONG, McKenna, A., Oct. 3.
 COLOMBO, Pigott, H. R., Sept. 26.
 COGNOR, Lowe, J., Oct. 10.
 DACCA, Supper, C. F., Sept. 18.
 DELHI, Parsons, J., Oct. 12; Prichard, J., Sept. 18.
 DINGAPORE, Peters, C. T., Sept. 8.
 JESSORS, Hobbs, W. A., Sept. 18.
 JUDGE, Williams, J., Sept. 4.
 MONGHYR, Lawrence, J.; Parsons, J., Sept. 17.
 SERAMPORE, Trafford, J., Sept. 19.
 SEWRY, Johnson, E. C., Sept. 5.

AUSTRALIA—SYDNEY, Robln, T. B., Sept. 24.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Nov. 8.
 NORWAY—KRAGEROE, Hubert, G., Oct. 26.
 WEST INDIES—
 HAYTI—JACMET, Webley, W. H., Oct. 9, 25.
 TRINIDAD—Gamble, W. H., Oct. 9; Law, J., Oct. 9.
 JAMAICA—BROWN'S TOWN, Clark J., Oct. 3.
 KETTERING, Fray, E., Oct. 5.
 LUCEA—LEA, T., Oct. 22.
 MONTROGO BAY, Henderson, J. E., Oct. 23; Maxwell, J., Oct. 23.
 MORANT BAY, Teall, W., Oct. 9, 22.
 ST. ANN'S BAY, Millard, B., Oct. 8, 22.
 SALTER'S HILL, Dendy, W., Oct. 9, 18.
 SAVANNA LA MAR, burke, W., Oct. 22; Clarke, J., Oct. 22.
 SPANISH TOWN, Phillippo, J. M., Oct. 8.
 STEWART TOWN, Webb, W. M., Oct. 23.

ACKNOWLEDGMENTS.

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

Ladies at Edinburgh, per Mrs. Anderson, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.
 Young Friends at King Street Chapel, Bristol, per Mrs. Wheeler, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.
 "Baptist Tract Society," for a parcel of tracts for *Rev. J. Law, Trinidad*.

Friends at Hammersmith, per Mrs. Green, for parcel of clothing for *Rev. J. Clark, Brown's Town, Jamaica*.
 Rev. Dr. Hoby, for a box of "Evangelical Magazines" for *Calabar Institution*.
 F. Hepburn, Esq., for a parcel of magazines.

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER PAPERS.

	Page		Page
Conference of Friends of the Society at Birmingham	49	Annual Services of Baptist Missionary Society, 1866	257
The Outbreak in Jamaica	54	Juvenile Missionary Services	260
Mr. Reade and African Missions ...	61	Decease of Dr. Prince	264
A Good Suggestion for the New Year.....	65	Mrs. Sale's School	265
Jamaica	121	The Work of God in Agra.....	265
A Visit to Kotigahawatte, Ceylon...	124	Seventy-fourth Report	325
The Theological Class at Serampore	126	Finances	325
The First Baptism at Magoorah ..	128	The Missionaries	328
The Case of Rev. Edwin Palmer 189,	262	General Summary	330
Rev. J. C. Page in Australia	193	India	332
Bengali Inquirers	194	Mymensing and Dacca	337
Appeal to the Baptist Churches in Great Britain from Africa.....	195	Delhi	338
Mission Conference at Metropolitan Tabernacle	198	Ceylon	340
		China	341
		Africa	342
		West Indies	348

	Page		Page
Jamaica	344	On the Relations of the Churches	
Europe.....	346	and the Mission	653
The Gospel in Delhi	348	India: A Visit to the Santhal Dis-	
The Annual Meetings	374	trict.....	657
Incidents in a Preaching Tour	385	West Indies: Hayti, Jacmel	659
Extracts from a Missionary's Journal	386	Grand Ligne Mission	664
Decease of Rev. James Allen.....	449	Trinidad	666
Jamaica: A Visit to Morant Bay 451,	662	Note to Friends who make up Boxes	
Opening of a Jungle Chapel in		and Parcels.....	666
Ceylon	454	Progress in India	721
Last Days of Mrs. Knibb	457	The China Mission	724
Sweet and Bitter	459	Morlaix: a Breton Convert	725
The Great Want of Our Mission ...	517	The Babbler Silenced.....	726
Release of Rev. Edwin Palmer	521	Jacmel: the Death-bed of Herminie	730
Missionary Success in Brittany.....	523	Hawadiya of Korigammanna	731
The Santhal Mission	525	Ceylon	733
Western Africa.—Victoria.....	526	A Theory of Missionary Effort.....	785
Tremel, Brittany	528	The Cyclone in the Bahamas.....	788
The Work of the Mission	585	Death of Mr. Thomas Henry of Ja-	
India: The Agra Mission	588	maica	790
Delhi	592	Extract from the Journal of the	
On Correspondence with Mission-		Native Preacher, Koilas Chunder	
aries.....	594	Mitter, Sewry	792
A Brahmo on Christianity	596	A Tour from Mattra to Jhugger ...	793
A Note to Missionaries	599, 666		

STATIONS.

AFRICA:—	195, 345, 526	Mymensing	337
Amboises Bay	129	Patna	129
Cameroons	61, 129, 460, 526	Serampore	126, 340, 460
Corisco.....	64	Sewry	460
Victoria.....	61, 129, 526	Twenty-four Pergunnahs	337
ASIA:—		AUSTRALIA	193
Agra	265, 460, 588	EUROPE:—	346
Backergunge	129	Brittany	523, 528, 725
Calcutta	129, 460	Norway	347
Ceylon	124, 340, 454, 733	Tremel.....	346, 528
China	341, 461, 724	WEST INDIES:—	
Colombo	340, 450, 529	Hayti	343, 659, 730
Cutwa	460	San Fernando.....	665
Dacca	337	Trinidad	664
Delhi	338, 348, 386, 592	JAMAICA:—.....	54, 121, 344, 662
Jessore.....	334, 459	Kingston	121, 130
Kotigahawatte	124	Morant Bay.....	55, 190, 451, 453,
Magoorah	128, 335	599, 662, 791	
Monghyr	460	St. Thomas-in-the-East	56

MISSIONARIES AND OTHERS.

Aldis, J.	383	Bernard, J.	263
Allen, James, The late.....	267, 341	Bion, R.	67, 337, 388, 461, 530, 598
Allen, Mrs.	267	Bouhon, V. E.	524
Bate, J. D.	330, 461, 530	Broadway, D. P.	460, 588
Baxter, W. E.	875		

	Page		Page
Cardwell, Hon. E.	344, 599	Lewis, C. B.	267, 330, 388
Carter, C.	341	Littlewood, W.	530
Chown, J. P.	381	M'Mechan, W. H.	329, 241, 518
Davey, J.	199, 267, 330, 461, 665	Martin, T.	665, 734
Diboll, J.	329	Milne, W. G.	65
Diboll, Mrs.	665	Oughton, S.	30, 108, 130
East, D, J.	458	Page, J. C.	193, 392
Ellis, R. J.	332	Palmer, E.	61, 121, 189, 262, 345, 521
Evans, T.	330	Parsons, J.	386, 460
Eyre, Governor.	54, 599	Pearce, G.	126, 340, 460
Gamble, W. H.	67, 130, 199, 267, 330, 530, 664	Phillippo, J. M.	451
Gange, E. G.	378	Pigott, H. R.	341, 733
Gregson, J.	67, 130, 200, 267, 330, 734	Prince, Dr.	264
Gregson, J. G.	388, 518	Reade, W.	62
Hobbs, W. A.	128, 334, 459, 726	Reed, F. T.	460
Hubert, G.	347	Robinson, J.	330
Jenkins, J.	523, 725	Robinson, R.	67, 267, 377, 380, 461, 734
Johnson, E. C.	552, 657	Rycroft, W. K., The late.	328
Johnson, H.	460, 526	Saker, A.	197, 342, 460, 527
Kalberer, L. F., The late.	329	Sale, Mrs.	265
Kerry, G.	337, 460, 734	Sampson, W.	67, 130, 330, 734
Kerry, Mrs.	734	Smith, J.	348, 592
Kingdon, J.	457	Smith, R.	197
Kloekers, H. Z.	329, 341	Supper, F.	194, 385
Knibb, Mrs., The late.	457	Teall, W.	529, 599, 662
Laughton, R. F.	342, 724	Thomson, Q. W.	197
Laurence, T.	460	Waldock, F. D.	731
Law, J.	664	Webley, W. H.	343, 730
Lea, T.	389	Wenger, J.	327
Leslie, A.	329, 517	Williams, A.	330, 517

HOME AND OTHER PROCEEDINGS.

Acknowledgments ...	136, 204, 272, 396, 532, 600, 668, 736, 798	Finances	198
Annual Report	325	Foreign Letters Received	136, 272, 464, 532, 600, 668, 736, 798
Annual Services	200, 257, 373	Home Proceedings ...	67, 130, 199, 266, 388, 461, 529, 598, 665, 734, 795
Arrival of Missionaries ..	130, 388, 530, 665, 734	Jamaica Special Fund ...	135, 204, 271, 396, 464, 532, 600, 668, 736, 798
Bahamas Hurricane Relief Fund ...	797	Missionary Movements	129, 460
Bible Translation Society	200	Nominations for Committee ...	130, 199
Contributions ...	131, 200, 268, 388, 461, 531, 598, 666, 735	Note on Boxes and Parcels	666
Decease of Missionaries	529	Note to Missionaries	599, 666
Departure of Missionaries	530	Valedictory Services	530, 598
Extracts from Speeches.....	374	Widow's and Orphans' Fund.....	68

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

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

DECEMBER, 1866.

CHRISTMAS PRESENTS.

"MERRY CHRISTMAS" is a season when the claims of Missionary Societies, as well as other Institutions, are remembered. On an occasion of great joy, Nehemiah said to the people "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." (Nehemiah viii. 10.) Let the following facts be considered:—

In 12 months, 12 new stations have been adopted by the Mission.

Among the dense population of the *East of London* it has three stations. Around one of these there are *twenty-five thousand persons who never attend public worship.* The others are in localities equally destitute.

In 13 counties in England and Wales, the Mission is helping forward the work of Evangelization.

In *Ireland* there are zealous Evangelists striving to gather congregations and Churches, and preaching and teaching Christ in nearly 100 places every week.

Since 1862 five new Mission Churches have been formed in Ireland, three chapels erected, and two large rooms opened for public worship. Very recently, the Duke of ——— has consented to give a plot of ground for the erection of a chapel in a place where one is greatly needed. Since the beginning of 1866, four additional Missionaries have been appointed. We dare not pause. Many more must be sent out to preach and teach Christ. We respectfully and earnestly ask every one who reads the above statement to cheer us with a *Christmas present* towards increasing the number of Missionaries.

MISSION WORK AT THE STATIONS.

WEST HARTLEPOOL—RESULTS OF A DEATH-BED TESTIMONY:—

"You will remember that, in my last report, I mentioned a person who was brought to Christ about six weeks before her death, and died very triumphantly. Since her death, her husband has given clear proof of having found Christ. Another person, formerly a member of a Baptist Church, but who had got into a low spiritual state, seeing the joy of this woman on her death-bed, was brought to feel fresh concern about her soul, and is now rejoicing in Christ. Another woman who visited this sick person was awakened to concern about her soul, and has since found peace with God through Christ, and has been baptized; and since she confessed Christ, her husband and his sister have professed to find the Saviour, and are at present candidates for baptism. Besides these, another young woman who has been attending our chapel for about three months, and has professed to find Christ, desires to make a public profession. Her parents have threatened her with expulsion from home if she persists in being baptized; but she is determined to obey her Lord's command notwithstanding. From these statements you will see that God is not leaving us without tokens of His presence and blessing."

THE PESTILENCE—TRIALS, TERRORS, AND BLESSINGS.—A heavy stroke has fallen on the young Church at Briton Ferry, in the death, by cholera, of the senior Deacon, a young man of considerable promise. Mr. Henry Thomas, in a recent communication, says:—

"I am sorry to say that we have passed through some hard trials here lately; we have been visited by the cholera, rather severely, too; and its first victim was our dear brother Albert Williams, our senior deacon. Such was the effect of his death—being a most healthy and a most abstemious man—that all the neighbourhood was actually terrified. The English Church here has had a severe bereavement in his departure; I have suffered in his death the loss of one of my best friends; and the Sunday-school has lost a most able teacher.

"The cause in general is now more encouraging than it appeared six months ago. I have baptized three during the last two months here, and one at Fairhach; and have four candidates waiting. Some four or five have been restored, and the Sunday-school is increasing steadily. Some of the Churches around us have had a regular rush into them; but I have no faith whatever in these panics; I am inclined to think that the fear of death is the cause of them, and that as soon as the pestilence has disappeared, they will return again to their former habits. We have not—to my knowledge—had a single candidate from fear of cholera and death. The first of the three referred to, was rather a peculiar case: he is an intelligent artisan, and was a constant hearer at our place; and took a good deal of general interest in the cause, but would not come a step nearer than that; however, he came to me one Thursday, and to my great astonishment he was crying like a child. He said he could no longer fight with his conviction, and that I must baptize him the following Sunday, which I did, knowing the man was sincere. Such are the subjects I love to see coming forward."

EVANGELICAL WORK AT GREAT SAMPFORD, ESSEX.—Mr. Webb gives an encouraging report of the progress which has been made at this station during the last twelve months:—

"In reviewing the past year, we have much cause for thankfulness to the Giver of all Good. If the success has not been equal to our desires, the labour has not been altogether fruitless. The chapel, from being almost deserted, is now—on one part of the Sabbath—comfortably filled; from thirty members, the Church has increased to fifty-eight. The Sunday-school, which numbered fifty children, has increased to ninety-five. The minister's house, which was greatly out of repair, is now in a comfortable condition. The new stations opened are *three*, in neighbouring villages, and are supplied every week. Both my wife and myself are engaged in visiting the people from house to house, and imparting religious instruction. The income, which was £20 a-year, is now nearly £40. I think this sum is *all* the people can raise, composed as they are of agricultural labourers and their families. This is quite a Missionary station; we have no chapel, Baptist or Independent, nearer to us than four miles, and a large district of nearly 2,000 souls, which would be left without spiritual provision but for the efforts of your Missionary."

FRUITS OF SANCTIFIED AFFLICTION.—In many of the quiet and unfrequented districts of Ireland, the truth is taking root in the hearts of the people, and leading them boldly to confess Christ. Mr. Eccles, of Grange Corner, sends two pleasing illustrations:—

"Since my last communication I have baptized twice. Both cases have, for me, a peculiar interest. The first was a very intelligent young woman whom I had attended during a long and severe illness; and my teaching was blessed to her soul. She had long been thinking of baptism, but in her way were difficulties which I need not here particularize. Now, however, bold as a lion, she would be hindered no longer. I have baptized many, but never have I been more moved than when she asked, 'Oh, sir, could you not baptize me *now*?' I felt that I should not interpose even a moment's delay; and, as in the case of Philip and the Eunuch, I then and there baptized her.

"The other is also a very intelligent and interesting young woman. I had often visited her during a period of heavy affliction. I knew she was thinking of baptism; but the subject had hardly ever been talked of between us. At an out-station, after I had preached, she came up to me, and said, 'I dare not delay any longer. Like my Saviour, it *becometh me now* to be baptized.' Not far distant, a brawling torrent, swollen by the recent rains, dashed down from the surrounding hills. Thither we went at once, and there I baptized her. Would that those who, surrounded by British conveniences, rejoice in 'baptism made easy,' had been with us then, to have seen how much of heaven may be enjoyed under the most untoward circumstances!"

HALF-HOUR SERVICES AMONG THE FACTORY OPERATIVES AT BANBRIDGE.—Mr. Banks is trying an experiment in one of the Mills, which promises to be very useful to those who listen to his instructions.

"Some time since, I read an article in the *Sunday Magazine* on Mr. Chadwick's plan of taking the Gospel to the different classes of operatives in Manchester, by holding short services at stated periods. I thought a similar plan might be useful here, and, with the Divine blessing, prove of service to the souls of some. Accordingly, I mentioned my thoughts to one of the men, and left him to canvas the others. I was pleased to find that there was not only no objection to my suggestion, but a unanimous wish that the services should be held. After obtaining the consent of the proprietor of the factory, I commenced on the first Wednesday in August last, and held a half-hour service each Wednesday at two o'clock. The usual method is to sing two verses of a psalm, read a few verses of Scripture, then offer a short prayer, and give an address of about a quarter of an hour, closing the same by seeking God's blessing.

"All the men leave their looms and assemble in one of the shops in which there are

four looms, around which they all sit very attentively, join in the short service, and resume the heavy stroke of their labour frequently before I leave the factory.

"There are between thirty and forty men in this building, and among them two or three members of our Church. It is indeed a pleasing sight to see the whole of the men in their loose, working garments which are adapted for the weighty labour before them, sitting to hear the Word, or standing to join in praise, or kneeling around the looms to unite in prayer—leaving for a few minutes the labour needful for the body for a spiritual exercise as needful for the soul—laying down the weaving of the warp and weft of which the cloth is so gradually formed, to contemplate the higher fact that each one is weaving a character which shall one day be finally examined by the great Omniscient, and dealt with according as the work shall be—a fact frequently brought before such in the passing of the cloth. I trust this little effort may be owned by the great Master, for good; and that He, in whose hands are the hearts of all, may bless the attempt to sow the seed of His Word beside all waters."

SEASONS OF AWAKENING AND REFRESHING.—Mr. Rock writes hopefully of his work at Larne, and some of the sub-stations.

"The Lord continues to own, in some measure, my labours at Larne. A man and his wife have been lately converted to God under my ministry there. After having given full proof of the genuineness of the change, at their own request, I baptized them both on Saturday last, and they were added to the Church the next day. At my last service in Island Magee, the house was densely crowded, and deep solemnity pervaded the meeting. They say, 'What will we do for these refreshing services when winter sets in and you cannot come to us?' Last night, at my other sub-station, Glynn, the house was filled, and it would have done your soul good to have seen how God carried home the word with power. I do not remember having seen many meetings so full of blessing since 1859, *the year of grace.*"

(Since the above was written, Mr. Rock has been accepted as a full Missionary; the poor people, therefore, will have his services during the whole year.)

THE MISSIONARY AT A ROMAN CATHOLIC FUNERAL. PRIESTS LISTENING TO THE GOSPEL.—For obvious reasons we withhold the name of the Brother who has communicated the following, as well as the locality from which it comes:—

"I am now fully occupied in my works. Our dear friends rejoiced much when I told them how many brethren they had in England, and how much they sympathized with and prayed for those in Ireland. I find I must give up one of my stations for the winter; the people have to come so far across the fields; but instead thereof I have commenced visitations there from house to house, which give the people much joy.

"I was yesterday at a funeral, and amongst others to whom I spoke was a Roman Catholic. Supposing he had not read the Bible much, I urged the prayerful study of God's Word upon him. His eyes filled with tears. 'Do you,' said he, 'know such a lady?' (one whom I had known) 'she gave me a Bible twelve years ago; that Bible is my comfort; that Bible till the day of my death I'll keep and believe.' I did not hire a car to the funeral, though it was some miles off; two men came up to me on a car, each the father of a priest. Having given me their hands, they said, 'Take a seat on our car.' I did so with pleasure, and again I had a word for God. Truly our good Lord is working in His own way.

"A Roman Catholic priest said in a discourse lately, 'When any of you have found Christ, bring another to Him.' One of our converts heard the priest, and followed him to his house, saying, 'I want to see the priest.' He was at once admitted, when he said, 'I have heard you to-day, and having found Christ myself, I come in the name of the Lord to try and bring you to Him also.' The priest listened with deep attention to this convert, who is under the impression that God blessed the testimony he bore. On other occasions, two other priests paid similar attention to the view he gave of God's truth. It may be that our God is working in strange ways, and that our souls will see His salvation among those men."

VARIETIES.

The Tender Mercies of Popery.—"Count de Montalembert is dying. His daughter took the veil at the Sacré Cœur some months since. As an acknowledgment of the great services rendered to the Church of Rome by her distinguished father, his Holiness has granted the young recluse permission to quit her convent during one day in each week, in order to attend her father's death-bed. This is a rare concession. A young lady, the only child of her widowed mother, entered a convent last year. Her mother literally broke her heart from grief, and died. Vainly did her family petition that she might be permitted to take leave of her dying parent in the presence of the clergy summoned to administer the extreme unction. The only concession the Church could be induced to make was, that the orphan girl should be permitted to kneel on the pavement of the court-yard, whilst the procession accompanying her mother's funeral passed the closed gates of her convent, and thus that she might hear the chant of the attendant priests. Thus much the Church conceded to filial affection, but no more."—*Paris Correspondent of a London Paper.*

Popish Miracles. Pretended cure by the Pope's White Flannel Petticoat.—"Three columns of the *Monde* are filled up by the account of a miracle which took place a few days ago in

Paris, Rue Villedo, No. 11. A servant girl was on her death-bed: she had already received extreme unction, had become speechless, and her eyes had closed, when a confessor entered the death-chamber and rubbed her eyelids with a piece of the Pope's white flannel petticoat. I translate literally (*soutaine en laine blanche*). The effect of this new species of friction was that the young girl, much to the edification of her weeping friends, jumped up and complained of hunger, and drank successively three cups of broth. Her hunger, however, increased to such an alarming extent, that to satisfy her voracity, provisions had to be sent for to a neighbouring hotel. This may read like a joke, but you have only to open *Le Monde* of this the 16th of November to be convinced that I have strictly adhered to the indubitable veracity of truth in the above *précis* of the said three columns."—*Paris Correspondent*.

Billy Moore, the Scripture Reader.—William, or as he was generally called, *Billy Moore*, was employed by the Baptist Irish Society at an early period of its history, first as an inspector of schools in Connaught, and afterwards as a Scripture Reader; and through his zealous and unremitting exertions, he was the means of bringing many to a knowledge of the truth. Upwards of 100 Roman Catholics were converted through his instrumentality, amongst whom were *fifteen* priests, who proved their sincerity by sacrificing their worldly prospects, and encountering fearful persecution. He continued in the service of the Society till he was past eighty years of age, and exhibited to the last the remarkable skill which he had always shown in dealing with the cases that came under his notice. One instance of usefulness is all we can find space for in the present number. "A man of the name of Q. was particularly inveterate against Moore. He was a Popish schoolmaster, and was in the habit of holding forth among the people on Pastorini's prophecies—a violent anti-Protestant work which filled the minds of the people with the confident hope that all the Protestants would be shortly exterminated. One day, Q. was dealing out his prophecies at the forge of a man named M. Forges are favourite places of rendezvous for the politicians, idlers, and gossips of the neighbourhood. The smith knew Billy, and said, 'I wish Billy Moore was here till you would hear what he would say.' 'I wish he was here, replied Q.' A few days afterwards, Moore arrived. The forge was full of people, and the smith took the Scripture Reader and the schoolmaster to his house, that they might converse freely together without being disturbed. Moore opened his Bible, and Q. was an attentive listener. The result was that he applied himself to the study of the Scriptures, and became a decided convert. After his change, he confessed to Moore that he had constantly carried a large knife with the intention of stabbing him when a favourable opportunity presented itself."

The Widow and the Priest.—One day, when the widow kneeled before him to confess her sins, he asked if her children went to the Mission-school. She acknowledged the fact, and said she was very thankful for it. "Well," said the priest, "I will pay for your children, if you will take them away." "No," she replied, "you did not ask me these three years' past how I paid for them; and when their father died, you had to get your own demands." "Well," said he, "I will cut you off from my flock." "Do," replied the brave woman, "as soon as you like." The next day her children were first at the Mission-school, and she began to visit the house of the Scripture reader, to hear the Bible read.

CONTRIBUTIONS from October 23rd to November 21st, 1866.

	£	s.	d.		£	s.	d.
Corke, Mrs. M.	50	0	0	Islington, Cross Street S. S. Cards, by Mr. J. C. Lake	1	17	10
Scotland, on account, by Rev. D. Macrory ...	50	0	0	Renard, Mr.	1	1	0
Lewisham-road Chapel, by Rev. E. Dennett	2	4	8	Lumb, by Rev. F. Vasey	1	10	0
Parsonstown, by Mrs. Thomas	1	15	0	Darkin, Mrs., the late	11	1	8
Bradford, Zion Chapel, Contributions on account,.....	1	17	6	Olney, by the Rev. J. W. Soul.....	2	6	6
New Cross, S. S. Cards, by M. E. Preston ...	3	4	6	Cards, by Mr. Nichells	0	3	0
Bilston, S. S. Cards, by Mr. H. Clewes.....	1	3	0	Exeter, Miss Adams	1	10	0
Brixton-hill, S. S. Cards, by Mr. W. H. Millar, jun.	2	15	6	Wallingford, by Mr. E. Wells	5	14	0
St. Just, the Misses Hill	0	10	0	Heywood, by Rev. J. Dunckley	0	7	0
Gloucester, by Rev. W. Collings	6	3	0	Guildford, S. S. Cards, by Mr. H. Peck	0	7	0
Thorbury, S. S. Cards	0	17	0	Scotland, by Rev. D. Macrory	16	12	8
Peversham, Mr. F. W. Monk	1	1	0	Dowlais, by Mr. J. Evans	0	10	0
Cambridge, St. Andrew's Street Sunday-school, by Miss Fanny Nutter.....	1	14	10	Holywell, by Rev. Owen Davies.....	0	13	8
Master C. Spurgeon	0	1	0	Glasgow	50	13	4
St. Clement's, Norwich, by Mr. J. D. Glendinning.....	3	0	0	Paisley	21	5	0
R.R.B.	0	5	0	Edinburgh	30	14	6
South Shields, a Friend.....	0	10	0	Broomley	4	0	0
				Middleton, Northumberland, Teesdale.....	5	5	0
				Whitfield, Morpeth, Mr. J. Angus.....	1	0	0
				Camberwell, a Friend	0	1	0
				Tandragee, by Rev. J. Taylor	1	0	8

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