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

https://biblicalstudies.org.uk/articles_baptist-magazine_01.php

THE
BAPTIST MAGAZINE

FOR

1871.

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

VOLUME LXIII.

(SERIES V.—VOL. XV.)

Editor: REV. W. G. LEWIS.

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

LONDON:
YATES AND ALEXANDER, SYMONDS INN, CHANCERY LANE.

MDCCCLXXI.



AND AT CHURCH PASSAGE, CHANCERY LANE.

THE
BAPTIST MAGAZINE.

JANUARY, 1871.

The Tale of Life :

A HOMILY FOR THE NEW YEAR.

(Psalm xc. 9.)

BY THE REV. T. M. MORRIS, IPSWICH.

HERE stand we again on the threshold of a new year; and in the dim twilight of its early dawn, not knowing what the said new year has in store for any one of us, we are all busily engaged in the exchange of congratulations. We have already said to one another. "A happy new year" so many times, that we begin to cherish a vague belief that this year is destined to be a happier one than any that have gone before. Yet, wherefore these congratulations? Wherefore the merry chimes of these joy-bells, with which we greet the stranger who gives no sign of the errand on which he comes? Judging from the years which are past, wherefore these hopeful expecta-

tions which we cherish in respect of this "new year"? We know that this year will be, very largely, as those that are dead and gone; but, this notwithstanding, we have no heart to chide into silence the joyous utterances concerning it which, in our soberer moments, we feel to be exaggerated and unreasonable. It will do no harm to greet with our best wishes the "new-born child" of time, though clouds may be already casting their shadow on the young stranger. Let us then, before we say another word, wish one another "a happy new year;" and let us do this, remembering that the year—without overflowing with merriment and good fortune, having its full share of dark days as well as

bright ones—may, by the blessing and grace of God, be a truly happy year after all.

Passing away from these congratulations, which seem peculiar to the season, it may be well for us seriously to ponder the character and issues of that life so many years of which have already taken their departure.

If we look upon the spectacle presented by human life in this world, it is evident that every life, whatever may be the amount of its significance, has a distinct individual character; but it is a fact not less manifest, that there is a certain character common to all life—a certain experience which, as soon as stated, we all unhesitatingly recognise as our own—aspirations which call forth our hearts' strongest desires and sympathies—and certain vague emotions which we all remember to have experienced when looking down into the depths of our own souls.

It is a feature which in some degree, distinguishes the highest productions of human genius, and, to an infinitely greater extent, the statements of Holy Writ, that we have a clear delineation of this common character of human life, the expression of those thoughts, desires, fears, aspirations which, when presented, we at once recognise as those which, in an undeveloped and inarticulate form, had been long stirring and struggling within our own hearts.

Take the numerous descriptions of and allusions to the character and progress of human life which are to be found in the sacred Scriptures—who is there who does not discern much therein which

closely corresponds with his own experience? It is, moreover, a fact sadly suggestive of man's condition in this world, that the more dark and gloomy pictures of life are those which commend themselves to the "mass and multitude" of mankind as the most truthful. There are many who would laugh to scorn a glowing picture of human happiness as that to which they, at least, had found no counterpart in life; but there are few who have not, at some time or other, and with more or less reason, sympathised with the feelings of him who inscribed the legend of "Vanity," upon all earthly things. There are many who, looking back upon the past, and onwards to the future, are ready to adopt the words of the Psalmist, and say, with a sigh of mingled anxiety and disappointment, "We spend our years as a tale that is told."

The readers of this paper are aware that the word which in the English version has been rendered *tale*, has been also rendered *cry*, *meditation*, *soliloquy*. Without entering upon any critical discussion, we shall accept our version as it stands. These words, "*We spend our years as a tale that is told*," suggest a line of thought which we may profitably and appropriately pursue at this season of the year, when we can scarcely do otherwise than meditate on the rapid flight of time. We are all busily engaged in telling the tale of life. We have now entered upon a new chapter. We should try and realise the significance of this tale which we are telling, and which, as told by us, is heard and recorded by God, and the

record of which one day, in its completed form, will be presented for our inspection.

The great idea which seems to be set forth in these words is the *brevity*, the *transitoriness* of life; or, still more, our sense of its brevity after it has in some large degree lapsed away from us. The writer of this Psalm, looking at once from the eternal God to the circumscribed sphere of human existence, seems oppressed with a sense of its insignificance and brevity, and he gives expression to the feelings of his heart in the words, "We spend our years as a tale that is told."

The comparison is striking and appropriate. With life it is not so much its actual brevity that we feel; it is our subsequent sense of its brevity. We do not realise the rapid flight of hours and years till after their departure. As in anticipating a tale which we are to read or hear, it may seem comparatively long; and, even as we proceed, different portions may hang heavily, and occasion weariness and tedium—but when we have reached the end it seems as nothing. So it is with the tale of life. As we look forward to it, it seems long. When we are just beginning the first volume—*youth*, how far do we appear to be from that second volume—*manhood*, and how very far from that third volume—*old age*! The end appears indistinct in the far distance; the intermediate scenes of considerable duration; so long, indeed, does life seem, that men try to get on with it as fast as they can, and then are sorry because it is done. How many expedients are adopted to "kill

time," to make it pass as quickly as possible! How often are the children of men oppressed with a sense of weariness and disgust! How frequently do they evince a strong desire to pass swiftly and lightly over the dull chapters of existence! They tire with the slow progress of life, and, if they could, they would "skip" the less interesting and exciting portions. Thus do they go on till, startled, they find themselves at the end, at the conclusion of the last chapter; and then, filled with a sense of life's brevity, they exclaim in astonishment—almost in dismay—"We spend our years as a tale that is told."

The more interesting the tale, the more crowded it is with eventful incidents, the shorter our passage through it seems, the shorter does it seem when finished. So the busiest life ever appears the briefest, and enjoyment more short-lived than pain. Swiftly pass the hours of pleasure, the seasons of joy and brightness; while the day of storm and tempest hangs wearily, and the dark clouds seem long in breaking away. The result, however, is in every case the same; every now and then we are startled out of our customary indifference, and we are surprised, we are appalled, to discover how swiftly and irrevocably a large proportion of our life has passed away from us.

With reference to such special seasons of reflection, the late Mr. De Quincey remarks:—"We are doomed to experience a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts. The spectacle of a lady floating over

the sea in a boat, and waking suddenly from sleep, to find her magnificent rope of pearl necklace, by some accident, detached at one end from its fastenings, the loose string hanging down into the water, and pearl after pearl slipping off for ever into the abyss, brings before us the sadness of the case. That particular pearl which, at that very moment, is rolling off into the unsearchable depths, carries its own separate reproach to the lady's heart. But it is more deeply reproachful as the representative of so many others—uncounted pearls—which have already been swallowed up irrecoverably while she was sleeping, and of many besides which must follow before any remedy can be applied to what we may call this jewel's hæmorrhage. A constant hæmorrhage of this kind is wasting our jewel's hours. A day has perished from our brief calendar of days, and that we could endure; but this day is no more than the reiteration of many other days—days counted by thousands, which have perished to the same extent, and by the same unhappy means."

It is this bitter sense of the transitoriness of life, to which we are occasionally awakened, and especially at such seasons as this, which leads us to sympathise with the utterance of the Psalmist, and exclaim, "We spend our years as a tale that is told."

In reading or hearing a tale, we experience a constant desire to look forward into the plot—to anticipate the future, and especially the future of those characters with whom, in thought, we most

closely identify ourselves, and in whom we take the greatest interest; and yet we feel that our present enjoyment is so dependent upon the continuance of our uncertainty and ignorance, that we restrain our curiosity even when its gratification is within our reach. Does not this, again, afford us a true picture of human life? Are we not constantly influenced by the desire to know the future? Do we not all wish to know what awaits us in it? We would all like to know whether our desires are to be satisfied, our plans and prospects prosper or fail, how we and others shall pursue the journey of life, and in what condition we shall reach its close. There is, perhaps, no one entirely free from such desires; and yet we are assured that the peace and comfort we enjoy are largely dependent on that very ignorance of the future, of which we sometimes unreasonably complain. There is scarcely any earthly blessing for which we have greater reason to praise God, than for that state of uncertainty in which He keeps us as to what shall happen in the future, the position to which we shall attain, the difficulties which we shall encounter, the cares by which we shall be harassed, the bereavements from which we shall suffer, and even the pleasures and enjoyments we shall realise. Our ignorance of the future is the safeguard of our present peace; and in reference to it at least we may say, "Where ignorance is bliss 'tis folly to be wise." Judging from the past, who does not feel that his comfort would be very seriously interfered with by the power of an-

icipating the events of the next few years? The joy and brightness of existence would, in many cases, disappear, if we knew beforehand what was awaiting us. Were the dark veil, which so completely hides the future from us, now hanging within our reach, and had we power to raise or rend it, so that the whole remainder of our life should lie open to our view, we might well shrink from exercising that power, feeling that an increase of knowledge in that direction would be inevitably associated with an increase of sorrow. It is a good thing that we cannot look on and anticipate even the next chapter in the tale of life.

A tale, either as a professed description of actual life, or as having a reference to it through an imaginary medium, excites a variety of feelings, according as the incidents, which are presented in swift succession, are pleasant or painful. It is, moreover, to be observed that this very change, this alternation of grave and gay, of light and shade, is a source of pleasure; and we find that many of those incidents which are in themselves painful and trying, contribute to subsequent comfort and success. So is it in human life, which all tales are supposed, more or less adequately, to represent. There is a constant change of circumstance, a never-ceasing alternation of feeling—now bright sunshine, now dark gloom; now the soft breeze of prosperity is refreshing us, and now the fierce blast of life's winter is howling around us; now all is peace and contentment, now all anxiety and trouble. Such changes we are

ever experiencing and ever looking forward to; and while many of them are, in themselves, painful, or, at least, far from pleasant, yet, as making up the sum-total of life, we directly or indirectly derive good from all. The very changes of which we sometimes complain are a source of pleasure. We like the alternations of light and darkness, cold and heat, though we may find fault with each in its turn. There is a pleasure arising from the mere contrast of the presence and absence of pain. Who has not experienced that joyful sense of relief which follows the removal of a heavy load of care, and that sweetest of all bodily rest which we realise after a protracted season of uneasiness or pain? Besides this, it is the privilege of the Christian to know that, however dark and gloomy, painful and trying, life may be, there is God above, controlling all circumstances, evolving order from confusion, harmony from discord, and causing all things to work together for good.

In life, as in a tale, we are ever hastening towards and ever desiring to reach some outstanding object, and yet sorrowing as we approach the end. What is life but an unceasing desire and effort to advance beyond the present? We are always looking forward to something—the child to youth, the youth to manhood, the man to the attainment of some proposed end, some desired object; and even the oldest man has some desire to be gratified, some purpose to be accomplished. One would imagine that, as man is thus ever eagerly pressing for-

ward in the way of life, he would display no hesitation, no reluctance, as he approached its close; but it is not so. As in a tale of interest, so is it with the great tale of human life; though we hurry through with it, we are startled and almost dismayed when we come to the end. How many are there who, with careless indifference or earnest desire, are hurrying on in life, who think not how they are nearing the close, and who, perhaps, will not seriously think till they reach the end, when they can do no more than sadly reiterate the words of the Psalmist, "We spend our years as a tale that is told!"

But it is for us to consider not only life as it may be likened to a tale that is told, we have also to consider those who are engaged in telling this tale. We are all engaged in the same occupation. We are all telling the tale of life. We have just entered upon a new chapter; with some of us it may be the last chapter, a chapter brought to a very abrupt and sudden termination.

What is the meaning of this tale of life? Every tale should have some significance. What is the meaning of this? If human life, as some would have us believe, is nothing more than it appears, then is the meaning of this tale most miserable and unsatisfactory. If man, created, as he is, with a consciousness of ever-extending powers, boundless desires, lofty aspirations—if man, endowed with these wonderful faculties and susceptibilities, be placed in this world for a brief season, just to eat and drink, buy and sell, marry and be given in

marriage, and follow after the various objects of a merely earthly ambition—if this be all, then verily the tale of human life is the most meaningless and pitiful of any ever told. But if, as is the case, the present is only to be regarded as a preparatory and probationary state; if all things earthly are working out some great and eternal purpose; if all, even the minutest details of human life, are as seeds which will bear eternal fruit; if man stands related to more than this world contains, and is working out a grander destiny than any of earth—then, if all this be true, life at once assumes a strange significance, and things otherwise regarded as unmeaning trifles, must be viewed as circumstances of momentous import.

But the question more directly bearing upon us is: Of what significance is the tale of life which we are individually telling? It must have some meaning, and by this time we certainly ought to know what that meaning is.

Are we clearly, honestly setting forth those relations which subsist between us and the Most High? Have we, in heart and thought, realised, are we in practice exemplifying, the great truths of the Gospel? Have we a living faith in Christ; and are we showing to those around that we have been with, and are influenced by Him? Is there throughout our lives the general impression of the Divine idea? Is there any recognisable reflection of the Divine character? Is the tale we are telling a humble and truthful one, setting forth the fact of our reliance on and our

regard for the great and eternal God, and Jesus Christ His Son? Does it show that the Grace of God, which has appeared in bringing salvation to us, has taught us "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works?" If so, all is well.

Or are we speaking about these things with our lips, while our hearts have no understanding of them, no interest in them? Are we professing to live in subjection to the Gospel of Christ, while our actions plainly declare that we have submitted to another power, and are guided by other principles? Then is the tale of life which we are telling disfigured by falsehood and hypocrisy.

Are we making no pretension to these things? Are we mindful only of earth and the things of earth? Then, though living in the presence of what should raise us above the world, we are guilty of the sin and folly of degrading our manhood and of closing our eyes against the glory of what should be our inheritance.

Every tale that is told exerts an influence, and sometimes a very powerful influence, upon those who hear it. What has been the influence of the tale of life we have been busily telling? Has it been good or evil? Our life is an instrument of life or death to others, according as we

use it. We must be believing epistles, seen and read of men; but whether they be benefited or injured will depend on the character of that which they read. We must tell the tale of life, but the influence of it may be as a balm of healing, a breath of benediction, or a fruitful source of pestilence and death. Let us remember that there is no influence so powerful as that of life; let us see to it that the great power we possess is well employed; and that our families, our children, our friends and neighbours, may have reason to remember with pleasure and gratitude the tale of life told by us.

We are just now commencing a new chapter. What about it? Is it to correspond in character with the previous ones? Is it to be just a miserable and dismal reproduction and reiteration of them? Have we not all of us been entertaining and perhaps expressing the hope that it may be altogether different and better? And why should it not be different?—why should it not be better? We know how it is sometimes in a tale—everything has been going on badly, confusedly, — worse and worse seems the motto; but all at once the horizon clears, the clouds disperse, there is the bright shining of the sun after rain, and the history, which had so dark and troubled a commencement, has a bright and calm and even a triumphant conclusion.

So may it be in actual life. Our past may have been of a very unsatisfactory kind; we do not care to look back upon it—to think about it, even; but there is no reason why we should reproduce the

past in the future. The future may be widely different from the past—may far excel it. Does any one want to tell a better tale of life than he has yet told?—the life itself must become better—he himself must become better; he must become a new creature in Christ Jesus, and he will find that Christ is able to make all things new.

This will, indeed, be a happy new year for those who, in it, become the subjects of that great and

radical change, experiencing which they will be able to say, "Old things have passed away, all things have become new." For such the prose of life at once becomes poetry, and instead of (with dreary monotony) telling the old tale of sorrow and of sin—such, with the light of heaven falling on their upturned faces, and with the love of God in their hearts, will go about the world making life melodious with the singing of a "new song."

Was the Apostle Paul an Anabaptist ?

AN Anabaptist is one who, after baptism has once taken place, repeats the action, either in respect of himself or others. In this sense the epithet came into use during the middle ages as a term of reproach and condemnation cast in the faces of all those who practised Believers' Baptism—the condemnation resting on the assumption that the first, or infant baptism, was a good and valid procedure. This assumption, of course, has always been utterly scouted by Baptists, who, therefore, cannot be charged with wantonly trifling with a divinely-appointed institution. But though Baptists repudiate the idea of this or any other form of supererogatory work, yet, according to the commonly-received sense of Acts xix. 5, the Apostle Paul is understood as giving his sanction and encouragement to a repetition of what had

already been a deliberate voluntary baptism into the name and doctrine of Christ; and as investing that secondary act, moreover, not with any new formula, but with the identical terms of the first baptism. Do we rightly read the narrative in this place? or has the case just now not been fairly put? It is worth investigation; for the enemy is always at work to stultify the doctrine of Christian profession; and the sacramental efficiency of priestly manipulation is diligently gathered from every source—sometimes from sources where we never dreamed of danger.

Viewing the matter *à priori*, we feel sure that it will be freely admitted, that of all men the Apostle was not one of those who would consent to treat slightly any one of his Lord's commands. He would treat it slightly neither by neglecting it on the

one hand, nor on the other by executing it in a manner calculated to bring its usage into contempt. Had, for example, the alternative ever been presented to his mind, of setting up a system called national Christianity, which could be successfully organized only by dropping the institution of Believers' Baptism, or by a resort to force and arms, or by a total abandonment of Church discipline, or by begging of a swordsman to qualify him for office—by any one or by all of these—who can doubt for a moment what would have been his prompt decision ?

Neither, again, can it be supposed, that if his converts should at any time be found expressing repentance for treacherous dealing with, or temporary departure from, his communion, or should become the prey of erratic conjectures concerning the nature of the new kingdom, introducing them, as they might think, into a higher domain of the Divine life—in no possible case of this or any other nature is the supposition admissible that the Apostle would have deemed it right to administer the rite of baptism anew. So also, in succeeding ages, when professing Christians, having been driven in shoals to cast incense on a heathen altar, solicited re-baptism from their brethren's hands, it was rightly judged and decreed that such a practice would stamp the ceremony as unmeaning, superficial, and illogical. Having been once for all baptized into the name and fellowship of Jesus of Nazareth, if this act had not already signalized them as having a right to become

the sons of God, the repetition of the office, though a thousand times administered, would in no degree enhance their qualification or re-assert their doubtful standing. The system into which they had been introduced could never change: their notions about it might change, or might go on expanding indefinitely. They would also find during their troublous walk on earth, that in the school of Christ there was much to be learnt and much to be unlearnt, much to do and much to undo ; but as to the initiatory act itself, this it was impossible to re-enact.

And this mode of reasoning was in accordance with all that we can gather from the Gospel narrative. We never read of any of John's disciples being re-baptized when they passed from his ministry to that of Christ. After John's martyrdom, there can be little doubt—there can, in fact, be no doubt—that the two communities were mingled, and shared alike the recognition and the approval of their common Lord. The conjecture, advanced by those who are anxious to discover a distinction between the two baptisms—namely, that possibly some of the followers of John were afterwards reckoned among the Pentecostal believers—is so absolutely gratuitous as not to be worth refutation. All the probabilities point vividly in the opposite direction. And if no distinction existed before the Lord's Ascension, what reason can we discover for instituting it afterwards ? Consequently, when Priscilla and Aquila undertook to explain more fully to Apollos the way of God, it is not suggested that they invited him to be re-

baptized. His baptism by John was already the baptism of repentance through faith in Him that was to come, that is, in Christ Jesus. These are Paul's own words, spoken in reference to the twelve disciples at Ephesus, to be presently noticed. And what more could be required of Apollos?

But was there nothing new in the terms of the Commission given just before the Ascension? There was. Baptism was thenceforth to be into the name of the Father, of the Son, and of the Holy Spirit; but it was still "the Son" which carried and expressed the whole, and the Son gave promise of the Spirit. As Mr. Stovel has put it, "The object of the words which Matthew has recorded was not so much to command the making of disciples and the baptizing of disciples, both which had been defined and enforced before; but to enjoin that in their work now, when it recommenced under the ministration of the Spirit, the disciples should be baptized, not into the name (authority) of the coming One, nor into the name (authority) of Christ alone; but that since all authority in the kingdom of heaven came through Him, from the Father, and by the Spirit, henceforth the name or authority of all Three was to be recognised in the baptism of each disciple, and that those who were so baptized should be taught to observe all things that He had commanded."—"Baptismal Reconciliation," p. 165. And whereas the Son had already been the object of faith to John's disciples, not only as the sacrifice for sin but as the Divine Master who was to baptize all His true followers in the Holy

Spirit and in fire, are we not right in supposing that the peculiarity of the new element now introduced was the promise of extraordinary gifts, to be imparted by the Lord Himself—not imparted in baptism, but by a special distinct act of discriminating grace? For whether or not we are to understand the language of the later commission as implying that the names of the Trinity were in all cases to be recited, it is clear that the inspired historian, when describing the profession of the believing Samaritans, thought it quite sufficient to state that "they were baptized in the name of the Lord Jesus,"—or, to quote Mr. Stovel again, "Sometimes the name of Christ is put alone, not to exclude the Father and the Spirit, but because by His authority both the others are brought within our reach."—*Ibid.* p. 159. The baptism of the Philippian gaoler bears the like aspect. In the hour of his terror he was simply directed to the Lord Jesus as his deliverer from sin; though it is highly probable that, like the Samaritan converts, he soon after came to know Him also as the Divine bestower of spiritual gifts; for the system into which he was now baptized (that is, introduced) included all that, and a thousand things besides, which it would take eternity to comprehend.

The bestowal of these gifts being thus quite independent of the personal action of water-baptism, they might be granted before baptism, as in the case of Cornelius and his company; though, generally, we may conclude that their descent was subsequent to baptism, and accom-

plished through the channel of those exalted personages (apostles or otherwise, as the case might be), who possessed the necessary discriminating faculty which the Spirit of Jesus imparted. And this brings us back to the affair of the disciples of John whom Paul found at Ephesus. He knew that they had been baptized in the name of Christ, for he reminds them of the fact. He simply asks them, further, whether since that baptism they had received the Holy Ghost—which, being a thing quite independent of baptism, he felt himself inspired at that moment to pronounce in their behalf as the gift of Jesus—and proceeded to do so in the established method. Had he thought it necessary to baptize them over again as a preliminary rite, we might imagine him arguing as follows:—"It is true you were formerly baptized with the baptism of repentance into the name of Jesus, not only as the Lamb of God taking away the sin of the world, but also as the Promiser of the Holy Spirit; but your knowledge of Him at that time was, nevertheless, very defective. It is necessary, therefore, that you be again baptized in His name as the Bestower of the Heavenly gifts." We would ask, Is such a supposition credible? Ought we not rather to understand the fifth verse as simply declaratory of the fact that, when John pointed his disciples to Jesus as the object of their faith, those disciples were, as a matter of logical necessity, baptized, not into the name of John, but into the name of Jesus. To understand this same fifth verse as descriptive of Paul's action,

ordaining a secondary baptism after he had been urging the fullness and validity of John's baptism, certainly bears upon the face of it an aspect of incongruity, in strange contrast to the practical good sense, simplicity of aim, and avoidance of unnecessary ritualism, which characterised the Apostle's usual course.

In Mr. Stovel's work above mentioned ("Baptismal Reconciliation"), at page 104, the unification of the two baptisms is so well set forth (though not, we admit, with the object in view of the present treatise), that we would like to adopt it. And if, over against this, the Tractarians' view be also exhibited, it will be at once made manifest why their party seek to establish a difference:—

"MR. STOVEL'S ARGUMENT.

"First: It may be admitted that the two baptisms cannot be so identified that the one might pass for the other, unless it could be proved that both had the same origin, the same nature, and the same use.

"But, secondly: The baptism of water administered by John, and the baptism of water as solemnised by the ministers of Christ, were both administered on the authority of a Divine commission; they both had reference to the same kingdom of Christ; they both related to the same person—the coming one, Jesus the Christ. Neither, in itself, wrought any spiritual result in its recipient. In each case, to be baptized was to be initiated as a disciple; each was a symbol of regeneration, of evangelical truth, and each required the same qualification of faith and repentance in its subject.

"Therefore, thirdly: These two baptisms by water, having the same Divine origin, the same spirituality of nature and qualification in the same kingdom, and with reference to the same Lord and Christ, are essentially the same; and, as far as their nature

is concerned, the former, when properly administered, might stand for the latter."

"THE TRACTARIAN ARGUMENT.

"First: The two baptisms cannot be so identified that the one should pass for the other, unless it could be proved that both had the same origin, the same nature, and the same use.

"But, secondly: The baptism of John differed in nature from that of Christ: the one being instructive, the other life-giving—the one significant, the other sanctifying—the one preparatory, the other sin-remitting—perfective, in which the Holy Spirit is conveyed.

"Therefore, thirdly: Though both are from heaven, they differ in their nature and use, and are not identical. And one cannot be taken for the other."

The statement occurring in the verse we have been discussing, viz. Acts xix. 5, as commonly understood, stands as the solitary recorded instance of the disciples

of John being exhorted to a second baptism. The Tractarians would be happy to discover many others. Have they any right to this one? The attention of the readers of the BAPTIST MAGAZINE is earnestly invited to its consideration; for, according to present appearances, there is no prospect of the new Authorised Version undergoing any change in this particular; at least, Dean Alford's, thrown out as a tentative measure, gives no such sign. The fact is, the words are rightly enough translated in our version; the only difficulty is, to whom do they refer? The reader may be well assured that the present paper is not put forth as any dogmatical utterance; it is simply an "Inquiry," instituted with the sole desire of getting at the truth. Baptists need never seek anything else.

What is the Destruction of the Wicked ?

BY R. GOVETT.

(Continued from Vol. lxii. p. 783.)

BUT what answer shall be made to the many texts, where not only it is said "that the wicked shall be destroyed," but many figures describe such destruction?

(1.) They are almost all passages taken from the Old Testament.

(2.) And they are not *absolute*, but *relative* destruction—that is, they speak of *removing men from this life*, from its sphere of blessing, and generally from this earth. Not unfrequently they expressly give this limitation, and when it is not expressed, it is understood. Let me give some specimens:—

1. "Every living substance was

destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were *destroyed from the earth*" (Gen. vii. 23).

2. "Thou (Pharaoh) shalt be *cut off from the earth*" (Exod. ix. 15).

3. "Whosoever eateth any leavened bread from the first day until the seventh day, *that soul shall be cut off from Israel*" (Exod. xii. 15).

4. "Whosoever eateth that which is leavened, even *that soul shall be cut off from the congregation of Israel*" (19).

5. "The earth closed upon them

(Korah and his party), and they *perished from among the congregation*" (Num. xvi. 33).

6. If idolatrous, Moses says: "Ye shall soon *utterly perish from off the land* whereunto ye go over Jordan to possess it; ye shall *not prolong your days upon it, but shall utterly be destroyed*" (Deut. iv. 26, xi. 17, vii. 24: so Josh. xxiii. 13).

7. "Their love" (that of the dead), "and their hatred, and their envy, is now *perished*; neither have they any more a *portion* for ever in *any thing that is done under the sun*" (Eccl. ix. 6).

8. "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war *were wasted out from among the host*, as the Lord swore unto them. For indeed the hand of the Lord was against them, to *destroy them from among the host till they were consumed*" (Deut. ii. 14, 15, xxiii. 14, iii. 25. See also Josh. vii. 12, 13; Acts iii. 23; Lev. xxiii. 30; Ps. iii. 5, xxi. 10; Jer. x. 11; Acts xxii. 22).

When the destruction spoken is yet future, it refers to the millennial day, when sinners are to be judicially cut off from the earth, and the righteous to possess and enjoy it.

"The Lord *preserveth* all them that love Him; but all the wicked *shall He destroy*" (Ps. cxlv. 20). This psalm especially speaks of the day of the Kingdom of God, (11—13).

This is the sentiment of the Thirty-seventh Psalm, on which opponents build much. The Psalmist in it wonders at the prosperity of the wicked on earth; until the Lord shows him *their destruction from off it* at the opening of the Kingdom of Christ. "For evildoers *shall be cut off*; but those that wait upon the Lord, they shall *inherit the*

earth" (Matt. v. 5). "For yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*" (9, 10). "But the meek shall *inherit the earth*" (11). "But the wicked *shall perish*, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume"* (20). "For such as are blessed of Him *shall inherit the earth*: and they that be cursed of Him *shall be cut off*" (22). (Confer Matthew xxv. 28, 29, 31—46. See also Prov. ii. 21, 22).

This view is confirmed by a consideration of the *sacrifices* of the Old Testament. They were to be offered in atonement for sin, and therefore they represent what is justly due from God to the sinner. The offender put his hands upon the head of the victim, and in some cases confessed over it his sin. It was as though he said, "Let this creature be taken as my substitute." At once thereupon the creature's welfare was disregarded: its life was taken away: its primary use, consistent with its wellbeing, departed. But a secondary use then came into view—its *usefulness in its destruction*. After its death the worst features of woe were presented in emblem. It was stripped of its skin; its blood put upon the altar; it was cut up into pieces. Part, or the whole, of it was burnt upon the altar. On the altar was a fire, which was never to be allowed to go out. Why? Because it signified *God's justice*, in its aspect of wrath against the offender (Lev. vi. 9—13; Exod. xxi. 31, xxii. 31, & xxxviii. 19.) It was, while consuming, a picture of existence in misery, or of the

*There is no "away" in the original. It is the same word repeated from the former clause. This consumption may be going on for ever, if we can trust Revelation xiv. 11.

sinner suffering the anger of God the Just.

"But, at any rate, it was soon burnt up: and so would rather signify the sinner's reduction to non-entity."

But the Lord provided against that. He ordered that *salt* should be used with all offerings (Lev. ii. 13). And salt is the emblem of incorruption. It was a hint then of the sinner's being preserved to suffer the wrath of God. And Jesus, in His most awful words, describing the sinner's final state, and hinting the bearing of Old Testament figures upon this, says: "For every one shall be SALTED WITH FIRE, and every sacrifice shall be salted with salt" (Mark ix. 49). *Fire* at last shall have, toward the wicked, the present preserving effect of salt on meat.

In short, "destroy" is a negative term, importing usually the taking away of *wellbeing*, not of *being*; and that whether (1) in regard of an *owner and ruler*, or (2) in reference to the *thing or person in itself*. Thus God says of self-destroyed men that all are become "*unprofitable*," in respect of their owner the Most High (Rom. iii. 12). In regard of men themselves he says, "*Destruction and misery are in their ways*" (16). *Destruction and misery may both coexist*.

Fifty words in the Old Testament and the New are rightly rendered "destroy," because there are so many things of different natures useful to man, which can be deprived of their welfare and uses in a variety of ways. Things possessed of vegetable life may be dried up, cut off, broken, rooted up, destroyed from within by rot, the worm, mildew, &c.

"*Destroy*" is the natural contrast to "*save*." Of a shipwreck we read, "Nothing was *saved* out of the ship but two boxes of biscuits and one of salt-pork; all else was *destroyed* by the waves." The boxes said to

be "*saved*" were of use to the sailors: the "*destroyed*" cargo was lost to them. For the ordinary use of anything is generally dependent upon its *preservation* in its *integrity*, as given to it either by God or man.

Hence Scripture speaks of temporal salvation often—specially from the power of foes, who seek to destroy (Deut. xx. 4; Exod. xiv. 13—36, xv. 9; 1 Sam. xi. 1—3, 9, xxiii. 1, 2; 2 Sam. xxii. 3; 2 Kings xix. 34; Josh. x. 6).

"Creation" is, on God's part, the imparting of excellences, both of nature and of use. "Destruction" is the undoing of those excellences, and ordinarily those on which turns the use of anything. The destroyed girdle has suffered no loss of being, but only of use. The destroyed watch has parted with no piece of its material structure, though it will now no longer indicate the time.

That "salvation" is the opposite of "destruction" is clearly visible in many passages (such as 1 Cor. i. 18, Jas. iv. 12). Now, "salvation" means the obtaining of eternal bliss. "Destruction" then means, naturally, the reception of eternal misery. This is confirmed by many passages.

In the Synagogue of Capernaum a man possessed by an evil spirit, cries out to Jesus,—“What have we to do with thee, thou Jesus of Nazareth? art thou come to *destroy* us?” (Mark i. 23, 24). What were their ideas of destruction? Did they fear non-existence? Nay; another of their speeches was,—“What have we to do with thee, Jesus, thou Son of God? art thou come hither to *torment us before the time*?” (Matt. viii. 29; Mark v. 7; Luke viii. 28).

They understand, then, by the destruction of the wicked what is generally understood by it—existence in misery. They did not fear annihilation: that is something which might be applied, if God would, to

an unfallen being. But they besought Our Lord 'not to send them "out of the country" into the "bottomless pit" (Mark 10; Luke viii. 31.—*Greek*). And that is the place of torment into which Satan himself is to be cast for a thousand years (Rev. xxi. 2). After his liberation thence, offending anew, he is to be cast into the lake of fire, to suffer destruction there for ever (xx. 10). The destruction of the old Serpent is the bruising of his head, not his reduction to non-existence (Gen. iii. 15). The destruction of Christ's foes is not their reduction to nothing, but their being put under Christ's feet (1 Cor. xv. 25).

In philosophic language, *destruction is the reducing of unity to plurality*. To reduce plurality to unity is to produce perfection. Thus the builder makes out of bricks, wood, stone, iron, and mortar, the unity or whole which we call a "house;" and we pronounce it 'good.'

An overdriven steam-engine explodes, tearing limb from limb its engineer and stoker, shattering the roof of the station, and breaking itself into a hundred pieces; and we call it 'sad destruction.' What man, with such skill, and at such expense, united, is now in fragments; its services are at an end. This principle holds good, not only in things material, but in spiritual things also.

The salvation of a man, inwardly considered, consists in the reducing to peace and harmonious working his various discordant powers and affections: the producing in his spirit the graces of love, joy, gentleness, goodness, meekness, faith. It is the producing in him love to God and to his brethren.

The destruction of the wicked, inwardly considered, is the discord, jarring, still increasing war between the powers and affections of a man. The passions treading down the conscience; the conscience tes-

tifying vainly against the anarchy of the passions; the soul full of disquiet—dissatisfied, miserable, hateful, and full of hatred. Beside this, there will be God's penal infliction from without: all their surroundings jarring with the man's desires and wellbeing.

It is because this is the usual regular sense of "destroy," that Christians in general, whether ancient Greeks and Latins, or modern believers, have never received the non-existence theory. Our opponents suppose that theirs is the natural, not to say necessary, sense of the word. If it were so, the doctrine of non-existence would be the one which would constantly present itself to the quiet readers of their Bible. But it does not. They find no contrariety in the two statements of Scripture, that the wicked shall be "*destroyed*," and that the lost shall be *eternally "tormented"*. Thousands can say, in the Athanasian Creed—"Which faith, except every one do keep whole and undefiled, without doubt he *shall perish everlastingly*"—and yet understand that that signifies eternal torment.

This kept steadily in view will remove the difficulties which our opponents have conjured up. Take one of the strongest. Mr. White has printed two testimonies by learned men as to the sense of the Greek word which is ordinarily rendered "destroy." The first is from Dr. MORTIMER, late Head Master of the City of London School. His words are these:—

"I hesitate not to bear my testimony to the correctness of your statement as to two matters of much importance: first, that *απολλυμι*, whenever and wherever it occurs in a Greek author, has but one meaning—the destruction of the object to which it is the active verb (*mi*); secondly, that an immortality inherent in man is an unscriptural figment. Our future life and our future immortal life are everywhere in Scripture represented to be the gift of God in Jesus Christ."

On the second of these topics I here say nothing ; but against the first I reply, that there are *two* senses at least of the Greek word—as I have proved. There is (1) the privation of *use*, which is the ordinary relative sense, and which includes the *losing* anything ; (2) there is also the absolute privation of *existence*, which is a sense to be found used in Scripture only in respect of one thing, as far as I am aware, and *is never applied to man*.

Hence the above testimony only begs the question. “Jeremiah destroyed his girdle by burying it.” Yes. In what sense ? By making it good for nothing as a girdle. He did not deprive it of *existence* ; he found it where he had buried it, but its *value* was gone. So with “the lost ;” their first and chief use will be taken away, but their existence will abide.

Take now the second testimony from Dr. Weymouth, Head Master of Mill-hill School. Its critical phase I give in the note below* :—

“My mind fails to conceive a grosser mis-interpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying ‘destroy,’ or ‘destruction,’ are explained to mean, maintaining an everlasting but wretched existence. To translate black as white is nothing to this.

“Yours very truly,
“R. F. WEYMOUTH.”

* “I think with you that Dr. Mortimer somewhat weakens his case by overstating it. I entertain not the slightest doubt that *απολλυμι* does (especially in the first aorist active) pass into the meaning of *lose*. Liddell and Scott call this sense ‘frequent in all writers.’ The transition seems to be by some such stages as ‘I destroy,’ ‘I waste,’ ‘I allow to pass away unused’ (just like the Latin *amitto*, ‘I let go away,’ and *perdo*, ‘I give to destruction’); and then ‘I lose.’

“Your passages in which it is opposed to *εμρισκω* are quite to the point. That *απολωλα* is ever used in the sense of the English expression, ‘I am a ruined man,’

On this, I remark :—

1. It is granted, that the Greek words used concerning the lost, strongly signify “destroy !” Only in what sense are they destroyed ? There are *two* destructions : one of *use* or *welfare*, and one of *existence*. Which is it ?

This learned man has chosen the wrong one. The same Scriptures which affirm the destruction of the wicked, affirm also the everlasting continuance of the process of torment. That is, they teach the never-ending existence of those who are undergoing, or shall undergo, de-

I should deny as emphatically as Dr. Mortimer would.” [I shall leave the Doctor to settle this with Liddell and Scott, who truly say of the sense of the Greek word—“Also, simply, *to be undone*” (Od. x. 27) ; so also frequently in Attic, especially in perfect *απολωλα* (*mi*), “I AM UNDONE, RUINED”] “And if the use of the verb in the first person of a past tense presents a difficulty, what the Greeks precisely meant seems to me to be most clearly shown by the line in Euripides (*Hecuba*, 677) :

Απωλομην δυστηνος, ουκετ εμι δη

We have here simply a strong hyperbole, the hyperbole of poetry and passion.” [Refuting the Doctor’s assumption, that it means the *non-existence* of “the destroyed one”]; “but the *απωλομην* is nothing short of ‘I have perished,’ as is proved by the second half of the line, ‘I now exist no longer.’” [As then the man existed still, though he had been destroyed, the Doctor is refuted by his own passage.] “Now, in the New Testament, the hyperbolic language of poetry and passion has no place, [and therefore the *finally* destroyed are never said no longer to exist], “and *απολλυμι* and its derivatives *must* be used in their proper sense ; and what that proper sense is, is proved (if it needs to be proved by the *ουκετ εμι δη*—‘I no longer am.’”

“That the destroyed exist after their destruction, I shall show further on. In the meanwhile, this impassioned *nothing*, with his words of hyperbole, refutes himself. ‘Father, I am dead,’ said a little girl. ‘My dear,’ replied the parent, ‘I would rather hear the announcement from your lips than from any other person’s.’”

struction from God. They will ever be tormented, never ceasing to exist.

2. I observe, next, that the Doctor makes an unauthorised addition to our statement. He has made an addition to our doctrine which a critic and logician should not have overlooked. Yet this is found not in the present case alone, but in others also.

The Doctor says, that we explain "destruction" to mean, "maintaining an *everlasting* but wretched existence." By no means! How long the process shall last is to be learned, not from the word "destruction," but from its adjuncts—"eternal," "for ever," and so on. Into this error, Mr. White has also fallen (p. 19):

"Throughout all Greek literature it is never once found to mean, to keep alive *for ever* in misery."

No! very true. But in not a few passages, both in Greek and English—*e.g.* "I am a *lost* man!" "I am *undone!*" "My character is *destroyed!*"—existence in misery is supposed. Again:

"The word, indeed, signifies nothing else, when human life is the object, than the destruction of it. It never does, and never can, signify in Greek to *torment for ever.*" (P. 32, and another instance in the *note.*)

By itself, No! But with the addition of "eternal," it may—it *does* signify the miserable state of those undergoing torment, and that for ever.

Another fallacy sprinkled up and down this controversy is the confounding together 'life' (ζωή) and 'soul' (ψυχή). Thus Mr. White speaks of a "judicial *extinction of life* in hell" (p. 12); of "*losing life,*" of "*destroying life.*" "The literal, obvious sense of these threatenings is that wicked men shall miserably *lose their lives in hell*" (p. 29).

Now what is the sense which an English reader would naturally attach to these his expressions? Just

what Mr. White's theory requires,—'That the wicked shall cease to exist: their conscious life' (ζωή) 'being absolutely extinguished in hell.' *Now no passage affirming any such thing can be found in the Old Testament or New!* What the New Testament does speak of is 'the destroying of the *soul*' (ψυχή) in hell: which is quite another thing. (Matt. x. 28.) The soul is an abiding part of the man. Its destruction is the process of taking away its welfare: which may, which will, go on for ever. But as the unfolding of this would require another paper, I here close this point.

I now add, that Scripture calls *the abode of the lost*, whether the temporary one or the eternal, by the name of DESTRUCTION. Here are the proofs.

1. "Hell [Hades] is naked before Him (God); and *Destruction** hath no covering." (Job xxvi. 6; xxviii. 22.)

Things concealed from all human eyes—the places of departed spirits,—whether that of the holy, or that of the lost,—stand fully revealed to God.

2. "Hell [Hades] and *Destruction** are before the Lord: how much more then the hearts of the children of men?" (Prov. xv. 11.)

These are places into which spirits by thousands are ever entering; their inhabitants many times exceed the living: yet so vast are they, there is always room.

3. "Hell [Hades] and *Destruction** are never full: so the eyes of man are never satisfied." (Prov. xxvii. 20.)

4. "Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? Shall thy lovingkindness be declared in the grave? [where the corpse is], or thy faithfulness in DESTRUCTION?" [Where the souls of the lost are.] (Ps. lxxxviii. 10, 11.)

* Απώλεια. יַהֲרֵם.

Now the New Testament calls this place also "DEATH," and teaches us, that the lost will come out of their temporary prison to abide for ever in the future DESTRUCTION.

I will not carry out the whole of the proofs here, but will just adduce a passage or two.

The Wild Beast or False Christ of Revelation once was a King of Rome; he is now a lost spirit in the abyss, or bottomless pit. (Rev. xvii. 8—11.) He is one day to come up out of this place of torment to earth again. Three years and a half are allowed him to work his mischief (Rev. xiii.), after which he is cast into the lake of fire and brimstone. This is said to be his "going into DESTRUCTION" ("perdition"). There he abides, "tormented day and night for ever and ever." (Rev. xix. 20, xx. 10.)

Now if a soul may abide for ages in 'Destruction,' and come up out of it in conscious existence, to go into a second 'Destruction,' *there to abide for ever*, what becomes of the argument from the word 'Destruction'? The lost are now in the First Destruction, and there they suffer torment; they will enter into a Second Destruction as their final prison, and there will suffer for ever.

The word 'Destruction,' neither in the first nor in the last case, imports the non-existence of those committed to its custody.

I have now adduced evidence in proof, that to destroy means ordinarily RELATIVE destruction,—that is, only *the undoing of use or welfare in thing or person, and not ABSOLUTE destruction, or the cessation of existence. But if so, then the destruction of the wicked does not import their non-existence, but only their misery.*

Baboo Keshub Chunder Sen's Visit to England.

WHAT THE BENGALI THEISTS THINK OF ITS RESULTS.

Translated from "Dhormo Tottwo," 1st Kartik, 1792 (17th October, 1870).

NOT long after our "Dhormo Tottwo" of the 1st Kartik is in the hands of our readers, our revered spiritual teacher, Mr. Keshub Chunder Sen, will have arrived among us. Nearly eight months ago he left us, at the call of duty, to make a stay in England; now his business in a foreign country is for the present, in a manner, finished. At this time it is necessary that we should, for once, consider the happy results of his visit to foreign parts. As, on the one hand, our respected religious teacher has become, in England and

in India, to hundreds and thousands of men and women, the object of praise, reverence, and gratitude; so again, on the other hand, to many alien-hearted, imperious individuals he has become the object of malice, aversion, and hatred. But let his enemies take what revenge they can, not even a grain will be lost of the unnumbered happinesses he is gathering for his own and other countries, or of the indestructible truth he is preaching; and because of the gratitude and blessings of men and women beyond number, he will

be had in everlasting remembrance. Through him the union with India's refuge, England, has been established. During the short period of his stay in England, he has preached in the capital, and afterwards from town to town, and from house to house, England's duty to fallen India; and in that kingdom of miscellaneous creeds, he has caused to sound in the ear of all, from our beloved and worshipful Empress of India, down to the general public, the tale of India's sorrows. It having pleased the beloved Divinity of India to deliver her into the hand of exalted and holy England, binding them together in the mutual relation of refuge and refugee, he (Keshub Baboo), taking advantage of this relationship, arrived in England; and abandoning all lower grounds of dependence, he committed himself to God, and sought—even as a suppliant—by many means to whet the heart of England to consider, amongst other matters of well-being, how sound teaching is to be introduced into this country; how the true advancement of Indian women is to be accomplished; how the learned (Bengalis) are to be promoted to positions of eminence; and how the consumption of spirituous liquors and their poisonous effects are to be eradicated. Nor has the merciful God failed to make his labours successful. How many hundreds of good-hearted Englishmen, in high positions, to whose hands the welfare of India is committed, and who were so ignorant concerning our country, that, when any matter of importance to her was brought up in Parliament, they could not understand it, and went to sleep, have now heard the particulars of our sorrow, and have become alive to them! Many persons of influence, in the highest places, have promised help in many ways towards our welfare. A current of tender affection

towards India has begun to flow in the newly-awakened heart of the inhabitants of England. How many honest-hearted women have called the men and women of India "brothers and sisters!" Chiefly, the sight of the exalted life of our respected religious guide has caused the eye of the people of the "paramount" power to fall upon us in a peculiar manner. From not less than forty principal places invitations of esteem and courtesy reached him, and wherever he spoke, or lectured, thousands upon thousands of people listened to him, eagerly and courteously. In some places societies for the promotion of our welfare have now been formed. The kind-hearted members of these societies will vigorously adopt various means for the removal of our grievances, and, when necessary, will not fail to obtain the aid of Parliament towards this end. Seeing the origination of all these propitious results, it must be said that the importance of England's proper work has, at last, entered into her heart. God grant that we may be worthy of England's love and tender affection!

As a son approaches his father with freedom of manner, converses with him in honour, communes with him heart to heart, and humbly obeys his commands, so the Brahma religion brings man in liberty, and also in humility, to God. As the Everlasting is not confined to any particular country or time, so His true light is not confined to any particular heart, or tribe, or society. The Brahma religion teaches this generous truth throughout the world; and all men and all nations are the sons of God's tender affection; wherefore He has commanded, with deep meaning, that men should embrace each other as brothers. By the wish of the Merciful, this unidolrous and unsectarian Brahma religion has now gone forth, to be

proclaimed in the whole earth. Who can understand the depth of the endless inexorable mercy of God? But yesterday that adulteress, hopeless, bowed down with the load of sin, hated by all, sat weeping alone and desolate—no one wished to see her tears; to-day the Merciful Himself has come, and with His own hand has wiped her tears, with much consolation has forgiven her, and has composed her by bringing into her heart the news of His unexampled tenderness. Again and again have we seen such examples in the variegated religious kingdom of the Merciful. The renowned India of ancient times, bowed down with the heavy weight of sin, anarchy, and distress, spent her days alone in garments pinched and begrimed; but why did the Merciful, bringing the Brahmo religion of heaven, cause day to dawn upon her? What shortsighted mortal can answer this profound question? But with full confidence we can say this much, that India first of all beheld this ravishing light; the shout of victory of the Brahmo religion arose, first of all, *there*. In civilised, exalted Christian Europe—the crown of the earth—thus sweetest sounds must be echoed east and west; while there is a single heart in which it has not found a place, God's work remains unfinished. The uncivilised kingdom of China, or the ignorant Tatar country, may, or may not, become enlightened; but the Merciful, having once laid hold of the hand of his beloved Europe, if this new light should not penetrate thither, then, that it may be made manifest in the world. It cannot be consecrated upon any other lampholder; consequently, for this very reason, at that proper time, our respected religious guide, as *the representative* (so to speak) of the Brahmo religion, arrived in *England—the representative of Europe*.

Bright in pristine guise, adorned with outward adorning, England is mounted upon the highest pinnacle of civilization. The possession of a holy religion, numberless orphanages, innumerable hospitals, churches without number, whose tall white spires rend the heavens, illumine her on every hand. Seeing this agreeable sight, the beauty of the radiant countenances of her sons and daughters, the delicate, upright, truth-loving heart, one wishes to call this heaven itself; but even the ambrosial cup is not free from stain. Idolatry and sectarianism have, in a great measure, corroded even this lovely England. The captivating Jesus—the enlightener of the countenances of mankind—with heart filled with God, called men that He might reconcile them with the Merciful; full of anxiety, all repaired to Him. But, alas! the Christian Church at large—not perceiving that the living God was present in Him, that He was manifest in His life—improperly and unchristianly saluted that great man, who was possessed only of a light common to us all, as very God, asserted the living Christ to be dead and raised Him, quenched His light, forgetting the end were carried away by the means, and consumed, instead of a fish a serpent, and chaff instead of winnowed grain, and so became emaciated. By the light of His own life and by power, the noble Jesus reconciled wayward man with God—brought him to the first step of the ladder of the kingdom of truth; but the mistaken Christian Church, forgetting God's universally-diffused generous light of truth, thought that this portion of it which had (in Jesus) been manifested before her eyes exhausted God's endless treasury, and fell, narrowly bound up, into the cruel net of sectarianism. From the time of his setting foot in England, our teacher has wielded

the knife against idolatry* and sectarianism—the virus of the Christian Church. Not perceiving the genuine Divine power and light in the life of Jesus, the Christian Church have received into their bosoms a few extraneous apologies and dry sentiments; calling the pious Jesus *God*, they hope for salvation in Him; and crowding into this narrow space (Christ) all the light of God, they are pusillanimously following this device—being blinded with error. With all his heart our teacher has opposed these false conceptions. He has humbly besought the East and the West to become united in the spirit of brotherliness as one family. What the divided Christian Church never saw, has been easily effected in the name of the one merciful God. From the Jew and the Unitarian to the Christian of the gloomiest false conceptions, ten priests of different sections—who for so long a time were bound by envy and sectarianism, and eyed each other with opposition—these, with a view to truth, weal, and courtesy, met together on the common platform of religion, and bade our teacher welcome. By this great event not only have the courtesy and goodness of Englishmen been made manifest, but thereby has been inaugurated the victory of the Brahmo religion. Although there be a thousand different sects, yet this event is the beginning of the breach of the fort of England's formidable sectarianism, and a forecast of the manner in which all men and women are to be united for God in the truth and goodness of religion which are common to all.

By example and by precept our teacher has preached generosity

* The meaning plainly is, that Jesus has been idolized by the Church, and that Christians are sectaries because they believe that faith in Jesus alone can procure salvation.

(charity?) and anti-idolatry. How many persons, having seen this “unchristian's” humility, piety, sincerity and zeal, said: “We have gained a new life since we saw him! The better we become acquainted with him the more we get to see his resemblance in sonship to Jesus as to dependence upon God, and heavenly weakness. By the coming of this man, Jesus has been brought nearer to our spirits than ever before. He has brought new light into the Christian religion.” Nor only is it in this way that the good results have terminated; other and more important effects have been accomplished. Not to speak of Unitarians, even Trinitarians—those who place Christians only as the heirs of an endless heaven within the walls of sectarianism, and think that all God's truth and life terminate in this narrow space, who believe that for all those situated without that pale there await everlasting darkness and truthless and endless hell—even they, seeing the piety, generosity, and goodness of our esteemed teacher, are saying: “We are seeing now a new thing of which we never before thought. Those whose sins have not been washed away, and who have not received pardon of the righteous God, through the atonement of Jesus—even they also, without Jesus, draw nigh to God the supreme Father as sons, call upon Him with love, and, having become pious, are obtaining salvation!” The narrowness of England has been remarkably stirred, and even Trinitarians have generously given this “uncommon unchristian” a seat in their Christian temples, have received his teachings, and worshipped with him! However all these events may appear to those of little experience, if we view them closely, it will be easily perceived that the Christian Church has been shaken to its very foundation. When all these events shall have gathered

strength and force, the Deliverer of the world alone knows what tumult there will be in the Christian Church.

Nor only is it in this recondite manner that his work has been completed, but our teacher* returns to his own country with some visible fruit. The foundation of the Brahmo religion has been laid in England, by

* The word *acharya*, translated here teacher, religious teacher, guide, &c., is the one always applied by the Brahmins to Keshub Baboo. According to Menu, an *acharya* is "a spiritual guide or teacher; he who invests the student with the sacrificial thread, and instructs him in the *Vedas*, the law of sacrifice, and religious mysteries." It is an appellation of peculiar meaning to be used by the Brahmins.

the formation of a Society of nearly a hundred men and women who believe in the radical truth of the said religion, under the name of "the Independent Religious Sect." The objects of the members of this Society are, that their own lives may become pure, that the Brahmo religion may be proclaimed in every country; that Indians, Englishmen, Germans, and men and women of every country, may be united together and bound as one family. May God fulfil these objects, and bind together in one family men and women of every tribe, so establishing His kingdom on earth even as it is in heaven!

The London School Board.

IT cannot fail to be a source of gratification to the Ministry and to the public, that the election of the members of the London School Board should have been found to create a degree of animation not surpassed, even if it has been equalled, by a Parliamentary canvass. It is a demonstration of the interest created in the cause of education among the inhabitants of the metropolis by Mr. Forster's magnificent measure, and may, therefore, be considered an omen of good augury for the future. The election was marked by three novel features. The votes were taken by ballot, in many cases, in the spacious schoolrooms attached to churches and chapels, which the ministers were but too happy to lend for so noble an object. This is the first instance in which the

much-lauded and much-dreaded ballot has been practically tested, and the result has strengthened the hands of those who advocate its application to Parliamentary elections, and shaken the objections of those who are opposed to it. Nothing could be more orderly, more acceptable, and more satisfactory, than the operation. The voter entered the room, and moved up to a table, where the chairman, a gentleman of position and influence, presided with his assessors. After giving in his name, profession, and address, his qualification was tested by a reference to the rate-books; he received a printed paper with the names of the candidates, and moved on one side to a series of tables, furnished with pen and ink and blotting-paper, but screened from observation by partitions.

There, opposite to the name of the candidate, or candidates, to whom he gave one, or more, or all his votes, he recorded their number, but without signing the paper, which he dropped into the ballot-box and retired. Compared with the drunken and disorderly scenes which disgrace a Parliamentary canvass, this was a very paradise of an election. We question whether, among the thousands and tens of thousands who presented themselves at the table, there was a single individual the worse for liquor; certainly there was no instance of a candidate approaching the chair with a reeling voter under his arm scarcely able to articulate the name of the person for whom he voted. This mode of voting, whether with or without the signature—that is, whether by ballot or not—must become the rule of elections, of whatever kind, in future.

Another innovation in this election was the principle of cumulative voting, which permitted the voter to give all his votes to a single candidate, or to divide them among several. This arrangement has brought on the Board some whose success would have been hopeless under the old system. It enabled religious denominations who vote as a body—such as the Roman Catholics, and perhaps also the Wesleyans—to secure the return of their own nominees. The result of this system on the elections may be illustrated by a reference to one of the largest of the constituencies; that of Marylebone. The four candidates who are found at the head of the poll would under the former method have equally attained that position, though their relative standing would have been different. But the Roman Catholic candidate, with only 1,857 voters, polled 9,253 votes; and whereas he would, but for the cumulative vote, have been 13th

in the list, he was by means of it placed as No. 5; while another candidate, a Protestant, with 3,287 voters, obtained only 4,993 votes. In like manner, Mr. Whelpton, the Wesleyan candidate, with only 1,420 voters, obtained 5,759 votes, doubtless by monopolising the votes of his co-religionists. This shows that a sect, acting together under a stringent organisation, though a positive minority in the electoral body, can carry its own nominee. This is one mode of securing the representation of minorities; but though in some respects it is not without its advantages, and, combined with the ballot, will bring on men who had no other chance, it will require to be studied with great judgment, and watched with great diligence, under the light of this new experience. Without some modification, it gives minorities too much power, and deprives the election of the advantage of representing the views of the majority. It is also worthy of particular note that, although a greater proportion voted for the School Board than had ever voted for a member of the House of Commons, out of 58,000 ratepayers, only 23,619 were found to come up to the poll. Nor should it be forgotten that, with the thousands of working-men distributed among the different divisions, only one working-man was placed on the Board. Two of the most popular candidates, Mr. Applegarth and Mr. George Potter, were unable to obtain seats.

A third feature peculiar to this election was, that females were not only allowed to exercise the franchise derived from the payment of rates, but were eligible for the Board. They have largely availed themselves of the privilege, and in some cases ladies were seen to drive up in their carriages to the school-room, into which they were respectfully ushered by the police in at-

tendance. Such an event would have been impossible amidst the degrading associations of Parliamentary polling; but every encouragement was given to it by the exemplary mode in which the election was conducted. Some have been led to think that the success of this experiment will lead to the grant of the Parliamentary franchise to female ratepayers. To this enlargement of it there does not appear any very valid objection, although, as the women, and more especially the ladies, are, with rare exceptions, Conservatives, it would require no small share of magnanimity for us, as Liberals, to recommend it. Of the female candidates, Miss Garrett headed the poll, having received the suffrages of 11,676 voters, and 47,858 votes, more than three times as many as were given to the candidate immediately below her. At Greenwich, likewise, Miss Emily Davies polled more than 10,000, distancing the popular navigator of the Jordan, and even Canon Miller.

It was at one time apprehended that the School Board, chosen by a popular vote, would be found to present too close a resemblance to a Board of Guardians, than which nothing could have been more to be deprecated. But the ratepayers have amply vindicated their character by the selection, generally, of men of high position, great intelligence, and elevated characters. The Board comprises 1 peer, 5 members of the House of Commons, 7 Church of England clergymen, 4 Nonconformist ministers, 2 ladies, 2 knights, 2 barristers, 4 literary men, 1 architect, 1 civil servant, 19 mercantile men or men in business, and 1 working-man—in all 49. It is thus found to contain gentlemen of a sufficient variety of qualifications to make themselves useful in some

department or locality; and all of whom, there is reason to believe, are animated by an anxious desire to perform the great task of introducing the blessings of education among a population of three millions, with zeal and assiduity. They are fully alive to the responsibilities they have undertaken. Much is expected from them; the eyes of the country are fixed on them, and their measures will be watched and scrutinised with great interest. A new and gigantic system of national education has been projected; the country will soon be covered with School Boards, and the provinces will necessarily look to the Metropolitan Board to furnish them with a model for their guidance. The relative proportion of denominational members on the Board is thus given in the columns of a contemporary:—

ESTABLISHED CHURCH	. . . . .	20
FREE CHURCHES:	Congregationalists	9
	Wesleyans	7
	Baptists	3
	Roman Catholics	3
	Unitarian	1
	Presbyterian	1
	Ladies	2
	Working-man	1
	Unattached	2
		—
		49

The question of a Chairman was earnestly canvassed in every circle warmed by the excitement of the canvass. The election was vested in the Board. It was generally understood that a salary of £1,500 or £2,000 a year would be attached to the office, but at the first meeting of the Board it was resolved that the services of the Chairman should be gratuitous. The wisdom of this decision is open to controversy. The Chairman will be called to preside over one of the most important departments of the State; his duties will be onerous, multifarious, and incessant; and it is very questionable whether the time and energies re-

quired for the performance of them ought not to be as fairly remunerated as those of the Metropolitan Board of Works. The resolution may turn out to be a mistake, but there can be no question that it was an egregious blunder to entertain the idea expressed at that meeting, that the Chairman should be little more than nominal and ornamental, and that the most important functions of the Board should devolve on a highly-paid secretary.

For the Chairmanship four names were before the Board—Lord Lawrence;—Mr. Reed and Mr. Torrens, members of the Lower House, and Mr. Huxley. The first votes placed Lord Lawrence at the head of the poll, and Mr. Huxley last, upon which he retired from the canvass. No one can for a moment doubt the pre-eminent scientific attainments of Professor Huxley, which have been most appropriately recognised by his recent appointment to preside over the Social Science Congress at Liverpool; but the Chairmanship of a Board of Education is not his post. We trust we shall be exonerated from any suspicion of disrespect to him when we state that the Board will be commended for having given the preference to a Christian over a philosopher whose researches have led him to the conclusion that men were originally monkeys. This theory may suit the meridian of India, where the monkey is an object of divine homage; but it will not suit a Christian country, imbued with the animating conviction that man was created in the image of his Maker. The two other candidates were disposed of by the exhaustive process, and the lot fell to Lord Lawrence; and we think a wiser choice could not have been made.

The task assigned to the Board is to create a new system of education, which begins with an investi-

gation of the condition of thousands of the inhabitants of London, steeped in poverty and barbarism; and to bring their children, who now infest the streets, to the disgrace of our civilisation, within the circle of instruction; and it will devolve on the Chairman to organise its operations. The qualification for this office is not individual sympathy with the cause of education,—though in this respect Lord Lawrence earned a high reputation in India,—nor an individual and personal knowledge of the wants of the population. These qualities will be found invaluable in the chairmen of the committees of each department of labour. It is required of the Chairman of the Board that he should take a large and comprehensive view of the whole field of action, and preside over the general management of the system, and adapt the measures of the Board to its diversified requirements. For these duties we think Lord Lawrence's long and varied experience in the conduct of large affairs, combined with his great administrative talents, will be of the utmost value. The man who has administered with success an empire like that of India, must unquestionably be fully qualified for the direction of a School Board, however large its sphere, and we congratulate his colleagues in having secured the benefit of his services. One of the objections to him in India was that he worked too hard, and went too much into the details of every question that came before him; but this will not be considered a disqualification for the arduous duties on which he is now entering. Then, we have heard it objected to him, by some Nonconformists, that he is a Churchman; but, having passed more than thirty years of his life in India, where, with the exception of a small

clerical circle, there is scarcely any feeling of denominationalism, he will be found to act harmoniously with those who may not belong to his own section of the Christian community. Besides, we are confident that Dissenters will feel less umbrage at the appointment of a liberal Churchman to preside over the Board, than Churchmen would have felt at the instalment of Non-

conformity in the chair of the most important body in London, entrusted with the religious and moral improvement of its inhabitants. At the same time, the nomination of a Dissenter as Vice-Chairman will be found to satisfy the wishes of both the Established and the Free Churches of the metropolis. M.

A Baptist Church upon the Ocean.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Presuming that the following facts will interest your readers, I venture to give you some idea of the Lord's work upon the waters. My object is to encourage others who have laboured in the Lord's vineyard, not to be faint-hearted, nor weary in well-doing; also, to desire our brethren in Christ to pray for us. I send this little messenger, as Noah did the dove from the Ark. It brings the Church the good news that the waters of iniquity are abating from off the face of the deep. A few years ago I used to call the crew together in the cabin, on the Lord's day, for Divine worship. I conducted the service, using the Prayer-book of the Church of England; read a chapter of the Bible and a sermon. The first part of the voyage there was a good attendance, but gradually the interest cooled; the men neglected to come aft, and I was left with only one or two seamen. My heart yearned for these poor sailors. What could I do? I imagined that I was doing all that was necessary for me to do. I persevered in this course for several years, and hope that all is not lost.

Little more than two years ago, I met a friend in Calcutta, an earnest Christian (a Wesleyan). With part

of my crew I attended Divine worship on board of his vessel. It was so different to our cold formal meetings—so full of life! The contrast was so great that I determined to lay aside the Prayer-book and the reading of sermons, and begin to speak from the heart.

I reasoned in this way: I know something of Christ myself—can't I tell what I do know? The voice of God, speaking in my heart, said, "That's it. Go on in the path of duty; look to me for help, and leave the results to me." I studied the Bible, for myself, and to benefit others. The change was soon apparent. Each Sunday our numbers increased, and a deeper interest was manifested in the Word of Truth. The tears rolled down those hard weather-beaten cheeks, as they eagerly drank in the words of the "Friend of Sinners," and the story of redeeming love. God was with us. I began to preach twice on the Lord's-day, and once on Wednesday evening. Upon our arrival in England two young lads were baptized. These steadily hold on to Jesus, and follow Him.

We sailed again with a crew of seventeen—myself and the two lads being the only Baptists on board—perhaps the only Christians; the

rest were all strangers. I brought with me some hymn-books, and commenced to hold Divine worship, as conducted in our Baptist Churches: twice on Sunday, once on Wednesday evening, and a prayer-meeting once a month. The interest increased, the whole crew attending—seldom anyone wilfully absent. I preached to them Jesus, and desired them to read the Bible for themselves. The effect of this was, that at the end of three months every novel had been thrown overboard, the Bible taking their place. Instead of street-ballads and sailors' songs we heard the Songs of Zion issuing from the fore-castle, and the men had frequent prayer-meetings forwards. Seeing that the Lord was working mightily among us, and having so great a cause to be thankful, I saw the necessity of helping to strengthen that which God had wrought for us, and commenced to have family worship every morning at half-past seven until eight o'clock. Upon our arrival at Calcutta six were baptized, at Lal Bazaar Church, by Mr. J. Robinson; when the ship arrived at Rangoon two others were baptized, by Mr. E. A. Stevens. On the homeward passage, with the exception of one, all were converted. This crew was frequently on shore in India, surrounded by temptations; not one instance do I know of misconduct. They subscribed very liberally to the cause of Christ in India.

The vessel sailed again, with six Baptists on board, being part of the late crew, and eleven others, one or two of them having serious impressions before coming with me. Divine worship was conducted as usual, with the addition of family prayer every evening, and a special prayer-meeting every Monday evening; also the ordinance of the Lord's Supper—the crew taking a deep interest in all. They were implored to surrender themselves to

Christ; to come, whilst Jesus invites them to come, before they hear Him say, "Depart." The men are encouraged to pray, "Old things pass away; behold, all things are become new." Look at the change: these bold hardy men weep like children, confessing their sins, big stalwart fellows acknowledging how weak they are!—praise and prayer coming from those who were a short time ago daring blasphemers! Who will not give thanks unto the Lord, and take courage and help us? Upon our arrival at Colombo six were baptized by Mr. Pigott at the Pettah Chapel.

The faithless, the faint-hearted, may say that these men have a good example, and are kept up to the mark, whilst under my charge, and they will fall away when free from restraint. No, don't say that—don't think it. Is there anything too hard for the Lord? He is able to keep them. Their consistent Christian walk would put many to shame. I have not heard an oath, or seen one case of drunkenness (except in one man, who is not a believer), on board of my ship for the last three years. Look at the torrent of iniquity that sailors have to stem, and pray for them. Don't judge them too harshly—rather give thanks, and help them. The prophet spake thus: "Then thou shalt see and flow together, and thine heart shall be enlarged: because the abundance of the sea shall be converted unto thee!" Let the Church see to it. Here is a host of missionaries, a people prepared by the Lord to carry His name into every land. This crew have subscribed handsomely to the Baptist and also South American Mission.

I am, dear sir,

Yours truly,

THOMAS MATCHES,

"Alice Ritson," W. I. Dock.

Memoir of Mr. David Rose, late of Woolwich.

BY THE REV. J. TEALL.

WE learn from the Word of God that "the righteous shall be in everlasting remembrance." We may very properly admire Divine grace in any instance in which it is especially manifested, whether it be seen in the lives of those whom our "God has counted faithful, putting them into the ministry," or when shining forth, in stations less prominent perhaps, but, it may be, not less useful. This world of ours, bearing on its surface numerous indications of the devastation resulting from transgression, and affording, as it does, melancholy proofs of the Creator's curse, yet retains many illustrations of His beneficent wisdom and paternal care. There are stars which shine upon the darksome path we tread. Yes! And there are those of our species pre-eminent in worth, who diffuse an influence around them—an influence like that of the sun in its course, whose glowing and refulgent rays shine "more and more unto the perfect day." Such is true—true to the very letter—of every Christian man who honourably maintains his principles and his profession. We say "*every Christian man*," however prominent or however secluded his position. Let the palace announce his majestic glory, or the mud-wall hut, in the centre of yon quiet glen, conceal him from observation and gaze. Let him possess a larger or a smaller share of other influences which might command respect or secure esteem—every Christian man is a lovely object. Such a one cannot be too highly estimated. No! He is "a precious son of Zion, com-

parable to fine gold," a "polished shaft in the Divine quiver concealed"; his life emitting a brilliant effulgence, his death the departure of a lovely object. Hence, hearken, ye despisers of our holy religion—hearken, and tremble! Hearken, ye fearful, doubting believers, hearken and rejoice, while from heaven's highest glory falls upon your ears the Divine behest, "Mark the perfect man, and behold the upright, for the end of that man is peace." The memoirs of such characters are sought for and read with avidity, and frequently are they blessed to the spiritual benefit of many. Hence we employ this method of making known the excellences and usefulness of "the servants of the Most High God," whether they have moved in public or private life. Moreover, let it be remembered that, in doing this, we extol, *not the men*, but the grace that made them what they were; while, herein, we are encouraged by the language of the Apostle, who says to the Corinthians, "If our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." Of such Christian character and usefulness our beloved and departed friend, whose name is at the head of this paper, was a valuable and pleasing instance.

The ancestors of Mr. Rose have been connected with the Church meeting at Queen-street Chapel, Woolwich, from the date of its formation in the year 1786. About that time some dispute arose at Enon Chapel, in this town, touching the question of communion. The parti-

culars of such dispute need not be given here, but the issue was, that the late venerated Adam Freeman, who was afterwards, for fifty years, the pastor of Queen-street, with some few others who sympathized with him, seceded from Enon, and planted the standard of the Cross on the spot upon which Queen-street Chapel now stands. The beginning was, indeed, "the day of small things," and the original sanctuary was erected by the *personal* labours of the members and friends of this little community. Yes! pious shipwrights, and others who were employed during the day in the Royal Dockyard, as servants of his late Majesty George the Third, when their hours of duty were over, met at the corner of Queen-street, and employed their evenings in building a sanctuary to be dedicated to the worship of the Majesty of heaven and earth. These good men seem to remind us of the servants of King Solomon, who were sent by him in courses to Lebanon to cut down cedars for the erection of his magnificent temple, and of whom the inspired historian writes thus, "A month were they in Lebanon, and two months at home." Moreover, it may interest the readers of the BAPTIST MAGAZINE to know that the one dome placed by these devoted shipwrights in the ceiling of Queen-street Chapel, *as they built it*, is fitted up with ribs and planks in the same manner as ships of war were constructed in those days; and thus have their descendants been constantly reminded of the interest taken by their forefathers in this matter. Among the artificers whose hands and tools were thus employed was a Mr. Stradley, who, with his wife, joined the secessionists from Enon Chapel and these became consequently *two of the first members* of the Church when formed at Queen-street. Mr. Stradley was not elected to the office of deacon at the first appointment made in 1786, but in 1794

his name was added to those of the two other brethren in office; and the records of the Church inform us that he retained that position, with advantage to his brethren and to the praise of Divine Grace, till his decease, in 1824 or 1825.

Miss Esther Stradley, one of the daughters of this excellent man, became in early life a partaker of the Holy Spirit. She made application for fellowship with the Church at Queen-street, and being received, was baptized by the Rev. A. Freeman, in August 1807. Miss Stradley became the wife of Mr. John Rose, and she appears to have been a woman of marvellous attainments in piety, and of unusual consecration to the service of the Redeemer. Truly she is held in "remembrance," one instance in proof of which shall be given. About nine years since, the writer had been preaching on the Sabbath evening at Vernon Chapel, Pentonville. The service over, a stranger made his way to the bottom of the pulpit-stairs, and said, "I believe, Sir, you are the minister of Queen-street Chapel, Woolwich?" "Just so," was the reply. "Pray, did you know Mrs. Rose?" "No," was the answer, "she had gone to heaven before my connection with Queen-street commenced." "Then, Sir," responded my friend, "*you never knew one of the best women who ever lived!*" The membership of this estimable character with Queen-street extended over an unusually lengthened period. Within a few weeks of fifty-three years she "adorned the doctrine of God her Saviour in all things," till, on the 21st March, 1860, she was gathered, "like a shock of corn ripe for the garner;" and in the same grave with her husband and now sainted son, at Woolwich Cemetery, her remains await the resurrection of the just.

David was her tenth child, and

was born at Woolwich, January 11th, 1824. He was brought, by his devoted mother, to Queen-street Chapel in the long-clothes of infancy, and, so far as we can gather from the records of the Sunday-school, he was enrolled as a scholar in that institution when about eight years of age. His parents had him taught the trade of a whitesmith; and, being clever with his tools, he became an excellent workman. When comparatively young in life, Mr. Rose commenced business on his own account, a movement in which Providence smiled upon him, while his strict integrity and manly uprightness secured for him the respectful confidence of all parties by whom he was employed.

In the course of a short time he was enabled to purchase extensive and convenient premises hard by the barracks of the Royal Artillery, and thus could enter into contracts with the Government, which doubtless helped him considerably. Had an allwise Jehovah seen fit to spare him to anything like the venerable age attained by his parents, to all human appearance he would have been, most eminently, a successful man. Now, however, he understands and shares the "durable riches" of the upper clime.

The *domestic* relationships of Mr. Rose were of the happiest character. On the 25th of May, 1847, he was married to Miss Mary Ann Ambrose, whose father and mother (Mr. Josh. Ambrose and his wife) were long and constant attendants at Queen-street Chapel. Miss Ambrose was adopted and brought up by her uncle, Mr. Solomon Strang, who was long an honourable deacon, and one of the "pillars" of the Church at Queen-street, and with whom she resided till her marriage. During the long affliction of her worthy husband, nothing could surpass the devoted attention and care bestowed upon him at all

hours and in all ways, by his now sorrowing widow, all of which will be rewarded by Him who says, "A Father of the fatherless, and a Judge of the widows, is God in His holy habitation."

Mr. Rose gave evidence of having "passed from death unto life" when about eighteen years of age. He asked to be admitted into the Church at Queen-street, was welcomed by the brethren; and made one of nine friends baptized by the Rev. John Cox on the last Lord's day of July, 1842. From that time the sympathies of his heart appear to have been bound up with the welfare of everything connected with the place of his spiritual birth. He was one of the attached and steady friends of the Church and the pastor; studying in every way the prosperity of the one, and the comfort of the other. Any society, either philanthropic or benevolent, that might be set on foot by the brethren, could safely reckon on the cheerful sanction and ready and liberal support of our departed friend; and only "the day shall declare" all that was done by him for relieving the distressed, or comforting the downcast and desponding. In this way, for twenty years did Mr. Rose help his friends in their "works of faith and labours of love," in his capacity as a private member of the Church; but further service awaited him. On the 27th November, 1862, his brethren manifested their ideas of his worth by electing him to the deaconship—an office for which his respectable appearance, suavity of manners, gentlemanly bearing, untarnished reputation, and, above all, eminent piety, specially qualified him. None but those who were identified with him in that position in the Church will ever know his value, either as a wise friend or a Christian "fellow-helper to the truth." Fondly did those who loved our friend for his works' sake hope

that many years of usefulness in this department of the Church might be granted; but not so! Alas! the remainder is soon told. Shortly after Mr. Rose took office with his brethren, symptoms of declining health made their appearance—such symptoms, too, as caused the gravest anxiety alike to his family and friends. No expense was spared to secure the services of eminent medical men; and their opinion was that tumour in the abdomen was the cause of suffering. This, by active treatment, was supposed to be scattered, so that, for a time, the means used seemed to be successful. The improvement, however, was only temporary, and the patient was never well long together. About two years ago, a failure of *mental* power was occasionally manifested, and in July last his state became such that the *faculty* were all puzzled. "Serious mischief," said they, "is evidently going on." And all help was of no avail. During his long and trying illness Mr. Rose was singularly thankful and resigned, repeating always, twice a day, and sometimes even more frequently than that, the words of the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" This state of mind was more pleasing to behold than it would have been under ordinary circumstances, for the last days of our friend brought with them some heavy trials. Let us mention one.

In the autumn of 1869 the youthful husband of his only daughter sailed for the United States, hoping there to build up a home for the future—a course rendered seemingly necessary by heavy reductions in the Government establishments in Woolwich. His wife and infant son were left in the charge of Mr. Rose, intending to sail so soon as arrangements for their comfort were completed. But, how mysterious are the

ways of Providence! Just a month before the decease of our friend, the fearful intelligence reached the family that by the husband and father a severe cold had been taken, which in three days laid him low in death, and that by comparative strangers, and in a foreign land, he had been laid in an early tomb!

"By foreign hands his dying eyes were closed,
By foreign hands his decent limbs composed,
By foreign hands his humble grave adorn'd;
By strangers honour'd, and by strangers mourn'd."

This sad fact had to be made known to Mr. Rose as best it could be, the doctors fearing the consequences; but marvellous was his resignation! "Is it so?" said he; "then let me put *this* among the 'all things,' somehow it will be 'for good.'" Thus, although about to leave a beloved wife a widow, and three sons and a widowed daughter and grandchild fatherless, still his confidence in God never wavered, till the end came; and on the 5th of November, 1870, simply relying on the finished work of Jesus, his happy spirit was released from its suffering tabernacle, and went "up higher," to be "for ever with the Lord." *Mr. Rose was a splendid singer, and now, "for ever with the Lord," he has indeed something to sing about!*

A *post-mortem* examination, requested by the medical attendants on the departed, and wisely permitted by his family, revealed a state of things such as astonished everyone! Dr. James Fuller, of Woolwich, by whom this duty was undertaken, has politely forwarded to the writer the results of his investigation. He says:—

"After death I found the liver much disorganized by morbid deposit from old disease; and, in the brain,

evidence of much old and recent disease. It is not wonderful, then, that health declined, with so much damage to an important organ like the liver; and that life was extinguished with new, added to old, disease of the brain; or that treatment could no longer be of any avail."

Mr. Rose was buried in Woolwich Cemetery, and in the same grave with his honoured parents; his pastor, Mr. Teall, conducting the service. The funeral was attended by all the deacons of Queen-street Chapel, and many other friends; and his funeral sermon was preached by Mr. Teall on Sunday evening, November 13th, from the words, "In my Father's house are many mansions" (John xiv. 2).

The crowds of persons who attended this service clearly evinced the fact that a neighbour and a man of God of great worth had gone to his rest; and while everyone tried to *feel*, as well as to *say*, "The will of the Lord be done," still the conviction could not be suppressed that the Church of Christ can but ill spare, and that too at forty-

six years of age, such examples of holy living and consecrated devotedness.

Farewell, my brother! Thy attached friend, thy sorrowing pastor, bids thee farewell! I am distressed for thee, my brother Rose; very pleasant hast thou been unto me; thy love to me was wonderful. Methinks I would have detained thee, for I seem to want thy sympathy and thy prayers! But, no! no! Rest on, beloved one; and

"Forgive, blest shade, the tributary
 tear
 That mourns thy exit from a world
 like this;
 Forgive the wish that would have kept
 thee here,
 And stay'd thy progress to the seats
 of bliss.
 No more confined to grov'ling scenes of
 night,
 No more a tenant pent in mortal
 clay,
 Now should we rather hail thy glorious
 flight,
 And trace thy journey to the realms of
 day."

Woolwich.

Mr. William Thomas Buckland, of Wraybury, Bucks.

A MAN of mark has passed away—one of those stalwart-framed, independent-minded, conscientious, and intelligent men whose individuality impresses itself upon the national character. The BAPTIST MAGAZINE, as the organ of that section of the Church of Christ to which he belonged, is the most fitting place for some memorials of his life and character.

Mr. Buckland was born at Wraybury, September 5, 1798, in the house in which he afterwards lived and died; and, from the tombstones of Wraybury Churchyard, it appears that his ancestors, for generations past, were substantial yeomen of that interesting locality, of which it may be well to note that Runnymede lies on the opposite side of the River Thames; but in the river itself is the

little island where Magna Charta was sealed by King John, and this island is in the parish of Wraysbury.

While he was at school at Camberwell, in 1812, his father died, leaving six children, of whom he was the youngest, to the loving care of his true-hearted mother.

He left school in July of the following year, having received a good sound English education. His apprenticeship, near Reading, was a hard bondage, of which he spoke often in remembrance of its bitterness; but from this he was liberated at the end of three years. In 1820 he became a freeman of the city of London, and commenced business on Holborn-bridge. To this home he brought his young wife. It was a marriage of the purest affection, and their mutual love was the charm of their dwelling for more than fifty years. Four sons and six daughters eventually grew up, "like olive-plants, round about their table," all of whom are still living, and several of them are also blessed with sons and daughters.

In 1823 he went to live at Hammersmith, and here it was that the secret workings of the Holy Spirit upon his mind produced outward results. For nearly nine years, ever since he had heard a sermon preached by Dr. Leifchild, he had experienced religious impressions, but hitherto they had borne no fruit. Brought up in the communion of the Church of England, he had endeavoured to rest satisfied with that indefiniteness of Christian experience which her formularies encourage; but, having become an attendant at the Baptist chapel where the Rev. Thomas Upadine ministered, he, in 1824, fully gave his heart to God, and being baptized by that pastor, he joined this Church, with the full determination to serve and honour his Lord and Saviour.

Hitherto, notwithstanding his strict attention to business, and the might with which he had done everything that he had found for his hand to do, his worldly prosperity had been but small; but henceforth a gracious providence attended his steps, and he became, through life, an example of the truth (1 Sam. ii. 30), "them that honour God He will honour."

In February, 1826, he returned to Wraysbury, to the house and farm which his father had held, and here he remained until his removal to heaven. Here, as the years rolled on, his skill as a farmer, under the Divine blessing, filled his barns with plenty; while his well-known ability, integrity, and uprightness as a land-valuer, surveyor, and auctioneer, procured him very extensive engagements at Windsor and throughout the surrounding neighbourhood. Increase of wealth and social position made no alteration in him in the matter of the law of God. He never bowed the knee to Baal, nor desired to frame any excuse for worshipping in the house of Rimmon. Uncompromising fidelity to God and to the truths of His Gospel distinguished him through life.

On his settling down at Wraysbury, he found the moral and spiritual condition of the villagers to be in a deplorable state. The only place of worship was the parish church, the vicar of which resided at a distance. Like sheep without a shepherd, the people wandered far from God, and no man seemed to care for their souls. Mr. Buckland at once took measures to improve this state of things; but, being himself young in the way, it was some time before he rose to the position which many of us have seen him sustain for years—viz., that of a New Testament Christian bishop. A few extracts from his diary will show

his gradual advance in usefulness in the field of Gospel labour:—

“ May 1st, 1827.—Took two cottages to convert into a meeting-house, signed the licence for it.

May 20th.—The meeting opened by Mr. Hall, of Poyle, for preaching every other Sunday afternoon.

September 16th.—Began having preaching in the evening once a fortnight, by Mr. Hawson, of Staines.

November 4th.—Enlarged the meeting, by taking in one room.

December 23rd.—First collection, of £1 17s. 11d.

January 6th, 1828.—Enlarged the meeting, by taking in the other room.

January 13th.—I read a sermon at meeting, as Mr. Hall did not come.

March 2nd.—Began the Sunday-school.

November 25th.—Had the first prayer-meeting at Wraysbury.

January 23rd, 1829.—The meeting-house robbed of Bible and Hymn-book, which were found six months after, when the corn was cut, in the field opposite.

May 4th, 1830.—Preached the first time at a prayer-meeting, from Psalm lxxxiv. 11.

June 28th.—Held the service out-of-doors, on the spot for the new chapel.

September 23rd, 1830.—New chapel opened; Mr. Uppadine, Mr. Porter, and Mr. Coles preached. Collected £31.

June 27th, 1833.—Baptized for the first time, for Mr. Hawson, three persons at Staines.”

During the years covered by these extracts, there was an organization for the spread of the Gospel in destitute villages, called the North Surrey and Middlesex Mission. This was under the care of the Berks and West London Association, of which the Rev. J. H. Hinton was

secretary. In the published correspondence of the Association, Wraysbury is often mentioned. Under date of March 31, 1828, Mr. Hawson writes:—

“ A Sunday-school has been established at Wraysbury, and sixty children have been entered. The school is superintended by an active friend in the village, and the kind assistance of several of the congregation as teachers is confidently expected; so that I trust it will be a great blessing to the rising generation, who were before destitute of the means of religious instruction. It is not merely encouraging, it is astonishing, to see the numbers that attend to hear the Gospel in this village, and the attention they manifest. Last night it was quite full; but the ceiling of the room is so low—not more than seven feet from the floor—that I think it will be impossible for so many to meet in it in the summer. If money could be obtained, a small meeting-house would be a great blessing. I trust the Gospel has been already blessed to some; and I seldom visit the place without feeling my mind impressed and encouraged by the language of the Saviour, ‘Lift up your eyes and see; for the fields are white already to harvest.’”

The same writer says, January 26th, 1831:—

“ At Wraysbury the prospects are very gratifying. The new meeting-house was opened on the 23rd September last. . . . The place has been well filled every Sabbath evening since the opening, sometimes to excess. Prayer-meetings are held at several houses in the village, including the workhouse; these are superintended by Mr. Buckland, who also preaches, with much acceptance, every other Sabbath evening. The houses for prayer are generally crowded to excess; the Sunday-school is in a flourishing state; and surely we may hope that these efforts, persevered in with a single eye to the glory of God, will be crowned with His blessing, to the conversion of immortal souls.”

Again he writes, March 13th, 1831 :—

“Wraysbury is a very interesting station : and, although we have to contend with formidable opposition, the attendance of the people is very encouraging, and even at this season of the year, has suffered but little, if any, diminution ; indeed, Mr. Buckland has thought it necessary to purchase a piece of ground at the end of the meeting-house to provide for an enlargement. The female referred to in my last report, who suffers so much persecution from her husband, goes on well ; and I have lately met with two other persons there, who professed to have received saving impressions. Mr. B. attends vigorously to the schools and prayer-meetings, and preaches once every Sabbath, with much acceptance.”

And again he writes, February 28th, 1833 :—

“Among the different villages, Wraysbury has been favoured in a peculiar manner during the past year. The Lord has taken three of a family, and brought them to Zion. Last November I baptized the father, who is a monument of mercy indeed, having lived in almost barbarian ignorance till he attended our place of worship. At that time the eldest daughter was under deep concern for her soul’s salvation, and was baptized last month ; but the mother was a decided enemy, and would not even accompany her husband to the place of worship. Since then, however, she has been prevailed on to attend, and the Lord has taught us that—

‘Hearts base as hell He can control,’

by turning her from darkness to light, and from the power of Satan to Himself.”

In No. 10 of the correspondence, 1834, there is a letter from Mr. Buckland, describing the happy end of a young woman who had been a regular attendant at the means of grace, and whom he had directed to the Lamb of God for salvation.

So year after year went by, bringing to our friend the farmer the appointed weeks of harvest, and so rewarding him for his culture of the fields ; and, better still, giving him to see the fruits of his toil in the Gospel field, and to share in the joy of angels, who rejoice over repenting sinners.

From the Sunday-school, the young of both sexes were constantly removing to situations in other parts ; and from many of them he had the pleasure to receive communications in after-life, expressive of their gratitude to him for all the instruction and advice he had given them while they were in his school. And sometimes they would revisit Wraysbury, at the chapel or school anniversary, grown out of all remembrance into fine young men or women, and, running up to shake hands with him, would smile at his embarrassment on not remembering them.

Invitations from other Churches to supply their pulpits, or take his place upon their platforms, were constantly pressing upon him ; and, as far as possible, such invitations were accepted.

It was no unusual thing for him to drive eighteen miles out on the Sabbath, to preach three times, and return the same night. And this, too, when his business engagements were so multifarious and pressing as to occupy all the hours of daylight and many of the night during the week. So diligent was he in business, so fervent in spirit, serving the Lord.

In 1862, the chapel was pulled down, and a more commodious and beautiful one was erected upon the site, having attached to it a convenient schoolroom. The total cost was about £800. In this work Mr. Buckland was assisted and encouraged by many friends, so that the whole amount was paid off during the following year. The chapel stands in a prominent situation, and

is the most conspicuous and beautiful object in the village.

Here our friend continued to labour in word and doctrine, and here some of his children and his children's children worshipped the God of their father. But it was not only in the chapel that this servant of God laboured. He was often found visiting the sick and the dying, and telling them all the words of life. He took untiring interest in the Sunday-school; and on the children leaving to occupy situations, made it his custom to write to them, entreating them to make the Word of God their guide through life.

For the last few years he suffered from disease of the heart; but his mental powers remained to the last vigorous and unimpaired. He still preached once each Sabbath, and was assisted for the rest of the day by friends from Windsor. Hitherto, Wraysbury had been regarded as a station or offshoot from Staines; but in December, 1868, it was determined to form its believing worshippers into a Church. This was accordingly done, and Mr. Buckland was unanimously chosen to be its first pastor. One who was present says, "This was a great joy to crown his useful and happy life. His fatherly love will never be forgotten by those who were privileged to be among that number, gathered like a family around him."

In the summer of 1870, having lived together in love for fifty years, Mr. and Mrs. Buckland celebrated their golden wedding. All their children, except one son, who lives in Sydney, were present, and so were most of their grandchildren. This is an event which happens to very few under any circumstances, and it is very easy to imagine that this modern patriarch's heart must have been full to overflowing, as he contemplated the scene around him, and felt inclined to say with Jacob, "The God which fed me all my life long unto

this day, the angel which redeemed me from all evil, bless the *children*."

On the 16th of October, 1870, he preached his last sermon, from Proverbs viii. 35. On the following Sabbath he offered up one of the prayers of the sanctuary. On the next Sabbath (October 30) he attended the morning service as a hearer, and was remarkably cheerful and happy. Indeed, every Sabbath was to him a delight, and it was always hailed at the family altar by singing the hymn—

"Welcome, sweet day of rest!"

This was his last earthly Sabbath, for early on the following morning he suddenly became unconscious; and in this state he remained till the next morning, when his change came, and his ransomed spirit entered into the joy of his Lord. He had often said, when pressed to allow himself some relaxation from Sunday or week-day toil, "I must work while it is day; the night cometh, when no man can work." So, as if in compliance with his own anticipation and desire, he did—

"His body with his charge lay down,
And cease at once to work and live."

His mortal remains were interred in Wraysbury Churchyard on Monday, 7th November, in the presence of a large number of spectators. His sons and grandsons were chief mourners, and four friends who assisted him in preaching were pall-bearers; but the whole company appeared to share in the deep sorrow which prevailed. From London, Windsor, Staines, Colnbrook, Horton, Datchet, and Wraysbury, some friends had come to testify their respect to his memory, and their grief at his loss. The body of the church was filled. The service was read by the vicar of the parish; and his body was laid near the dust of his ancestors, in sure and certain hope of a joyful re-

urrection. After the funeral, most of the company went to the new chapel, and the Rev. Joshua Harrison, President of the Congregational Union, delivered an impressive address to the deeply attentive audience.

Does not a review of Mr. Buckland's useful life suggest such thoughts as these—How much better it would be if there were many such specimens of primitive Christianity? How many villages there are in which no chapel is to be found, nor any better religious worship than that afforded by the parish church? How many more villages there are in which a Church has been established and a pastor chosen, but the scanty pittance which he receives is too little for his maintenance, and yet is too heavy a sum for the poor to raise? A Buckland in each of these villages would be like a messenger from heaven; and how truly apostolic might his addresses be, "We seek not yours, but you!" "These hands have ministered to my necessities and to them that were with me." "What is my reward, then? Verily, that when I preach the Gospel, I

may make the Gospel of Christ without charge, that I abuse not my power in the Gospel." "For ye remember, brethren, our labour and travail; for labouring night and day because we would not be chargeable unto any of you, we preached unto you the Gospel of God." "Neither did we eat any man's bread for naught, but wrought with labour and travail night and day, that we might not be chargeable to any of you." If any should doubt the propriety of the increase of such a Gospel ministry, let them look at the life of our departed brother, and see how plainly the broad stamp of the Divine Master's approval has been impressed thereon. He has had seals to his ministry and souls for his hire; not merely here and there one in his ministry of forty years, but a numerous company will be the crown of his rejoicing in that day. Part of this company preceded him to the skies, and the rest are following him thither.

The harvest is plenteous, but such labourers are few; let us pray the Lord of the harvest to send forth such labourers unto His harvest.

Short Notes.

INTERCHANGE OF PULPITS.—We find that we were in error when we stated last month that Dr. Steane was the first Nonconformist minister who had preached in a consecrated church since the Act of Uniformity, and we are greatly obliged to our valued correspondent, whose letter will be found in another page, for setting us right by citing another instance, which

had escaped our recollection. The condemnation of Dr. Blackwood's conduct by the evangelical Bishop of Ripon, based on the assumption that he had broken the law, has led many to suppose that this system of exclusion is to be traced wholly to the existence of a State Church, and to conclude that, if it ever came to be disestablished, there would be no further obstacle to a free inter-

change of pulpits. But the information recently received from America militates against this supposition. It appears that the Rev. J. P. Hubbard, an Episcopalian minister in the United States, has not only allowed a Baptist to preach in his pulpit, but has actually preached in the Baptist pulpit himself. His diocesan, Bishop Clerk, on receiving the first intimation of his intention, not only reprobated it in very severe language, but interposed his episcopal veto. Mr. Hubbard met his ecclesiastical superior with a firm but respectful reply, and carried his design into execution in spite of the injunction. As there is no State religion at all in America, we are driven to infer that, although this feeling of exclusiveness is doubtless strengthened by the position of an Establishment, the members of which are bound by their ordination vows to root out schism, it originates in a more deep-seated feeling of Episcopalianism, which refuses to acknowledge as ministers of the Gospel any but those who have received ordination from the hands of a bishop, in lineal succession from the Apostles. It is the Apostolical Succession, and not the Act of Uniformity, which blocks up the way, and the repeal of the Act would not, therefore, remove the repugnance now felt to the admission of Dissenters. The Church of Scotland is as much established by the law of the land as the Church of England, but its ministers are as strenuously excluded from the pulpits of consecrated churches as Nonconformists. Dean Stanley and his friends are making strenuous exertions to procure the abrogation of the legislative prohibition, and there can be no doubt of their ultimate success; but it must still rest entirely with the incumbent to avail himself of the liberty

the law may grant him, or to decline to use it.

THE MACKONOHIE CASE. — If there be any body of men who might be thought pre-eminently to desire the separation of Church and State, it would be the Judicial Committee of the Privy Council, whose time and energies are incessantly taxed for the decision of cases connected with the Act of Uniformity. Six weeks ago there were no fewer than four of these delicate cases before them, only one of which has, as yet, been decided. The Rev. Mr. Mackonochie, of St. Alban's notoriety, had been previously condemned for his ritualistic practices, and received a monition to abstain from them; but his sacerdotal fervour was stronger than the feeling of loyalty to the law. He was again brought before the Judicial Committee for having disobeyed the monition, and elevated the paten with the consecrated bread above his head, and prostrated himself before the altar during the prayer of consecration. His defence was, that he had not kneeled—that is, actually touched the ground with his knee—as the words were pronounced, "This is my body," but simply bowed low; and that he had not raised the paten above his head, but only to a level with it. He avowed that his object was "to see how far he could obey the law of the Church without disobeying the law of the land." The Court decided, however, that he had disobeyed the former admonition, suspended him for three months from the exercise of his spiritual functions, and condemned him in costs. This decision of the Privy Council was affixed to the door of St. Alban's, and served upon him as he issued from the vestry in full canonicals. The church became at once a scene of great excitement,

as Mr. Mackonochie took his seat in the choir instead of within the altar, and thus became the object of universal observation. In the service of the morning, the celebrant of the Eucharist, in ostentatious defiance of the judicial decree, raised the paten higher than Mr. Mackonochie had done, and prostrated himself lower than usual; and the sermon from the pulpit was a continued stream of vituperation on the highest ecclesiastical tribunal in England. After the service was completed, the most distinguished members of the congregation came to Mr. Mackonochie, and offered their condolence on the persecution of which they considered him the victim. Foremost among these was Lord Eliot, the lineal descendant of that illustrious patriot, Sir John Eliot, who was foremost in the opposition to the Ritualism which Laud endeavoured to introduce, and who consequently died in the Tower, Lord Eliot has since appointed Mr. Mackonochie his domestic chaplain. It is one of the most degrading influences of this system of Ritualism, that its priesthood are unable to perceive how the stratagem adopted by Mr. Mackonochie degrades the sacred cause of religion. The audience, who could not measure the position of the hand or the knee, of course concluded that he was doing exactly as he had done before, in total disregard of the judicial prohibition; while he was contriving to evade the spirit of the injunction, and pretending to honour the letter. Such jesuitry is utterly repugnant to the national instinct of Englishmen, who love plain dealing and honesty, and loathe whatever savours of evasion. Mr. Mackonochie is invested by his followers with the halo of martyrdom, but he is no martyr except to his own infatuation. He is a member of a State Church estab-

lished by the Crown, the Lords, and the Commons, and from this Church he derives his orders, his emoluments, his privileges, and his prestige. The law of what is called the Christian Church—which is embodied in the Roman decretals—is not the law of the State, but the law of the State is the law of the Church which it has established, and which it continues to maintain. Mr. Mackonochie claims two things which are incompatible—the privilege of a Dissenter, and the position of a State Churchman. His adherents are so rash as to affirm that he is at liberty to disregard the suspension of the Privy Council. He received his spiritual powers, they say, from his ordinary, and his ordinary alone can deprive him of the exercise of them. The gall and wormwood of the legal decision is, that it comes from a lay tribunal. Then let the Ritualists act like men—quit the Church in which the lay element predominates over the spiritual, give up the churches, relinquish the pay and the social position of the Establishment, doff the State living, and erect a Free Anglo-Catholic community; and the odious Judicial Committee will cease to take notice of the ritualistic priesthood, though they should raise their arms as high, or prostrate their bodies as flat, as an Indian jogee. Or, let them honestly join the Roman Catholic Church at once, and there will be no suspension of spiritual offices, except from an infallible Pope.

MODE OF BAPTISM.—The American papers report that Dr. Byng, an Episcopal clergyman, on a recent occasion said, "You Baptists don't know how to baptize. You lead people down into the pool, and immerse them face upwards, filling their eyes, ears, and mouth with

water, and half strangling the candidate. Instead of that," said the Doctor, "you should do as they do in the East, where you profess to gain your authority. This is the way to baptize" (getting on his knees in the central aisle); "let the candidate kneel, and you have but little way to place him under the water. One hand should be placed on the forehead, and the other on the back of the head, and then the candidate gently pressed forward until the immersion is complete." Dr. Judson, it is well known, adopted this mode of baptism when he admitted members into the Church in Burmah, and he defended the practice as being both Apostolic and Eastern. The opinion of both Dr. Byng and Dr. Judson are doubtless correct. Such appears also to have been the view taken of the mode of administering the ordinance by the artists in the middle ages, who represented the successive stages of the Saviour's life—with this difference, that He is frequently depicted as standing in the water, and St. John on the brink of the stream. It is not unworthy of the attention of our ministers to take Dr. Byng's suggestion into consideration. But in our humble judgment, there is room among us for an improvement not only in the mode of baptism, but also in the construction of the baptistry. The form usually adopted may possibly be intended to exemplify the idea that we are "buried with Him in baptism"—that is, by assuming the shape of a grave; but it is contrary to all ecclesiastical precedent. The ancient baptistries in Italy are not only of the largest dimensions, but *octagonal*. This is the orthodox form consecrated by the remotest antiquity. Is it too much to hope that in the erection of future Baptist chapels the baptistries may be constructed, not as

though the immersion of a believer was a modern innovation, but in accordance with the time-honoured form, and thus demonstrate that it is simply the restoration of that mode of administering the rite which was in vogue till within a comparatively recent period?

ROMAN CATHOLICS IN CHINA. —One of our daily contemporaries has endeavoured to ascertain from authentic sources the strength of the Roman Catholic mission in China. From the accounts thus collected, it would appear that there are in China and its dependencies—that is, in Mongolia, Manchuria, Corea, and Tibet—34 bishops, 348 foreign priests, 453 native priests; 17 colleges, with 681 pupils; 1,000 day-schools, attended by 15,491 scholars; 41 orphanages, in which 4,235 inmates are housed and fed; and 10 establishments of the Sisters of Mercy, including that destroyed by the mob at Tientsin. The number of professing Christians is stated at 450,000. As the Roman Catholic authorities, some years ago, never estimated the numbers at more than 300,000, and the conversions now fall infinitely short of those due to the early missionaries, the census is evidently exaggerated; but until we can obtain the statistics of each of the eighteen provinces, it will not be possible to test the accuracy of the returns. Of the present race of Christians, a large proportion is said to consist of the descendants of the early converts. The accounts of the success of the founders of the mission appear almost incredible. The number baptized by Xavier and Ricci is not given, but Schaal is said to have baptized 100,000 in fourteen years—between 1650 and 1664. Of the literary achievements of the early missionaries there can be no doubt. "Besides religious works,

they produced a number of books on scientific subjects, which, from the information they contain, and the idiomatic purity of the texts, have so recommended themselves to the fastidious taste of native scholars as to be considered classics. At the colleges, Latin, philosophy, and theology are taught, as well as drawing, painting, Chinese literature, and various trades." The

attainments of the students at the present time are said to be of a lower standard; but we know that half a century ago, Manning, the great Chinese scholar, when endeavouring to penetrate into China, obtained the services of a Chinese student from one of the colleges, with whom, during his residence with Dr. Marshman at Serampore, he conversed only in Latin.

Reviews.

Beacons and Patterns; or, Lessons for Young Men. By the Rev. W. LANDELS, D.D. London: Hodder & Stoughton, 27, Paternoster Row. 1870.

THIS series of addresses to young men has appeared during the last year in the *Bible Student*, a valuable periodical published by Messrs. Hodder & Stoughton. We are glad that they now make their appearance as a self-contained book, and in such a form as to render them a suitable present for young men. Dr. Landels is very happy in the faculty which he possesses of gaining the attention of intelligent young men, and he invariably rewards it by the practical lessons he imparts, and the earnest style in which they are clothed. The examples which point his warnings and enforce his encouragements are all derived from Scripture. Many of Dr. Landels' descriptions are vividly pictorial; all that he writes commands the respect of the reader. We wish that this book may be largely distributed in Christian families, for no philanthropy can surpass that which aims at bringing young men to become devoted disciples of Christ; and certainly we have no pastor in our

Churches more devoted and untiring in its pursuit than the author of this excellent work.

Power in Weakness; Memorials of the Rev. William Rhodes, of Damerham. By CHARLES STANFORD. Third Edition. London: Hodder & Stoughton.

WE rejoice in the demand for another edition of this memoir, which is not surpassed, for interest, beauty, or spiritual usefulness, by aught in the rich treasury of Christian biography.

Sunday Library. Vol VII. "Alfred the Great," by THOMAS HUGHES, M.P., Author of "Tom Brown's School Days." Macmillan & Co. Publishers.

No king ever deserved to be called *the Great* more than our own Saxon Alfred. By his bravery, his piety, his learning, and his generosity, he steps out beyond the foremost rank in the line of kings.

The volume before us gives a good idea of his life's work and his personal character. If at any time a man may own himself fairly conquered, Alfred might have done so when, his followers all

having been scattered, he had to hide himself in the cowherd's hut on the Isle of Athelney. But Alfred did not know when he was beaten. He believed "that men may rise on stopping-stones of their dead selves to higher things," and was not long before he proved this true in his own life, and rendered it for ever after impossible that England should be possessed by other than the Saxon race. Neither was he content with victory by the power of the sword. By his generosity he turned the foe into a faithful ally, and induced him to abandon paganism for Christianity. By his forethought he guarded England against future invasion, and, giving her a fleet, taught her to become mistress of the sea.

By his wise government he established righteous laws, educated his people, and secured inward prosperity for the nation; and by his piety he presented a noble example of Christian character, and for the first time made it possible that a Saxon might read the Word of God in his mother tongue. At one part of his life Alfred vowed to devote to God half his services day and night, and also half his wealth. Hence we have many instances of his generosity, and one of a very interesting character. We may quote the words in which Mr. Hughes relates the circumstance:—

"Alfred had made a vow, before the taking and rebuilding of London, that if he should be successful in that undertaking, he would send gifts to the Christian Churches in the far East, of which uncertain rumours and traditions still spoke throughout Christendom. The apostles St. Thomas and St. Bartholomew had preached the Gospel in India, and founded these Churches, it was said; and it was to them that Alfred, in the performance of his vow, despatched the same Siglaelm and Athelstan who were the bearers of his gifts and letters to Pope Martinus. They would seem, indeed, to have gone on from Rome in the year 883, by what route we know not, or how long they were upon their mission, or how they sped, save only that they came back to their king bringing greetings from those distant brethren, and gifts of

precious stones and spices in return for his alms. These Alfred distributed among his cathedrals, in some of which they were preserved for centuries. Such was the first intercourse between England and the great Empire which has since been committed to her in the East. St. Thomas Christians are still to be found in Malabar and elsewhere."

It is not difficult to trace the hand of the author of *Tom Brown* in this book, or rather, perhaps, we should say, the theology, "the muscular Christianity." As a Life of Alfred the Great, written by a practical and earnest thinker, in face of the difficulties that confront Alfred's descendants in this nineteenth century, this volume may claim and will well repay careful perusal. We should not, however, *ourselves* select it for Sunday reading. Like those that have preceded it in this series, it presents to us no special claim to be called a Sunday book. At the same time, we feel that the gain would be great if this and similar books could displace some of the literature to which Sabbath hours are devoted. In such an attempt we heartily wish this and similar efforts great success.

New Cyclopædia of Illustrations,
adapted to Christian Teaching.

By Rev. ELON FOSTER, New York.

With introduction by Rev. Stephen

H. Tyng, D.D. London: Dick-
inson & Higham, 59, Old Bailey.
1870.

THE employment of illustration as a means of instruction has such palpable advantages, especially in public discourses, that nothing need be said in its favour. Most of our readers will endorse Mr. Paxton Hood's opinion, that one illustration is worth a thousand abstractions. It is only, in fact, by some such means that the loftier and more recondite truths of religion can be brought within the reach of an ordinary capacity, and that even the simple truths can make a permanent impression.

This *New Cyclopædia* has been compiled to assist the various classes of

Christian teachers, by furnishing them with some analogy, simile, or anecdote appropriate to any subject they may have in hand. The illustrations are drawn from every conceivable quarter. The various arts and sciences, the world of nature and human life, mythology and history—all contribute their share to the enforcement of moral and spiritual truth. There are quotations from upwards of five hundred different authors, and the illustrations are considerably over six thousand. Many of them are of course familiar, but a large proportion have never been previously collected, and will, we believe, be new to the majority of both preachers and hearers. The book has a decided advantage over all similar productions, in gathering so many "gems of literature" from the more recent masters of illustration. Beecher, Guthrie, Spurgeon, Arnot, Robertson, Caird, and Mrs. Jameson's valuable works on the Legends are also pressed into the service, and supply some of the most effective pieces.

The arrangement of the work is all that can be desired. The subjects are classified alphabetically. Each illustration is numbered, and a copious index is given. Altogether we feel great confidence in pronouncing this to be the most useful (as well as the cheapest) book of its class, and earnestly recommend it to all who are engaged in the work of Christian instruction. There are one or two deficiencies and errors in the mention of the authors from whom the illustrations are drawn. Thus No. 5,983, which is set down as simply from *Good Words*, is by Dr. Vaughan; and the incident is (as Dr. Vaughan states) from the experience of Colonel Campbell, as narrated in his *Indian Journal*. A distinction ought to have been made between Augustus Hare and Julius Charles Hare. No. 2,710 is from the former, while 2,721 is from the latter, and so in many other instances. The same remark applies to F. W. Krummacher—the well-known author of *Elijah the Tishbite*—and his father, from whose book of parables several quotations are made. The illustration on a wakeful conscience (983) is from *Bishop Reynolds on the Affections*, not from Dr. M'Cosh, as here

stated, though we believe Dr. M'Cosh uses it in his *Method of Divine Government*. The Jewish apologue of Charity (592) is given as Dean Stanley's, but he was indebted for it to Jeremy Taylor. These, no doubt are minor faults, but the book would certainly be improved by their removal.

The North British Review. No. CV.
October, 1870. Edinburgh: Ed-
monston & Douglas.

THE "North British" is certainly among the ablest of the Quarterlies, and in its recent numbers has not only maintained, but even surpasses, its old reputation. It might perhaps admit with advantage a larger proportion of lighter pieces, but in regard to articles of permanent value, it leaves nothing to be desired. We now only mention those in the present number on "The Moabite Inscription,"—which the writer translates and connects with the Biblical history, placing it approximately "in the second year of Ahaziah's reign, or at the beginning of that of his brother Jehoram, B.C. 896-894"—"Philosophy and Psychology," "The Russian Church and Clergy," and "The Vatican Council." These two last articles are especially interesting—one of them as depicting the present condition of the Orthodox Eastern Church, which is shown to be so entirely outside the current of European civilisation that we wonder how any intelligent Anglican longs for corporate union with it; and the other of which traces the origin and progress of the so-called Ecumenical Council recently held at Rome. The writer of the article has evidently been "behind the scenes," and has given what is, as yet, our best narrative of the opposition which the Pope had to encounter even among his own friends, the manœuvres he adopted to secure the declaration of his infallibility, and the grounds on which the protesting Liberals gave way. The article should be read by all who wish to understand the true position of affairs. The other papers, on Shelley, Trade Unions, and English Diplomacy, are also of great worth, and contem-

poray literature is kindly and impartially reviewed.

Baptist History; from the Foundation of the Christian Church to the Present Time. By J. M. CRAMP, D.D.; with an Introduction by J. Angus, D.D. Illustrated by fifty-eight first-class Engravings. London: Elliot Stock, 62, Paternoster Row. 1871.

BY issuing this valuable work in a form so neat and attractive, and at so small a cost, Mr. Stock has laid the Baptist Denomination under very great obligations; and his generous enterprise will, we trust, be duly appreciated. The work should certainly have a place in every Baptist household. Its story is one in which all who have accepted our principles must feel an interest, and of which they ought not to remain ignorant. When they have once begun it, it will carry them on by its own fascination. There is, moreover, no other history of Baptists, *as such*, without distinction of age and country. Dr. Cramp's authority as an ecclesiastical historian is thoroughly established, and this admirable narrative—so clear, concise, and scholarly—will doubtless enhance his reputation. We give it all the commendation in our power.

Colloquia Peripatetica. By the late JOHN DUNCAN, LL.D., Professor of Hebrew in the New College, Edinburgh. Second Edition. Edinburgh: Edmonston and Douglas. 1870.

DR. DUNCAN is spoken of by the editor of this collection of his conversational remarks, as "essentially a modern Rabbi," and the comparison, we think, is just. From other sources we have heard of his profound and extensive knowledge, his familiar acquaintance with all the languages of the East, his scholastic habits of thought, and his remarkable powers of abstraction. Mr.

Knight's "hero-worship" has done good service in preserving so many of the Rabbi's aphoristic sayings on questions of deep and permanent interest in philosophy and theology. The book is literally packed with thought, and is therefore suggestive and invigorating in an uncommon degree. The rapid sale of the first edition is the best proof of the appreciation in which it is held.

Chimes from Heaven's Belfry. By G. HUNT JACKSON, author of "The World-wide Want." London: R. D. Dickinson, Farringdon Street. 1870.

UNDER this very musical title, Mr. Jackson gives us between thirty and forty sermons, evangelical in doctrine, fresh and vigorous in thought, lucid in style, and *remarkably brief*. His love of quaintness is sometimes carried too far, and exposes him to the charge of being fanciful; but as a rule his remarks are characterized by sound vigorous sense, and the book will be read with great interest. It conveys many valuable lessons in a form that will attract the attention of minds insensible to the ordinary and more prosaic methods of instruction.

Thoughts in Theology. By JOHN SHEPPARD, Author of "Thoughts on Private Devotion," &c. Second Edition. Hodder and Stoughton. 1870.

READERS of the BAPTIST MAGAZINE are too well acquainted with the venerable author of these essays to require on their behalf any word of commendation from us, a word which they know will be cheerfully given. For our own pleasure, we gladly direct their attention to the volume. It contains five essays, all of which were published many years ago, but have been for some time out of print. They are entitled, "Christian Theism argued from Organised Life and Fossil Osteology"; "Argument from Theism for a Future Life"; "The Reunion and

Recognition of Christians in the Life to Come"; "The Right Love of Creatures and the Creator"; "The Excellences and Consolations of Divine Philosophy." As our readers will see, there is a natural connection between them, the one following the other in regular sequence. The first is an argument for the existence and personality of God, as against the author of the *Vestiges of Creation* and the the Darwinian school; and a clearer, more conclusive piece of reasoning, carried on, moreover, in a truly Christian spirit, we could not desire. The second accepts as its premiss the conclusion reached in the first, and shows that our belief in a future life is a logical as well as a moral necessity. This essay alone is worth the price of the entire volume, and, short as it is (its brevity is its only fault), will repay the most careful and prolonged attention. To the great majority of minds, its train of thought will be quite new. The third proves from Scripture, and necessary reason, that this future life will be social; the fourth specifies the true relations of the love of God and man—the affection requisite for enjoying the blessedness of heaven; and the fifth enforces the necessity of believing and yielding to the truths so clearly and beautifully expounded in the preceding pages. This last essay was originally published as a letter to Lord Brougham, whose courteous and interesting reply is inserted in the appendix.

Life Problems, Answered in Christ.

Six Sermons. By LEIGH MANN.

With preface by Alexander Mac-laren, B.A. London: Hodder and Stoughton. 1870.

THE sermons which Mr. Mann has here offered to the public are among the very best which have recently appeared, and may justly be classed with those of Maclaren, Ker, and Hull. The problems with which they deal are such as every thoughtful man must encounter, and which can be solved only by an intelligent personal apprehension of Christianity. Throughout the volume there is a tacit reference to the scientific gospel of Professor Huxley's

school. Its insufficiency is plainly demonstrated, and we are made to feel that for man—suffering, sinful, dying, and yet yearning for immortality—there is no other Gospel than that of Christ. After reading the sermons very carefully, we must heartily endorse the high eulogium pronounced upon them by Mr. Maclaren in his brief preface: they are "the work of a mind and heart singularly tender and strong, pure and true, touched with imaginative beauty, and penetrated by loyal attachment to our dear Lord."

Of the Imitation of Christ. Four

Books. By THOMAS À KEMPIS.

A new Edition. Rivingtons. 1871.

NEXT to the Bible itself, no book has had a larger circulation than *The Imitation of Christ*, nor is there at present any falling-off in the demand for it. Very probably the recent progress of Ritualism has given an impulse to the study of it in England, as it is one which this party has taken under its special patronage. But while its theology is decidedly ascetic, and it is prone (as someone has acutely remarked) to "make humility and humiliation change places," there is very much in it which all Christians may ponder with advantage, and which ought not to remain in the exclusive possession of any party whatever. Even in the fourth book, "Concerning the Communion," which is based on the doctrine of the Real Presence, there are considerations which, if realised, would tend to a deeper and more spiritual fellowship with Christ than is commonly attained.

This new edition is most beautifully "got up," and is among the best we have seen.

Life of the Rev. Dan Taylor. By

W. UNDERWOOD, D.D., President of Chilwell College. London: Simpkin, Marshall, & Co.

A VERY graphic and concise memoir of a great and good man, the father of the General Baptist body, whose existence as a *separate* community is a painful memorial of the polemical

spirit which ruled our Churches in the past, and a reproach to our community at the present time.

Surely there must now be amongst us Christian principle enough, to concentrate in one compact host all who are of one heart and of one way in the defence of the ordinances of the Gospel. We long for the day when the Arminian and the Calvinist shall bury the hatchet, and join hands at the cross.

Your Child's Baptism: The Importance of Infant Baptism. By the REV. GEO. VENABLES, Incumbent of Friesland, Yorkshire. London: W. Mackintosh.

THANK YOU, Mr. Venables; your little tract will do much to convince its readers that there is no Scripture warrant for baby baptism. In future editions be so kind as to correct the statement, that the Christians you call *Anabaptists* practise only *adult believers'* baptism. God be praised, we often immerse children who are believers!

Mary Lyon: Recollections of a Noble Woman. By FIDELIA FISKE. London: Morgan, Chase, and Scott, 38, Ludgate Hill.

THE memoir of a Christian governess in America, whose instructions were greatly blessed to her pupils, many of whom became eminent and active disciples of the Saviour.

Night unto Night; a Selection of Bible Scenes. By the REV. DANIEL MARCH, D.D. London: Hamilton, Adams, & Co., Paternoster Row.

DR. MARCH is a thoroughly evangelical divine. As a writer he is somewhat florid in style. He possesses considerable power of analysis and comprehensive apprehension. The volume before us contains exercises on twenty-five *Night Scenes* in Bible History. It can scarcely be read without profit, and is suggestive in its tone.

The Orphan and the Foundling, or, Alone in the World. By EMMA LESLIE. London: Sunday-school Union, 56, Old Bailey.

THIS is an attractive story. Miss Leslie always writes well, but in this instance she has done excellently. The book is elegantly got-up, and will serve well for a Christmas-box or New Year's gift.

"A Good Minister of Jesus Christ." An Address to the Students of Rawdon College. By the REV. J. BARKER, Lockwood. Huddersfield: Wheatley & Co. Price Twopence.

MR. BARKER, than whom there is not a more universally beloved and respected minister in the northern counties, in this sermon sets forth the solicitude of a good minister respecting *his credentials, his supreme regard to the will of Christ, his close study of the Saviour's character and work, and his devout, earnest, and persevering performance of his ministry.* The sermon is a faithful mirror of the preacher, and we pray God to send many such out of our colleges to be the strength of the land.

A Dialogue on Life in Christ: The State of the Dead and the Punishment of the Wicked. By S. WRIGHT. London: Elliot Stock, Paternoster Row.

WE have no confidence in any writer who attempts to carry a position in argument by means of dialogue. He can make his foe as big a fool as he likes, and run a-muck through all his defences. From the number of publications which reach us on this solemn subject, it is evidently attracting the attention of Christians largely. Much prayer, great docility of disposition, and profound thought, will draw from the well of Scripture the truth of God. The faith of ages cannot, however, be overthrown by the conjectures of novices.

The Metropolitan Tabernacle. By G. H. PIKE. London: Passmore and Alabaster, 18, Paternoster Row.

THIS is a very interesting account of the rise and progress of the Church worshipping at the Metropolitan Tabernacle. The book is carefully edited and beautifully printed, but we cannot quite understand the strange conceit of placing at each page-heading a proverb, which no ingenuity in the world can connect with the text.

Things New and Old. An Address delivered at the Annual Meeting of the Bristol Baptist College, 1870. By the Rev. F. BOSWORTH, M.A., Exeter. London: Elliot Stock, 62, Paternoster Row. Price Threepence.

ALL our ministers, both old and young, will do well to possess and ponder this most excellent address. Its practical suggestions are tempered with a devout spirit, and cannot fail to benefit those who read them. We wish that Mr. Bosworth could be persuaded to publish something more extensive and more permanent than his occasional sermons, which have shown how large a capacity he possesses for usefulness through the press, but have whetted the appetite of his readers for a more copious supply than their author has hitherto furnished.

Bible Palm Trees, or Christian Life. Illustrated. Third Thousand. London: Elliot Stock, 62, Paternoster Row.

ALTHOUGH we cannot endorse all that the author of this little volume has put forth, there is so much that is precious in it, that we are constrained to wish its multiplication to many thousands.

NEW YEAR'S GIFTS.

New Series: Toy Books. Little Paul's Christmas. The Religious Tract Society. One Shilling; Untearable, Two Shillings.

The Lord's Prayer, with Hymns and Illustrations for Little Children. London. The Religious Tract Society. One Shilling; Untearable, Two Shillings.

HAPPY is the nursery furnished with such wholesome fare and glittering pictures as we find herein!

Animal Life in Europe. London: The Religious Tract Society. Illustrated with coloured plates, by F. SPECHT.

THIS is a very comprehensive and instructive introduction to the study of zoology. The drawings are accurate, and the descriptions are interesting and truthful.

The Child's Companion, 1870. Religious Tract Society.

Is full of fascinations, both in text and pictures.

Panorama Series: Scenes from the Acts of the Apostles: History of David. Religious Tract Society.

AN infallible plan for impressing Scripture facts on the memories of the little ones.

Old Jonathan. London: W. H. Collingridge, 117, Aldersgate Street, 1870. One Shilling and Sixpence.

"OLD JONATHAN" is a very friendly and welcome visitor in many of the cottages of our country. He always has wholesome and sound words to say, and puts many of them into bold type for the benefit of the aged. Sometimes the old gentleman's drawings are not quite so artistic as those of more aspiring competitors, but he yields to none in his ardent attachment to saving truth, and his zeal for its diffusion.

Kind Words: a Volume for Boys and Girls, 1870. London: H. Hall, 56, Old Bailey.

THERE is no periodical for the young more vigorously conducted than this. It is universally and deservedly a favourite.

Correspondence.

NONCONFORMISTS PREACHING IN THE CHURCHES OF THE ESTABLISHED CHURCH.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—In our magazine for the present month, among the "Short Notices," there is one referring to the circumstance of our esteemed friend, Dr. Steane, having preached in "a consecrated church," at the request of the vicar, Dr. Blackwood. The writer speaks of this "atrocious crime" as having been unknown in England for *two centuries*.

Our editorial Homer (wakeful enough in general) must surely have been nodding for once, to allow this to pass. *One century* has not yet elapsed since the late venerable Andrew Fuller preached in the parish church at Braybrook, a village not far from Market Harboro'. Mr. Fuller himself related the incident in a letter to Dr. Ryland, under date of October 26th, 1796, as may be seen in Andrew G.

Fuller's edition of his father's works, vol. 1, pp. xcix.

That the Bishop of Ripon should have thought it necessary to interfere does not say much for the advance of religious liberty since 1796. Still I am of opinion, with the writer, that such "atrocious crimes" will become increasingly frequent. I know that many of the clergy are longing for this old partition-wall to be demolished. The rector of this parish has more than once said to me, while I was able to work, "I wish I could exchange pulpits with you."

I am, dear sir,

Yours sincerely,

SENEX.

Devonport, December 5, 1870.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. W. Thorne has resigned the pastorate of the Church at Kington.

Mr. Porter, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Caxton, Cambridgeshire.

The Rev. W. H. Smith, late of Bourne, in Lincolnshire, has accepted an invitation to become the pastor of the Church at Tenterden, in Kent.

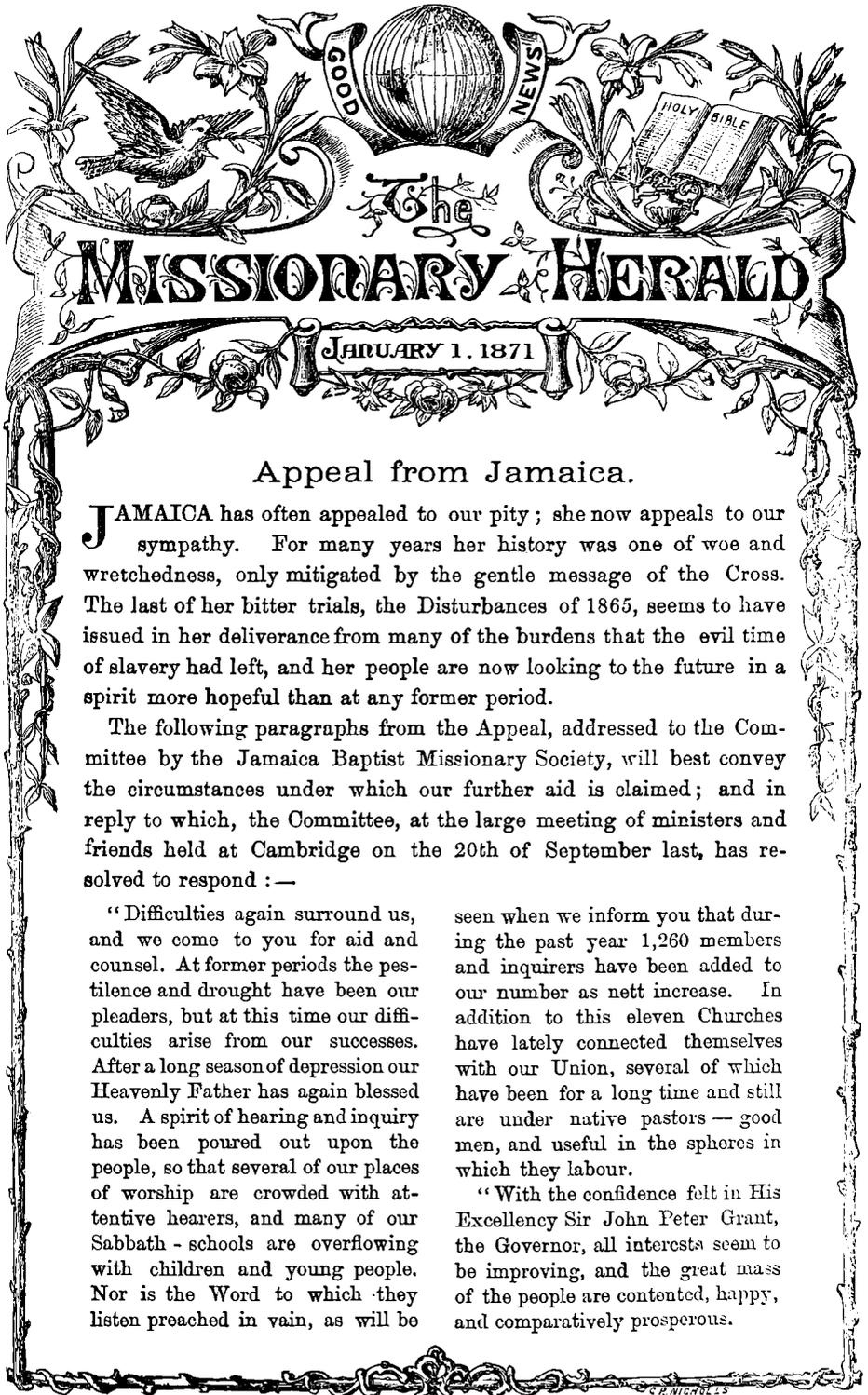
The Rev. Joseph J. Harrauld, of the Rev. C. H. Spurgeon's College, has accepted the invitation of the Church at High-street, Shoreham, Sussex.

The Rev. J. G. Dovey, late of Charlotte Chapel, Rose-street, Edinburgh, has accepted a call presented to him by the congregation worshipping in the Baptist Church, Anstruther.

The Rev. H. Watts, of Stanningley, has resigned his office as pastor of the Church there, and has accepted the unanimous invitation to the pastorate of the Baptist Church at Barnsley.

RECENT DEATH.

On the 19th of October, at his house in New Brentford, in the 75th year of his age, Mr. Jacob Haynes. The deceased, had for many years been connected with the Baptist denomination, and was a liberal supporter of our several societies. He was much respected by all who knew him for his upright conduct and Christian consistency. Most of the tradespeople in Brentford, to show their respect for him, closed their shops on the day of the funeral. "His end was peace." The deceased, with his widow, had for the past two years been united with the Church meeting in Trinity Chapel, Borough.



Appeal from Jamaica.

JAMAICA has often appealed to our pity; she now appeals to our sympathy. For many years her history was one of woe and wretchedness, only mitigated by the gentle message of the Cross. The last of her bitter trials, the Disturbances of 1865, seems to have issued in her deliverance from many of the burdens that the evil time of slavery had left, and her people are now looking to the future in a spirit more hopeful than at any former period.

The following paragraphs from the Appeal, addressed to the Committee by the Jamaica Baptist Missionary Society, will best convey the circumstances under which our further aid is claimed; and in reply to which, the Committee, at the large meeting of ministers and friends held at Cambridge on the 20th of September last, has resolved to respond:—

“Difficulties again surround us, and we come to you for aid and counsel. At former periods the pestilence and drought have been our plunders, but at this time our difficulties arise from our successes. After a long season of depression our Heavenly Father has again blessed us. A spirit of hearing and inquiry has been poured out upon the people, so that several of our places of worship are crowded with attentive hearers, and many of our Sabbath - schools are overflowing with children and young people. Nor is the Word to which they listen preached in vain, as will be

seen when we inform you that during the past year 1,260 members and inquirers have been added to our number as nett increase. In addition to this eleven Churches have lately connected themselves with our Union, several of which have been for a long time and still are under native pastors—good men, and useful in the spheres in which they labour.

“With the confidence felt in His Excellency Sir John Peter Grant, the Governor, all interests seem to be improving, and the great mass of the people are contented, happy, and comparatively prosperous.

GREATER RESPONSIBILITIES.

“In the midst of this state of things new and heavy responsibilities have been thrown upon us by the disestablishment and disendowment of the Episcopal Church, an event brought about largely by the long-continued and persistent efforts of members of our own denomination. This freedom of religion from the trammels of the State, has removed obstacles which were previously in the way whenever we attempted to evangelise certain outlying portions of the colony, some of which, as might have been expected, are in a state of great religious destitution. To these districts we have

now the freest possible access, and are most earnestly solicited to occupy them, not only by the people themselves, but in some instances by those who were indifferent to or in active opposition against us. In the eastern part of the island, the seat of the late lamentable outbreak, the labours of our missionaries, Teall and Service, have been most successful. In the short space of six years, nine new stations have been formed in the parishes of Portland and St. Thomas-in-the-East—six of them at or in the neighbourhood of Morant Bay, since the riot and massacre.

GOD'S BLESSING.

“At these stations, not less than 1,700 persons are gathered together Sabbath after Sabbath to listen to the Word of God, whilst nearly 600 have been gathered into Church-fellowship; and five or six more stations could be commenced at once with the most promising hopes of success, had we men to send to break up the ground.

“In St. Elizabeth, and at the extreme western point of the island, old stations nearly abandoned have been reoccupied by our native brethren, Smith and Brown, under the most pleasing auspices, and God everywhere seems to be multiplying our opportunities for usefulness. We are, how-

ever, embarrassed and disheartened from the want both of money and of men. With a membership of nearly 23,000; inquirers, 2,500; and congregations amounting to not less than 50,000—in a country where the people are widely scattered, and where the roads and means of travelling are such as English people cannot understand—there are only seventeen European, and twenty native pastors. Of the Europeans, one is more than three-score and ten, four others are nearly that age, whilst all the others, with three exceptions, have been labouring in the island nearly or quite thirty years.

SOURCES OF SUPPLY.

“The only source to which we can look for a supply of pastors here is the Calabar College. To that institution we are already largely indebted; indeed, it is difficult to know what we should have done but for the supply of useful men with which it has favoured the Mission, nor are we without hope

that in the future its help will be greater and more efficient than in the past; still we feel it will be in vain to expect from it the help we need at the present time.

“We have urged our people to do their utmost, and while we believe that many of them might do more, our

conviction is that, considering our churches are composed almost entirely of labouring people, their givings for religious purposes will compare favourably with those of members of Churches in the mother-country. A reference to the missionary report for the year 1869, and to that of our Union, will show that there has been a considerable increase in our funds during the past year, and with increased prosperity we may confidently expect more. But at present the work which God has put into our hands is more than our

strength and our means, so that, unless aid is afforded from some external source, it must, to our deep regret, and to the dishonour of God, remain undone. Under these circumstances, dear brethren, we appeal to you for help and counsel, feeling confident that your sympathies will be aroused on behalf of a mission to which you have sent some of your best men, and in connection with which you have, through God, gained some of your greatest triumphs."

The following sentences contain the proposals made to the Committee :—

"What we ask for—and if our requests are complied with our wants will only be partially supplied—are :

"1. That a few earnest, self-denying men at once be engaged and sent out by the Society.

2. That the Society obtain for us, in

the way it thinks best, One thousand pounds per annum for a few years, to be devoted to strictly missionary work, according to the suggestion of a correspondent, J. A., in *The Freeman* of the 29th of March."

THE RESOLUTION.

The prolonged deliberation of the Cambridge meeting on this appeal issued in the following resolution :—"That the Appeal laid before the Committee by the missionary brethren in Jamaica be printed and circulated among the Churches, with an earnest recommendation liberally to aid the Jamaica Churches by a Special Fund for four years, in order to secure the objects contemplated by the Jamaica Missionary Society." The Committee, therefore, propose that the sum of ONE THOUSAND POUNDS PER ANNUM, for four years, be raised in this country for the more complete evangelisation of those parts of Jamaica which yet need the Gospel. Jamaica has not lost her interest among us, and now that the time has come, in the Providence of God, fully to reap the fruits of past toil, we cannot doubt that means will be abundantly forthcoming to seize the precious opportunity. During the last month, circulars have been widely distributed among the ministers and leading friends in the Churches, and the Committee will be glad of an early and liberal reply. No time should be lost in obtaining and sending out suitable men ; but this must depend on the response this appeal may receive.

The Native Preacher at Work.*

IN December, 1867, having left the Theological Institution, I was appointed as a preacher to Dacca, under the Rev. C. F. Supper. In December, and the first two months of 1868, I worked in the town and villages near Dacca. In March, with Ramchuran Nauth, by boat, I went to the remarkable fair held at Nagolbond at that time. Some other preachers also reached there, and we, having joined with them, preached the Word of God to large assemblies. After a few days those brethren went to other places, but we returned to Dacca, and engaged regularly in our duty. In April, the Rev. Mr. Supper was obliged to go to England, having been attacked with a dangerous disease. In his absence I worked under the Rev. R. Bion.

PREACHING.

In May I, with Ramgopal, preached the Gospel in Sunargai, and several other places, and went to the Rajnogor Fair. On the day of our arrival it rained so hard that we were unable to stand on the road and preach. In the fair there was a school, and, on account of rain, about two or three hundred people gathered together for shelter in the school. We also entered the school, and began to converse, and all the people surrounded us to listen to our conversation. Then we began to preach to them, and they heard us with much attention. On the following day we preached in the fair; when we were preaching some Brahmins came, and disputed with us on their Shastras, gods, and castes. We explained to them the falsehood of their Shastras, gods, and castes. Through this they got angry, and went away; on their going away, they told us to leave the holy place. After that we preached two days more, and many people paid much attention to our preaching. After this we preached in many markets and bazaars at Bickrampore, and returned to Dacca after three weeks.

ANOTHER JOURNEY.

On the last day of May, Ramgopal and myself started for Doorgapore, near Mymensing. On our way we preached in Soergan, Deothan, and Mahongonj. The people of the latter two places seldom heard the Gospel of our Lord; consequently they heard our preaching with much attention, and purchased many tracts and gospels. On our passage we had a storm, through which our luggage got wet and damaged, and the boat injured. However, we arrived at Doorgapore, and, taking an interpreter with us, we went up to the Garo Hills, to see those people who live there, and to know what religion they follow. We found that they are entirely savages—male and female almost naked—and both sexes wear about ten or twelve brass earrings, sometimes

* This paper is written by Ramkanto, native preacher of Dacca: we have only corrected the spelling.

more; their ears hang down to their shoulders, and many of them are torn. These savages cut a bamboo and dig it in the earth, and offer sacrifices to it—pigs and fowls. Their works are as bad as possible; there is one thing good among them—they do not tell an untruth. We came down from the hills before evening, and preached in the bazaar.

THE RAJAH HEARS THE GOSPEL.

There is a Rajah, and his noblemen and officers invited us to hear our address; therefore, on the following day, we went at the appointed time. We arrived there, and saw many people gathered in a big school; they gave me permission to lecture, and I lectured to them, something like this:—"There is one true God above us all; He is holy, just, and righteous, almighty, omnipresent, and merciful. There was no God before Him, equal to Him there is none; He is infinite and powerful. He created the human beings in a holy state, but they failed on account of their sin; sickness, troubles, and death came upon them. God hates the wicked, and punishes them that break His law. At one time He destroyed the worldly sinners by flood, for all the people love sin more than God. They are fond of idolatry, and many other wickednesses, consequently they have lost salvation; but the merciful God so loved sinners, that He sent down His only Son, Jesus Christ, to be their Redeemer." I preached to them all about this, and all the hearers listened to me quietly.

DISCUSSIONS.

Last of all, the schoolmaster and pundit commenced an argument with me. The first argument was that the deluge mentioned in the Bible is false. I proved to them that there was a deluge, from their own Shastras, and from the histories. The second argument was, that Jesus Christ was not the Son of God, but a righteous man. I showed them the works of His miracles, and explained to them that those works which Christ has done, man could not do. The third argument was, that the Bible is not the revelation of God. We informed them that what is written in the Bible man cannot write. The prophecies of the Bible have been fulfilled. After this the meeting broke up, and the people followed us in our boat to purchase tracts and gospels. In my opinion, if a station is established there, then probably many would be baptized. Two days more we preached there in the markets; many of the savages also came and stood to listen, but they could not understand our preaching. We left that place, and preached in many markets of Shooshung, Sherepore, and Junglebary. We used to preach every day, and thousands of people heard about the Saviour of the World. We returned after a month.

ANOTHER JOURNEY.

In July and August, I, with Mr. Bion and Ramjibon, started up for Mymensing. On our passage we preached in many markets and bazaars. We were four days in Mymensing, and preached in the town and markets of Shornboogonj and Baigonbary. After this we went up to Junglebary,

and preached at Keshorganj and many other places. We returned to Dacca after a month. In the month of September Ramchuran and myself proceeded up to Doorgapore. On our passage we preached in many large markets of Junglebarry and Shooshung. One day we went to the deputy magistrate of Kishorganj. A long conversation with him followed, about Christianity and Brahmoism; he purchased an English Bible and "Faith and Victory" from us. We arrived at Doorgapore, and remained there a few days, to preach in markets and daily bazaars. One day we were preaching in the bazaar, when the younger brother of the Rajah came to us on horseback; he stopped quietly for a little time, but when he heard that we were preaching contrary to the Hindoo religion, he drove his horse among the people, and drove away all who stood to listen to us. Then we stopped and came back to the boat. Another day the Rajah invited us, and we went to his court; on our way we saw that he put up some idols for his officers and subjects. We informed him that idol-worship is a great sin before God. When we begged leave of him, he said, "If you establish a station and school here, then most willingly I will give you land, and perhaps I will assist you somewhat." After this we preached in many places of Shooshung, Sherepore, Jamalpore, and Kagmary.

The Gospel in Rome.

RECENT events have necessarily drawn much attention to the spread of the pure Gospel of Christ in Italy, and especially in the city of Rome. On more than one occasion the Society has been urged to enter on this inviting field, and to support the labours of two brethren who had become pioneers in this work. From various causes this course has not commended itself to the Committee; but recently, on the question being again raised, it was resolved that the Committee would become the channel for conveying such contributions as may be entrusted to them, for at least one of the brethren engaged. The following is the resolution:—"That the Treasurer be empowered to receive contributions for the spread of the Gospel in Italy, in connection with the movements of Mr. Wall; and that, under the direction of the Committee, information respecting the work be inserted, from time to time, in the pages of the *MISSIONARY HERALD*."

Mr. Wall has been labouring for the past seven years in Bologna, Modena, and the adjacent districts, where three Churches have been formed, and several preaching stations opened. Within the last two years, between seventy and eighty converts have been baptised, on the profession of their faith. But now Rome is open! The laws of constitutional Italy have replaced the Papal canons and regulations, and

soon the seat of government will be transferred from Florence to this ancient seat of empire. Freedom of religious profession is secured under the very shadow of the walls of the Inquisition, and the pure worship of the Gospel, freed from traditions and superstitious ceremonies, may be carried on within the hitherto jealously-guarded precincts of the city.

Mr. Wall has entered Rome. The following extracts from the letters with which he has favoured us, will tell our readers how he has fared:—

“*Rome is open to the Gospel*, though public preaching is not yet permitted, and in all probability will not be until after the entrance of the King, and the assembling of the new Parliament.

“The Pope shuts himself up in the Vatican, and does not issue on any

occasion. St. Peter’s seems left desolate. Yesterday I sat under the dome for nearly an hour, and conversed with some individuals, who listened with interest to the Word of Life.”

VISIT TO THE GHETTO.

“I have visited the Ghetto, where the poor Jews reside. It was probably in this same locality that Paul laboured among their ancestors, when by the Appian way he came to Rome. I went to the synagogue, where I found two Israelites, with whom I conversed, on the heavenly seed of Abraham, but they could not see that God had anything better than a carnal people. Coming down from the synagogue, one sees that the Ghetto is the dirtiest part of Rome, which is, perhaps, the filthiest sty in Europe. The Jewish inhabitants number five or six thousand. Soon after the destruction of Jerusalem, there were perhaps a hundred thousand of them; but the calamities which have swept over them have subjected them to periodical decimation. Passing one of their shops—an old-clothes store—at the door of

which the man and wife were sitting, the woman, seeing me looking round, said, ‘Would the gentleman like to find something?’ ‘Yes,’ I replied; ‘I would like to find some one to whom I might speak of One I love.’ ‘Who is that?’ said the woman, with eagerness, while the man solemnly raised his head. ‘His name is Jesus.’ The name of Jesus struck them like a sound from the other world; the woman seemed to soften, but the face of her husband flashed with rage, as he said to me, ‘Have you confessed yourself?’ which signifies, ‘Are you ready to die?’—you may expect the stiletto.’ ‘Oh no, I am not a Papist, to require priestly absolution. I am a Christian, a child of Abraham.’ The old man calmed a little, but my conversation there, and in other parts of the Ghetto, seemed to find their hearts veiled and hardened.

THE FIRST MEETING.

“Last night (November 22nd) I had the first meeting in my own hired room. Not being permitted to print and post invitations in the streets, I

had to invite individuals. I went to a good number. Some made excuse; some said they would come, but did not; a few said they would, and kept

their word. In the evening I prepared my room, and received the few (five in number) who made their appearance. I invited them to pray with me, that the Lord might open their eyes to see His truth. When they rose from their knees, they looked at each other with utter astonishment. Poor people! they, I believe, had never before heard prayer in their own language. When I said I would read out of the very letters of the Apostles,

each one came to look at the book, to handle it, and to read a little himself. After reading Paul's journey to Rome, about which they had never heard, I was about to speak to them, but they desired me to read on, which I did, and then spoke; but they had so many questions to ask, that our evening passed in conversation, at the close of which each expressed a desire to come again, and to procure the book for himself.

THE ANCIENT BAPTISTRIES OF ROME.

“You will be glad to know that the baptistries of the early Roman Church are still in existence. Passing last week by the splendid marble baptistry of Constantine, I entered, and asked the priest within the use to which it was formerly dedicated. Having shown me the level the water rose to when the font was prepared for baptism, and the valve in the marble floor whence it issued—‘When the rite was finished;’ he added, ‘this was anciently used for the immersion

of proselytes.’ ‘May I ask why the Church has fallen from the primitive mode?’—‘The Church,’ he said, ‘has thought well to change it.’ ‘Why does she sprinkle infants?’—‘Because the Scripture commands it.’ ‘Can you point to the passage?’ He then quoted (in Latin) from Gen. i. 28—‘Increase, and multiply, and fill the earth.’ Yes, the wholesale admission of babes into Church communion has filled the earth, but *not with Christians.*

A BAPTISTRY IN THE CATACOMBS.

“This morning (November 24th) I went, with two who came to the meeting last Lord's-day evening, to see the baptistry in the Catacombs. About a mile from the walls of the city, we ascended a hill, from which the view of Rome and its vicinity is magnificent. In the side of this hill is a little cave, filled with beautiful ferns, which, while it indicates, partially obscures the entrance to this most ancient refuge of the persecuted saints of old. The guide opens the gate, and gives a taper to each, and so we leave the lonely scene without, and enter through narrow passages by heaps of bones and skulls, which look dismal in the feeble flickering of our lights,

to the early baptistry. Before descending a flight of steps, the guide directs our eyes to a picture painted above the entrance. It is the head of Jesus, with the cross behind it. This first met the eye of the candidate who came to be mystically buried here with Christ; and the impression made by this picture, on account of the love and tenderness it expresses, must have been great. At the bottom of the stairs, in a small room, is a picture of Our Lord's baptism. John is on one side; an angel, on the other, holds his robe; while Jesus, in the midst, stands to the waist in water, waiting to be immersed. At the foot of this picture, to my great surprise, I

not only saw the ancient baptistry, but found it still *filled with water*, so clear that we could see to the bottom, though about four feet deep, and so sweet that we drank it with pleasure. Rome has scarcely known of the existence of this; it is scarcely ever visited, even by priests; the guide

told me it was almost entirely unknown. He knows where there is another, and some time I hope to visit it with him.

“I have just received 30,000 portions of the New Testament, which I hope to have sent out shortly into all classes of society.”

A Visit to the Mountains of Jamaica

BY THE REV. ELLIS FRAY.

THE following letter from Mr. Fray will give our readers some conception of the missionary work yet to be accomplished in Jamaica.

It is gratifying to hear that our brethren are vigorously endeavouring to overtake the spiritual destitution which prevails, and that the native ministers are doing their full share of this important work:—

“I started early on the morning of the 16th, and reached the Alps about 10 o'clock, where I had a hearty welcome from Mr. and Mrs. O'Meally. After breakfast we started for Ulster Spring, about three miles beyond the Alps, and held a missionary meeting in the new school-house, which Mr. O'Meally is erecting at that place. A great deal of interest was manifested by the people, as it was the first missionary meeting ever held at that place, and the first time the building was used. We had a collection of £6 6s. 7½d. The school-house is in an unfinished state, but the friends are making an effort to finish it by October: it measures 40 ft. by 20 ft. As you are doubtless aware, the people who formerly resided at the Alps have removed farther up into the mountains; and if we do not follow them, we shall lose them, especially as the Wesleyans and Episcopalians have *recently* commenced operations in these mountains. I have therefore advised Mr. O'Meally to enlarge the school-house so as to accommodate at least 500 persons, and to begin at once to conduct regular Sabbath services there. As his residence is still at the Alps, he could give a Sabbath evening service to the few that reside there. Do you know any one who has £20 or £30 to give to a good cause?—please advise him to give it to Mr. O'Meally to assist in this new building.

“The next day we started for Ebenezer, five miles beyond Ulster Spring, and had a tolerably good meeting; collection £2 1s. 3d. The chapel at this place is very small, and needs enlargement.

“The same afternoon we started for the Hector's River district, about five miles further up into the mountains. We were benighted, but, fortunately for us, a number of young men came to meet us with torches, and guided us to

our resting-place for the night. Next day we held a meeting, and the people gave us a warm reception. This is a very destitute district, *and a missionary ought to be sent there at once*. There is a population of at least 1,000 persons, and all the religious instruction they receive is once a month, from Mr. O'Meally, on a Sabbath-day, and once a month on a week day, from an Episcopal minister in the parish of St. Elizabeth. About six miles from this place, towards the Manchester Mountains, is a place called "Craig Hill," with a population of about 500 persons. A missionary residing at Hector's River could also extend his labours to the Craig Hill district, and a mission-station at this place would be a connecting link between our Trelawny and St. Elizabeth stations—it being thirteen miles from the Alps in Trelawny, and ten from Wallingford in St. Elizabeth. I forgot to say that one-third of the population at Hector's River are English immigrants, and their descendants, who came to Jamaica many years ago.

"We continue to have tokens of God's presence in the Churches under my care. On Sabbath, the 31st of July, I had the pleasure of baptising twenty-six at Waldensia, and on the following Sabbath twenty-two here. I only hold the pastorate of the Church at Waldensia *pro tem.*; as soon as they have erected their new chapel they must get a settled pastor. I must not omit to tell you that we have sent Mr. Morris, lately a student in our college, as a home missionary to the parish of St. Mary.

"May the Holy Spirit so direct you all on the 20th of September as to lead you to send help to our beloved mission in this island!"

African Cruelty.

BY THE REV. ROBERT SMITH.

NOTHING can better illustrate the savagery and barbarism among which our brethren labour in Africa, than the following narrative. Scenes of cruelty are less common now than formerly in the neighbourhood of the missionary stations. Nothing but the regenerating power of the Holy Spirit can change the bloodthirsty natives into children of peace and love:—

"Every now and again, some of these heathen people show their thirst for blood, by committing some horrible deed of wickedness. A few days since a slave was seized by a number of free-men, and dragged to the beach, close to our mission; they were about tying his legs together, but when they saw me descending the hill, they hurried

him into a canoe, which was taken out into the middle of the river; the poor fellow was thrown into the water, but, being a swimmer, he tried to hold the canoe, but was beaten across the head with paddles and sticks. When I saw that they wanted to murder the man, I had my boat got ready, and was just rushing off, when Mr. Thomson came

along in his boat. We pulled hard, but the cruel demons of men had broken the skull, and marked the water with the man's blood; the poor fellow sunk just as Mr. Thomson was about to stretch out his hand to rescue. When the men in the canoe saw him sink, and

that we were too late, they gave a savage shout of triumph.

"They landed amongst a large crowd of people on the beach; I followed them, and told them of their sin, and that it would be remembered against them."

In another letter Mr. Smith continues the narrative:—

"The slaves, who are powerful in numbers, were very angry, and banded themselves together the following morning, and made an attack on the town, driving the freeborn and their masters before them. Those who had committed the deed took shelter on mission-ground. The 'country-fashion,' or superstition house, was burnt down; nearly all the plantain-trees were destroyed, and two men wounded. Much consternation and danger prevailed. We were afraid other depredations would occur. Several headmen from A'kwa town, myself, and two or three members, went amongst them, and got them, after much difficulty, to retire to their own quarters. Much inconvenience was felt by prohibiting the wives of the freemen going to their farms and

obtaining food. Many were their threatenings, and it is a mercy no lives were lost; we were amongst them continually, heard their complaints, and sought to satisfy them. In a few days King A'kwa returned home, had a meeting, and settled the serious palaver. Had the freemen been equally willing to hear us as were the slaves, they would have saved much suffering, and the life of the young man would have been saved also.

"Frequently these palavers occupy much of our time, but it is not time lost; for it increases our influence for good amongst them, and often saves greater evils, and the depression and stoppage of trade, both among themselves and between them and the European merchants."

It is cause of gratitude to God that in carrying out these works of mercy, none of our brethren have ever been injured. "Blessed are the peacemakers, for they shall be called the children of God!"

Missionary Notes.

CHEFOO, CHINA.—After an interval of quiet, Mr. Richard reports the renewal of threatening rumours, and in consequence the departure of the American missionaries from Tung-chow. In Chefoo, missionary work proceeds as usual. Mr. Richard has been twice into the country during the six months of his stay, and on the 26th August was able to conduct family worship in Chinese. He also assists the native pastor, Ching-sen-sien, whom he speaks of as a noble worker, and a willing one. In the dearth of missionaries the station at Ki-san-soh has for the present been given up.

CEYLON.—The Rev. H. R. Pigott reports a visit to the station at Medampe, where the work is making satisfactory progress. Some candidates for baptism were accepted, one of whom remembers having heard Mr. Daniell preach. The congregations were good at both the Singhalese and English services.

COLOMBO.—In the girls' school, under the charge of Mr. Waldoek, signs of the Divine blessing are apparent. Several of the girls are not without serious impressions, and two, if not more, have been led to join themselves to the Saviour. On the 30th October four persons were baptised at Makewitte, all of them young people. Others are seeking the same privilege. These are the firstfruits of the ministry of C. Pieris, one of the students who was lately settled at Makewitte.

CAMEROONS, WEST AFRICA.—The work interrupted at John A'kwa's- town, by the plunder of Mr. Fuller's house, has been revived by Mr. Saker. At the first meeting a goodly number of the people were present, and after the service a school was held of sixty children. The next Lord's-day both the service and the school were yet more largely attended, to the encouragement of the native pastor, N'Kwe. Mr. Saker hopes that this auspicious recommencement of the work may lead to the settlement of a teacher on the spot. Though Mr. Saker and his family have suffered much from the bad season, at our last advices they were all well.

HICKORY, OR MORTONVILLE.—Mr. Smith reports that, notwithstanding the wickedness of the people, and much that is unpromising, the meeting-house is sometimes nearly full of hearers. There are five promising inquirers, and some of the children give hopes of future usefulness. From Bell's Town, Mr. Thomson writes that much of his time is spent in the investigation of palavers between the towns, the traders, and the natives.

VICTORIA, AMBOISES BAY.—Mr. Pinnock informs us of the death of one of the first converts baptised by Mr. Clarke at the commencement of the mission. She died at Clarence, whither she had been removed by her daughter, trusting in the Saviour she had so many years loved and served.

JAMAICA, MOUNT HERMON.—The Rev. J. Hume reports that the general condition of the island has certainly improved, but he fears that the churches are not equally so. The facilities afforded by the new courts of law seem, in some cases, to encourage litigation. Mr. Clarke is well, and shares with Mr. Hume the duties of the churches at Mount Hermon and Jericho. The seasons are very favourable, and the crops abundant; but the liberality of the people is not so manifest as is desirable.

MONTEGO BAY.—The Rev. J. E. Henderson reports that the state of things throughout the island continues hopeful, though the people receive very low wages, and the seasonal rains have been very injurious. The applications for admission to the institution at Kingston are rapidly increasing in number, and give hope for a future good supply of ministers and schoolmasters. Mr. Henderson has opened a fourth day-school in connection with his congregations, but stands in great need of £10 a-year to pay the rent. About £50 are also required for the completion of the new chapel at Watford-hill. It is with great regret that we report the death of Mrs. Reid, the wife of the Rev. J. Reid.

HAYTI, JACMEL.—Our native brother, J. M. Lolo, reports that his meetings in the country are largely attended, sometimes by three or four hundred persons. He urgently asks the Committee to send a missionary as soon as possible. Madame Cajoue reports that her Scripture readings are much and widely

welcomed among the people of the town. She has also visited the prison, where she has been permitted to read the New Testament, and to pray with the inmates. Metellus Menard has returned to St. Raphael, and reports the work of God as growing. He had baptised fifteen persons since his return.

BRITTANY.—Mr. Jenkins informs us that Omnes, the colporteur, has been obliged to join the army at the camp of Conlie. Boloch has taken up his work about Morlaix, and has sold some Breton Testaments, besides giving away tracts. The war naturally absorbs all attention, almost to the exclusion of every other subject. At St. Brieuç, Mr. Bouhon has had the pleasure of meeting several pious soldiers from various parts of the country.

Home Proceedings.

THE month of December is not generally available for missionary meetings. It is usually filled up with the claims to which our Churches are liable towards the close of the year. December is commonly the month devoted to benevolent institutions at home, and in which special provision is made for the poor. Our own meetings have therefore been few. Though not numerous, however, they have been encouraging, and the reports we have received concerning them have been in a high degree satisfactory:—

PLACES.	DEPUTATIONS.
Haverfordwest and district	Rev. J. Smith (Delhi).
Isleham, Soham and district, Camden-road, Arthur-street, and Somerleyton	} Rev. J. J. Fuller.
Providence Chapel, Hackney	
Sible Hedingham, and East-street, Walworth.	Rev. C. Bailhache.

In all the above places, the resident ministers and other brethren have cheerfully given their valuable aid.

There was a speciality about the above-mentioned meeting at East-street, Walworth, which deserves a passing notice. The meeting was convened under the auspices of the Young Men's Auxiliary, and was intended to be a conference of Sunday-school teachers. The attendance was small, only three schools being represented; but the interest manifested was great. The Rev. W. Alderson presided, and the question discussed was, "Whether home claims should be held a sufficient excuse for relaxed or suspended efforts on behalf of Foreign Missions." Mr. Bailhache opened and closed the discussion, the sense of the meeting on the proposition being in the negative. Wisely conducted, we think this sort of meeting would be very useful. We shall be glad to see the experiment repeated.

SYSTEMATIC EFFORTS.—The pastor of one of our country churches writes as follows:—"Our members are mostly poor, and the amount raised annually is due chiefly to systematic effort—namely, by inducing families to take boxes as 'domestic' boxes, and holding public meetings at our various stations. By these means, for the last ten or twelve years we have raised upwards of £30 per annum *above* the sum formerly sent from our Church. If other Churches will kindly adopt similar plans, the annual income of the society might be easily augmented."

NATIVE PREACHERS' FUND.—The Christmas cards have been posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent New Year's gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

Our Periodicals.

THIS month, our **MISSIONARY HERALD** is sent—according to a resolution of the Committee—not only to the ministers of contributing Churches, but also to all subscribers of £1 and upwards per annum, and to all those subscribers of 10s. a year who have sent us their names. The Committee have taken this step, and have consented to the additional expenditure which it will involve, in the belief that our friends, generally, were in need of more missionary information, and that, if this could be regularly supplied to them, their practical and prayerful interest in our great work could not fail to grow. Very earnestly do we express the hope that such may be the result. Our effort will be to furnish as much and as varied information as possible. The field for our operations is wide, and is gradually extending, and we have no doubt that we shall be able, from month to month, to provide such details as that no part of the field shall be overlooked. Let us beg our friends to read our **HERALD** regularly and attentively, and also to try to disseminate the facts brought to their notice, by lending the magazine to others.

THE QUARTERLY MISSIONARY HERALD will be published and gratuitously circulated as usual. On behalf of this, as well as the above, we would urge our friends to distribute it as widely as they can. We have the firm conviction that numbers of those who do not unite with us in our efforts, would do so if they were acquainted with the facts of the Society's history from time to time.

A **WORD** too about the **JUVENILE MISSIONARY HERALD**. This is now in the hands of the Association Secretary, who issues his first number this month. In his editorial address to his readers, Mr. Bailhache tells them what his plans and intentions are. "I want," he says "to make the **HERALD** as interesting and as missionary as possible. I also want to make it refer as much as possible to *our own* missionary work in the world. And, moreover, as the young are the people I have more particularly to address, I shall try to select facts which will be interesting to them. I hope frequently to get facts from the missionaries themselves, for this magazine specially; also pictorial illustrations of the countries in which they are labouring, and of the manners, customs, and costumes of the different peoples. That is, my dear young friends, I want to do all I can, so that this little **HERALD** may become a great favourite with you. Will you try and do all *you* can, so that it may become much more widely known and read?"

We commend all these attempts, and the great end they have in view, to the blessing of God, and to the sympathy of the Churches!

SOUTH WALES.		CHANNEL ISLANDS.		New Zealand—	
CARMARTHENSHIRE.		JERSEY.		Auckland, per Mr. P.	
	£ s. d.	St. Heliers—	£ s. d.	H. Cornford	10 0 0
Carmarthen. Priory St. ...	15 12 6	Grove-st. Sunday School	3 10 0		
Do., Tabernacle.....	37 16 10				
GLAMORGANSHIRE.		JAMAICA SPECIAL FUND.		SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.	
Pentrhidyfen, for <i>N P</i>	0 6 3	Carmarthen—		Burchell, Rev. W. F., Lee	0 10 0
MONMOUTHSHIRE.		Tabernacle, per Mr. D.		Isaac, Rev. G., Brighton	3 15 0
Llanfihangel, Ystrad ...	0 18 8	M. Morgan	2 0 0		
PEMBROKESHIRE.		Marazion—			
Bethlehem and Salem ...	3 9 9	Edmonds, Mr. F.	0 10 0	SPECIAL CONTRIBUTIONS FOR CHURCH AT ANGERS.	
Cresswell Quay	2 9 1	Under 10s.	0 10 0	Burchell, Rev. W. F.,	
Milford	0 16 6			Lee	0 10 0
Narbeth, Bethesda	36 15 4	JAMAICA EDUCATION FUND.		C. T. Ilfracombe	0 10 0
Neyland	0 15 7	Per Mrs. Edmund Sturge.		Edwards, Rev. J.	5 0 0
SCOTLAND.		Avery, Mrs. T.	1 0 0	Godfrey, Mrs. M. E.,	
Aberdeen.....	1 6 0	Sturge, Mr. George	5 0 0	Liverpool.....	1 1 0
Eday, Orkney Isles	2 10 0			H. H. H.	0 10 0
Elgin.....	1 0 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.		J. K., Taunton	0 4 0
Fraserburgh	1 3 4	Essex—		Morgan, Mr. E., New-	
Glasgow, New Frederick-		Thorpe-le-Soken, per		town	1 0 0
street Sunday School	1 17 6	Rev. J. French	0 7 6	Wilson, Mr. Joseph,	
Do. do. for <i>N. P.</i>	1 17 6			Clifford, near Sheffield	5 0 0
				Under 10s.	0 4 0

ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following friends—

Mrs. Risdon, Pershore, for Parcel of Clothing, for *Mrs. Hewett, Jamaica.*
Mr. Thomas Harvey, Leeds, for a School Bell, for *Mr. Duckett, Jamaica.*

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Pinnock, F., Sept. 20
Saker, A., Oct. 24, 25.
Smith, R., Sept. 20, Oct. 29.
Thomson, Q. W., Oct. 3.

ASIA—

Ceylon, Colombo, Pigott, H. R., Oct. 17.
Waldock, F. D., Oct. 31.

CHINA—

Chefoo, Richard, T., Sept. 6.
Ningpo, Baeschlin, C., Oct. 10.

INDIA—

Allahabad, Evans, T., Oct. 11.
Bombay, Bailey, W., Oct. 21.
Edwards, E., Oct. 29.
Calcutta, Lewis, C. B., Oct. 26, Nov. 9,
16.
Leslie, M. A., Nov. 9.
Wenger, J., Oct. 26.
Dacca, Bion, R., Oct. 29.
Delhi, Parsons, J., Oct. 28.
Intally, Kerry, G., Nov. 16.

AUSTRALIA—

AUCKLAND, Cornforth, P. H., Sept. 22.

EUROPE—

FRANCE—

Angers, Marten, A., Nov. 20.
Cotes du Nord, Lecoat, G., Nov. 30.
Moriaix, Jenkins, J., Nov. 16, Dec. 3.
St. Brieux, Bouhon, V. E., Dec. 10.

ITALY—

Rome—Wall, J., Nov. 15, 23, Dec. 4.
NORWAY—Borgen, Hubert, G., Nov. 24.

SWEDEN—

Stockholm, Wiberg, A., Nov. 23.

WEST INDIES—

HAYTI—

Cajou, M.
Michael, S., Nov. 10.
St. Raphael, Menard, M.

JAMAICA—

Brown's Town, Clark, J.
Kettering, Fray, E., Nov. 5.
Montego Bay, Henderson, J. E.
Mt. Hermon, Hume, J., Oct. 20.
Salter's Hill, Dendy, W.
Spanish Town, Osborn, R., Nov. 8.
Phillippo, J. M., Nov. 7, 10.

TRINIDAD, Gamble, W. H., Nov. 8.

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



JANUARY, 1871.

At *Grange*, the Lord continues to give Mr. Eccles some tokens of His presence. In a recent letter, Mr. Eccles says :—

“The Lord continues to give us manifestations of His gracious presence. Some time ago I baptized a poor woman; her husband was not favourable. As the day was very severe, he said to her, sharply, ‘That she should not go on such a day, for such a purpose.’ But she was not to be dissuaded. After her return, her husband watched her keenly. One night, when he seemed asleep, she got up, and knelt at the bedside. He listened eagerly. How was he astonished to find that it was *for him* she thus waked and prayed! He was cut to the heart. He could hold out no longer; and he forthwith visited me as a professor of the same faith and hope as his wife, and asked for baptism. I have seldom been more gratified in administering the ordinance.

“Another, whom I baptized lately, was for many years a missionary in connection with the United Presbyterians. The Lord visited him in 1859, or, as we call it, ‘the Year of Grace.’ His labours, since, have been abundant, and much owned by God. His baptism must entail upon him considerable sacrifices; but he seems prepared to suffer, as well as to do the will of his Master. I have seen several to whom his ministry has been blessed. The Lord make him still a greater blessing!”

In the last month’s CHRONICLE we gave a few extracts from Mr. Macrory’s journal. The following statements on the progress of the Lord’s work in Ireland, from the same document, will be read with interest:—

“Each year, and all the year round, the progress seemed very small, and sometimes at a standstill; yet seven years ago, there was not a trace of Nonconformity in the region—no Baptist church, nor Baptist chapel. Now, we have a comfortable chapel, a good and increasing congregation; and my last baptism was the 130th since the commencement, together with four candidates at present—all in six years of difficulty and adversity. The mission in Ireland is not a failure. I thank God, and take courage.

“A comparison of the state of our denomination in Ireland fifty years ago, with what it is in 1870, will lead us to exclaim, with gratitude, ‘The Lord hath done great things for us, whereof we are glad!’

“This is not a time for either Church-members, or pastors, or the Chris-

tian public, who support the Lord's cause, and rejoice in hope of the triumph of the Gospel, to be either slack-handed or faint-hearted in the work. As a missionary, and an Irishman, I believe that the morning of Ireland's deliverance has dawned, and that events, both political and religious, are preparing the way for her true emancipation. I would ask, why has the Lord preserved a seed since the days of Cromwell? Why has He sustained the Baptist Irish Society so long in bygone years, while it has been sowing in tears? Why is God bestowing such blessing, in the present, if it be not that we, as a denomination, are by His providence placed in the field for the very purpose of going up to possess the land for the glory of Christ?

"Shall the cause languish for want of funds? I believe it will not."

Mr. Taylor, of Tandragee, sends the following interesting sketch, which illustrates the power of true religion in life and death:—

"NOT DEAD, BUT SLEEPETH."

"We have had to perform the painful duty of accompanying the remains of a dear sister to their last resting-place. Mrs. W——, the disciple referred to above, was brought to a saving knowledge of the truth about five years ago, chiefly through the instrumentality of her sister-in-law. It was my privilege to visit her shortly after she was awakened, and, by God's blessing, to instruct her more perfectly in the way of the Lord. Being naturally of a simple childlike disposition, she soon saw her duty respecting baptism, and, David-like, she 'made haste and delayed not to keep God's commandments.' But the opposition shown to her on this account was extraordinary. At home, and abroad, friends were against her. Even the relative whom God used in her conversion was strongly opposed to her being baptized; and by those of her own house she was threatened with bodily harm if she was known to come into the Baptist Church. But notwithstanding all this, she was baptized, and united to the Church. She would often say to the writer, 'It is little enough that I do what *He* bids me, who has done so much for me.' From the time she joined our fellowship, until declining health prevented, she was never absent, unless when it was absolutely impossible for her to be present; and to be absent was her greatest grief. She seemed to enjoy the Lord's Supper very much. I never knew her to leave without 'breaking bread' except once, during the whole of her connection with the Church. And little did we think, when she last sat down with us, that some of us should never see her there again. For some years past, she was troubled with asthma, of which she had a severe attack last winter; and although she did not thoroughly recover, she was still able to discharge her household duties, and to meet with us as formerly. But the return of autumn brought on anew her old disease. Coughing and difficulty in breathing were again experienced, though not nearly so painfully as during the former winter, so that she hoped her affliction was going to be of short duration. 'But the Lord seeth not as man seeth.' About the middle of November, the disease assumed a more threatening aspect. I visited her on the 28th of the above month, and was astonished at the change which had taken place. The eyes were glazed, and speech almost inaudible. It was not hard to see that Death had almost done his work. As she could still hear distinctly, I read her a few verses from Revelation xxi.

and commended her to the Lord in prayer. In reply to the question, 'What of your hope now, Mrs. W——?' she said, 'My hope is *stronger than ever!*' 'Jesus has not failed you?' 'No, no,' was her prompt reply. 'You know you are dying?'—'Oh, yes; I do know I am going!' 'I suppose you have no desire to live longer, have you?' '*None whatever,*' she said, emphatically; and stretching out her hand, she caught mine, and pressing it warmly, she said, 'Good-bye—good-bye; give my love to dear Mrs. Taylor.' As night drew on, she grew weaker and weaker, the mind began to give way, and about half-past one o'clock on Tuesday morning, she quietly fell asleep in Jesus. I have never seen the words, 'Mark the perfect man, and behold the upright, for the latter end of that man is peace,' so fully verified as in the above case. On Wednesday, the 30th of November, her remains were removed to the Tandragee churchyard, where they quietly await the resurrection of the just. 'The righteous is taken away from the evil to come. He shall enter into peace.'

Mr. M'Murray, of Ballyclare, the centre of a large and wild district, is abundant in his labours, as the following note will show:—

"I am favoured with yours of the 3rd instant. With regard to my work, my hands are full. In the town and neighbourhood I have about fourteen districts for holding meetings. I visit one of these every day, distributing tracts and conversing with the people. I also hold a meeting in one of these districts every evening. The attendance varies from twelve to sixty people. My visits to all of these places are well received. My meetings on Sabbath evenings, held alternately in two country districts, are also generally well attended. The sick and afflicted also receive my careful attention."

Contributions from November 23rd to December 20th, 1870.

	£	s.	d.		£	s.	d.	
LONDON—Rev. John Edwards	62	0	0	JERSEY—St. Helier, by Mr. J. T. Humby	10	0	0	
Finchley, Rev. James Edwards	1	1	0					
Walworth-road Chapel, by Mrs. W. H. Watson, contributions on account ...	5	3	10	HERTS—Watford—Collection ...	9	16	5	
Proceeds of Lecture by Mr. Kirtland, at Bow Chapel	1	2	0	Subscriptions	2	1	0	
BEDFORDSHIRE—				St. Albans, by Mr. Jos. Wiles—		11	17	5
Dunstable—Collection	5	4	2	Collection ...	6	17	1	
Subscriptions	6	2	6	Subscriptions	3	5	0	
Collected by Mrs. J. Gutteridge	2	5	0		10	2	1	
„ Miss Ridgeway ...	1	1	0	NORFOLK—Aylsham, by Miss Withers,				
„ late Miss Peel.....	0	1	2	Sunday-school	0	2	6	
Moiety of Mrs. Jos. Osborne's				Ingham—Collection.....	2	1	0	
Missionary Box.....	0	5	6	Subscriptions.....	6	4	6	
	14	19	4		8	5	6	
Houghton Regis—Collection	3	7	11	Norwich—Subscriptions.....	32	5	6	
Subscriptions	3	11	6	Collection, St. Mary's	9	9	0	
	6	19	5	„ Surrey-road	1	11	7	
BERKSHIRE—Wallingford—Subscriptions					43	6	1	
on account	4	4	0	Swaffham—Church Contributions	5	0	0	
Wokingham—Rev. P. G. Scorey.....	0	10	6	Worstead—Collection.....	2	7	3	
				Subscriptions	3	16	6	
ESSEX—Loughton—Collections	7	9	9		6	3	9	
Subscriptions	5	8	6	Yarmouth—Subscriptions.....	5	17	0	
	12	18	3	NOTTINGHAMSHIRE AUXILIARY, by Mr.				
Great Sampford—Collection	2	0	0	F. G. Hazledine—				
Saffron Walden—Collection ...	4	10	6	Birches-lane (Derbyshire)...	0	7	6	
Subscriptions	2	15	0	Burton-on-Trent	0	17	8	
	7	5	6	Chesterfield	1	0	0	
GLoucestershire—Kingstanley, by				Clay Cross	0	10	0	
Miss King; Sunday-school, collected				Derby	0	10	0	
by W. Austin.....	0	6	0	Loscoe	0	10	0	
				Riddings	1	4	0	
				Swanwick	0	5	0	

	£	s.	d.
Boston (Lincolnshire)...	0	9	0
Grantham	0	10	0
Lincoln	1	1	0
Carlton-le-Moreland (Notts) ..	0	7	0
Collingham	0	12	0
Newark	0	5	0
Sutton-on-Trent	0	10	0
Nottingham, Derby-road	5	0	0
" George-st., Col- lection	7	6	6
" Subscriptions	2	1	0
" Balance	1	1	8
	24	17	4
SOMERSETSHIRE—Bridgwater, by Mr. J. W. Sully—			
Collection	3	8	8
Subscription	3	0	0
	6	8	8
YORKSHIRE—Beverly, by Mr. J. Crowther, Sunday-school			
	0	10	0
Lockwood—By Mr. Joshua Shaw, Sunday-school			
	1	1	0
Cross Hills in Craven, by Rev. W. Archer, proceeds of monthly missionary prayer-meeting			
	1	10	0

	£	s.	d.
SCOTLAND—Aberchirder.....			
	4	10	0
Aberdeen	12	3	0
Arbroath	6	15	0
Banff and Macduff	1	17	6
Cupar-Fife	3	4	0
Dunfermline	3	7	6
Dundee	5	0	0
Edinburgh—Subscriptions.....			
	39	15	6
Collections, Bristo-street Chapel.....	9	8	0
" Roso-street.....	3	0	0
	41	8	6
Elgin	1	7	6
Forres	2	11	0
Glasgow—Subscriptions.....			
	40	19	0
Collection, John-st.	5	0	0
Bath-st., few friends	0	7	6
	46	6	6
Grantoun	3	0	0
Greenock	2	8	0
Huntly	1	1	6
Inverness	2	19	6
Kirkcaldy	4	9	0
Perth	7	12	6
IRELAND—Waterford, by Mr. O. Scroder, Contributions			
	22	17	6

CONTRIBUTIONS TOWARDS DEBT ON BAPTIST CHAPEL, BALLYMENA.

LONDON.			
	£	s.	d.
Mr J. P. Bacon	5	0	0
Rev. J. Edwards	5	0	0
Mr G. B. Woolley	2	0	0
Mr W. H. Millar	2	0	0
Mr and Mrs Beal	2	2	0
Box of Gleanings, by Mrs Beal	0	8	0
Mr Joseph Tritton	2	0	0
Mr W. Hanson	2	2	0
Mrs W. H. Watson	1	0	0
Mrs Gover	1	0	0
Mr E. Rawlings	1	0	0
Mr T. H. Olney	1	0	0
Mr E. J. Oliver	0	10	0
Mr Bruce	0	10	0
Dr Underhill	0	10	0
Mr J. Harding	0	10	6
Mr G. Shipley	0	10	0
Mr G. Robertson	0	10	6
Mr A. H. Baynes	0	10	0
BIRMINGHAM.			
Mr T. King	0	10	0
CAMBRIDGE.			
Mr G. E. Foster	5	0	0
Mr W. Johnston	0	10	0
Mr G. Shippey	0	10	0
Miss Gotobed	0	5	0
Mrs Elliott	0	5	0
Miss Piper	0	5	0
Mrs Howe	0	5	0
CHIPPING NORTON.			
Mr Rawlinson	1	0	0
Mr Wilkins	0	10	0
Mrs Platt	0	2	6
Mrs Fawdry	0	2	0
EYTHORNE.			
Mr T. Harvey	0	10	0
HALSTEAD.			
Mrs Tinsell	0	5	0

	£	s.	d.
Mr Sewell	0	5	0
Mr Cook	0	5	0
Mr Bloomfield	0	2	6
Miss Fanny Blacklaw	0	2	6
Mrs Faithful	0	2	6
Mrs Cooper	0	2	6
OXFORD.			
Mr J. Grubb	1	0	0
Mr Ford	0	10	0
SHIPTON.			
Mr Maddox	0	2	6
STOW-ON-THE-WOLD.			
Sarah Ann Ryland	0	3	6
IRELAND.			
Mr James M'Curdy	1	0	0
Mr John Boyd	1	0	0
Mr Alex. Williams	1	0	0
Mr David Pasley	2	0	0
Mr Robert Logan	1	10	0
Mr Atkinson	0	10	0
Mr Thomas Ross	0	10	0
Mr Joseph Boyd	0	10	0
A Friend	0	10	0
Mr Thomas M'Clelland	0	5	0
Mr Wm. Rock	0	5	0
Mr John M'Creight	0	5	0
Mr James Thompson	0	5	0
Mr Robert Thompson	0	5	0
Mr Edgar	0	5	0
Mr Hugh Swain	0	5	0
Mr William Hamilton	0	5	0
Mr Wm. Gorman	0	5	0
Mr Wm. Vint	0	5	0
Mr John M'Clelland	0	2	6
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THE
BAPTIST MAGAZINE.

FEBRUARY, 1871.

Sowing and Reaping.

AN ADDRESS TO SUNDAY-SCHOOL TEACHERS.

BY THE REV. J. BIGWOOD.

“They that sow in tears shall reap in joy.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Ps. cxxvi. 5, 6.

“Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

“If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

“He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

“In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.”—Ecl. xi. 1—6.

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”—Gal. vi. 9.

THE above quotations are suggestive of the close connection between sowing and reaping. In this connection we perceive one of God's immutable laws, and a principle of universal application.

The subject has two aspects:—The sowing must precede the reaping; the reaping must follow the sowing.

The sowing must precede the reaping. Fruit is the result of labour; this is God's law. “Thou shalt eat bread by the sweat of thy brow” was the curse, but at the same time a blessing, pronounced on our first parents. The husbandman sows, toils, expends, and waits. Labour, sacrifice, faith, and patience are essential to the harvest. It is so also in society—

with nations and with individuals. Every good must be acquired by labour. An illustration may be found in Jesus Christ. His whole life and death were a sowing; His resurrection and exaltation, the establishment of His Church, and His triumph over heathenism, idolatry, and human philosophy, were a reaping. Death was a sowing, preparatory to resurrection, life, and glory. Another illustration may be found in Christian experience. The trials, anxieties, and toils of life are the seed of patience, resignation, faith, and perfection of character. The whole world presents one grand commentary on this truth. Nothing truly great, or noble, or praiseworthy, or valuable, has ever been effected in this world without determined energy, perseverance, and toil. Every good must be acquired by diligent effort. The constitution of our minds requires that this should be the case. Man values most what costs most, and lightly esteems what is easily acquired. "*Soon gotten, soon spent,*" has become a proverb. The temples of fame, of wisdom, of wealth, are all placed on giddy heights, and rugged are the steps by which these heights are reached; and the discipline thus necessitated is essential to the possession and enjoyment of good. Steady persevering labour arrives at more substantial results than genius. The tortoise eventually outstrips the hare. The most renowned in the world have been men of energy and labour—*e.g.*, Luther, Cromwell, Cæsar, Newton, and Watt. So also in the Church of God—as, for example, Paul, Carey,

Moffat, Williams. To reap, one must sow.

The *obligation* resting on Christians to sow, is suggested by the passages of Scripture grouped together at the head of this paper.

"In the morning sow thy seed, and in the evening withhold not thine hand." We are bound to dispense that which God bestows upon us. As long as we have any seed to scatter, we are under obligation to do so. The fear of future want is an argument for scattering, not for withholding. "Sow, and withhold not, for thou knowest not what evil shall be upon the earth." This point is especially noteworthy. No Christian has a right to refrain from sowing. Some may say, "*What I have is mine; my time, my faculties, my money, are my own.*" Nabal said, "Shall I bestow on them I know not?" His name, Nabal (a fool), indicates his folly. To such, the clouds are a reproof: "If they be full of rain, they empty themselves on the earth." Others may say, "I have but little talent, or little opportunity to do good." The unprofitable servant without talent was punished. "The tree, if it fall toward the south, or toward the north, in the place where the tree falleth, there it lieth." In that spot it supplies manure and nourishment. So everyone may do something—sow some space, if ever so small, or profit some object, if ever so unworthy.

In order, however, to *successful* sowing, it is necessary to have some *fixed principles of action*, some deep convictions of obligation and duty, some firm persuasion of the value and importance

of the labour; and, as the result of these, a settled determination to pursue one's spiritual husbandry in spite of all difficulties and discouragements. If one has doubts as to the importance of sowing, or concerning the value of the seed—or of his duty to sow beside all waters, and under any circumstances—he will not labour long nor successfully. There is much force in the words of Solomon—the wise man never spake more wisely—“He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.” He who is influenced by *principle* in his work for God, will not be moved nor deterred by difficulties; but he who waits for the removal of difficulties before he sows, will never attempt any work for God. There are many well-intentioned Christians who are kept back from every effort by difficulties, imaginary or real; they always *find a lion in the way*. To every new scheme their mind at once suggests difficulties. They mean to do something when the hindrances are lessened. To such the season of usefulness will never arrive. Does effort require sacrifices now?—it always will. Are sinners indisposed to receive spiritual instruction now?—they always will be. Is Satan active to sow tares now?—he always will be. Will the time ever come when the soldier of the Cross will not have to endure hardness? Shall the servant be better than his lord, or the disciple than his master? Shall the triumphal procession precede the battle?—the fruits precede the toil? Shall the Christian leave the Saviour to tread the winepress alone, and

be ready only to join Him in the reward? If such had always been the spirit of the Church of Christ, where had Christianity now been? Jerusalem had been its grave as well as its cradle, and Satan had now reigned triumphant in the world. If we brood over difficulties, they will magnify and multiply on every hand; if we manfully resist them, they will vanish. There is no difficulty which a determined will, resting on God, cannot overcome. Where there's a will there's a way. Be not, then, deterred by difficulties; firm Christian principle will smile at them all. If any are deterred by them from sowing, it is presumptive evidence that their heart is not right.

He who is influenced by Christian principle will not abstain from sowing, nor relax his diligence because he is *not certain of success*. Many who profess much piety will not try to do good, because they see no chance of success. Had all Christians acted thus, what good had ever been done? *Results* are not a Christian's rule of conduct, *but God's commands*. We understand not the works of God who maketh all. We know not in any case that success is impossible. With God all things are possible. If we accomplish not all we wish, we may accomplish much we do not anticipate. “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” This dispensation is a dispensation of faith, and we must not expect to see beforehand the fruit of our

sowing. This much is certain, that if *we do not sow we shall not reap*. But if we sow, we know not what glorious results may be determined by God, who put it into our hearts to sow.

There are some Christians who seem to have no settled principles of action—who are ever observing the clouds and the wind—who are always considering which way the wind blows:—fair-weather Christians, who only work in the sunshine, and ever need to be exhilarated by the breath of flattery or popular applause; they change day by day with the wind; they are like the chameleon, and one can never be certain of the shade of their mind. Such men, if immortal, would be of no use in the world, except to show into what a pitiable condition human nature had fallen. They are altogether incapable of any great or noble deeds, and yet the world is full of such men.

My dear friends engaged in Sunday-school efforts, I commend these thoughts to your hearts and consciences. Arrive at a settled conviction of the importance of your work, and of its adaptation to the end contemplated; feel certain that God calls you to this work; and then let no difficulty stay your hand, let no apprehension of danger impede your effort. Let fixed principles of truth, and not external circumstances, guide your conduct. Art thou ever tempted to yield under difficulty, or to sink back for want of success, or to listen to the bland insinuations of expediency?—remember, that “he that observeth the wind shall not sow, and he

that regardeth the clouds shall not reap.”

One thing worthy of note is, that we must take care to sow the *right seed*. The importance of this point cannot be overestimated. In Nature, the germ of life—the power which controls and moulds and brings into its own form the fruit—is in the seed. The seeds may be very much alike, but the plants are very different. So, if we would have fruit to Christ, we must sow the seed of the kingdom. If we put the seed of the deadly poison into the ground, all our care will not produce the genial life-giving plant. Sound doctrine is, then, of vast importance to the spiritual husbandman, whether a preacher or Sunday-school teacher. The incorruptible seed is the Word of God—the simple Gospel, the story of the Cross.

Great care in preparation of the ground, and subsequent weeding and tending, are necessary to successful husbandry. “As the garden causes the things that are *sown* in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.” These words suggest very much. A slothful gardener will have his garden full of weeds, let him sow as much seed as he will. The Sunday-school teacher must strive *so* to sow as to have a beauteous crop.

The gardener looks for the early and latter rain—he waters the seed sown. So the Sunday-school teacher will water his efforts with his prayers, and await the showers of heavenly blessing. So much for sowing; it must precede the reaping. This is one—

the first aspect of our subject. The SECOND is soon discussed. The reaping follows the sowing. This also is God's law. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He that goeth forth and weepeth, bearing precious seed shall DOURTLESS come again with rejoicing, bringing his sheaves with him." "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." The harvest, then, is certain; the fruit of our labours is sure; the seedtime must be followed by harvest. The harvest may be long delayed—there may be many discouragements—but let us not be weary, let us not faint. We shall reap, if we faint not. We have the promise of a *faithful* God—a God who cannot lie. The glory of God and the joy of Christ are both involved in our success. It is God's harvest; He is the great husbandman, and we are His servants. Let us only sow in faith, and glorious must be the results:—

"The seed, though buried long in dust,
Shall not deceive the hope."

It may not be our happiness to see the fruit of our sowing. Perhaps the Sunday-school teacher less frequently reaps the fruit of his labours than any other labourer in the Church of Christ.

One soweth, and another reapeth. He who sows the acorn lives not to behold the oak in its glory. He who lays the foundation of a nation's greatness does not often live to see it. We reap the fruits of the labours of such men as Cromwell, Hampden, Pym, and Raikes; and you, Sunday-school teachers, labour not for the present only, but also for the future. Other men will enter into your labours. Some men's lives seem to be *failures*, but they are not what they seem. After they are gone, others see and enjoy that for which they lived, and sacrificed and consumed their strength. And yet others do not altogether enter into their labours. At the resurrection morn we shall find that fruit has followed sowing. Then those who have been converted by our efforts will be our joy, and the crown of our rejoicing! And many a Christian, who has laboured on amid discouragement, disappointment, and apparent failure, will then find himself surrounded by many a bright and happy spirit, into whose young and tender heart he has dropped the seed of life in the Sabbath-school. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The reports of the Sunday-school Union furnish, from year to year, abundant proof of the fact that reaping follows sowing, which ought to inspire your hearts with renewed hope and courage. Every year will extend the sphere of your operations, and enlarge your facilities and responsibilities.

Your work may be said to have scarcely commenced. The magnitude and importance of your work will be much enhanced by the Education Act of the last Session of Parliament. That Act, in my opinion, abounds in defects and unjust enactments. The favour shown to it by the Nonconformists of this country, and their utterances concerning it, indicate their almost utter obliviousness or absence of appreciation of the leading principle of Dissent—the principle so often enunciated by our fathers, and for which they so nobly fought and suffered. It is sad to see all classes of Dissenters abandoning the lofty ground, so long and nobly maintained, of the entire independence of religion and religious teaching from State or parish support and control, and rushing with all eagerness into the miserable battle of the sects; and thus destroying the influence with Government and Parliament, which previous fidelity and principle had acquired, and reaping the contempt of intelligent statesmen.

But, apart from all this, the Education Act will render Sunday-school work more than ever important. It will become increasingly the duty of Christians to endeavour to bring the young under direct Scriptural and religious instruction, in order, in addition to all other considerations, to destroy the pernicious influence

of the so-called religious teaching which so many of them will receive from unconverted and bigoted teachers in the newly-created schools. The almost universal, and the much-improved education of the young in the day-school will increase the necessity for intelligent and educated Sunday-school teachers, and put an end, we trust, to the improvised and almost worthless instruction that now so widely obtains. Our churches will, we hope, rise to the necessity thus created; and then, who can calculate the extent to which the influence and effectiveness of Sunday-school work will be enlarged!

Let these thoughts inspire with fresh courage, and strengthen for renewed exertions, every Sunday-school teacher. Pursue, dear friend, the course of duty and effort, with unabated energy, determined perseverance, strict fidelity, confiding trust, and prayerful dependence on God; and great shall be thy reward and joy. Thy work may be one of toil—weariness, conflict, and vexation may be thy companions—rugged and steep may be thy way; but in due time thou shalt reap, if thou faint not. Soon shall open to thy view the rich and fertile fields, in which thou shalt reap the fruits of all thy labours, and enjoy perennial peace and pleasure, encompassed with the favour of thy God.

Ludlow's Legend.

LIEUTENANT-GENERAL EDMUND LUDLOW, of Hill-Deverill, in the county of Wilts, one of the few regicides who escaped the tragic fate of the other judges of Charles I., spent the evening of his days at Vevey, in Switzerland, safe-sheltered by the magnanimous ægis of the Council of Berne. Over the door of his dwelling-house long hung a board with this inscription — “Omne solum forti patria est, quia patris;” meaning, “To the good man every place is fatherland, for it is the land of his Father.” The sentiment has been thus versified:—

“ ‘Through whatsoever lands,
The good man says, ‘I roam,
Since God all earth commands,
I surely am at home.’ ”

The opening words are a quotation from Ovid's “Fasti” (i. 493-4), where the entire passage reads thus:—

“ Omne solum forti patria est; ut
piscibus æquor;
Ut volueri, vacuo quicquid in orbe
patet; ”

and they have probably been adopted as the motto of many other exiles besides Ludlow. They appear, for example, inscribed upon the façade of an old house in Brougham parish, with initials and a date, as follows:—

“ 1678.
Omne solum forti patria
H. P. ”

supposed to be the work of Henry Patterson, by whom the house was

built, and who was probably a refugee from the Lauderdale tyranny in Scotland, for the house stands just within the Westmoreland border. (“Notes and Queries,” xxii. 265.)

“Quia patris,” therefore, is a modern addition. Joseph Addison, who took notice of the inscription when passing through Vevey, not long after Ludlow's death, attributes them to the old soldier himself. His language is, “The first part of this inscription is a piece from a verse in Ovid; the latter part is a cant of his own.” Equally hostile and still more dull is the critique of Sir Richard Colte Hoare, the historian of “Antient Wiltshire.” — “I think,” says the baronet, “the inscription would have been more *appropos* if the latter part of it, ‘*quia patris*,’ had been omitted; for his father resided in Wiltshire, and he was an unfortunate exile in Switzerland!”

Paranomasia, built upon a common root, might, one would think, have prompted the “patrician” to “patronise” the “patriot's” wide-view of “*patria*” and “*paternitas*.” But if Sir Richard was of too earthly a mould, there has been no lack of other kindred hearts, by whom the idea embodied in “Ludlow's Legend” has, in all ages and in various ways, been caressed, amplified, and versified. Thus there has been given to it a literary genealogy, which it would be interesting to trace through the centuries extending

both before and after the civil wars of our Puritan fathers. We append a few specimens, to which, we doubt not, our readers could add several. To begin with some lines by Richard Baxter:—

“ Must I forsake the soil and air,
Where first I drew my vital breath ?
That way may be as near and fair
Whence I may come to Thee by
death.”

“ All countries are my Father’s lands ;
My sun, Thy love, doth shine on all :
We may in all lift up pure hands,
And with acceptance on Thee call.”

“ Hymns from the Land of Luther” furnish the following verse from a hymn by B. Schmolck:—

“ My God, I know not where I die,—
Where is my grave, beneath what
strand,
Yet from its gloom I do rely,
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is
Thine.”

No. 26 of our own “ Psalms and Hymns,” by Bowring, gives it in the following form:—

“ Thy children shall not faint nor fear,
Sustained by this delightful thought,
Since Thou, their God, art everywhere,
They cannot be where Thou art not.”

Joseph Alleine, the Nonconformist divine, when threatened with banishment to Barbadoes, says, in a letter to a friend:—“ It was the Divine argument that Epictetus used for comfort in banishment—‘ *Ubique habenda sunt colloquia cum Deo.*’” (Stanford’s “ Life of Alleine.”) Cowper’s lines, set to the same melody, beginning with

“ His are the mountains, and the
valleys His,”

will, of course, occur to everyone. Edmund Ludlow, like many other of the Commonwealth’s heroes, found his way to the doctrine of Believers’ Baptism. “ He was accounted the head of the Baptists in Ireland,” a great portion of his military service having been passed in that country. Such is the statement occurring in the “ Circular Letter,” composed by the Rev. F. Bosworth of Bristol, addressed to the Baptist Association Meeting at Devizes in 1860.

What is the Destruction of the Wicked ?

BY R. GOVETT.

(Continued from p. 18.)

BUT it is time to notice some texts quoted against us. Of these none is more relied on than Matthew x. 28:—

“ And fear not them which *kill the body*, but are not able to *kill the soul*: but rather fear Him who is able to *destroy both body and soul in hell.*”

On which I remark—

1. This refers to *believers*, not to the ungodly. Therefore this destruction does not signify their reduction to non-existence. For all God’s elect have eternal life begun, and cannot fail to attain it in fulness at last. (John x. 28, 29; Romans viii. 30—39.)

2. This shows us, that the soul

survives its departure from the body. After that point man can do no more; we have fled beyond his reach.

3. Notice now the contrast with regard to God: He is "*able to destroy both body and soul in hell.*" (Gehenna). What is the sense of this? Does it mean that God will reduce His foes, both body and soul, *to nothing through the vehemence of the fire?* Or does it signify just what "destruction" does ordinarily—the depriving of the guilty of *well-being, as to both body and soul?* Can we not discriminate? Surely! If we had read of the fierceness of a certain fire, which was to last but for a time, till it had caused the wicked to cease to exist, and so to pass beyond wrath and curse, then our opponents would be right. But in all these points the actual statements of Scripture are designedly against them; and so prove, that the ordinary sense of "destroy"—as the depriving both body and soul of their respective welfare—is the true sense. Now for the proof!

What, then, says the like place in Luke (xii. 4, 5)?—

"But I say unto you, *my friends*, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: *Fear him, which after he hath killed, hath power to cast into hell*: yea, I say unto you, *Fear him!*"

The killing here is supposed past: after that there is destruction. Observe! It is the "*casting into hell*" that is the thing to be feared. It is the being "*destroyed both body and soul in hell*" that is the terror presented. It is because the instruments of the Lord's wrath are there, and because they are all—the fire, the worm, the brimstone—*eternal*, that we are to shrink with dread from offending the Just Ruler. The destruction is the fire. The *going into* the fire, the being judicially "*cast into*" it, and the dwelling *in* the

fire, are to cause our apprehensions. (Mat. v. 22, 29, 30, x. 28; Mark ix. 43, 45, 47; Rev. xix. 20, xx. 10, 15, xxi. 8.)

The destroying "*in hell*," then, is a process of torment—not the result of non-existence, after which the man ceases to feel and to be. This is proved by the Saviour's comparison: "The tares are the children of the Wicked One." "As, then, the *tares* are gathered and *burned in the fire*, so shall it be in the end of this world (age). The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend (stumblingblocks), and them which do iniquity; and shall cast them *into* a (the) furnace of fire: *there shall be weeping and gnashing of teeth.*" (Matt. xiii. 40—42.) We are shown the *beginning* of the destruction: it takes place by judicial sentence, and with the might of angels. But we are carefully instructed, both as to the curse, the wrath, and the instruments of it, that these have *no end*.

Take another passage (Matt. v. 29, 30):—

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Here Jesus bids disciples rather cut off a right hand than be cast judicially into hell-fire. For this destroying of one member would be better than being destroyed body and soul in the fire. Here the perishing of the member cut off is not its non-existence, but the loss of its use and well-being. Better the suffering now arising from a hand cut off, than *the misery of hell!*

"Ye *serpents*, ye generation of *vipers*, how can ye escape the damna-

tion of hell?" (Matt [xxiii. 33). Their sentence of damnation in hell would be due, not only to their past acts, but to their abiding evil natures. "Serpents"—"vipers." "How can ye escape the eternity of the fire, and its consequent woe?" is the force of the Saviour's question. The Judge's sentence is, 'Depart into eternal fire.' When the eternity of the fire is part of the sentence, how could they escape? Jesus saw no escape. But the non-existence theory would have shown the way of deliverance. 'How escape?—By non-existence! That takes a man out of feeling, and out of fear.' But Jesus describes the terribleness of the woe experienced in the fire, by those well-known signs, "*wailing and gnashing of teeth.*" This shows, that the fear inculcated is fear of God as the author and maintainer of those instruments of torment which will ever evoke these answering proofs of pain suffered by men.

From the two first-quoted passages (Matt. x. 28 and Luke xii. 4, 5), there arises a view of the matter which will be decisive to every unprejudiced mind. It is this. There is here a weighing against one another of two opposing fears. Some disciples are brought before the Roman tribunal, "Are you Christians?" What if they deny? Then they escape the anger of *man*, his power to torment, his instruments of torture. 'Tis fearful! But if man's power of anger and infliction is so terrible, what must *God's* be? Man's is bounded by his weak present body; God's abides for all eternity, after body and soul are re-knit in resurrection. The conclusion, then, is evident. Fear supremely the everliving Ruler, and His ever-enduring instruments of torture: "*Yea, I say unto you, Fear him.*" Here then we cannot mistake. The question is, Which is the greatest object of fear? Who has at his command the most

terrible instruments of wrath, and those of the longest duration? From whom can we most easily escape?

Which, then, of the alternatives now discussed is the most terrible?—the ceasing to exist? or never-ending existence in Gehenna of fire? *Whichever is the most terrible sense, that is the true sense.* We cannot doubt then 'TIS EVERLASTING EXISTENCE IN FIRE. For the question is of God's power to inflict misery on His foes. This then is the refutation of all attempts to do away with the terror of damnation. You speak of the fire as ending, and being quenched; or of the worm coming to an end, or the man ceasing to be. But, so saying, you are undoing the terribleness of God. Jesus is engaged in heightening your ideas of the misery. You are engaged in doing away with fears of it. In regard of any fire which we may kindle, and any fuel we may heap up, it is true that the fire and the fuel will soon cease to be. But the Saviour is comparing our want of power with the Creator's fulness of it. *Can God not maintain fire for ever, and for ever the misery of those in it?* That is the force of the Saviour's question, and it admits of one answer only. If God be able to do so, He has also declared that He *will* do so. May all Christians retain for themselves, and seek to produce in others, a constant sense of the terribleness of the wrath of a just and everliving God!

Let any ask themselves, then, which view most enforces *fear of God*—annihilation? or endless misery in hell-fire? *Whichever most strongly enforces this salutary principle, is the true sense.*

The argument of Our Lord is—From man's wrath and inflictions we may escape; but how from Him who lives ever, and occupies all space? But now, if sending into nothingness be the sentence on the wicked, they for ever escape wrath

and woe. Our opponents herein are our witnesses, which is the greatest terror. It is in order to get rid of the awful prospect of endless misery which Scripture presents, that men have devised this scheme of interpretation. Then they are evidently labouring to pull down the truth, which Jesus so earnestly seeks to build up.

I proceed now with the discussion of this decisive question:—*If 'destroy' may signify both to take away (1) being, and also (2) well-being, may it not signify, in the case of the wicked, the loss of existence, as our opponents affirm?*

2. My second argument against the idea is this. *That sense which, when given to a word, makes one part of Scripture clash with another part, cannot be the true.* But to understand 'destruction' of the wicked as their reduction to nothing, makes Scripture statements on this point to contradict one the other; for there are several passages which assert the existence of the lost in torment for ever (Matt. xxv. 41, 46; Rev. xiv. 9, 11, xx. 10, xxi. 8). Now, as our sense of 'destruction' harmonizes all the Scriptures which treat of the point, it is the true.

This has been shown, as regards the principles of the harmony, in the previous pages.

3. *That sense which, when it is given to a word, introduces an inadmissible and absurd conclusion, cannot be the true.* The non-existence sense of 'Destruction' introduces such result, and so proves too much. For Scripture speaks not only—as our opponents teach—of the *perishing of the wicked*, but of the *perishing of the righteous!* Where? (1) In Micah vii. 2: "*The good man is PERISHED* out of the earth: and there is none upright among men.*" (2) "*The righteous perisheth,† and no man layeth it to heart: and mer-*

ciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isaiah lvii. 1). Make your choice, then! Does 'destruction' signify annihilation? Then the righteous are to be annihilated. But if destruction, as applied to the *righteous*, does not signify reduction to non-existence, neither does it as applied to the *wicked*.

4. *If Scripture assign present and everlasting existence to wicked persons, whom it describes as 'destroyed,' it is certain that 'destruction' does not import reduction to non-existence.* But Scripture does so speak of wicked persons as destroyed.

(1.) Scripture speaks thus of the sinners of Noah's day:—"I will *destroy* man whom I have created from the face of the earth" (Gen. vi. 7); "I bring a flood of waters upon the earth, to *destroy* all flesh" (17); "Every living substance that I have made, will I *blot out* (marg.) from off the face of the earth" (vii. 4); "And every living substance was *destroyed* which was upon the face of the ground" (23). And yet to the spirits of some of those then disobedient, the Lord Jesus, when He was a departed spirit, went and preached; He found them in prison in the under-world (1 Pet. iii. 18—20, iv. 6). For proof of this, see my tract, "*The Spirits in Prison.*"

(2.) Scripture thus speaks of the evil men of Sodom and its neighbourhood:—"The Lord will *destroy* this city" (Gen. xix. 14); "God *destroyed* the cities of the plain" (29), with "all the inhabitants of the cities" (25). But they are *existing still in fire and suffering.* Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire!*"

(3.) "The righteous *perisheth*"

* Απολωλεν.—LXX. † Απώλετο.

(Isaiah lvii. 1). And yet the next verse tells of their still-continuing existence: "He shall enter into peace."

(4.) Judas has the awful title of "the son of *Destruction*"! * ("perdition"). He is spoken of as "destroyed" (lost)—(John xvii. 12). It would have been good for him never to have been born, because of the "woe" hanging over him for his awful treachery (Matt. xxvi. 24). And yet after death he went to a special *place* assigned him (Acts i. 25). And, if I mistake not, he is one of the two specially cast into "Destruction," or "the Second Death," at the opening of the Millennium (Rev. xix. 20, xx. 10). Please to observe, that the argument derivable from his case is firm, without the last two texts alleged.

(5) The Great False Christ is described as 'destroyed' (Isaiah x. 24, 25, xi. 4). He is "The Lawless One," "whom the Lord shall consume with the breath of His mouth, and destroy with the brightness of His coming" (2 Thess. ii. 8). Yet Isaiah discovers him existing as a spirit in the under-world (Isaiah xiv. 9). And he is shown as a lost spirit coming out of the bottomless pit in Rev. xi. 7 and xvii. 8. But after his coming up thence for his reign of wickedness of three years and a half, he "goes into perdition," or *Destruction* (Rev. xvii. 8, 11, xix. 20). *He exists in fire and misery there all the thousand years. And at the close of them, he and his fellow "Son of Destruction" abide in Destruction, or "the Second Death," unannihilated for ever. "The Devil that deceived them was cast into the lake of fire, where the (Wild) Beast and the False Prophet are, and they shall be tormented day and night for ever and ever" (xx. 10). Here then is the much-denied*

eternal existence in misery; and '*Destruction, far from annihilating these, its two chief sons, is to retain them in torment for ever.*'

5. My fifth argument is this. *Destruction is either a process going on, or a result complete. Which is it in this case ?*

(1.) Where terms of duration are added, it proves a process going on. 'The ark was a hundred and twenty years a-building!' Here 'building' does not mean a completed edifice, but a process, which was going on for a hundred and twenty years.

(2.) When terms of duration occur in a judicial sentence, they refer to the process of inflicting pain, defining its extent or period. 'Ordered—that Dr. Leighton be whipped two hours, and imprisoned for life.' Here the 'two hours' defines the duration of the process of whipping. As, then, the term of duration 'everlasting' is added to 'destruction' in 2 Thess. i. 9, it is the *process* which is intended, and not the *completed result*. 'Eternal,' as applied to what is ended in a moment of time, is absurd. Destruction, then, cannot mean reduction to non-existence, which is complete at a given instant of time.

To say that the *effects* of such annihilation are 'eternal,' is to say what is true indeed, but not to the point. For the same may be said of our actions in general. And it would be absurd to talk of a man committing an *eternal murder*, or suffering *eternal hanging*. For, while the effects of murder are eternal, and the effects of capital punishment are also eternal; yet no one would dream of such an addition. In so clear a case, every eye sees that 'murder' speaks of the act of murder, which ceases at a given moment. And so of the hanging also.

To take a well-known case. Said the Roman Proconsul to Polycarp, "I will cause you to be consumed

* Απώλειαις.

by fire, should you despise the beasts and not change your mind." Polycarp answered, "You threaten *fire, that burns for a moment, and is soon extinguished* ;* for you know nothing of the judgment to come, and the *fire of eternal punishment reserved for the wicked.*" (Eusebius, iv. 15.)

The effects of the fire on Polycarp were indeed eternal; but the *duration* of the Proconsul's punishment by fire was but, as he said, for an hour. And the martyr threatens his persecutor with eternal punishment in fire. (A proof, by-the-by, how long before Augustine this great and solemn truth was received and taught by the Church of Christ.) The threats both of the judge and of the prisoner had respect to the time of the burning, not to some result after that had ceased. How could there be any change in a doom of eternal burning?

This is susceptible of the fullest further confirmation; for the judicial doom of the wicked is described by other expressions, which also import a process—not a completed result.

I am now arguing with those who admit that proper eternity is intended by the New Testament word 'Eternal.' It may, indeed, easily be proved by its proper evidences: in this case I assume it. But if so, 'destruction' is a process. Only in that case can 'eternal' properly be predicated of it. Again, there are several words descriptive of the final state of the lost. Now, these must agree together in their fundamental sense—whether we suppose the lot of the wicked to be torment eternal on the one hand, or eternal insensibility on the other. If one of these words without doubt describe a process, the others do so too.

(1.) Now 'torment,' as applied to man, has but one meaning. It sig-

nifies a process—the production of anguish; ordinarily by certain instruments devised for that purpose. As their 'torment' has but one meaning, and is applied to the final state of the lost equally with 'destruction,' it fixes the meaning of 'destruction.' 'Destruction,' then, as applied to the lost, is a process equally with 'torment.'

'Torment' cannot admit the idea of non-existence and insensibility. It cannot be said that non-existence is 'eternal torment.' And if 'destruction' be a process, it excludes non-existence, which ends all process of torment and is complete in an instant of time.

(2) Fire shall *devour* the adversaries (Heb. x. 27). 'Devouring' is also a process. To be torn in pieces by wild beasts was a terrible death (Rev. xii. 4). But fire is to devour God's adversaries (Heb. xt. 27). It is, then, a process. But the process is for ever; for the devourer is eternal (Rev. xiv. 10, xx. 10). And to suppose God to keep up the devouring element for eternity, while the sinner has been removed by Him for uncounted ages, is absurd.

(3.) The doom of the wicked is also a judicial '*punishment*' (Matt. xxv. 46). But punishment is a process: it is the infliction of pain on an offender, because of his misdeeds. The judge is required to add words of duration to his sentence of punishment, in order to define the term of suffering: 'You are to be imprisoned *three months, with hard labour*;' 'You are to be hung by the neck *till you are dead*.' As, then, 'eternal' is the duration here prescribed, it defines the length of the process; which is without end. But the 'punishment,' or the 'destruction,' are one. The destruction, then, is a process,* and it is to last for ever.

* The martyr does not use the bombastic word 'unquenchable,' as applied to man's fire, but the reverse.

* In an argument on Matthew xxv. I hope to answer the assertion, that annihilation is a punishment.

(4.) The doom of the wicked is also, on God's part, "the *vengeance of eternal fire*" (Jude 7). Now *vengeance*, or the judicial infliction of pain because of broken law, is a process. Its duration is defined to be for ever. This passage is exempt from the evasion applied to "eternal punishment." Here the *vengeance* is eternal, because the fire by which it is inflicted is so.

Now, the judicial sentence concerning torment is, that it be for ever. (Rev. xiv. 10, 11; xx. 10). But the 'torment' is the 'vengeance' the 'devouring' and the 'destruction' inflicted of God. As surely, then, as these three first are processes, so is the last.

The word 'torment' shuts up the escape that is attempted, where 'eternal *punishment*' is named as the doom of the lost. It cannot be said that nonentity endures eternal 'torment.'

(5.) But the Scriptures add a further proof. They tell us that the instrument of '*destruction*,' of '*punishment*,' of '*vengeance*,' of '*torment*,' is 'fire.' (Matt. xxv. 41, 46; Jude 7; Rev. xiv. 9, 10). Now, fire is an ever active element, producing pain on those set in it. And the wicked are sentenced to go *into* it, and to suffer its burning. But the fire is eternal. This assures us, therefore, with the utmost certainty, that *the destruction is a process going on for ever*. For we also learn, that the instrument necessary to the process of inflicting pain is itself eternal. It is certain, then, that the instrument of woe would not be eternal if its employ were only temporary. To suppose the contrary is to mock God, by imagining Him to be guilty of folly.

'But every process must come to an end.' With men, Yes! But with God, when He pleases, No! When He says the process of judicial infliction shall not cease for ever, His

almighty power must support this truth.

6. My *sixth* argument is as follows:—*The vengeance of God put forth cannot but produce anguish in His enemies. But His vengeance is declared to be eternal*: as it is written of the men of Sodom, that they are already "suffering the *vengeance of eternal fire*" (Jude 7). Now, as the instrument of God's *vengeance* is eternal, so also is the feeling on God's part which sustains it. The sentiment expressed is nearly the same as if it were written—"the eternal *vengeance of fire*." So, if I find the words 'He suffered the penalty of transportation for life,' I may speak of his enduring 'a lifelong penalty.'

But Scripture shows us the corresponding phase of the matter. It tells us of answering sufferings on the part of the lost. They are to be sensible of this wrath of God; they are to be cast into a furnace of fire, and the pain thereof is to produce "wailing and gnashing of teeth" (Matt. xiii. 42, 50; xxii. 13; xxiv. 51). But the wrath of God is eternal. Eternal then are the sufferings of the guilty, which spring from that wrath. (Matt. x. 15; xi. 22, 24).

And if it be God's design to deter from like sin by making the wicked "examples," that design will be most awfully carried out by making those examples public and eternal. (Jude 7; 2 Pet. ii. 6; Rom. ix. 22). That punishment which is exhibited to the eye, as now going on, is far more terrible than the story of one finished ages ago: "They shall go and look on the carcasses of the men that have transgressed against Me."

7. My *seventh* argument arises from the impossibility, according to the laws of language, of interpreting the word '*destruction*' as it is interpreted by opponents. In the view of Mr. White, and those who agree with him, '*destruction*' has *two senses opposed to one another*.

(1.) It signifies, first—temporary punishment in fire for some unknown period. During this period the lost consciously suffer the curse and wrath of God.

On which I observe, that therefore our idea of existence in misery is a true view of the word ‘destruction.’ Our opponents are obliged to confess that ‘destruction’ is, in part as we plead, a *process* of inflicting and of suffering pain for a time which they do not limit, save as denying its eternity.

(2.) But they add, that, after a time unknown to us, the godless cease to exist. And that is ‘destruction’ in its completion and result.

On which I observe, again, that the same word cannot, as singly applied, and without some discriminating expression adjoined, take both these senses. You must choose (1) either ‘destruction’ as the *process*—the wrath of God and His curse descending on the lost to their misery; or (2) ‘destruction’ as the *result*—the curse, the suffering, and existence itself, past.

I deny not, that the Judge might have so spoken of the destruction as to fix to it the sense of non-existence. Had He said, ‘Be cast into hell-fire, which shall at once be your destruction, and ye shall no longer be,’—then this would have been designated ‘destruction,’ as the completed result. But the Judge in this case speaks of ‘eternal fire’ and of ‘eternal punishment,’ and ‘eternal destruction;’ and you own that He speaks first of the *process of inflicting woe*, which is our sense. *Then you have chosen the meaning of destruction.* That is the sense of it in the passages God has given. You cannot insert any other sense in this simple, single use of the word ‘destruction.’ It is not, ‘You shall suffer destruction first as the process, and at length destruction as the completed result of non-existence.’ That is ex-

cluded by the word ‘eternal.’ *Now, as the sense you first annex to the word, destruction is the process, the adjunct ‘eternal’ fixes it to that sense solely.* Therefore the destruction of the wicked is the unending process of inflicting woe, on God’s part; and of suffering woe on theirs.

8. *My eighth proof against non-existence as the sense of ‘destruction,’ arises from a comparison of the one case where annihilation is spoken of, with the cases in which the lot of the wicked is described.*

Of the heavens and earth that are now, Scripture says, that after the thousand years they fled from the face of the Judge, “and no place was found for them” (Rev. xx. 11); “The first heaven and the first earth were passed away” (xxi. 1). But the very contrary to this is said of the lost: “Whosoever was not found written in the book of life was cast into the lake of fire” (xx. 15). “The fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death” (xxi. 8). There is a “*place of torment*” now (Luke xvi. 28); and there is a place set apart for it during the Millennium, and after it for ever. The annihilated have no place. As long as they have a place of woe, they are in misery. But their place of woe is for ever. For ever, then, are they in misery.

9. My ninth and last argument has been already stated. *The most terrible sense which can be given to the words ‘destruction,’ ‘punishment,’ ‘vengeance,’ is the true one.* For Jesus desires to awaken in His disciples the sentiment of fear toward God as the Just Judge, and the Supreme King. His Spirit complains of men by nature, that they have “no fear of God” (Rom. iii. 18). By fear of God the Saviour would deter disciples also from sin. He teaches

the avoidance of God's wrath by any sacrifice (Matt. v. 22, 30, xviii. 9; Mark ix. 43—47; Matt. x. 28; Luke xii. 4, 5). Which, then, is the most terrible sense of the words 'destruction,' 'vengeance,' and 'punishment'? That which regards them as a process of inflicting pain; or that which supposes them to speak of non-existence? There can be no ques-

tion, that the idea of anguish inflicted is the most awful. Man's inflictions, such as they have been experienced by many of the martyrs, make us shudder. Persecutors have used both fire and the worm. The sense, then, which heightens our fear of God as the Offended Ruler, is the true sense. Then the misery of the lost is for ever.

The Widow of Nain.

IT has been said of men that some are born to greatness, some achieve greatness, and others have greatness thrust upon them. A similar remark may be made in reference to places. The ground on which Alexandria, Antioch, and Constantinople stand, seemed predestined by Providence for the foundation of great cities. It was "born" to greatness. Athens and Rome were founders of their own greatness; but Bethlehem, Nazareth, Nain, and many other similar spots, now of world-wide fame, have had "greatness thrust upon them." They shone with a reflected light; their glory is in no sense their own; they will be held, in spite of themselves, "in everlasting remembrance." The word Nain occurs but once in the Inspired Scriptures (Luke vii. 12); but what a cluster of sacred associations clings to it! "The glory of the Lord has risen upon it," and that glory will never grow dim. Let us turn aside for a little while, to "see this great sight."

The village of Nain is now called *Nein*, so that it has never lost its name. St. Jerome and Eusebius speak of it; the Crusaders were

familiar with it; and, although now nearly uninhabited, its ruins remain to this day. Dr. Thompson, in "The Land and the Book," thus speaks of it: "We shall pass over to Endor, and then ascend the eastern slope of 'Little Hermon' to Salem. This mount is now called *Jebel-ed-Duhy*, and the small hamlet on the north-west corner of it is Nain, famous for the restoration of 'the widow's son' to life. It was once a place of considerable extent, but is now little more than a cluster of ruins, among which dwell a few families of fanatical Moslems. It is in keeping with the one historical incident that renders it dear to the Christian, that its only antiquities are tombs."

Another eyewitness, Dean Stanley, thus writes concerning it:—"On the northern slope of the rugged and barren ridge of Little Hermon, immediately west of Endor, is the ruined village of Nain. No convent, no tradition, marks the spot. But, under these circumstances, the name is sufficient to guarantee its authenticity. One entrance alone it could have had, that which opens on the rough hillside in its downward slope

to the plain. It must have been in this steep descent, as, according to Eastern custom, they 'carried out the dead man,' that 'nigh to the gate' of the village the bier was stopped, and the long procession of mourners was stayed, and 'the young man delivered back' to his mother. It is a spot which has no peculiarity of feature to fix it on the memory; its situation is like that of all the villages on this plain; but in the authenticity of its claims, and the narrow compass within which we have to look for the touching incident, it may rank amongst the most interesting points of the scenery of the Gospel narrative."

The narrative opens to us a scene of mingled solemnity and suffering. Death was there—and death in one of its saddest forms,—the death of one who had only reached the morning of his life—"a young man." It is the remark of an ancient writer, that "in times of peace children bury their parents, but in times of war parents bury their children." There was no war in the land of Israel when Jesus visited the village of Nain, yet he saw "a young man carried out" to his burial. "Our decrepit age both expects and solicits death, but vigorous youth looks strangely upon that grim serjeant of God. Those mellow apples that fall alone from the tree we gather up with contentment—we chide to have the unripe unseasonably beaten down with cudgels." The "dead man" was not only young, but the only child of his mother. It is hard for a mother to part with any child; but when it is an only child, the loss is trebly great. The Scriptures speak of no severer sorrow than this. "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning as for an only son, most bitter lamentations." "And *she was a widow.*" Stroke after stroke had fallen upon

her; "the clouds had returned after the rain." "Call me *Marah,*" she might well have said, "for the Lord hath dealt bitterly with me." But relief was near: "at eventide it was light with her." The Divine Redeemer was present to afford relief. His kind heart pitied her: "When the Lord saw her, He had compassion on her." His gentle voice cheered her: "Weep not." His Divine majesty filled the scene: "He came and touched the bier; and they that bare him stood still." His Divine power scattered the gloom of the grave: "Young man, I say unto thee, *Arise.*" The dead lived, the widow's heart leaped for joy, and those who had been her fellow-mourners exclaimed, with mingled feelings of fear and gladness, "God hath visited His people." We never read of the widow and her son again; and, of course, the traditions are worthless which tell of the latter becoming a Christian, a Christian minister, and a Christian martyr; but we should be blind to the clearest evidence if we did not see in this miracle a proof of the Divine dignity of Jesus Christ. Three times, at least, during His earthly ministry, He raised the dead to life with the mere utterance of words. To the daughter of the Jewish ruler He said, "*Talitha cumi*"—Maiden, arise!—and the dead child lived; to the Widow of Nain's son He said, "Young man, arise," and death departed; to Lazarus He exclaimed, "Come forth," and in a moment he who had "been dead four days" was restored to life. What manner of man is this that even death and the grave obey Him? It is true that the Apostles of Jesus Christ wrought miracles with almost equal speed; but they worked with a delegated power, for it was "in the name of Jesus of Nazareth"—"through faith in His name," that their miracles were wrought. The prophets of the Old Testament were

some of them miracle-workers; but "we find oftentimes the holy men of the Old Covenant bringing, if we may venture so to speak, hardly, and with difficulty, the wonder-work to the birth. There is sometimes a momentary pause, a seeming uncertainty, about the issue; while the miracles of Christ are always accomplished with the highest ease: He speaks, and it is done. Thus Moses must plead and struggle with God: "Heal her now, O God, I beseech thee," and not even so can he instantly have the boon (Num. xii. 13—15). But Christ heals a leper by His touch (Matt. viii. 3), or ten with even less than this, merely by the power of His will at a distance

(Luke xvii. 14). Elijah must pray long, and his servant go up seven times, before token of the rain appears (1 Kings xvii. 21, 22); and Elisha, with yet more of effort, and only after partial failure (2 Kings iv. 31—35), restores the child of the Shunammite to life. Christ, on the other hand, shows Himself the Lord of the living and the dead, raising the dead with as much ease as He performed the commonest transactions of life.

Well might the villagers of Nain say, as they looked upon the miracle-worker, "God hath visited His people." "Truly this was the Son of God."

From the Battlefield.

Amanvillers, near Gravelotte.

My dear Brother Oncken,—“How unsearchable are Thy judgments!” Thus the Apostle exclaims; and although he was not on a battlefield, still he knew from the history of sin, which is nothing less than a long and fierce battle, how solemn the judgments of God are! Will our nation, will the world, understand this language? I notice nothing of its doing so. With but few exceptions, the people here do not possess light enough to recognise the chastening hand of God in the present calamity; and it becomes increasingly evident to me, that not the judgments but the Spirit of God leads the soul to repentance.

Since four days I am in Amanvillers, two or three hours from Metz. The battle of the 18th has given us

work enough. Although every Corps d'Armée, has its own campaign-hospital which, is well supplied with men, and much voluntary assistance is rendered besides, still this did not suffice to give the numberless wounded all the necessary aid. Most of them were, of course, carried from the battlefield as quickly as possible, but it could not be avoided that many a severely-wounded soldier had to lay in his blood, sometimes a day and a night, without getting any relief. Many a poor fellow, who had fallen by *one* shot, received five or six more because he could not be taken away soon enough. I have seen fearfully mutilated people—some were literally torn to pieces; my whole soul revolts against it, when I think back upon those ghastly scenes.

At the commencement of my operations I applied (so-called)

“Esmar’s provisional bandages,” independent of any doctor; later, however, I worked under the direction of physicians of the Staff. In St. Hubert I happened to get hold of a pair of large scissors, which have been of great use to me in cutting off the bloody clothes of the wounded. This is most loathsome work, on account of the dreadful smell that arises from the congealed blood. But then, how grateful did the poor creatures look at me, when I delivered them from this burthen, and refreshed them with a little wine or lemonade, with which I am generally supplied! Friend and foe are equal here, and to the honour of our German physicians, I must say, they have made no difference whatever; the French have been as well treated, and as conscientiously cared for, as our own men. That in this battle so much blood was shed, arises partly from the fact, that the French held strong and well-secured positions, while our soldiers had to attack them in the open field. Every village here is a little fortress. All the houses are built of stone, and are surrounded with solid stone walls. There the enemies lay; they had made loopholes through the walls, and thus greeted our brave warriors. That these strongholds have been taken is a miracle, even in the eyes of those who do not believe in miracles. The population first had to suffer from their own people, in fact, more than was afterwards the case from the Prussians. They all say here that the Prussians are much better than their own French soldiers. Most of the people have left everything, and have fled to Metz. The wounded are now lying in their houses, and the troops in their stables. To heighten the misery, a fire broke out—fortunately in the daytime. Had it been in the night, the poor wounded would inevitably have been fearfully burnt;

as it was, they could all be rescued; but the most beautiful houses are burnt down to the ground. The large farmstead of Gravelotte I have also seen. It is an immense splendid building; it was entirely devastated inside, by the fire that evidently had raged there. I found the dead bodies of horses, cows, pigs, all lying in a row, just as they had been in the stables. It is supposed that several hundred wounded Frenchmen were in the building, and have also been burnt up.

It is not impossible, for distress knows no limits here. The misery that has prevailed renders every horror possible. During the last few days nothing of importance has happened; we only hear the distant thunder of the cannons in Metz, which is being besieged. Our troops have taken their position on a mountain, and are in full battle-array, in case the French should try to make a sortie. The hospitals are now so far in order, that the wounded lie on straw sacks and on mattresses, and have regular nursing. I am therefore now better able to attend to the spiritual welfare of the poor soldiers. I go to them with wine or lemonade, refresh them with it, arrange their pillows for them, and then commence speaking to them about the salvation of their souls. Some there are who seem utterly indifferent to all I can say; others, however, listen willingly, and over many a gunpowder-scared face, I have seen the tears flow down. My tracts meet with a general welcome—the more so, perhaps, because I have been very sparing in my distribution of them, only giving them to those who really showed a desire for them. One young man was delighted at a New Testament that I gave him; I found him constantly reading in it.

My lodgings at present are in a garret, in which, upon my bed of straw, I enjoy excellent sleep. Since

I left home I have not yet once been able to take off my clothes. The fact is, we must not make ourselves too comfortable, as we may receive marching orders at any moment. Hitherto the Lord has upheld me; as my day, so has my strength been.

As regards the nursing of the sick, we have just to do the best we can. Sometimes we are able to do much for them, sometimes but little, and at other times nothing at all. Under these circumstances a piece of black bread is deemed as great a delicacy as the richest cake.

May the Lord have mercy, and speedily make an end of this dreadful bloodshed! Everyone who can pray ought to wrestle with the Lord for the attainment of peace.

I am still between Jerusalem and

Jericho, and am thankful to say, notwithstanding the hard work, still enjoy good health. Last night we slept upon our bed of straw, with our bag and baggage, as we feared a battle would take place. The night has passed quietly, however; we are in marching order. Should there be an engagement here, we shall be close at hand, to give all the aid that may be needed. May the Lord, in mercy, soon bid this fearful carnage cease! Not all the wounded are gone from here, as some of them cannot bear removing. Several of them have lost their reason from pain, which generally is a sign of approaching death. Daily, some are buried. The weather is very wet; the troops are stiff with cold.

W. HAUPT.

Who is the Adorable Jesus Christ of the Brahmos?

TRANSLATED FROM THE "PAKSHIK SONGBAD."

MANY of our readers are aware that the Brahmos, especially the Keshubites, show towards Jesus devotedness and attachment: so far is this the case, that in some places they meet together daily, to improve their knowledge of Him by reading the Bible. Such is their respect for Christ that they sometimes say to us Christians, "Come, brethren, let us unite; you and we are one."

Now let it be considered, who is the Christ whom the educated Brahmos of our country so much respect?—and where is He to be found? As far as we know, the account of His life is not to be found

in any book other than the Bible. Tacitus, Josephus, and other writers have, indeed, said something about Him, but that is in unison with the Bible account. The Brahmos will admit that no one, at any time, has ever written an account of the life of Christ contrary to that contained in the Bible, and that in no work other than the Bible is the history of Jesus to be found. The Bible alone is the book they read to become acquainted with the life of Christ; consequently, it must be admitted that the Bible is the only source of our knowledge of the life of Jesus. Now let us see what this

Bible says concerning Him. Many of our readers know that the Bible contains four histories of Jesus, written by Matthew, Mark, Luke, and John respectively. On reading these biographies, it will be seen that from His birth to His ascension into heaven the greater part of the incidents are superhuman. It is, indeed, not beyond the truth to affirm, that if we expunge from these histories all the miraculous incidents, we are left without any knowledge of Him whatever. All these miracles apart, who were His father and mother?—when and how did His birth take place? In what country, and in what manner, did He spend His time? When He became of age what works did He do? how did He obtain His reputation? and in what manner was His religion established? The Gospel written by Matthew contains twenty-eight chapters, in each of which there is written something or other which cannot be true if Jesus be only a common man. On carefully considering each chapter, we see the account of some miracle, or some prophecy, or something regarding His heavenly nature, written there. The other three Gospels are full of similar marvels.

Now we inquire of the Brahmós what parts they reject, and what they accept, of the biography of Jesus as written in the Bible? Where do they find the *man* Jesus? In the Bible Jesus, the mere man, is not found; for the Jesus whose life is written there does, from first to last, things impossible to man. Wherever we read we find nothing but miracles. We shall be exceedingly obliged to the Brahmós if

they take any one of the Gospels, and tell us which portions of it they set aside, and which they receive.

Another matter of import is this: If the Jesus of the Bible be not God incarnate, then He can never even be a righteous man. For He says, "I am greater than Solomon;" "I am greater than the temple;" "Ye are from beneath, I am from above;" "Who can convict me of sin?" "I and my Father are one;" "All authority is given unto Me in heaven and on earth;" "The Father judgeth no man, all judgment He hath committed unto the Son;" "That ye may know that the Son of Man hath authority to forgive sins even;" "The time is coming when the dead shall hear the voice of the Son of Man, and they who hear shall become alive;" "I am the truth, the life, and the way;" "No man can go to the Father unless he go through Me;" "I am the Light of the World;" "I am before Abraham;" "O Father! what glory I enjoyed with Thee before the creation of the world, with that glory glorify me;" "As the Father raising the dead makes them alive, likewise the Son also makes alive whom He wills;" "As men honour the Father, likewise should they honour the Son also." The *man* who should utter such things would not be called worthy of devotion and attachment, but proud, deceiver, liar, buffoon, unholy, a hater of God, a great transgressor. Wherefore we wish to know how the Brahmós can praise Christ if they do not acknowledge His Divinity?

September 15th, 1870.

Wearing the Hat in Church.

VISITORS to the Tower of London, when passing, under the guidance of one of the local warders, from the horse-armoury to the repository of modern weapons in the White Tower, find themselves led through a chilly sepulchral chamber, built of hammer-dressed blocks of stone, and totally destitute of furniture of any kind. This is the chapel of the fortress—not of course to be confounded with the comparatively modern structure in the corner of the ballium or castle-yard, but the original Norman chapel of the White Tower—a curious enough place, with its massy pillars and small round arches, and well calculated to arrest the attention of the thoughtful visitant, when once its character is apprehended. But the way in which this apprehension is conveyed is not always of a soothing or conciliatory kind. The visitor is peremptorily required to uncover his head, for the place, though desolate and unused, is consecrated ground; and country-cousins, without this cautionary hint, might run the risk of committing sacrilege. They would at least be debarred from the boast of the cavalier, who, when about to be shot for treason, thanked God that he had never entered a church without putting off his hat.

Now, this practice of doing honour to places, however interlaced with our habits of thought, is as thoroughly anti-Protestant as any of the revived forms of mediæval ritualism. An act of worship has generally (though not always) involved, in the case of men, the uncovering of the head; but the place itself, where the act of wor-

ship occurred, added nothing to the claim. Three hundred years ago our ancestors made it a common practice to sit in their churches, wearing their hats, through long sermons and homilies; and it is by no means certain that they did not wear them during the prayers also—for the thing was done in Germany, so John Wesley assures us, as we shall presently see. This undevotional attitude, adopted by Englishmen of the Reformation period, was probably designed as a protest against the notion, that listening to the monitions and inventions of their fellow-men should ever be regarded as worship; and possibly it gained strength also from the practice of standing in the open-air to hear the Court-sermons, which, in those days, it was customary to deliver at Paul's Cross, and other places of public resort. Some modern partisans imagine that the practice was peculiar to the Puritans; but they are totally mistaken: it was adopted both by Anglicans and by Romanists, and, though the Laudean ritualists were the first to discover the virtue of uncovering, and made a great point of it when they turned out the Nonconformists of 1662, yet their predecessors, the Elizabethan clergy, had never thought of enforcing it. In support of the above statements, let us now recover a few historical traces. In Peck's *Desiderata Curiosa* occurs the following:—

“Richard Cox, Lord Bishop of Ely, died 22nd July, 1581, and was afterwards very solemnly buried in his own cathedral. I have seen an admirable, fair, large old drawing, exhibiting in one view his funeral

procession, and in another the whole assembly, and (as appears by the drawing) a very great one too, sitting in the choir to hear the funeral sermon, all covered and having their bonnets on."

A writer of "Characters" in the days of the early Stuarts—to wit, Dr. John Earle, the author of the "Microcosmographia"—delineates, among others, "a church papist;" that is to say, one of those gentlemen, numerous enough in the provinces, who, while Romanist at heart, compelled himself periodically to put in an appearance at the parish church, in order to avoid the ruinous fines imposed for non-attendance at Protestant worship. However much he loathed the service, we gather no hint that the use of the hat was any particular cause of offence: he rather seems to have valued its aid.

"The church-papist," says the satirist, "is one that parts his religion betwixt his conscience and his purse: and comes to Church not to serve God, but the king. The face of the law makes him wear the mask of the Gospel, which he uses not as a means to save his soul, but his charges. He loves Popery well, but is loth to lose by it; and though he be somewhat scared with the bulls of Rome, yet they are far off; and he is struck with more terror at the apparitor. Once a month he presents himself at the church, to keep off the churchwarden, and brings in his body to save his bail. He kneels with the congregation, but prays by himself, and asks God forgiveness for coming thither. If he be forced to stay out a sermon, he pulls his hat over his eyes, and frowns out the hour; and when he comes home, thinks to make amends for this fault by abusing the preacher. His main policy is to shift off the Communion, for which he is never unfurnished of a quarrel, and will be sure to be 'out of charity' at Easter; and, indeed, he lyes not, for he has a quarrel with the Sacrament &c."

Of course we are not surprised at

the continuance of the practice during the Puritan reign which followed; nor that the frontispiece prefixed to the volume of farewell sermons of Manton, Baxter, and other Nonconformists who went out in 1662, should represent the congregation as adhering to the favourite mode to the very last gasp. This date, however—namely, that of the Act of Uniformity—seems to mark the era of its discontinuance, at least during actual service, although the liberty of speech and other freedoms taken at church by the knight when "Mr. Spectator" wrote, plainly enough show that the fashionable superstition of our own day had not laid its claws on the England of Queen Anne. Samuel Pepys's "Diary" has the following: "17th November, 1661, Lord's-day:—To church; and heard a simple fellow upon the praise of Church music, and exclaiming against men's wearing their hats on in the church." This was just after Charles II.'s restoration. Here we may, with advantage, quote a passage from Mr. Stanford's "Life of Joseph Alleine," being the description, by an eyewitness, of the proceedings at St. Magdalen's Church, at Taunton, the first Sunday after the parish had got rid of their Nonconforming incumbents:—

"The parish of Taunton, in Somersetshire, being destitute of a minister to preach, by the nonconformity of Mr. Newton, a very worthy gentleman [Mr. Alleine is not mentioned, because he was only an assistant], Mr. Thomas James, late of All Souls, Oxon, yesterday, being St. Bartholomew's-day, supplied his place. The neighbour gentry purposely were there present; and Mr. James, being furnished with the Book of Common Prayer, Church vestments, &c., according to the late Act of Parliament, read the whole service for morning and evening prayer, and christened two children accordingly. And I cannot but acquaint you, the whole

town was present, behaving themselves as if their minister had carried away with him all faction and Nonconformity. The church was so very full, that several persons swooned with the heat; and, to the honour of this town, I cannot but mind you, that 'tis very observable that a people that have been so ill-taught as they have been, should now obey His Majesty and the Church according to the Act of Parliament, without the least hesitation. The mayor and aldermen were all in their formalities, and not a man in all the Church had his hat on, either at service or sermon, which gave the gentry of that county great satisfaction—who, to do them justice, deserve thanks for their care and vigilancy in settling the Church and county according to the laws established."

Two principal inducements, pointing in the same direction—that of laying aside the hat by the upper classes, including easy-going Presbyterians—must have been, first, the fear of being suspected of Quakerism; and secondly, and still more cogently, the prevailing fashion of wearing monstrous perukes, which was imported from France along with the Second Charles; for the head being thus oppressed by an unnatural burden, there were physiological as well as religious reasons for not adding the crowning calamity of a cocked hat. Indeed, there can be little doubt that our ancestors wrought their physical systems considerable damage by the immoderate use of Lombardy felts, and afterwards of wigs. Perhaps a hundred years hence we shall have abandoned head-gear altogether, and have ceased to live in fear of sunstroke. The millions in Bengal, who with uncovered skulls dare the sun's hottest rays, laugh at our European precautions; though certain it is, that if we will import European habits into India, and live on flesh and ale when the climate gives us unmistakable warning to the contrary, the results

must continue to be disastrous. It is the stomach and not the brain which is at fault, for the hairy scalp of the *genus homo* is well calculated to brave all external assaults. But we are wandering into the realm of natural history.

Our next testimony must be drawn from John Wesley's journal, which, in fact, belongs to the succeeding century, and carries us into Germany, where, for anything we know to the contrary, vestiges of the old practice may still linger. (It is certain that the Pope's cuirassed guards attending the solemnities of Holy Week retain their helmets in St. Peter's). In 1738 Wesley, visiting the so-called Protestant church of Meissen, near Leipsic, writes:—"The minister's habit was adorned with gold and scarlet, and a vast cross both before and behind. Most of the congregation sat, the men generally with their hats on, at the prayers as well as the sermon; and all of them stayed during the Holy Communion, though but very few received. Alas, alas, what a reformed country is this!"

In our own day we are living no longer in fear of being mistaken for Quakers, yet we continue punctiliously to uncover on entering a church-door. This is no great matter, we fairly confess. It is well to be as our neighbours in matters social and civil, and, as the phrase is, not to hurt their innocent prejudices: and if the sole object of the present paper were to scold at a practice, which, after all, is a positive relief to the aching brow, it would be only to set up a sorry guy, a man of straw not worth the knocking down. But the fact is undeniable that the worship of places is on the increase. Many around us are creeping on all-fours to follow where a priest has trodden, apeing episcopal phraseology, and adopting the airs of expiatory priestism. With our own brethren

we are in no disposition to find fault. So long as Baptists retain their primitive usages, they, *ipso facto*, carry an irresistible testimony right into the very conscious heart of that fashionable Christianity which seeks only to evade the Cross. But let ritualism

creep in through the smallest cranny, be hugged in the bosom though condemned in theory, and its admirers will not be long in discovering "loveliness in lawn-sleeves, or beauty in a bouncing bishop."

Abolition of University Tests.

THE Bill for the Abolition of Tests at the Universities, introduced by the Ministry during the last session, was passed by an overwhelming majority in the House of Commons, and sent up to the Lords with the confident expectation that, as it had, moreover, been recommended by no small number of the resident members of the University, it could not fail to pass un mutilated through the Upper House. But this hope was disappointed. Lord Salisbury succeeded in persuading those who follow his lead to vote that it be referred to a Committee, the usual mode of shelving any measure for the session. There exists no doubt, however, that as the voice of the country demands this act of equity, to redress the injustice of two centuries, the consummation of it can only be considered as having been postponed. Lord Salisbury's motion ran thus:—"That a Select Committee be appointed to inquire into the best mode of giving effect to the resolution, that, in any measure for enabling persons, not members of the Church of England, to hold offices to which they are not now eligible in the Universities of Oxford, Cambridge, and Durham, and the Colleges and Halls in those Universities, it is essential to provide by law proper safeguards for the

maintenance of religious instruction and worship, and for the religious character of the education to be given therein;" and to report to the House. The Committee consisted of fourteen:—one archbishop, one bishop, six Conservative and four Liberal peers, and of one who is considered a Liberal-Conservative, and another whose politics are not recorded. They sat four days, and examined four witnesses, whose evidence occupies no less than 120 foolscap pages. It may be considered as a fair sample of the views of those whom the Conservatives considered likely to support their opinions, and is therefore of no small importance, as well as interest at the present time. We propose to give a brief analysis of the sentiments they expressed on the most material of the questions connected with this measure.

The Rev. D. P. Chase, Principal of St. Mary Hall, at Oxford, and Fellow of Oriel College, thought it necessary to keep distinct the working of the Bill upon the University and upon the Colleges. Its working on the University consists in this, that it admits persons not members of the Church of England to vote in Convocation, and to enjoy professorships; but he thought, if the Dis-

senters were numerous, and inclined to use their vote hostilely to the Church of England, it would be quite inappreciable. The possibility of a majority in Convocation hostile to the Church was a very distant event. As to the Colleges, he did not apprehend any evil effect on their religious character and discipline from the admission of Christian Dissenters. It was not persons holding dogmas different from the Church he dreaded, but those holding no dogmas at all—men with an utter contempt for all religion. He said he had great reason to complain of the way in which the question had been argued with regard to Dissenters. They had been led to believe that we wanted to keep them out, but many of us are only anxious to keep out infidels, and would welcome a good, honest, orthodox Dissenter. Mr. Chase would not desire to retain the tests that are now exacted from Fellows of Colleges. He would be perfectly satisfied with a *bond fide* declaration that a man was a Christian. He would be perfectly content with anything that gave him the idea that Christian instruction would be kept alive at Oxford, without reference to the Church of England, or any other Church. The tests have not prevented such divergence of teaching, that in one College the instruction was of one complexion, and in another of a different complexion. He admitted that the late Baden Powell, though in Orders and a Professor, had taught opinions not in harmony with those of clergymen of the Church of England; the tests had not therefore secured that harmony in the University, or that safe instruction in religion, which was desirable. The Duke of Somerset having asked whether the tests have, on the whole, worked so satisfactorily that it was worth while to enter into a serious conflict with public opinion to maintain them, he replied

that public opinion was not sufficiently informed on the facts of the case. He further stated that, coincidentally with the tests, the moral tone of the University had been lowered. There had been a change in people's views of honour on these points. He remembered a brother-Fellow of his, who gave up his Fellowship, and his position as Tutor, in spite of all remonstrances, because he felt he could not honestly retain them. A man in his position would be laughed at, as an enthusiast, by the party to which he belonged, if he were to dream of doing such a thing now.

The Rev. E. F. Perowne, the most conservative of the witnesses, was averse to any change. He thought the Bill provided no proper safeguard for the maintenance of religious instruction and worship. He could not see his way to make any suggestion to provide for the proper security of religious instruction within the University, if the honours and emoluments were open to Non-conformists and Dissenters. There was no test so simple as that provided by the Act of Uniformity, which was, "I will conform to the Liturgy of the Church of England as by law established." He considered it even more necessary for the Head of a College to be a member of the Church of England than for the Fellows to be so. If the Head of the House was of another communion, he considered it would be fatal to the life of the College. On being asked, whether having a number of Colleges with tests, and others without them, would introduce a disturbing element, he said that as all Dissenting Colleges had tests, the Dissenters seemed to recognise the necessity of them. He had the reports of four or five Dissenting Colleges with him, and he produced that of the Baptist College at Regent's Park, which he found was not exclusively a Theological College, having lay-students as

well as those who were studying, or intended to study, theology. The test, *in limine*, was, that the candidate was required "to apply to the Committee by letter, briefly stating, in his own words, the means of his conversion, and his views of the leading Articles of Christianity." We have no such tests as that. He said he was fully aware of the enormous proportion of the English nation who were not members of the Church of England; and on being asked whether he would wish that that portion of the nation who were not members of the Church of England should depend on Maynooth, and the Baptist College of Regent's Park, and similar institutions, as an equivalent for the education, the honours, and the emoluments of Oxford and Cambridge, said he should be very glad if they could be brought under the same influence as members of the Church, without sacrificing all that which made the old Universities what they were. Being asked further, whether, if they were admitted to these positions in the University, the Church of England would be able to hold her own, he replied that the cause of religion and the cause of education would suffer by passing the Bill in its present form. He would be content with conformity to the Liturgy. He could conceive of no test which would be at once so comprehensive and so valuable as a safeguard. On being asked what he meant by a declaration of conformity, he replied: "The Master requires a certificate of baptism of every candidate for admission; if that certificate of baptism is signed by a Dissenting minister, I point out to the student that if he is not a member of the Church of England, he is legally excommunicated; I must pass him over when the Holy Communion is administered." He thought that if the tests were abolished, the

smaller Colleges would fall into the hands of different sects of Protestant Dissenters, rather than of Roman Catholics, from an objection they might have to bring these students into contact with others. He believed there was a college called University College; and on being told that it was an assemblage of lecturers, but the students lodged where they pleased, and were under no domestic control at all—then, he replied, he might say he was not aware of any such College as he was asked about. He drew a very strong distinction between a place of instruction where lectures were given merely with reference to special subjects, and a place of education where the whole faculties, moral and intellectual, have to be cultivated. Being asked if it was a satisfactory state of things, that a gentleman who was recently Senior Wrangler should be precluded from a great number of fellowships and professorships, and from a vote in the Senate, through his inability to take the tests, owing to his religious views, he replied, "I think it is the least of two evils; it would be a greater evil if he was eligible."

The Rev. J. B. Lightfoot, Hulsean Professor of Divinity at Cambridge, was asked whether he considered it better, for the interests of the University, to continue the requirement of the present tests, or to yield to the opinion which favoured a relaxation of them; and he replied, that if he had had to answer the question a few years ago, he should perhaps have answered differently. His opinion now was, that a change was needed in the direction of the Bill, though he did not agree with all its provisions. He would accept the leading principles of the Bill, but thought it possible to provide some guarantees for the maintenance of religious worship and religious education more effectively

than the present Bill would. He was anxious to make an exception in the case of Heads of Houses, regarding them as the centre of the religious system of the College, and this more particularly in relation to the chapel services and the college livings; though he admitted that, if the Nonconformists became the majority in the governing body, they would have no power whatever to appoint any man who was not a member of the Church of England to a college living. He thought, moreover, that there was less danger to be apprehended from Dissenters than from anti-Christians. In reference to this remark he was asked, "As what you feared was the introduction into the governing body of people indifferent to religion, or infidel in their belief, have tests up to this time obviated that difficulty, and excluded persons of that description?" He replied, that they had not been altogether effectual; and in answer to a subsequent inquiry, affirmed that the security of tests was inadequate, and the mere fact that the tests existed, created a prejudice against the Church of England. So far as he could judge of the state of opinion at Cambridge, the wish for a change was based on two considerations:—First, it was desirable to have a larger field to choose from for our instructors; and, secondly, a sense of justice, as they would say, to those who are at present excluded from emoluments. . . . The exclusion enlists others than those who suffer from it, against what I conceive to be the truth, the chivalrous and independent feeling of young men. Feeling somewhat strongly on these two points, I have been led to think that some change is admissible in the interests of religion."

Dr. Rolleston, the Professor of Anatomy and Physiology at Oxford, was not entirely satisfied with the Bill as it stood; it admitted of being

read and interpreted in an anti-denominational spirit. Many, like himself, who were in favour of the abolition of tests, were not anti-denominationalists. He approved of the ordinance laid down after the University Commission of 1854, whereby the governing body was directed to have especial regard to "considerations of the interests of the College as a place of religion and education." If that ordinance were repealed, and the Colleges were no longer considered as places set apart for religious education, their popularity would be greatly diminished. Parents have regard to a place of religion when they send their sons to it. He would have unity of teaching within each College, if they choose to set up a unity; but he would not have that unity between all the Colleges of the same University. He would have no protection given to any one section of believers as against any other, but allow any one College to legislate for itself, so that parents might know that such-and-such was the character of the institution to which they contemplated sending their children. The clause he would propose to provide this security would run thus: "Nothing in this Act shall be so interpreted as to prevent the governing body of any College from having special regard to religious considerations in the election of the persons who are to serve as Tutors." He was present last year at a meeting in favour of the abolition of tests, and he thought that tests had so entirely failed of their object, that there really was no good, to say nothing of justice, in retaining them. As regarded compulsory attendance at chapel, he did not think much good was done to young men by that compulsion; or by affixing a penalty for non-attendance, in the shape of a fine, or writing out lines from Virgil or Æschylus.

The system was losing ground at Oxford. It has ceased at two Colleges—at Corpus and at Balliol. A student has to notify that he is present at roll-call, or something of that kind, and he need not then be at chapel. At Corpus the undergraduates did agree that they would all go to chapel, though they were not obliged.

The reader must, we fear, be wearied with these quotations, but we must beg his attention to one more extract from the evidence of Dr. Rolleston. The Earl of Powis asked: "Supposing some religious body concentrated all their clever young men upon a College, where they might have some connection among the Fellows—in that case, in a few years, might not a majority of the governing body be found to belong to a particular persuasion?" "Then," replied Dr. Rolleston, "I think it would be simple justice that that should be allowed to take place, as those persons would, *ex hypothesi*, represent a large section of the community, who would have a vested right in the national property, which the Universities are, from the point of view I have taken. I think they have a right to do that, and I think it would be much in the interests of religious zeal, and religion generally, if it was to take place." The Earl then asked, "whether that would be in consonance with the feelings of those persons who founded those Colleges, as places to be under the influence of the Church of England?" "There are very few Colleges," replied Dr. Rolleston, "which have been founded by the Church of England. I should be glad to see exceptions made in those particular cases, but I think that is the answer to your question. Our Colleges are all but entirely pre-Reformation." "Do you consider the Church of England," asked Lord Powis, "to date from the Reforma-

tion?" "I cannot," replied the witness, "regard the Church of England as at once the heir and the antagonist of the Church of Rome."

If the witnesses thus brought forward by the Church and the Conservative party to support their views have so much to say against the continuance of the tests, it must be obvious that they cannot survive the approaching session; and that the honours, the emoluments, and the privileges of the Universities and Colleges will be thrown open to those who have so richly earned them, by their zeal and assiduity. The evidence from which these extracts are made, treats of the subject in its bearing on the interests of the Church of England. But there is another aspect of the question—its influence on the future of Dissent—which is of equal importance to the members of the Free Churches of England. Mr. Chase, on being asked whether the conflict of opinions in the University would not rather be increased than otherwise by the introduction of antagonistic elements, replied that the elements would be very small for many years to come, as Christian Dissenters would constantly be getting absorbed. Mr. Perowne likewise said, that "he had never refused to admit a Dissenter to the College, and no man who has come as a Dissenter has taken his degree as a Dissenter. . . . I have found that all the Dissenters, without a single exception, are most anxious to be in communion with the Church while they are at college. The number of these men who have been confirmed by the Bishop of Ely is considerable; and I think if Dissenters, taken singly, are thus willing to conform, probably, but for political purposes, they would all conform and take Fellowships." It has often been said, that the abolition of tests might pos-

sibly be far more injurious to the cause of Dissent than to that of the Church of England; and if these statements are corroborated by experience—if denominational distinctions are strangled by the genius of the place—if the principles of Non-

conformity are so feeble as to be unable to resist the process of "absorption," that which Dissenters have been so ardently seeking as an inestimable boon may turn out to be a severe calamity.

M.

Short Notes.

CHINA AND THE MASSACRE. — Since our last notice of this subject, various reports have been received of the proceedings of the Chinese Government upon the remonstrances of our own and other representatives at the Court of Peking; and we are told, on official authority, that ample retribution has been inflicted on the criminals, and that the assurances of the Chinese authorities were of a nature to banish all future apprehensions. It will not be matter of surprise that the English residents in China, whose lives and fortunes are at stake, should have lost all confidence in our minister, Sir Rutherford Alcock, and in the gentleman who officiates for him, now that the real facts of the case are revealed. The whole transaction was a simple mockery of justice. It was a fresh experiment on the credulity of the outside barbarians. The ringleaders, who were mandarins, have been allowed to escape; and those who were decapitated were only the scum of the mob who perpetrated the massacre, or innocent men seized for the occasion, and immolated. To banish from the popular mind every idea that the execution was the punishment of a crime, donations of 500 taels were given to the family of each of them. They were held up

to the people as martyrs offered up to appease the foreigners, and they were marched to the scaffold in gay dresses. After the execution, their heads, instead of being exposed (as in the case of criminals), were sewn on to their bodies, which were placed in gorgeous coffins, provided by the officials, and the interment had all the appearance of a state ceremonial. It is even reported that it is in contemplation to erect a temple to commemorate the event.

The Cabinet of Peking has despatched an embassy to Europe, to propitiate the French Government. The person selected for this mission is Chung-how, a mandarin of high rank, who was the chief military and civil functionary at Tient-sin when the massacre was perpetrated, and had under his command a force amply sufficient to have prevented it. By the European community in China, who well know his inveterate hatred of foreigners, he was considered not merely an accomplice in that outrage, but the chief instigator of it. The nomination of such a man, to explain away the circumstances connected with it, is only a more audacious exhibition of the diplomatic artifice of the Chinese Government. We learn, moreover, that a short time before the massacre, a

Chinese pamphlet was circulated, through official machinery, with the view of inflaming the populace against the foreigners. It has been translated into English, but we are informed, by those who have had an opportunity of seeing it, that its statements are so atrocious and so gross, as to be utterly unfit for publication in this country. We are assured, however, that if they were only partially believed by the most ignorant portion of the Chinese population, their readiness to massacre Europeans, and especially Roman Catholic ecclesiastics, may be easily explained. One example of the absurd yet inflammatory assertions in the pamphlet, circulated among the credulous and vindictive Chinese population will serve to show the character of the publication:—"The Christian religious teachers always extract the eyes of their dead converts before a funeral, and the reason for extracting the eyes is this. From one hundred pounds of Chinese lead can be extracted eight pounds of silver, and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of Chinamen. The eyes of foreigners are of no use for this purpose."

THE BISHOP OF MADAGASCAR.—Our readers do not require to be informed that the Gospel Propagation Society recently resolved to establish a bishopric in Madagascar, notwithstanding the collapse of their efforts to plant one in the Sandwich Islands, after a futile experiment of five years. The objections to both these schemes rested on the same grounds. The Sandwich Islanders had been rescued from idolatry, and embraced the Gospel, through the laborious exertions of the American missionaries; and the introduction of a bishop, with his lofty Episcopal claims, ig-

norning the ministerial character of the missionaries, could not fail to distract the minds of the half-enlightened natives, and to interfere with the noble labours of the missionaries. In Madagascar a similar success has at length crowned the indefatigable efforts of the London Missionary Society, through years of disappointment and persecution; and in this case, also, a bishop, who claimed jurisdiction over the whole island, would equally have disturbed the progress of Christianity by the introduction of a mischievous element of discord. Nor was there any valid or evangelical ground, in either case, for the intrusion. Its prominent object would have been to deal with the Christian converts rather than with the heathen, and to supersede the ministrations which were not under Episcopal control. It appears anomalous that, with the vast field of heathendom before the Gospel Propagation Society, containing hundreds of millions of pagans, without a single messenger of Christian truth, its efforts should be directed to countries where the ground had been already broken up, the idols demolished, and Christian truth triumphant—as if it were more important to make men Episcopalians than to convert them to Christianity. As the Society claims to work with agents who have the benefit of apostolical succession, it is strange that the apostolical precept of missionary economy should be so frequently repudiated. "So I have striven to preach the Gospel, not where Christ was named, lest I should build on another man's foundation."

For the present, however, the Madagascar plan has fallen to the ground. The Church Missionary Society has also been labouring on the island; but, anxious not to interfere with the labours of the London Missionary Society, had wisely

agreed to adopt a different portion of the country for the sphere of its labours. Its missions have hitherto been under the superintendence of the Bishop of the Mauritius, a see recently adorned by the virtues of the exemplary and liberal Dr. Ryan. The Society united with the best friends of missions in objecting to the plan of a bishopric, from which they would, perhaps, have been the most severe sufferers; and they have just issued a circular renewing their disapproval of it, and intimating their resolution not to place their missionaries under the new bishop. The bishop-designate, *in partibus*, we are informed, is unable to exclude from his jurisdiction those parts of the island which are in the field of labour of the Church Missionary Society, and has withdrawn from the office to which he had been nominated. His resolution is much to be commended, and he will find himself much happier as a Christian minister, in the parish in which he is appreciated and beloved, than in the troubled waters of a Malagasy diocese. It is, however, scarcely to be expected that his withdrawal will lead to the abandonment of the project. The present age appears to be distinguished by a mania for multiplying bishops and bishoprics. It is affirmed that three more are to be created forthwith—two for South Africa, and another for New Zealand.

MR. FORSTER AND HIS CONSTITUENTS.—Mr. Forster met his constituents at Bradford on the 16th of January, and discussed with candour and affability the nature of the provisions of the bill which he carried through the House last year for the education of the country. In Parliament great praise was bestowed on Mr. Forster for his patriotic labours; but it was ominously remarked that the loudest applause came from the Conservative benches, and, through-

out the country, from the clergy. The tendency of the bill, however, created much discontent among his Liberal friends, and notably among his own constituents. When, therefore, a vote of thanks was proposed to him at the meeting, an amendment was moved and carried: "That this meeting, having heard Mr. Forster's account of his Parliamentary experience during the last session, and fully recognising his previous services to the Liberal cause, regrets its inability to approve of the educational measure passed mainly by his exertions, and deploras deeply the means resorted to to secure its adoption in a Liberal House of Commons." Greatly as we may regret that there should arise any want of confidence between him and the electors, which might result in depriving the borough of so eminent a representative, we think that the feelings manifested at Bradford are not without a reasonable cause. The denominational schools existing at the time which were supported by Treasury grants, belonged in an overwhelming proportion to the Church of England. They were exclusively in the hands of the established clergy, and were instrumental in inculcating the doctrines of the Church, and casting every discouragement in the way of those who differed from them. When the question of the Education Bill was first mooted, the members of the Established Church asserted that nothing more was necessary to the establishment of a system of National Education than to maintain their denominational schools, and supplement them by others, when necessary. The object of this proposal was to concentrate the education of the country in the hands of the clergy. There are few who will question the propriety of Mr. Forster's determination to avail himself of the existing machinery, and to incorporate it with his system. But

as no small portion of the community feel an objection to the denominational teaching and the educational supremacy of the Church of England, he likewise adopted the plan of erecting School Boards, for the establishment of schools which should give religious instruction, but exclude all creeds, catechisms, and formularies. They were to be supported by parochial rates. The Education Bill, therefore, embraced two classes of schools,—the one voluntary, as it was called, that is, denominational, and entirely subservient to the interests of the Established Church; the other unsectarian, but not secular. Now, the objection to Mr. Forster's procedure, as it appears to us, and to no inconsiderable section of the members of the Free Churches in England, is that, while an elaborate scheme was devised for the election and the operations of these School Boards, the whole weight and influence of Government was thrown into the scale of the denominational schools of the Church of England,—by increasing the subsidy from the Treasury from one-third to one-half; by making a large grant from public funds for the building of new schools, for which application might be made before the 1st of January, 1871; and by directing the School Boards to make provision from the rates, where the parents were too poor to pay the the school-fees—which entailed the glaring anomaly that, while the School Boards were not to be allowed to introduce the catechism or formulary of any sect into the schools they established, they were at liberty to devote the parish-rates to the support of schools in which the Church Catechism was taught. The exhibition of this partiality has led the Conservatives to assert that "the Government did not wish the country to have rate-aided schools, but rather to make the voluntary—that is, the denominational—system

an efficient mode for educating the people. Government had given them encouragement to do this by largely increasing the grant." Lord Derby believed that the measure was intended to give one more chance to the denominational system, and the School Boards were designed only to supplement the deficiencies that might remain after denominational zeal had done its utmost. Mr. Stansfield, in defending the Education Bill at Halifax, stated that it was a compromise; but it is difficult to see in what the compromise consists, except, perhaps, that the Bill insists on the observance of a conscience clause. But this is simply a delusion; it will afford no protection whatever to the rights of conscience. Where Nonconformists are sufficiently strong, they will demand a School Board and unsectarian schools; where they are weak, they cannot afford to become marked men, and to incur the displeasure of the clergy, the squire, the churchwardens, and the aristocracy of the parish, by withdrawing their children from the denominational school when the Church formularies are introduced, and Church doctrines inculcated. The amount which is likely to be paid from the Treasury, when all the arrangements, for the increase of the denominational schools of the Church of England, which the Government has encouraged, are completed, will fall little short of a million a year; and this is the sum contributed by the State to strengthen the position of the Established Church. The eagerness which seventy-seven boroughs, embracing a population of four millions, have manifested in anticipating the action of Government, and soliciting the immediate establishment of School Boards, which are to give unsectarian religious training, may serve to open Mr. Forster's eyes to the opinion of the country on this point; and to

explain the feelings with which no contemptible portion of his Liberal supporters regard the manifest and inevitable tendency of his bill to place the education of the country, as far as possible, under clerical control, at a time when Austria and other Roman Catholic countries are struggling to rescue from the hands of the priesthood. It would not be easy to overstate

the debt of gratitude which the country owes to Mr. Forster for the inestimable boon which he has bestowed on us, and which will give him an imperishable name on the page of English history; and it is, therefore, with the greater regret that we are constrained to allude to the great drawback which this exhibition of denominational partialities entails on its merits.

The Transfiguration.

THE remarkable event in the Redeemer's life known by the above name is well worthy of our attentive regard.—The first three of the inspired evangelists have recorded the event (Matthew xvii. 1—13; Mark ix. 1—13; Luke ix. 28—36); and we will do what we can, in our limited space, to bring the chief facts of the narrative clearly and correctly forth.

I.—*The place* of the Transfiguration. The evangelists Matthew and Mark call the place “a mountain,” but what mountain it was they do not state; St. Luke speaks of it as “the mountain” (*τὸ ὄρος*), evidently meaning that it was some mountain with which many of his readers, then alive, were familiar; but as their knowledge of the locality of the mountain died with them, we can only follow the doubtful footsteps of tradition, and the conjectures of scholars, in trying to decide where in Palestine the Mount of Transfiguration was. James Montgomery has fallen in with the usual opinion upon the subject,—

“When in ecstasy sublime,
Tabor's glorious steep I climb.”

And we see no reason to think that the common opinion is not the correct one—with this modification, however, that the Transfiguration took place on one of the *sides*, and not on the *summit*, of the mountain called Tabor; for it is a well-known fact, that the top of Tabor contained a military fortification in the time of Christ, which Josephus tells us he repaired about the year 60, and the ruins of which exist to this day. Tabor is not mentioned in the New Testament, but there are many references to it in the Old; and its modern name, *Târ*, is evidently merely a contraction of its ancient designation, meaning probably “a lofty height.”

In the Book of Joshua (xix. 22), it is mentioned as the boundary of the tribes Issacar and Zebulun, and modern travellers have stated that it is situated about six miles due east of Nazareth. The following description of the mountain will be new to many of our readers, and interesting, we trust, to them all: “It is the universal judgment of those who have stood upon the spot, that the panorama spread before them, as they look from Tabor, includes as great a variety of

objects of natural beauty and of sacred interest, as any one to be seen from any position in the Holy Land. On the east the waters of the Sea of Tiberias, not less than fifteen miles distant, are seen glittering through the clear atmosphere, in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced on every side. In the same direction, the eye follows the course of the Jordan for many miles; while still farther east, it rests upon a boundless perspective of hills and valleys, embracing the modern Hauran, and farther south the mountains of the ancient Gilead and Bashan. The dark line which skirts the horizon on the west is the Mediterranean; the rich plains of Galilee fill up the intermediate space as far as the foot of Tabor. The ridge of Carmel lifts its head in the north-west, though the portion which lies directly on the sea is not distinctly visible. On the north and north-east we behold the last ranges of Lebanon, as they rise into the hills above Tased, overtopped in the rear by the snowcapped Hermon, and still nearer to us the Horins of Hattin, the reputed Mount of the Beatitudes. On the south are seen, first, the summits of Gilboa, which David's touching elegy on Saul and Jonathan has fixed for ever in the memory of mankind; and farther onward, a confused view of the mountains and valleys which occupy the central part of Palestine. Over the heads of Duhy and Gilboa, the spectator looks into the valley of the Jordan, in the neighbourhood of Beisan (itself not in sight), the ancient Bethshean, on whose walls the Philistines hung up the headless trunk of Saul, after their victory over Israel. Looking across a branch of the Plain of Esdraelon, we behold Endor, the abode of the sorceress, whom the king consulted on the

night before his fatal battle. Another little village clings to the hillside of another ridge, on which we gaze with still deeper interest. It is Nain, the village of that name in the New Testament where the Saviour touched the bier, and restored to life the widow's son. The Saviour must have passed often at the foot of this mount, in the course of His journeys in different parts of Galilee. It is not surprising that the Hebrews looked up with so much admiration to this glorious work of the Creator's hand. The same beauty rests upon its brow to-day, the same richness of verdure refreshes the eye, in contrast with the bleaker aspect of so many of the adjacent mountains. The Christian traveller yields spontaneously to the impression of wonder and devotion, and appropriates as his own the language of the Psalmist (lxxxix. 11, 12):—

“The heavens are Thine, the earth also is Thine: the world and the fulness thereof, Thou hast founded them.

“The north and the south Thou hast created them: Tabor and Hermon shall rejoice in Thy name.”

II.—*The incidents* of the Transfiguration.—It took place while Jesus Christ was engaged in prayer. These are the words of St. Luke (ix. 28, 29): “He went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.” It is noteworthy that the Saviour was in the act of praying, or just had been, on each of those three occasions, when the Divine Father miraculously spoke to His Divine Son from heaven. It was so at His baptism: “It came to pass (Luke iii. 21), that Jesus being baptized, and praying, a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased.” So also was it when “certain Greeks” (John xii. 20) sought

an interview with Jesus. In that desire of the Greeks the Saviour foresaw the time when he should be "a light to lighten the Gentiles, and the glory of God's people Israel;" and hence the prayer, "Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." So was it, as we have seen, at Christ's transfiguration. Thus we are taught, that God converses much with those who converse with Him, and that the "light of His countenance" is not absent from those whose "fellowship is with the Father and with His Son Jesus Christ." The Transfiguration took place in the *night-time*. This fact is certainly implied in the language of St. Luke (ix. 37), "On the *next day*, when they were come down from the hill;" and thus are explained the words of the 32nd verse, "But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him." Occurring as it did during the night, the Transfiguration would be all the more glorious, on account of the dark background on which the splendid scene was placed,—an emblem of the Christian's frequent experience, that dark times of trouble bring many bright scenes of Divine mercy into view, as the night-time reveals the heavenly orbs in their surpassing beauty, which in the daylight we cannot see.

III. *The witnesses* of the Transfiguration.—"Jesus taketh Peter, James, and John . . . and was transfigured before them." (Matthew xvii. 1, 2). Of the twelve Apostles these were the favoured three, as of these three John was the most favoured. These were, as a Father of the Church terms them—the "*electi electorum*"—"the chosen of the chosen ones." It was they only who witnessed the wonders of Tabor, as it was they alone who were

with Christ amidst the still greater wonders of Gethsemane. "And, behold, there talked with Him two men, which were Moses and Elias, who appeared in glory." If any of woman born were worthy to share in the splendours of that scene, it was these last. Moses, "The man of God"—the man who "esteemed reproach for Christ greater riches than all the treasures of Egypt;" he who was honoured to be the emancipator, guide, and legislator of the ancient Israel; he whose name is heard in the triumphant anthem of the redeemed, for they sing "The song of Moses and the Lamb." Elijah was his honoured companion on Mount Tabor, of whom it has been well said: "His rare, sudden, and brief appearances—his undaunted courage and fiery zeal—the brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story." It is worth noticing that these two men were not only similar in their spiritual greatness, but also in the fact that they dwell in heaven as *embodied* beings. We know that Elijah was carried to heaven without dying, and it seems probable that, though Moses died, he did not "see corruption." We know that "the Lord buried him," and then, as witty Thomas Fuller says, "buried his grave." In the Book of Jude this remarkable passage occurs: "Michael the archangel, when contending with the devil he disputed about the body of Moses;" and the words seem to teach us that Satan was angry because, in the case of Moses, he had not been permitted to turn the corpse to corruption, which was probably soon reanimated, and received up into heaven, reserved for

the honoured companionship of Elijah in the wondrous scenes of Tabor. These scenes reached their climax of sublime interest when "a cloud"—the symbol of the Divine presence—came near, and a voice was heard, which said, "This is my beloved Son: hear Him."

IV. *The lessons* taught by the Transfiguration.—1. It tells us of the infinite complacency which God ever felt in the person and mediatorial mission of His incarnate Son. Long ages before Christ came down to earth, Jehovah thus prophetically speaks of Him:—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." During the whole of the Saviour's earthly life, not few nor doubtful were the proofs which God gave of His interest in the life and labours of His Divine Son. "Wise men" from the East, and multitudes of angels from heaven, came, at the Divine command, to the cradle of Christ, to pay their homage there. After His temptation, "angels ministered to Him;" at His baptism, the Holy Spirit, "dove-like," hovered over Him; and a voice was heard from the heavenly glory, saying, "This is my beloved Son, in whom I am well pleased." And now, when the time was drawing near in which He should "be received up, the scenes of the Transfiguration took place to testify the approval of the Father, to give an abiding and emphatic "Yea and Amen" to the declaration, "Father, I have glorified Thee upon the earth; I have finished the work Thou gavest me to do."—2. Doubtless, also, the scenes of Tabor were intended to be of great spiritual use to the three Apostles. One of the favoured three, James, lived but a few years after; having, in the year 44, suffered martyrdom, and left no written memorials behind him. His brother John, "The disciple whom Jesus loved," survived for nearly sixty years; and,

doubtless, the recollections of Mount Tabor were retained to his latest days, and were to him as a beacon amidst the darkness and storms of persecution he endured for Christ's sake. The Gospel which bears his name was in all probability composed by him when he was more than seventy years of age, and we think he was referring to Tabor, at least in part, when he penned that memorable sentence in the preface to his Gospel,— "The Word was made flesh, and tabernacled among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Peter was the other of the favoured three, and we are familiar with his beautiful reference to the "Holy Mount," in a letter written by him not long before he suffered death in the cause of Christ: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as Our Lord Jesus Christ hath showed me. . . . For we have not followed cunningly devised fables, when we made known unto you the power and coming of Our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."

3. The Transfiguration doubtless took place to teach us the vast importance of the mediatorial sufferings and death of Christ. The conversation of Moses and Elijah with Jesus was upon one subject—"the decease" He was about to "accomplish at Jerusalem." In comparison with this, all other subjects dwindle to a speck—disappear

in the shade. What are literature, art, and science—what are the rise and fall of nations—what are the creation of the world, and the time when

“The earth and heavens sprang out of chaos,”

in comparison with that wondrous event which surrounds all the attributes of God with new and ceaseless glory, at the same time that it secures the eternal wellbeing of

mighty multitudes of souls? Tabor's light was but the dawn of that “glory” which is to “follow” from the sufferings of the Mediator; and if Peter could say, concerning the Holy Mount, “Lord, it is good for us to be here,” what will be said by those who will “shine forth as the sun in the kingdom of their Father,” and “enter into the joy of their Lord”?

“Oh, what must it be to be there!”

Texts and Thoughts.

“These all died in faith”—Heb. ii. 13.

Follower of Jesus Christ! do you lament that you must die?—do you rebel against any form of death? All kinds are sanctified to those who die in the Lord, and they are blessed, whether on pillows of down, or on beds of flame. They have not all died in quietness and honour. Some have languished in dungeons, others have expired under the scourge, and countless multitudes have breathed out their souls on scaffolds of public shame. But they have one common epitaph, “These all died in faith.” Grant me this: then welcome Death, no longer king of terrors, but herald of peace, messenger of Jesus, harbinger of heaven! DANIEL KATTERNS.

like the manna in the skies, far out of mortal reach; but the Spirit of God opens the windows of heaven, brings down the bread, and puts it to our lips, and enables us to eat. Christ's blood and righteousness, are like wine stored in a wine-vat, but we cannot get thereat. The Holy Spirit dips our vessel into this precious wine; and then we drink. The Spirit is absolutely necessary. Without Him neither the works of the Father, nor of the Son, are of any avail to us.

C. H. SPURGEON.

“And I sought for a man among them that should make up the hedge, and stand in the gap before me in the land.”—Ezek. xxii. 30.

“But the Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things.”—John xiv. 26.

There hang the blessings on the nail—on the nail Christ Jesus; but we are short of stature—we cannot reach them; the Spirit of God takes them down and gives them to us, and there they are: they are ours. It is

The righteous answer to this description, and come up to the requisition of the Lord. They stand in the gap, through which His judgments come in upon the land, and surround their country with a hedge of prayers. They take public calamities with them into the closet of private devotion, and make them, in the seasons of holy seclusion, the matter of their fervent supplication at the throne of grace;

and as many a river, which carries fertility and wealth through a land, is to be traced to the spring which bubbles up in the concealed recesses of some thick embowering wood, or to the cleft of some lofty rock, so are many of the streams of national blessings to be found issuing from the retirement where the Christian wrestles with his God.

J. A. JAMES.

“Thy people shall be willing in the day of Thy power.”—Psalm cx. 3.

Messiah's subjects, finding that they are indebted ten thousand talents, and have “nothing to pay” are willing to accept of pardon through His atonement; finding that they are so defiled that the waters of a thousand rivers could not cleanse them from a single stain, they are willing to wash in the fountain opened for the remission of sins; finding that their best righteousness is as “filthy rags,” they are willing to be clothed upon with the righteousness of Christ, “that the shame of their nakedness” may not appear; and finding that they have forfeited all title to life, present or future, they are now willing to accept of “eternal life” as the “gift of God through Jesus Christ our Lord.”

CHRISTOPHER GREIG.

“I am the way, the truth, and the life; no man cometh unto the Father but by Me.”—John xiv. 5.

The Father hears us only when we are in our dwellingplace, when the voice of supplication ascends from that sanctuary which has been consecrated by the blood of Jesus. When we speak otherwise than through Christ, we cannot be heard. The prayer only enters into the ear of God which is waited on the wings of faith, and which becomes melodious from the meeting of mercy and truth, and the sweet harmony of righteousness and peace, blended in the offering of Christ. Every desire, to be acceptable to God, must be breathed through Him who

has been constituted the medium and the organ of communication between us and God.

WILLIAM WILSON.

“Unto you, O men, do I call; and my voice is to the sons of men.”—Prov. viii. 4.

God calleth you by the ten thousand expostulations and entreaties which He sends in His word. Christ calleth you by His sufferings, by His death, by His tears of compassion, and by the entreaties of His grace. The Holy Spirit calleth you by every one of those words of mercy and of warning, and by every conviction they awaken in the heart. Thy God hath found thee out, not with words of condemnation, but with words of mercy. His words are all as fresh and full of love as if first now, and first by you, they had been heard in human language. O sons of men! His words mean all that they say; they are but drops of that infinite fountain out of which they flow; they are drops of the compassion of God, who is a God of truth, and with whom “there is no variableness, neither shadow of turning.”

JOHN BONAR.

“Called of God an high priest after the order of Melchisedec.”—Heb. v. 10.

Usurpers of the Redeemer's glory! hang down your heads with shame. Let the fires which ye once kindled for the suppression of this truth be kindled afresh, to burn up the costly trappings of your spiritual pride. Exchange your robes of scarlet and crowns of gold for sackcloth and ashes. Put out those false lights, which do but pollute, and not increase, the splendour of the day. What floods of tears, what torrents of grief, become the men who have depreciated the Great Atonement, by pretending to offer it afresh, and have divided among them, like heathen soldiers, the seamless garment of the True Mediator!

DANIEL KATTERNS.

"I give unto them eternal life; and they shall never perish."—John x. 28.

Shall the husbandman, for the sake of the harvest, waste his strength, and bear the burden and heat of the day; and then, when the ripe corn tempts the sickle, in very wantonness refuse to reap, and let it be destroyed? Shall the Lord Jesus undertake to suffer for us? Shall He actually toil, and groan, and grieve, and die for us, and then let the fruit of all His sufferings be lost, and leave us to perish in our sins? No, it cannot be. It is impossible to exaggerate the certainty and freeness of that salvation that is in Christ for all who will but lay hold of it.

JOHN CAIRD, D.D.

"He will fulfil the desire of them that fear Him."—Psalm cxlv. 19.

As the spark to the fire, as the bud to the leaf, as the blossom to the fruit, as the morning twilight to the day—so are desires in religion. As from the spark may come the fire, from the bud the leaf, from the blossom the fruit, from the twilight the noonday—so from desires may come forth the life, beauty, force, and usefulness of religion. If there is no spark, there can be no fire; no bud, no leaf; no blossom, no fruit; no twilight, no day—so if there is no desire there can be no religion.

JOHN BATE.

Reviews.

The Treasury of David: containing an Original Exposition of the Book of Psalms; a Collection of Illustrative Extracts from the whole Range of Literature; a Series of Homiletical Hints upon almost every Verse; and List of Writers upon each Psalm. By C. H. SPURGEON. Vol. II. Psalms xxvii. to lii. London: Passmore & Alabaster, 18, Paternoster Row.

It is gratifying to us to be able to state that the first volume of our friend's Commentary on the Psalms has met with a reception which not only answers, but far exceeds the expectations he had entertained of its success. It is still more gratifying to publish our conviction that, so far from there being any decline in the second volume now before us, it affords abundant evidence of the growing interest Mr. Spurgeon takes in this important work, and the increased facility which he acquires in the progress of his "bold undertaking." So Matthew Henry described his own labours as a commentator, and in the same words we justly designate the

more multiform expositions, illustrations, and homiletical hints comprised in Mr. Spurgeon's programme. Amongst the very earliest recollections of our childhood, are those associated with the awe-producing impression, that to be religious involved the indispensable necessity of faithfully reading the six or eight folios of Dr. Gill's works. A very little later we lighted on old Trapp. Dr. Gill was a very Nemesis to our baby-conscience, and we felt that heaven itself was impossible at such a price as acquaintance with his erudite but ponderous works. Trapp came to our help; and the spicy witticisms, the sharp crackling illustrations, the short sentences, cast a spell about his work which rose to enchantment. We had already mastered Defoe, were wooing Quarles, had dipped into Theron and Aspasia, and lingered about the lugubrious "Meditations in the Tombs." Trapp was like Peter's vision; his sheets were full of such rich and rare diversities, that we had nought to do but "kill and eat." The kind reader will pardon these recollections of days in which Kitto had not written, Stanley was unknown, and Barnes even had not waked up

Sunday-schools to Bible study. Commentaries were then in crabby type, on cloudy paper, in unmanageable form. Alas! the "*res angusta domi*," compelled parting with "Gill," and his many volumes brought more sovereigns. The writer has never kept a diary; if he had, there might be noted a memorable night, when he entered a shop in the "Row," and asked a crabbed old hyper-Calvinistic vendor of divinity to buy "Gill,"—was answered abruptly, but overheard by a courteous stranger, who gave all the market-price for the goodly series of folios. We had qualms at parting with Caryl on "Job;"—Trapp we should no more have sold than the last of the babies.

Now, it seems to us, that Mr. Spurgeon has set himself, not only to the devout and scholarly exposition of the Psalms, but also to the rendering his work positively fascinating, by its many charms. "All is fish that comes to this net."

Bellarmino or Bythner, Damiano or the *Daily Telegraph*, and all these, and a whole regiment beside, contribute to these volumes. So numerous are his authorities, that we would defy the most skilled of all our friends in patristic lore to stand an examination in the "Index of Authors quoted." A very charm invests the whole work to us. What reader can withstand the following, from the preface of this second volume?—"I postponed expounding it (the 51st Psalm) week after week, feeling more and more my inability for the work. Often I sat down to it, and rose up again without having penned a line. It is a bush burning with fire, yet not consumed; and out of it a voice seemed to cry to me, 'Draw not nigh hither, put off thy shoes from off thy feet.' The Psalm is very human—its cries and sobs are of one born of woman; but it is freighted with an inspiration all Divine, as if the Great Father were putting words into His child's mouth."

How exactly does this express the high degree of spirituality which these sacred songs demand for their thorough appreciation!—"More and more is the conviction forced upon my heart, that every man must traverse the territory

of the Psalms himself if he would know what a goodly land they are. They flow with milk and honey, but not to strangers; they are only fertile to lovers of their hills and vales. None but the Holy Spirit can give a man the key to the Treasury of David; and even he gives it rather to experience than to study. Happy he who for himself knows the secret of the Psalms!"

As Isaac Taylor says, the Psalms are the liturgy of the New Testament, and their combination with the promises of Christ renders feeble and useless all human efforts to construct forms of prayer.

We repeat the expression of surprise uttered in our notice of the first volume of this series, that so rich and full a book can be published at the moderate cost of eight shillings. Not a minister in our denomination should be without a copy, and it would be a not unfitting recognition of the great services our brother has rendered the Churches, if a movement should be inaugurated to supply all the ministers of religion with copies, at even a further reduction of price. In the possession of this book, the young will find themselves at college with the learned, and the good of all ages for their tutors; and maturer Christians will have the largest spiritual knowledge increased, and its richest experiences strengthened. The successful accomplishment of the portion of the work before us, is a subject for warm congratulation with our brother. No greater demands upon his thought, time, and feeling can be encountered than that which he has most happily survived in the xxvii., xxxiv., xxxvii., and li. Psalms. We doubt not the gracious Hand, which has been with him in the hours of prayerful thought and consecrated labour which he has devoted to this work, will accompany him to the end; and we are sure that when he sings the Hallelujahs that of old employed the psaltery and the cymbal, the instruments of strings and of wind, and at last writes his Amen, the Church of Christ will associate his name with one of the richest of the compendiums of theological truth in her abundant and varied treasures.

Saint Paul: His Life, Labours, and Epistles. A Narrative and an Argument. By Felix Bungener, author of "Rome and the Council in the Nineteenth Century." Translated from the French, under the sanction of the Author. Religious Tract Society.

THERE are few subjects more interesting, and on which more treatises have been written, than the life and labours of the Apostle Paul. In freshness, vigour, comprehensiveness, and simplicity this, perhaps, exceeds them all. The facts of Paul's history, and all their attendant circumstances, are so clearly and vividly presented, that the reader fully realises them as he proceeds, and almost seems to live in their midst. The narrative and the Epistles are carefully interwoven; their apparent discrepancies are fairly noticed and reconciled; difficult points are explained, and throughout an argument for their genuineness is found in themselves; and also for the honesty of the Apostle, and the truth of his gospel.

That Paul could neither have been deceived, nor a deceiver, is the impression produced by every page. The objections that rationalists and others have raised against the Pauline records are candidly stated, and, for the most part, ably refuted. Many of the vexed questions of the present day, as well as many of the differences that mark evangelical Christians, cross our path in these pages. In all the statements of the author we cannot be expected to concur; but when we differ from him, we admire his good sense and candour. The analyses of the several Epistles are especially valuable, and also the explanations of the various rites, observances, and titles, whether political or ecclesiastical, to which reference may be made in either the narrative or letters. The article on the Supernatural, in the Appendix, well deserves attention; and, in short, the whole volume may be read with profit, for it will be suggestive to those whom it may not instruct.

Of course, whilst we thus highly commend this volume, we must not

be supposed to agree with all its teachings; but we do not care to discuss the points on which we dissent from the author. His remarks, however, concerning the woman at Philippi possessed of a spirit of divination, demand a moment's notice. That this woman was supposed, by the people and her master, to be a pythoness, he admits, and that Paul *thought* he was casting an evil spirit out of the woman, he admits; but his language implies the possibility that Paul was in error. He says:—"It seems evident to us that Paul sincerely believed in the presence of an evil spirit, and that, consequently, he sincerely believed in the power he was about to exercise in casting it out. Shall we say, then, that Paul was in error, and then try to show that this error did not touch his faith? We do indeed feel that faith, in its essential elements, is independent of what opinions we may hold on this point. But when we see that, in all that concerns the soul, mysteries increase and multiply in proportion to our study and our knowledge, we confess that it seems to us to become more and more difficult to dogmatise on such matters. One thing is certain: the effect of Paul's words was prompt and definite—the woman was soothed and healed."

We do not think the narrative admits a moment's doubt as to the fact that the woman was indeed possessed of an evil spirit—a spirit of python—and that Paul cast out the spirit. Luke expressly states that Paul said to the spirit, "I command thee to come out of her;" and then adds, "And he came out the same hour."

We may be mistaken in supposing that the author intends to imply the possibility that Paul merely supposed the existence and expulsion of an evil spirit; we hope that we are. But we feel that to admit the possibility of such an error would be to admit a principle of interpretation by which the authority of the Scriptures would be undermined and destroyed—a principle, the admission of which by M. Bungener the other parts of this work would not lead us to expect.

The author of this excellent work is M. Bungener, a native of Switzerland,

whose historical and theological writings have obtained a world-wide reputation, and have been translated into many European languages. Regarding this treatise as his most important religious publication, he was especially anxious that it should be well translated. The translation is all he could desire. One altogether forgets, whilst reading it, that it is a *translation*. We congratulate our esteemed brother, the Rev. Clement Bailhache, on the possession of a talent as excellent as rare; and thank him and the Tract Society for this valuable treatise in an English dress.

The Evidences of Christianity in the Nineteenth Century. By ALBERT BARNES. London: Blackie and Son, Paternoster Row. 1871.

NOTWITHSTANDING the adaptation of the Gospel to the necessities of our nature, it has always been regarded with hostility by certain sections of our fellow-men; and never have its claims been more keenly canvassed than in our own age. After making every allowance for our proneness to exaggerate the times in which we live, the assertion is nevertheless true, that prevalent objections to the Divine origin and authority of the Gospel are of a more subtle character, more scientific in form, and sanctioned by greater respectability, than those of any previous age. This, indeed, is the necessary result of our advanced civilisation. The most dangerous opposition with which we have now to contend arises from excessive devotion to physical science. How constantly are we told that the records of Christianity are incredible, because they narrate events which are scientifically impossible, and out of harmony with the plainest principles and laws of nature!

The Gospel, which has stood the severest tests of the past, will also stand the severest of the present. Its progress cannot be stayed, and the newest systems of infidelity will crumble away, even as their predecessors have done. This confidence does not, however, lead us to treat our opponents with contempt, but rather to weigh

their statements with candour, to allow whatever of truth they contain, and to point out their relation to Christianity. The Gospel, moreover, must be presented in forms adapted to the state of society in which we live.

Mr. Barnes, whose "Notes on the New Testament" are universally known, has undertaken this important task, in his volume of "Ely Lectures," delivered to the Union Theological Seminary of New York. Most of the "Evidences" are of course old, but they are presented in a form that would have been impossible in any age but our own. It is eminently a nineteenth-century book, and in every way fitted to meet the special needs of the time. All the main points in Christian Apologetics are discussed: the Propagation of Christianity, Miracles, Prophecy, the Character and Incarnation of Christ, &c., &c. The Appendix, in which the miracles of the New Testament are contrasted with the alleged feats of witchcraft and miracles of the middle ages, especially in the Roman Catholic Church, is most admirable, and furnishes conclusive testimony to the reality of the Evangelical narratives. It is our firm conviction that Mr. Barnes has never produced a more valuable work than this. He gives us the results of extensive learning and deep thoughtfulness, and the style is clear, pointed, and popular: it is also got up in a neat and attractive form, and deserves on every ground a wide circulation.

The Doctrine of the Atonement, as taught by the Apostles; or, the Sayings of the Apostles exegetically expounded. With Historical Appendix. By the REV. GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. Edinburgh: T. & T. Clark. 1870.

THE doctrine of the Atonement, to be properly understood, must be viewed on purely Scriptural grounds. It has, necessarily, an importance which no other doctrine can claim; and we are indebted for our knowledge of it to the

Divine revelation. Professor Smeaton has therefore done wisely in endeavouring to ascertain, according to the strictest rules of scientific induction, and the rigid requirements of language, the sense of Scripture with regard to this great truth. His method is, to take up the passages which bear on the point, as they occur in the Apostolic writings, to extract their literal significance, to consider the modification or emphasis suggested by the context, and thus determine their doctrinal force. The present volume is a sequel to one that appeared in 1868, on "The Atonement, as taught by Christ Himself"—the two together covering the entire range of the New Testament. We know of no works on the subject more valuable in themselves, or more thoroughly adapted to the special requirements of the times. The Atonement, as generally understood, is now impugned, not only by such as set aside the claims of the Bible as an authoritative standard of truth, but by many who professedly revere it. The mystical subjective views of Bahr, Hoffman, and Maurice are upheld as Scriptural; though they are based on a peculiar and, as we believe, unnatural exegesis, and hence the great value of such a work as this. The expository plan which Professor Smeaton has adopted has a decided advantage over the controversial, although, of course, the two must, to a certain extent, be blended. The dissertation on the Righteousness of God, as represented in the Pauline Epistles (pp. 106-126), is excellent. The book throughout is profoundly suggestive, and displays a mastery of the subject which can only have been acquired by long and laborious research. In some cases we have thought that the truth underlying the subjective view of the Atonement is not sufficiently allowed, and that the interpretations are occasionally a little strained. But, altogether, the work is our best and fullest answer to the question, "What saith the Scripture?" while the Historical Appendix forcibly corrects such accounts as are given of the growth of the doctrine by Dr. Young—for instance, in his "Light and Life of Men." The volume is sure to become a standard.

The New Testament, Translated from the purest Greek. By JOHN BOWES, of Dundee. Dundee: 75, High Street.

WE cannot speak so highly of this work as of the foregoing. New translations may multiply too rapidly, and cause something not unlike "a confusion of tongues." Lord Shaftesbury has, indeed, used this fact as an argument against all change, and predicted that a general agreement will be found impossible. Mr. Bowes' version is in some respects very good, and as Baptists we are grateful to him for the boldness with which he sets aside all unmanly compromise, and translates βαπτίζω and its kindred terms by words which represent to English readers their true meaning. But, taken as a whole, and more particularly in view of the version issued by our American friends, there is, in our opinion, nothing in the book to justify its publication. Many of the changes are unnecessary, and some are erroneous. Why substitute "reign" for "kingdom," as in Matt. iii. 2?—"Change your mind, for the reign of the heavens has drawn nigh;" and xix. 23, "With difficulty shall a rich man enter the reign of the heavens." "Abandon us not to temptation" (Matt. vi. 15) is not so correct as "Lead us not into"; nor, in verse 30, is "If God so decorate the herbage of the field," as good as "clothe the grass." We do not admire the expression, in Acts xi. 25 and elsewhere, "A great crowd was added to the Lord;" and it is too much positively to say, "The disciples were called, *by divine appointment*, Christians." To our minds there are considerations that prove the contrary. In Rom. viii. 28 we read: "And we know that to those who love God, all things work together into good, to those being invited according to proclamation." If Mr. Bowes looks to verse 30, he will see that κλήτος means much more than "invited," and πρόθεσις more than "proclamation." The A. V. is correct. Again, in verse 32, why translate "freely forgive" instead of "freely give"? And, in ix. 13, there is no reason to tone down the εμίσσησθε into "regarded less." Phi-

lippians iii. 10 is rendered thus: "That I may know Him, and the power of His *knowledge*, and the joint participation of His sufferings." "Knowledge" is, perhaps, an unobserved mistake; but why not let "fellowship" remain? In Philippians iv. 5, "moderation" is changed into "yieldingness," which certainly fails to express the Apostle's idea; "forbearance" is the proper word. In Heb. vi. 4 *et seq.*, it is unnecessary to keep to the strict participial form in English; but certainly, if done at all, it should be done uniformly, and not with such variations as appear in this passage. "Church" is throughout needlessly displaced by "assembly;" and in Rev. iii. 14, "the beginning of the creation of God" is given as "the beginning of the assembly of God." We are sorry to speak so unfavourably of the work of a good—and in many respects able—man, but no other verdict could be honestly pronounced. Translation is not Mr. Bowes' forte.

Rain upon the Mown Grass, and other Sermons. 1842—1870. By SAMUEL MARTIN, Minister of Westminster Chapel. Hodder & Stoughton, London.

WE hail with delight this volume of sermons from the pen of our esteemed friend, Samuel Martin. He is emphatically a prince of preachers. Few, perhaps, have exerted an influence so lengthened and powerful. The situation of his chapel placed him within the easy reach of members of Parliament, merchants, and young men connected with the houses of business in the metropolis. How many have been aided by him in the formation of their characters, and been trained by his preaching in those principles which have made them valuable citizens and manly vigorous Christians, it is impossible to calculate. It would be interesting to trace out the secret of his popularity and the source of his strength. His sermons are not what would generally be called great, neither are they remarkable for their exposition of doctrine. Decidedly they are not controversial. They are, however, eminently practical. Their most

prominent feature is, in our opinion, their gentle and quiet earnestness. Every word appeals directly to the judgment, conscience, or heart, and is carefully selected that the most powerful impression may be produced; whilst the thoughts are presented in varied forms, and illustrations are drawn from every quarter to increase their clearness and beauty. The delivery of the preacher must have added much to their impressiveness and effectiveness. Mr. Martin is always felt to be earnest. He evidently believes every word he says. His utterances are calm, slow, and distinct, and can scarcely fail to rivet the attention of his hearers. Our prayer is, that God may yet for many years spare his life, and strengthen him for his work!

Supplementary Psalms and Hymns.

By W. DRANSFIELD. London: Passmore & Alabaster.

WERE our recommendation of this book founded merely on the object of its author—namely, to assist by its profits the funds of a struggling church—we could not withhold our praise. But, beyond this claim, the little volume has intrinsic merit, and a rich vein of true poetry is here well set in a frame of deep religious feeling. Mr. Dransfield has given us some hymns which we feel sure will not die, and we are in hope that future selection-compilers will not overlook his little volume as unworthy of contributing something, in after-time, to our Church praises. Specimens of the hymns will be given in another issue of this *Magazine*. We sincerely commend to our readers the outlay of half-a-crown, in procuring the consolation which our honoured friend dispenses in verses of considerable force and beauty.

Lights and Shadows in the Life of King David. By CHARLES VINCE.

London: Elliot Stock, 62, Paternoster Row.

WE gladly welcome our friend's appearance before the public, through the instrumentality of the press.

His most useful ministrations, loved and valued as they are throughout the country, may now fitly be subsidised by the labour of the pen. The *litera scripta* has, in its permanence, the pre-eminence of the *viva vox*. Mr. Vince's treatment of the prominent events in the life of David is most practical in its character, and even the cold ink and paper take some of the glow of his loving heart.

The Christ of the Gospels. By the
REV. H. J. MARTYN. London:
Elliot Stock. 1870.

THIS small volume owes its appearance to "the generous persuasion of friends"—persuasions which, in our opinion, were as wise as they were generous. There are four chapters on the central figure of the Gospels, entitled *The Incarnation, The Miracles, The Teachings, and The Resurrection of Jesus Christ*. Each of these subjects is discussed in a reverent and candid manner, with a due appreciation of their importance, and after a very thorough consideration of scientific and sceptical objections. Reading of a more thoughtful and healthy character we could not desire.

The Crown and its Advisers; or, Queen, Ministers, Lords, and Commons. By ALEX. C. EWING, F.S.A., of Her Majesty's Record Office, &c., &c. Edinburgh: Wm. Blackwood & Sons. 1870.

A VERY useful manual, consisting of four lectures, delivered to the National Union of Conservative Associations, but entirely free from party bias. A large amount of valuable information on the principles of our Constitution is compressed into small space, and pleasantly conveyed. The separate duties and privileges, as well as the mutual relations, of the Queen, the Ministry, the Lords, and the Commons, are clearly shown, and we receive a very complete idea of the functions of the British Government in all its chief departments.

Cassell's Technical Educator. London:
Cassel, Petter, & Galpin.

THIS is an excellent addition to the "Popular Educator," and is distinguished by all the beauties which marked that work. Its notes on architecture are most instructive, and are likely to produce greater appreciative powers in the readers thereof. They whom the recent war has made interested in military affairs will enjoy the papers on fortification. But it were invidious to point to any special articles in this issue, when all are so eminently deserving of praise. Chemistry and other branches of science are well represented, and all are treated in a thoroughly practical manner, that makes more useful than ever the modern theories of art.

Cassell's Household Guide. London:
Cassel, Petter, & Galpin.

LIKE the preceding work, this useful series is published in sevenpenny parts, fifteen of which have already appeared. The present part (the fifteenth) caters for the kitchen as well as the drawing-room, and explains the decoration of the Christmas-tree and of the person most impartially. One special feature is the attention paid to household amusements. How often has a "home-evening" palled for want of some rational relaxation!—a want this work supplies, not merely content with indicating the game, but explaining the best methods of playing the same correctly and skilfully. Thus, in the number before us, Christmas decoration leads the way; the treatment of the goldfinch is next touched upon; the kitchen and table claim several pages; and bagatelle is scientifically explained. If the succeeding numbers equal their forerunners in style and execution, these new issues of the "enterprising firm" cannot fail to meet the success they deserve. They have our most cordial approval and recommendation.

Cassell's Magazine and The Quiver—two periodicals very similar in execution, but moving in vastly different spheres—still maintain their high re-

putation. We consider them marvels even in this age of cheap production, and again commend them to our readers, as full of interest, teeming with instruction, and tinged with that unobtrusive goodness which is the best influence that our literature can exert.

Another work, by the same publishers, is *The Child's Book of Song and Praise*, an illustrated collection of the favourite poetry of childhood. Several of the best-known pieces are set to simple and appropriate music, and for an intelligent child no more delightful or more advantageous present could be desired from the most beneficent and prudent of uncles.

The Holy Bible, according to the Authorised Version, arranged in Paragraphs and Sections, with Emendations of the Text, &c. Part III. Job to Song of Solomon. The Religious Tract Society.

WE have already recognised the merits of this important work, and on the appearance of a new part, heartily reiterate the commendation bestowed on its predecessors. When we remind our readers that the emendations have been made under the editorship of our esteemed friend Dr. Gotch, they will require no further guarantee of their excellence. In every instance the alterations are improvements, *e.g.*, in the following, selected casually: In Psalm vii. 2, instead of "God judgeth the righteous," we have, "God is a righteous judge, and God is angry with the wicked every day." In Psalm xvi. 2, we have: "Thou art my Lord, I have no God beside Thee. As for the saints that are in the earth, and as for the excellent, in them is all my delight." So, again, the substitution of the present tense (optative and subjunctive) for the past, in Psalm lxxxii. 13-16, is a decided advantage, and indicates more clearly a settled and permanent principle of the Divine government, applicable to all cases alike. If there is any fault which can be urged against the work, it is of a negative character. Though no mistake of importance is passed by,

several of minor weight are unnoticed. But, as a whole, the work is most admirably executed, and will serve to show the beneficial nature of changes which many among us dread, and thus prepare the way for a properly authorised revision of our beloved "English Bible."

"Till the Doctor comes." By G. H. HOPE, M.D. London: Religious Tract Society.

A MOST excellent little work. It contains a great number of practical instructions for alleviating the little pains of the house; and not merely "the little," but it also supplies rules for treatment of injuries "till the doctor comes." Often medical assistance does not take up a residence over the way, and while help is being sought fatal results may be the consequence of momentary neglect. In every house dangers daily demand the doctor; in how few houses is there competent coolness and knowledge to heal a trifling sore, or stop the bleeding of a wound. "Hints for Conduct in a Sick Room" are very useful, but all the chapters are equally deserving of praise, which we cordially give.

Coloured Illustrations of the Tabernacle in the Wilderness. London: Sunday-school Union.

A SERIES of twelve large picture-cards on the above subject. The style of execution is guaranteed by the place of publication, and is a credit to 56, Old Bailey. These will form a most acceptable gift, as well as an instructive source of Scripture knowledge to the young ones.

Dr. Cornwell's Educational Series: Poetry for Beginners:—Spelling for Beginners. London: Simpkin, Marshall, & Co. One shilling each.

THESE books will be found invaluable to the teachers of the young. The collection of poetry is comprehensive, but adapted to the capacity of little ones. The spelling-book is arranged on a plan of grouping words according

to their natural relationship of sound, and thus reading and spelling are taught at the same time.

Antidote to "The Gates Ajar." By J. S. W. London: Hodder & Stoughton, 27, Paternoster Row.

It is one of the evils of the present day that writings of a religious character, in a fascinating style, are sure to attract the attention of numerous readers, although there may be an infusion of the most erroneous views in them. The sensational is still so fascinating to the multitude, that its gratifications are sought after without consideration of the injury it too often entails. One of the most recent, if not one of the most notable, illustrations of our meaning is to be found in the extensive sale in this country of a little American book called "The Gates Ajar." Our own dissatisfaction with it was so great that, in the exercise of a privilege which we hold to belong to the editorial office, we declined to name it in our pages. Many of the interpretations of Scripture which it contains are as absurd as they are injurious, and the entire tenor of the little book is in support of the morbid and unscriptural sentimentalism respecting the dead, which is too prevalent in our days. We thank the writer of this "Antidote" for his much-needed exposure of the materialism, Mohammedanism, and mys-

tery of "The Gates Ajar," and hope that it will be effectual in arresting the spread of the presumptuous nonsense with which that little book abounds.

Hints and Thoughts for Christians.

By the Rev. J. TODD, D.D. London: Bemrose. Paternoster Row.

It is impossible to read this well-known little work without great pleasure and profit. We wish every member of every church had it in his library, and consulted it frequently. We read on with increased delight at every page, feel our pulse by the chapter on Spiritual Indigestion, and are amused by the quaint satire of "A Minister Wanted." But Dr. Todd has noticed another important point for the benefit of church-members—their influence upon prayer-meetings. The two chapters on "How to make a Prayer-meeting Dull," and "How to make a Prayer-meeting Interesting," are full of instructive hints for the pious few—alas how few!—who still support the weekly prayer-meetings. Nor does Dr. Todd neglect another hideous and offensive ailment—anonymous letter-mania. This he deals with most forcibly, in language that we fully endorse, and which we hope may be effectual in checking this terrible annoyance.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

*Shanklin Villa, Chapel Road,
Bezley Heath, Jan. 19, 1871.*

DEAR SIR,—In your present month's Magazine you have given an interesting memoir of Mr. David Rose; but (as uncle to the deceased) there are some statements to which I take exception: viz., it represents my father, Mr. John Stradley, to be a shipwright, whereas he was never in that department, but was, at the formation of the Church, master-smith, and afterwards constructor in the carriage

department in the arsenal, Woolwich.

I trouble you thus, because I wish to send copies of the Magazine to my five brothers residing in America; but shall feel glad to have the error corrected, if you will kindly do so, in your next month's issue, which I will also forward to them.

I am, dear Sir,

Your brother in Christ,

B. STRADLEY.

Rev. W. G. Lewis.



FEBRUARY, 1871

How Missions make Progress in India.

BY SIR BARTLE FRERE, G.C.S.I., K.C.B.*

STILL more potent, if less universally diffused, is the disintegrating agency of our religion, which I mention last because, though most effective of all, it is the agency with which the British Government has least active concern.

The period soon passes by when the villagers of a newly-annexed district believed, as they too often used to do at first, that the "Sahibs" are atheists, without religion; and when the village-matrons hushed their children with threats of making them over to the "Sahib," to be buried alive in the foundations of the court-house or the bridge he was constructing.

Probably, with very few exceptions, the evening conclave of village elders in most hamlets has long since settled, after frequent discussions, not only that the English gentlemen have a religion, but that they think a good deal about it.

All who have visited the head-quarter garrison-station of the province, know that some kind of a place of worship is considered as necessary as a mess-house, a canteen, or a theatre, to a complete set of barracks. They see the European soldiers marched off, with bands playing, every Sunday to one and sometimes to two or three of these churches, whither the gentlemen and ladies drive in their carriages to listen to "Padres" of various kinds. All public work is stopped, and a general holiday is kept.

All this the village elders know from their own observation, or from

* Extracted from "The Church and the Age." Sir B. Frere was thirty-five years in India, and Governor of the Bombay Presidency.

the eyewitness of respectable people, and "have no need to listen to the marvellous tales which are told by some of the low-caste fellows who may have served in the garrison as hewers of wood and drawers of water, as horsekeepers, and in other menial offices under the English."

Religion of some kind is evidently an important business with these white-skinned people. But its exact nature is usually for a long time a puzzle to the villagers.

They do not often learn much in explanation of this mystery from the first Englishmen who visit their village. These busy officials have seldom time for talk except on official subjects. Nevertheless, the villagers observe that many of them cease from official work on Sunday. A few may make it a day of amusement, but there is, generally, something clearly religious about the observance. If a villager makes bold to ask a question or two on the subject from the great man, he sometimes hears a good deal more. But usually the great man is reserved, and advises the querist "to inquire from the first Padre he meets."

Perhaps a "Padre" may visit the village while the great man is there, and then the observant villagers remark that the freest livers among the "Sahibs" pay him marked respect, even though he may be a "Dhurum Padre"—a priest, that is, for the love of God, *i.e.* a missionary, and not a government official.

Such a Padre is pretty sure to extend his walk towards the village, to converse with the elders at their evening conclave, and say a few words to the women who come to draw at the village-well. He gives tracts and books to all who will accept them and promise to read them, and often goes his way with a heavy heart, and a note in his journal, expressive of his still-deferred hopes that some good may follow his efforts in his Lord's service, though so little result is apparent.

But though not apparent to him, his visit is often a most important era in the history of the village, when he least thinks he has made any impression. Like every other visitor of note, he is talked over at the evening meeting of the village elders, and the talk is generally some index to the popular opinion.

A fanatic or two, the bigoted old Brahmin Shastri, and a rather disaffected Mohammedan Moolla, are of opinion that "under a well-ordered Government such preaching would be stopped. If it were not for fear of British Courts and British bayonets, it *would* soon be stopped. It is all part-and-parcel of the same insidious design for taking all rent-free lands from temples and mosques, and turning the people into Christians."

Generally, the seniors and well-to-do people in the assembly are very decidedly of opinion, that "every man should stick to the religion in which he was born. Every nation has a religion of its own, and all are true, each for its own nation. Just as there are different sorts of eyes for birds, beasts, fishes, and reptiles, yet all see at the same time, by the same light." "This," they generally believe, "must be the opinion of the Government itself. Else why does Government disclaim all official connection with the missionary? Why does it not order him to teach everyone in the name of the State? At any rate, this sort of preaching is never likely to come to anything. Their ancient gods have lasted too long to be set aside by any newfangled foreign worship."

Probably, as regards both the views of Government and the futility of the Padre's preaching, the feelings of the speakers are less positive than their expressions; and the more sagacious have a sort of instinctive misgiving, that though the Padre is not a "Department," his talk is likely to work more change in the village than all the departments in India put together. But they have no very obvious grounds for their fears, and therefore say little about them.

There are, however, two or three who do not cease to think of the subject when the assembly breaks up.

In every village community will be found some men of naturally devout minds, ill-content with what their ancestral system offers them. Their hearts have been stirred by misfortune or suffering—their consciences awakened, they hardly know how. They have vainly sought rest for their souls by self-inflicted penances, and long pilgrimages, and sacrifices of what they love or value. In this state they hear something from this new religion—some words of St. Paul or St. John, or some saying of our Lord's, which seems to promise them what they have long sought—and they resolve, if possible, to learn more about it.

Then there are members of the "outside" population—the helots and serfs—who, important as they are to the village community, are not admitted to the Council of Elders, but talk among themselves, in a little council of their own, under the tree by their huts outside the village.

Then, whenever they stir out of their own village, some evidence meets them of the equalising, levelling tendencies of the British Government—of its entire disregard for the distinctions of caste which so largely modify the action of every native administration. "At the great public works everyone gets paid according to his work; no one asks what is the workman's caste, or where he comes from. Then what incarnations of

justice, equity, and equality are the roads and railroads! How straight they go!—caring no more for the headman's or rajah's field than for the helot's rubbish-heap; everybody goes together by train, the prince and the peasant—all get accommodated according to what they pay, without distinction of caste or rank, and all arrive at the same time! It is the same with their courts of justice; if you have only money enough, you may sue anybody you please, and get a decree too sometimes, and have it executed against the wealthiest banker in the county-town (though that is a dangerous experiment, by no means to be recommended, for, after all, Lukshmi, the goddess of wealth, has it all her way in this world, and bankers are her special favourites). Then, this 'Lightning-post,' what a wonderful invention it is! It beats even the railway as a manifestation of benevolence, justice, and equality; for everyone's message goes in turn, and all for the same price per dozen words."

Now, this equalising and levelling policy, which at first was a great puzzle to the villagers, seems explained by what this Dhurm Padre says. "He tells of one God over all—of one Saviour for all—and insists that this God made of one blood all mankind—that there is no distinction before Him of Brahmin or 'outsider;' that all will be equal in death, and all be judged by one rule after death."

"If the Sahibs really believe this, no wonder all their doings and inventions have such a levelling tendency." The oldest of the community of outsiders have never heard anything of the kind before, and some of them resolve "to inquire more about what the Padre says, and, if possible, make their children attend some school where they may learn to read these books, which the Padre gives so freely, and which tell such wonderful things, not only of London, and railways, and the electric telegraph, but of new heavens, and a new earth, in which dwelleth righteousness."

Perhaps the profoundest impression, though he says least about it, is made on the young Brahmin—the village schoolmaster, it may be, or vaccinator, or postmaster. He has listened almost in silence to the discussion among the village elders. He was born in the village, and had been taught a little Sanskrit by his father in boyhood; he has received a good education in his own language, and learnt enough of English to wish to learn more, at a government school in the provincial capital. The course of study was carefully secular; and when, as was constantly the case, the scholar's inquiries wandered into fields of discussion more or less connected with religion, the subject was avoided in a manner rather

calculated to pique the inquirer's curiosity. But there was so much to be learnt about the world, and its history and affairs, that the scholar deferred further inquiry, and at length returned to his village as a government *employe* in some department, on a salary superior to all the hereditary allowances of the village magnates put together, and paid punctually in cash monthly. He is a rich, and would be an influential man, but he has got quite out-of-joint with his old playfellows and their parents; he has in his heart the most profound contempt for all that his father, the bigoted old Shastri, and his friends, go on talking about their gods, and the silly and licentious tales of what their gods did, which seem to him fit only to amuse vicious children; he is pained at their open worship of their hideous stone and metal idols, whose legendary acts and attributes appear to his awakened moral sense even more debased than their outward forms.

But this he is forced to keep to himself. He would not willingly vex his father or his kind old mother, and woe be to him if they or their friends suspected half the thoughts that rise in his heart! So he works at his official duties; has a talk now and then with a former class-fellow, who visits the village as a surveyor, tax-assessor, or in some other public "Department," and who, he finds, is as unsettled as himself, and muses often on the inexplicable tangle of human affairs.

He has never been in the way of knowing much directly about the religion of these Sahibs, and is rather glad when he hears that the "Dhurm Padre" has come to the village. He goes to listen, and, maybe, is at first inclined to treat with contempt some apparent want of school-learning. "The 'Padre' is evidently not as profound a Shastri as his own father, nor as great at the differential calculus as the Cambridge professor from whom he heard lectures at the Government College;" but as he listens, one social or moral problem after another, which he had been used to ponder over, and found so difficult to solve, receives new light, and a history of the world, its past and its future, is revealed to him—so simple, so consistent, and so fully explaining many of his doubts and difficulties, that, if he could but believe it, he feels that a great weight would be removed from his mind, and he would be a happier man.

In the simple truths which the "Dhurm Padre" urges so earnestly, with no object but the personal salvation of his hearers, the young Brahmin thinks he sees the secret of that wonderful power which has enabled the people of a remote islet in the Northern Seas to subjugate

the hundred millions of Hindostan, with all its ancient arts, civilisation, and elements of wealth and power.

The few short sentences regarding the unity and brotherhood of mankind—the responsibility of all, emperor as well as peasant, to one God, of infinite power, justice, and mercy—seem to him to form the talisman of that mysterious success which is daily working such miracles before his eyes. If his own race, so rich in the accumulated intellectual power of many nations and many centuries, could only believe and learn this wonderful secret, what a future might yet be in store for India and her children!

And so, as he watches the good Padre mount his pony to leave the village, in doubt whether his day's preaching has produced the slightest permanent effect, the young Brahmin feels that he at least has caught a glimpse of truths, which may not only change his own future, but the future of India. It is but one step on a toilsome and thorny path, but he has resolved to take it, and to inquire further; to get a Bible, and read the books which the Padre says contain all the whole secret of his own faith, and to learn more from some friend who has attended a mission-school. And if the Truth has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues and by their own countrymen among the myriads of India?

In the Himalayas.

BY THE REV. J. PARSONS, OF DELHI.

AS arranged with the Committee, our missionary brother, the Rev. Josiah Parsons, has spent the hot season of last year in the mountains which encircle the northern portion of Hindustan. He has forwarded to us the following interesting incidents of his labours among the inhabitants of that remote region:—

“A Baboo, who was convinced of the truth of Christianity when I was at Mussoorie three years ago, has now fully given himself up to Christ, speaks in raptures of the joy which he feels in becoming a Christian, leads a most consistent life, seems to have a heart

brimful of love and zeal, and rejoices and assists me not a little by his able, earnest, voluntary testimony for Christ. He has already drawn three more Baboos to the meetings. A most cheering case.”

INQUIRERS.

“A native clerk in the Commissioner's office, who was educated by me fifteen years ago, of whom I felt hopeful when he left school, but whom I had never seen since, came to me the other day for Christian books and advice; stated that he had long been convinced of the truth of Christianity, but had been deterred from embracing it by the fear of man; acknowledged that he was miserable, and never could be happy without the favour of Christ; and expressed his determination to openly confess Christ now, at all hazards. I supplied him with the New Testament and a few suitable tracts, and gave him serious advice and encouragement. I saw him again the evening before last, and hope he is sincere, earnest, and steadfast. He has just called again, to say he has decided for Christ.

“Three native bankers, two Bunnahs, three artisans, and one Purohit, have been eagerly reading controversial works exposing the errors of Hinduism and establishing the truth of Christianity, and also the New Testa-

ment. All of these now openly declare their belief in the truth of Christianity; and one of them is attacking the Brahmans with all the vigour and sarcasm of a Pascal, but none have yet applied for baptism.

“Three leading Mahomedans have avowed their belief in the Divinity of Christ, and are constantly holding discussions with others on the subject. About a dozen more are reading the Gospels. Many more seem quite unsettled in their belief, whilst a few are stirring up all the opposition they can against me, and are full of rage and blasphemy. The leading Mussulman Moulvie and the chief Hindoo priest both denounce me in unmeasured terms, as having destroyed their disciples' confidence in them and their religion.

“I have not been able to supply a quarter of the demand for gospels and tracts, and applications flow into me daily from all quarters for ‘the books of heavenly wisdom,’ now that my stock is quite exhausted.

TO THE POOR THE GOSPEL IS PREACHED.

“The poorer classes in the bazaars, and the native servants, as a rule, with some few exceptions, listen with marked attention to the preaching of the Gospel, and above fifty have told me that they believe Christ to be the only Saviour. A score or more profess to be inquirers, but the movement is recent.”

“But the most cheering and hopeful part of my work is among the Paharries (or mountaineers) of the surrounding hills (between the Ganges and the Jumna), who flock into Mussoorie

yearly in large numbers. These simple, illiterate, unprejudiced, but ignorant and superstitious mountaineers, often fill me with joy by their earnest attention and interesting questions, whilst the Gospel message is being delivered and explained to them. And often have they drawn tears from my eyes when imploring me to visit their distant villages, and teach all their people ‘this new, and wonderful, and happy way to be saved;’ for well I knew that other duties would render a compliance with their request impos-

sible. On two occasions, when numbers of these men seemed more than usually impressed by the truth, I appealed to all such as firmly believed my message to be the truth of God, and who desired to obey the truth, to stand up, and, in the presence of God and all around, boldly to declare the same. Imagine, if you can, my feelings when *upwards of three hundred* (in both places, I mean) instantly responded to the call. These and some others

now call me their 'gooroo' (spiritual teacher), and speak of themselves as my 'chelas' (disciples). How far this will extend, or how long this decision will be adhered to, I cannot say; possibly, it may all pass away 'like the early dew.' But, even if it does, I believe it will, like the dew, produce its effects, and, like it, be repeated, in some form or other, until the tender plants be nourished, and harvest be brought forth."

The Gospel in Rome.

(Continued from page 9.)

WRITING again on the 4th of November, Mr Wall says:—

"This is the third Lord's-day that I have been permitted to speak in this city. This morning we had our first service; twenty were present. This evening my room was *closely* filled by about *thirty* attentive hearers. Our meetings have constantly increased, and there is every prospect of blessing. I look back over the past fortnight with deep thankfulness, which I am sure our brethren in London would share with me, if they could witness what is going on.

"This week I have had the pleasure of receiving two brethren from Bologna—the evangelist and bibleman. The American-Baptist brethren have also sent a minister to aid in the work in Italy, who in a very short

time will open various stations in other cities. In union with him we have a second room, which I opened last week. It is in the Via Campidoglio, near the court where I believe Paul was judged (Phil. i. 13), about thirty yards from the prison in which tradition states he was imprisoned, and not more than a hundred steps from the ruins of the imperial palace, where the saints resided who sent their salutations to Philippi, as our brethren here will soon send their salutations to you in England. One only came to the meeting the first evening; at the second we were seven or eight. I have reason to hope the Lord touched that person's heart while we were speaking of the conversion of Paul's gaoler.

ROMAN IGNORANCE.

"No language can fitly describe the absolute ignorance of the Scriptures which exists in Rome. The Pope's hatred of the Gospel is diabolic. One of my hearers was imprisoned six

months, because he was seen reading the New Testament; another was sent to the galleys for six years, because he refused to go to confession. When I saw such was the condition of my

hearers, I procured some copies of the New Testament, and began my meetings by inviting them to read a verse by turn. Of course I had to find the chapter, but if I referred to the next verse—not knowing what a verse is—they went looking into some other part of the book for it. Instead of reading down the column, one read from one column to the other, while a third puzzled me greatly to know in

whatever way he managed to make out certain words which none of us could understand. At last I perceived that he was actually joining the letters of reference found in the verses to the words which followed them. Poor souls! life has been to them dreary and desolate; the precious tender words of Jesus have been kept away from them, and they have been forced into the dark abyss of scepticism.

SCRIPTURE DISTRIBUTION.

“The sale of Scriptures in Rome is very limited, but the portions distributed are received with the greatest readiness. Two or three thousand are already in the hands of the Romans. Very pleasing results have come to light, and desire to obtain them is increasing on every hand. To-morrow night we open a third meeting at the Ponti St. Angelo, almost under the shadow of the mighty wings of the statue, and near to the Vatican.

“*Tuesday, November 6.*—Yesterday we opened our third meeting. In the morning I went with our American brother and the two biblemen to distribute in that quarter. From shop

to shop, and house to house, we went, gathering little groups, and announcing Jesus. The people received us with the greatest joy, and followed us down the streets in crowds. After we had distributed nearly two thousand copies, we returned to our lodgings. Though I offered to soldiers and citizens, and priests, we even met with but one who insulted us. In the evening about thirty came to our first meeting in that quarter. When I began to pray, the poor people began to repeat my words, as they do at vespers in their own churches. They listened with the greatest attention to the addresses after.”

The Soldier Confessing Christ.

All sorts of men are reached by the Gospel of Christ. Many a wanderer from the parental roof has met Christ in his exile, and many a soldier in India has found the Saviour, whom in England he despised. Not a few have followed the example of Sir Henry Havelock, and nobly testified of the grace of God. Our missionary brother, the Rev. D. P. Broadway, of Patna, gives us the following interesting illustrations:—

“On the evening of the 10th Sept., I was again permitted to baptize two members into the European Church at Dinapore—Captain Pucklo, the Exe-

cutive Engineer of this division of the province; and Sergeant Hackett, of the Army Commissariat Department. I enclose the address Captain

Puckle delivered at the baptistery ; it is short, but I think you will consider it good.

“I am glad to say the work is going on energetically, both among natives and Europeans; some candidates of the latter are under probation. I have just got over a nasty attack of fever, and do not feel strong enough to write at any length on the subject. More by-and-by. I have had to enter the baptistery twice, with fever working in me, and it has not harmed me in the least, so I have fully realised the text, ‘As thy days so shall thy strength be.’ Work never seems disposed to leave me time to be ill, and yet I have been ill, and very ill too;

but I am beginning to feel so much better than I did for some time before the attack came, that it is evident the Lord sent it to prepare me for another year’s work. I am His servant, and ever willing that He should deal with me according to His good pleasure.

“I forgot to mention, in my last letter, that only a few weeks before, the Lord was pleased to call away my son’s wife, in the full spring of life. She was the daughter of our dear missionary brother Williams, who is now residing somewhere in Wales.

“ ‘ Life is uncertain, death is sure ;
Sin is the wound, and Christ the
cure. ’ ”

The Work of Grace.

BY THE REV. H. R. FIGOTT, OF COLOMBO.

THE following are illustrations of the work of grace proceeding in the island of Ceylon. Considerable additions have of late years been made to the Churches; they now contain about 600 members:—

“At Veyangodde the work has progressed satisfactorily. During one of my visits to that place (the Heneratgodde portion), early in 1869, I asked Mr. Goonesakere why he did not hold a service in the Government School-house. His reply was that the teacher who owned the building, being a strict Buddhist and a bad man, would not, if asked, permit this. I at once asked him to give us the use of the place; and as natives seldom refuse any request made by the European missionaries, he at once gave us permission to hold the service, and promised to attend himself. This he did, and the Word of God, ‘quick and powerful,’ reached his heart. Some three months later he abandoned his evil practices and his Buddhism, and applied for baptism. I visited him, and was perfectly satisfied as to the reality of his conversion; but as he was the first in that part of the country who had become a convert, I asked him to wait for a month or so to test his life, or still further. To this he agreed. Meanwhile, relations and friends tried their best to turn him aside, but all in vain. In due time he was baptized, and continues a faithful witness for Christ in that heathen village.

“Another case was the glorious death of one of the old members of Kotigahawatte, ‘Isaac Appoohanny’—the same man who, two years ago, handed us £15, which he had bequeathed to the Society, but which, for better security, he paid during his lifetime. This old man has passed away, rejoicing in the Lord.”

Missionary Notes]

CALCUTTA.—The Rev. J. Wenger reports progress in the editions of the Bengali Scriptures now passing through the press. The notes on the Gospels are completed to the end of John iii., and the printing has reached to the commencement of the same chapter. The printing of the Old Testament has reached the sixth chapter of Judges.

SERAMPORE.—From the Rev. T. Martin we learn that five native Christian youths were baptized at the end of October, and that a few weeks before he had baptized two young women at Khoostia. They are the children of Christian parents who have thus early given their hearts to Christ. The College Session closed at the end of November, and fourteen students have presented themselves for the Entrance Examination of the Calcutta University. Seven others have gone up for the First Arts Examination.

SOUTH VILLAGES.—The Churches are generally willing, notwithstanding their poverty, to undertake the duties involved in a position of independence, and Mr. Kerry is, on the whole, hopeful of success. He reports that one native brother is prepared, at his own cost, to build a chapel in the village of Russool Mohammed Choke.

MONGHYR.—We have much pleasure in announcing the safe arrival of Miss Legg, at Bombay, on the 20th November, and her marriage with the Rev. J. A. Campagnac the day following. They reached their home in Monghyr on the evening of the 28th. Mr. Campagnac mentions the happy death of a young female member of the Church. During her protracted illness it was most edifying to visit her. She loved the Master much, and loved to think and speak of Him.

CHEFOO, CHINA.—Mr. Richard reports that apprehension of a further outbreak on the part of the Chinese is no longer felt, and the American missionaries are returning to Tungchow. Inquirers, it is gratifying to find, are not afraid to seek the missionaries; and lately he baptized a Chinaman, who said that he feared nothing more than denying his Saviour. Dr. Brown arrived safely at Shanghai, in good health, on the 12th November, having encountered rough weather in the Chinese seas. He expected to leave for Chefoo on the 15th.

BOMBAY.—Our native brother, Sudoba Powar, was ordained as a missionary, on the 20th November, by Mr. Edwards and Mr. Campagnac. The contributions for the new chapel amount to £350. Four English friends have been added to the Church, and three natives are awaiting baptism. Mr. Sudoba represents the city of Bombay to be a most important sphere of missionary labour, and urges its claims on the Society as worthy of regard.

BRITTANY, TREMEL.—Notwithstanding the war, it is pleasant to find that Divine service can be maintained. Good meetings were held on Christmas-day; the Lord's Supper was observed in the morning, and in the afternoon the young people recited passages of Scripture.

KANDY, CEYLON.—Mr. Carter is proceeding with the revision of his version of the Old Testament as rapidly as circumstances will allow. He mentions four candidates for baptism at Kaduganawa, in connection with the labours of A. de Silva. The health of Mr. and Mrs. Carter has not been good since their return, and Mr. Carter urgently represents the need for another missionary, to be wholly devoted to evangelistic work.

ANGERS.—Mr. Martin acknowledges, with gratitude, the receipt of £13 15s., forwarded by the Secretary, being subscriptions received through *The Freeman*. He says that the Church enjoys a liberty of evangelic action not known under the Empire, and that he is authorised to visit freely the sick and wounded soldiers in the hospitals. He trusts that God will bring to a speedy end the sanguinary trial through which France is passing, and prepare her thereby to receive the Gospel.

CAMEROONS, AFRICA.—Mr. Saker reports that the work at John A'Kwa's Town continues to look well. At King A'Kwa's Town, a foolish war engages the attention of the people; but Mr. Saker expected shortly to baptize a few converts. The town school was in an unsatisfactory state, but that in the mission-house is making good progress.

SPANISH TOWN, JAMAICA.—Mr. Phillippo, writing on the anniversary of the day when—forty-nine years ago—he landed in Jamaica, expresses his gratitude to God for the long term of Christian labour granted him. Age now somewhat interferes with his activity, but he is still able to attend to the wants of his stations. He has lately paid a visit to Hartlands; the deep mud and the state of the weather rendered the journey a very arduous one.

JERICHO.—The Rev. J. Clarke, speaking of public affairs in Jamaica, says that the changes in the form of government work well. The new Courts of Law, the putting of Episcopalians in their proper place, the sharp looking-after of officials, the prevention of waste and roguery in government offices, the speedy punishment of crime, and the encouragement given to education, are changes worthy of profound gratitude.

TURK'S ISLANDS.—Mr. Pegg continues to give very painful accounts of the poverty of the people, from the decay of trade. He has visited San Domingo, where he met with much to encourage him in his evangelic labours.

Home Proceedings.

MISSIONARY SERVICES have been held during the past month, as follows:—

PLACES.	DEPUTATIONS.
Bacup and district	Rev. J. J. Fuller.
Battersea Park	Rev. J. J. Fuller & Rev. C. Bailhache.
Bloomsbury Chapel	Rev. J. J. Fuller.
Boxmoor and Hemel Hempstead	Rev. Hormazdji Pestonji.
Colchester	The Association Secretary.
Edenbridge	Rev. W. A. Hobbs.

PLACES.	DEPUTATIONS.
Hammersmith	Rev. James Smith, Dr. Green, and Association Secretary.
Maidstone	Rev. Henry Simon.
Mare Street, Hackney	Rev. J. J. Fuller.
New Cross	The Association Secretary.
Walworth Road	Rev. James Smith.
Westbourne Grove	Dr. Underhill, and Revds. R. H. Roberts, W. G. Lewis, and U. Davis.

Several of the above services were special. Thus, in Bacup and district, meetings have been held, for the second time within the year, owing to the great interest that was excited by our brother Fuller at the period of his first visit. Our brother's presence in England is also the reason why the young people and Sunday-scholars at Bloomsbury Chapel have had a meeting. They help to support certain children under his care, and they were anxious to see and hear the missionary in connection with whom they are working. The meetings at Hammersmith and Mare-street were experiments, like that at John-street (which we reported some time ago), with a view to diffuse more information, and to induce more systematic action in our London Churches. At Walworth-road our friends availed themselves of a Lord's-day evening for a missionary address from our brother Smith; and at Westbourne-grove the service was a valedictory one, to take leave of our dear brother and his beloved wife, now on their way back to Delhi.

NEW EFFORTS.—At New Cross, the meeting held was in connection with the New Sunday-school Auxiliary, quite recently formed. Another auxiliary has been formed in the school attached to George-street, Oldham, and an exceedingly interesting work has been commenced in an English Church near Roubaix, France, the particulars of which appear in this month's *Juvenile Missionary Herald*.

DEPARTURE OF THE REV. JAMES SMITH AND MRS. SMITH.—Our esteemed friends left the West India docks for their destination, *via* the Suez Canal and Bombay, on Monday the 23rd January. They are accompanied by Miss Fryer, who is about to enter on Zenana work in Delhi, under the auspices of the Ladies' Association.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit, as early as possible, what they have in hand *this month*, and forward the particulars of contributions as soon as possible.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

Contributions

From December 19th, 1870, to January 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Barlow, Mr. F.	1 1 0	Spencer-place, Juvenile Society, for School at Benares	10 0 0	DURHAM.	
Barlow, Mr. G.	1 1 0	South Hackney, Grove-street, for W & O	2 2 0	Monkwearmouth, Enon Chapel, for W & O ...	0 10 0
Casson, Mr., Hardingstone	1 0 0	Tottenham, for W & O	3 0 0	Stockton-on-Tees	8 7 2
C. R.	1 1 0	Wandsworth, East Hill, for W & O	3 5 6	Wolsingham, for W & O	0 9 4
Francis, Mr. J.	1 1 0	BEDFORDSHIRE.		Wolsingham Crook, for W & O	0 6 4
Freer, Mr. F. A.	2 0 0	Cotton End (moiety)	3 1 10	Do. for N.P.	0 12 0
Macdonald, Mr. W.	0 10 6	Cranfield, for W & O	0 10 6	ESSEX.	
Muntz, Mr. G. F.	5 0 0	BUCKINGHAMSHIRE.		Halstead	7 10 0
Pitt, Mr. G. Winkfield, Bracknell	2 2 0	Aylesbury, for W & O	0 10 0	Harlow, for W & O	1 10 0
Tuckett, Mrs.	0 10 0	Drayton Parslow	0 10 1	Thaxted, for N.P.	1 13 0
DONATIONS.		Do. for N.P.	1 11 0	GLOUCESTERSHIRE.	
A Friend of Missions.	3 0 0	High Wycombe, for W & O	1 17 4	Cutsdean, for W & O ...	0 4 0
Farran, Major	1 0 0	Swanbourne, for W & O	6 2 0	Wickwar, for W & O	0 7 6
Freer, Mr. F. A., for Mr. Broadway, Patna	5 0 0	CAMBRIDGESHIRE.		Wotton-under-Edge	15 8 0
Moss, Mrs. Burnham, Somerset, per Rev. T. Lea, for J. Lolo Michel, Haiti, for Clothes	2 0 0	Cambridge	49 15 3	Do.	1 0 0
Pattison, Wigg, & Co.	5 0 0	Do. St. Andrew's-street, for W & O	7 4 2	Ashley	1 3 0
Postle, Mrs.	10 0 0	Chittering, for W & O	0 3 9	Beaulieu Rails	3 10 3
Trustees of late Mr. Thomas Pratt	16 0 0	Coltenham, Old Baptist Chapel, for W & O	1 0 0	Blackfield	0 19 0
Wood, Dr. F. J.	50 0 0	Haddenham	5 6 0	Brockenhurst, for W & O	0 8 6
LONDON AND MIDDLESEX.		Do. for W & O	1 0 10	Feet, for W & O	0 10 0
Arthur-street, Camberwell-gate	8 6 0	Histon, for W & O	0 13 6	Lymington	6 4 10
Brentford, Park Chapel, for W & O	1 5 0	Shelford, for W & O	1 12 0	Milford	1 0 7
Camberwell, Cottage-groen, for W & O	1 1 0	CHESHIRE.		Newport, Isle of Wight, for W & O	1 10 0
Dalston, Luxembourg Hall Sunday-school ...	0 19 11	Stockport, for W & O ...	1 5 0	Southern District of Southern Association Juvenile Missionary Auxiliary, for N.P.	4 10 0
Devonport-street, for W & O	0 5 0	Warford and Bramhall, for W & O	0 9 0	Ram Canto, Dacca ...	4 10 0
Drummond-road, for W & O (moiety)	1 5 0	DERBYSHIRE.		Do., for Duro, Africa ...	4 10 0
Hackney-road, Providence Chapel, for W & O	3 13 0	Chesterfield, Sunday-school, per Y. M. M. A.	4 1 6	Do., for Mr. Hannsen, Norway	5 0 0
Hammersmith, West-end Chapel	8 0 6	DEVONSHIRE.		Sway	0 7 0
Harlington, for W & O	1 0 0	Appledore, for W & O ...	0 10 3	HERTFORDSHIRE.	
Harrow, for W & O	1 18 3	Christow, for N.P.	0 7 6	St. Albans, for W & O	4 14 0
Hawley-road, for W & O	6 9 8	King's Kerswell, for W & O	0 5 4	HUNTINGDONSHIRE.	
James-street, for W & O	1 1 0	Newton Abbot, for W & O	0 10 0	Huntingdonshire, on account, by Mr. W. Paine, Treasurer	90 0 0
Kingsgate-street, for W & O	2 2 0	Plymouth, George-street and Mutley	30 0 0	KENT.	
Moor-street, for W & O	1 11 0	Tawstock, for W & O ...	0 6 0	Bexley Heath, for W & O	0 10 0
Pell-street	0 7 6	Thorverton, for W & O	0 10 0	Lee, for W & O	7 3 9
Peniel Tabernacle, Chalk Farm-road, for Mr. Pegg, Turk's Island	2 3 9	Tiverton, for W & O	1 10 0	Lewisham-road, for W & O	4 4 0
Regent's-park	11 0 0	DORSETSHIRE.		New Cross, Brockley-road, for W & O	2 0 0
Do. for W & O	13 17 7	Bourton	2 5 6	Do., Sunday-school, for N.P.	5 5 3
Shepherd's Bush, Oaklands Chapel	6 10 0	Do. for W & O	0 11 0	Sandhurst, for W & O ...	2 16 0
Do. for W & O	1 1 0	Do. for N.P.	1 3 6	Sheerness, for W & O ...	0 8 0
		Poole	8 17 2	Smarden, for W & O ...	1 0 0
		Do. for W & O	1 15 2		
		Weymouth, for W & O ...	1 10 0		

	£	s.	d.		£	s.	d.		£	s.	d.
LANCASHIRE.				Woodstock	2	2	2		YORKSHIRE.		
Bury, for W & O	2	5	6	Do., for W & O	1	0	0	Bradford, Sion Chapel, for W & O	7	13	10
Doals, for W & O	0	10	0	Do., for NP	1	0	0	Do., Trinity Chapel, for W & O	2	0	0
Liverpool, Athol-street (Welsh), for W & O ...	0	5	9	SHERIFFSHIRE.				Do., Hallfield Chapel, Juvenile Society ...	3	10	0
Do., Richmond Chapel...	6	11	1	Oakengates, for W & O	0	9	0	Brearley, Luddenden Foot, for W & O	0	15	0
Do., do., for W & O	9	15	9	Shrewsbury, Wyle Cop...	5	0	9	Earby, for W & O	0	7	6
Manchester, Round Chapel, for W & O ...	1	1	0	Whitchurch	3	2	3	Farsley, for W & O	2	2	0
Ogden	7	0	0	SOMERSETSHIRE.				Gildersome, for W & O ..	1	5	0
Padiham, for W & O	0	14	0	Bedminster, Phillip-street, for W & O	1	0	0	Halifax, Peller Lane, for W & O	3	0	0
Preston, Pole-street, for W & O (moiety).....	0	7	0	Bristol, Tyndall Chapel, for W & O	6	11	3	Do., Trinity Road.....	1	0	0
Rochdale, West-street, for W & O	4	10	0	Cheddar and Stations, on account	14	0	0	Do., do., for W & O	0	15	0
St. H. lens, for W & O ...	0	7	6	Keynsham, for W & O ...	1	0	0	Leeds, Blenheim Chapel	33	0	4
Waterfoot, for W & O ...	0	13	6	Laverton	0	4	6	Do., for W & O	2	13	6
LEICESTERSHIRE.				Montacute, for W & O ...	1	0	0	Lindley Oaks, for W & O	1	0	0
Foxton, for W & O	0	10	0	Norton, St. Philip.....	3	2	9	Melham, for W & O	0	13	8
Leicester, Charles-street,	48	18	0	STAFFORDSHIRE.				Middlesboro', Bridge-st. West, for W & O	0	10	6
Do., do., for W & O	2	5	0	Coseley, Providence Chapel, for W & O	1	0	0	Do., Park Street, for W & O	1	4	0
Do., do., for Kadugawairai Chapel, Ceylon	1	10	0	SUFFOLK.				Rishworth, for W & O ...	0	5	0
Do., Thorpe-street.....	3	11	0	Bury St. Edmunds, for W & O	2	10	0	York, for W & O	0	18	0
Syston, for W & O	0	10	0	Oransford, for W & O ...	0	2	6	NORTH WALES.			
LINCOLNSHIRE.				Eye, for W & O	0	17	0	DENBIGHSHIRE.			
Great Grimsby, Upper Burgess-street, for W & O	1	0	0	Friaton, for W & O	0	12	3	Llanrhaidr	1	1	
NORFOLK.				Hadleigh, for W & O ...	0	10	0	FLINTSHIRE.			
Norwich, Surrey-road, for W & O	2	16	0	Rattlesden, for W & O ...	1	0	0	Rhyl, Sussex-street, for W & O	1	4	0
Shelfanger, for W & O ...	0	12	0	SUSSEX.				Do., for NP	0	11	2
Swaffham, for W & O ...	4	19	0	Brighton, Bond-street ...	12	7	10	SOUTH WALES.			
Worstead, for W & O ...	1	4	6	Do., for W & O	1	0	0	BRECKNOCKSHIRE.			
NORTHAMPTONSHIRE.				Forest Row, for W & O	0	7	6	Brynmaur, for W & O ...	0	5	0
Blisworth, for W & O ...	1	6	0	Newhaven, for W & O ...	0	9	0	GLAMORGANSHIRE.			
Clipstone, for W & O ...	1	5	0	Rye	1	2	8	Canton, Hope Chapel, for W & O	4	2	6
Cooknoe	0	16	6	WARWICKSHIRE.				Swansea, Mt. Pleasant, for W & O	2	10	0
Hackleton, for W & O ...	0	12	0	Alcester	11	15	6	MONMOUTHSHIRE.			
Moulton	1	0	0	Birmingham, on account, by Mr. T. Adams, Treasurer	50	0	0	Newport, Commercial-st.	57	2	10
Northampton, College-street, for W & O	7	12	6	Coventry, Cow Lane, for W & O	2	0	0	Do., for W & O	5	0	0
Patchill, for W & O	0	10	0	Do., St. Michael's, for W & O	1	9	2	PEMBROKESHIRE.			
Ravensthorpe	3	19	3	Stratford-on-Avon, Payton-street, for W & O	1	6	6	Fynnon	11	8	4
Roads, for W & O	1	0	0	WILTSHIRE.				Haverfordwest, Bathesda	64	15	10
West Haddon, Sunday-school, for NP	0	11	0	Bratton	7	1	6	Pembroke Dock, Bush st.	17	14	8
Wollaston, Zion Chapel, for W & O	0	10	6	Do., for W & O	1	5	0	Do., Bethany	10	5	3
Woodford, for W & O ...	0	10	0	Chippenham, New Baptist Chapel, for W & O	1	3	8	Pennar, Sunday-school	1	7	5
NORTHUMBERLAND.				Melksham, for W & O ...	0	12	0	SCOTLAND.			
Newcastle, Bewicke-street, for W & O	6	1	5	Ridge Chilmark, for W & O	0	5	0	Edinburgh, Charlotte Chapel, Rose-street, for W & O	4	8	3
Do., Marlborough-crescent	5	0	0	Salsbury	76	15	6	North Leith, Sunday-sch.	0	4	0
Do., do., for W & O	1	2	6	Do., for W & O	5	0	0	St. Andrews, for W & O ..	1	2	0
NOTTINGHAMSHIRE.				WORCESTERSHIRE.							
Collingham, for W & O ...	0	7	6	Worcester, for W & O ...	2	0	0				
OXFORDSHIRE.											
Chipping Norton, for W & O	4	3	0								
Thame	2	0	0								

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.
FEBRUARY, 1871.

REPORT ON THE SPIRITUAL CONDITION AND WANTS OF SOME PARTS OF IRELAND. BY THE REV. R. M. HENRY, M.A., OF BELFAST.

AFTER Mr. Henry's return from America, last year, he was invited by the Committee to make personal enquiries after new openings for missionary work in the south and south-west of Ireland. The results of his labours are embodied in the following able and interesting document, which furnishes a large amount of original and important information on the present state and requirements of the sister-country. The report will well repay an attentive perusal, and the Committee hopes that it will stimulate Churches, and individual Christians, to furnish a larger measure of support to the Irish Mission than it has hitherto received. "The harvest truly is great, &c."

C. KIRTLAND, *Secretary.*

TO THE COMMITTEE OF THE BRITISH AND IRISH
BAPTIST HOME MISSION.

DEAR BRETHREN,

In accordance with your suggestion I spent about a fortnight, in October, visiting some mission-fields in the south and west. I forward notes of my journey, which may furnish some help to the Committee in selecting their spheres of labour:—

October 12.—Visited *Drogheda*, on my way to Dublin, and inquired from friends of different denominations—Episcopalian, Methodist, and Presbyterian—about the prospects for mission-work there. The united testimony was that *Drogheda* is such a stronghold of Romanism, that scarcely any access could be had to the people there. Preaching in the open air, they assured me, is out of the question. One said if I attempted such a thing I would be "knocked down;" another, that I would be "stoned;" a third declared that I would be "murdered on the spot." So completely is this place under Romish influence, that four years ago every civic officer—aldermen, sheriff, and councilmen—and members of Parliament who were Catholics. For twenty-eight years no Protestant had been mayor. The schools of the nuns and "Christian brothers" have swept the children under clerical control. In one convent school which I visited, I found 280 pupils under the teaching of the Sisters of St. Mary, habited in the dress of their order, with crosses dangling from their necks. *They are paid teachers of the National Board.* In the Ragged School of the Episcopal Mission, I found, however, a considerable number of Romanists attending, and the agents of this Society report some access to the people in visitation. Finding but little prospect here, I passed on to Dublin on the same day, and afterwards visited some of the officers of the principal Irish Mission Societies, from whom I obtained much valuable intelligence about the present condition of the south and west. I attended a deeply-interesting meeting of the Episcopal City Missionaries, labouring among the Romanists in Dublin, and through the courtesy of the President, the Rev. Dr. McCarthy, I had an opportunity of conferring with these agents

at their weekly meeting: twenty-five were present. I give a summary of my inquiries and their replies, which will give the best idea of the popular sentiment in the metropolis, if not in Ireland, at the present time:—

“What is the prevailing state of the Roman Catholics in Dublin at present—favourable or unfavourable to mission-work?”

“Decidedly favourable; 100 more missionaries might now be successfully employed in Dublin.”

“What effect has the Continental war had on the people?”

“At first they were insolent, then depressed, and now more favourable to us.”

“What impression has the declaration of the infallibility dogma produced?”

“The great majority of the Romanists do not receive it. They had been taught, by Priest Maguire and the other clergy, that it was a calumny of Protestants to say that infallibility belonged to the Pope, and not to the Council; but now that the priests' own statement is authoritatively contradicted, they are perplexed, and many reject the dogma altogether.”

“What effect has the overthrow of the Temporal Power had?”

“Bad; they thought Bazaine would have held out at Metz, Paris be delivered, the Emperor restored, and the Pope reinstated by him.”

“What is the feeling of the people in reference to the National System of Education?”

“The more intelligent, educated classes, and well-informed mechanics, are opposed to education being in the hands of the priests. As an evidence of this, if you go to the Marlborough Street National Schools, you will find there about 1,000 children, although the priests' schools abound in the neighbourhood.”

“Do the people object to your reading the Scriptures in their houses?”

“Certainly; if you read or pray with them they would have to confess it to the priest, but they will converse with us and receive our tracts.”

“What influence has Fenianism had?”

“Adverse to the priesthood, as seen at the reception given to Cardinal Cullen on his late return from Rome. When his pastoral was read in one of the chapels, 700 or 800 rose up and left the place.”

Dr. McCarthy, speaking of the operations of this mission, said: “At first when we begin in a district there is a storm, then a calm, then progress. Some time ago we were hooted, hunted, and pelted with stones in the streets, even the police joining the mob in pelting us; but now we are seldom insulted. The priests have tried lately to raise rows in the streets, but they cannot get the people to unite with them.”

I visited two of the mission schools of this Society, and found many Romanists attending. The children gave the most satisfactory answers to all the questions I asked on saving truth;—faith, the fall of man, redemption through Christ, &c., showing that they were thoroughly instructed in the Gospel. On the same day I had an opportunity of attending another deeply-interesting meeting—the anniversary of the Presbyterian Colportage Society for the south and west. I heard reports from sixteen colporteurs from the most important mission-fields. As many of these agents had been labouring for years in their several districts, I thought their experience and testimony most valuable respecting the different localities and the present condition of the country. I give some extracts of notes taken from their oral reports:—

The agent from *Waterford* district (twenty-four miles in diameter) said he had access to about 100 Romanist families in the city, and free converse with them on religious subjects; and that Nationalism and opposition to the priesthood are increasing there.

At *Cork*, the war has given greater access to the intelligent Romanists, but the lower classes are more embittered. They say, "God is stronger than the devil, and no heretic State will ever conquer France." Throughout the south it is regarded as a *religious* war.

In *Athlone* district the people are more accessible lately. Some doubt their religious system; others don't believe many of the dogmas of their Church, especially purgatory and prayer to the saints.

At *Tralee* no change is reported; feeling hostile in some places. Visiting in a house, a woman said to me:

"Do you know the liberty we have got from the priests now, sir?"

"No; what is it?"

"We have got liberty to throw scalding water on the likes of you."

Yet here there is some demand for the Scriptures; the colporteur sold 300 copies last year. One poor woman told him she would sooner want her breakfast than her Bible.

In *Kildare* the people are more exasperated since the war. Most of them (as generally through the South) are ashamed of the Infallibility decree, and don't like to speak of it, but say, "The Church and the Pope must be right."

At *Parsonstown* not one in the district believes in the Infallibility. They say, "There was no call for it."

At *Dundalk* the spirit of Romanism is not so bitter as formerly. At the beginning of the war the people were intolerant, thought Protestantism was at an end; but nothing has cast them down so much as the defeat of the French. Many complain that the Pope is receiving so much money out of Ireland, and giving nothing in return. They think the Ecumenical Council has made a great mistake in their late decree.

At *Dublin* many Catholics are greatly opposed to the policy of Cardinal Cullen, especially on the Education question. The agent in the district says, "There never was such an opening as now among the Roman Catholics of Dublin."

The Superintendent of the Assembly's Mission, in Dublin, put this general question to the colporteurs assembled:—

"What is the reason that the Roman Catholics of Ireland are so inaccessible to the truth?"

One said, "Political inequality." Another, "Difference of race—the dominant spirit and assumption of superiority by the Saxons." The prevailing reply was, "*They are not approached in the spirit of the Gospel. Instead of making common cause with them, as sinners on the same platform, Protestants pitch the Gospel down to them.*"

Having been advised by brethren, in Belfast and Dublin, to confer with a minister at T ———, I called with him on my way to Limerick. He stated that there is but little change in the population in his neighbourhood (Tipperary). The Land and Church Bills had excited but little interest. The majority of the people "hate Cardinal Cullen next to Garibaldi." They are strongly in favour of a National Irish Church. They don't like the idea of being governed from *Rome*, and say the Roman red should not be placed above the Irish green. They have adopted the language of the Mar-

chioness of Queensberry: "We are Catholics, but not Roman Catholics;" or, as O'Connell used to say, "I am a Catholic, but no Papist."

Having had all the information I could obtain from this respected missionary, I went to *Limerick*. Here I found a Romish population of about 40,000, but one Protestant for every ten of the inhabitants. Several of the leading members of the Independent Church are Baptists, and though they would be glad to see a Baptist missionary in Limerick, they don't seem disposed to break up their present connection to form another Church. The people are watched with the utmost jealousy by the priests. Jesuit spies, I was told, are in the hotels, at the railway-station, among the workhouse paupers, and even in private families. The town is swarming with monks and nuns. A friend here asked one of the priests why the Roman Catholic religion was stronger in Ireland than in any other country. "Because," said he, "there is no country in the world where *our organization is more complete*." In the workhouse the "religious" sisters are established residents, and the very paupers are organized in Romish orders for the spiritual oversight of the inmates. After the famine year, when the priests became alarmed about the spread of proselytism, an Order—the Redemptorist Fathers—were set to work to counteract this tendency to Protestantism; and these missionaries have been itinerating the country in every direction, producing a sort of revival of Romanism. Their chapels in Limerick are crowded every night in the week. *They sell rags of saints' garments, holy bones, holy dust, and holy candles by the thousand; these candles are preserved with great care to burn at the beds of the dying, and to put them in their coffins after death to light them through purgatory.* As a sample of their system, I may mention that in front of one of the chapels I noticed a cross, "Erected to commemorate a mission given by the Redemptorist Fathers, February 27th, 1870." It bears this inscription:—

"An indulgence of 300 days may be gained each time by reciting, at least with a contrite heart, before the Cross, the 'Our Father,' 'Hail Mary,' and 'Glory be to the Father,' in honour of the wounds of Our Most Blessed Saviour.

"An indulgence of seven years and seven quarantines may be gained, by reciting, with at least a contrite heart, before the Cross, seven 'Hail Marys,' in honour of the seven dolours of the Most Blessed Virgin."

So there is a higher premium for worshipping the Virgin than the Saviour!—a year for each performance in honour of the Virgin, but less than a year for three performances in honour of the Son! In Limerick, it is hard to reach the people even by visitation, especially by a minister. If he enters a house, the neighbours make some excuse to come in and watch him till he leaves, and then, perhaps, report to the priest the visit of the "black slug." Preaching in public is most difficult. A friend said, "You might as well go down at once to Wellesley Bridge and throw yourself into the Shannon, as attempt to speak in the open air; your life would not be worth ten minutes' purchase." But he added, "*If you had a man to send here, like Stephen, full of faith, and ready to lay down his life for Christ, some good might be done.*"

From Limerick I went to *Mallow*—on my way to Co. Kerry—where missionary journals reported considerable success. At Mallow I found the Fenians were strong, and much opposed to the political power of the priesthood. Their candidate for Parliament was nearly returned at last election, in opposition to the clergy. The "Christian Brothers" here

have drawn away almost all the children from the National Schools; they have about 700 boys under their care, and the Sisters of Mercy teach the girls; but the parents complain that their children are not being educated, only taught their prayers, which they say they can learn as well at home. Some have sent their children back to the National School. I next passed on to *Killarney*—a town of about 6,000 inhabitants, almost entirely Romish, and hemmed in on every side by the priesthood. Clergy of every order—monks, friars, and nuns—abound. Franciscan friars may be seen walking about with sandalled feet, and scourges hanging by their sides. A new cathedral, designed by Pugin, a bishop's palace, monastery, and other ecclesiastical houses, have been erected here. On the Lord's-day, the cathedral is crowded at each of the four services, and the people come pouring down the streets in such masses as to block the way. *I think this town a very important position, from the great influx of visitors from every country during the summer. The Romanists evidently think it a centre of influence, if we may judge from their expenditure and efforts here. As a rule, where Papists plant a prelate, Baptists should place a preacher. Bishop Moriarty, of this place, as well as John of Tuam, opposed infallibility. When asked by a friend, "What he thought of the matter now?" he said, "Credo." "How's that?" "Why," said he, "I would not set up my judgment against that of the Church."*

Even in this dark region there are some gleams of light. Education is spreading. A carman said, "*The priests used to keep us ignorant, sir; but our children now can read and think for themselves, and we will do the same.*"

Started next morning for *Tralee*, the chief town of Kerry—population 11,000; of these about 1,000 are Protestants, 100 Methodists, 60 Presbyterians, and the rest Episcopalians.

Missionary work I found here at a low ebb, access to the people difficult. Gavazzi was attacked here by a riotous mob, and on that occasion the windows of every Protestant's house in the town, except the rector's, were broken. There is one bookshop here which supplies the whole county. Bibles can only be had from Protestants. *Fenianism was rife here, and it is now verging to infidelity. The young men are, in general, opposed to the power of the priesthood. After the late Fenian outbreak, when the trials were proceeding in the Court House, a paper was produced in evidence, with a list of persons to be put to death, and at the head of the roll was the name of the parish priest, to be hanged; the rest were to have the honour to be shot.*

The poor in this place are in a wretched condition, partly from the ceaseless exactions of the clergy. Many of the working-class are living in wretched hovels, while ecclesiastical edifices are rising in grandeur, as if on the ruins of the people. One Catholic church is being erected which would not disgrace any capital in Europe, its interior adorned with polished columns of red marble on basements of black, supporting Gothic arches. I spoke to an intelligent mechanic about the outlay being heavy for the poor. "Oh, sir," said he, in a querulous tone, "the buildings must be raised, no matter where the money comes from, or where the householder can get it." I spoke to him of the free salvation, and he listened with respectful attention.

In this place *the people are assessed for religious objects according to the valuation of the poor-rate—so much in the pound—and all must pay it.*

On Sabbath, everyone entering the chapel must pay one penny; if a woman wears a bonnet, twopence is the charge, but if still better dressed, she must pay silver. A minister's wife in Limerick told me her servant was turned back from the chapel-door because she had not silver to give.

I started next day for *Tarbert*, through one of the most miserable districts I have ever traversed. The farmers are living in huts not fit for inferior animals—the houses built of mud, loose stones, or even peat-bog, saturated like a sponge from leaky thatch, and foundations soaking in mud. The smoke often fills the house, and finds its readiest exit by the door. Ophthalmia, as might be expected, is a common complaint; dozens of the poor may be seen with the red-tape border round their eyes. Dyspepsia, rheumatism, and other diseases arising from exposure, bad food, and scanty clothing, cripple many at fifty years of age. I passed through a district in *Clare*, with a population of about 7,000, of whom the vast majority never taste flesh-meat during the whole year, except on two festival-days, when they partake of it, I suppose, as a religious duty.

After a long and wearisome journey, beaten with ceaseless wind and rain, I reached *Kilrush* in the evening. The Presbyterian missionary, when first settled here, was threatened that "the dogs" (the roughs of the town) would be set on him, but the threat was not executed. There is but little access to the people, except in conversation. Salvation by works seems ingrained into them from infancy. A friend, passing down the street of the town one day, asked about a sick man: "Oh, sir, he is on his last legs; he will soon be in heaven, for he was an honest man!" He ventured to suggest, in reply, "If honesty would take a man to heaven, what is the use of Christ?" The answer was, "If a man does not save himself, he will never be saved." This sentiment is all but universal in the South. A car-driver, to whom I was speaking of the way of salvation, said, "We can't expect to get to heaven unless *we deserve it.*" A friend in Limerick told me he has been often stung to the heart hearing people repeat as a proverb, "We can't expect to get to heaven unless we earn it."

From *Kilrush* I went to *Kilkee*, a fashionable watering-place of about 2,000 inhabitants. I found there some Christian brethren, who would gladly welcome a missionary in that locality. There are about 200 Protestants and one Episcopal church in the town. They have only occasional services during the summer from Presbyterian and Methodist ministers, and Evangelists. I was told that during the bathing season about 150 people could be collected for public worship, but in winter they have no such preaching services.

About twenty or thirty persons, it is said, would take any faithful missionary by the hand, and forward his work. Near this town is a village (*Raniska*), where about thirty Protestant families reside, and a place of worship would be available for meetings at *Mount Pleasant*. It seems hard that this interesting place should be left without some help. Romanism here, as in every part of *Clare*, is sadly dominant. A Christian lady here told me of a poor Romanist woman, on her death-bed lately, crying out to those around her, "*Will no one tell me of Jesus? I am dying, and don't know whether I am going to heaven or hell. Will no one tell me of Jesus?*" "Why," said the lady to the woman who was relating the matter to her—"why did you not tell her that the blood of Jesus cleanseth from all iniquity?" "Oh, ma'am," was the reply,

"you might have done it, but they would have massacred us if we had spoken to her." The only consolation ministered to the woman, in her dying agony, was a wooden cross thrust into her hands, instead of the living Saviour she longed to find.

From Kilkee I went to *Ennis*, and found matters there as might be expected in the capital of one of the most Romish counties in Ireland—ninety-four out of every hundred of the population being Catholics. The Christian Brothers and nuns have now almost the whole education of the place in their hands. Three National Schools under lay teachers have been broken up, and the children transferred to their new masters. One of the National schoolhouses, I was told, had been taken possession of by the "Brothers," and the books, maps, &c. of the National Board put into a cart, and emptied out on the public street, before the door of the Government Inspector. The matter was reported to the Commissioners of Education, but no notice was taken of it, and the Brothers still hold the schoolhouse. Over the door of a chapel in the town, "dedicated to the Immaculate Mother of God," I noticed this modest inscription, "This is the House of God, and the Gate of Heaven."

From *Ennis* I passed on to *Galway*, a city of considerable importance. I found the people were not quite so bigoted as in some other towns. Missionary work was rather hopeful till the Jesuit Fathers came here about seven years ago, and since then every effort has been put forth to thwart the spread of the truth. They have adopted almost every Protestant agency—Sabbath-schools, Catechists, Tract-distributors, &c. "Now," as a friend said to me, "the worship of the Virgin seems to possess them," as one of them said, "I would give my flesh to be cut in little bits, rather than give up the comfort of praying to the Virgin." The Irish Church Missions have a station here, where meetings are held weekly for discussing the Romish doctrines. A number of Catholics and some students attend these meetings, and the Sabbath-schools. The son of a Romish Poor Law Inspector has become a convert to Protestantism. The priests have cursed this mission, but still the people come.

I had a pleasant interview with the Rector of *Galway*, who gave me valuable information about the district, and said, "*If the Baptists send a missionary here, the Church Schoolhouse will be placed at their service.*" Much I am persuaded may be done by kindly Christian converse, as I found the people would listen respectfully to the "story of peace"—the expressive term in the Irish tongue for the Gospel. I took refuge one day from a storm, in one of the miserable huts in the famed *Claddagh* district; and when I told the inmates of the Saviour's love and redeeming blood, I left the house with blessings showered on my head.

From *Galway* I went to *Athlone*, and had some very interesting intelligence from our respected missionary Mr. Berry, who greatly desires an agent to be sent to that neighbourhood. The inducements mentioned by him may be summed up:—

At *Tullamore*, a town of 5,000 inhabitants, several influential people would befriend a suitable missionary. A deputy sheriff, a crown solicitor, and a bank manager, would co-operate in the work.

At *Rahue*, some five miles distant, there is a house of worship—twenty-five members and fifty hearers. No other place of worship in the parish, or within three miles. District is populous; the Romanists are peaceful, and would listen without interruption to open-air preaching. An open-air meeting of about 100 could be had on Sabbath, at almost any time.

At *Tyrrell's Pass*, four miles from Rahue, a meeting of fifty people.

At *Rochford Bridge* a small congregation meets. The people there are friendly. As an instance, a *Romanist* threatened the deacon's wife for circulating tracts; but one night six men visited the man's house, and made him swear, on his knees, that he would go and beg the lady's pardon for what he had done, and his oath was afterwards fulfilled. The Romanists in the neighbourhood of *Athlone* seem now to be less under the influence of the priesthood. On one occasion recently, they forced in the chapel-door, while the priest stood against it in the inside to keep them out. They said he had had his own way long enough, and they would have theirs now. At another place, not far distant, the people locked a chapel for weeks against an obnoxious priest, and would not allow any service to be held.

On the whole, this district seems as favourable for missionary operations as any I have visited; and under the kind counsel and introduction of the esteemed missionary of the Society, a passport to the good wishes of the people might be secured for a new agent.

On reviewing the field traversed, I may say, in conclusion, I see no place so hopeful for a mission as Dublin. The Superintendent of the Assembly's Mission in that city, who has had long and intimate acquaintance with mission-work in the south and west, says he knows no field in Ireland more encouraging than Dublin at the present time. I might suggest some reasons for making *Abbey Street* a mission centre:—

1. The present state of feeling among the people in Dublin.
2. Protection against violence in missionary work.
3. The position of the building in the centre of the city, and near a mission district where children might be gathered for instruction; the vicinity to the quays will also give an opportunity of labouring among the seamen. As a mariners' church, it would be convenient for their attendance.
4. The importance of occupying the metropolis as a centre of influence, which may tell on every other part of the country.

Next to Dublin, as far as I could judge by a hasty visit to *Athlone*, and the testimony of our brother there, I think further inquiries should be made as to the desirability of occupying some station in that neighbourhood in conjunction with the present agency there. As to *Waterford* and *Cork*, not having recently or specially visited them, I do not feel at liberty to offer any suggestion further than that at *Waterford*, I think *Tramore*, an adjacent and important watering-place, should be supplied, in summer at least, with one service on Sabbath, and *New Ross* as often as possible.

Having given as fully as possible all the information I could obtain during my hurried visit to a portion of the mission-field, I hope the Committee may have some assistance in forming their opinion as to the locality and prospects for their mission-work, and that they may be guided aright in this important matter by the Great Head of the Church.—
I am, dear Brethren, yours truly,

R. M. HENRY.

Belfast, December, 1870.

Contributions and Acknowledgments postponed till next month.

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

THE
BAPTIST MAGAZINE.

MARCH, 1871.

A Vision of Earth.

UNDER the guidance of my angelic convoy, I now found myself standing on the edge of a cerulean promontory, a stupendous outlyer from the continent of heaven, whose emeraldine crevasses gleamed with spirit-light, whose base was the abyss. Unappreciable by corporeal organs, and altogether unobstructive to the motion of corporeal cycles, or to the action of corporeal radiation, this vantage-ground was nevertheless emphatically tangible to the psuchical faculty. Its light was all its own; and the essentials of one form of life, I began to perceive, were in no respect disturbed by the presence of another. Ah! thought I at that moment, how little we know, in the jarring world where I was fighting my way but yesternight, of the harmonies which are ever playing around us! List, list, oh men of earthly mould! Is it nothing to you that systems of in-

tolerable brightness, "thrones, dominations, principedoms, powers, and kingdoms," are pressing about you at every point—yea, and systems of darkness also?—

"A cloud of witnesses around
Hold us in full survey."

But it was not so much the spot where our feet rested to which my attention was mainly drawn, as to the awful profundity which our position dominated, and to the wilderness of rolling worlds which compassed us about, all expressing the fire of eternal youth, and tremulous as with conscious vitality. Although I could not but be aware that they were glittering on this occasion with a lustre which was new and startling, the suspicion nevertheless occurred to me, that, in respect to their numbers and vastness, I had enjoyed an almost equally sublime apprehension when viewing them whilom from my native planet. My guide

anticipated the utterance of the thought; "It is your native planet which you are about to behold. The platform from which you have hitherto surveyed the Creator's works was so far removed from the kindred globes of your solar system, from whom something of the nature of your own Earth might otherwise have been learnt, that even these nearer worlds became to your ken but telescopic atoms, defying the application of your most powerful instruments, either to fathom their elements, or to overtake their forces; while, as for the Earth itself, a like result was produced from an opposite cause: its very propinquity deluged and obscured its immensity; and as you were carried along with it, how was it possible that you could appreciate its momentum? The brother-planets were too far off—the Earth was too near. You are now about to survey the Earth from a totally new point of view. In a short space of time it will be rolling past the spot where we now stand at the distance of about a thousand miles. Do you not see it already approaching?"

Incontinently, as he spake a vast crescent of light came stealing forward; for the shady side of the great globe being next towards us, its terrible advance had, up till that moment, escaped my observation. But soon the crescent-form waxed into rotundity; and, pictured on its convex surface, lay glittering the well-known maps of its continents and seas. But what language can set forth the oppressive splendour of its reflected light! On, on, on, came the overwhelming mass, bearing

down upon us in solemn silence, and ever-increasing speed, until, by diminishing the interval to a space which was vastly less than its own diameter, its bulk occupied our entire range of vision. By the rolling motion on its axis, the objects, on its surface now began to race past us with blinding velocity. That diurnal motion which, from the windows of my home in England, I had been wont to measure by the slow dropping of the sun into the crimsoned West, now assumed the rapidity of the lightning's flash. I reeled at the awful presence. My frame, though supernaturally upheld, could sustain no more. Rottenness entered into my bones, and a horror of great darkness succeeded to the vision of superlative radiance.

Returning consciousness came when the planet had far receded from its perihelion (so to speak, in respect of our standpoint), and when distance had so far reduced its apparent dimensions that I was again able to trace its geography, and to moralise on the action of its inhabitants. Those inhabitants had, at no period of the vision, been visible to me, but I well knew they were all there; I well knew they must be occupying their habitual lands, and urging their accustomed pursuits; I well knew that hundreds of millions were swarming on all the sunny shores of the earth which they call their own. But the thought which now towered above, and swallowed up all other considerations, was this—Is it possible that beings thus borne upon infinity, thus carried unresistingly through space, whithersoever the

Governor listeth—is it possible that they should be at war with that great Governor?

And were there not other inhabitants also, besides those who rejoiced in the sunlight of its surface?—for I could now appreciate, as I had never done before, the ample receptacles for subterranean life which such a globe provided. What about the spirits in prison? My fancy, quickened in intensity, wandered away through earth's central caverns, through illimitable perspectives of murky fire and of dreary twilight, where the atmosphere was composed of sighs, though nothing moving or living could be detected; but anon it would tumble on the waves of a roaring chaos, where crash succeeded crash, and defiant voices were heard, challenging the very ministers of primeval force.

Shall I adopt the language of John Bunyan, and say, "So I

awoke, and behold it was a dream!" Rather I would say,—Reader, let your fancy and imagination stretch to their utmost limits, they can never embrace a millionth fraction of Jehovah's works. "Lo, these are parts of His ways, but how little a portion is heard of Him!" And in the contemplation of all this glory you are invited to take a share. Will you sell your birthright to such an inheritance for a mess of red pottage? Will you, when death comes, exchange a residence on the sun-brightened happy surface of this globe for a dwelling-place in its dark interior; or will you not rather prefer that your waiting spirit shall, during the intermediate state, rest on the waves of soft repose, where hope, and joy, and love, and blissful anticipations, shall be the abiding sensations,—rocking to the slumber of ecstasy, or swelling into musical murmurs?"

New Testament Queries.

MR. EDITOR,—Considerable interest and a spirit of inquiry seemed to be evoked when, some dozen years ago, a column of your magazine was devoted to historical, scientific, and doctrinal questions, and short notes. With a view to rekindle that interest, allow me to offer for solution a few doubts, which the varied or combined wisdom

of your readers will hardly fail to resolve:—

I.—In the early history of the Christian Church is there any evidence, from the writings either of friend or foe, that Christian slaves gave offence by refusing to work on the first day of the week, or indeed on any day of the week or year?

II.—The common table of the early Christians having degenerated at Corinth into occasions of personal ostentation, did the Apostle Paul, in order to correct the evil, substitute a periodical ceremony, to be called a love-feast or Lord's table, where all should fare alike? Is it to be believed that he would take upon himself to alter in the smallest respect an institution of his Master? And if not, then what was the form, meaning, and extent of the practice in Jerusalem of breaking bread from house to house, or "at home," as Dean Alford renders it?

III.—If the word "Spirit," having the definite article before it, in John iii. 5, is permitted to be changed into "wind" at the beginning of the verse, why should it not stand for "wind" at the end of the verse?

IV.—Now that the learned are pretty well agreed about the rejection of the three heavenly witnesses, in 1 John v. 7, some of us are still a long way off from understanding the function of the three indubitable witnesses. What is the meaning of Our Lord coming by water and blood? What is the meaning of His coming "not *in* the water only, but *in* the water and *in* the blood"? (See Alford's version). In short, will anyone helpfully and hope-fully explain the entire passage occupying verses 6 to 9 inclusive?

V.—Who were the angels of the Seven Churches? It is sometimes hastily assumed that the seven stars of Rev. i. 20

represent the pastors of the Seven Churches of Asia, and John Newton rightly expresses the general opinion on this point, when he says:

"Amidst the Churches lo! I stand,
And hold the pastors in my hand."

But two queries here rise to view before cordial assent can be given. First—is it not taking for granted what has first to be proved, that such an institution as *primus inter pares* (a presbyter above his fellows) existed in the apostolic age? and—secondly, was not the pastor, if existent, included in the word "Church"? To get at an answer, let us first see what is the Biblical meaning of the term "angels." Throughout the Septuagint version of the Old Testament, the word which we render "messengers" will generally be found to be angels in the original Greek. Jacob sent angels before him to meet Esau; Moses sent angels from Kadesh to the King of Edom; Joshua sent angels to fetch the goods out of Achan's tent; and so in numberless other instances. Passing on to the New Testament the same use of the word prevails. John the Baptist sent angels to Jesus, to inquire if He were the Messiah; when Our Lord was going up to Jerusalem, He sent angels before Him to prepare his way in the villages of the Samaritans; the Apostle James tells us that Rahab the harlot was justified because she received the angels, &c. An angel, then, is simply a messenger. He may be divine, human, or infernal, animate or inanimate. Jehovah's angels embrace any form of agency; the winds are His

angels, and His servants a flame of fire. In the first chapter of Hebrews we are shown that angels are not to be objects of worship, for what is their position? The last verse declares: they are "ministering spirits," sent forth to minister unto those who are heirs of salvation.

Now we know what is the meaning of the word "angel." In the opening verse of the Book of Revelation, such a being is described as the channel of communication to the Apostle John, but of his nature nothing further is declared. Advancing a few verses, we read that the seven stars are angels (not the angels) of the Seven Churches; that is to say, seven messengers, divinely appointed to carry John's, or rather the Lord's, epistles to the Churches. Let not the objector stumble at the fact that they were written epistles, as though angelic envoys required the aid of pen and ink: for these things were written for our learning, as well as for that of the early Churches; and it was therefore necessary that John should, as indeed he was commanded, write everything he saw and said.

Next, let us inquire, by way of clearing the ground, to whom these messages were sent?—To the Churches. Now, the Churches to whom the other New Testament epistles are addressed, embraced the whole body of the faithful in this or that place, always including the presbyters and deacons. No distinctions are made, and no reference in any case is made to a single pastor. Historic evidence, so far as we can gather it, is dead against such an institu-

tion as existing in a primitive Church. Elders and overlookers [bishops] there undoubtedly were in every Church; but where, except in the assumed case of these Seven Churches, is a residing and presiding pastor called the Church's angel or messenger, or even supposed to exist at all before the death of the Apostles? Peter is ready enough to allude to the Chief Shepherd; but all undershepherds are, with Peter, the occupants of a common ground. Says he—"The presbyters among you I exhort, who am a fellow-presbyter" (an expression which our Authorised Version, as well as that of Dean Alford, suppresses)—thus placing himself, though an Apostle, on a level with the rest.

In all these other Epistles, in fact, the angel would be, not some imaginary chief presbyter of the Church addressed, but the writer of the Epistle himself; and this character the Galatians recognised in the Apostle Paul, when, as he informs us, they received him, notwithstanding his bodily infirmity, "as an angel of God, even as Jesus Christ." Nor, indeed, is there any reason to deny that a modern pastor may be so blessed of God as to become the messenger of infinite blessings to the rest of his brethren. As such, he would be their angel; and we rejoice to know that this is the attribute of not a few around us at the present moment. But this is very different from asserting that the angels in the Churches of Asia were necessarily the outward and nominal presidents of those Churches. A man possessing the wisdom and executive power fit-

ting him to conduct a Church's affairs in the face of the world might not always be the most spiritually-minded among them, or the channel chosen by the Spirit to communicate spiritual gifts. Some Churches had prophets—others, workers of miracles—and some, only teachers. A Divine message might reach them through the voice of one who was the least esteemed in the Church; and until, therefore, we are historically assured that these Seven Churches had seven respective presidents, we are shut

up to the simple averment, that while we are only sure that seven angels or messengers were sent to them, yet of the nature, station, or mode of operation of those mysterious emissaries we know nothing.

Recognising, on the other hand, a difficulty which arises from the fact that the seven epistles were commanded to be sent, not "by the angels," but "to the angels," we leave the subject in the hands of our readers. "Consider of it, take advice, and speak your minds."

What is the Destruction of the Wicked ?

BY R. GOVETT.

(Concluded from p. 84.)*

THEN destruction is the process of inflicting misery, and it is to ast for ever.

These two things—wrath on God's part, and suffering on the sinner's—are the counterparts one of another.

1. If the sufferings of the lost be eternal, it is because the wrath of God is called out against the sinner eternally. It is the eternal wrath which sustains the eternal fire and its endless woe.

2. Or, again, if the wrath be eternal, so also will be the sufferings of the sinner. But the wrath and vengeance are eternal. (Jude 7.) So, then, are the sufferings of the wicked.

In the dilemma of Dr. Angus, which I have already stated in a somewhat different point of view, I am full of confidence that it cannot

be broken by our opponents. Mr. White has done his best against it, and failed.

Let us see how he meets it.

The dilemma is, in substance, this :

'What is the Destruction spoken of? It is either :

'1. The ages of suffering beginning at Christ's coming; or

'2. It is non-existence after these ages of suffering are over.

'1. If it be the *ages of suffering*, our cause is proved: eternal destruction is suffering inflicted for ever by Christ.

'2. If it be the non-existence after the previous ages of suffering are over, then the destruction does not begin, as Scripture says it shall, with Christ's coming. It is something that does not take place till ages after it.

* This article is being published as No. 2 of a Series by Mr. Govett, on "Life, Death, and Immortality," by Messrs. Nisbet & Co., Berners Street.

'It must be one or other of these ; it cannot be both.

'It cannot be the non-existence after suffering, for that would be ardently desired by the criminal—a blessing, and not a curse.'

How does Mr. White answer it ?

"I ask the reader's attention to the language used in the Bible concerning the death of Christ. All that is comprehended under that designation is sometimes spoken of as 'the sufferings of Christ,' sometimes simply as His 'death,' or 'the laying down of His life' [$\psi\upsilon\chi\eta$ mind, not $\zeta\omega\eta$]. Suppose we apply Dr. Angus's principle of criticism to these phrases.

"Either (1) those dreadful sufferings precedent were the death of Christ : or (2) they were not.

"(1). If they were, then the death of Christ was not dissolution, but was consistent with His continued life as a man, and He never died in the sense in which evangelists say He did.—(2). If those sufferings were not the death, but only preceded it, then the Saviour was not 'dying' during the passion, but only at a single moment between the two evenings at the Feast of the Passover ; and, moreover, the death of Christ, which is always spoken of as a curse, was a blessing. Christ's death was either *suffering without dissolution, or it was a most welcome release.*"

Surely, never before was soldier labouring under so many deadly diseases sent out to battle ! He is only fit for hospital. Mr. White is a clever man, but here the weakness of his cause manifests itself :—

(1.) "Suppose we apply Dr. Angus's principle of criticism to *these phrases.*"

Why, the whole argument turns upon 'destruction' being the *one word* used, and the consequent inadmissibility of taking it in *two different senses* in its one occurrence.

(2.) We can take this bull by both horns, and snap them with ease. 'If the preceding sufferings were Christ's death, then He did not die, as evangelists say !' By its very phrasing, this sentence excludes the supposition that the *sufferings* were

the *death*. How can what *precedes* the death *be* the death ? How can what goes before a result be the result itself which follows after ?

Mr. White's fundamental fallacy is, that 'death' includes both the sufferings which precede the soul's departure, and the soul's departure itself. Deny that, and all falls to pieces.

What is death ? It is the soul's exit from the body, and (in this argument) nothing beside.

Let us try the other horn :—

'If those precedent sufferings were not the death, then Jesus was not 'dying' during the previous hours, but His death was the moment of His soul's exit.' 'Those *precedent* sufferings were not the death.' By the very terms employed they could not be. 'But if so, Jesus was not dying during the previous hours.' Was ever anything so feeble ? 'Dying' is the soul's movement towards the exit ; but 'death' is the exit itself. Said a saint in his last hours, "*Dying* is hard work, but *death* is delightful."

Here, again, the foundation-mistake crops out. Our question is about the *one* term 'destruction ;' but he has introduced *two*. Here '*dying*' answers to 'destruction,' as the *process* ; 'death' to 'destruction,' as the complete *result*. Find us two Scripture words relating to the fate of the lost, one signifying the sufferings previous to non-existence, and the other non-existence itself ; and then you will be a long way toward proof of your point. But not till then !

The same fallacies run through his second case.

(3.) He utterly disclaims the imputation, "that ages of suffering are in all cases to precede the miserable destruction." ("Rainbow," June, 1870, p. 278.)

If it be so, the argument still turns upon the cases in which, as opponents

admit, ages of suffering do precede. But what are those cases in which ages of torment are not to precede? I can find none.

For four thousand years the sinners of Noah's day have been cast into the prison of the bottomless pit. The men of Sodom have been suffering the vengeance of fire there for a period not much short of that. The rich man was a sufferer in Hades before Christ came; so that he has endured two thousand years. They are all *preserved* there till the judgment-day. (2 Peter ii.).

Will they be set free at the coming of Christ, and during His reign of the thousand years? By no means. That is the day of the righteous judgment of God in its open manifestation, when each is to receive award according to his works. And to the worker of evil there is then to be "indignation and wrath, tribulation and anguish." (Rom. ii. 8, 9, 10). Throughout that day Satan is incarcerated in the first Death. (Rev. xx. 1). And at the commencement of that period, the wicked of the Gentiles are consigned to the punishment of eternal fire. (Matthew xxv. 41-46).

After the thousand years comes "eternal judgment." Satan is cast into the lake, to be tormented forever with the False Christ, the False Prophet, and their worshippers. (Rev. xx. 10; xiv. 9, 10). And Scripture closes with describing the place of the lost as fixed in the lake of fire. (Rev. xxi. 8).

Where, then, is any loophole of escape from the eternity of torment? The annihilationist theory is opposed to Scripture; and it will appear more and more opposed, as their views develop themselves.

1. It is opposed, regarding the *duration* of torment. Scripture describes it as eternal; our opponents affirm it to be but temporary.

2. It is opposed in regard of the

treatment of *degrees* of guilt. Our opponents suppose these to be met by different *periods* of torment. Scripture, assigning to all the lost eternity of woe, compensates the degrees of guilt by degrees of intensity in that eternity of woe. (Matt. xxiii. 14; Mark xii. 40; Luke xx. 47; Matt. x. 13, xi. 22, 24; Mark vi. 11; Rev. xviii. 6.)

3. It is opposed to Scripture, in the spirit out of which it springs, and the tempers it fosters. It springs from low views of God and sin, and high views of man's dignity and powers. It produces *blasphemy*. It contains in itself the spirit of Gnosticism, and out of it will arise all the errors, absurdities, and wickedness of that system. Here is a passage, in proof of its holding and teaching the central principle of Gnosticism:—

"With the moral argument, Mr. Strong very prudently will have nothing to do. He simply casts dust into the air, and cries out, 'The flesh! the flesh!' That is to say, in plain language, he dares not interrogate that moral consciousness, those innate convictions of truth and righteousness which God (not the devil, as my opponent seems to imagine), has implanted in his spirit, because he knows what the response will be." ("Rainbow" for 1869, p. 266.)

Now, if we can, from our reason and conscience, decide beforehand how the Most High is to act in judgment, we take a position above Scripture. To say—"Such a passage cannot mean what it seems to teach, because it is contrary to my conscientious views of what God ought to do," is Gnosticism. And if the principle be good in the present case, it must be followed out.

'Men of intelligence! * you have, by appeal to reason and conscience, rid yourselves of the Augustinian theory and its atrocities! 'Tis well! But will you pause there? Are

* Γνωστικοί.

there no other deformities, which break the symmetry of the temple of truth? How long will you be hoodwinked by the traditional Athanasian dogmas? Will you submit, men of intelligence, to doctrines subversive of reason? Ask common-sense—Can the doctrine of the Trinity be true? Count upon your fingers, man, woman, *child!* Can one be three? Can three be one? ‘The Bible teaches it!’ Impossible! If it did, ’twere no book for the man of reason.’

Give entrance to this principle, and you are on the slopes of infidelity. If you halt anywhere short of atheism, it is no fault of the principle that leads you. ‘But does not God warrant us to judge His conduct?’ I can find no such allowance in Abraham’s believing that God as the Judge of all, would treat the righteous and the wicked differently. Abraham spoke, in the absence of Scripture, the thought of his heart; and in this belief he was right—the Flood was proof of it.

God has now spoken His decisions about the lost. Can we do anything but accept them? Can we say, ‘Such a sentiment cannot have been stated by God, for it contradicts my conscientious judgment?’

In Rom. iii. 4-6 I find only that God is to be believed in all He states, although this should compel me to say, ‘Then every man is a liar!’ I see in Paul’s “I speak as a man”

only his apology for the impiety with which men bring God to their bar—and his declaration, that at last the Almighty, whom men have so audaciously judged, will justify His sayings and acts, even to their blind eyes. Men’s saying that God is unjust if He award eternal misery to His foes, is folly and treason. ‘Moral argument, indeed!’ There is no argument in it! It is a false assertion—that is all. Tens of thousands can see no injustice in the matter. The opposing statement is to them of no more weight than burglars complaining of the injustice of the laws against burglary!

Even at that point at which men think they have the strongest right to speak out, where the question is of God’s decision of the lot of each son of Adam for eternity, the Holy Spirit, with bold and firm hand, represses the hardihood of human judgment of God.

“Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? **NAY BUT, O MAN, WHO ART THOU THAT REPLIEST AGAINST GOD?**” (Rom. ix. 19, 20.)

You take your seat on the Great Judge’s bench, pardoned criminal of the purblind eye and of the hard heart! Down to His footstool, as the awed listener to His words, and the childlike learner!

The Lord give His people ever to take *this* place!

Manna.

WE first read of it in Exodus xvi. 14, 15: “And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground. And when

the children of Israel saw it, they said one to another, It is manna: for they wist not what it was.” At first sight it seems strange that the Israelites should call that “manna” of which they knew nothing; but

the strangeness ceases when we remember that the word is not, originally, a proper name, but made up of two Hebrew terms, which mean, "*What is it?*" as the margin of the English Bible correctly informs us. Some other translations give us the meaning of the words more literally than ours. The Septuagint, a translation of the Old Testament which existed in the time of Christ, renders the phrase thus:—"But the children of Israel, seeing it, said one to another, What is this? for they knew not what it was." Another ancient version (the Vulgate) translates the passage still more literally: "Which when the children of Israel saw, they said one to another, **MAN HU?** which signifies, What is this? for they knew not what it was." This meaning of the passage is confirmed by Josephus, who in his "*Jewish Antiquities*" says: "Now the Hebrews call this food **MANNA**; for the word **MAN**, in our language, is the asking of a question, What is this?" It seems certain, then, that up to the time of the Exodus the Jews were unacquainted with this remarkable food, and that when they first saw it, they expressed their surprise by saying, in Hebrew, "*Manna?*"—that is, "What is it?" "What can this strange thing be which we see for the first time to-day?" They soon became familiar with it, and the word is now an inseparable and interesting part of the spiritual vocabulary of the Church.

First, let us speak of the manna as we meet with it in Jewish history. It was *miraculous* in its origin. This is evident from the facts of the case:—the manner in which it came; the vast quantity that was gathered; its continuance for nearly forty years; and its cessation as soon as the Israelites took possession of the Promised Land. It is certain that the later Jews considered the manna miraculous in its production, for Asaph

says (Psalm lxxviii. 24, 25): The Lord "had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." It is curious, however, that a vegetable production called manna, and a little like it, is found in the neighbourhood of Sinai and other parts of the Arabian Desert; but the two things are not to be reckoned the same, as the following words of Dr. Kitto will show: "There is a kind of tree or shrub—a species of tamarisk—found in this and other regions, which yields at certain times, and in small quantities, a kind of gum, to which the name of manna has been given, in the belief that it really was, or resembled, the manna by which the Israelites were fed. If any human infatuation could surprise a thoughtful and observant mind—and especially if any folly of those who deem themselves wiser than the Bible could astonish,—it might excite strong wonder to see grave and reverend men set forth the strange proposition, that two or three millions of people were fed day by day, during forty years, with this very substance. A very small quantity—and that only at a particular time of the year, which is not the time when the manna first fell—is now afforded by all the trees of the Sinai peninsula; and it would be safe to say, that if all the trees of this kind, then or now growing in the world, had been assembled in this part of Arabia Petræa, and had covered it wholly, they would not have yielded a tithe of the quantity of gum required for the subsistence of so vast a multitude." The origin of the manna was therefore miraculous, and being so, the Lord saw fit to give certain precepts for *the regulation of its use*. For example, each Israelite was to collect only a certain quantity. An "omer," or about five pints, was that which God considered enough for each person's

use, and He allowed no person to have more: "Gather of it every man according to his eating, an omer for every man, according to the number of your persons. . . . And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." Thus did God teach the Jews, and teach also us, that He exercises His sovereignty, and reserves His independence of action, in the distribution of all His providential gifts. He who gave the manna had a right to arrange its distribution; and in allowing an omer to the peasant, yet no more to the prince, He taught them that He is "no respecter of persons," and, at the same time, is Lord of all! He also taught us the fact of our *constant* dependence upon Him, by commanding the Israelites to collect their daily portion of manna. The avaricious and distrustful sometimes disobeyed the precept, and left to-day's manna for to-morrow's use; but they arose in the morning to find that "it bred worms and stank." On the morning, however, which preceded the Sabbath they were allowed to gather a double quantity, which remained quite sweet—a tribute to the sanctity of the Sabbath, and a confirmation of the truthfulness of the poet's words:

"Make you His service your delight,
Your wants shall be His care."

The Lord wishes that His people should *cherish the memory of His* goodness; and hence the command (Exodus xvi. 33), "Take a pot, and put an omer full of manna therein, and lay it up before the Lord." St. Paul tells us (Hebrews ix. 4) that "the golden pot that had manna" was, for a long time, one of the contents of the Ark of God. Pope Adrian did well to preserve in his

palace the shoes which he wore when he followed the plough; and if we cannot, like him, preserve material mementoes of Divine mercy, we should earnestly strive to fulfil the prediction of the Psalmist: "They shall abundantly utter the mercy of Thy great goodness, and shall sing of Thy righteousness."

The manna has interesting *typical* meanings, as well as historical ones. It tells us of Jesus Christ and Gospel-blessings. We have three typical references to the manna brought before us in the New Testament. It is typical of Himself. In the 6th chapter of St. John we have a record of a discussion which took place between Jesus Christ and certain Jews. The latter wished Christ to give them some decisive proof of His Messiahship, as Moses had given of his Divine appointment to the leadership of the Jewish nation. "They said" (John vi. 30-36) "therefore unto Him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them. . . . The bread of God is He which cometh down from heaven, and giveth life unto the world." Christ evidently means by these words, that He was a miraculous gift of God, just as the manna was in the wilderness. The manna was a preternatural existence, and so was Jesus Christ. His birth was a miracle; miraculous was the blending of the human and divine in the person of Jesus; His death, resurrection, and ascension to heaven were miraculous; and miraculous will be His second coming to judge the world. The manna was food to the people. Christ Jesus is the sustenance of human souls. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." What a vivid idea

do such words give of the close, vital, and vitalising union which exists between Christ and all His true disciples! To be a Christian is to know and feel the truthfulness of the Saviour's words—"I am the vine, ye are the branches." "Severed from me ye can produce no fruit." "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life abiding in you." To be a Christian is to have a fellow-feeling with St. Paul, who could say, "The life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." We are also to think of the manna as a type of the *blessedness of Heaven*. "To the angel of the Church of Pergamos write To him that overcometh I will give to eat of the *hidden manna*." The blessings of heaven will be so abundant and perfect, that many metaphors are necessarily employed in describing them. Heaven is a *home*: "In my Father's house are many mansions.

I go to prepare a place for you." Heaven is a *city*—"a city which hath foundations, whose architect and builder God is." Heaven is a "*Paradise*," and contains "The Tree of Life." Heaven is *Glory*—"an exceeding and eternal weight of glory." It is a *Feast*, "the marriage-supper of the Lamb." Just as Jesus fed on "angels' food," so will the redeemed in Heaven. It is "*hidden manna*" here. We only hear of heaven now; hereafter we shall see it, be in the midst of it, dwell in "God's presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore."

"Blessed are they who shall eat bread in the kingdom of God!" This blessedness is in reserve for those only who now by faith feed upon Christ, "the Bread of Life," and whose prayer is—

"Bread of Heaven,
Feed me till I want no more."

The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

No. VIII.—THE SHEPHERD.

"AND Abel was a keeper of sheep, but Cain was a tiller of the ground." From that early statement of the industrial pursuits of men (Gen. iv. 2), all through the sacred books, until Peter glorifies his risen Lord as "the Shepherd and Bishop of our souls" (1 Peter ii. 25), and declares His reappearing as "the Chief Shepherd" (1 Peter v. 2-4) the Bible is full of illustrations

derived from pastoral life. Not only are the most precious of human relationships and the most endearing of earthly sympathies enforced by the facts of shepherd life; but the sheepfold is employed to ingratiate our regard to the compassion and constancy of God's providence, and the rich disclosures of His grace in our salvation by Jesus Christ. The patriarchs of the ante-Egyptian

age of Hebrew history were almost exclusively shepherds. The wealth of Abraham and of Job is indicated by the numbers of their flocks. It is an important element in the faith of the Father of the Faithful, that he was "a dweller in tents, with Isaac and Jacob, the heirs with him of the same promise;" the simplicity, the freedom, and the nomad condition of this kind of life being employed as typical of the spirit of faith in all ages.

The care of the whole family seems to have been concentrated on the flock. Not only the sons, but the daughters, of lordly chieftains did not disdain to bear the pitcher to the well, and fondle the newborn lamb, and with womanly touch comfort the sick and the weary of the flock. It was beside the well in Haran that Eliezer, the courteous and gentlemanly slave, met the daughter of Bethuel, and adorned her with the jewelled splendour he had borne from Abraham's princely store. At the same well Jacob encounters Rachel "coming with the sheep," "for she kept them;" and she never forgot that moment, when the way-faring lad with the dark eye "rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother." "And Jacob kissed Rachel, and lifted up his voice, and wept." Who can wonder that music and painting and poetry have agonised and wrestled to reproduce the pathos and the beauty of such scenes? Another wayfarer, at another well, bearing all the marks of costly training, drives away the Arab shepherds, and bids them make room for the

file of seven damsels of the Midianite prince who have come to water their father's flock. If not in his raiment, in his bearing there was that which must have distracted the daughters of Jethro; and with curious ears, they must have often listened to his stories of the Egyptian Court, and the wonders of the great thronged cities, with their strange spectacles, and mighty wealth, and gorgeous jewelry and painted cold conventionalism, so unlike the free Bedouin air breathed by those wanderers of the wilderness.

It was from the fatal use of his arm that Moses fled out of Egypt; it was by successful display of physical force he won his way into the house of his father-in-law. It was by a blow, instead of a word, that he earned the displeasure of God and lost the promised land. Yet "the man Moses was very meek, above all the men which were upon the face of the earth" (Numb. xii. 3). That is true grace, then, which triumphs over corruption, and the virtues that are most precious, lie hard by their besetting sins. So the David, who sinned in the matter of Uriah the Hittite, became "the man after God's own heart," and the John, who would have hurled lightning on a Samaritan village, grew into the "disciple whom Jesus loved."

The well was the foremost consideration to these guardians of the flock. The possession of one rich perennial stream, flowing up from its birthplace in the limestone rock, was more than all wealth could purchase. Hence the historic value of that stream in Sychar which Jacob gave to

his son Joseph, and the conflicts of Isaac's servants with the Philistines (Gen. xxvi. 17—22), and the still life depicted in his after-days, when "it came to pass, after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the well Lahai-roi." Hence, also, the farseeing request of Achsah, the daughter of Caleb, whose possession of the south land was poor in her esteem, till she could command the highest and the deepest waters (Joshua xv. ; Judges i. 15). The blessing of Joseph is, "He is a fruitful bough by a well" (Gen. xlix. 22); and the most earnest longing of David after any earthly good, "Oh that one would give me to drink of the water of the well of Bethlehem." (2 Sam. xxiii. 15).

Although it afforded much opportunity for meditation, and brought its subject into close communion with God through the natural world, the shepherd's life was by no means either an indolent or an unscientific existence. Much exposure, great privation, and frequently extreme peril, were encountered, and great demands were made upon the alacrity, the courage, and the ingenuity of the good shepherd. Jacob, of his twenty years of servitude to Laban, says: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Often the wild fruits of the wilderness were the only supply the keeper of the flock could depend upon. Jacob was evidently anxious lest the supplies of his shepherd-sons should have fallen short, when he equipped Joseph on that memorable journey which strangely changed

the destinies of the Abrahamic family (Gen. xxxvii. 14). The wild figs and wild honey, and mayhap, oftentimes, the locusts and the fruit of the locust-bean (Luke xv. 16), furnished the food of the keepers of the flock.

Not a small concern was that which sprang from the exposure to wild beasts. A lion and a bear tested the fidelity, the courage, and the strength of David (1 Sam. xvii. 34). The Prophet Isaiah depicts the consternation of the shepherds at the appearance of a lion in proximity to their flocks. Jeremiah tells of the depredations of the lion, the wolf, and the leopard (Jer. v. 6). And Amos (iii. 12) describes the conflict between the shepherd and the lion for the fragments of the prey.

The demand made on the vigilance of the shepherd was increased as night drew on, and when they had passed under the rod (Ezek. xx. 37), or under the hand (Jer. xxxiii. 13), there yet remained the task of going after those which had strayed. Sheep are the only animals which, having once gone astray, have no instinct of self-recovery. They must be brought back. To them also belongs the strange tendency of following one of their number who swerves out of the right path. Very forcibly do these facts in natural history confirm the words of the Prophet, "All we like sheep have gone astray" (Isaiah. liii. 6).

The only weapons of the ancient shepherd were the staff, whose crooked end served to recover the sheep and manage the flock, and the sling, which is to this day the favourite

arm of the Bedouin shepherd. With the scrip or wallet to contain their food, just as David went forth to meet the giant of Gath, the shepherds of the East have gone from time immemorial to the charge of their flocks.

The protracted residence in Egypt altered the habits and multiplied the occupations of the Israelites. They acquired skill in working metals, and in other arts; they learned the art of erecting permanent dwellings, and became imbued with mechanic and mercantile ideas. On the settlement of the tribes in the Promised Land, the trans-Jordanic district was occupied by the pastoral tribes, and henceforth the shepherd assumed a subordinate position in the social scale. Every shepherd was "An abomination to the Egyptians," as Joseph forewarned his brethren (Gen. xlv. 34). The explanation of the fact is supposed to be found in the conquest of Egypt by a powerful race of shepherds in its early history, to whom the perpetration of cruel atrocities was attributed. The Apis, or the sacred ox, was the tutelary God of the lands of the Nile. The Lamb was the chosen offering for the Hebrew altar.

There are three portions of Scripture which bring more prominently than any other, the shepherd-character into view: the twenty-third Psalm—the thirty-fourth chapter of Ezekiel—and the memorable discourse of the Saviour contained in the tenth chapter of the Gospel by John. "The Twenty-third Psalm," says Henry Ward Beecher, "is the nightingale of the Psalms. It has charmed more griefs to rest than all the

philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated; it has visited the prisoner and broken his chains, and like Peter's angel, led him forth in imagination, and sung him back to his home again

Nor is its work done. It will go singing to your children, and my children, and to their children through all generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical for ever."

The portion of Scripture contained in Ezekiel xxxiv. is one of the most tender and exact representations of the shepherd's work it is possible for us to conceive of. It calls back to mind the histories of Abel and of Abraham, of Job and of Jacob, and suggests the powerful influence of pastoral life on the characters of the patriarchs. Quiet converse with natural scenery and solicitude for the welfare of the flock did far more to ennoble men than the exploits of the Nimrods, and the gentle handling and untiring tend-

ing of the sick and feeble is a heroism greater than that of the iron chariots; while the simple fare of the shepherd's wallet and the paucity of his wants raised the followers of righteous Abel, by natural law as well as by moral supremacy, over the lascivious city-builders of the house of Cain.

It was in the plains of Mamre that Abraham rose to the loftiest heights of communion with God; Moses was trained for the arduous enterprise of shepherding all Israel by the sacred experiences in the pastures of Midian. Forty years in Egypt, forty in the service of Jethro, and forty in the leadership of the tribes—he tested human life in all directions; but neither as the dweller in palaces, nor as king in Jeshurun, did he taste such joys as those he had known hard by the mountain of God, even Horeb. David's training, which put to flight the military theories of Saul and Eliab, corroborates the lesson of all biographies, that true greatness demands of a man that he be much alone with God. Many of the prophets were reared in the same school; and to shepherds "keeping watch over their flock by night," the heavenly host proclaimed the wonders of Bethlehem, and the advent of the Chief Shepherd of the sheep. It is in Him who in all things has the pre-eminence that the portraiture of the shepherd character becomes complete, and the pictures of His redeeming love most impressive. He traces for us the whole course of His mediatorial interposition by the use of this imagery. It is He who goeth "after that which is lost until He

find it," and He rejoiceth "when He hath found it." It is He who leads out the flock, giving His voice, for ear-guidance and His footprints for sight-guidance, through all the way; and at last He crowns the exploits of the wilderness by laying down His life for the sheep. His care and love not only effectually secure the best interests of the whole flock, but they address themselves to the constant wellbeing of each individual of the vast number: "He calleth His own sheep by name." In "Hartley's Researches in Greece and the Levant" we read:—

"Having had my attention directed last night to the words in John x. 3, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true that in this country 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild; that they had not learned their names, but that by teaching them they would all learn them."

The love of Christ is only appreciated by those who recognise it as a personal love, studious in the omnipotence of its resources for the present, and everlasting welfare of all whom it regards.

The sheepfolds of the Bible were

not the simple enclosures of our own country, but walled structures, with a watcher to keep the gate. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold," *την αὐλήν των προβατων* (the sheep-courtyard), "but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter, *ὁ θυρωρός* (the gate-keeper), openeth," &c. In the sixteenth verse of the same chapter there is an important correction required in the Authorised Version: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one *flock*, and one shepherd," *μία ποιμνη, εἰς ποιμήν*. The Good Shepherd has many folds, one flock.

"The shepherds of Northern India," says the author of "Domestic Manners and Customs of the Hindoos," "in the cold season confine their flocks in small houses; but in the hot, keep them in open enclosures, and sometimes also out in the fields, they and their dogs guarding them from wolves, if there be any about the country. Compared with the Aheers, or cowherds, the shepherds are a mild and inoffensive class."

The lives, the labours, and the loves of the shepherds imbue all classical literature; but the most mellifluous strains of Virgil, and the far-famed idylls of Theocritus, together with the elaborate word-work of the modern muse, all fail before the Hebrew poets, and admit not even of comparison.

No effort, no striving after literary excellence, no thought of posthumous fame, no dream of a laurel, reveals itself beneath a threadbare text. He who sang, "The Lord is my shepherd, I shall not want," threw his whole soul into the song, with a sublime indifference of the ages to come, and their opinions of his theme. Farther than the eagle's flight is above that of the sparrow's, is the region in which the bards of Zion soar beyond the loftiest heights of Parnassus.

And, as a master of our modern Israel justly says, "*No putrid strain*," defiles the songs of Canaan. Created intelligence cannot estimate the joy and peace, the calm endurance of calamity, and the heroic preparation for God's work in the world, which the figurative teaching derived from the shepherd's character has fostered in the human soul. All down the ages past, the knowledge of a God, who blends with unchangeable compassion the capacity to supply all the possible requirements of His people; who weds to the unsearchable glory of His spiritual and infinite nature the most endearing relations of *our* poor, yet loving nature—has been the support and solace of countless multitudes.

As long as men shall want consolation from trouble, and recovery from sin, so long shall they rejoice in the mercy which has disclosed to them resources so abundant and universally applicable as those revealed by the Good Shepherd of the sheep. No time exhausts the freshness of these inspired descriptions—no climate finds them unsuited for

the encouragement of faith in God. All classes and kinds of the human family gladden in the light of Divine love with which they glow, and, from the outset of the pilgrimage, with its cheerful song, "I SHALL NOT WANT," until its close, in the confident and

victorious psalm, "I WILL FEAR NO EVIL." There is not a phase of human experience which escapes the all-embracing energy of the eternal promises, clad in the sweet and simple apparel of the facts of shepherd life.

Visitation—Pastoral and Lay.

IN many of our Nonconformist Churches, the question of visitation, especially pastoral visitation, is a source of chronic dissatisfaction, and, like a "thorn in the flesh," has marred the happiness and hindered the complete success of an otherwise able ministry. A few thoughts on the subject, by one who has, at least, made a sincere endeavour to understand both sides of the question, and, as far as possible, has looked at it from the standpoint of both minister and people, may not, therefore, be out of place to the readers of the BAPTIST MAGAZINE.

The demand for visitation, so far as it is legitimate and healthy, arises from our need of fellowship. And there can be little doubt that the sociality of the Christian Church has always been one great element of its power. There is in the human heart a craving for fellowship, not only with God, but likewise with man—an instinct of unity and brotherhood, and a dependence on the sympathy and support of others. As yet this instinct has never been fully satisfied, but the approximation towards its fulfilment in the Christian Church has attracted the notice and won the affection of multitudes.

The impression made by the early disciples on heathen society, according to the well-known formula, "See how these Christians love one another," points out one of the chief means of the Church's success; and as we are enabled to realise the ideal, the greater will be our progress in the world, and the more beneficent the power we exert. We can, however, hope to realise the ideal only in one way—*i.e.*, by making each separate part of the Church as perfect as we can. We must work from the centre to the circumference, and in every attempt to promote the moral and spiritual harmony of the Church, as well as its external efficiency, we must begin, *each man with himself*.

May we not say, with general consent, that one respect in which the Churches of the present day are deficient is this very matter of fellowship? There is not among our members a sufficient personal and heart-to-heart contact. It is an undisputed fact, that in many of our larger churches there are not a few who have not even once been brought into personal contact, who have never exchanged a single word, and who, practically, are strangers. Now, this is a state of things which surely does

not correspond to the standard of the New Testament. The idea of Christian fellowship is not adequately realised by our simply meeting together in one place for instruction, for worship, and for the discussion of church business. For, apart from the fact that, under these circumstances, there are members who are seldom, if ever, brought face to face, it may be safely affirmed that our fellowship should show itself in the familiar and friendly intercourse of daily life, as sanctified by the power of the Gospel.

And hence we must have recourse to other methods of expressing and cherishing this element of our religious life, than the meetings to which we have alluded. We might, perhaps, improve the character of our services, and, adopt in a greatly modified form, however, the practice of our Wesleyan brethren in their class-meetings; but, at the same time, we must have something simpler, freer, and less formal; and may not that something be found in visitation, both pastoral and lay? Without this, it is well nigh impossible for the members of a church, especially in our large towns, to be brought sufficiently together. By its means they may be.

The habit of visitation, if it is to be of any service, must be regarded as a settled part of our work. The frequency with which we engage in it must, of course, be determined by our peculiar circumstances, and it is impossible to lay down any precise rule. When, however, we consider the multiplicity of instances in which its usefulness is manifest, we shall allow that it has very strong claims on our attention, and is a matter in which every member of the Church should be profoundly interested. How many are the suffering and the careworn whom our sympathy will cheer, the young and inexperienced whom we may counsel and direct, the erring whom we may warn and rebuke, and the back-

sliding whom we should endeavour to restore! There are attendants in all our chapels in whose hearts a stronger feeling of attachment might be created, and who might be brought to religious decision, were a more likely interest displayed in their welfare. And, in addition to all these, there are the non-church-goers, whom we can never reach at all, unless we make direct efforts to reach them in their homes. In such instances as these, there are possibilities of Christian usefulness, which can be accepted and improved only by means of personal intercourse, and which afford a field of activity, not for one and another of Christ's disciples only, but for all.

In all work of this class our conversation must be such "as becometh the Gospel." We are to conduct ourselves as the servants and witnesses of Christ, not making our visits a matter of etiquette or compliment, but a manifestation, in relation to the moral and spiritual condition of men, of the mind that was in Him. The task is a difficult one, and requires thoughtfulness and prudence, as well as zeal and love. It may not be always desirable, or indeed possible, to introduce specifically religious topics, but at any rate our demeanour should be distinctly Christian. Above all, we should guard against gossip, the spirit of meddlesomeness and fault-finding, the discussion of other people's characters and affairs. Herein lies an evil to which most of us are prone, and which has ever been a blight on our Churches. Visitation, which ought invariably to be an instrument of good, will become the means of incalculable mischief, unless it is the expression of a religious purpose. "Let no corrupt (worthless) communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers."

The increased power which the Church of England is at present exercising on large classes of the people is due, in a great measure, to the thorough and systematic efforts made in this direction. Clergymen, curates, "guilds," and "brotherhoods" of district-visitors are hard at work, and though their facilities for visitation are, in several ways, greater than ours, we may at least learn from them a useful lesson. As an evidence of the importance attached to this branch of their labours, we may refer to the two essays on "The Life and Ministrations of the Parish Priest," and "The Church and the People," in the recently-published volume—"The Church and the Age" (pp. 214—216, and 432, *et seq.*).

We have spoken of visitation in these general terms without allotting it to any single class, in order to present it as *the work of the entire Church*, and not simply of the minister. He is one among many who have to carry it on—the *primus inter pares*, if you will, but nothing more. The needs indicated in the foregoing remarks can never be properly met, even by the most strenuous efforts of the pastor alone. He must be supported by a band of earnest and diligent workers, or very little will be accomplished.

To the value of pastoral visitation we are fully alive. It affords opportunities of gaining an intimate acquaintance with the people, of creating a kindly attachment to the minister which may be turned to the very highest account, and of exercising a direct and specific influence which, in many cases at least, is superior to a merely general influence. The exercises of the pulpit may thus be brought into greater harmony with the deepest and most pressing needs of the congregation, and may reach the hearts of men in a way which would not otherwise be possible.

On the other hand, we are no less persuaded that the work does not belong to the minister alone; and that if it be left to him, the Church will suffer a grave and irreparable loss. His most frequent visits to the people can never, of themselves, create among them that friendliness with one another, which alone reaches the New Testament ideal. If Christian-fellowship cannot be fully realised in formal and stated services, visitation must be undertaken by all those who wish to enjoy that fellowship. Every member of the body must contribute to the growth and activity of the whole, and so increase its efficiency and usefulness. And in the precise degree in which each man does this, will he minister to his own strength and blessing. On this ground, therefore, pastoral visitation, by itself, is insufficient to meet the just requirements of a church, even allowing that it could accomplish the requisite number of calls.

But it cannot do this, unless, indeed, other duties are most inadequately attended to. The pastoral office is no sinecure, and never were its burdens more numerous and weighty than in our own day. So multifarious are its duties, that they must tax the strength of any ordinary man to the utmost. A minister's first duty is that of a religious instructor, and whatever else be neglected, this must have by far the largest share of his time and thought. The preparation of two discourses for every consecutive Lord's-day of the year, of discourses worthy of the attention of intelligent men, capable of informing the mind and impressing the heart—in which all empty commonplaces should be scrupulously avoided, and God should have of our very best—this is no trivial task. Bear in mind the manifold capacities and wants of an average congregation,

the various forms of sin to be exposed, of danger to be pointed out, of argument to be plied; and it will surely be evident that the very strongest may find ample scope for their energy, and will have left a very scanty proportion of time to devote to other work. The pulpit cannot be neglected without the most disastrous results; and we are disposed to think that more time, not less, than at present should be given to its utterances, and that it should offer more frequent and sympathetic guidance on those high and difficult problems which are pressing for solution on the minds of many thoughtful men, and hindering their attainment of Christian faith and devotedness. Certain we are that no amount of zeal in other directions will compensate for inefficiency in the pulpit.

In addition to the sermons of the Lord's-day, there is also a week-night lecture and a Bible-class, which often require careful and protracted preparation. Inquirers have to be seen, the business of church-meetings has to be arranged, marriage and burial services have to be performed; and there is generally a large amount of other work not directly connected with the pastorate, but having, nevertheless, a very intimate relation to the progress of Christ's Kingdom, and of such a nature that it cannot well be avoided.

We are quite sure that, if the members of our Churches would take these things into their thoughtful consideration—if they would carefully estimate the amount of time which visiting absorbs, especially when the congregation is widely scattered—and if, moreover, they would bear in mind the limitation of their minister's faculties, his need of exercise and recreation, and the claims of his family, their demands would be greatly moderated, nor

would the dissatisfaction arising from this source be so frequent.

Our position, then, is this, that visitation for religious purposes—*i.e.*, as an expression of sympathy, as a means of instruction, warning, and rebuke (when this is necessary)—should have a recognised place among the duties of those who are called "to watch for souls as they that must give account." But, at the same time, the other duties of the office are so numerous and urgent, that comparatively little opportunity is left for this, and a minister is rendered absolutely dependent on the help of such members of his congregation as can assist him. His inability may be deplored (by no one will it be more so than by himself), but it is a simple fact, and ought to be frankly acknowledged. Is not life full of instances, in which, while we are doing one good thing, we have necessarily to neglect another? Of the many benevolent institutions of Christianity, who of us can aid them all? There must be a division of labour, and they who attempt to do everything, do nothing thoroughly.

There are, moreover, members in our churches who are far better qualified for visitation than the pastor, whose gifts are eminently adapted for the work, and who can exercise a greater power for Christ in this direction than in any other. They cannot lighten their minister's burdens in other things, but in this they can. Let their gifts, then, be called forth. The Church needs them, for its efficiency and progress, and they have no mean place to fill in that "body which is fitly joined together and compacted by *that which every joint supplieth*, and according to the effectual working in the *measure of every part*, maketh increase of the body unto the edifying of itself in love."

In some of our churches district-visitors have been appointed, each of

whom has a certain locality allotted to him, and is expected to see the members residing in it according to some fixed rule, to keep a general oversight of their attendance, to report to the pastor and deacons cases needing special attention, and to strengthen the bonds which unite the members with one another. This plan, efficiently worked, is capable of rendering very great service, and higher results than we have yet known may be obtained from it. It is to be regarded, not exactly as a substitute for pastoral visitation—though, to some extent, it is that—but as a supplement to it. The two processes should go on simultaneously, but, from the very nature of the case, the larger number of the visits will be lay, and not pastoral. A dozen men can accomplish what is utterly beyond the power of one.

Besides this, however, a kindly intercourse should be kept up by the various classes of the members, apart from all organisation and appointment. The idea of Christian fellowship certainly suggests this thought, and places an especial obligation on those who, by their position, the time at their command, and their influence, are marked out as prime movers in the matter. They should do their utmost to render this fellowship possible, and not restrict their sympathies to those of their own circle and

rank. A very striking improvement is needed in this respect, that the Church may appear as manifestly one.

We have already exceeded the limits we had set ourselves, and must therefore draw to a close. At some other time, we may venture to dwell upon points of detail, and to point out the special advantages of the plan we have advocated.

One thing we most deeply need—one thing we must have—if the Church of Christ is to appear in her true light, and exert her true power—a *more solemn sense of responsibility to God*. We must all be prepared, ministers and people alike, to “deny ourselves and” (in no unreal sense) “take up our cross for Christ.” We must lay ourselves out for earnest and continuous effort. The work to which we are called can be done, neither by ministers alone, nor by people alone. There must be thorough and hearty co-operation; each soldier occupying his own place in the ranks, and anxious, not about his claims, but *bent on the fulfilment of his duty*, and on the glory of his Lord. Filled with a spirit of loyalty to Christ, let us be generous and forbearing one to another, and direct all energy to the destruction of evil, and the establishment of truth, righteousness and love.

Memoir of the Rev. C. T. Keen.

CHARLES THOMAS KEEN was born in the city of London, October 5th, 1791. He was the youngest but one of six, all of whom have passed away. At the early age of nine he became

fatherless. He appears from childhood to have been an object of a Heavenly Father's special love and watchful care. He remembered very early being taken to Tottenham Court Road Chapel, to hear

Rowland Hill and William Jay, and, later, attending with his father the ministry of Dr. Nicholas, Scotch Church. He also mentions Dr. A. Clark, Dr. Benson, R. Watson, and others, whose "names are in the Book of Life," as enjoyed by him still later. Thus he early imbibed that reverence for Divine worship, and attachment to it, which was, through life, so marked a feature of his character.

From the glimpses we are able to get of him from this time to the age of eighteen, he appears as one ever aiming at a higher life than that by which he was surrounded. Like Abraham, he heard and followed the call to depart from his family, who were content with a worldly portion. Left thus very much to pursue his own course, we find him hearing from time to time the best and noblest preachers of that day; becoming acquainted with them, numbering among his companions young men, who led him onward and upward; and thus, in the crowded city, midst temptation and evil, too slightly guarded by maternal care, gratefully did he magnify the infinite love which so tenderly shielded, so exquisitely guided, his youthful steps.

Seventy years afterwards, we find him falling asleep, with the retrospective lines hanging in his apartment:—

"In early years Thou wast my guide,
And of my youth the friend;
And as my days began with Thee,
With Thee my days shall end."

We give, in his own words, the account of his conversion:—

"In my eighteenth year I was strongly drawn out in my mind towards the Scriptures, seeing and feeling a beauty in them I had never seen or felt before, though I had always loved to read them to my parents and others; but now I trust

their hidden meaning, as well as their excellency, were opened to my mind, I believe by the Spirit of God; so that they became, above all things, precious to me, and I could read them consecutively for hours together, and never tire—and was indeed sometimes accused of doing so to avoid the labour of other duties, but such was not the reality. A love to the Word of God, and a thirst after it, were created in my heart of hearts, which I hope have never abated, but to this day continue in all their vigour and freshness. I believe I feel it so. At that time, and from the Bible alone, the whole plan of redemption and salvation by Jesus Christ appeared to be opened to me. Strange though it may seem, both the Law and the Gospel—the former in its nature and requirements, and the latter in its evangelical nature, both as to doctrines, ordinances, and precepts—all seemed revealed to my understanding, my faith, and my love. I seemed, as it were, at once to *think them out*, with a clearness, and satisfaction, and joyfulness, which since have appeared to me rather surprising; and I thankfully believe it was 'God who commanded the light to shine out of darkness,' who thus by His Spirit enlightened my youthful understanding, and opened my heart, and thus the light of the glorious Gospel, which bringeth salvation, shone into me. This was in the years 1809 and 1810; it is now I write this account 1862. During the interval I have, of course, read the Scriptures much, as well as hundreds of other books, spent a few years at college, and for the space of forty-nine years have been preaching—*i.e.*, from 1813 to 1862—during which my position in the Church and in the world have been much diversified; still, through all this time, my views of Divine truth

have not swerved from those imparted to me at that time. My knowledge of them ought to have increased, and, of course, must have done so; but that knowledge has only served to confirm my belief of the correctness of the views then imbibed, and my love to their saving excellency.

"I date my conversion from the year 1809, my eighteenth year of life; and if any direct human instrumentality, more than another, were the means, perhaps I ought to mention that of Mr. Symons; but I should rather say that the many servants of God, whose ministry I had attended, contributed to the result.

"Many days have passed since then,
Many changes I have seen;
Yet have been upheld till now,
Who could hold me up but Thou?"

"From the above date I regularly attended the ministry of Mr. Symons, and in 1810 was thrown entirely upon my own hands and responsibilities. It was either in 1811 or 1812 I applied to be admitted, by baptism, into the Church at Edmund Street. I was, after giving an account of my experience to that Church, baptized by its pastor, and admitted a member."

The account of his first work is interesting:—"In the year 1812, passing down one of the streets of London, my attention was attracted by a long procession of Sunday-school children and their teachers. I knew not who they were, nor whence they came; but I felt so joyful at their appearance, that I determined to follow them, which I accordingly did; and it proved to be Easter Monday or Tuesday, when Rowland Hill was accustomed to have his spacious chapel well filled with children, for the purpose of preaching to them. Thither they went, and I accompanied them, still intending to follow them when the service was over, go where they

might. Accordingly, on their again meeting in procession, I spoke to some of the teachers, and was kindly invited to go to their school-rooms, where I ascertained the procession to constitute the 'Fitzroy Sabbath and Free Day Schools,' having their rooms in 'Fitzroy Mews,' near 'Fitzroy Square.' This school contained 400 boys and 200 girls, having a master and mistress—the former of whom was the excellent and intelligent Mr. Elson, who was a most efficient master of the same until his death. There were in this school on the Lord's-day about thirty male teachers. I offered myself as a teacher, when inquiries relative to my character were instituted; and then I went before the Committee, and related my Christian experience, exactly as I had lately done to join the Baptist Church. I was then admitted a teacher, and remained so until October 1814. It may be interesting if I just detail the joyful and happy manner in which our Sabbaths were then spent. It was our custom (*i.e.*, the male teachers) to meet at the schoolrooms at six o'clock A.M., and spend the first hour in prayer; then, at seven, meet for breakfast, in an adjoining room, and during that repast, discuss the contents of a portion of Scripture, previously appointed for the purpose; then, at eight o'clock, meet the children, open a partition between the two schoolrooms, and commence the school by reading and prayer. Closing the partition again, we formed the classes, and taught till ten o'clock, when some of the classes were taken by the teachers to Tottenham Court Road Chapel, and some to Wells Street, where Dr. Waugh was minister.

"At two o'clock, or half-past, all met at the rooms again, and opened the united schools as before. An address was given to the chil-

dren, accompanied with singing and prayer. These addresses were given by the teachers in rotation, the master of the school taking his turn with others. In the evening the senior pupils were again taken to the chapels, as in the morning, and after the evening service the teachers met at the schoolrooms for a prayer-meeting, and to arrange subjects for the next Lord's-day. The pastors at Tottenham Court Road and the Tabernacle, then, were the Rev. Matthew Wilks and the Rev. J. Hyatt, assisted by various ministers from the country—such as Messrs. Jay, Cooke, Davis, Rees, &c., &c. These days at the Fitzroy Schools were to us as the days of Heaven upon earth. This was for many years one of the very best day and Sunday-schools in London. The week-day mission was most efficient; from its pupils went many good scholars, and from its Sunday teachers several efficient ministers and missionaries. Greenfield, the editor of Bagster's 'Polyglot,' was one of them."

In 1813 Mr. Keen began to preach. In 1814 he went to Stepney College, and, much to his regret, his term of study was curtailed that he might be sent to Ireland—first as a missionary to various parts in the north, and eventually as a settled pastor to Cork. Here he married a lady of rare intellectual attainments, whose high Christian culture and holy life were ever a bright example, while they rendered her the charm and ornament of every circle she entered. (For a short sketch of her life, see the BAPTIST MAGAZINE for November 1853.)

After Mr. Keen's return to England, he occupied respectively pulpits in Pershore (Worcestershire), Exeter, Worstead (Norfolk). During a ministry of fifty years

he had the joy of gathering many into the fold of Christ. He ever loved his work, and engaged in it with ardour and diligence. Besides his ministerial labours, he frequently had pupils, whom he instructed during many hours of each day, he usually met them at seven in the morning, and at twelve at night his light might be seen shining from his study-window.

He preached three times on Sunday, and frequently four times in the week. He loved to receive the young into the Church, and he has baptized them at very early ages, for he used to say he believed in children's baptism, although not in that of infants; and while many have preceded him to glory, both from his pupils and churches, others live to love his memory, and follow in the path into which he led them.

In the winter of 1866 paralysis seized him, and by slow degrees affected his entire frame. His affliction was extremely trying to one of his active temperament. So helpless did he become that he often sadly remarked, "My strength is labour and sorrow." During the earlier part of his affliction he was able with difficulty to attend the house of God, and found comfort and refreshment from the services; but when compelled, by increasing infirmity, to relinquish his attendance, the privation was keenly felt. The week-evening prayer-meeting was always dear to him; and in alluding to it, he seldom failed to say, "I have been there, and still would go." During his protracted affliction his mind was greatly exercised in a solemn review of his ministerial life. He said that he used to think he preached the Gospel faithfully, but that could he, with the views he then had of the holiness of God, and the vastness of the work of re-

demption, again address a congregation, he should do it as he never before had done.

He had a deep sense of his utter unprofitableness, and was humbled that one so unworthy as he felt himself to be, should have been made use of in the Church of Christ. The divinity of the Lord Jesus Christ, and the doctrine of justification through His atoning sacrifice, were his prop, and he often quoted the lines:—

“I dare not confide in His blood,
Unless I were sure He is God.”

The hymn commencing—

“How firm a foundation, ye saints of the
Lord!”

was very precious to him; he frequently repeated it. Ejaculatory prayer was much his habit, and when supposing himself alone, he has been heard in earnest communion with God. Such words as, “Thou hast redeemed me, O Lord God of Truth,” and, “Into Thy hands I commit my spirit,” indicated his state of heart before God. His well-worn hymnbook testifies the comfort its companionship afforded him. The hymns, “Rock of Ages,” “For ever with the Lord,” were particular favourites. From the nature of his complaint, he suffered much mental depression, and there were times when the cloud appeared wellnigh too dark for faith to penetrate; but at the heaviest seasons he never lost his hold on Christ, but with trembling voice would yet say, “Simply to Thy cross I cling.” As he neared the celestial city, his hope grew brighter, and his confidence in Him who had conquered death increased. And now that he had reached the banks of that dark river he had often dreaded, it was only a narrow stream, through which in the gentlest manner he was borne.

He longed to depart and be with Christ, dwelling emphatically on the words, “to see Him as He is.” Although so weak that he could not take one step without assistance, his end was not anticipated to be so near. Those who were with him did not detect the sound of the chariot-wheels. Suddenly the messenger arrived, and in a moment, “absent from the body,” he was “present with the Lord.” The calm pale countenance only told that the spirit had indeed fled.

“Faith strives, but all her efforts fail,
To trace its heavenward flight;
No eye can pierce within the veil,
Which hides that world of light.”

It was about one o'clock on Wednesday morning, June 29th, 1870, at Norwich.

Memorandum found in a pocket-book:—

“My soul and body are the re-deemed property of my adorable Saviour, the Lord Jesus Christ, to whom I have long since voluntarily, believingly, and lovingly committed them, as David did. (Ps. xxxi. 5) I know that He is able to keep them; and when the latter shall be in the dust, He will look down and watch over it, until He shall raise it up again, which He will do, and reunite it to its former companion, glorifying them both for ever with Himself.

“Thus, my hope is, and has long been, placed on His sacrifice, as the atonement for sin, and through which sacrifice God is faithful and just in forgiving sin.

“For acceptance, or justification, I trust with the same entireness in His spotless righteousness, “by which all who believe are justified from all things.”

“I look for entire sanctification to the fountain of His blood, which cleanses from all sin, when applied to the soul by the Holy Spirit's influence.

“This is the hope to which I have clung from my youth up, and in which I now rejoice with joy unspeakable, and full of glory, while I

place my hand on Heb. vii. 25 and Rom. viii. 34. And I most devoutly thank Him for so highly honouring me, as to have condescended to employ me in His service for more than fifty years; and now that they are fast drawing to their close, I say with the earnestness of prayer, and yet

the confidence of faith, O Lord Jesus, accept me now, and save me for ever!

“A guilty, weak, and helpless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Saviour, and my all.”

“AMEN.”

The Walk of Christ.

I JOHN II. 6.

IT is one of the striking features of heathenism, that the gods whom men adored, or pretended to adore, they could not, for the most part, imitate without transgressing even the imperfect code of morality possessed by them. The heathen deities had little god-like except power, and their portraiture is a combination of power and vice. To the virtuous mind, they were excluded from being objects of imitation, because they did not deserve to be imitated. A different reason, leading to the same exclusion of imitation, is found in the opposite error of presenting the virtue of superior beings as of a height so lofty that it is beyond the limits of common attainment. The hero, or the demigod, or the false prophet, is usually depicted as upon an eminence far above the general mass. The virtues, to be heroic, must, it is thought, be sublime. The hero must vouch his character by qualities beyond the reach of the crowd. The philosopher must dwell apart, like a star. Virtue is, in this case, removed from imitation because it is incapable of being imitated. It was reserved for Christianity to afford one of the strongest proofs of its Divine origin, in the assumption

by the Godhead of true and proper humanity, akin to the whole race, sympathetic with the common feelings, and exhibiting virtues, which, whilst truly godlike in their character, are within the scope of general participation. There was thus a provision made for the moral elevation of the race, unknown to any false religion. The virtues to be acquired were presented, purified from all human taint, not by way of abstract teaching, but of living exemplification. The same Divine Being who, by His wondrous interposition on our behalf, invited our love and secured our confidence, also became our model and pattern in the actions of ordinary life. Man could now walk with God, because God walked on earth and on earth's common paths. So, by an arrangement, which no human wisdom could have devised, were combined the two great objects of man's deliverance from doom, and man's progression in holiness. The Saviour, who died for us on the cross, also “left us an example, that we should follow His steps.”

It was necessary towards the Saviour becoming an example to our race, that He should be placed in circumstances which command the

fellow-feeling of all. Unless the life of the Saviour comprehended the experience of all, there would be some excluded from the benefit of Christ as a pattern. It did not follow that the Saviour should be placed in the identical situation of each. The great varieties of occupation and position which mark human society forbid the supposition. Some relations borne by the race the Saviour could not experience. But to make Him an example to all, it was necessary that there should exist such a generic identity as, in regard to everyday sentiments and obligations, should afford a model and rule for everyone without exception. It was mainly to accomplish this object that Christ appeared on earth in a condition of such lowliness and poverty: for it was only thus that He could comprehend the case of all earth's inhabitants, even the very lowest. The rich and powerful had sufficient example in the munificent bounty of His Godhead; the gentle kindness with which He stooped to the wants of the needy; the tender courtesy with which He entered into converse with the meanest. But Christ took on Him the condition of one who had not where to lay His head, that the very extreme of earth's wretchedness might not exclude any from the possession at once of a Saviour to sympathise with, and an example to follow. Christ became the child of Nazareth, that even children might follow His steps. Christ became the weary wayfarer, seated athirst on Jacob's well, with none to draw for Him, that every wearied traveller on earth's pilgrimage might think of Him, and imitate His patience. Christ was rejected and despised, that all the rejected and despised might look to Him, and learn of Him as a brother. Christ died in anguish, amid the shakings of the earthquake, and the darkness

of the eclipse, to leave a lesson of hope and trust to the darkest and most agonized deathbed.

In dwelling on Christ as an example, it is usual to advert more particularly to the greater and more prominent outlines of His character—the depth of His humility, the generosity of His self-sacrifice, the sublimity of His forgiveness. It is not unnatural that it should be so. The eye is most easily arrested by the object that is greatest. But the gaze should not be exclusive. There are points in the Saviour's history which are generally too little regarded: exhibitions of the less conspicuous virtues, and more retiring graces, which lie to a great extent within the scope of general cultivation. It would be well if men searched more carefully for the microscopic beauties of this Divine life.

The contented obscurity of by far the largest portion of Christ's career is a topic which might be dwelt on with advantage by a large class. Obscurity is the fate of the mass: and yet the fate is one against which many are wildly struggling, and these not unfrequently the most highly gifted of our race. It should quiet the heart of everyone who is disposed to repine at his own obscureness, to think how, for about thirty years, the Son of God lived almost unknown, occupied, as we may believe, with the common domestic duties, and labouring in a humble craft. In truth, He left not this obscure life, except to exchange it for a course of toil, and obloquy, and suffering, terminated by a death of agony, such as anyone might well avoid at the cost of whatever obscureness. It has happened to not a few of the noblest men of history, that, similar in this respect to the Saviour of the world, they have been called into prominent action only after a long life of unnoticed duty, and have compressed

their career of glory into a short brilliant sunset just before their day went down. If God can so use any of us for His great purposes towards the world, He will do it in His own time. Meanwhile, let each of us rest content, amid the labours and enjoyments of an obscure lot, if such has been appointed to us of God, remembering the thirty years' obscurity of God's own Son.

A very touching characteristic in the Saviour's life is brought out incidentally in one or two passages in the Gospels. "See thou tell no man," said Christ to the leper whom He had cleansed. "See that no man know it," He said to the two blind men whose eyes He had opened. In another passage it is said, "Then charged he his disciples that they should tell no man he was Jesus the Christ." It is mentioned of one passover, "When his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret." What a marvellous exhibition is here!—a shrinking modesty, great as was ever shown by the most gentle and sensitive of human beings, displayed by the Son of the Highest. The Saviour shrank even from the proclamation of His great office, willing to let His deeds and His character speak for themselves. The Saviour would have concealed His miracles of benevolence, like one who fulfilled His own precept, and would not so much as let His left hand know what His right hand did. Oh, what a rebuke is here thrown on that want of Christian reserve, that bustling and officious forwardness, that studious ostentation, and incessant aim at notoriety, which so often cast a blemish even on religious zeal and Christian philanthropy!

A singularly beautiful feature of the Saviour's character is the absence of all affected austerity—that prompt and sympathetic loving-

kindness by which His whole life was distinguished. There was in this a very striking contrast to the course at that time of the so-called philosophers, with whom austerity was made a sign of superiority. The Saviour freely consorted with those whom He was not ashamed to call His brethren. He mixed with them in their common haunts: He was interested in their everyday anxieties: He sat down with them to meat at their table. The earliest miracle of our Lord was wrought at a wedding-feast, and to promote what we may believe was its innocent and legitimate festivity. "This man receiveth sinners, and eateth with them," was the murmur against Him of the Pharisees and Scribes. He Himself gave expression to their taunt in the words He ascribed to them: "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners!" Thus it was that they misrepresented that Divine openness of heart, on the displays of which there rested not the shadow of a taint: which impelled the Saviour to a ready companionship with all; prompted to a kindly intercourse even with the mean and erring; and drew the little children into a loving embrace. Akin to this want of austerity was the absence of all pedantry in His talk and teaching: that marvellous simplicity of language, which, even from the commonest of Nature's objects, the most familiar of domestic events, elicited instruction in the very loftiest subjects of thought, and comprehended equally the philosopher and the child in the communications of the Godhead. "Never man spake like this man."

It is wonderful to what extent, if they be but searched for, what are commonly called the home virtues may be found exemplified by Our Lord. It is a marked example of frugality which we meet with, when

we find Him, who could command bread for thousands by a word of His mouth, bidding gather up the fragments, that nothing might be lost. We can scarcely help perceiving an indirect inculcation of the virtue of order, when we read, as to the graveclothes of the Saviour, that those who visited His tomb found "the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." What a striking display is afforded of that attention to others in little things, which is the grand secret of domestic happiness, when, after raising from the dead the daughter of Jairus, and when all apparently were stupefied with the miraculous event, Christ "commanded to give her meat!" The whole life of the Saviour was an exercise of that forbearance towards the weaknesses and infirmities of others, which is eminently the duty of the home-circle. Some of the most touching incidents of His life are those in which He is forward to make excuses for what by others was deemed folly or extravagance. Who can forget the alabaster box of ointment, and the mode in which the murmuring question, "To what purpose is this waste?" was answered by the gentle Redeemer? We gather, from such incidents as these, some idea of the loveliness of that home of which Christ was an inmate for the only undisturbed period of His earthly life.

There are points in the very death of Christ, so having the quality of common experience, as to afford fitting matter for human imitation. Undoubtedly, the death on the cross comprised peculiarities of suffering which are removed from all human participation. But it also exhibited features, common to the mortality which it exemplified; and the Chris-

tian may, in several respects, resemble Christ by "being made conformable to His death." Christians should, like Christ, have their death so constantly set before them, that it come not unawares when it arrives; but so prepared for, as to be met at last with a calm and silent composure. The Christian should have his work of preparation so finished, that in his last hour he may be enabled to have thoughts of others besides himself, and to care for their welfare and their sorrows. The mode in which the Blessed Redeemer committed His mother to the care of the beloved disciple, who "from that hour took her unto his own home," is a grand practical lesson touching the duty of arranging for the temporal welfare of those whom we leave behind. The dying Christian should strive to bear the pangs of dissolution with the patience of Him who only twice uttered a cry of anguish. "Father, into Thy hands I commend My spirit," is what, even in darkness and agony, every Christian should seek and pray to be enabled to say. So, in the very part of His history where lies the essence of His great propitiation for sin, Christ is, at the same time, the grand example to believers.

"He that saith he abideth in Him," says the beloved Apostle, "ought himself so to walk, even as He walked." A Christian walk is here made the test of the sincerity of a Christian profession. The walk of Christ must needs be the walk of Christ's followers. If men, amid their difficulties as to their conduct, only asked themselves more frequently the question, "What is it that Christ would have done?" they would much more seldom go wrong. Christ's example is the surest of guides.—*Lord Kinloch's Studies for Sunday Evening.*

Short Notes.

MORE BISHOPS.—The papers announce that five new Colonial Bishoprics are to be created forthwith: one at Heligoland, for the North of Europe; one each for Rockhampton and Ballarat, in Australia; one for Lahore, in India; and a fifth for Ningpo, in China. The mania for planting bishoprics in the Colonies seems to increase with the difficulties which thicken around the Episcopal Church at home, and reminds one of the remark made to the late Bishop Wilson of Calcutta, and Metropolitan, who was always calling out for more sees: "Wherever a sea-gull can perch, you would fix a bishop of your Church." The two new bishoprics for Australia will probably follow the example set in other colonies, and receive local consecration, to avoid the inconvenience of subjection to the Archbishop of Canterbury and the Ecclesiastical Courts, and, above all, to the awful and detested Committee of the Privy Council. If the Colonists choose to multiply their bishops tenfold, that is their affair; and the only remark we should be justified in making, is that the episcopal dignity is likely to be impaired, if it becomes too common. Heligoland is a rocky island at the mouth of the Elbe, belonging to the Crown of Great Britain, with a population of 2,500 Frieslanders; and of this number, the Episcopalians can form but a fraction; and, even including the few Englishmen settled in the North of Europe, it would be difficult to make out a case for a bishopric. At Ningpo, the English residents are still more scanty; and as there is already a Bishop of Victoria at

Hong Kong, with every facility for constant access to the North of China by the steamers, a second bishop would appear to be altogether redundant. The Roman Catholics have 34 bishops in China, but they are required to superintend a body of 450,000 converts. Of the Protestant converts among the Chinese, the majority belong to denominations not connected with the Church of England. But the proposed bishopric at Lahore, in India, appears above all the most superfluous. That city can now be reached from Calcutta in about sixty hours. The Bishop of Calcutta performs his periodical visitations through the Gangetic Valley, at the public expense, in a luxurious railway-carriage, and is received at every station where there is a battery with the honours and salute attached to his rank. His professional travels under such circumstances, so entirely different from the apostolic journeys of St. Paul, must be among the most agreeable associations of his office. Neither does there appear to be any necessity for the establishment of a new See in the Punjab, for the performance of episcopal functions. Of these, that of excommunication has long since become obsolete. One chaplain, indeed, of high sacerdotal pretensions, did endeavour to introduce a species of minor excommunication at one station in India, but the discontent of the community was so extreme, that he was speedily removed to another station. The consecration of a church is not required more than once in five, perhaps not in ten years, and for a hundred years before the arrival of a bishop in

India, churches were consecrated by commission from London. The chaplains are ordained before they go out, and Confirmation may be postponed without danger. The Government has hitherto resisted every importunity to found a new See, and it will scarcely incur the expense of one in the present condition of the Indian treasury.

DISESTABLISHMENT.—Mr. Miall has given notice of his intention to bring in his bill for disestablishing the Church during the present Session, and some of the most prominent members of the Free Churches in the House have stated that they will decline to support his motion, which they consider premature. Mr. Miall does not, of course, expect to gain a majority for his bill; but he is doubtless influenced by the opinion that the introduction of it will serve to ventilate the question, and pave the way for its final success. The votes he may obtain, on the present and on future occasions, will serve as a political barometer, and indicate whether the glass is rising or falling. The questions of the Jewish Disabilities, of Church-rates, of the Ballot, and, we may add, of University Tests, have thus been brought before the House and the country from year to year before they became triumphant; and in the case of disestablishment, he is doubtless reckoning upon the same result by the same process of "pegging away," as Abraham Lincoln aptly described it. The separation of Church and State is so momentous a question that there is no prospect of its being settled without an overwhelming preponderance of popular opinion, sufficiently powerful to overcome the opposition of the House of Lords, which is the great bulwark of the Establishment. It was only by this irresistible manifestation of the national will, after a direct appeal had

been made to the constituencies, that the disestablishment of the Irish Church was accomplished; and whenever a similar determination is exhibited, after a similar application, the English Church will follow the same precedent. A measure, moreover, of such vast dimensions, affecting an institution which has been rooted in the soil and identified with the interests of the country for eight centuries, will not be left in the hands of a private member, however earnest a Dissenter, but must be taken up by the Ministry of the day with the most profound consideration and the most delicate handling. There can be no doubt, however, that Cavour's idea of a free Church in a free State is making rapid progress. The whole of the ritualist party—a powerful and increasing body—is demanding it. The constant appeals which are now made to the Judicial Committee of the Privy Council on ecclesiastical questions are creating a feeling of disgust in the community, which can scarcely have any other termination than that of relieving them from these functions. Even among those who are most anxious to maintain the connection of Church and State, there is a growing impression that it cannot last; but the time is not yet. It is not from the bombardment of the Liberation Society on the out-works of the Church, but from the feuds in the garrison, that the citadel will be at length surrendered.

DECAY OF RELIGIOUS PREJUDICES IN INDIA.—There is nothing in which the sensitiveness of caste in India is more conspicuous than in questions regarding diet. On the one hand, food which has been prepared by one of the "twice-born" is supposed to acquire a high degree of virtue, and it is an act of merit to partake of it. Hence Soodra families of opulence are always anxious to have a "cooking Brahmin" in

their establishment; for a Brahmin does not lose caste by taking up the trade of a cook, since he confers an inestimable benefit on those whom he condescends to serve. On the other hand, the food of a Brahmin is polluted if it be touched by a man of inferior caste; and instances have been known of Brahmins considering it impure if even the shadow of a *chandāl* passed over it. The food in such cases is thrown away, and hunger is preferred to defilement. This feeling of pollution extends, though not, perhaps, to the same degree, to the water a Brahmin drinks; and various are the contrivances to which he resorts to quench his thirst without violating the rules of the Shasters. On the railway, during the hot season, when the thermometer ranges from 80 to 90 degrees in the carriages, a supply of water to the passengers on their arrival at the stations is an object of paramount importance, and the railway officials are constrained to meet the prejudices of the country by the greatest attention to the selection of the men appointed to furnish water to the different classes.

The supply of water to the native inhabitants of the city of Calcutta, drawn from the filthy river, the depository of every abomination, has hitherto been of the most noxious character. The municipality have, for several years, been employed in the erection of extensive waterworks, at a very heavy expense, some miles above the city, to supply the inhabitants with defecated and wholesome water. But when the works were completed, it was found that the natives hesitated to use it, because it was pronounced ceremonially polluted by the machinery employed to purify it. This was a great disappointment, both to the public authorities and to the people themselves. In this dilemma a meeting was held in December last of the

orthodox Hindoo Society in Calcutta, under the presidency of a rajah of good family and connections and great influence. He informed the assembly that he had obtained an authoritative opinion on the subject of the waterworks, in which it was stated that the water, being destitute of the same sanctity as that of the Ganges, could not be employed for religious ceremonies, but might be used for drinking or for domestic purposes without prejudice to caste. Rice, milk, turmeric, and edible articles became pure by purchase. The water-rate might be considered in the light of value paid, and the water consequently became drinkable. One of the Shasters, moreover, had affirmed that "health was of most importance, and that religion came next"; and as water was called *jivana*, the life-giver, and as good pure water preserved health, the municipal water might be used without loss of caste. A deputation had been sent to visit the works, which they had carefully examined, and found that indiarubber—a vegetable substance—was used, and not leather, as had been erroneously supposed, in certain parts of the machinery; cocoanut-oil, and not grease, was employed in lubricating the works, and no forbidden substance was employed in connection with the pumps. He submitted to the assembly, therefore, that "the water was pure and wholesome, and that it would be unwise to remain any longer in doubt, and to sustain loss from refraining to use it." The difficulty has been surmounted by this ingenious sophistry, and the health and comfort of the largest aggregation of people in India will be rescued from the influence of superstitious bigotry.

THE "WESTMINSTER SCANDAL."
—The arrangements made last year

in Convocation for the appointment of a Committee to revise the Authorised Version of the Scriptures was framed in a liberal spirit, and it was determined to obtain the services of the most able scholars of all nations without reference to their denominational differences. This was hailed as a token of the growing liberality of the age. Such a meeting of Episcopalians and Nonconformists had not been seen in England, if we remember aright, for more than two hundred years—since the Savoy Conference. The object of that Conference was to browbeat Baxter and the Puritans preparatory to their expulsion from the Church. The object of the present meeting was to obtain the assistance of the Nonconformists in the noble object of revising and improving the existing version of the Bible. Roman Catholics and Independents, Baptists and Unitarians, were invited to join the Committee, and, bring the aid of their scholarship to this national work. Before the Committee entered on their labours, Dean Stanley invited all the members to unite in partaking of the Holy Communion at the altar of Westminster Abbey. This proceeding has been violently reprobated by the High Church party, who considered it an act of sacrilege that Dissenters should be permitted to mingle with Churchmen, non-Episcopalians with Episcopalians, at the Communion in a consecrated building. The event has been stigmatised as the “Westminster scandal.” It serves to indicate how virulent is the feeling of sectarian animosity manifested towards Dissenters when partaking of the Communion in connection with a noble undertaking, as compared with the feeling exhibited when they were drawn to the altar from the mercenary motive of holding office. The Dean—who has been denounced for his liberality, in language far ex-

ceeding the ordinary measure of ecclesiastical implacability—took the opportunity, at the meeting of Convocation on the 17th of last month, to vindicate his conduct. He said that nothing which that House might think fit to pass should prevent him from acting on the principle upon which he had acted when he was the celebrant in Henry VII.’s Chapel; and more—nothing which this House could pass would deprive him of his right, as a clergyman, to administer the Sacrament under other laws and other rules than the laws and rules of the Church of England. He owned that he had had misgivings about holding the service, when urged to it by two orthodox and devout members of the Revision Committee; but he conferred with the Bishop of Gloucester and Bristol, the acting chairman of the Companies, upon the subject, and it was with his consent, and on the suggestion of those two devout orthodox members of the Committee, that the invitations were issued to the service.

THE REVISION COMMITTEES.—The appointment of committees for revising the Authorised Version of the Sacred Scriptures was based on the broad and liberal principle of inviting the assistance of scholars of all denominations. Among other Nonconformist coadjutors, Mr. Vance Smith, a Unitarian minister of high reputation for Biblical learning, was induced to join the Committee, which has held frequent meetings, and has for eight months been sedulously and harmoniously employed in its important duties. But it seems that a majority of the Bishops have been unable to enjoy their repose while Mr. Smith continued to assist in these labours. The Bishop of Rochester went so far as to assert that the injured honour of the LORD required some reparation, and the

Bishop of Winchester (sometime of Oxford) brought the matter to a point by suggesting that Mr. Smith should be expelled from the Committee. He proposed that no person who denied the Godhead of Christ ought to be invited to join either company to which is committed the revision of the Authorised Version of the Holy Scriptures, and that any such person now on either company should cease to act therewith. The Bishop of Lincoln (Dr. Wordsworth) regretted that the question of orthodoxy should have been imported into the discussion. They had ostracised an individual, and had almost made the House of Convocation a Star Chamber. They had deliberately invited a gentleman to take part in the work of revision, on the ground that he was a sound Biblical scholar; but now they had changed their mind, and treated him as a heretic. They were to put him in the pillory, in order to make him a victim, and had made the Convocation a court of heresy. The Bishop of Winchester's proposal was, notwithstanding, carried by 10 to 4.

The Dean of Westminster gave vent to his indignation, in the Lower House, at this act of illiberality. He said he lifted up his voice against that most detestable doctrine, that a breach of faith could be in any way an "honour" to Our Lord, or that Our Lord could be in any way honoured, except by a strict adherence to law, to justice, and to truth. To apply the term, "Honour of our loving and divine Saviour," as asserted elsewhere, to cloak a breach of faith—a distinct breach of faith—was to treat the Saviour's name as that of a heathen deity. The Bishop of Winchester had allowed the arrangements of the Committee to be made, without one single word of dissent from their proceedings; he had allowed most important commercial contracts for printing to be

entered into, without giving an inkling of opposition, and he now turned round suddenly. If the resolution of the Bishop were carried in the Lower House, the whole relation of Convocation with the revision would be revolutionised; and he entreated the House—as an assembly of Christian clergy, as an assembly of learned scholars, as an assembly of English gentlemen—not to reject a measure of good, and commit a deliberate breach of faith, which would be a direct dishonour to the holy religion whose name was borne by the Word of Truth.

The day after the Bishop of Winchester's proposal had been carried, the Bishop of St. Davids, the venerable Dr. Thirlwall, stated that when the Committee of Revision was first appointed, the Bishop of Winchester had said that this Committee of our body will have full power to bring to its aid all the external learning it could find, and that he (Dr. Thirlwall) did not see why it was not perfectly practicable that we should call in the aid, among us, of the most distinguished among the Dissenters, in the work proposed. He was, therefore, thoroughly pledged to the principle which their Lordships had rejected on the previous day. He had heard no answer to the inquiry in what particular way theological tenets—call them heresy, or by whatever name they pleased—could render unavailing towards giving useful help in the conduct of this undertaking. He deemed it necessary to make the strongest and most complete protest in his power against this alteration, and he knew no way in which he could make it so pointedly as by resigning his place in that company as Chairman of the Old Testament Company; and he resisted every importunity to withdraw his resignation. But he prevailed on the House to pass the following resolution:—"That

notwithstanding the restriction introduced into the fifth resolution, this House does not intend to give the slightest sanction or countenance to the opinion that the members of the Revision Committees ought to be guided by any other principle than a desire to bring the translation as near as they can to the sense of the original texts; but, on the contrary, regards it to be their duty to keep themselves as much as possible on their guard against any trace of preconceived opinions on theological tenets in the revision of the work." To a lay understanding this resolution not only neutralises, but supersedes, that of Bishop Wilberforce. Under his rule, neither could the most learned Jewish Rabbi be employed in assisting the revision of the Old Testament, nor the most learned Unitarian minister on the New Testament Committee. By the latest resolution their services would be available in both cases. The object of the company has no reference to creeds, but simply to sound and honest scholarship. Unanimity in the interpretation of Scripture phraseology is utterly unattainable. There is quite as much difference of opinion in the construction put on various expressions

in the Bible, between the High Church, the Low Church, and the Broad Church members of the Company, as there is between them and the Nonconformists, and indeed among the Nonconformists themselves. Could the most unscrupulous enemies of the Church devise a more effectual mode of accomplishing their wishes than to make over its interests to the unrestrained action of Convocation? The bigotry exhibited in the adoption of the Bishop of Winchester's proposal, and the timidity displayed in the virtual subversion of it within twenty-four hours, are calculated to do more damage to the cause of the Establishment than all the assaults of the Liberation Society. We are happy to learn that the Bishop of St. Davids, under the conviction that his resolution, which was unanimously adopted, completely disposes of the illiberal resolution voted by a majority of the Bishops the previous day, and that Mr. Vance Smith is not to be expelled, has consented to resume his place in the Old Testament Committee. The Upper House has now closed its brief sitting, and adjourned for four months,—*the only wise thing it has done this session.*

The Story of a Runaway Slave.

BY THE REV. T. M. MORRIS, IPSWICH.

HOW strange is it that, while so many once-famous names have been swallowed up and forgotten, the undistinguished name of *Onesimus* should survive; and that now, after the lapse of nearly two millenniums, so much of

living interest should attach to the memory of this poor runaway slave! How strange is it that, converted to God in Rome, he should have been sent back to his master at Colosse, with a letter written in his behalf by the chiefest of the Apostles; and

that this very letter, though dealing exclusively with matters of private and personal interest, should have secured for itself a place in the inspired and sacred volume!

The first glimpse we get of Onesimus is as a servant or slave in the household of Philemon. Philemon was a member of the Christian Church at Colosse. He appears to have been a man of considerable means, and to have been held in high repute in the church—if, indeed, he did not, as some suppose, hold office therein. His wife Apphia, and Archippus, who is generally thought to have been his son, are referred to in such a way as to indicate that they also were held in much esteem as Christian believers. Philemon seems to have been remarkable not only for the possession of wealth, but also for the good use to which he put it. We learn, from the few brief allusions to him which we meet with in the New Testament, that he was very free in showing hospitality to the saints, and that he placed the accommodation afforded by his spacious residence at the disposal of some of the Christian community at Colosse: hence we read of “the church which was in his house”—the church over which most probably Archippus presided.

Belonging to such a master, having his home in such a household, we have every reason to believe that, considering his position as a slave, Onesimus was very favourably circumstanced. For we cannot but observe, and especially in reading the Epistles of St. Paul, that while Christianity recognised the existence of slavery as a social institution, with which it did not propose directly to deal, and while slaves were bidden to render obedience to their masters—that the spirit and principles of Christianity are such, that we feel sure that, wherever

they exerted a practical influence, the rigour of slavery must have been mitigated, even as, wherever they universally dominate, the continued existence of slavery must become impossible. We may then fairly conclude that Philemon, as a Christian master, would not have occupied so high a place in the esteem of his brethren, and would not have been referred to in so eulogistic a way by the Apostle Paul, unless he had afforded in his conduct an exemplification of the spirit and principles of the Gospel of Christ, and had given “to his servants that which was just and equal, knowing that he also had a master in heaven.”

It is not, then, unreasonable to suppose that Onesimus was favourably situated in the family of Philemon, that he was fairly and kindly treated, and had within his reach many religious advantages, which could have scarcely been absent from such a household. He, however, abused the kindness of his master, and despised the advantages which he enjoyed. He was a bad worthless young man, unprofitable and untrustworthy. He had, it is likely, been going on in an ill-chosen way for a considerable time—wronging his master by idleness, perhaps, also defrauding him by acts of positive though petty dishonesty, and yet ordering his life in such a way as to escape detection. At last, emboldened by impunity too long enjoyed, he appears to have committed himself, by some act of robbery or embezzlement, to such an extent, that he was led, through fear of exposure and punishment, to seek safety in flight. Absconding with his ill-gotten spoil, he found his way to Rome, where he would naturally seek refuge in the haunts of the vagrant and criminal population of that vast and wicked city.

His history was probably not un-

like that of the Prodigal Son. Escaping from his master, with a portion of goods which did *not* belong to him, he spent much of it in finding his way to Rome, and the remainder in riotous living when he got there. He soon began to be in want, and no man gave to him. His ungodly companions, with whom, or upon whom, he had spent the fruits of his dishonesty, with the true selfishness of sin, turned away from him when they discovered that he had no more to spend; and, now that he has viciously wasted all that he had fraudulently acquired, he might have been seen wandering through the streets of Rome, a miserable outcast and fugitive.

In this city, and at this very time, the Apostle Paul was living as a "prisoner of the Lord." "During the long delay of his trial, St. Paul was not reduced, as he had been at Cæsarea, to a forced inactivity. On the contrary, he was permitted the freest intercourse with his friends, and was allowed to reside in a house of sufficient size to accommodate the congregation which flocked together to listen to his teaching. The freest scope was given to his labours, consistent with the military custody under which he was placed. We are told, in language peculiarly emphatic, that his preaching was subjected to no restraint whatever; and that which seemed at first to impede must really have deepened the impression of his eloquence, for who could see, without emotion, that venerable form subjected by iron links to the coarse control of the soldier who stood beside him? How often must the tears of the assembly have been called forth by the up-raising of that fettered hand, and the clanking of the chain which checked its energetic action!"*

While, then, Onesimus was wan-

dering through the streets of Rome, or skulking by the banks of the Tiber, wondering whether rest might not be found beneath its "tawny tide," the Apostle Paul was busily engaged preaching, in his own hired house, the Gospel of the grace of God. By how broad an interval were these two men separated? How little likely was it that this poor runaway slave should ever find his way to the Apostle in bonds! "It is difficult to imagine any portion of mankind more utterly depraved than the associates among whom a runaway pagan slave must have found himself in the capital. Profligate and unprincipled as we know even the highest and most educated society to have then been, what must have been its dregs and offal? Yet from this lowest depth Onesimus was dragged forth by the hand of Christian love. Perhaps some Asiatic Christian, who had seen him formerly at his master's house, recognised him in the streets of Rome, destitute and starving, and had compassion on him; and thus he might have been brought to hear the preaching of the illustrious prisoner. Or it is not impossible that he may have already known St. Paul at Ephesus, where his master, Philemon, had formerly been himself converted by the Apostle. However this may be, it is certain that Onesimus was led, by the providence of God, to listen to that preaching now, which he had formerly despised. He was converted to the faith of Christ, and, therefore, to the morality of Christ."* It was the same Gospel, we doubt not, which he had often heard before in the house of his old master; but now it has reached the heart of this poor miserable fugitive. He who has withstood so much is at last humbled and broken-down. He who seemed hopelessly hardened is led to see his

* Conybeare & Howson, ii. 387.

* Conybeare & Howson, ii. 389.

sin, and mourn on account of it. But that is not all—the convinced sinner sees the crucified Saviour, and he who but just now was the wretched outcast, knowing of no escape from the misery he had brought upon himself, can rejoice in One who has appeared to him as a Saviour able to save to the uttermost. He who just now could not say that he had a friend in all the world, now has the great Apostle of the Gentiles rejoicing over him as a “son in the Gospel, whom he has begotten in his bonds.” He who, not so long since, sought for freedom as a fraudulent runaway, has now become possessed of a liberty which he can enjoy even as a slave—a liberty

“Which monarchs cannot give, nor all the powers
Of earth and hell confed’rate take away:
A liberty which persecution, fraud,
Oppression, prison, have no power to
bind,
Which whoso tastes can be enslaved no
more.”

He became, there and then, the subject of that great change so often referred to, and so variously described, in God’s Word, the experiencing of which constitutes at once the commencement and foundation of all truly religious life. He was born again. He became a new creature in Christ Jesus. He was renewed in the spirit of his mind. Old things had passed away, all things had become new. However little able he may have been at first to account for this change, we can have no doubt that he felt, and that others soon saw that he was, in every respect, a strangely altered man.

Had we seen Onesimus wandering about Rome—if we had thought of him at all, we certainly should not, with any hopefulness, have anticipated his conversion to God. Having withstood all the favourable influences

to which he had been exposed in the household of Philemon, it would have seemed to us little likely that he should be reclaimed in Rome. Yet the very thing which we should have never dared to predict, God graciously accomplished. At the very time when all who knew him must have ceased to hope for him, he was snatched as a brand from the fire, and, to the surprise of men and the joy of angels, he became a trophy of redeeming love. St. Paul, while a prisoner in Rome, saw the Gospel which he preached subdue to the obedience of the faith many unlikely persons—some even in Cæsar’s household. It may be questioned if he had any more remarkable seal to his ministry in Rome than that supplied by the conversion of this poor runaway slave, Onesimus.

That spirit of unbelief to which we are so ready to yield is here fittingly rebuked. How often are we tempted to despair of the conversion of some within the circle of our acquaintance or observation! They have enjoyed many advantages, and all in vain. With the lapse of time they seem to have become more hardened and indifferent. We did hope for them once, but now we have almost ceased to hope. Yet why should we thus despair? Why should we, in our want or weakness of faith, thus put a limit upon the grace of God? What happened in the case of Onesimus has often happened since. The victorious grace of God has been often seen meeting not only the most unlikely persons, but meeting them under the most unlikely circumstances. How frequently have those very things happened which we did not in the least anticipate? The pages of Scripture abound with such instances. We should never have expected the conversion of the woman of Samaria, or of Zacchæus, or the

thief on the cross, or Saul of Tarsus, or that of this fraudulent runaway Onesimus. We have, then, no reason to be ashamed of the Gospel of Christ; nor, while life lasts, need we despair of the conversion of any. God's hand is not shortened that He cannot save, His ear is not heavy that He cannot hear. Pointing to such signal examples, He seems to say to us when we doubt, "*Is there anything too hard for Me?*"

Let us now look at the way in which the Apostle dealt with Onesimus after his conversion. From the time of his conversion a most close and endearing relation was established between him and St. Paul. It is very affecting to see how the Apostle treated this poor fugitive, who came to him destitute and miserable. He not only regarded him with tenderest compassion, but, as soon as he became possessed of the greatest and best blessing, he manifested a friendly anxiety to make his way as smooth as possible in this world. He wrote a letter to Philemon with the purpose of not only leading him, as a justly aggrieved master, to pardon one who had so seriously wronged him; but he sought to interest Philemon in Onesimus as a Christian convert, that he might receive him again into his household, not merely as a servant desirous of returning to his duties, but also as a believer in the Lord Jesus.

This letter to Philemon, in which the Apostle so affectionately and eloquently pleaded the cause of Onesimus, has been much admired, not only on account of the noble and generous spirit which breathes through it, but also because of the delicate tact, the inimitable skill, with which he laid the whole case before the injured master. No one can read this short epistle without feeling that it is well deserving of all the admiration it has secured.

Dr. Davidson (Int. iii. pp. 159, 160) says: "It is a friendly epistle, not a doctrinal or didactic one. It exhibits no distinctive doctrine or practical exhortations. It relates simply to a private personal matter between Philemon and his slave. But though it be of little importance as a public document presenting Christian truth or history, it is not devoid of utility or practical application. It serves as a practical commentary on Colossians iv. 6, placing the Apostle's character in a light which none other of his writings exhibits. The qualities which dictated its composition, and appear throughout it, are eminently attractive and amiable. Dignity, generosity, prudence, friendship, affection, politeness, skilful address, purity, are apparent. Hence it has been termed, with great propriety, *the polite epistle*. True delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter a unique specimen of the epistolary style. It shows the perfect Christian gentleman."

Doddridge says: "This epistle, considered as a mere human composition, is a masterpiece of its kind. For, if it is compared with an epistle of Pliny, supposed to have been written on a similar occasion (Lib. ix. epist. 21), that epistle, though written by one who was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, will be found, by persons of taste, much inferior to this animated composition of the Apostle Paul."

Bearing this epistle, Onesimus returned to the master from whom he had absconded. We are not informed in what way he was received, but we may be sure that he was received by Philemon even as the Apostle wished; and we may be equally sure that Onesimus re-entered the service of his old master, with the earnest desire and full pur-

pose of making amends, so far as possible, for his past neglect and dishonesty. And, though we have no record of the fact, we can easily imagine with what great joy the Church which was in Philemon's house welcomed Onesimus, as a "brother beloved," and how they magnified the grace of God in him.

It would be pleasant to trace the subsequent history of this converted slave, but we have not the means of doing so. Tradition of an unreliable character reports that he was not only emancipated by his master, but that he was ordained, by St. Paul himself, Bishop of Berea, in Macedonia; and we learn, from the Epistle of Ignatius to the Ephesians, that, at the time when that letter was written, their bishop's name was Onesimus. "It is just possible," says the late Dean Alford, "that this may be our Onesimus. The earliest date which can be assigned to the martyrdom of Ignatius is A.D. 107—i.e., thirty-five years after the date of this Epistle (to Philemon). Supposing Onesimus to have been thirty at this time, he would then have been only sixty-five. And even setting Ignatius's death at the latest date A.D. 116, we should still be far within the limits of possibility. It is, at least, singular that in chap. ii., immediately after naming Onesimus, Ignatius proceeds *ὀναίμην ὑμῶν διὰ παντός* (cf. Philem. ver. 20).

Though we have, and can have, no certain knowledge of this, we must allow that many things are more unlikely than that this fraudulent runaway, snatched by the grace of God from the very brink of ruin, should have attained to a position of honour and distinction in the Church of Christ.

It has been to some a matter of surprise that a letter dealing so exclusively with business of private and personal interest, should have

secured a place in the Sacred Canon; but the more completely we catch the spirit which pervades this Epistle, the less surprise shall we feel at the position it occupies.

Luther's words (quoted by the late Dean Alford) are well worthy of note: "This Epistle showeth a right-noble lovely example of Christian love: Here we see how St. Paul layeth himself out for 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."

These words of Luther, "for we are all His Onesimi," suggest a line of thought which we will briefly indicate in bringing this paper to a close.

Onesimus before his conversion is described as "unprofitable," after his conversion as "profitable;" the Apostle, in thus describing him, having in mind, not improbably, the signification of his name. Every unconverted sinner may be likened to Onesimus as he fled to Rome. Every converted sinner may be likened to Onesimus as he returned from Rome. That great change which we commonly speak of as conversion, is that by which the unprofitable sinner becomes the profitable saint.

Every unconverted sinner may be

likened to Onesimus as he fled to Rome, and be truly spoken of as unprofitable. He may not be unprofitable in every sense of the word. He may be sustaining many relations, and discharging many duties, in a highly creditable way; and, viewed in connection only with the interests and occupations of this present life, he may deserve all the esteem in which he is held. In many respects he may do as well for himself as he would were he a truly religious man: he may do as well in his business; he may do as much for the material wellbeing of his family; he may be a good neighbour and a good citizen, and yet withal he may be spoken of as *unprofitable*.

The sinner is *unprofitable to his Maker*. He does not answer the end of his being, the purpose of his creation. He does not render to God that return of worship and service which the Most High has a right to expect from His intelligent and dependent creatures. He is an unprofitable servant. He is like an unproductive fig-tree—a mere cumberer of the ground. Year after year the proprietor comes seeking fruit, but he finds none.

The sinner is *unprofitable to himself*. He may lay himself out to make the best of this world. He may, with much success, devote himself to its business. He may, to the admiration of some and the envy of others, rapidly acquire large possessions. Comparatively early in life he may be able to say to his soul, "Soul! thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Yet, with a life crowned with material success, and enriched with all manner of present advantages, the sinner is unprofitable to himself. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The sinner is *unprofitable to his fellow-men*. He may be of considerable service to them in many respects, so far as this life is concerned; and the cause of religion is not in anywise advanced by our ignoring or depreciating these services. Yet, even here he is not so profitable as he would be if his life were truly seasoned with the grace of godliness, while, as to the greatest and grandest interests of human life, he is of no service at all.

The parallel between the unconverted sinner and Onesimus, as he fled to Rome, may be carried still further. He was not only unprofitable—he was injurious. His conduct cannot be described by a mere negation. He was guilty of positive wrongdoing—in the way of robbery or embezzlement. This holds true of the sinner in each of the particulars before-mentioned. Every sinner robs God, wrongs his own soul, and injuriously influences his fellow-creatures.

Those who are truly converted may be likened to Onesimus, as he returned from Rome. We have seen what a wonderful change was effected in the case of this once wicked and worthless young man. Sending him back to his master, the Apostle is able thus to speak of him, "Which in time past was to thee unprofitable, but now profitable to thee and to me." Indeed, St. Paul so valued his services, that he goes on to say, "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel"—but, recognising the rights of Philemon, he would not do this without his consent. A change as real, though often less noticeable, takes place whenever a sinner is truly converted to God. The most unprofitable sinner becomes profitable as a saint.

He devotes himself to the service

of God, and seeks to advance His glory in every possible way. He finds out that religion, which he once despised, is profitable unto all things—the life that now is, and that which is to come. And, living a holy and godly life, he can scarcely do otherwise than exert a good influence on those around. Many will be benefited by the change which has passed over him, and which redounds to the glory of God, and is fraught with so much advantage to himself.

Though we would not treat it as an allegory, yet the story of Onesimus may be allowed to suggest another point of comparison. We have seen that Onesimus was not only an unprofitable servant, but that he was positively injurious to his master, having wronged him by some act of positive dishonesty. It is evident that, returning to his master's service as a penitent, he could not—however much he might desire to do so—by the faithfulness of his subsequent services make amends for the wrong previously done. This more exact and faithful service, being only what his master had a right to expect and demand, could not be regarded as a “set-off” against previous neglect or dishonesty. The Apostle met this difficulty by undertaking to become the surety and substitute of Onesimus: “If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it.”

Reading this letter to Philemon, we are scarcely able to say that the commentator goes too far who, having

referred to the general features of the Epistle, thus continues:—“There may be something further in all this; at least, by way of allusion, it is applicable to the mediation and intercession of Christ for poor sinners. We, like Onesimus, were revolvers from God's service, and had injured Him in His rights; Jesus Christ finds us, and by His grace works a change in us; and then intercedes for us with the Father, that we may be received into His favour and family again, and past offences may be forgiven; and we are sure the Father heareth Him always. There is no reason to doubt that Paul prevailed with Philemon to forgive and receive Onesimus; and more reason have we to be confident that the intercession of Christ with the Father is prevalent for the acceptance of all whose case He takes in hand to recommend to Him.”

However little inclined to allegorise, the devout Christian will not be able to think of the suretyship of St. Paul for Onesimus, without rising to a higher level, and thinking of the suretyship of Christ for sinners.

The longer and more intently we dwell in thought upon this Epistle, the more interesting and instructive does it appear; and at last, instead of wondering that a short letter like this, devoted to matters of private and personal interest, should find a place in the Sacred Canon, we are ready to give thanks to God that, amid the varied treasures of His Word, we should discover, in suggestive outline, this *story of a runaway slave*.

Reviews.

What is Religion? A Sermon preached before the University of Glasgow, by the Rev. JOHN CAIRD, D.D. Glasgow: James Maclehose; London: Hamilton, Adams, & Co.

ADOPTING the definition given by James (i. 27), Dr. Caird proceeds to explain its words and their direct bearing; then this application of the definition leads to the consideration of self-testing thereby; its most important use. Is religion a thing of the head, or of the heart? That is the great question, and on this point the preacher thus speaks:—

“In the first place, it may be urged that religion must be a thing attainable by all, and therefore cannot, like knowledge, be dependent on gifts and acquirements accessible only to a few. All need it—none can be saved without it. Science and philosophy are noble things But they are not indispensable But religion is something altogether different. It is no luxury or superfluity of life; it is itself the very life, the happiness, the salvation of man—that without which existence is vanity and wretchedness, and death is darkness and horror—without which we cannot live, and dare not die. Its attainment cannot, therefore, be dependent on conditions which would render it the monopoly of a learned and cultured class, of acute or logical or philosophical minds. It must be a blessing not more accessible to these than to little children, to dull and feeble-minded and unlettered men.”

In fact, this forms the chief question of the sermon—a question truly of vast importance, and by the author dealt with as its importance deserves. He proves, and, to our mind, proves conclusively, that pure religion is a matter of earnest belief, its truest basis, and of earnest thought, its truest

theology. We hope this sermon may do something to remove the common erroneous belief—a belief we deprecate as strongly as does Dr. Caird—namely, that religion is identical with theology.

Ad Clerum: Advice to a Young Preacher. By JOSEPH PARKER, D.D. London: Hodder & Stoughton. 1870.

OF all books which have recently appeared on the work of Christian preachers, this of Dr. Parker is unquestionably the ablest. It contains more sound and practical advice, exhibits a better conception of the true design of the ministry, and is more stimulating in its influence than anything we have met with for a long time. No one can possibly read it without being made to feel the high importance of the office, and acquiring a clearer insight into the manner in which its duties should be discharged. We have been especially pleased by the earnestness with which the author insists on the necessity of a spiritual realisation of the Gospel, a firm and living hold of the Cross, and continuous communion with God in order to success. There is no ignoring of the intellectual elements of ministerial power, nor of the importance of an effective delivery; but these qualifications are plainly proved to be second, and not first. The chapters on Naturalness, Delivery, Unsuccessful Men, and the Guarantees of a Successful Ministry, strike us as being particularly good, and worthy of universal attention. The book is, in some respects, marvellously clever; and, in its exposure of the foibles of “respectable” and “intellectual” hearers, and of would-be great preachers, is highly amusing. Here and there we come across flashes of the richest wit and humour, as in the descriptions of Bodens, Dexter,

Suburbanism, &c. The recollections of Dr. Campbell are very interesting; but it would, we think, have shown better taste if Dr. Parker had been not quite so free in his reference to men still living. The criticism of Mr. Binney's sermons is a little ungracious, and scarcely just. Nor, considering that the "City Temple" contained a report of Dr. Parker's prayers as well as his sermons, and was always to be obtained at the close of the service, do we quite understand the following assertion:—"I never wrote a prayer for public use, and never committed a prayer, or so much as a sentence of a prayer, to memory, with a view to its being recited in the pulpit."

The faults of the book are, however, far outweighed by its excellences. It is the product of no ordinary mind; and we heartily rejoice that Dr. Parker has so boldly enunciated principles which, if acted upon, will lead to a style of preaching at once simple, earnest, and effective. Conceit, pedantry, and bombast have never received a severer blow than is given to them in "*Ad Clerum.*"

Ezekiel, and other Poems. By B.M.

London: Nelson & Sons, Paternoster Row.

It is the fashion nowadays to criticise blank verse very severely indeed. Yet, though difficult it may be to excel in such poetry, when such excellence is attained there is no doubt that the poetry of our language is best represented when thus free from the trammels of rhyme. And the author of this little volume has, to a great extent, succeeded in his blank-verse compositions. Rhymes can be written by almost anyone with tolerable correctness, but the truer poetry requires special power in the writer. And this power B. M. appears to us to possess; witness a quotation from "*The Dying Thief,*" one of the most successful poems in the volume:—

"At length

The pale glad lips have breathed the
trembling prayer,
'O Lord, remember me!' The hosts
of God,

With wistful angel faces, bending low,
Above their dying king, were surely
stirred

To wonder at the cry. Not one of all
The shining host had dared to speak
to Him

In that dread hour of woe, when
heaven and earth

Stood trembling and amazed; yet, lo!
the voice

Of one who speaks to Him, who dares
to pray,

'O Lord, remember me!' A sinful man
May make his pitiful appeal to Christ,
The Sinner's Friend, where angels dare
not speak,

And sweetly from the dying lips that
day

The answer came."

But the whole of this piece evinces much true power and pathos. There is another charming little composition, "*The Man at the Gate,*" suggested by a well-known episode in the "*Pilgrim's Progress,*" which it well illustrates. We might quote many more, but lack of space prevents. We can sincerely recommend this little book to our readers, as combining true poetry and true devotion in a most attractive form.

Sources of Joy for Seasons of Sorrow.

By JAMES GRANT, Author of
"Our Heavenly Home," &c.

London: W. Mackintosh, 24, Paternoster Row.

MR. GRANT has been one of the most ready writers of his day, and we trust that he may yet be long spared to enforce with his vigorous pen the sound doctrine which pervades all his theological works. No production of his is more calculated to do good than this his last effort. The trials of God's people are contemplated on every side, and the sources of support and relief are minutely discussed. The tone of the whole is most scriptural and edifying, and we hope that our readers will introduce it as widely as possible to their afflicted friends, and for themselves read and lay by in store for the time to come.

Culture and Religion, in Some of their Relations. By J. C. SHAIRP, Principal of the United Colleges of St. Salvator and St. Leonard, St. Andrews. Edinburgh: Edmonston & Douglas. 1870.

WHEN there are so many distracting voices around us, and the minds of thoughtful men are perplexed and bewildered, the utterances of such a man as Principal Shairp are helpful and reassuring. He has here submitted the theories of culture propounded by Professor Huxley, and by Matthew Arnold, to a most thorough and searching criticism; and while honestly acknowledging the good that is in them, boldly and forcibly exposes their imperfections and errors. The work carries proof on every page of extensive learning and deep thoughtfulness, in union with a reverent and hearty appreciation of the Gospel, as necessary to the culture and perfection of humanity, and as the superior power in intellectual and moral life. It is altogether a manly book, written, moreover, in a clear and graceful style. Calculated as it is for general usefulness, we heartily wish it a wide circulation.

One Thousand Gems, from the Rev. H. W. Beecher. Edited by Rev. G. D. EVANS, of Victoria Park, London: Hodder & Stoughton, 27, Paternoster Row.

MR. EVANS has spared no pains in the preparation of this work, which furnishes ample evidence of the fluency, copiousness, and versatility of the great American preacher. He has neither the unction nor the ease of the highest representatives of the English pulpit; and both in hearing and reading Mr. Ward Beecher, we have felt how much more comfortable he and his audience would have been if he could have left off trying to say great things. Yet he does say both great and good things. And this volume affords both valuable stores of reading, and of aid to public teachers in the art of illustration.

Brevia: Short Essays and Aphorisms. By the Author of "Friends in Council." London: Bell & Daldy, York Street, Covent Garden. 1871.

WE have always held the writings of this author in high estimation, and therefore welcome, in this collected and revised form, the essays and aphorisms published in two years' numbers of "Good Words." They are most valuable and suggestive reading, and contain a great many shrewd and original reflections and views of life. There is frequently a vein of humour and sarcasm, which, while keen and pointed, is too genial to wound. The remarks on oratory and public speaking are very good. In an age of such hurry and bustle as ours unfortunately is, many will read a book of this class, who would be terrified at the thought of going through a long connected treatise. The short aphoristic sayings, in which the book abounds, are peculiarly adapted to existing habits. It is unfortunate that no index has been supplied; we miss it very greatly.

The Pearl of Story Books. London: Nelson & Sons.

THIS is a collection of Old Testament histories in the language of Scripture, without note or comment, and with a rigid adherence to the actual language of the Bible. The arbitrary and oftentimes injurious arrangement of chapters and verses is not recognised, and the consequence is, a facility of reading and novelty of appearance not unlikely to help the youthful reader.

The Plymouth Brethren: their Rise, Divisions, Practice, and Doctrines. By EDWARD DENNETT. Third Edition. London: Elliot Stock, 62, Paternoster Row.

WE are glad to find that Mr. Dennett's most logical, temperate, and useful pamphlet has reached a third edition, and we again cordially commend it to those who are troubled by the persistent annoyances of the Plymouth sect.

Pilgrim Songs in Cloud and Sunshine. By NEWMAN HALL, LL.B.
London: Hamilton, Adams, & Co.,
Paternoster Row.

A BOOK of devotional verse, well calculated for the use of those Christians who are fond of private meditation. The sentiments are everywhere good in influence, the rhymes are faultless, and the rhythm is smooth; but we must confess the piety is far ahead of the poetry in Mr. Hall's book. This is a first-rate fault; and we would even qualify our criticism by unmixed praise of the shorter and simpler pieces, one of which we quote:

DAILY BREAD.

Father, throned in heaven above,
Might and Mercy, Light and Love,
Give to us, as Jesus said,
Day by day our daily bread.

Satisfy our daily need,
Soul and body daily feed,
Daily hear us when we pray,
Succour, save us, day by day.

Give us daily faith to ask
Needful aid for daily task,
Daily guidance in our way,
Daily warning lest we stray.

Sympathy for daily grief,
Daily solace and relief,
Daily patience, meekness, zeal,
Others' griefs each day to feel;

Daily help for daily cross,
Daily gain in seeming loss,
Daily strength for daily strife,
Daily grace till close of life.

Becton's Bible Dictionary. London:
Ward, Lock, & Tyler, Paternoster Row. One shilling.

A LITTLE reference book, chiefly, we should think, adapted for Sunday-schools and junior Bible-students; or for those who have neither means to procure, nor time to consult, the larger works of Kitto and Smith. One important feature herein is the translation given of all the Hebrew names that occur in the Bible: yet not merely proper names are inserted, but also words that have an unusual

meaning in any passage, or on whose sense it seems desirable to enlarge for the better understanding of some portion of the Scriptures. This work appears to us to contain much that would be useful to the class of readers above mentioned, to whom we accordingly recommend it, as adapted in extent, character, and price.

Nuts for Boys to Crack. By the
Rev. JOHN TODD, D.D. London:
Bemrose, 21, Paternoster Row.

DR. TODD has the power of winning the ear of boys, and he who can do that has a vast influence to start with. We may be sure that Dr. Todd is not the man to let such influence remain barren, and in this volume he exerts it very successfully. His large fund of anecdote is never more wonderfully employed, and his applications follow easily, and are as potent as ever. "Nuts for Boys to Crack" may join the "Lectures for Children" on our boys' bookshelves with profit to the young proprietors; aye, and some of the oldsters will not be the worse for grinding a wisdom-tooth against some of Dr. Todd's nuts.

The Life of Samuel Bradburn, the Methodist Demosthenes. By J. W. BLANSHARD. Second Edition.
London: E. Stock, 62, Paternoster Row.

As we have already noticed this memoir of one of the veterans of the Wesleyan body, it is enough for the present to announce the second edition, and congratulate, as we do, both author and publisher.

England's Curse, and its Cure. By the Rev. J. WALTER. London:
Elliot Stock, 62, Paternoster Row.

A MOST vigorous treatise on the drinking habits of our countrymen. Without going all the length of its author, we must commend his work as worthy of the studious attention of all Christian philanthropists.

Counsels to Young Students: Three Sermons Preached before the University of Cambridge. By C. J. VAUGHAN, D.D. London: Macmillan & Co. 1870.

THE publications of Dr. Vaughan are so numerous, and we have so often expressed an opinion upon them, that we need do little more than say that the three sermons contained in this volume are in no sense inferior to their predecessors. A preacher, who is at once so thoughtful and large-hearted, so earnest and simple, as

Dr. Vaughan, must find his way to every class of hearers, and produce upon them a powerful impression; and certainly no words of counsel could be better adapted for University life.

Choice Poetry for Little Children.
The Religious Tract Society, 56, Paternoster Row.

THE selection is admirable, and the pictorial accompaniments are bewitchingly beautiful.

Intelligence.

MISCELLANEOUS.

A RECOGNITION service in connection with the settlement of the Rev. F. G. Marchant as pastor of the Baptist Church, East Hill, Wandsworth, was held on Tuesday evening, January 24th. Addresses were delivered by the Revds. F. G. Marchant, I. M. Soule, G. Rogers (of the Pastors' College), J. W. Genders (the former pastor), W. H. Burton, and W. J. Mayers.

LINCOLN.—The new chapel which has been erected by our friends in this city under the pastorate of the Rev. R. L. McDougall, was opened on Feb. 12th. The Rev. J. P. Chown preached. On the following day a large meeting was held in the Corn Exchange—C. Doughty, Esq., in the chair—when suitable addresses were given by the ministers of this neighbourhood. From the report in the *Lincoln Gazette* it would seem that a great advance has been made by the church in Mint Lane, not only in the matter of the new building, but in the sympathy manifested by Christians of all denominations.

MINISTERIAL CHANGES.

The Rev. T. R. Stevenson, of Luton, has intimated his intention of resigning his pastorate at Union Chapel. The *Luton Advertiser* says:—"The numerous friends of the Rev. T. R. Stevenson will regret to learn that that gentleman has resigned the

pastorate of Union Chapel, over which he has so successfully presided for the last six-and-a-half years, and during which time he has actively associated himself with every movement having for its object the welfare of the people at large."

The Rev. C. Box has resigned the pastorate of the Church at Enon Chapel, Woolwich, after thirty-two years' labour there.

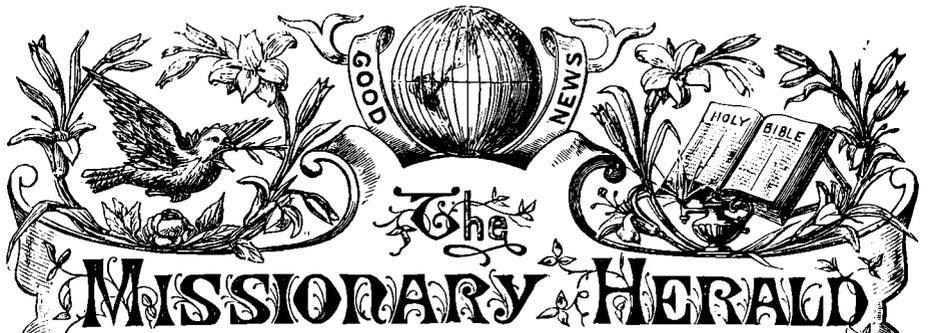
The Rev. J. J. Dalton, late of Doncaster, Yorkshire, has accepted a unanimous invitation to the pastorate of the Baptist Church, West Retford, Notts.

Mr. W. M. Lewis, M.A., of Glasgow, and Regent's-park College, has been elected classical tutor of Pontypool College.

Mr. F. G. Buckingham, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church meeting in the Victoria Hall, Belfast.

Mr. W. Coombs, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at Streatham, Surrey.

The Rev. J. Collins, who recently resigned the pastorate of Carlton Chapel, Southampton, has accepted the cordial invitation of the church at Barnstaple, North Devon.



The MISSIONARY HERALD

MARCH, 1871.

Has the Cross ceased to be an Offence in India ?

BY THE REV. R. J. ELLIS, OF JESSORE.

LATELY, when preaching in the subdivision to the east of Jessore, I met a few intelligent natives in front of the Post-office at Narail, and, finding them desirous of talking with me, I stood with them nearly an hour. One was an old-school Hindoo, by practice, although he said he had no faith in the system; another, the doctor of the subdivision, who spoke English well, was more inclined to Brahmoism. Two were Mahommedans, and, like all others of the same faith, they rejoiced when the absurdities of idolatry were spoken of, but were displeased when we touched upon those of Mahommedanism. One or two seemed to be seeking after truth, and willing to pick up scraps of it, when and where they could, but unwilling to accept the truth as it is in Jesus. Nearly all admitted that the Christian religion, as far as they knew it, supplied all that a sinner needed in the presence of the Great Judge, and that it was trustworthy. When pressed to say why they did not receive it, the old-school Hindoo replied, with apparent ingenuousness, that if he did so, his work would go from him; for although he is the attorney of a large indigo-factor, whom he praised as a conscientious man, yet, he said, everyone in the courts would turn against him, and he would be perfectly isolated there; he would be distrusted by all the other servants in the employ of his master, who would certainly do all in their power to ruin him; and, finally, he would be compelled to leave the place. On my attempting a suitable reply, the doctor Baboo said: "Yes, it is easy to see that if this religion be from God, we should

embrace it, and that He would probably make a way of escape from the worst of the evils apprehended ; in any case, He is able to support us in the trials we should have to endure. But" (he continued, urging an argument that goes a very long way with a Hindoo, and which we, heirs of English liberty and enlightenment, can ill appreciate), "I have a daughter, whom I wish to marry to one of my neighbours' sons ; I am therefore compelled to fall in with his views, to do as he does, and unite with him even in what I think is wrong or useless. We cannot do what we please,"—&c.

Little did I think that the drift of these arguments was to receive such a full and speedy illustration. In the afternoon of the same day, I repaired to the Narail biweekly market, with a large number of books, which I meant to try to induce the people to purchase. The place is a hotbed of iniquity, as might be expected, from the character of the zemindars. These are men of great landed property and notorious injustice—the same who have so strenuously opposed our work in Backergunge. They are, withal, bigoted Hindoos, and, just now, they are preparing (a rare phenomenon in Bengal nowadays!) a new *Ruth*, or Juggernaut-car. As I passed through the marketplace, I saw a large shed where several native workmen were carving various portions of this car, and it was evident that many months must elapse ere it could be finished—so fine and elaborate and so gigantic is the work. Passing this shed, I came upon the basement of the new car, with its many ponderous wooden wheels, each eight or nine inches thick ; and, as it seemed a tempting platform, I asked and obtained permission of the zemindar's people to occupy it to preach from. Perhaps no part of Juggernaut's car has ever been put to such a use ; but then, this one was not yet consecrated, and so it was no desecration of it to preach thereon the glorious Gospel !

My congregation immediately became very large—the platform itself was filled with men of the respectable class—and some hundreds of people stood in front. They listened with attention while I spoke to them from the words, "My soul waiteth upon God alone." Latterly, a man of noisy temperament began to object to my preaching to them at all, because they all knew that there was but one God, and that His laws were the same to every nation. He had given them—the Hindoos—the Vedas ; the Mussulmans had received the Koran ; and we had the Bible. They believe in Krishna, we in Khrishto, and the Mussulmans in Mahomed ; but all worshipped God, and His law was the same to all. If we

kept *that*, that was all that He required of us. I admitted the latter part of what he said, but objected that we could not keep that law; all nations had failed to keep it, and so for all salvation was needful, and God alone could provide it, and had done so through Christ. In Him we had redemption through His blood—the forgiveness of sins according to the riches of His grace. He had been made of God to us righteousness, and His Spirit was promised to them that ask Him, for their sanctification.

My opponent became furious, and another man in the crowd began also to speak. They contradicted each other and themselves; and as I had said nearly all that I meant to say, and there was no likelihood of securing the further attention of the people then, I left the disputants, after a time, to settle it between themselves, and began to move off to another place. But now the English school had been dismissed, and the pupils began to clamour for books. The books, I told them, were for sale; they could have a copy of the Psalms for four pice (three halfpence), a Gospel for half that sum, and other books in proportion. They urged that they had always had them for nothing, and they must have them now. Their object was to bind their school-books in the boards of ours. They were grown-up lads—of 16 or 17—but they would not listen to reason. They began to press upon my boatman, who carried the books, threatening to snatch them from him, seeing which I took them into my own hands. Then they hooted, and were joined by a few lewd fellows in the crowd. The greater part of the people tried to dissuade them from their contemptuous conduct, but in vain. I endeavoured to pass on through the market, but could not. At last I went to the schoolhouse, where the teachers still were; but I soon found that they appeared to have instigated the riotous conduct of their students.* After the tumult had stayed a little, I again moved forward, but now the noise became unbearable. One young man tried to snatch a book from me, and as I tried to prevent him, all the others took his part. I was now in front of a shop, where several respectable-looking native gentlemen were seated. They were shocked at the conduct of the mob, and asked me to sit down beside them; whilst the men who had argued so vigorously while I was preaching fetched a chair for me. Just then a young man tried to stay the impetuosity of the students, and in a moment they made such an

* I was afterwards told, by an English gentleman connected with the estate, that this was probably the case. The second master and several of the pupils, hearing that an investigation into the affair was to take place, escaped, and hid themselves in Jessore.

onset upon him, that I thought he would have been killed. *He had only aken part with a Christian!* I quickly moved off from the shop, and the rioters left their victim and followed me. Two native police-officers, belonging to the zemindars, came up and began to lay hands on me. I said they must keep back the rioters, and see me to my boat; and as they said they would do so, I returned the books to my boatman. But no sooner had they got me out of the market than they left me. Not so the English students. One hit me from behind (a Bengali cannot do such a thing courageously), and as I looked round to see who it was, others made a rush at my books, which in a few seconds were all snatched away. As I tried to save them, I was pelted with lumps of earth, lifted from the road.

I was speaking to the native police-inspector about what should be done to prevent such an occurrence in future, when Mothoor, our native preacher, came up and reported that he had been treated in the same way, and had been extricated from the mob, with much difficulty, by two constables and two baboos. It is not long since I was somewhat similarly treated in the town of Jessore, and by young men of the same class, under the cover of the night. The common people hear us gladly; but if the middle and higher classes be so opposed to Christianity, as that any one of them embracing it is put under a social ban, it is easy to conceive how they will conduct themselves towards anyone in their power who dares to become a Christian. When a young man, whom I baptized some years ago, in another district, announced himself a Christian, the whole street in which his shop was situated was filled, from end to end, with a noisy rabble, clamouring for his expulsion from his home and his native town. The account I have given above shows that a similar demonstration of rage would be made in some places still. And this is *the* great barrier to the increase of the Church in Bengal. Has the offence of the Cross ceased?

Bombay.

MANY of our friends were last year gratified by forming the acquaintance of a young Bengali Christian, by name Charles Thomas Peters. He is the son of the native pastor of the Church at Dinagepore, and came to this country to complete his medical education. After successfully passing the various examinations, he received a Government appointment in Bombay, where he now resides. In the

following communication to Dr. Underhill, he gives some interesting facts relative to the progress of the Gospel in that important city:—

“It is with a feeling of sincere thankfulness, and deep gratitude to God, who has spared me safely to return to my native country, that I write these few lines to inform you of my arrival in Bombay, after a very pleasant passage of twenty-one days from Marseilles. I shall never forget those acts of kindness which I have received from you and other friends from India, and also from Christian friends whom I met for the first time in England; for I was thus enabled to spend a very pleasant and happy time

in England, and, although separated from my dear relatives and country, I could feel at home at all times.

“I have a Christian friend here in one of the presidency surgeons, who takes me not only to show me what is interesting in the medical profession, but also to some of the prayer-meetings held in the neighbourhood, in which he takes a part by turn, and thus I have been able to know some of the Baptist brethren in this part of the town.

THE BAPTIST CHURCH IN BOMBAY.

“When I first came here, I tried to find out where Mr. Edwards was, and the Baptist chapel, if any; but for a long time I received no information whatever. One Sabbath evening, however, as I was returning from an address given by Dr. Wilson, at the Free Native Church, I was struck at seeing some lights burning in the ground-floor of an *ice-house* in Byculla. At first I took them for an attraction to people to *cooling drinks*; but the people who were already assembled appeared to be unusually quiet, and neatly, though poorly, dressed; and, on inquiry, I found that Mr. Edwards met his congregation there every Sunday evening. So I walked in, and found a few old carpets spread in front, to hide the earth from view, which, however, was exposed behind;

a few forms and chairs were arranged in rows. The balance and scales stood suspended in one corner, which, on weekdays, were used to weigh out ice to customers; the counter was fitted up as the desk, and a few oil-lamps lighted the small room, which, by the time the first hymn and prayer were over, became quite filled with people (Europeans, East Indians, and two or three native Christians). There were about thirty or forty altogether. I expressed my desire to commune with them last month. On speaking to Mr. Edwards about it last week, he wanted to ask the consent of the Church, which he did last evening, when the Church-meeting was held in the house of Colson, or Colston, and it was unanimously given.

THE NEW CHAPEL.

“A subscription is now being raised for the building of a chapel, for which the congregation expect the grant of a piece of land from Government. I think the subscription amounts to about 6,000 rupees. Mr. Edwards published a letter in the *Times of India*,

not long ago, requesting donations, and I hope he will receive a favourable reply from all who are interested in having a Baptist Church in Bombay. Week-day meetings are held in the houses of some of the members, some of whom are railway people.

THE BRAHMISTS.

“There is some progress among the Hindu community here, who are not so strong as the Brahmists in Bengal, to give up caste and idolatry. They have among themselves a *Par-thana Somaj*, or prayer-meeting, where services are conducted in Marathi. I am sorry I do not understand that language, to enable me to see how they are managed. I had the pleasure, however, of hearing a lecture given by a graduate of the Bombay University, and an ex-student of the Free Church Institution. The subject was the ‘Remarriage of Hindu Widows.’

He spoke of civilization and reform—that a reform was necessary in their social customs, one of which was the one in question; that he and other pundits did not see anything in the Shastras authorising such an evil custom, but rather that they manifestly spoke of remedying such evils; and then he urged his audience by saying that, if they were really Kokanada Brahmins, they would no longer remain idle, and spend their time in mere talking—but be practical men, and give their widows the only earthly comfort that they can attain to.

EDUCATION OF WOMEN.

“There is some movement also towards educating their wives and daughters, but they are not very lively about it. I spoke to a very intelligent Hindu gentleman, who said they saw all the advantages and necessity of educating their daughters, but they were not able to shake off old customs without being spoken evil of. ‘Unfortunately,’ he said, ‘most of the influential Hindu gentlemen have large families of daughters; and when intermarriage is prohibited, and they must be married before attaining puberty, there is no way left to them.’ Miss Carpenter took me to one of the meetings, held in the house of Dr. Atmaram. There were about twenty or twenty-five gentlemen present; and five or six young Hindu ladies also, unlike

their Bengali sisters, came and sat in the room for some time. Some of these gentlemen appeared to be really earnest to have a school—a model school—under the patronage of Miss Carpenter. They wanted to get a house as soon as possible, and some persons as teachers. Strange to say, they would rather have male Hindu teachers than native Christian ladies, to take care of their daughters; and the result will be that they must withdraw their children before they are twelve. I do not hear of any zenana mission on this side of India, or, at least, in Bombay. It is doing much good in Bengal, and I daresay it would yield as much good here, or even much more, seeing that the ladies are not so closely tied to the zenana.”

Zenana Work.

PERHAPS in no direction is the progress of events in India so marked as in the access which has been obtained to certain portions of the female population. For centuries secluded in their homes, by the jealousy or superstition of their husbands, the mothers of the

people have been shut out from instruction and knowledge. At length the barrier is to some extent breaking down, and the ladies of our missionary families are finding a way into their dwellings. Various useful household arts are taught; and, at the same time, books are introduced, which open to these secluded ones the sources of knowledge and the kingdom of God.

We are indebted for the following information to Mrs. Angus, one of the Secretaries of the Ladies' Association for the Support of Zenana Work and Bible Women in India:—

Mrs. C. B. Lewis, of Calcutta, writes, November 8th, 1870, as follows:—

<p>“Mrs. Saunders and Miss Simpson are faithful hardworking assistants, and speak the language beautifully—far better than I can; but, for all that, the women in the zenanas love to see a thoroughly English face, and it is a real trial to me that I cannot go to see them sometimes.</p> <p>“My husband and friends have been pressing me to write another letter for printing, but my own inability to work in the zenanas makes me unwilling to do so. I do not desire the credit of what is not due to my own personal exertions. I will enclose a list of our stations with the pupils under instruction this month. The holidays are only just over, and the people are hardly settled down to their ordinary mode of life. I quite hope that next month I shall have to report progress. Our work is conducted now in Calcutta, Baraset (fourteen miles distant), Dum-Dum (seven miles distant), Shitee (also seven miles distant), and Kidderpore (some three miles from town).</p> <p>Mrs. Etherington writes from Benares, November 23rd, 1870:—</p> <p>“I am rather busy with school-work, as I have to arrange the large school, which I have lately taken into my hands from the Rajah of Vizianagram, and it entails a good deal of work. It is such a good thing to have</p>	<p>In Baraset we have— 12 houses and . . . 34 pupils. In Dum-Dum— A school with . . . 15 children. 11 houses and . . . 23 pupils. In Shitee— . . . 8 „ A Baboo's house, near, with . . . 2 „ In Kidderpore— 4 houses with . . . 6 „ In Calcutta— 23 houses and . . . 59 „ Total . . . 147 Widows' school . . . 10 <hr style="width: 10%; margin-left: auto; margin-right: 0;"/> 157 <hr style="width: 10%; margin-left: auto; margin-right: 0;"/></p>
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“Before the troubles brought about by Gunesh Shundari's case, I had 235; but 50 of that number were children in three zenana schools, which I had to close, so I think appearances are very encouraging. I have at present eight native assistants, and I hope soon to have work for two more, now ready to leave the widows' school.”

such a school as this in our hands, without any conditions regarding religious teaching, and with all funds provided. I have already introduced books of a decided religious tendency, and very soon will take the Bible

itself in. It contains more than 200 girls. Our work continues very satisfactorily, as far as the number of houses and pupils is concerned, and also as regards the progress some of them are making in the knowledge of truth; but it must of necessity be slow work. One or two of our pupils, in particular, are a source of much joy and thankfulness, and we hope that God is leading them from the darkness of heathenism into the light of His truth as it is in Jesus.

"A few days ago, I had a visit from a woman who goes to our school.

Miss Joseph, the agent at Benares, gives many interesting details, which would take too much room to insert.

From Delhi, no particular communication has been received lately; but Miss Fryer, from Bristol, has been engaged as an agent, and has just sailed with Mrs. Smith, who will kindly introduce her into her new work in that place. The outfit and passage-money have, of course, required a large sum, and this, with other extra grants, have done much to exhaust the large balance of last year; so that it is earnestly hoped that friends throughout the country will rather increase than relax their efforts, or otherwise the work cannot be continued or extended.

Subscriptions will be gladly received by Lady Lush, 60, Avenue Road, *Treasurer*; and by Mrs. Angus, College, Regent's Park, and Mrs. Frank Smith, 16, Highbury Grange, *Honorary Secretaries*.

An Evangelical Church in Rome.

IT is cause for gratitude to God that, in so short a time after the opening of the City of Rome, we should have to report the formation of a Church, founded on the pure and simple truths of the Gospel. The following letter from Mr. Wall is full of interest. It is dated Rome, January 30th, 1871:—

"The difficulties of the work here are becoming more apparent. The priests are taking alarm, and raising their voice, both by means of the press and the pulpit, against us, as wolves and dragons come to devour their flock. This, together with the secret persecution which they are carefully organising against all who attend our

meetings, has chilled the zeal of some, and constrained others to adopt the policy of Nicodemus. The Jesuits have been emboldened to this by the recent inundation, by the increasing misery in Rome, and by the indecision of the Government, which seems fettered in its action by pressure coming on it from other countries.

She is a Bengali, who reads Hindi and speaks it. Some time ago she asked Miss Joseph to show her our 'religious book,' which she did, and read some part to her. Soon after, she came to me, and said she wanted to buy one, for which she paid a rupee (two shillings). To-day she came to buy a Hindi one for a friend, who had seen or heard her read hers in Bengali, and wants to read for herself. I thankfully let her have one for the same price, though the cost of the book is more. Our prayers will go with it—may it be blessed to many!"

"I have been somewhat hindered in outdoor evangelistic work by the almost incessant rains of the past weeks, which, with the mire of Rome, and the mud left by the late flood, has almost reduced the streets to the condition of a swamp. Indoor work, however, has been encouraging. My room has been so filled that fears were entertained for the safety of the floor. The tenant, who has a store of lamps

on the ground-floor under us, has warned us, and I have restricted the number of attendants to the limits of security. This renders it all the more needful for me to have a house, in which I may be able to receive all who may come unto me. I have not the means of taking such a place at present, because, now Rome has become the capital, rents are exorbitant."

A CHURCH FORMED.

"Last Monday, in company with some American brethren—Mr. Cote, Drs. Broadus and Randolph, all Baptist ministers—I conducted some Roman converts to the catacombs, and showed them the ancient baptistry where many of their martyred ancestors were immersed. We stood near the water, and read some Scriptures, and prayed the Lord to re-establish the early Roman Church. On Saturday last and on Lord's-day morning eight of these converts were baptized by Mr. Cote and myself. Several others desire to follow their example. On the same morning I explained to the brethren assembled (from Acts ii. 37—47) what seemed to me to be the Divine order in the development of a truly Christian Church. The points were—

1. Joyous reception of the Word—ver. 41.
2. Baptism—ver. 38, 41.
3. Assembling together—ver. 41.
4. Continuance in apostolic doctrine.
5. Communion—ver. 42; 1 John i.
6. Breaking of the bread—ver. 42.
7. United prayers—ver. 42.
8. Community—ver. 44, 47.

"After this discourse, the brethren present agreed to walk together in the order thus laid down, and to trust to the Lord to lead them into the position of the early Church. The American

brethren assisted on this occasion, and Dr. Broadus' and Dr. Randolph's addresses were received with tears of joy, especially when they referred to the affection with which the Churches in America would sympathise with us in the good fight we have commenced in the name of the Lord. We sent our salutations to America, and through you we desire to send them to sister Churches in England. At the present moment, though there are several rooms open for the preaching of the Gospel, there are but two Churches. The one is the scarlet woman, drunken with the blood of martyrs, decked with gold and precious stones and pearls, having the golden cup of abomination in her hand, and 'Babylon' upon upon her brow. The other is a virgin, but yesterday espoused to Christ. He is the Rock beneath her feet; He is the lamp of light in her hand; He is the robe she wears; His name is on her brow, and her eye is raised to Him in supplication, for grace to tread in the footsteps of apostles and martyrs, in the narrow way of separation from the world and faithful testimony to God.

"May the faithful and great Shepherd tend this little flock, and shield and guide this Church, that she at last may be presented to Him as a chaste virgin!"

Missionary Notes.

CHEFOO, CHINA.—We are happy to announce the safe arrival of Dr. Brown at his destination, on the 18th November, after a passage of ten weeks, much invigorated in body and mind by the sea-voyage. He received a very warm welcome from the native brethren and the missionaries resident in Chefoo, and immediately secured a teacher for the daily study of the language. Mr. Richard reports the departure of our bereaved friend, Mrs. Laughton, with her children, in the "Achilles," *viâ* Suez Canal. She left Chefoo on the 29th November, and may therefore be shortly expected in England.

CAMEROONS RIVER, HICKORY TOWN.—Mr. Smith, recalling the events of his ten years of missionary life, rejoices in the evident progress that has been made in the Mission. At Hickory Town he describes the people as being reckless, wild, and impertinent; but the old people express their belief that in time the Gospel will produce improvement, like that obtained at the other stations. He especially speaks of the want of parental affection exhibited by some parents in the case of a girl who was brought near to death.

JACMEL, HAYTI.—Mrs. Webley reports that she received, on her landing, a very hearty welcome from the people. The services in the mission-chapel are kept up by M. Voltaire, and are well attended. The labours of the colporteurs are very much esteemed, and great numbers, both in town and country, receive the Gospel from their lips. The Church is earnestly desirous of the speedy arrival of another missionary.

INAGUA, BAHAMAS.—The decay of the salt-trade very much affects this island, and the poverty consequent upon the want of employment has induced a large amount of crime. Mr. Littlewood further reports that the income of the mission has suffered, and that candidates for baptism have been deferred for want of sufficient clothing. He fears that it is only the beginning of troubles.

ST. ANN'S BAY, JAMAICA.—The Rev. B. Millard reports that the system of Government grants for education is rapidly extending. Last year they amounted to £5,857, of which sum the Baptist schools received £892; the Church schools, £2,115; the Wesleyan schools, £989; the Moravian schools, £703. The grants were made to 329 schools. The number of scholars on the books was 25,961; the number in average attendance, 14,609. The school-fees amounted to £3,785—that is, 5s. 2d. each scholar, for the year. Not all the schools of the island receive these grants. At present there are fifty Baptist schools that do not participate in them.

SAVANNA-LA-MAR.—The native pastor, Mr. Burke, reports several baptisms at his stations:—At Sutcliffe Mount, twenty persons, mostly young; at Savanna-la-Mar, eleven; and at Fuller's Field, thirteen. The congregations are good, and their liberality is increasing. At times the chapels are thronged.

ROME.—Besides Baptist labourers, Mr. Wall reports the presence in Rome of evangelists from the Waldensian Church of Northern Italy, from the Free Church of Scotland, and from the Wesleyans. His meetings continue to be

well attended, eighty persons on one occasion being present. Gavazzi has also commenced preaching in Rome. Some American brethren, for a time resident in Rome, afford Mr. Wall very efficient aid.

Home Proceedings.

Usually, the month of February is not busy with numerous meetings. This year, however, February has had a somewhat larger share, than usual. This list is as follows :—

PLACES.	DEPUTATIONS.
Bermondsey.	Rev. J. J. Fuller.
Bloomsbury, King-street Hall.	Rev. J. J. Fuller.
Boverton, (Berks).	Rev. W. A. Hobbs.
Crendon, Haddenham, Princes Risboro', and Thame. }	Rev. W. A. Hobbs.
Cheltenham and Gloucester. . . {	The Association Secretary & R. Glover.
Cross-street.	Rev. J. J. Fuller.
Hastings and Ashford	Rev. W. A. Hobbs.
High Wycombe and Kingshill . .	The Secretary.
Lee	{ The Secretary and the Rev. J. H. Anderson.
Lewisham	{ Rev. J. H. Anderson, and Association Secretary.
Richmond	Ibid, and Rev. W. A. Hobbs.
Walworth Road	Association Secretary.

As was the case last month, some of the above meetings were marked by peculiar features. Thus, at Bermondsey and King Street, Bloomsbury, our brother Fuller addressed congregations not in the habit of contributing to our funds. The interest excited was considerable, and it is hoped that it will abide and bear fruit. At Richmond the meeting was in connection with the formation of an auxiliary, in the recently-formed Baptist Church, under the care of the Rev. Robert Colman. At Walworth-road Chapel, a sermon was preached in compliance with the request of the Committee of the Young Men's Auxiliary to the mission, who are anxious in this way to address their own class directly.

At all the above meetings the feeling was good, and the impression deepens that, taking the country through, the sympathy of our Churches on behalf of our work is tending to increase. One little incident, reminding one of the fervour of former days, occurred at Gloucester; at the close of an earnest sermon by our brother Bloomfield, a friend placed his *silver watch* in the plate. This was valued and sold at its proper price; but it was evident that the strong feeling which had excited the gift was largely shared by a congregation that had been unusually interested. The meeting held at Regent's-park Chapel was a juvenile missionary soiree, and consisted in the entertainment of a large number of young friends in a variety of ways, by speeches, music, a museum of interesting objects, and so forth. For a brief account of this evening, we take the liberty of referring our readers to the *JUVENILE MISSIONARY HERALD* for this month.

ANNUAL SERVICES.

As the arrangements for the annual services are far advanced towards completion, it may be convenient and interesting to our friends to be informed, that they will commence with the usual introductory prayer-meeting at the Mission House, on the 20th April, and close with the public meeting at Exeter Hall on the 27th. The Rev. F. Trestrail has kindly consented to preside at the service for prayer. The Rev. Donald Fraser, M.A., and the Rev. Dr. Angus have cordially consented to preach the annual sermons. The chair at Exeter Hall will be filled by W. Fowler, Esq., M.P., for Cambridge, and the speakers at present engaged are the Revs. Dr. Brock, Dr. Haycroft, and the Rev. T. Lea of Jamaica. A missionary breakfast will be held on the morning of the 26th, when Macleod Wylie, Esq., will preside, and the attention of those present will be especially called to Zenana-work in India. Several missionaries are expected to speak on this topic. We venture to suggest to our friends that they make the forthcoming anniversaries a special subject of prayer, particularly at the missionary prayer-meetings of the month.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

FINANCES.

The accounts close on the 31st instant, but as that date falls at the end of the week, we intend, for the accommodation of friends at a distance, to keep them open until the 3rd April, by which time all contributions intended to appear in the Report must be in the Secretary's hands.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage-stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand.

Contributions

From December 19th, 1870, to January 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.				DONATIONS.							
	Rev.	S.	£ s. d.	Bible Translation Society,	£	s.	d.		£	s.	d.
Blackmore			1 1 0	for T.	300	0	0	Stevenson, Mrs., for Mr			
Eardisland			1 1 0	Fry, Mr. B. S., Special				Pearce, Alipore	5	0	0
Ferries, Mr. Peter, Old			1 0 0	per Y. M. M. A.	0	18	0	Do., for Mr. Trafford,			
Flinder, Aberd. N.B.			1 0 0	LL.B., for Soolzah				Serampore	5	0	0
Franklin, Mr. J. W.			1 1 0	Shah	2	0	0	Tritton, Mr. Jos., for			
Harrison, Mr. W.			1 1 0	Stevenson, Mrs., for Mr	5	0	0	Norway	10	0	0
Smith Mr. F., Tottenham			1 1 0	East, Jamaica				Y. M. M. A., at Messrs.			
Stevenson, Mrs., Black-			25 0 0					J. & R. Morley's,			
heath								Wood Street, per Mr.			
								T. A. Blest	5	0	0

LONDON AND MIDDLESEX.	
	£ s. d.
Abbey Road, St. John's Wood	15 0 0
Acton	1 1 0
Do., for W & O	3 0 0
Arthur Street, Gray's Inn Road, per Y.M.M.A.	1 10 0
Bernoldsey, Mission Hall	1 0 0
Bloomsbury	88 16 11
Do., Sunday-school, for Mr. Fuller, Cameroons	8 0 0
Camberwell, Denmark Place, for W & O	10 13 5
Do., Mansion House, for W & O	1 10 0
Camden Road	25 18 10
Chelsea, for W & O	1 10 0
Highgate, for W & O	1 10 0
John Street	58 12 0
Do., for India & China	3 9 10
Kensington Gardens, S.S. Maze Pond, for W & O	5 0 0
Peckham Park Road, for W & O	1 10 0
Putney Union Ch. Sunday-school (moiety)	1 2 2
Romney St., Sunday-sch. Shepherd's Bush, Avenue Road, for W & O (moiety)	1 0 0
Stockwell Sunday-school	4 5 6
Stoke Newington, Wellington Road, for W & O	1 6 6
Trinity Chapel, John Street, Edgware Road	6 19 6
Upton Chapel, for W & O, Do., for G. N. Kwe, Africa, per Y. M. M. A.	12 0 0
Vernon Chapel, for W & O	3 0 0
Walthamstow, Wood St., for W & O	3 7 0
BEDFORDSHIRE.	
Blunham, for W & O	0 4 0
Do., for N P	0 5 0
Heath, for W & O	0 10 0
Keysoe	1 3 7
Luton, Union Chapel, for W & O	1 10 0
Ridgemont, for W & O	1 0 0
Do., for N P	2 17 6
Sandy, for W & O	0 12 3
Shefford	3 15 4
Do., for W & O	0 19 0
Steventon, for W & O	0 4 0
Stotford	4 15 0
Do., for W & O	0 10 6
BERKSHIRE.	
Blackwater, for W & O	1 10 0
Do., for N P	1 9 1
Wantage	1 1 0
Wokingham, for W & O	7 0 0
Do., for N P	0 11 0
BUCKINGHAMSHIRE.	
Aylesbury	1 0 10
Do., for N P	1 0 0
Fenny Stratford, for W & O	1 0 0
Gold Hill, for W & O	0 15 0
Great Marlow, Ebenezer Chapel, for W & O	0 8 0

Great Missenden	1 0 0
Do., for W & O	0 18 7
Do., for N P	0 17 11
Wendover	0 10 6
Wraysbury, for W & O	0 15 10
CAMBRIDGESHIRE.	
Cottenham, for W & O	0 10 0
NORTH-EAST CAMBRIDGESHIRE.	
Barton Mills and Mildenhall	8 7 0
Bnrwell	8 3 3
Do., for W & O	0 17 0
Do., for N P	1 4 2
Isleham	8 7 9
Soham	10 18 0
West Row	2 0 0
	39 17 3
Less Expenses	0 12 0
	39 5 3
CHEESHIRE.	
Birkenhead, Welsh Chapel, for N P	2 6 0
Chester, Hamilton Place	1 18 0
Do., for W & O	0 15 0
Do., for N P	3 2 0
CORNWALL.	
Redruth	9 12 10
Do., for W & O	0 11 0
CUMBERLAND.	
Cockermouth, for N P	0 10 0
DERBYSHIRE.	
Chesterfield, for W & O	1 10 7
DEVONSHIRE.	
Brixham, for W & O	1 0 0
Budleigh Salterton, for W & O	1 0 0
Chudleigh	32 16 6
Do., for W & O	1 5 0
Do., for N P	4 7 11
Collumpton, for N P	0 10 0
Devonport, Hope Church, for W & O	2 0 0
Exeter, South Street	24 6 8
Do., for W & O	1 0 0
Kingskerswell, for N P	3 1 9
Lifton	2 9 9
Do., for W & O	0 2 2
Do., South Petherwen	0 16 6
Do., Tourton	0 17 7
Do., Greystone	0 10 7
Plymouth, George Street and Mutley	16 4 0
Do., for African Orphans	17 5 10
Do., Buckland Monachorum (moiety)	2 9 3
Do., Hooe, (moiety)	1 3 9
Swimbridge, for W & O	0 8 5
Torquay, for W & O	4 0 0
Do., for N P	9 15 2
DORSET.	
Iwerne Minster, for W & O	0 10 0
Do., for N P	0 17 0

DURIAM.		£ s. d.
Hamsterley, for W & O	0	5 2
ESSEX.		
Braintree	17	15 4
Burnham, for W & O	0	16 0
Do., for N P	0	13 6
Loughton	4	9 6
Do., for W & O	3	4 0
Romford, Salem Chapel, for W & O	1	0 0
Waltham Abbey, for W & O	0	11 8
GLOUCESTERSHIRE.		
Chipping Sodbury	2	15 0
Do., for W & O	0	12 0
Gosington, Slmbridge Sunday-school for N P	1	0 0
Kingstanley, for W & O	1	0 0
Lydbrook, for N P	1	15 0
Do., for W & O	0	6 0
Nailsworth, Tabernacle, for N P	2	15 3
Tetbury	1	14 0
Do., for W & O	0	3 0
Do., for N P	0	13 9
Wotton-under-Edge	5	0 0
EAST GLOUCESTERSHIRE.		
Arlington, for N P	0	10 0
Maiseyhampton, for Mr. Pinnock, West Africa	5	0 0
Winchcombe Sunday School	1	2 1
HAMPSHIRE.		
Broughton	10	0 1
Do., for W & O	2	1 0
Lymington, for W & O	1	1 0
Portsmouth Auxiliary, Annual Services	18	10 3
Collection for W & O	4	0 1
Portsea, Kent Street	51	7 1
Southsea, St. Paul's Sq.	28	16 2
Do., Do., Marie la Boune Sunday-sch.	22	10 0
Do., Do., Eastney	0	12 6
Do., Ebenezer Chapel	2	7 0
Landport, Lake Road Ch.	14	13 1
Do. for N P	0	13 6
Do. Herbert Street	3	12 1
Forton, Victoria Street	3	11 5
Emsworth, Zion Chapel	3	12 7
	154	5 9
Less Expenses and Amount acknowledged before	131	18 3
Romsey, on account	11	0 6
Southampton, Carlton Chapel, for W & O	1	0 0
York Town Sunday-sch., near Faruboro	0	13 0
HERTFORDSHIRE.		
Buntingford	0	10 6
Do., for N P	0	10 0
Chipperfield, for W & O	1	2 6
St. Albans, for N P	2	19 11
HUNTINGDONSHIRE.		
Ramsay, Salem Chapel, for W & O	1	10 0

WORCESTERSHIRE.		GLAMORGANSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		
Shipston-on-Stur.....	4 0 0	Lantwit Major, for NP.....	0 13 0	Bradford—continued.	
Do., for W & O.....	1 0 0	Merthyr, High Street,		Petty, Mr. Joseph.....	1 0 0
Upton-on-Severn.....	1 1 0	for W & O.....	1 0 0	Stead, Mr. Thomas.....	10 0 0
		Do., for NP.....	1 7 3	Taylor, Mr. R.....	0 10 0
				Whitaker, Mr. T.....	1 0 0
				Wilcock, Mr. J. W.....	1 0 0
				Under 10s.....	0 10 6
				Cambridge—	
				Foster, Mr. George.....	
				Edward.....	10 0 0
				Chudleigh—	
				Rouse, Mr. W.....	50 0 0
				Devizes—	
				Biggs, Mr.....	5 0 0
				Devonport—	
				Snowdon, Mrs.....	10 0 0
				Ilfracombe—	
				Farran, Major.....	1 0 0
				Liverpool, by Rev. T. Lea—	
				Balfour & Co. Messrs.....	1 1 0
				Billson, Mr. Alfred.....	1 1 0
				Birrell, Rev. C. M.....	1 0 0
				Caine, Mr. N.....	10 0 0
				Cearns and Brown,	
				Messrs.....	5 0 0
				Crossfield and Son,	
				Messrs.....	5 0 0
				Godfrey, Mrs.....	5 0 0
				Henderson, Mr. W. N.....	1 0 0
				Hope, Mr. T. Arthur.....	5 0 0
				Houghton, Mr. John.....	10 0 0
				Ditto Mr. James.....	10 0 0
				Jackson, Mr. S. B.....	0 10 0
				Johnson, Mr. Richard.....	5 0 0
				Jones, Mr. Robert.....	40 0 0
				King, Mr. Joseph.....	1 0 0
				MacAndrew, Mr. Geo.....	1 1 0
				Matheson, Mr. Thomas.....	2 0 0
				Medley, Mr. William.....	2 0 0
				Mounsey, Mr. Edward.....	5 0 0
				Sing, Mr. Joshua.....	5 0 0
				Watts, Mr. W. H.....	1 0 0
				Leicester—	
				Faul, Mr. T. D.....	10 0 0
				London—	
				James, Mr. W. M.,	
				Hampstead.....	5 0 0
				Stevens, Mrs., Black-	
				health.....	2 0 0
				Royston—	
				Reynolds, Mr. J.,	
				Cheney's Lodge.....	5 0 0
				SPECIAL CONTRIBUTIONS	
				FOR MR. BASCHLIN, NINGPO.	
				Jenner, Mrs., and Friends.....	10 0 0
				FOR ITALIAN MISSION.	
				Stroud, by Mr. Yates—	
				Frimley's, Miss, Pupils.....	1 6 0
				Under 10s.....	0 11 0
				FOR CHURCH AT ANGERS.	
				Rouse, Rev. G. H., LL.B.....	0 10 0
				Under 10s.....	0 5 0

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

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MARCH, 1871.

THE RECTOR OF GALWAY AND THE BAPTISTS.

OUR readers will remember that Mr. Henry, in his report, which appeared in the *February Chronicle*, relates that the Rector of Galway said to him, in the course of a "pleasant interview"—"*If the Baptists send a missionary here, the Church Schoolhouse will be at their service.*" An offer like this is as liberal as it is rare, and it demands—what we cheerfully render—our warmest thanks to the worthy rector. We would fain regard it as a sign that a better spirit is springing up towards our brethren in Ireland, than that which formerly prevailed. Some clergymen had already thrown open their schoolrooms to Baptist missionaries; these cases, however, have been exceptional; the rule has been exclusion, of which we have never complained. Hence, such departures from the general practice are all the more conspicuous and praiseworthy, and place the courage and right feeling of the few men who have risen above the prejudices of their order, in a light which is refreshing to contemplate.

We hail such manifestations of Christian tolerance with pleasure, and devoutly hope that, with the new order of things which is now being inaugurated, Evangelical ministers of all denominations will let it be seen "how good and how pleasant it is for brethren to dwell together in unity." An amalgamation of the sects is not possible, even assuming that it is desirable; but while distinctions are conscientiously maintained, it is high time that the sectarian bitterness and strife which has been such a source of weakness to Evangelical Protestantism in Ireland, had utterly ceased. In the presence of an enemy so mighty, so vigilant, and so well-organised as that which we have to face in the Sister Country, unity of feeling and purpose, if not uniformity in modes of action, is imperatively needed.

Baptist missionaries are not the only missionaries in Ireland; but they do missionary work in many outlying districts, where no other labourers are found; and in the winter months especially, the schoolhouses which are scattered over the country afford accommodation to those who wish to hear the Gospel. We know a gentleman who converted some cottages into a large schoolroom some two years ago, and who generously offered the free use of it to our brother who labours in that region; and he gave directions that no one should occupy it when our missionary wished to be there.

Galway will be taken up shortly; *Killarney* also, and *Tullamore*—three very important towns, and centres of missionary operations. These will, we trust, be speedily followed by the adoption of other new stations. Our friends will surely help us with their prayers and their money.

PROGRESS.

Mr. Ramsey sends the following account of his recent efforts, and some pleasing results:—"You will be glad to hear that, since I began to labour in this district, five have decided for the Lord. They themselves requested baptism; and after being examined, and giving a good reason

for the hope that is in them, I baptized them. We went down to Coleraine, where I administered the ordinance. We had a goodly number present, and it was a very happy time. There are four others whom I expect will be baptized, and added to us, in a few weeks. The service on Lord's-day in the Town Hall is very well attended. The outstations are growing in number, and the congregations are increasing. There is much uphill work; but, as Baptists, we have no reason to complain. In many places there is a thirsting for the Gospel. I am to preach to-morrow evening in Clough, between Ballymoney and Ballymena. I am invited there by a few that were led over to Brethrenism; their eyes have been opened, and they are now returning to the old paths. Three of them met with us last Lord's-day in Ballymoney. Two came ten miles, and one eight. They confess that they were led into they knew not what, and pity all who are entangled in the same bondage. One of them, with a view of spreading sound principles, bought five pounds' worth of the late Dr. Carson's works, to lend, sell, and give away in his neighbourhood."

EASTBOURNE.

Several months since, the Committee was asked to render assistance in an attempt to gather a congregation in *Eastbourne*. Mr. Sandwell had been labouring for some time in the town, and with fair prospects of success; and after a full consideration of the case, and seeking the advice of friends who were competent to give a correct judgment, the Committee responded to the application. Having heard from our friend Mr. Gast, of Spencer Place Chapel, that he had attended some public services in connection with the new interest in *Eastbourne*, we requested him to favour us with the impressions which he had received during his visit, which he has done in the following report:—

"The attention of your Committee was directed to the town of Eastbourne.

"About six months ago the Rev. C. H. Spurgeon, feeling that there was an opening for a Baptist cause in this town, sent one of his students (Mr. G. H. Sandwell) to commence the work; already considerable success has attended the effort, and large congregations have been gathered.

"The Committee—feeling that it was a reproach to our Denomination not to be represented in a town of such importance and increasing population, with an influx of thousands of visitors during the summer—resolved to entertain the application made, and render some help to the establishment of a Baptist interest.

"There are many reasons which make it desirable that, as a Denomination, we should occupy a position in this town. It is the earnest desire and endeavour of your Committee to render help where there is every probability of the cause becoming efficient and self-sustaining. In the county of Sussex, with a population of over 360,000, there are not 1,700 members in our Baptist churches.

"On Friday, January 13th, a meeting was held, for the formation of a Baptist Church, in the Friendly Societies' Hall; about 130 sat down to tea. At the public meeting the hall was completely filled, representatives from the several Nonconformist Churches in Eastbourne being present.

“Mr. Sandwell gave a brief statement of the progress they had made, and the steps which led to the formation of the Church.

“The Rev. J. Wilkins (of Brighton), who presided, in the course of his remarks stated—amongst other reasons for forming another Church in the town—that there were thousands living there who were not connected with any other Church. Mr. Wilkins then described the kind of Church they were about to form, and gave the right hand of fellowship to those who had given consent to unite in a Christian Church.

“The Rev. W. Barker, of Hastings, gave an address upon Prayer, and expressed his deep sympathy with the work at Eastbourne.

“The Rev. Philip Gast, of London, then spoke upon the duties and encouragements of Christian pastors, and urged upon the people the importance of upholding their minister by all means in their power, and cordially commended Mr. Sandwell to their Christian sympathy and encouragement.

“A collection was made for the New Chapel Fund. Two friends gave five guineas each; about £25 was realised.

“On the following Lord’s-day sermons were preached by the Rev. Philip Gast, of London.

“At the close of the evening service the ordinance of the Lord’s Supper was administered to the newly-formed Church, and other communicants.

“We commend this effort to those who may visit Eastbourne during the summer, to give all encouragement to this most desirable work.”

THE *Financial Year* is drawing to a close, and the money is coming in but slowly. Up to the time we write, contributions have not flowed in so freely as in former years. Hitherto, the ordinary income of the Mission has met its ordinary expenditure, and left a balance with which to begin the year. We entreat our friends not to allow us to be placed in a worse position at the close of the current year. If they will make their collections, and send their contributions, as long as possible before the 31st of March, they will lay us under deep obligations.

Contributions from December 20th, 1870, to February 18th, 1871.

£ s. d.		£ s. d.	
LONDON—Abbey Road, on account by		Oliver, Mr E. J.	1 1 0
Mr H. Humphrey	£15 0 0	Park-road Chapel Old Ford—Collectn.,	
Collection „	6 18 0	by Rev. R. R. Finch	2 2 0
	21 18 0	Pentonville, Vernon Chapel Sndy-sch.	1 5 0
Arthur Street, Camberwell Gate, by		Room, Rev. C., for Ballymena Chapel	0 10 0
Mr Barrett	0 11 2	St. George’s-in-the-East, Pell Street	
Camden Road Auxiliary, by Mr W. C.		Sunday School	0 2 8
Parkinson	1 5 0	Tottenham, Mr. R. Smith	1 1 0
Cornwall-rd., by Dr. Pennell—Collectn.	5 0 0	Woolwich, Queen-st. Sunday School,	
Dividends, by Mr G. B. Woolley,		by Rev. John Teall	1 15 0
49 3 4			
„ by Rev. W. Miall.....	13 12 11		
	62 16 3	BUCKINGHAMSHIRE—Chesham, collection	1 10 0
		Olney, contributions, by Mr J. W. Soul	1 17 0
GREENWICH—By Rev. B. Davies.....	0 14 6	CAMBRIDGESHIRE—Cambridge,	
Hanson, Mr W., for Ballymena Chapel	2 2 0	Mr Vawser	1 0 0
Hepburn, Mr John	2 2 0	„ Mr W. Vawser	0 10 0
Hepburn, Mr A. P.	1 1 0		
Hampstead, Mr Joseph Bell	0 10 0	1 10 0	
John-street Chapel, Bedford-row Mis-		0 2 0	
sionary Association subscriptions,			
by Mr Marcus Martin.....	9 13 9	NEWMARKET.....	0 2 0

	£	s.	d.		£	s.	d.
DEVONSHIRE—Plymouth, George-street, by Mr T. W. Popham, weekly offer- ings.....	5	0	0	OXFORDSHIRE—Thame, Mr Emmanuel Dodwell	2	0	0
„ Ladies' Committee, part of Collection.....	2	10	0	SOMERSETSHIRE—Wellington, Subscrip- tions.....	1	0	6
DURHAM—Consett, Contributions	7	10	0	Bath, Subscriptions.....	2	7	0
ESSEX—Harlow, by Rev. F. Edwards, B.A., Collections	5	17	0	SUFFOLK—Ipswich, Stoke Green, by Mr A. Neve, Collections.....	0	19	0
Waltham Abbey, Paradise Chapel Sunday School, by Mr Joseph Upton	0	10	0	Subscriptions	3	18	6
GLOUCESTERSHIRE—Auxiliary, by Rev. W. W. Laskey	21	5	2	Collected by Miss Singleton... 1 7 0			
Coleford	4	14	0	„ by Miss Goodchild ... 0 3 0	6	12	6
Nailsworth, Mrs E. A. Norton	1	1	0	„ Moiety of sale of Salem Chapel, by Mr P. B. Grimsey	131	0	0
Parkend and Yorkley	1	7	3	SUSSEX—Brighton, Bond-street, by Rev. Joseph Glaskin.....	3	0	6
Wotton-under-Edge, Mr John Griffith	5	0	0	WILTSHIRE—Warminster, Collection.....	0	15	6
HAMPSHIRE—Romsey, by Miss George, Contributions	2	17	0	„ Subscriptions	1	2	0
HEREFORDSHIRE—Eardisland, Rev. S. Blackmore	1	1	0	Bradford-on-Avon, Collection	1	12	8
HUNTINGDONSHIRE—St. Ives, Mr R. Williamson.....	0	6	0	„ Subscriptions	2	2	6
LANCASHIRE—Pembroke Chapel, by Mr James Underhill	10	0	0	Melksham, Subscriptions	1	18	6
Preston, Pole-street School, by Mr R. T. Harrison	4	8	6	SOUTH WALES—Haverfordwest, by Rev. G. H. Rouse, M.A., Collection...	5	1	0
LINCOLNSHIRE—Lincoln, Contributions	3	18	0	WALES— Cardiff, Bethany, Collection, by Mr Thomas Rees	5	1	3
MONMOUTHSHIRE—By Rev. W. H. Burton— Abersychan, Mr H. Lewis	0	10	0	„ Do. Subscriptions, by Rev. W. H. Burton	8	8	6
Maindee, Rev. T. Davis	0	10	0	„ Tredegarville, Collection 4 16 6			
Newport, Commercial-street, Collections	7	3	0	„ Do. Subscriptions	4	14	0
Do. Subscriptions	6	7	6	„ Tabernacle	0	5	0
Stow Hill, do.....	1	8	6	„ Bethel, Mountstuart-sq.— Collections	1	1	6
Ponther, Contributions	14	19	0	„ Subscriptions.....	0	16	6
Pontypool, do.	2	10	6	„ Canton, Hope Chapel, do. 4 5 6	29	8	9
NORTHUMBERLAND—Berwick-on-Tweed, by Mr Thomas Purves, Sunday School, Contributions	1	10	9	Merthyr, Subscriptions	2	2	0
Northern Auxiliary, by Mr. George Angus, Contributions— On account.....	26	9	11	Neath, Collection	0	14	6
North Shields, Contributions	3	1	6	„ Subscriptions	2	7	6
NOTTINGHAMSHIRE—Nottingham, Con- tributions	12	0	0	Swansea, „ on account	3	2	0
Sutton-on-Trent, Mrs W. Mozeley, senior	1	0	0	IRELAND—Clonmel, by Mr A. L. Cooke	2	0	0
				Cork, by Mr. T. Howard	12	10	0
				Deryneil, by Mr Macroy	5	0	0
				Dublin, by Mr M'Master	24	10	0
				Grange Corner, by Mr Hugh M'Mullen	4	12	0
				Portlennone, Collection, by Mr. Smythe	3	2	3
				Portadown, by Mr. Douglas.....	2	0	0
				Tandragee, by Mr J. T. Amett	3	16	3
				Tullylin, Mr Eneas M'Donnell	0	10	0
				AUSTRALIA—Box, by Rev. E. Steane, D.D.	5	0	0

The Committee acknowledge, with thanks, a Box of Clothing from Mrs. Peck and the Ladies of Halstead, for Mr. Rock, of Ballymena; a Parcel of Clothing and Tracts from Mrs. Alden and Friends, at Oxford, for Mr. Rock; and a Package of Clothing, for Mr. Eccles, from the late Mrs. Risdon of Pershore.

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

THE
BAPTIST MAGAZINE.

APRIL, 1871.

A Crown of Glory worn on Earth.

‘THE HOARY HEAD IS A CROWN OF GLORY, IF IT BE FOUND IN THE WAY OF RIGHTEOUSNESS.’—PROV. xvi. 31.

A Discourse delivered by the Rev. A. M. STALKER, in Hoghton Street Chapel, Southport, February 26th, 1871.

THESE words have been suggested to my mind by the beautiful life and recent death of my revered and loved tutor, the Rev. B. Godwin, D.D., of Bradford. Nearly forty years have rolled away since I first “sat at his feet,” a delighted pupil in the happy bowers of Horton College. The last Sabbath of October, 1832, was my first in Bradford. After hearing the venerable Dr. Steadman, President and Theological Tutor of “the academy,” in the morning, I wended my way in the afternoon, with an esteemed fellow-student—the Rev. H. Anderson, now of Bratton—to Sion Chapel. There I listened to a sermon by Mr. Godwin, the Classical and Mathematical Tutor, and the first pastor of the Church meeting there, now under the care of our much-

loved brother, the Rev. J. P. Chown, from Matthew xi. 6:—“Blessed is he whosoever shall not be offended in Me;” I returned to my study thankful for the prospect of listening to discourses and prelections for four years from two such “masters in Israel.” My first interview with Mr. Godwin, on the following evening, at his own house at Bowling Cottage, disarmed me of the fears so incident to a strippling, “a stranger in a strange land,” with a “college course” full before him. The urbanity of his manner, and the genial glow of his pleasant and profitable conversation, soon enshrined him in my affection. “Love cast out fear.” Neither did the latter return—no, not even when my fellow-students, the Revs. H. Dowson, now of Bury College,

T. Dawson, and J. Buck, of Liverpool, and myself had, after our probational term had expired, to appear before the tribunal of "the College Committee." Laying his hand gently on my shoulder (I can feel it still), with an encouraging smile and winning tone, he said, with an official authority that, instead of repelling, absolutely attracted:—"Brother S., I am come to *demand thy body*." No regret had I at this suspension of the *habeas corpus* Act, though in the following month of January, 1833, when I found myself, at his request, in the pulpit of Sion Chapel, feelings, better imagined than portrayed, made my *mind* their captive, as, ever and anon my eye glanced to the right, and met there, in a square green-*baize* pew, the countenance of my preceptor. Nevertheless, from this very Sabbath evening, my attachment to him sensibly increased. So did my respect for one who, in the short course of ten years had, by his talents, attainments, zeal, and beautiful spirit, acquired a position of *prime* influence in Bradford. He had prepared and delivered lectures, prior to my coming to warm-hearted Yorkshire, on the anti-slavery cause, which not only produced intense interest in all—rendered effective service to the negro, whose question, "*Am I not a man and a brother?*" seemed always ringing in his ear—but received the highest eulogium of Lord Brougham himself. A Liberal in politics, and a decided Voluntary in matters pertaining to religion, he was, and never scrupled to say so, either from pulpit, platform, or press. Though no lover of controversy,

as such, he was "always ready to give a reason of the hope that was in him," when that was demanded either by Papist or Atheist. The latter having, for a considerable period, vauntingly "defied the armies of Israel," Mr. Godwin, often affectionately spoken of as "little Benjamin our ruler," was persuaded to lift the gauntlet that had been so proudly thrown down. In 1834 he did so, in a series of lectures on the Atheistic Controversy, when, for six successive Sabbath evenings, Sion Chapel—literally packed by auditors from town and neighbourhood, who, heat and pressure notwithstanding, sat riveted two hours and a quarter, on almost every occasion—reverberated with such an exposition of the great truths involved in the controversy, which, in the estimation of all who can appreciate elaborate but cogent argument, fine analysis, charming diction, courteous spirit, and ardent love for souls, is emphatically a standard work on the subject. As we felt no surprise while listening to these discourses, at the extended and intense interest occasioned by their delivery, we wondered neither at their republication in America, nor at the University of Columbia honouring itself, by honouring the man who could produce such a work, with the degree of Doctor of Divinity—the man who, twenty years before could say: "I have acquired the whole of what I know by dint of application, without the advantage of early and liberal education." Horton College was in 1834 deprived of Mr. Godwin's services as tutor, in consequence

of his determination to devote himself entirely to pastoral work, and when, two years afterwards, he felt constrained to resign the pulpit of Sion Chapel, he removed, for a time, to Liverpool, where he, while the devoted admirer of the sainted Carey, Marshman, and Ward (yet pained at the separation in the Baptist Missionary Society, through "the Serampore Question,") was owned of God in uniting the two branches of the Indian Mission. As Dr. Green in his admirable sketch of my esteemed tutor, justly remarks, "this incident in Dr. Godwin's life deserves to be specially mentioned, both because he himself was always wont to look back upon it as one of his happiest successes, and because it well illustrates the catholicity of his character. No man was ever better fitted to be a peacemaker than he." It was in 1838 he became to its great delight the pastor of the Baptist Church in Oxford, where citizens, professors and students—and his loved and accomplished friend Joseph Warne soon appreciating his worth—held him in high estimation. He broke a lance both with Dr. Pusey and Dr. Newman, with the one in "an examination of the principles and tendencies" of the Doctor's sermon on "the Eucharist," and with the other, in a searching and courteous review of the Doctor's "Development of Christian Doctrine." In 1841 he visited Blockley, just now plunged in sorrow by the death of our brother Rev. C. J. Middleditch—at my recognition there, along with the Rev. Dr. Acworth, whose tutorial instructions and kindness have

embalmed him in his students' deepest gratitude, and the Rev. John Aldis, "whose praise is in all the churches." On this occasion, and frequently afterwards, in Blockley and Oxford it was delightful for us both to renew the memories associated with the Horton of days of yore. In the Jubilee year of the Baptist Mission, 1842, Dr. Godwin was chosen as "Chief Speaker" at Kettering, that is as preacher on the first sermon. In 1843, having accepted his kind invitation, on the occasion of the annual meeting of the Association of Oxfordshire Baptist Churches, to visit him, we went together on Trinity Sunday afternoon, to St. Mary Magdalene, to hear Rev. J. H. Newman. The tall, serious, emaciated looking preacher, dilated on the subject of the Trinity, from "Who can by searching find out God?"; with felicitous diction, and in serious tone, he delivered his sermon, in the course of which—I can well remember—he virtually con-signed dissenters to a place from which I hope, through the merits of the atonement—we shall all be delivered, and Dr. Godwin, looking calm but sad, on our way homeward, turned to me and said, "Mr. S. I don't know—but I DON'T *think* this was the way in which the Apostles preached." I shall not soon forget either the preacher, or the evangelical large-hearted hearer of that discourse, nor the happy hours and days I spent in Dr. Godwin's Oxford study, drinking of those streams of knowledge and elevated thought that meandered sometimes from his own lips and sometimes from the shelves of his

richly stored library—days and hours, alas, never to be renewed! In 1846, the Dr. retired to Bradford, in health very considerably impaired, for the purpose of rest, but as strength rallied, he returned to literary labour, and “works of faith and labours of love,” with a zest characteristic of the man whose heart was ever in the right place. In 1855 he pitched his tent at Rawdon, where in 1863, Mrs. Godwin, whom he called his “invaluable help-meet,” after a sojourn of more than fourscore years on earth, passed away to the better world.

Ever after this memorable event the Doctor dwelt under the filial roof of Alderman Godwin, and there was “daily gladdened by the more than filial affection of those who were dearest to him.”* His interest in his grandchildren was intense, and the manner in which it evinced itself was often beautiful and touching in the extreme.

In the next year but one the old man of eighty presided in Bradford at one of the meetings of the Baptist Union, and Dr. Green is right when he says: “None who were present will forget the almost apostolic dignity of his address, or the pathetic and solemn tenderness of his prayer.” Years before this, I remember a conversation during his retirement in Bradford, in which, speaking of the lapse of years, the vicissitudes of time, the prospect of eternity, he said, with great earnestness: “I have no higher wish, Brother S, than to close my days with *my Bible and my hymn-book.*”

* Dr. Green’s Sketch.

During the entire of my acquaintance with him I often felt my soul refreshed by his utterances, as they evidently were those of one who, feeling “the powers of the world to come,” was truly meetening, if not absolutely longing for the hour, when the Master should say, “Come up hither.” It was just such an occasion when, after spending the day with him at Rawdon, in the house of a Christian lady who highly esteemed him, and preceded him to heaven, it was proposed family worship should be earlier than usual, if the Doctor would only consent to conduct the devotions. On condition of my reading the Scripture he consented, and he poured out petitions so full of adoring reverence and profound gratitude, of simple faith, warm affection, and joyous hope, that, blending with tones of charm and sweetness so long familiar to my ear, I could imagine myself carried back to the privileges of college days. As the prayer drew to a close, the evident lack, on the part of the suppliant, of physical energy combined with the tremulousness of age sent this thrill through my soul: “the dear man is what he ever was—only all the nearer heaven.” And never shall I forget—it was almost my last interview with him of any length, after the annual meeting of the Rawdon College, in whose prosperity he unfeignedly rejoiced—calling on him. The servant handed in my card, when, the parlour-door being unlatched, I heard the dear man exclaim—for an older student than myself was with him—“Ah, there’s another!” and most

affectionately he welcomed me. After Brother Webb, now of Bury, had retired, we drew our chairs closer to each other, talked of Rawdon, of Horton, of Oxford, of Blockley, and of Southport—of dear ones who had gone to heaven, and of some who looked as if they would soon be there—and talked so long that, afraid of his being over-exhausted, I rose to leave. To one ineffably precious to him, he said, “Will you be kind enough, dear, to bring my hat and my staff? I want to go out with Mr. S.” The day was intensely hot, and the affectionate reply was given: “You had better not venture; I am sure Mr. S—— will excuse you.” “Most certainly, Doctor,” I rejoined; but, looking his loved one very solicitously in the face, he said: “Child, I *wish* to go;” and so it came to pass that, in two minutes, I found myself moving gently through Mr. J. V. Godwin’s beautiful garden-grounds with my venerable tutor leaning on my arm, while he used his staff with the other hand. *How* I prized these golden moments is known only to myself and to Him whom my revered tutor so faithfully served. On reaching the gates I said: “Now, my dear Doctor, I must not ask you to go farther, as the heat is so extreme.” Then, grasping my hand, and giving me a look of affection, vivid as if I saw it now, he replied, “Good bye, my Brother Stalker; I am just hoping, and quietly waiting for the salvation of the Lord;” and so we parted. When, last Tuesday, I heard that he had, in his 86th year, departed, the morning before, about three o’clock, as

a babe goes to sleep, I could not repress the cry:—“My father, my father, the chariots of Israel, and the horsemen thereof!” On the following Thursday I mingled with ministers and friends from Bradford and elsewhere, as they proceeded to meet the funeral *cortège* advancing from Rawdon to Undercliffe Cemetery, Bradford, and was privileged to be present at the service, which was most impressively conducted by the Revs. Dr. Green, J. P. Chown, and J. G. Miall. Sainted man! earth is to me all the poorer that thou hast left it, and Heaven is all the richer now that *thou* art there.

Excuse me, my dear flock, if I have been tedious in this unusually long introduction, and believe me that however poor it is, as a chaplet to be laid on the grave of departed worth, it is placed there by a hand that feels itself privileged and honoured in having grasped the hand that now waves a palm of victory.

But to our text: “The hoary head is a crown of glory, if it be found in the way of righteousness.”

We have here:—

I. An Object of Interest: “The hoary head.” This is acknowledged by all possessing any sensibility to be an object of interest. He who can gaze on it with indifference may suspect himself as wanting one of the characteristics of common humanity. The united verdict of all the nations of the earth confirms our remark. Do we refer to the *Jews*? One of the laws given them by Jehovah was: “Thou shalt rise up before the hoary head, and honour the face of the old man.” The Hebrews

believed—and the opinion is still cherished in the East—that the continued absence of age in a family would lower its claims to the dignity and respect accorded to the presence of individuals venerable for their years. Hence, in oriental countries it is held that nothing can imply, on the one hand more commiseration, or on the other more disrespect than to say of a family that, for many generations, it has comprised *no* old man. The Egyptians, moreover, imagined that the most unequivocal tokens of respect should distinguish them in the presence of their seniors. *Juvenal's* lines are not to be forgotten:—

“ ’Twas impious then—so much was
age rever’d—
For youth to keep their seats when
an old man appear’d.”

Among the Lacedemonians no lesson was more fervently or frequently inculcated on their youth than reverence for old men. They were instructed to tender proofs of such regard by the manner in which they met them—“making way for them,” giving them place in the streets, rising up to show them honour in all companies and public assemblies, and specially listening to their counsels with docility, and their reproofs with submission. A Lacedemonian youth was thus characterised wherever he went; and if, on any occasion, he otherwise conducted himself, he was the object of reproach, and scouted as a disgrace to his country. An old man of Athens, going into a crowded public assembly, but too late for a place worthy of him,

his countrymen—to expose him, as he stood, out of countenance, to the whole audience—sat all the more closely together. The titter went round the Athenian benches. Particular seats were allotted to foreigners. The old man moved toward the boxes appointed for the Lacedemonians—and they, reputed “honest people, but more virtuous than *polite*,” rose up, all to a man, most reverently before him, and seated him among them. The Athenians, thrilled with a sense of the Spartan virtue and their own degeneracy, thundered applause, and the old man cried out “The Athenians understand what is good, but the Lacedemonians *practise* it.” Hence, Lysander is reported to have said that “Old age had nowhere so honourable an abode as in Sparta, and that it was an agreeable thing to grow old in that city.”

It is not at all surprising that “the hoary head” should be thus generally viewed with interest. It suggests to the observer’s mind trains of thought which he cannot prosecute without emotion. When he dwells on the different scenes through which, though perhaps only in life’s morning, he himself has passed, and the various feelings of which, elated or depressed, he has been the subject, a gush of sympathy rises within him for one who, having been regaled by the balmy breezes of the Vernal season of being, and having basked in its genial Summer, not only reminds one of the fading tints of Autumn, in their variegated loveliness, but proves that the snow of Winter is surely, though *quietly* and *gently*, falling on the head. He thinks of the

vicissitudes that must have been witnessed, the bitter and the sweets that must have been tasted, the joys and sorrows, the hopes and fears that must have been realised, as well as the "ups and downs" that must have been travelled by him, whose locks are bleached. He is persuaded, too, that here is one "whose days will speak, and the multitude of whose years will teach wisdom."

We grant that "old age" has its physical infirmities, and that these, blending with a certain natural temperament, occasionally, in some individuals, issue in indications not remarkably pleasing—fretfulness at the inconsideration of the times they have lived to see; querulous expressions of disappointment and dissatisfaction at the changes which they deem not improvements, but calamities; forgetfulness that they, too, once were young, and that what, now, in life's evening, gratifies them not a little, would have moistened the eye, and clouded the brow during its morning. Yet, notwithstanding these and kindred concomitants of advancing years, he, on whom they have gathered, unless he has rendered himself contemptible by fondly indulged and protracted vice, rivets the attention, and secures the respect of all. An undefined and undefinable tribute of honour is spontaneously paid to him; and it is generally felt that, as "the glory of young men is their strength, and the beauty of old men is the grey head," "the hoary head" is *emphatically* an object of interest.

II. Where is this object of interest sometimes seen? "In the

way of righteousness." Sin has produced fearful havoc in those dominions of Deity, whither it has found its ruthless way. "The whole creation groaneth and travaileth in pain." The unintelligent and even inanimate portions of it are thus affectingly vocal; but, when we look at Him who was made in the Divine image, "living *without God* in the world," we instinctively exclaim: "How is the gold become dim? how is the most fine gold changed?" How "the eyes of the understanding" are darkened, the affections polluted, the will perverted, the life estranged! How *soon* such alienation of moral being shows itself. "We go astray, from the womb, speaking lies," "Childhood and youth are vanity." But if such rebellion—if practical neglect of "the Creator, in the days of youth," is grievous indeed, how much more sad—how fearfully appalling is the spectacle of a *WICKED old man*! His "bones are full of the sins of his youth." His possessions are but materials for the "wrath he is treasuring up against the day of wrath!" His memory is peopled by the spectres of his past history; his conscience echoes the thunder of the "great white throne." "God shall wound the hairy scalp of such an one as goeth on still in his trespasses;" "The *SINNER* being an hundred years old shall be *accursed*." A hoary head, if found in the way of "*sin*," is a crown of "*shame*," and he to whom it belongs may justly excite the prayers, and efforts, and tears of all who feel interested in his best welfare. Over such a man do not angels

weep? Aged hearer!—grown old in sin!—was it not over such as you “JESUS *wept*?” How thrilling are John Howe’s words, “Such *tears* from such eyes!”

Thankful we are to know there are instances in which “the hoary head” is “found in the way of *righteousness*”—that is, of godly fear, of piety, of religion; religion having its origin in Divine grace, its root in the Divine testimony concerning Christ, and its fruits in “whatsoever things are lovely.” Look at Abraham—bowing himself to the children of Heth, while the hearts of all around him are doing homage to the grand old man! Enter the presence-chamber of Pharaoh, king of Egypt, and mark the venerable personage with whom he is conversing: “How old art thou?” And Jacob said: “The days of the years of my pilgrimage are one hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.” Behold Moses, law-giver of Israel, calmly and alone, breathing out his last, at the age of one hundred and twenty years. Observe “Joshua, the son of Nun, the servant of the Lord,” dying one hundred and ten years old. See Daniel, after a sojourn of nearly a century in this “vale of tears,” falling asleep as the “man of excellent spirit” might be expected to do, in “blessed hope” of the great rising morning. Gaze on Simeon, as the infant Redeemer reposes in his arms, as Heaven opens to his view, and “his ears with sounds seraphic ring,” and hear him exclaim:

—“Lord, now lettest Thou Thy servant depart in peace!” Mark Zacharias and Elizabeth, both “well stricken in years, walking in all the commandments and ordinances of the Lord blameless.” Look at “Anna, the prophetess, a widow of above fourscore years,” who “departed not from the temple,” but “planted in the house of the Lord, flourished in the courts of our God.” Peep over Philemon’s shoulder—he will let you—and read the letter *he* reads with melting eyes, just received from “such an one as Paul the aged.” Hear the Martyr Polycarp, in his reply to the Proconsul, who bids him swear, reproach *Christ*, and be released: “Eighty-six years have I served Him, and He hath never wronged me; how *can* I blaspheme my King, who hath saved me?” Do all this, see all this, and hear all this, *then* tell me:—“Is not ‘the hoary head’ sometimes found in ‘the way of righteousness’?” I can testify—all my fellow-students, and myriads of my fellow-Christians can testify *it was so found* in my venerable and departed tutor. In “old age” he *flourished*, impressively showing that “the Lord is upright—that there is no unrighteousness in Him.”

III. What does “the hoary head” become when “found in the way of righteousness?” “A crown of glory;” or, as beautifully described, “a diadem which not the art of man, but the finger of God hath fashioned.” Who does not love to look at it? to gaze at its silvery whiteness and pearly beauty, and celestial jewellery? How certainly it suggests;—

1. *That “righteousness” conduces*

to the attainment of old age. This, unquestionably, is "its natural tendency," though it by no means indicates "an invariable fact," for we sometimes exclaim, with a sigh :

"The brightest, still the fleetest."

Yet, how truly, again and again, has "the way of transgressors" been proved and felt to be "hard!" How often has it been demonstrated, that the wicked does not "live out half his days;" and how frequent is the illustration of the truth: "Godliness is profitable for all things, having the promise of the life that now is and of that which is to come. Of the dear Departed it may be affirmed with truth:—

"Though old, he still retained
His manly sense, and joyfulness of
soul—

Virtuoso and wise he was, but not
severe.

He still remembered that once he was
young;

His easy presence checked no decent
joy.

Him even the dissolute admired, for
he

A graceful looseness, when he pleased,
put on,

And, laughing, could instruct."

2. *The riches of Divine grace.*—But for grace, these beautiful locks might have been the index only of maturity for coming and ceaseless woe. It was grace that enlightened the mind, awakened and pacified the conscience, purified the heart, regulated the life of the pilgrim, and for upwards of four-score years, "preserved him from falling," and has now "presented him faultless before the presence of the REDEEMER'S glory, with exceeding joy."

3. *The value of Religion.* The

"faith" of the Gospel was so "precious" to my loved tutor, that he "loved it to the end." Like the great Apostle he, too, could speak of it from its having been the theme of his ministry, and the joy of his heart, as "*my Gospel.*" Nothing would he take in exchange for it. Most memorable was the address he delivered some years before his departure, in connection with the "Working Men's Sunday Services" in Liverpool. Equally so were his closing words, when, in compliance with public request, he re-delivered his admirable Lectures on Atheism: "The valley of the shadow of death," he says, "seems dark and chilly; but it must be passed, and there is brightness beyond it; and then, for the wonders, and glories, and beatitudes of that place and state which Jesus, the forerunner, has prepared! I trust I am not presumptuous in adopting, with reference to it, the language of one of our poets:—

"Then shall I see, and hear, and
know

All I desired or wish'd below;

And every power find sweet employ.

In that eternal world of joy."

"In that world may many of us—my heart would say, may *all* of us, find a place!"

4. *The Citizen of the skies still on earth.*—He wears "a crown of glory" even now. The truths it betokens, the principles it illustrates, the meetness for immortality it indicates are, in heaven, all understood, loved, and appreciated. He who wears it, is viewed by the ransomed and angelic as kindred to themselves; and when his spirit soars to the celestial mansions, they hail its

arrival as the entrance of one who is "more than conqueror through Him that loved him."

"Soldier of Christ, well done,
Praise be thy new employ :
And while eternal ages run,
Rest in thy Saviour's joy !"

5. *The Departure of the good impoverishes earth.*—We could, at any time, ill spare such a man as Dr. Godwin ; but in these days of Rationalism and Ritualism, and of almost every species of agitation, in the removing of those "things that are shaken, as of things that are made, that those things which cannot be shaken may remain," how certainly he will be missed ! He, if any man could—in language and with power not to be resisted—"talk with the enemy in the gate." He was "a burning and a shining light." The longer his example was beheld, the deeper was the impression it gave of

"A man familiar with the skies."

I am thankful that for so many years he was continued to his relatives, the Church, and the world. Let all feel aright the responsibility incurred, by being so long privileged to know, and, in the case of not a few, to love him who is universally allowed, and pronounced to be, one of "the excellent of the earth."

"Oh ! for the touch of a vanished
hand,
And the sound of a voice that is
still."

But, next to this, how we should prize the perusal of essays he so recently penned, "On the Retribution of a Future State," and "Inquiry respecting the Departed Spirits of the Just !"* Once in

conversation with me, he said, "I should like to believe that the future punishment of the wicked will not be eternal, but with my Bible before me, I cannot so believe."

6. *Incitement to Imitation.*—Let us resolve that "the God" of my loved tutor "shall be our God," and "his Father, our Father"—that the bright pattern he set, while to JESUS we specially look, shall be the model we copy ; and, after many years of devoted and signal usefulness, may our temples be wreathed with a diadem as bright, and a glory as unfading, as that which streamed from the brow of my departed friend. Oh ! let the young before me learn from him how they may enjoy "peace with God"—be lovable, loved, and loving in their vigour, and revered and blessed in a "good old age." Let none of us forget that, as now we sow, so shall we reap. "Remembering our Creator" now—when we are "old and greyheaded He will not forsake us." But old age may not be the lot of some whom I address ; as your sun may "go down while it is yet day"—ever live with judgment, heaven, and eternity in view, and, come death when it may, finding you a believer in Christ, it will not, cannot injure you—only place you in beatitude and bliss, that shall prove to be "joy unspeakable, and full of glory !"

"In age and feebleness extreme,
Who shall a helpless worm redeem ?
Jesus, my only hope, Thou art—
Strength of my failing flesh and
heart !
Oh ! could I catch a smile from
Thee,
And drop into eternity !"

* Dr. Green's Sketch.

Long Sermons versus Short.

ALTHOUGH our readers are not all preachers, we are sure they are sufficiently interested in the subject of this article to justify us in calling their attention to it. The pulpit is generally admitted by Christian people to be the most powerful and important agency of the Christian Church. Most of the triumphs of the Gospel have been won by its means, and though sundry prophets of evil are incessantly proclaiming that its power is rapidly on the wane, and are doing their best to bring it into discredit, they meet with little sympathy from the membership of the Church, or from those in other words who are best qualified to judge. As a rule, hostility to the pulpit springs from hostility to the truths which it is its especial mission to proclaim and enforce. Wherever there exists a lively appreciation of the Gospel as the only means of salvation, necessary alike to the temporal and spiritual advancement of men, there will also be a high appreciation of the work of the Christian ministry. So far from regarding the pulpit as an obsolete institution, it appears to us that the future progress of the Gospel is very intimately connected with its efficiency, and with Robert Hall we believe "that there are heights and depths in preaching not yet explored, and that we are on the eve of new developments of its influence."

This conviction does not, however, induce us to regard the pulpit as above the legitimate province of criticism. That there are possibilities of improvement in existing methods of preaching, is implied in

the remark we have just quoted, and that we should do our utmost to point out the direction in which these possibilities lie is surely an axiom of common sense; while on the other hand, those who have devoted their life to this great work, and who yearn above all things for true ministerial efficiency are certainly ready to listen to kind and thoughtful suggestions from whatever quarter they may come.

Now, along with the prediction of the decline of the pulpit, there is a very prevalent depreciation of long sermons. The two "cries" are often, though by no means invariably connected, and many who have no sympathy with the former, join heartily in the latter. Some of the most regular and conscientious attendants on our places of worship, both Established and Dissenting demand, if not as an absolute necessity, at least as a matter of wise expediency shorter discourses; and few indeed are the ministers who are not occasionally treated to the sight of impatient hearers, looking wistfully at the clock, to find out how long it will be before the moment of release is likely to come. There are earnest and devout Christians who contend that in ordinary circumstances a sermon should be restricted to half an hour, and that forty minutes is the very utmost that should ever be allowed. Archdeacon Denison again is reported to have said that he never preaches more than ten minutes. That the state of feeling indicated by these facts very widely exists, it is useless either to deny or ignore, and the matter is evidently one that demands our earnest consideration.

As is generally the case, a great deal may be said on both sides of the question, and before any decision can be arrived at, there must be an impartial disinterested hearing, and all unreasoning feeling and prejudice must be resolutely set aside, whichever way it may lean.

All parties, whose opinion is entitled to respect, are agreed that the matter can only be decided on grounds of Christian utility. No Divine sanction can be claimed for either the one method or the other, and therefore neither should be advocated for its own sake. Are long sermons or short the more likely to accomplish the ends for which preaching has been instituted? Is the sermon of twenty, or thirty minutes, better adapted to instruct a congregation in the various aspects of Christian truth, to enlist its sympathies and to stimulate it to a Christian life, than a sermon of fifty or sixty minutes? This is without doubt the real point at issue, and certainly the only point we care to discuss.

It must further be taken for granted that the long sermons equally with the short, contain nothing to which an intelligent Christian man can reasonably object. If a preacher has nothing to say, he should of course say nothing. Every sentence that he utters should either confirm, or illustrate, or enforce the truth of his text, and be capable (humanly speaking) of winning for that truth the practical assent of his hearers. No man should preach longer than is really necessary. Talking for talking's sake, with the view of filling up a certain amount of time, or because the matter of the sermon has not been thoughtfully pondered, and accurately arranged, is an infiction that no congregation should be expected to tolerate. Let there always be the utmost brevity con-

sistent with efficiency. It is certainly a valuable power to know when to stop, and very often feeblest preachers are the most devoid of the power.

If the question is to be decided by authority, the verdict will probably be in favour of long sermons. Almost all the great preachers of every age and country have followed this plan. Short sermons have not the sanction of the early fathers of the Church, of the Puritans, of the leading divines of the Anglican communion, of the great French preachers Massillon, Bossuet, or Saurin, of Chalmers, and of Hall. Frederick William Robertson used, as a rule, to preach for fifty minutes. Canon Liddon never preaches less than an hour, and often he oversteps that limit by as much as twenty minutes, and he is unquestionably one of the most powerful preachers our age has produced, nor, so far as we are aware, do the thousands whom he attracts to St. Paul's complain that he is wearisome. Mr. Spurgeon, too, if we mistake not, generally preaches for nearly an hour. No doubt striking examples may be adduced on the other side, but they are, we imagine, few and exceptional. Authority, however, can scarcely be regarded as a sufficient ground of decision, and one man's example is not invariably a rule for another. Still, in the face of the above facts, it cannot be said that long sermons are in themselves a barrier to popular and successful preaching. It will, perhaps, be urged that the men to whom we have referred owe their influence to their exceptional gifts, and that that influence is altogether independent of the length of their sermons. Short discourses from such as they would be equally powerful, and if length does not hinder, still less does it ensure success. We must, therefore, look elsewhere for an adequate solution.

What then are the reasons for which, among ourselves—*e.g.*, short sermons are demanded? One of the most plausible is, that we may have more time to attend to the worship strictly so-called—prayer and praise. It is alleged that our church life is at present too strong in its manward aspect, and too weak towards God; that it is too subjective and self-seeking, and that the Church is in danger of becoming a mere religious school, and the pulpit a professor's chair. The danger is one that we must frankly allow to exist. In many of our churches the worship and the preaching are probably disproportioned, and a much larger amount of attention should be given to the former. But wherein lies the remedy? Not we think necessarily in attaching less importance than at present to preaching, but in multiplying opportunities of worship—"These things ought ye to have done and not to leave the other undone." Worship belongs to Christians *as such*. It is in some senses the most important aspect of their church life, and while the majority of them are not in a position to dispense with any of the aids of Christian instruction which they now enjoy, they might with very little cost to themselves meet more frequently than they do for prayer and praise. *Better attended prayer meetings* would effect a wondrous improvement, and (even if the actual number of such meetings were not increased), would in most cases ensure all that we need.

Another objection, and one which is now commonly urged, is the inability of an ordinary hearer intelligently to follow a lengthened discourse. In every congregation, there are men of very limited mental capacity, whose early educational advantages were of the scantiest, and who all their life long have been placed in circumstances in which adequate intellectual exercise is a sheer impos-

sibility. They come to the sanctuary worn out and wearied with the cares and toils of life, and need rest and refreshment, something to calm and soothe, not exhaust. Now, so far as this inability is real, we sincerely sympathise with it, and contend that every minister of Christ should do his utmost to prevent the Sabbath from becoming a weariness to any. The capacities of the lowest should be conscientiously respected, and no needless tax imposed upon them. Yet on the other hand, it may be questioned whether the inability of our congregations is not exaggerated. Our friends may set too low an estimate on their powers, and do themselves an injustice. Assuming that the sermon is clear and intelligible in its statements, and on a theme of importance, forty or fifty minutes ought not to be regarded as too severe a strain upon the attention. May it not be that hearers suffer more from sluggishness of will than from dullness of mind? If they would rouse themselves up, and exert their power of attention, instead of giving way to the feeling of weariness, their complaints might soon subside. The habit of sustained attention would grow, and that which is now a difficulty would be accomplished with ease. Besides which, it should not be forgotten that if a really good sermon of say fifty minutes is to be reduced to a compass of thirty minutes, it will lose much of its adaptation to a popular audience. For of course the preacher cannot follow the example of the raw reporter, who when told that his account of a certain speech was too long by half, tore off the sheets containing the latter part of it. The substance of the sermon must be given, statements will have to be condensed, and illustrations set aside, and in all probability we should see an exemplification of the words of Horace, "*Brevis esse laboro, obscurus fio*;" and the sermon of thirty minutes

would be more difficult to follow, and more wearisome to hearers of average capacity than the sermon of fifty.

It has moreover, often struck us as a singular thing, that people who complain of long sermons will listen patiently and contentedly to a popular lecture of twice the length. Granting that there is a difference between a sermon and a lecture, yet the attention secured by the latter proves that people do not complain of a lack of power where their interest is awakened, and it may therefore be a grave question, whether the inattention in the former case is not a sign of feeble interest in the subject under discussion. If a thoughtful earnest preacher who is capable of presenting his subject in a clear and pointed manner asks for the time specified above, it ought not to be considered too much. A man whose one fault is that he is "too long," has, we think, a right to expect it, and further than this it should be conceded to him with pleasure.

Allowing that this sustained attention cannot be given without exertion, at least for a considerable time, the painfulness of it will soon pass away, and it will in various ways bring with it a rich reward. And surely we do not go to service to be lulled into a half-sleepy languid state, but to be roused to "more life and fuller." Is it not an inspired command, "In understanding be men?"

This objection, if it proves anything, proves too much. It would exclude from the pulpit everything but the simplest and most elementary principles of the Gospel. It would restrict our attention to the alphabet and the spelling-book, and directly negative another inspired precept, "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection." And whether we consider the magnitude, the variety, and the grandeur of Christian

truth in itself, or the errors that prevail both in the Church and out of it, or the dexterous and subtle methods by which the Gospel is undermined, or finally the great ignorance of many Christian people and their utter incompetence to meet the arguments on "the other side of the question;" we shall surely allow that a high form of Christian instruction is indispensable. But can we have it, if our ministers are to be restricted to half an hour? It would be unreasonable to expect it. It may possibly be said that the sermon can be divided, and given on separate occasions, and doubtless this is a plan which may sometimes be adopted with advantage. But it is not without its drawbacks. To some extent it weakens the influence of a sermon,—the spell is broken to both minister and people; after the necessary interval has elapsed, it is difficult to regain the vantage ground formerly occupied, to bring the mind into harmony with previous trains of thought. In addition to which people who hear one part of the sermon may not hear the other. And as a sermon is intended not only to inform the mind, but likewise to impress the conscience and stir the heart, and as an appeal ought to rest on a solid basis of truth, and be introduced naturally, and by degrees, not abruptly, a stern restriction as to time would be a misfortune. A preacher who warms with his theme, whose heart is brought into deeper and deeper sympathy with it as he proceeds, and who is resolved that as far as possible, his hearers shall share his sympathy, necessarily keeps his best until last—his best in moral power, in power to move men towards God and heaven. This fact should at least prevent us from being too exacting in our demands.

While then we are no advocates for long sermons simply as long sermons, we cannot heartily join in

the clamours that have been so loudly raised against them. By all means let pulpit discourses be as brief as the end of preaching will properly allow, but let that end be kept clearly in view and everything subordinated to it. Ministers and people must alike be prepared to do whatever it requires. Neither toil nor sacrifice must be grudged, where the interests of the spiritual life are at stake. Very much will depend on the structure of a minister's mind, and a method which is effective in the hands of one, would be utterly powerless as employed by another. Yet every minister should carefully consider the real necessities of his people, and adapt himself thereto. In the pulpit as elsewhere, he must be in harmony with them, carrying them with him (if we may so speak) wherever he may move.

The members of our congregations again should thoughtfully estimate the importance and the difficulty of ministerial labour, and should willingly give to their instruction in the things that pertain to their salvation a degree of attention proportioned to their momentous interest, being in this respect, not less, but more eager than they are, in the matters of this life, seeking first and beyond all things else "the kingdom of God and His righteousness."

The true aim of preaching has been so well expressed by John Ruskin, in a magnificent passage of his "Stones of Venice," that we cannot conclude better than by quoting it, earnestly commending it to the most serious attention of our readers:—

"There are two ways of regarding a sermon, either as a human composition, or as a Divine message. . . . If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over so many souls in

danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock have been exposed for six days together to the full might of the world's temptation, and he has been forced to watch the thorn and the thistle springing up in their heart, and to see what has been scattered there snatched from the way-side by this wild bird and the other; and at last, when breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try by this way and that, to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened, and to call at the entrance of those dark streets where wisdom herself has stretched forth her hands, and no man regarded,—thirty minutes to raise the dead in: let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. . . . We shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst."

And surely if we thus estimate the mission of the pulpit, we shall not be very impatient even if the sermons are sometimes longer than we like, and shall be anxious not for brevity, but for power. The two together if possible, but whatever be given up and whatever be retained, *we must have power.*

A Sermon for Little Folks, on a Poor and a Wise Child.

"Better is a poor and a wise child than an old and foolish king."—ECCLESIASTES iv. 13.

DID you children ever see a king? No. And yet, I daresay, you know what a king is. A little boy says: "I do, for I have read about a great many kings in my history at school; and I know that a king is a very rich man, and that he lives in a grand palace, and I can easily fancy him dressed in all his fine robes. Sometimes, too, he sits upon a throne, has a sceptre in his hand, and a crown upon his head, and all the princes and great men stand ready to obey him. And when he goes out in his splendid chariot, he is attended by servants who are grandly dressed; and he is guarded by soldiers, and crowds of people flock to see him."

I can almost hear a very little boy saying, "If that's what a king is, I should like to be a king; and I know what I would do!"

Do you? Then tell us. Come, we should like to hear.

"Oh, I know," he says, "but I won't tell anybody."

Well, let me say to him, and to every child, that if a king is a wise man, he can do so much good that all the people will honour him; but if he is foolish, then God's Word tells us that a poor and a wise child is better than he.

A poor child! Will anybody turn to look at him? He has a pale face—his best clothes are ragged. You don't know his name, nor where he lives. When he goes into the city, or the green fields, he has no servant to take care of him; and when he returns home hungry, he hasn't

enough to eat. He is very poor. Does anybody care for him? Yes—God does; and if he is a wise child, God thinks a great deal more of him than he does of a foolish boy or girl who may happen to have rich parents, and be ever so well-dressed.

Perhaps one of you would like to ask, "Is a poor child sure to be wise?" No: poor children are often very foolish. And we do not wonder at this, for there is not much care taken of them; they have not many teachers, nor many books; and you, who have been better taught, may easily see their folly. But then a poor child *may* be wise, and a great deal wiser, too, than some young people who are better off. Do you ask, "How can this be?" Let me tell you. Boys and girls, as well as men and women, often learn more wisdom from what they suffer than from all the books they read. If a child is taught by his poverty to pray, to fear God, to love what is good, and to hate what is evil, he is wiser than those who, though they have learnt ever so much, are very ignorant of these things.

The text tells us of such a poor and a wise child. And it speaks, too, of an old and foolish king. But you have too much good sense to suppose that all old people are foolish. That would be a great mistake. The Bible does not teach children to despise the aged, but to respect them. An old man, if he is wise, is one of God's kings. "The hoary head is a crown of glory, if it be

found in the way of righteousness." A poor and a wise child is the rightful heir to such a crown. If he never wears it, it is because God wishes to give him a still more beautiful and glorious crown in heaven.

Well, you have read the text over and over again, and I want you all to think about it. There are two pictures in it for you to look at. One is *childhood* adorned with wisdom—the other is *old age* disfigured with folly. Which do you like best? Is not wisdom in rags better than folly in purple and fine linen? Is it not better to be young, poor, and wise, than to be old, rich, and foolish? To have the fear of the Lord in a cottage is better than to live in a palace without it. "Better is a poor and a wise child than an old and foolish king." I can never tell you how much better a poor and a wise child is than such a king; but while I try to do so, you may think and feel more about it than I can say; and that is just what I should like you to do. How much better is a poor and a wise child than an old and foolish king? Let me say:—

(1.) He is as much better as *hope is better than despair*. What a beautiful thing is hope! But despair is very dreadful. Does a little child know what it is? No. Can I make him feel what it is? I have no wish to do so; but I can tell him that it is to be without hope.

Well, there is hope of a poor and a wise child; but we despair—that is, we have no hope—of an old and foolish king. You may be very young, but I think you can understand what I am saying. There is hope of every child. If he is ignorant, we hope he will learn to read, and by-and-by become intelligent. If he is naughty, we hope he will improve, and become good-tempered and obedient. If he is foolish, even then we hope that, in time, he will learn

wisdom. And if he is poor, we hope that he will be industrious and persevering, remembering what the Bible says about "the diligent hand which maketh rich." But if he is wise, then many fondly-cherished hopes shed their light about him. He may be exposed to dangers, but we hope he will never fall into any of them. He may be often tempted to do wrong, but we hope he never will do so. He may be very poor; we hope, however, that he will be better off by-and-by.

But what hope can we have of a king who is old and foolish? If an old man is ignorant, who can teach him? If he is foolish, who can make him wise? If he is a king, too, and has become old without learning wisdom, we despair of his ever being wise.

A poor and a wise child is like a beautiful young tree when putting forth its fresh leaves, or, when covered with blossom, there is hope of him. But an old and foolish king is like a tree upon which the rain falls and the sun shines in vain; it is tall, and has great branches, but it is old and withering; its leaves are few, and the little blossom it shows soon falls off, and there is no hope of fruit. I think you are beginning to say just what the text says—"Better is a poor and a wise child than an old and foolish king."

(2.) He is as much better as *honour is better than disgrace*. It is honourable for a poor child to be wise, but it is very disgraceful for an old king to be foolish. If a poor child is wise, he will speak the truth, act honestly, and do right wherever he goes.

Children may be poor, but they need not be dirty; they may be hungry, but they need not tell lies; they may have but few, if any, fine clothes to wear, but they need not degrade themselves by doing wrong. Such a child as the one spoken of in the text

lifts his poverty out of the mire, and makes it look beautiful. Of all honourable things that can be mentioned, there are none more charming than the honest face, the clean hands, the truthful word, and the right action of a poor and a wise child.

But we do not know of anything more disgraceful, than for a man to become old without learning wisdom. He may be a king, but his grand title, his great wealth, his important office, his golden sceptre, and his splendid crown, do not save him from disgrace. No: when he says what is untrue—when he does what is unjust—when he tries to get what belongs to another, and will even rob a poor man of his little garden, as a king did of whom you may read in the Bible (1 Kings **xxi.**)—then he degrades himself, and every good thing which he possesses makes his disgrace all the bigger.

Again you read the text, and feel how true it is: “Better is a poor and a wise child than an old and foolish king.”

(3.) He is as much better *as happiness is better than misery.*

The Bible says: “Happy is the man that findeth wisdom” (Proverbs **iii.** 13), but it speaks of “a rod for the fool’s back” (Proverbs **xxvi.**). There is true happiness in wisdom, but there is no real pleasure in folly. A poor and a wise child may be happy, but an old and foolish king must be miserable.

I daresay you have sometimes thought that a child would be sure to be quite happy, if, like a king, he had fine clothes, plenty of money, and a grand house to live in. But it isn’t so. No: if there is folly in his heart, not all the money in his pocket will make him happy. Hence the wise man asks, “How much better is it to get wisdom than gold!” (Proverbs **xvi.** 16); for he knew quite well that it was far better to be wise than rich.

Perhaps a little boy fancies that a rich old king, although foolish, cannot be very miserable. But he is mistaken. Let me ask, how does a child feel, when placed where he is expected to do something which he is unable to do? Is he not very unhappy? To be sure he is. Well, a king is expected to rule over other people wisely; but if he is foolish, he can never do so, however much he tries. You have good sense enough to know that such a man cannot be happy. Then, how does a child feel when he is discontented? Has he any pleasure? None whatever. And when I tell you that an old and foolish king is often discontented, you will begin to see how miserable he must be. Again, let me ask, how does a child feel when he wishes for something belonging to another? Happy? No: a covetous boy cannot be happy? Now, if there is one thing which an old and foolish king is more frequently guilty of than another, it is, perhaps, the sin of covetousness. What a miserable old man he must be! He is not fit to be a king; and not all the gold in his kingdom would make him wise, contented, and happy. Who would like to be in his place? Every honest and truth-loving child says, “I shouldn’t:” for it is better to be wise, useful, and happy, than rich, discontented, and miserable. “Better is a poor and a wise child than an old and foolish king.”

(4.) He is as much better *as safety is better than danger.*

Listen to what the Bible says: “Wisdom is a defence” (Ecclesiastes **vii.** 12). Again: “Keep sound wisdom . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble” (Proverbs **iii.** 21, 23). There is safety in wisdom, but there is great danger in folly. A poor and a wise child may be trusted, but we have no confidence in a man who is old and foolish. The safety of a nation is secured by the wisdom of

its people, but it is endangered by the folly of a king. On whom will the success and happiness of England depend in days to come? The children who are now learning wisdom. They will be the strength, and beauty, and glory of the land. Does a little boy say: "I should like to be one of them, but how may I begin to be wise?" Well, let him listen to what God says in His Word: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments" (Psalm cxi. 10). A poor child, who is thus wise, will feel safe, too, for he can say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm xxvii. 1). But a foolish old king has no such safety. No: he has a great many foes. He is in danger of losing his crown, and his throne, and his kingdom; nay, more, he is in danger of losing "the crown of life," the "kingdom of heaven," and "his own soul." "Better is a poor and a wise child than an old and foolish king."

(5.) He is as much better *as love is better than hatred.*

A little girl says—"But isn't it wrong to hate anything?" No. Perhaps you have been told that children should never hate anything; but the Bible doesn't say so. Let me tell you what it does say—"The fear of the Lord is to hate evil." And you know, too, that "the fear of the Lord is the beginning of wisdom." Hence all wise people, whether young or old, will hate folly. They may pity a foolish old king, but they cannot help hating his foolishness. And yet, what a dreadful feeling hatred is!—isn't it? But, then, every child who hates evil knows how to love what is good; and no words of mine can tell how pleasant that is.

A child may be poor—so poor

that grown-up people may pity him; but if he is wise he will be admired and loved. How much better is love than hatred? Can you tell? Perhaps not; but you can feel it. And so much "better is a poor and a wise child than an old and foolish king."

Well, now, I wonder whether you can remember some foolish old kings, or any poor and wise children of whom you have read in the Bible. Let us see:—

There is Pharaoh. He was an old and foolish king. Learned men tell us that the word "Pharaoh" means "the child of the sun." People used to worship the sun, instead of praying to God who made it; and the Egyptians, wishing, I suppose, to give a grand name to their king, called him "Pharaoh." But, alas! "the child of the sun" became old, foolish, and wicked; and he commanded, as I daresay you know, every little Hebrew boy to be cast into the great river as soon as he was born. What a cruel old king! Can you fancy a poor and a wise child standing by his side?—"Yes, easily." What is his name? Every little boy says, "Moses." You know, too, the meaning of his name—"drawn out of water;" and who gave him that name? A princess. But why did she give him such a name? A little girl says, "Because she found him among the reeds of the Nile, and saved him from a dreadful death." And then this poor child, who was so fondly cared for by the king's daughter, became learned in all the wisdom of the Egyptians; but, more than all, he had "the wisdom that is from above." "In process of time the king of Egypt died" (Exodus ii. 23); but Moses lived, and became the man of God—the leader, prophet, and lawgiver of Israel. "Better is a poor and a wise child than an old and foolish king." Then,

There is Saul. Every little boy

knows that he was a king, and that he became old and foolish. Listen to what he says:—"I have sinned behold, I have played the fool, and have erred exceedingly" (1 Samuel xxvi. 21). What a confession for a king to have to make!—a king, too, who ought to have known better. He had a great many wise men, and children too, in his kingdom. One of them could say to God, "Thou, through Thy commandments, hast made me wiser than mine enemies." And again: "I have more understanding than all my teachers, for Thy testimonies are my meditation." Can you tell me his name?—"Yes: David." And you know that he was once a poor and a wise child. I daresay you have seen a picture of Saul. What a tall man! And how grand! But think of David: he was a poor little shepherd-boy. Well, Saul, the grand-looking king, was foolish; but David was poor and wise. I think you are saying again: "Better is a poor and a wise child than an old and foolish king." Then, too,

There is Nebuchadnezzar, the proud king of Babylon. You have no doubt read about him in the Bible. He was so terrible, that men, women, and children, in other countries, trembled when they thought of him. At length he became very proud, and so foolish, that "he was made to come down from his throne," and all "his glory was taken from him;" and "he was driven from amongst men," and he became "like one of the beasts of the field." Is this not very dreadful to think of? Who would not rather have been a poor and a wise child than this old and foolish king? But was there such a child in Babylon?—"Yes." Where did he live?—"In the Royal Palace." What was his name?—"Daniel."

I think you would like to hear what Daniel said one night when

praising God. Listen: "Blessed be the name of God, for ever and ever: for wisdom and might are His. . . . He giveth wisdom unto the wise, and knowledge to them that know understanding. . . I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom!"

Think, now, of Nebuchadnezzar, the proud, foolish, and miserable king, and then of this poor but happy captive-boy, who had been brought, perhaps in chains, from his home in Jerusalem; and you will not soon forget the text, "Better is a poor and wise child than an old and foolish king." Once more:

There is Herod. Perhaps you know more about this king than you do of any other of whom we read in the Bible. People thought a great deal of him, and they called him "Herod, the Great." But he was a wicked man, and very cruel; for he "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." (Matthew ii. 16). Why?—Because a little child had just been born, of whom he was much afraid. Was the child rich?—No; very poor. His name was Jesus. And Herod thought that if all the little boys in and near Bethlehem were killed, that "the child Jesus" would be sure to be among them. But God did not let this foolish old king do all that he wished to do. No; Jesus lived, and grew in stature, and increased in wisdom. God took care of His poor and wise child. But what became of Herod? He did not live long. No; he died, as he had lived, a dreadful, foolish, and cruel man. "Better is a poor and a wise child than an old and foolish king." Yes—better to be like Moses than Pharaoh; better to be like David than Saul; better to be like Daniel than Nebuchadnezzar; better to be like Jesus than Herod.

What a many children there are ! Some of them are poor, but how many of them are wise ? It is wise to love God, and to trust in the Saviour. It is wise to try to be like Moses, who was meek ; like David, who was good ; like Daniel, who was wise ; like Jesus, who was holy. Could we find twenty such children in this school ? Could we find ten ? Could we find five ? Could we find one ? Somebody says, " Yes." Well, then, are *you* that child ?—or, do you wish to be ? Then read " the

Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." I should like every little child to do just what the Bible says : " If any of you lack wisdom, let him ask of God."

And now, let us pray this short prayer : " O Thou, the only wise God, our Saviour, fill our foolish hearts with Thy Spirit, and make us, like Jesus, wise and holy, for His name's sake. Amen."

A Life, with Some of its Results— W. Staughton, D.D.

THE anniversaries of the colleges of every description elicit a fair share of the interest of the public to which they belong in America. The last week in June, 1869, was a day of special favour with the Baptists of Philadelphia ; for it celebrated the first annual gathering of the Theological Seminary at Upland, fifteen miles from the city, on the railway to Baltimore. The trains were crowded with the best men and women the Churches of the vicinity possess, with Baptist ministers from all parts of the State, and grave divines from near and distant cities. The circumstance was unusual, not only because it was the first of many they hoped to be privileged with, but for other reasons. This institution has not grown in the usual course of Baptist seats of learning—the slow process of growth,—a continuous fight with pecuniary troubles, and constant applications to the generosity of the well-disposed. It started

with an affluence of all the elements of success which it is in the power of man to provide—buildings eligibly situated, surrounded with rural scenery, containing commodious and spacious apartments for purposes of education ; a chapel, lecture-rooms, a library ; two rooms, each one for a hundred students, houses for each of the professors in the four branches of a theological education—comprising Biblical literature, Theology, Church history, Church polity, Pastoral theology, Homiletics ; a well-furnished library, to begin which the sum of £5,000 had been put at the disposal of the library committee ; ample funds for present and contingent expenses ; and, what is more important still, the unqualified confidence of the denomination in the piety, zeal, and wisdom of the projector. The Crozer Theological Seminary commenced its promising career of usefulness as no other Baptist institution has done.

Turning into one of the rooms

appropriated for visitors, our attention was taken by the half-size painting of the founder, J. P. Crozer, in the flush and vigour of manhood—the Baptist deacon and the princely merchant of the great city not far off. On the wall opposite there was another half-size painting, taken when its subject was in the prime of life; it is the face of one foreign-born, round, and bearing a kindly expression; it is a painting of William Staughton in his best days. The connection which subsisted between these two men, and was the cause of their pictures being together on this day, will be told by an extract from a model little volume of Christian biography, “The Life of J. P. Crozer.”*

“In West Dale, fifteen miles in the country from Philadelphia, there is a “square stone structure, whose low piazza, small windows, and antique roof remind you of the olden time, standing apart from other habitations, and partially hidden from the country road in the shadow of a few old trees; it has an air of quiet seclusion amounting to loneliness.” This house was the birthplace of Benjamin West, the celebrated American painter. The homestead is, at the time spoken of, inhabited by a family in obscure circumstances, of Irish descent on the paternal side.

“On the farm adjoining lived an estimable family, by the name of Pennock. On the death of a daughter in their household—a lovely Christian young woman, who was the intimate friend of Sarah, the sister of John P. Crozer—Dr. Staughton came from Philadelphia to preach the funeral sermon. The neighbours and friends assembled at the house of the Pennocks, where the services were held. Under the

influence of this, and a few following discourses at the same place, a number of persons were converted, among whom were John and his sister Sarah.

“Little did the excellent Staughton think, as he stood that day under the low ceiling of a farmhouse room, looking round him on the little company of neighbours and friends seated upon chairs and benches, that there sat among the boys a plain but thoughtful lad, not yet fifteen years old, who was to be the brightest jewel in the crown of his future rejoicing—one who would hew out a way to opulence and extended usefulness, becoming the benefactor of the poor, the friend of the ‘feeble-minded,’ the patron of learning, and the steadfast supporter of religion. Often in after-years the full round tones of this princely preacher rung out upon the ears of the multitude which thronged his ministry in the old meeting-house in Sansom-street; but never, perhaps, were they heard so far as when he spoke in the farmhouse kitchen. As he arose, the hopes of future colleges and schools hung trembling on his lips; Ethiopia was stretching out her hands to God in the prayer of that simple service; and the silver bells of Burman pagodas hung hushed and tremulous to the song of praise.”

We are tempted to go on transcribing the stirring story of the manner in which this lad became a baptized believer in Christ, removed into the city, commenced his small accumulations; knew hard times, but finally on the pinnacle of wealth, and dealing out with a generosity which was an evidence of his recognition of another partnership than himself in his success. To the pagan mind, that visit to West Dale was a casualty; to a mind enlightened by the Gospel of Christ, it is a proof that God, in His providence, on the best principles of human freedom

* American Baptist Publication Society, 530, Arch-street, Philadelphia.

and accountability, overrules human events in the history of His Church. The volume will furnish more than one illustration of this primary truth. More than once in this life—as in every life—it was seen that the small rill, which might have been turned into another channel, has gone on, swelling into the great river, which in its further course nothing could turn aside.

William Staughton was born in Coventry, his father and mother being members of the Baptist Church, under the care of the Rev. James Butterworth—one of those families who, though they have no pride of lineage to cherish as their heirloom, have yet the record that for generations their names have been identified with that of Christ. His father was a deacon who had used his office well, and when circumstances bade him remove to the metropolis, he attended the ministry of Dr. Rippon. Some of the Staughtons await the resurrection of the just in the Baptist burial-ground of Long Buckby, Northampton. The son was converted, and, after baptism, received into the fellowship of the Church, under the care of Samuel Pearce, Birmingham. He began to preach, went to Bristol, and when Dr. Ryland removed to that city, the young man was thought of as a successor to him in Northampton.

In William Staughton's days, the Churches in America had not thrown off the occasional help the Churches of the mother-country might extend them, whether in men or money. Correspondence had passed between Dr. Furman, Charleston (S.C.), and Dr. Rippon, about a minister for a few brethren in that State. The inquiry of the former was opportune, for a young man was then disposed to emigrate. The young man was Mr. Staughton, and his father's pastor writes concerning him:—"Give me leave to observe, that you must not

expect Mr. Staughton to be a fair sample of our English brethren in the ministry. You may be certain that he is above par, and I have no doubt that he will answer to the character he has hitherto borne, of an unblameable man, and an acceptable, evangelical, and popular minister of Our Lord Jesus Christ. I believe Providence has designed some great and good things for him." So thought Dr. Rippon. In that opinion others acquiesced. Mr. Staughton found himself in Georgetown (S.C.). The condition of society was not congenial to his tastes, nor the place to his health, and, after a stay of eighteen months, he moved north.

Burgiss Allison, a prominent Baptist minister, living at Bordertown (N.J.), was giving up his academy, and he arranged with Mr. Staughton to take it. The removal was propitious in many respects—more for what it prepared him, than for what it was in itself. He was now within the circle of the headquarters of the Baptists in the Middle States. The Philadelphia Association covered the ground of New Jersey then; the few members at Bordertown belonged to a distant country church, of which Mr. Allison was pastor; the strength of the Baptists was, as a rule, more in the country than in the cities. The few Baptists were organised, and, through the exertions of the new preacher, a small meeting-house was built. Little as this sounds, it was an important work done in a Quaker settlement, where our pastors find that their progress is by inches, and a greater demand is made on the resources of faith than among other people. From Bordertown he removed to Burlington—higher up on the Delaware—another place where the same element was strong. Success was more apparent. His means of support were more sure, on account of the prosperity of his school, though that must have been a great tax upon his

energies; for he spent the hours between six and eight, nine and twelve, in the morning, and between two to five in the afternoon, with his pupils. But he rose at an early hour, did his own gardening, and in other ways was economical of his time. He prepared many young men for the College of New Jersey (now Princeton College, presided over by Dr. McCosh). It was this institution that honoured him with the doctorate, when he was in Burlington. His Church grew from fourteen to ninety-three members.

He might have altered his relations to what seemed then more immediately advantageous to himself, during his residence in Burlington. He continued there till he was invited to occupy the pulpit of the First Baptist Church, Philadelphia. There was but one Baptist Church in the city, and at that time it was in a very depressed state. The account of their condition furnishes a strong contrast, certainly, by the side of the fine structures, on the principal thoroughfares, and among the residences of the wealthy citizens, now possessed by the more than thirty Baptist Churches of Philadelphia: "The Baptists, at this time, were few, and their house of worship, in Second Street, contracted, being only forty-two feet by sixty. Their congregation was almost the smallest in the city." Dr. Staughton preached to them one year, his family remaining at Burlington. He was now in the right place. He was soon able to create that circle of influence which had been expected from him. The house was made to hold more, and large numbers were added to the membership; one hundred were added by letter, and nearly three hundred by baptism. The spirit of colonization began to show itself, and two new Churches were formed. The power of making his own sphere,

and of being supported by those whom he had been the means of leading to the Saviour, was becoming more evident every passing year. He was, perhaps, going through the happiest of his days at this time. In writing to an old Georgetown friend, he says:—"Nothing material has occurred in our religious circles since I saw you. As to the political, I am persuaded you are far wiser than I am. To teach a few children the elements of science, and the fear of the Lord, and to preach—

‘Salvation of the Lord,
To wretched, dying men,’

is all the public service to which I see myself called, and almost all for which I greatly care." Three times a day was the ordinary number of his engagements. In the summer, an open-air meeting, a few miles below the city, was added to these; it was at six o'clock in the morning. The old people speak often of the appropriateness of the texts chosen for these early exercises: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." "The path of the just is as the shining light, which shineth more and more unto the perfect day." "The dayspring from on high hath visited us." His felicity in the selection of texts on other occasions was a matter of frequent comment.

His ministerial life culminated, when ninety-nine members withdrew from the First Church, and organised themselves as a new body, and in due time erected the large circular building in Sansom-street. He went out with the new Church; was acknowledged to be the first preacher in the city; and held the primacy, as the most popular preacher who had a reputation outside

of his own denomination. Spencer H. Cone came nearest to him, in this respect, of any among his compeers. The country churches had, in the phrase of the time, "strong men"—Dr. Samuel Jones, H. G. Jones, and S. Smalley; but there was no one like Dr. Staughton, with a command over all classes of the community. Occasionally one meets with an old German Reformed minister, in the country, who can repeat the outlines of a score of sermons he heard preached by Dr. Staughton in Sansom-street, when, as a young man, he attended the schools in Philadelphia. The Round Church was always filled, and the congregation had more strangers than any in the city. As the Missionary Union held its jubilee in the beautiful house of the First Baptist Church, in 1864, and as the various speakers called up their reminiscences of those who were present, fifty years before, at its organising—the paintings of many of whom were suspended along the facade of the galleries—one of Dr. Staughton's pupils,* pointing to his picture, said:—

"Shortly after my conversion, I became acquainted with another prince in Israel, who has never been fully appreciated. In this city I sought the intercourse of Dr. Staughton; he received me kindly, taught me patiently, and baptized me into Christ's death. For three years I sat under his ministry; I have never heard it described, for it was indescribable. He had a sweet voice; I never heard such music. His logic fastened his appeals. He would sometimes commence a sentence soft and sweet as the first strains of an Æolian harp, and rise and rise in volume and in power, till it was as if seven thunders uttered their voices; and when he came to a pause, the people seemed as if they seized the

opportunity to breathe. He was the first among the men of that day. His memory is cherished in my heart of hearts. I have never seen, I have never heard, the equal of Dr. Staughton. When I contrast my own preaching with his, it has seemed to me like the effort of the merest pigmy."

He had a habit of raising his right hand above his head, after the manner of a well-known London preacher; and is so represented in an engraving drawn when he was in the zenith of his fame. When that arm was raised, the expectations of those who knew him, for a torrent of eloquence, were seldom disappointed. Dr. Rush, the celebrated Philadelphia Christian physician, who was on terms of intimacy with him, called to see him one day, with this message:—"My errand to you this morning, sir, is to say, the good you are doing in this city you will never know in this world, particularly among medical students; the influence of your preaching among this class has fallen under my observation." The funeral sermon delivered by him, on the death of this eminent physician, before the graduates and medical students of the University of Pennsylvania, is, perhaps, one of the finest specimens of chastened eloquence furnished by the American pulpit. His oration on the decease of the two ex-Presidents of the United States on the same day, and that on the jubilee of the nation's independence, are others of his fine efforts. The last named delivered at the capital, by request of those in the city of Washington, who had waited upon him respecting its preparation.

The cause of ministerial and lay education he had always regarded as having paramount claims on his sympathies. For this he was prepared to sacrifice everything he valued. Before there was any education society within the limits of

* Dr. Bartholomew J. Walch. This gifted preacher has only just gone to join his former preceptor.

the Middle States, he had taken young men into his family, to whom he gave gratuitous instruction, and in some instances other necessities, which poverty imposes on young men of promise to accept. How many were permitted to light their torches at his fire, during the seven years previous to the establishment of the Theological Institution, under the patronage of the General Missionary Convocation, we are not able to state. No report or catalogue was taken of them. The facts can be known now only from the brief obituaries which appeared as one after another fell asleep. The names of some have become part of written Baptist history—Drs. Sharp, (Boston), J. Mason Peck, the pioneer of the West; Samuel Cornelius, Messrs. John G. Sommers, Keeling, &c. There were others who thought exactly with him—his students, Englishmen—like himself, and, depressed oftentimes with the sense of their being “strangers in a strange land,” were sent rejoicing on their way, after the counsel and sympathy and help they got from him. They would have suspicions, sometimes, that it was so much the worse for them that they were Englishmen. They would be sometimes mistaken—sometimes not. In his presence their faltering hopes would receive re-quickening; vitalised by the contagion of his zeal, they would go away, projecting great measures, and hoping great things. The power of labour and endurance, which it was their privilege to possess, helped them to leave many things better than they found them. We refrain from mentioning names here.

When the General Convention for Missionary Purposes was formed, in 1814, the subject of education was incorporated in one of the articles of its constitution. It is necessary to mention that, in order to understand how the institution of the

College in Washington (D.C.) should come to be under the patronage of that body. The time had come to have another college. It was unfortunate that it was started apart from missionary objects, for, to avoid future complications, the Theological Institution in Philadelphia was removed to the district of Columbia, and a charter, with full university powers, was obtained, giving power to confer degrees in the three departments of Literature, Law, and Medicine; and Dr. Staughton was, with universal consent, elected to be its President. The Church in Sansom-street was resigned. He removed to Washington. The Columbian College was inaugurated, under the most favourable auspices, in the presence of the chiefs of the various departments of State. The lack was in funds. The scale on which it was conducted could not be sustained. One of the professors was in England, and considerable subscriptions were obtained. He had gone on a tour to the Southern States, where the news followed him of the resignation of some important trustees of the institution. He, after much hesitation, resolved on the same step, and turned his visit South to account in making collections towards the Burman mission. His resignation occasioned a temporary suspension in the operations of the college. He had been president six years. The change removed the element of weakness with which it had been organised. The college was made to stand upon its own basis. Every ground of suspicion, that funds collected for missionary work went towards education, vanished.

Dr. Staughton returned to Philadelphia, where he preached, till correspondence was entered into with him concerning the presidency of a young college in the State of Kentucky. When on his way to

take the charge of this new enterprise, he went to rest, in the city of Washington. The presidency of the Georgetown College was left to the charge of a son of one former deacon in Sansom-street, whom he regarded as his son in the faith—Howard

Malcolm—and who, now relieved of the responsibilities of presidencies and pastorates, is employing the quiet of his life's evening in laying for American Baptists the foundation of a good Historical Society.

(To be continued.)

In Memoriam.

THE LATE MR. WILLIAM LEPARD SMITH.

FROM a very interesting memoir privately printed for the benefit of the younger branches of his family, we are enabled to furnish our readers with some particulars of this loved and honoured brother, who having "served his generation by the will of God, fell on sleep," in the autumn of 1869.

Mr. W. Lepard Smith was born in London, March 16th., 1795. His father was Mr. John James Smith, his mother, Eliza, daughter of Mr. W. Lepard, of London and Hamper Mills: both of them eminent Christians, and deeply interested in the advancement of the Redeemer's kingdom, especially in the direction of missionary efforts among the heathen. Writing on the occasion of his recent death, Robert Hall says of Mr. John James Smith:—"The piety and exalted benevolence which distinguished his character, leave no doubt of his not only being raised into the mansions of blessedness, but of his having obtained a most abundant entrance. He has left us nothing higher to wish than to live as he lived, and to die as he died." The infancy and childhood of Mr. Lepard Smith, were spent at Hamper Mills, Watford, and after a brief residence in a private school at

Hemel Hempstead, he became, it is believed, the first pupil in the well-known Grammar School for sons of Nonconformists, at Mill Hill, Hendon. One of the few survivors of his school-fellows, Mr. James Carter, of Homerton says, that "he was the class fellow in Greek and Latin of Talfourd, afterwards Judge Talfourd, and of Winter Hamilton, afterwards of Leeds. He had a very marked influence on the school, morally and religiously. His cheerfulness of temper, and the upright consistency of his Christian character, united to make all love and esteem him. Often when a boy, do I remember being present at a prayer meeting instituted by him, and it has often been my privilege since in many committees, and especially at the Retreat, at Hackney, to unite with him in devotional services, which brought these early scenes vividly to my mind." Amongst the recollections of Hemel Hempstead there was one painful impression of falling for a time, under the power of a bad boy, older and bigger than himself, but the school had the good sense to send their tormenter to Coventry; and the prizes in Mr. Lepard Smith's library, afford their evidence that he was a diligent and

well-conducted youth. At a missionary meeting held at Watford, he put his half-years' pocket-money into the collection, and in later years writes, "I have been so thankful all my life that my father did not tell me I had given too much, or given it me back at once." He joined some of his school-fellows in the cost of a post-chaise to St. Albans, to hear Robert Hall preach the first sermon of the Herts Union; and fifty years afterwards delighted the company assembled at the Jubilee meeting by telling how the cost of the journey had exhausted all their purses, and they were likely to have had the great sermon minus dinner, but for the timely appearance of his father, who franked the enterprising party at the public entertainment.

Before he left Mill Hill, Mr. Lepard Smith had disclosed to his mother the deep religious feelings of which he was the subject. The gracious influence exercised by his godly parents seems to have been the means of his conversion; but like many similarly favoured with early religious advantages the gradual ascendancy of Divine truth over his conscience and affections, left no distinctive experience of which he could say that then he had passed from death unto life, and thus by reason of his great and habitual humility, often occasioned him oppressive solicitude. It is a comfortable reflection that no one else ever doubts the sincerity of self-doubters of the class to which our honoured friend belonged.

A serious illness in early life left its traces on Mr. Smith in a painful tremulousness of the hand, which together with the nervous depression by which it was accompanied, caused him considerable inconvenience, although happily, it in no degree impaired the vigour and clearness of his intellect. When he was about twenty years of age, application was made to his father by the Serampore missionaries for a

person qualified to conduct a paper mill in India. The young man thought that this was a Divine call to throw his personal influence into the great missionary work, and his devout father felt that he dare not refuse compliance. Amongst some memoranda penned by Mr. Smith, senior, in connection with this subject, the following are very touching. "His mind long set on missions—Death of Mr. Collins' son, teaching me not to withhold him—The obligation I ought to feel that God should honour me with such a son—Not obliged to take my last leave of him previous to his execution as the father of—did—Not obliged to seek a ship to get him away as a pest to his friends; but his going amidst the prayers of thousands." With something like regret, we read that the counsels of an influential relative prevailed, and the noble determination to join the Serampore band was given up. Sixty years ago the tediousness of communication with India, and the comparative novelty of the missionary enterprise would have doubtless, made it a costly act of self-surrender for a young man with good worldly prospects, to sacrifice all the ties of home and the promise of increasing wealth—but as this young man and his father both felt—a sacrifice not to be named in comparison with the greatness of the work. It will be a blessed day when not only warm affection and generous youthful impulse, but wealth and social influence are offered to God on the altar of missionary zeal. Happily for himself, and for many a messenger of the churches homeward-bound in feeble health, William Lepard Smith never forgot the early dedication of himself which he had made, and to the latest moment of his life he cherished the deepest interest in all that appertained to the progress of the Gospel among the heathen. He was a kind

and constant friend of missionaries—they were always welcome at his house, where they found a home and he esteemed it an honour to maintain frequent correspondence with them. “I was in depressed spirits, and a stranger, comparatively, in my native land,” says one of the oldest of our Indian missionaries, “when he took compassion on me and invited me to go and stay awhile with him and your dear mother.” “Nor shall I ever cease to remember,” writes another of the best known and best loved of our friends in India,—“the joyful thankful surprise with which I read, after we had left England for fourteen years, that during the whole of that time we had been prayed for by name every Sunday evening by your dear father and mother.”

In the thirty-five years comprised between 1816 and 1851, Mr. Lepard Smith was engaged in his business as a wholesale stationer in James-street, Covent-garden. “He was not,” says one who knew him best, “an ardent man of business, for though a wise and able man his temperament was cautious, rather than sanguine and adventurous; added to which he was satisfied with moderate success, and did not consider the making of money the chief end of life. He was, however, much liked and esteemed by those with whom he came personally in contact, and I have reason to believe that their never was the slightest spot on his character as a man of business.” Dr. Steane, who was the intimate friend of Mr. Smith through a period of nearly fifty years, and who greatly rejoiced in his zealous discharge of the diaconate at Camberwell, has given the following estimate of the character of his friend:—

“Mr. Smith’s views on most subjects which came within the range of his knowledge were clear and well-defined; and his insight into human character, though not based upon a

very extensive observation, was both quick and for the most part accurate. His opinions were, I think I may say, never formed hastily, but always upon a deliberate and careful examination of the facts brought before him. He was fair and candid in stating and in weighing conflicting evidence, and generally inclined to a charitable rather than to a severe judgment in doubtful matters; but the facility with which he could throw out a sarcastic remark occasionally, perhaps, without his intending it, inflicted a wound which, in some cases, took a long time to heal after the sting was withdrawn. As his decisions were generally right, so his conduct was judicious. Some men who are invaluable in the council chamber have neither promptitude nor skill in the executive departments of life. An accurate judgment was in Mr. Smith conjoined with a capacity to carry its determinations into effect. With admirable prudence and patient application, he could conduct a pre-concerted plan to its accomplishment. Like other men he might sometimes be impeded, and even embarrassed, by the perplexities of a matter, and more than other men by a constitutional timidity; but when a course of action was resolved upon, and its importance supplied an adequate motive, his characteristic decision made him superior to difficulties, and his steady perseverance carried him to the end.

“He was naturally endowed with great evenness and sweetness of disposition, upon which were engrafted the acquisitions and refinements of a liberal education, and of subsequent intellectual culture. His conversation was agreeable and well informed, and his manners were habitually courteous. Once—but only once—I saw him lose his temper, from a circumstance which appeared to me too inconsiderable to justify it,

although to him it was no doubt irritating. On all other occasions I found him considerate, patient of opinions in conflict with his own, and under the influence of that self-discipline which, by making a man acquainted with his own infirmities, makes him tolerant of the infirmities of others.

“His equanimity, at times perhaps nervously depressed, was seldom, if ever, disturbed by passion or broken by spiritual joy, unless it may have been in the solitudes of his own consciousness or in the secrecy of his closet. Quiet happiness, arising from a hope, rather than from the assurance of acceptance with God, through faith in the great propitiation, was, I think, the prevailing phrase of his experience. He was habitually humble before God, so that his prayers largely consisted of confession, and that not in any ordinary and general terms, but with a minuteness of specification which showed great knowledge of human motives, and great jealousy over his own. Indeed, while his prayers in the vestry were models for propriety of language, for apt allusions to particular events and circumstances, for the absence of mere common-places and conventional set phrases, and for deep, serious, genuine devotion, they were at the same time too much burdened with saddening and depressing forms of thought. Oftener, I should conceive, they left the mind of a fellow-worshipper filled with discomfort, arising from the views they presented, not so much of human sinfulness generally, as of the religious imperfections of Christians, than with encouraging perceptions of ‘the exceeding riches of the grace of God,’ or with conscious delight in Him, such as David expresses when he says, ‘I will go unto the altar of God, unto God my exceeding joy.’

“It is beyond expression consolatory to the believer bowed down

under the crushing burden of his sins, as the royal Psalmist felt it, that he has an altar to go to, with its atoning blood and officiating Priest, and in certain states of his experience nothing can be more in harmony with it than to linger there in penitence and faith; but only when he gets beyond the altar, has the altar itself fully done its work. It is, after all, but the medium of reconciliation, only the way to the Father, who, when they get into His presence, gives to His redeemed people ‘the Spirit of adoption,’ imparting other sentiments to their prayers besides those of penitence and confession, and turning them from mere petitions into communion with Himself.

“Mr. Watts has remarked on the care which, in the exercise of his office, Mr. Smith took of the fabric of the chapel at St. Alban’s. The same concern for the edifice in which he worshipped was always with him more than the discharge of an official function. He evinced towards it something akin to the old Jewish attachment to the temple. The stones of Zion were precious to him. He could never suffer it to fall externally into a dilapidated condition, while the interior, to meet his views, must be pervaded by an air of neatness, cleanliness, and comfort. He eschewed, indeed, all extravagance of expenditure upon its mere ornamentation, but he begrudged no cost necessary to make it as comfortably habitable as his own house.

“Very similar was his appreciation of the manner in which the various parts of Divine service proceeded. He exceedingly disliked whatever appeared ostentatious or done for effect, though it might be called æsthetical and artistic; while he would have been more than annoyed by any approach to vulgarity in the manners or the phraseology of the pulpit, or in the

style of the worship. His taste, without being fastidious, was refined, and his good sense led him to perceive, and instinctively to resent, everything that was incongruous with the place and the sacred use to which it was set apart. His admiration was captivated, and his heart delighted, when reverential solemnity reigned through the sanctuary, hushed the whole assembly into stillness, and gave that tone of subdued and hallowed feeling to the devotion which seemed to say, 'The Lord is in His holy temple; let all the earth keep silence before Him.'

"Although he was not gifted with a voice either of much richness or compass, he had an ear for music, a knowledge of its principles, and some practical skill upon the organ, and he could therefore appreciate, and much enjoyed, good congregational psalmody. As a hearer he was thoughtful and discriminative, preferring more than most persons expository and exegetical discourses, but at the same time following, with a relish, trains of consecutive thought, whether in the way of illustration or of argument. He enjoyed, and sometimes asked for a sermon to be preached a second time, after an interval, although his memory had retained the general outline with sufficient tenacity to enable him to detect such alterations as were inevitable in the case of an extempore speaker. Occasionally he would offer a criticism on the doctrine or on the logic of a sermon, but he was by no means captious or disposed to be critical.

"His attendance at Church meetings, at the weekly prayer meeting, and the weekly lecture, was as regular as on the services of the Lord's-day; thus manifesting his estimate of the value of these more social means of grace. I always found in him, moreover, a willing and efficient

coadjutor in such plans as were at different times suggested for promoting the collective usefulness of the Church, and for quickening its own spiritual life. In visiting the sick and absentee members, in encouraging young disciples, in taking an occasional oversight of such as needed special attention, in seeking for suitable supplies for the pulpit when required, and, in various other ways, he was very helpful to his pastor; especially when the latter was called, as a public duty, to take a prominent and laborious part in some important Christian institutions, and when his health began to fail.

"To minister to the necessities of the poor of the flock, whether in the distribution of the bounty of the Church, or by other means, as it constituted an essential branch of his diaconal duty, so it was diligently and considerately fulfilled. I have known instances in which the pressure of adverse circumstances falling heavily on those who had lived in comparative affluence, was most opportunely and delicately alleviated from the generosity of his private purse. Yet neither in such cases of practical and more than ordinarily large benevolence called somewhat suddenly into exercise, nor in the more common actions of his life, could he be described as impulsive. With a heart capable of the truest sympathy, and a sensibility quick to feel for the afflicted and the necessitous, he was seldom the mere servant, and never the victim of his emotions. Conscience and duty were the governing principles of his whole conduct—conscience, as guided by the Spirit, and duty as prescribed by the Word of God. Hence I have known him conquer difficulties which, but for a sense of duty, he would never have encountered, and, on the other hand, shrink from actions to which he would be naturally

inclined, but from which his conscientiousness held him back.

"I have not thought it necessary, nor indeed properly coming within my province in these remarks, to say anything of Mr. Smith in the relations of commercial or of domestic life. It may, however, be added in a single sentence, that no man's character stood higher in business engagements. It was never known to be sullied by a dishonourable transaction, nor by the slightest deflection from probity or truth.

"That in pecuniary matters he was governed not by self-interest, so much as by a conscientious desire to act on principles of high morality, will be apparent if I narrate a circumstance, which is not known perhaps to many of his friends, but which was communicated to me by himself. A person who had failed, greatly in his debt, came to him some time after, and gave him reliable information, by acting upon which he might have recovered all he had lost by the failure, and have made almost any amount of profit beyond. From the position this person held in a Government office, he knew that a political announcement would be made the next day, which would have the effect of largely raising the price of Greek scrip, then much depressed; and, having no hope of being able to pay his debt, he told Mr. Smith he had thought it right to give him the information that, by availing himself of it, he might make an immediate purchase and recoup his loss. But two reflections, Mr. Smith told me, pressed upon his mind. In the first place, to have acted on this information appeared to him to be stepping out of his proper line of business, and though it would have repaired a loss which he had sustained in his business, it would perhaps have drawn him further aside from it, and

so have become a snare. And then he reflected further that what he would gain by the transaction would inflict a loss on others, which he did not think he should be justified in inflicting. Instead, therefore, of going to a broker and instructing him to make the purchase, he courteously thanked his informant, and walked quietly home. No doubt by some his conduct in this instance may be attributed to a mistaken scrupulosity; I believe it was strictly conscientious.

"No man could be happier in his marriage connection than Mr. Smith; and, although not required of me, I cannot persuade myself to put a period to these desultory remarks without the addition of a few words of respectful and loving remembrance of Mrs. Smith.

"In the early period of their union they were much tried by the loss of children who died in their infancy; otherwise, their wedded life flowed on, like some abundant and beautiful river, with a deep and silent happiness. An occasional ripple, perhaps, might be seen on its surface, but there was no disturbance of its profound serenity; and even the ripple, if it refracted the sunny light of heaven's smile, served at the same time to disclose its latent beauties. Amiable and wise, and devoutly pious, Mrs. Smith's society was always to her husband a solace and a joy. In her manners gentle yet dignified, perhaps at times a little restrained, in her conversation sensible but never obtrusive, and in her entire deportment distinguished by a high sense of propriety, she was worthy of the gratifying estimation in which she was held. Her constitutional weakness, not unfrequently resulting in actual affliction, made her an object of tender sympathy, but of admiration as well, from the meekness and sweet virtues with which it beautified her chastened

spirit. Her person was graceful and slight, but like the Hebrew wife, whose character the pen of inspiration has drawn, 'strength and honour were her clothing; she opened her mouth with wisdom, and in her tongue was the law of kindness.' The feeling with which her husband regarded her was not that of simple affection, but a composite feeling consisting almost as much of respect as of love. Thus, on one occasion I heard him say that the person whom he most loved, was the person whom he respected most. The one sentiment, indeed, implies no diminution in the force of the other; but they will always be united in the minds of those whose love is not a mere instinctive passion, but a passion guided by wisdom, and founded on virtue.

"After many years of 'mutual society, help, and comfort,' during which 'in all quietness, sobriety, and peace, she was a follower of holy and godly matrons,' and both of them walked in faithfulness and love as 'being heirs together of the grace of life,' the time of separation came. But they were not long divided. A few annual returns of the day of his great sorrow, and he also passed away to the world of spirits, 'where they neither marry, nor are given in marriage, but are as the angels of God.'

"Their precious dust sleeps in the same grave, waiting for the resurrection of the just."

When about ten years before his decease, Mr. Smith removed to St. Albans, he gave himself unreservedly to the service of the church in that town, and in his unostentatious ministrations to poor Christians and his deep loving interest in the welfare of the churches of Christ, he calmly waited "all the days of his appointed time." He faithfully discharged to the latest moment of his ability the numerous trusts which the confidence

of his fellow Christians had reposed in his hands;—perhaps there never was an individual upon whom such numerous responsibilities of the kind rested:—assuredly, by no one were they more zealously and honourably discharged. The Baptist Fund, Ward's Trust, The Hackney Retreat, The Selection Hymn Book, The Orphan Working School, The Baptist Missionary Society, and the Aged Ministers' Society, all knew his wisdom, his liberality, and his willingness to serve them at the sacrifice of time and strength. He was the treasurer to not a few of these important institutions, and the devoted friend of them all. Many a poor minister in our denomination and many a minister's widow, rejoiced in the tender sympathy and ready help which he extended to them.

It would, however, leave the reader with a very inadequate knowledge of Mr. Lepard Smith's character not to refer (though we can do so but very briefly) to the vivacity, the winning manner, and the tenderness of feeling which marked his private life. From very many letters received by his daughter, Mrs. John James Smith, acknowledging the memoir from which we have culled this article, we give the following three extracts from letters written by the members of one family:—"He was the kind, valued friend of my whole life, for my first recollection of him is as a frequent visitor at my father's first London house, so kind to me that I never knew till I was quite grown up that he was not a relation, as I had relatives of the name of Smith. He once told me that after the successive deaths of his elder children, he used to solace himself by expending a little fatherly tenderness upon me as a baby-friend. My invalid daughter is especially charmed by the description of your father's family worship — you have exactly portrayed it. I shall never forget his

active kindness during my father's brief illness, or the comfort he was at his death-bed—so calm and helpful—so sympathising to the bereaved ones.”

“Old times and old friends were brought vividly to recollection—all clustering about the genial face of my venerated friend. * * * It seems but as yesterday, though it really is some five-and-thirty years ago, when he made me take his arm up Denmark Hill, just after I had heard that Mill Hill was to be my destination, and when my heart was quaking within me at the prospect, saying, ‘Come along, let us two old Mill Hill boys trudge on together.’”

“There is so much to remember in your dear father, for besides his goodness and excellence, he had so many drolleries and “sayings,” that have become almost “household words.” Indeed, when my children saw this book, they said, ‘Oh! mamma, is this the Mr. Smith you so often have told us of, who said so and so?’”

The commencement of the year 1869, witnessed a great change in Mr. Smith's health, and after battling with great feebleness through the summer of that year, he entered into rest on the 10th of September.

THE MEMORY OF THE JUST IS BLESSED.

The Established Church.

THE office of the Queen, as Defender of the Faith, is delegated to the Judicial Committee of the Privy Council, and for some time back the Committee has been oppressed with the weight of ecclesiastical contentions. The Mackonochie case was succeeded by that of Voysey; the Voysey case by that of Purchas. The Privy Council is felt to have dealt a severe blow to Rationalism by the condemnation of Mr. Voysey, and one equally severe to Ritualism by the restrictions imposed on Mr. Purchas, and it will shortly be called on to deal with the gunpowder subject of sacerdotalism, in the action brought against Mr. Bennett, of Frome. Mr. Voysey has been expelled from the Church for impugning the fundamental doctrines of Christianity, and repudiating the incar-

nation, the atonement, and the inspiration of the Scriptures. His condemnation has created no little displeasure in the Broad Church party, who consider it irreconcilable with the impunity granted to the writers of the Essays and Reviews. They consider that the Established Church, though intrenched by the Act of Uniformity, is a comprehensive church, designed to embrace the widest extremes of doctrine and practice, however irreconcilable, and that the proscription of Mr. Voysey's ultra rationalism is an unfair curtailment of the latitude they claim in the interpretation of Christian truth. The public journals are generally more favourable to rationalism than to ritualism, and it is not to be wondered therefore that they should denounce the Voysey judgment with great unctiōn. Dean Stanley ap-

pears to advise the very equivocal course of ignoring the decision of the Judicial Committee and continuing to teach the dogmas of the Broad Church as if no such tribunal were in existence. The evangelical and the ritualistic sections of the Church are equally hostile to Mr. Voysey, and they are unanimous in commending his expulsion. It is the case of Mr. Purchas, however, which has created the deepest commotion in the Church, and produced a feeling of burning indignation among the Anglo-Catholics, and of wild exultation in the Low Church party. The Judicial Committee has condemned the gorgeous vestments which he had adopted—the chasuble, the alb, the dalmatic, and the tunic. The skull cap, the beretta, would have come under the same sentence, if he had not prudently carried it in his hand, instead of wearing it on his head. The wafer is not to be used in the communion service; the wine is not to be mixed with water, either in private or in public, and the celebrant is to place himself at the north of the altar. The Ritualists consider it an abomination that a lay tribunal should thus presume to interfere in matters connected with the Church, which ought to be adjudged only by ecclesiastical functionaries. They execrate the judgment pronounced by Lord Hatherley. The *Church Times*, the organ of the party, after announcing its resolution not to use strong language, preceeds to remark that “words would fail us, if we sought to characterise as it deserved this outrage on English law, on the English language, on the rights of justice, and on simple common sense.” The judges who represent Her Majesty’s ecclesiastical authority are denounced as “dunces,” unworthy of being obeyed; their decisions are “absolutely silly and paradoxical, and should be considered null and void.” “Protestantism has

given up trying to argue with us. It has given way, beaten at all points. It has fallen back, true to its natural instincts, on fraud and violence. A re-action is now imminent . . . the anarchy and bondage combined in the Establishment is becoming intolerable.” Those clergymen who in obedience to the decision of the Judicial Committee, “fled to the north-east angle of the altar” are denounced, almost by name, as cowardly and unwise. “They ought to have taken no notice of the finding; they have betrayed their cause, and their congregations are exhorted to let no solitary penny be given to the parochial charities or to the offertory, till the offending cleric resumes what he maintained before the judgment.” This feeling of indignation is, in fact, little else but a revolt against the Act of Uniformity, which obliged all clergymen to yield implicit obedience to the rubric, the interpretation of which was vested in the head of the Church, and is now committed to the Judicial Committee. All that now is required of the Anglo-Catholic clergy, is that they shall either submit to the laws and discipline of the Established Church whose bread they are eating, or simply quit their position in it. Two centuries ago, the bondage inflicted by this Act was felt to be equally galling to the Puritan clergy, and two thousand of them preferred to give up their livings: but instead of being allowed thus to depart in peace, they were subjected to fines, imprisonments and oppressions, which form one of the darkest pages in the annals of religious persecution. Two thousand ritualists, if not a greater number, now feel the same “bondage” which induced the Puritans to sacrifice the position and emoluments of the Establishment, and the manliness of that noble army of martyrs ought, at least, to secure for them the admiration of those who now find themselves in the same state of

antagonism to the law of the land, even though they should not think of raising a trophy to the memory of Howe and Baxter, and Owen.

But the Anglo-Catholics have resolved to remain where they are. Their object is to saturate the Established Church with the dogmas of Romanism, and thus ensure its transfer to the Pope, with all its wealth and influence. This design would be entirely defeated if they were to give up their standing in it. To use their own language—"to organise a branch of the Church in this land free from state control, would be at once to drain the Established communion of her best blood, and still more, to multiply divisions in that body for whose corporate re-union"—that is, with Rome—"we daily pray." They are anxious to present to the Pope, not a body of Ritualist Nonconformists, but the entire corporate Church of England. As long as they remain in the bosom of the Church, they are doing his Holiness the most important service, not only by diffusing a fondness for Roman ceremonial through the community, but by sending over, from time to time, to Rome the recruits they are enlisting; and the Archbishop of Westminster is said to have recently remarked that he had no leisure, and indeed no need to continue the controversy between Catholicism and Protestantism, so closely was his time occupied in receiving and confirming the converts made to his hand. For the present, therefore, they will remain in the Church in a spirit of passive resistance to the law as defined by the highest ecclesiastical authority in England. They will quietly ignore the judgment of the Judicial Committee, and gradually resume the vestments which have been interdicted, and the position at the altar which they have been forbidden to occupy, upon the

plausible, we might almost say the jesuitical, plea, that "there is a vast difference between the Judicial Committee and every other tribunal, and that the only right treatment of its decisions is scornful neglect." They are in hopes that the bishops and the public will, for their own ease and comfort, cease to take any account of these infractions of the law, and allow them to preach and act as they please. There is no public prosecutor in England, and the law can be enforced only through the agency of private individuals or associations, whose zeal and whose resources are not inexhaustible. The conviction of Mr. Mackonochie and Mr. Purchas has cost the Church Association £18,000, and the prosecution of a hundred recusant clergymen may be beyond its means. To all appearance, therefore, the law may be evaded with complete impunity. And thus we shall have the singular anomaly of the utter prostration of law in an ecclesiastical establishment based upon two hundred statutes; and the members of the State Church in a position of open mutiny against its injunctions; and, while preaching from the pulpit, "obedience to them that have the rule over you," exhibiting in their own practices at the altar, a spirit of ostentatious disobedience to those to whose decision they, above all men, are bound to show implicit loyalty. This is the climax of anarchy. How far such a procedure is consistent with the high tone of Christian morals, which it is the province of the clergy to maintain, not only by precept but by example, may be left to the dictation of their own consciences.

The decision in the case of Mr. Mackonochie and Mr. Purchas had reference only to the question of vestments and positions, and genuflexions, and other matters which are of importance chiefly as symbolical of the doctrine of the "real

presence" which lies at the root of all Anglo-Catholic teaching. This doctrine has been publicly maintained by Mr. Bennett of Frome, and will shortly come under the investigation of the Judicial Committee, with whom it will remain to decide whether this mysterious dogma, on which more volumes have been written than on any other, which has exercised the ingenuity of the subtlest intellects since it was invented, which became the shibboleth of polemics at the period of the Reformation, and which is the groundwork of Roman Catholicism, can be taught by the ministers of the Protestant Established Church of England. If the decision of the judges should be adverse to the opinion of the Ritualists, it will be for them to "consider their position," and to determine whether they can any longer continue members of a Church which repudiates the fundamental principles of their system. All parties in the Church are therefore awaiting with deep anxiety the judgment which may be pronounced on this momentous

question. To judge from the virulence which has been exhibited in these disputes, it would appear as if the destiny of the Church depended on the issue. If the Ritualists should find that they cannot continue in their present position, there can be little doubt, in the present temper of the times, with the feeling of uneasiness arising from the anticipation of evil which is felt in clerical circles, and the tendency of opinion to the separation of Church and State, which is gaining ground in the community, that after the secession of so large and influential a body, the dissolution of the Establishment cannot be far distant. It will require all the legal acumen of the eminent men who compose the Committee to steer the old vessel clear of the Scylla and Charybdis between which they are required to navigate it, and to discover some midway channel by which the Established Church may be able still to maintain its "comprehensive character," which appears by many to be considered its cardinal virtue, and its highest recommendation. M.

Short Notes.

THE BURIAL BILL.—Mr. Morgan has again introduced his Burial Bill, to authorise Dissenters to inter the corpses of their own members in the burial ground of the parish churches with their own services. It corresponds with that which he brought in last year, and which was referred to a Select Committee, who returned it to the House in an improved state, with the addition of clauses intended to meet the sensitiveness of Churchmen. They

were designed to prevent the occurrence of some abuses which their fervid imagination had conjured up, as if the House were dealing with Khonds or Mohaks, instead of with Christian men, professing the same faith, and owing allegiance to the same code of religious morals. That Bill came back to the House in May, and was set down on the order book thirteen times; it was actually reached three times, and the House divided

on it four times; but, owing to the pertinacious obstructions of the Church party, only six and a half lines were got through before the close of the session. On the present occasion, it was equally opposed by the rank and file of the Conservative body—Mr. Beresford-Hope, Colonel Bartellot, Mr. Cross, Mr. Collins, and others; but in a house of 360, it was carried by 211 to 149, a majority of 62, which is scarcely strong enough to ensure its safety in the House of Lords, which rarely yields to a majority of less than three figures, and then only with a sigh and a pang. The reason urged against the Bill, is the old threadbare argument that if the dominant Church yields an inch to those who are beyond its pale, they will demand the ell; if Dissenters are allowed the churchyard for funerals, they will next demand the pulpit for their sermons. Perhaps the desecration of the pulpits by the presence of Non-conformists may be nearer its accomplishment than Mr. Beresford-Hope and his coadjutors are prepared to expect, and that not from any demand on the part of the members of the Free Churches, but on the invitation of Established Churchmen. Be that as it may, the argument on the opposite side is very simple. The churchyard does not belong exclusively to the Church and to the clergyman; by common law every parishioner has a right of interment in the parish burial-ground, and his exclusion is simply an unjust usurpation of the canon law, which enables the incumbent to claim it as his patrimony. But it will be impossible even for the Lords long to continue their opposition to a measure which is in strict accordance with the liberal spirit of the age. The Bill secures to the clergyman all his mortuary fees; it provides against disturb-

ances, and fortifies the concession against abuses in every form that legal skill could devise; but—it allows the Dissenting Minister to enter on consecrated ground, and to perform the funeral service over one of his own flock, in a manner consonant with the feeling of the survivors. *Hinc lachrymæ.* Mr. Beresford-Hope defended his opposition by stating that on one occasion one Eliezer Jones had, under pretence of delivering a funeral oration over the grave of a Dissenter, indulged in a bitter denunciation of the Church of England, and, he added, that if we had an infinite number of Eliezer Joneses delivering lectures at the grave, the Bill would engender much ill-blood and ill-feeling. But the Dissenters may surely be trusted not to allow the exception to become the rule. Their own feelings would revolt from such profanation of one of the most solemn occasions of life. On the other hand, Mr. Morgan fortified his measure in no small degree by stating that a certain clergyman, finding, at the commencement of the service, that one coffin contained the bodies of two infants, one of which had been baptised and the other had not, would not proceed with the service till the coffin had been opened and the corpse of the unbaptised child removed. "If we were to have an infinite number of such clergymen," there can be no doubt that "much ill-blood and ill-feeling would be engendered." But it is as much an extreme case as that cited by Mr. Beresford Hope, and the Christian sympathies of clergymen may be considered a sufficient guarantee against its repetition.

The *Times* has advocated the Burial Bill, partly on the ground that Mr. Samuel Morley, whom it takes to represent the cause of Dissent in the House of Commons, has

declared that the Nonconformists had but two grievances left—exclusion from the Universities by the operation of the tests, and exclusion from the churchyard. We have all due respect for the worthy representative of Bristol, and can fully appreciate the excellent use he makes of his money, but we entirely repudiate any idea of his being the representative of the Dissenting community. The members of the Liberation Society, of which he was once the most earnest advocate, cannot but regret his defection from it; while those who, like the writer of this note, have never been members of it, cannot but think that, as he received the support of Bristol Dissenters during the canvass, the period for announcing his retirement from the Society was, to say the least, ill-timed.

LENT MARRIAGE.—The Prince of Wales was married in Lent, but this flagrant violation of ecclesiastical propriety was beginning to be forgotten, when Her Majesty resolved to follow the same precedent by fixing the marriage of the Princess Louise in the same sacred season. The High Church party is scandalised beyond measure at this desecration, and it was reported that in some of their churches it was proposed to observe the day as one of humiliation, and to hold a penitential service. Unfortunately, it appears that some, even among the upper ten thousand, have caught the contagion of the royal example, and the second division of the domestic occurrences of the *Times* has been more than usually occupied with announcement of Lent marriages. But, as the Queen is the head of the Church, it would be an act of disloyalty to object to any practice she may think proper to prescribe.

THE UNIVERSITY TESTS.—The University Tests Bill, correspond-

ing verbatim with that which was rejected by the Lords last year, has again passed through the House with the usual majority, and has been transferred to the House of Lords. Mr. Gladstone, contrary to the wishes of the great body of his supporters, refused to give it a wider range, doubtless with the hope of conciliating the Peers, and facilitating its progress; or, rather, of removing any pretext for rejecting it. How far his hopes are likely to be realised may be considered doubtful. The Bill was read a second time in the Upper House without a division, which may be considered a suitable compliment to the wishes of the representatives of the people, who would have resented a contemptuous rejection of it. It is in Committee that it is to be overhauled and modified, possibly to an extent which may induce the majority in the House to throw it up for the session, in which case the next Bill will unquestionably be more stringent and more sweeping. In the Lords the fate of the Bill depends on the will of one man—Lord Salisbury—who has a sufficient body of blind and implicit followers to support him in carrying any measure he may think fit to propose for the good of the Church. The grounds on which the tests were originally imposed—that of excluding, not only from the emoluments, but from the educational advantages of the universities, all who would not swear allegiance to the Church of England and subscribe the thirty-nine Articles—has been altogether abandoned. They belong to 1662, and are utterly unsuited to 1871. It is now affirmed by the leaders of the party that they have no longer any desire to keep Dissenters from the emoluments of these seats of learning, and that their only desire is to

maintain the religious and moral tuition of the colleges. Their proposal has, they say, received strong support from the determination manifested by the London School Board to combine religious with secular education. But the Dis-senters are, for the most part, of the same opinion; a godless education is equally repugnant to their wishes, and they would gladly con-cure in any measure which should provide for the religious character of the colleges to which they desire to send their sons, without impairing the great principle of the measure. Only, it is to be feared that under the plea of carrying out these views, restrictions may be proposed which it would be difficult to recon-cile with the idea of rendering these universities national institutions.

THE CURSE OF DRUNKENNESS.—The curses of England are the beer shop and the gin palace. But for these two abominations we might be the greatest of nations, with all the robustness of the Anglo-Saxon character, invigorated by free institutions and elevated by religious influences. It is drink which covers the country with wretchedness, poverty, and vice, fills the gaols and the workhouses, and exposes us to the scorn of continental nations. The vice has been almost entirely eliminated from the upper classes of society. During the first ten years of the reign of George the Third, four men of great prominence in the political world are described by Horace Wal-pole as having sunk into a pre-mature grave from intemperance. For fifty years after that period, men in high stations considered it no degradation to drink themselves under the table, and to be able to imbibe three bottles of port at a sitting, was considered a notable feat. At present sobriety is the rule and in-ebriety the exception. Drink and

duelling have both gone out of fashion. But among the lower classes of society the passion for liquor has become more extensive and inveterate. The sum expended by them in a career of intoxication ex-ceeds tenfold the sums contributed by the benevolent to relieve the dis-tress which it inflicts on their families. In the year before last the number of persons convicted before the magis-trates of being drunk, or drunk and disorderly, in England and Ireland was 172,000, and of these one-fifth consisted of women. But this forms but a small portion of those who beggar their families by the sums spent in drink, without exposing themselves to the penalties of the law. The benevolent plan of early closing on Saturdays to afford the overtaxed frame a healthful relax-ation, has in too many cases become the bane of society. The money which used to be brought home when the men were paid at a later hour, is in numerous instances expended at the alehouse, and the wretched wife is deprived of half the week's earnings. The evil has grown to such dimensions, and is so closely interwoven with great national and individual interests as to appal the mind of the most courageous philanthropists, while at the same time it tends to fortify the objections of those who perversely resist any interference. Professor Leone Levi, one of the most accurate and reliable of our statisticians, calcu-lates that the capital invested in the liquor trade is £117,000,000, that the number employed in and depend-ing thereon amounts to 1,500,000, and, what is still more disheartening, that the trade actually contributes £24,800,000 to the national revenue. This statement will serve to show how herculean is the task of combat-ing this evil. But it must be under-taken. The victim must be rescued in spite of himself, and while the

exertions of private benevolence are multiplied, it is the paramount duty of Government with all vigour to reform the laws under the operation of which the temptations are created to which the poor man falls a prey. The beershops must be curtailed, and restrictions imposed on all publicans, and a heavy penalty inflicted for that adulteration of the beer and spirits which contributes to madden and stupefy the wretched man.

THE ATHANASIAN CREED.—The Lectionary Bill, which embodies one of the recommendations of the Ritual Commission, and modifies the book of Common Prayer, has just passed the third reading in the House of Lords in which it originated. The original preamble of the bill stated that it had received the approbation of Convocation, but, on the representation of Lord Cairns, the Lords anticipated the action of the House of Commons, and struck out the clause. This was an act of wise discretion, as it would have been at once expunged in the Lower House. There is nothing of which Parliament—and more particularly the Commons—is so jealous as the rigid maintenance of its privileges, and of these one of the most important and most cherished is that of resisting every attempt to interfere with its legislation in matters connected with the Church of England on the part of Convocation, which happily for its interests, has been in a state of suspended animation for more than a century and a half. During the debates, great regret was expressed that the Peers had not determined to give a legislative sanction to the other recommendations of the Commission relative to Ritualism, but so profound is the discord that reigns in the Established Church, that any attempt to discuss these subjects would have opened the flood-gates of strife, and turned the House

into a bear-garden. Even on the subject of the Athanasian creed, which all moderate churchmen who have the welfare of the Church at heart concur with Archbishop Tillotson in wishing the Prayer-book well rid of, the serene atmosphere of the Upper House was disturbed by a furious tempest. Lord Shaftesbury wished it relegated to the oblivion of an unrecited formulary. Lord Stanhope described the creed as wholly repugnant to English feeling, and thought it was impossible it could long maintain its position in the public services. Lord Ebury was perfectly astonished that the general recommendation of the Commissioners on this point had been disregarded. The Bishop of London, however, stated that there were thousands of men, laity as well as clergy, who would not part from the use of it without feelings of regret; and, he would almost say, of indignation. The Earl of Beauchamp believed the creed to have been a source of comfort to thousands. It is not for us to analyse the Christian feelings of the thousands to whom it is a source of comfort to stand up thirteen times in the year and doom to everlasting perdition the millions who reject the dogma of the double procession, and who would regard with indignation any attempt to interfere with the luxury of anathematizing them. Undoubtedly they have a most comfortable creed, however uncomfortable it may be to the teaching of Him who rebuked his disciples for wishing to call down fire from heaven on those who did not follow them. Earl Grey denounced the creed as the barbarous production of a barbarous age, and declared that he never heard it without horror, and he was duly rebuked by the Bishop of Chichester for speaking thus irreverently on sacred subjects. The same feeling of disgust filled the mind of George the Third, the

head, under God, of the Established Church, and the Defender of the Faith, who always shut up the prayer book when the minister began with "Whoever will be saved." But the Athanasian creed is to be printed in the revised prayer-book, and the use of it is enjoined on all clergymen, and it will continue to be read in all churches until the Church of England shall be at liberty to follow the example of the Episcopal Church of America, and discard it.

RELIGIOUS TEACHING IN THE LONDON SCHOOLS.—It is very gratifying to find that at a recent meeting of the London School Board the following resolutions were passed:—

"That in the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instruction in the principles of morality and religion as are suited to the capacities of children, provided always—

"(1) That in such explanations and instruction, the provisions of the Act, in sections VII. and XIV., be strictly observed, both in letter and in spirit, and that no attempt be made in any such schools to attach

children to any particular denomination.

"(2) That in regard of any particular school, the Board shall consider and determine upon any application by managers, parents, or ratepayers of the district, who may show especial cause for exception of the school from the operation of this resolution, in whole or in part."

The resolution was originally proposed by Mr. W. H. Smith, and modified and improved by the amendment brought forward by Dr. Angus, who has taken an active and important part in the transactions of the Board. It will be seen that in these schools, not only are denominational formularies excluded, but sectarian teaching is forbidden. The arrangements of the Board are admirably adapted to turn the flank of the religious difficulty, and will, we are confident, secure the suffrage of all but the extreme Voluntaries. It is to be hoped that the principle now established in London will be adopted generally throughout the country, and thus solve the problem whether it is possible to teach religion and morality from the Bible, without the aid of the Church Catechism.

Behold the Lamb of God!

BEHOLD the Lamb of God,
That takes our sins away!
He died to save our guilty race,
And bring the Gospel day.

Behold His tender love
For lambs within His fold;
He screens them with a shepherd's
care,
From both the heat and cold.

Behold His burning zeal,
Unquenched by flood or flame;
He ever laboured to advance
His Father's honoured name.

Behold His useful life,
A burning shining light,
Unwearied still in doing good,
From early morn till night.

Behold His dying love,
When stretched upon the tree;
" 'Tis finished," said His latest
breath.
He died, my soul, for thee!

Supplementary Psalms and Hymns.

By W. DRANSFIELD.

Reviews.

Hours of Christian Devotion. Translated from the German of A. THOLUCK, D.D. By ROBERT MENZIES, D.D. London and Edinburgh: W. Blackwood & Sons.

THERE is no German divine who occupies a higher position in the respectful affection of all European Protestants than the learned Professor of Theology in the University of Halle. The influence which he has exercised in that ancient seat of learning, has recovered it from the leaven of rationalism, which pervaded it all but universally when he took possession of its theological chair more than forty years ago; and throughout his Fatherland he has done eminent service to the Church of Christ by his stout defence and bold exhibition of evangelical truth. The elaborate productions of his pen, and the able ministrations of the pulpit in which Dr. Tholuck has been so long and so successfully engaged, have all been accomplished in spite of enfeebled health. Delicate, frail, attenuated in figure, highly nervous and excitable, and often almost blinded by study, he has nevertheless discoursed on Divine truth with a vivacity of manner as marked as the richness of evangelical sentiment which characterises his discourses. Bodily infirmity has not made him misanthropical, but as though Divine grace had taken advantage of his weakness, he has been always noted by the genial condescending bearing which has conciliated the devoted attachment of his students, whom he has charmed with his wit, won by his love, and edified by his piety.

The Hours of Christian Devotion made its appearance in Germany so long since as 1839, and multiplied editions have testified to its popularity not only at home but in Sweden, Denmark, America, and France. It

was the product of hours of bodily suffering, when, from fear of failing sight, artificial light was forbidden, and the author was shut up to the quiet rumination of which these pages are the product. "Like the pious Tersteegen," says the author, "I then thought with myself—'if my God does not will as I do, I will as he does, and thus we always keep on friendly terms.' I also sought to extract a gratification from those hours of bitter suffering by presenting to Christian souls a fruit of the heart in place of a labour of the head." The venerable theologian, addressing his English readers, says, "I have been young, but now am old. I have spent a whole lifetime in battling against infidelity with the weapons of apologetical science, but I have become ever more and more convinced that the way to the heart does not lie through the head; and that the only way to the conversion of the head lies through a converted heart, which already tastes the living fruits of the Gospel."

The German mould into which this book has been cast, seems to have somewhat discouraged other translators. Luther's text is the groundwork of the annotations, and the poetical accompaniments to each chapter have so baffled the Swedish translator that he has appended the hymns of his own church. The Danish compiler has honoured Tholuck with hymns of his own composing; and the French *redacteur* has omitted the poetry, and considerably abridged the text.

Dr. Menzies has bravely battled with the difficulty, and his excellent German scholarship, combined with critical acumen, fine taste, and poetic feeling, have enabled him to present to the Christian public a faithful and yet free rendering of this valuable work. The scope of the book covers a good portion of the Christian life re-

lative to practical religion, and to us it is all the better that it is not fettered by limitation to hours and dates. There is plan enough to give consistency to the whole, and freedom sufficient to make all parts acceptable at any time. Texts of Scripture form the basis of each of the chapters, the moderate length of which, and their thoroughly sustained interest, renders this a most valuable companion for silent and solitary hours. But a few specimens from Dr. Tholuck's prelections will be far more acceptable to our readers than any remarks of our own.

“LET EVERY MAN ABIDE IN HIS CALLING.

“The better and more serviceable the articles are which one Christian furnishes to another—the wholesomer the bread which the baker bakes, the more firmly the architect lays the foundation of the house which he builds, the more expeditiously and largely the merchant procures the commodities of other countries for the use of his own—the more, in such external senses, will a regard for the welfare and a desire, in all respects, to consult the interests of his brother be manifested. . . . Oh, how soon would Christianity come into good repute were it found that in every town the *Christian* tailors were the cleverest and most industrious, the *Christian* watchmakers the most ingenious and skilful, the *Christian* servants the most faithful and attentive, the *Christian* painters and musicians the first in point of taste, the *Christian* functionaries the most active and intelligent—and so in every other line.”

“FAITH IS A NEW SENSE.

“How marvellous a thing faith is! There is no power greater than that which the sight of our eyes exercises over us; and yet, in defiance of it, faith can hope even where there is nothing to hope for. In truth, however, faith itself is likewise an eye, and one before which all the riches of this invisible world—the deepest recesses of heaven, as well as the abyss of hell—lie disclosed. Were it otherwise, how could a man possibly prevail upon himself to put to hazard the

present world, with all its wealth, in order to win eternity? ‘Were the universal globe,’ says a believer, ‘and all that it contains, suspended upon the thread of a lie, and did I know the word of truth which would break the thread, that word I would utter, although the globe and all that it contains, were to drop into the abyss.’

. . . . Let there be but a grain of such inward faith, and it will remove mountains of appetites and lusts, and extirpate the passions most deeply rooted in the heart. Yes, a single grain of such faith makes the entire domain of visible things transparent to us. We see through them all, and taste through them all, the powers of the invisible world to come.”

It would have afforded us much pleasure to multiply these specimens of Dr. Tholuck's book, but our space renders it impossible, and we much regret that, by accidental causes, it has only reached us so immediately before going to press as to render a more elaborate review entirely impossible.

The True Vine; or, the Analogies of Our Lord's Allegory. By Rev. HUGH MACMILLAN. London: Macmillan & Co. 1871.

No writer of our day has more successfully enlisted the facts and laws of physical science in the service of religion, than Mr. Macmillan. His “Bible Teachings in Nature,” if it did not exactly open a new vein in theological inquiry, certainly worked it more thoroughly than any previous writer had, and brought to light many precious treasures which had up to that time been concealed. “The True Vine,” is a work of the class, though somewhat more restricted in its aim. It is in fact an exposition of Our Lord's allegory in John xv. from the standpoint of a learned and enthusiastic botanist, who sees in plants analogies of the mysteries of the spiritual world, and has proved that from the peculiarities of their structure they are remarkably adapted for symbolic uses. We have risen from the perusal of the book with many new

thoughts on this wondrous discourse of Christ's and with a deeper insight into its matchless beauty. Hero and there the interpretation appears strained and fanciful, *e.g.* where the twining habit of the vine is made to symbolize the subordination of the Son to the Father. On the other hand, the lessons drawn from the purifying power of the leaves, from the fact that fruit is an arrested branch, and from the process of pruning are most valuable. Mr. Macmillan's "True Vine," will doubtless become an acknowledged repertory of illustrations.

Moses, the Man of God. A Course of Lectures. By the late JAMES HAMILTON, D.D., F.L.S. Nisbet & Co.

THIS course of lectures was not prepared for the press by the Author, but they are carefully written, and their publication is amply justified by their correctness and beauty. They were delivered to the congregation of Regent-square during the winter of 1859—60. They who heard them will, we are sure, be thankful for their publication, and multitudes more by whom they will be read. They bear all the indications of the author's style, and now and again, whilst reading them, fancy catches the sweet voice, and magic eye, and tender spirit by which the preacher was always distinguished. The subject of these lectures was one calculated to call forth the genius and power of the writer. Few exceeded Dr. Hamilton in their graphic delineations of scriptural incident and scenery; and the history of Moses, as presented in these lectures, is full of freshness and life; and, at the same time, presents many a foundation of close appeal to the hearts and consciences both of saints and sinners. It is just the book to be put into the hands of intelligent youth.

The Written Word; or, the Contents and Interpretation of Holy Scriptures briefly considered. By S. G. GREEN, D.D., President of Rawdon College. London: Sunday School Union, 56, Old Bailey,

WE are glad that Dr. Green has been prevailed upon by the readers of the

Sunday School Union Magazine, in which several chapters of this work originally appeared, to publish them in an enlarged and more convenient form. The additions are so numerous as to make the book practically a new one. Among the matters elucidated are the following: the state of the world without the Bible; the various stages of the Divine revelation, patriarchal, legal, prophetic, and Christian; scripture and tradition; the harmony of the Bible with itself; how to study the Bible, &c. In so small a compass, the treatment is necessarily brief and suggestive, rather than exhaustive, but it is wise and thoughtful—an admirable instance of the *multum in parvo*. The statements and reasonings of the volume amply vindicate the position that the Bible is the Word of God, and at the same time the reader is put in possession of well-defined principles which are a most valuable aid to study. The references to larger works are also very useful. We cordially commend the volume to Sunday School teachers, and to the members of our churches at large.

Henry Alford; a Tribute. By T. W. HANDFORD, Minister of Claremont Chapel, Bolton. T. Abbott, Corporation-street.

HUNDREDS of pulpits rang with the accents of wailing when Henry Alford died, as well they might, for the country had lost a noble friend, and the Church a faithful servant. The sermon before us is one of the many expressions of affection felt for the departed dean by ministers throughout the land, and with Revelation xiv. 13, as text, Mr. Handford calls attention to the life and services of Dean Alford, and holds up his various virtues to the honour of men. Nor, as some, do we deem it unseemly thus in the pulpit to praise the departed: they who have laboured for the Church should surely thus have their labours fitly recognised. Alford is gone, but his work can never perish, nor his memory die away. Mr. Handford could have no nobler theme for his eloquence, and Henry Alford has rarely been better held to honour than in this little pamphlet.

The Easter Eggs, and Red and White Roses. By the Author of "The Basket of Flowers." Edinburgh: W. Oliphant and Co.

The Young Artist. By the Author of "The Basket of Flowers." Edinburgh: W. Oliphant and Co.

The Magic Spectacles: a Fairy Story. By CHAUNCEY GILES. Edinburgh: W. Oliphant and Co.

The German Drummer Boy; or, the Horrors of War. Adapted from the German by Mrs. CAMPBELL OVEREND. Edinburgh: W. Oliphant and Co.

The Pet Lamb: a Tale. By the Author of "The Basket of Flowers." Edinburgh: W. Oliphant and Co.

Aunt Mabel's Prayer. By Mrs. Henderson. Edinburgh: W. Oliphant and Co.

The Stolen Child, and other Stories. Edinburgh: W. Oliphant and Co.

Martin, the Weaver: or, the Power of Gold. From the French, by Mrs. CAMPBELL OVEREND. Edinburgh: W. Oliphant and Co.

Stories of the Italian Reformers. From the French, by Mrs. CAMPBELL OVEREND. Edinburgh: W. Oliphant and Co.

WE have great pleasure in again directing the attention of our readers to the most excellent publications for the young which are being sent forth by Messrs. Oliphant, of Edinburgh. If our space would permit, each of the attractive little volumes above-named is worthy of a separate notice; and we commend them all most cordially to the attention of those who are seeking pleasant and profitable reading for the young. We are so gratified with the high moral tone and the freedom from error of the works issued by this firm, that we earnestly advise all heads of families and conductors of schools to recruit their libraries from the copious catalogue

of their publications. They are elegant, but cheap; they are fascinating, and true to the standard of Scripture.

The Old and the New Home: a Canadian Tale. By J. E. Edinburgh: W. Oliphant and Co.

WE welcome most gratefully all publications which interest the reader in the British colonies. Our newspapers give us most inadequate contributions of intelligence from them, and even in our churches it is only here and there that we ever hear them remembered in the supplications of the Sabbath. These young empires have their part to play in the world's future, and the day will dawn when petty European principalities of the Montenegro and Monaco type will yield to the superior claims of the vast Canadian and Australian nationalities. But it is more to the point to say that "J. E.'s" is a charming book, and contributes much to spiritual profit, while it is always lively in the recital of its well-told tale.

Woman: Her Position and Power. By W. LANDELS, D.D. London and New York: Cassell, Pether, and Galpin.

OUR friend, Dr. Landels, has judiciously and ably discussed the claims and sphere of the better sex in a series of essays worthy of his practised pen, and deserving of a cordial reception in every Christian family. His ideal woman is not a prude, nor a "girl of the period," nor a blue-stocking, but a loving, pure, intelligent, useful "corner-stone" of society, "polished after the similitude of a palace." We believe the statement of the Psalmist, that female character is the foundation of the commonwealth, and hail as patriotic all such works as this, which is deserving of thoughtful perusal and suggestive of much practical good.

A Life's Labours in South Africa: The Story of the Life Work of Robert Moffat. London: J. Snow and Co. Paternoster-row.

MR. MOFFAT'S most laborious and prolonged life in the mission field is

worthy of all honour; but there is not much in this book beyond that which was furnished by his own excellent volume on "Missionary Labours in South Africa." We wonder that Mr. Snow should allow a book to go from his house which says of the dear honoured minister, James Stratten, that he is dead. We are happy to believe that such is not the case.

The Pecuniary Support of the Christian Ministry. A Sermon. By the Rev. W. WALTERS. London: E. Stock, 62, Paternoster Row.

A SUBJECT of the deepest interest, both to the Churches and their pastors. Mr. Walters has treated it calmly, kindly, and clearly. It would be well if all our brethren were to bring this topic before their congregations. "Personal considerations," says our friend, "ought never to be allowed to interfere with the discharge of public duty;" and certainly there is such repeated reference to this subject in New Testament teaching as to make comment upon it the duty of all faithful expositors of the Word of God.

Morning and Evening Sacrifice: a Handbook for Domestic Worship. Compiled by J. D. DAVIES, M.A. London: J. Snow and Co., Paternoster-row.

THIS is a lectionary for family worship, which assigns to each day in the year, both for morning and evening prayer, a portion of Scripture; and the whole is so arranged that about two years would be occupied in the perusal of the whole Bible. A few hymns are furnished at the commencement of the book, and a very few forms of prayer, for special occasions, at its close. We hope the little book will be useful, and thank its author, as we do all who labour to maintain and repair the family altar.

The Royal Wedding, the Banquet, and the Guests. By C. H. SPURGEON. London: Passmore and Alabaster, Paternoster-row.

FOUR sermons on the parable of the Royal Wedding in Matthew xxii.,

suggested by the recent marriage of the Princess Louise with the Marquis of Lorne. We trust that they will be blessed to many who may be attracted by the title to the purchase of them. The cheapness of production has disparaged the appearance of the little book through the smallness and crowded state of the type; but young eyes, and for such it is probably intended, will not greatly heed this.

Footsteps of the Flock: Narratives illustrative of Christian Life. By ANNA SHIPTON, Author of "The Brook in the Way," &c., &c. Morgan, Chase, & Scott, Ludgate Hill.

THE influence of simple piety in the young, and aged, and especially in the poor, is exhibited in this little volume of interesting narratives. The great excellence of Anna Shipton's writings is, that a *living Jesus*—always nigh at hand, ready to guide, cleanse, save, and bless—is ever presented in them as the object of faith, and the spring of hope and peace.

The Glory of Young Men. A Sermon preached in Waterloo Chapel, Wolverhampton. By Rev. JAMES STUART. Price Threepence. Wolverhampton: J. M. Roebuck, 3, Darlington Street.

A MOST admirable discourse, every way adapted to benefit thoughtful young men. Our friend Mr. Stuart has recently settled in Wolverhampton, after holding a pastorate in Scotland. We trust that he may long be spared to preach as faithfully and efficiently as he has done in this sermon.

The Jewish Temple and the Christian Church. By R. W. DALE, M.A. Second edition. London: Hodder and Stoughton, 27, Paternoster-row.

WE are thankful to see the second edition of Mr. Dale's most valuable discourses on the Epistle to the Hebrews. Most cordially do we repeat the approval we published of the volume on its first appearance.

The Heresies of the Plymouth Brethren. By JAMES C. L. CARSON, M.D. Thirteenth thousand. London: Houlston & Sons, Paternoster-row. 1870.

WE read the first edition of this book many years ago (it then appeared as a pamphlet), and were delighted by its keen and trenchant reasonings. As a refutation of Plymouthism, it is, we think, complete, and the author has a right to complain of the inadequacy of the replies given to it. While there are some things in it from which we dissent (its tone is too dogmatic and sarcastic), we heartily approve of it as a whole, and wish it an increased circulation. The letters on the Irish revival, inserted at the end of this volume, refuting the "hysteric theory," are able and interesting.

At Jesus' Feet. A Series of Papers on Christian Doctrine, Life, and Work. By R. C. MORGAN, Author of "The Cross in the Old Testament," &c. Morgan, Chase, and Scott.

THESE papers on the leading points of Christianity first appeared in "The Revival." The title originated in the circumstance that some of the earliest papers relate to the family at Bethany.

Richard Hunne; A Story of Old London. By GEORGE E. SARGENT. London: The Religious Tract Society.

THIS is one of Mr. Sargent's attractive stories which, having done good service in the *Sunday at Home*, is now separately published in gay attire.

Intelligence.

MINISTERIAL CHANGES.

THE Rev. W. H. Tredray, late of Norland Chapel, Notting-hill, has accepted the invitation of the church at Bessels-green, near Sevenoaks.

Mr. Glover, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Coombe-Martin, Devon.

The pastorate of the church at London-road, Lowestoft, vacant by the resignation of the Rev. W. Peppercorn, B.A., L.L.B., has been accepted by G. J. Knight, of the Metropolitan Tabernacle College.

The Rev. T. H. Pattison, of Rye-hill, Newcastle-on-Tyne, has accepted the pastorate of a church at Rochdale.

The Rev. J. M. Camp, of Eynsford, Kent, has accepted the pastorate of the church at Parson's-hill, Woolwich.

Mr. T. Thomas, of the College, Pontypool, has accepted the invitation of the church at Tirzah, Monmouthshire.

Rev. Stewart Gray has resigned the pastorate of Rathmines, Dublin.

The Rev. F. Trestrail has accepted the invitation of the church at Castlehold, Newport, Isle of Wight.

Mr. R. Kerr, late of St. Helena, has accepted the invitation of the church at Barnes, Surrey.

The Rev. T. J. Malyon has resigned the pastorate of the church at Stockton.

The Rev. C. W. Skemp has resigned the pastorate of the church at Sussex-street, Rhyl.

Mr. Sturgess, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Bushey, Herts.

Mr. S. F. Williams, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Middleton-in-Teesdale, Durham.

The Rev. Joseph Brown has, on account of ill-health, resigned the pastorate of Grafton-street Baptist chapel, Northampton.

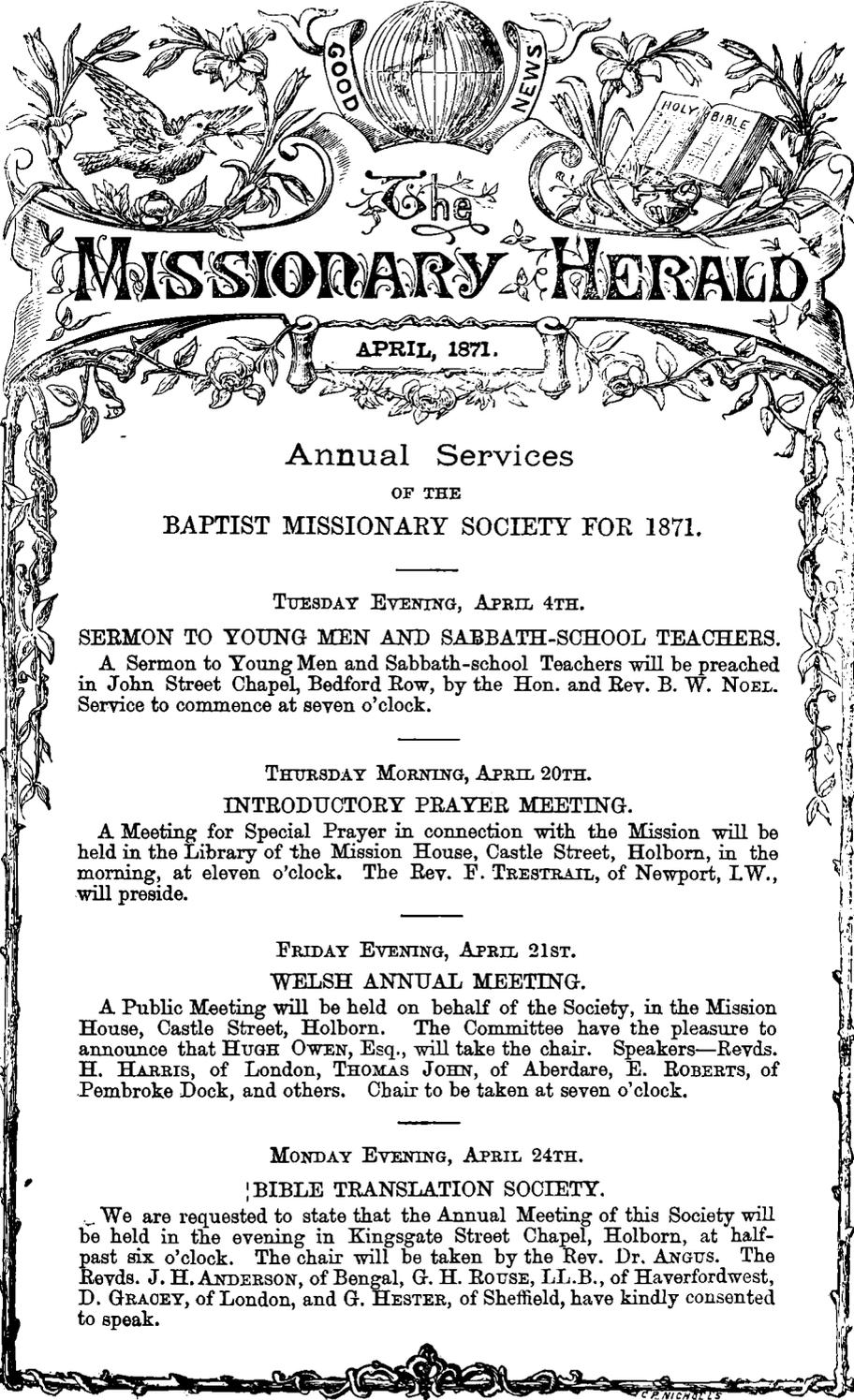
The Rev. G. H. Sandwell, from the Metropolitan College, has accepted the invitation of the church at Eastbourne.

The Rev. T. Baker, B.A., late of Ramsey, Hunts, has accepted the invitation of the church at Over Darwen.

The Rev. G. Stanley, of Lechlade, has accepted the invitation of the church at Whitstable.

The Rev. J. E. Dovey has been compelled through ill-health to resign the pastorate of the Baptist church at Anstruther.

The Rev. R. Lennic, of Leith, has accepted a pastoral charge in Canada.



The
MISSIONARY HERALD

APRIL, 1871.

Annual Services
OF THE
BAPTIST MISSIONARY SOCIETY FOR 1871.

TUESDAY EVENING, APRIL 4TH.

SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

A Sermon to Young Men and Sabbath-school Teachers will be preached in John Street Chapel, Bedford Row, by the Hon. and Rev. B. W. NOEL. Service to commence at seven o'clock.

THURSDAY MORNING, APRIL 20TH.

INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer in connection with the Mission will be held in the Library of the Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Rev. F. TRESTRAIL, of Newport, L.W., will preside.

FRIDAY EVENING, APRIL 21ST.

WELSH ANNUAL MEETING.

A Public Meeting will be held on behalf of the Society, in the Mission House, Castle Street, Holborn. The Committee have the pleasure to announce that HUGH OWEN, Esq., will take the chair. Speakers—Revds. H. HARRIS, of London, THOMAS JOHN, of Aberdare, E. ROBERTS, of Pembroke Dock, and others. Chair to be taken at seven o'clock.

MONDAY EVENING, APRIL 24TH.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by the Rev. Dr. ANGUS. The Revds. J. H. ANDERSON, of Bengal, G. H. ROUSE, LL.B., of Haverfordwest, D. GRACEY, of London, and G. HESTER, of Sheffield, have kindly consented to speak.

Lord's Day, April 23rd

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows;—

PLACES.	MORNING.	EVENING.
Acton	Rev. S. Newnam . . .	Rev. S. Newnam.
Arthur Street, Camberwell Gate	Rev. J. J. Fuller . . .	Rev. T. Price, Ph. D.
" King's Cross	Rev. R. G. Moses, B.A.	Rev. R. G. Moses, B.A.
Barking	Rev. D. Taylor . . .	Rev. E. Henderson.
Battersea, York Road	Rev. W. T. Rosevear . . .	Rev. G. Gould.
Battersea Park	Rev. E. Lauderdale . . .	Rev. E. Lauderdale.
Balvedere	Rev. J. Hoby, D.D. . . .	Rev. A. Sturge.
Bexley Heath	Rev. J. H. Blake . . .	Rev. J. H. Blake.
Blandford Street	Rev. R. Bayly . . .	Rev. J. P. Carey.
Bloomsbury	Rev. T. W. Handford . . .	Rev. W. Brock, D.D.
Bow	Rev. W. Frith . . .	Rev. J. Angus, D.D.
Brentford, Park Chapel	Rev. F. Bugby . . .	Rev. J. Wilkins.
Brixton Hill	Rev. F. W. Gotch, L.L.D.	Rev. S. Manning, L.L.D.
Bromley	Rev. A. Tessier . . .	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. W. S. Davis . . .	Rev. W. S. Davis.
Bryanston Hall	T. Hildyard, Esq . . .	T. Hildyard, Esq.
Camberwell, Denmark Place	Rev. F. Tucker, B.A. . . .	
" Cottages Green	Rev. J. P. Carey . . .	Rev. T. Owen.
" Mansion House	Rev. W. K. Rowe . . .	Rev. W. K. Rowe.
Camden Road	Rev. N. Haycroft, D.D.	Rev. R. Roberts.
Castle Street (Welsh)	Rev. H. Harris . . .	Rev. T. John.
Chelsea	Sermons 30th . . .	April.
Clapham Common	Rev. W. L. Giles . . .	Rev. W. L. Giles.
Commercial Street	Rev. C. Stovel . . .	Rev. C. Stovel.
Crayford	Rev. C. T. Keen . . .	Rev. C. T. Keen.
Croydon	Rev. J. A. Spurgeon . . .	Rev. J. A. Spurgeon.
Dalston, Queen's Road	Rev. W. Miall . . .	Rev. W. Miall.
" Luxembourg Hall	Rev. J. Aldis, jun. . . .	Rev. J. Aldis, jun.
Dartford	Rev. A. Sturge . . .	Rev. W. Goodman, B.A.
Devonshire Square	Sermons later . . .	this year.
Deptford, Olivet Chapel	Rev. T. Ryder . . .	Rev. T. Ryder.
Eldon Street (Welsh)	Rev. T. John . . .	Rev. E. Roberts.
Esher	Rev. W. Woods . . .	Rev. W. Woods.
Forest Hill	Rev. W. Walters . . .	Rev. W. Walters.
Gravesend, Windmill Street	London Mission . . .	this year.
Greenwich, Lewisham Road	Rev. E. Dennett . . .	Rev. E. C. Gange.
" Royal Hill	Rev. J. E. Cracknell . . .	Rev. W. Barker.
Grove Road, Victoria Park	Rev. E. C. Gange . . .	Rev. J. H. Millard, B.A.
Hackney, Mare Street	Rev. W. Sampson . . .	Rev. W. G. Lewis.
" Grove Street	Rev. H. Capern . . .	Rev. W. Sampson.
Hackney Road, Providence Ch.	Rev. J. Harvey . . .	Rev. J. Harvey.
Hammersmith, West End Chapel	Rev. S. G. Green, D.D.	Rev. J. P. Chown.
" Avenue Road	Rev. C. Graham . . .	Rev. S. H. Booth.
Hampstead, Heath Street	Rev. W. Brock, jun. . . .	Rev. W. Brock, jun.
Hanwell	London Mission . . .	this year.
Harlington	Rev. B. Dickins . . .	Rev. B. Dickins.
Harrow	Rev. J. Bigwood . . .	Rev. J. Bigwood.
Hatcham Chapel, Lausanne Road	Rev. W. Barker . . .	Rev. T. J. Cole.
Hawley Road	Sermons in . . .	May

PLACES.	MORNING.	EVENING.
Henrietta Street	Rev. T. Thomas, D.D.	Rev. T. Thomas, D.D.
Highgate	Rev. J. H. Barnard .	Rev. J. H. Barnard.
Islington, Cross Street	Rev. W. Best, B.A.	Rev. A. C. Gray.
„ Salters' Hall Chapel	Rev. C. Bailhache .	Rev. T. A. Wheeler.
James Street, Old Street	Rev. W. B. Bliss .	Rev. C. Larom.
John Street	Rev. J. P. Chown .	Rev. T. M. Morris.
„ Edgware Road	Rev. T. Price, Ph. D.	Rev. J. Bloomfield.
Kennington, Charles Street		
Kilburn	Rev. J. Webb .	Rev. J. H. Anderson.
Kingsgate Street	Rev. J. Bloomfield .	Rev. J. H. Wood.
King Street, Long Acre	Rev. J. H. Wood .	Rev. W. B. Bliss.
Kingston	Collections in March.	this year.
Lee	Rev. R. H. Marten, B.A.	Rev. J. Stewart.
Lower Edmonton	Rev. J. Davis .	Rev. J. Davis.
Maze Pond	Rev. J. H. Millard,	Rev. T. W. Handford.
Metropolitan Tabernacle	Rev. C. H. Spurgeon.	Rev. C. H. Spurgeon.
Moor Street	Rev. G. W. McCree .	Rev. G. W. Humphreys, B.A.
New Cross, Brockley Road	Rev. J. T. Wigner .	Rev. J. T. Wigner.
Notting Hill, Cornwall Road	Rev. J. Owen .	Rev. B. H. Roberts, B.A.
„ Norland Chapel	Rev. J. Wilkins .	Rev. J. Webb.
„ Free Tabernacle	Rev. T. A. Wheeler .	Rev. W. Best, B.A.
North Bow, Park Road	Rev. R. R. Finch .	Rev. J. E. Cracknell.
Peckham, Park Road	Rev. S. Pearce .	Rev. J. H. Hinton, M.A.
„ James's Grove	Rev. J. Stuart .	Rev. F. Bugby.
Penge	Rev. J. M. Cox .	Rev. J. M. Cox.
Plaistow	Rev. J. C. Whitaker .	Rev. J. C. Whitaker.
Poplar, Cotton Street	Rev. T. M. Morris .	Rev. R. Bayly.
Putney		
Regent's Park	Rev. W. Landels, D.D.	Rev. N. Haycroft, D.D.
Regent Street, Lambeth	Rev. J. Davis .	
Richmond, Park Street	Rev. F. Trestrail .	Rev. C. Bailhache.
Romford, Salem Chapel	Rev. B. B. Davis .	Rev. B. B. Davis.
Romney Street	Rev. W. Page, B.A. .	Rev. W. Page, B.A.
Rotherhithe, Medway Place	Rev. J. W. Munns .	Rev. H. Capern.
Shaaklewell	Rev. G. W. Humphreys	Rev. F. Trestrail.
Spencer Place	Rev. J. H. Cooke .	Rev. J. H. Cooke.
Stepney Green	Sermons later	this year.
Stockwell	Rev. J. W. Lance .	Rev. W. T. Rosevear.
Stoke Newington, Bouverie Road	Collec. in March	this year.
Stratford Grove	Rev. T. C. Page .	Rev. J. J. Fuller.
Tottenham	Rev. J. G. Gregson .	Rev. T. C. Page.
Upper Clapton	Rev. H. Pestonji, M.A.	Rev. A. McLaren, B.A.
Upper Holloway	Rev. S. H. Booth .	Rev. S. G. Green, D.D.
Upper Norwood	Rev. T. H. Pattison .	Rev. T. H. Pattison.
Upton Chapel	Rev. E. Roberts .	Rev. J. G. Gregson.
Vernon Chapel	Collections in June	this year.
Walthamstow, Wood Street	Rev. J. H. Hinton, M.A.	Rev. G. H. Rouse, LL.B.
Walworth Road	Rev. G. Gould .	Rev. J. W. Lance.
Wandsworth, East Hill	Rev. F. G. Marchant .	Rev. F. G. Marchant.
Westbourne Grove	Rev. A. McLaren, B.A.	Rev. W. Landels, D.D.
West Drayton	Rev. R. A. Hatchard .	Rev. R. A. Hatchard.
West Green	Rev. J. P. Campbell .	Rev. J. P. Campbell.
Woolwich, Queen Street	Rev. J. Teall .	Rev. S. Pearce.
„ Parson's Hill	Rev. J. M. Camp .	Rev. J. M. Camp.

JUVENILE MISSIONARY SERVICES.

THE following services for the young will be held in connection with the Missionary Anniversary on the afternoon of Lord's Day, April 23d. The Service will commence at three o'clock, and close at a quarter past four.

The Hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Abbey Road, St. John's Wood	Mr. A. R. Holman.
Acton... ..	Mr. Edwin Hodder.
Barking	Rev. E. Henderson and Mr. C. Veness.
Battersea, York Road ...	Rev. I. M. Soule.
Berkley Road	Rev. J. H. Anderson.
Bermondsey, Drummond Road	Rev. J. A. Brown.
Bloomsbury	Rev. T. W. Handford.
Bow	Mr. C. Robottom.
Brentford	Mr. J. J. Bunning.
Brixton Hill, New Park Road	Mr. H. H. Birt.
Bromley	Rev. A. Tessier.
Brompton, Onslow	Rev. W. S. Davis.
Camberwell, Charles Street	Mr. W. E. Beal.
Camberwell, Cottage Green	Mr. J. M. Wigner, B.A.
Camberwell, Denmark Place	Rev. J. J. Fuller.
Camden Road	Rev. F. Tucker, B.A.
Clapton, Downs Chapel ...	Mr. H. M. Heath.
Clerkenwell, Red Lion Street	Mr. W. J. Benham.
Commercial Street	Rev. C. Stovel.
Crayford	Rev. C. T. Keen.
Dulwich	Mr. G. W. Lord.
Forest Hill	Mr. J. C. Parry.
Goswell Road, Charles Street	Mr. J. Longley.
Greenwich, Lecture Hall ...	Mr. A. G. Rixon.
Grove Road, Victoria Park	Rev. W. Sampson.
Hackney, Grove Street ...	Mr. R. G. Clements.
Hackney, Mare Street ...	Rev. C. Bailhache.
Hackney Road, Providence	Rev. J. Harvey.
Hammersmith, West End ...	
Hampstead, Heath Street ...	Rev. W. Brock, Jr.
Harlington	Mr. W. Hannam.
Harrow-on-the-Hill	Mr. Alfred Henry Baynes.
Hatcham, Lausanne Road...	Rev. T. J. Cole.
Hawley Road	Rev. Edward White.
Henrietta Street	Mr. W. Bishop.
Highgate	Mr. W. C. Harvey.
Holborn, Kingsgate Street	Mr. J. Milton Smith.
Islington, Cross Street ...	Mr. J. Benson.
Islington, Salters' Hall ...	Mr. C. E. Ogden.
James Street, St. Luke's ...	Mr. W. Keen.
John Street, Edgware Road	Mr. F. E. Tucker.
Lambeth, Regent Street ...	Mr. W. Appleton.
Lambeth, Upton Chapel ...	Rev. J. G. Gregson.
Lcc, High Road	Mr. J. Lindsey.
Lewisham Road	Rev. E. Dennett.
Loughton, Service March 26	
Lower Edmonton	Mr. J. E. Roberts.
Maze Pond	Mr. Farmer.
Metropolitan Tabernacle ...	Rev. W. A. Hobbs.
Park Road, Victoria Park...	Mr. W. Rothery.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Pockham, Park Road	Rev. S. Pearce.
Pockham, Rye Lane	Mr. G. T. Congreve.
Pengo	Mr. G. S. Saunders.
Poplar, Cotton Street	Mr. T. B. Woolley.
Regent's Park	
Richmond	Rev. F. Brown.
Rotherhithe, Medway Place	Mr. E. F. Stringer.
Stepney, Devonport Street	Rev. G. Jennings.
Stockwell	
Stratford Grove	Rev. T. C. Page.
Tottenham, High Road	
Tottenham, West Green	Mr. W. J. Hurry.
Upper Holloway	Mr. T. Brain.
Upper Norwood	Mr. H. G. Gilbert.
Vernon Square Service, May 14th	
Walthamstow, Wood Street	Mr. J. P. Bacon.
Walworth, Arthur Street	Rev. James Suart.
Walworth, East Street	Mr. J. Box.
Walworth Road	Rev. H. Pestonji.
Wandsworth, East Hill	Mr. Samuel Watson.
Westbourne Grove	Rev. W. G. Lewis.
Westminster, Romney Street	Mr. Walter Dickes.
Woolwich, Parson's Hill	Rev. J. M. Camp.
Woolwich, Queen Street	Rev. G. Arnold.

**TUESDAY MORNING, APRIL 25TH.
ANNUAL MEMBERS' MEETING.**

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, 19, Castle Street, Holborn. Chair to be taken at half-past ten o'clock.

In addition to the usual business the Testimonial will be presented to the Rev. F. TRESTRAIL, late one of the Secretaries of the Society.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

WEDNESDAY MORNING, APRIL 26TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman, MACLEOD WYLLIE, Esq., late of Calcutta. Breakfast at nine o'clock.

Tickets half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. DONALD FRASER, M.A., of Marylebone, London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at twelve o'clock. And that the

ANNUAL EVENING SERMON

on behalf of the Society will be preached at Walworth Road Chapel, by the Rev. J. ANGUS, D.D., of Regent's Park College. Service to commence at seven o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, APRIL 27TH.
PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, in the evening, at which W. FOWLER, Esq., M.P. for Cambridge, has kindly consented to preside. The chair will be taken at six o'clock.

The Revds. WM. BROCK, D.D., of London, N. HAYCROFT, D.D., of Leicester, THOMAS LEA, of Lucea, Jamaica, and W. E. MORRIS, from Southern India, Missionary of the London Missionary Society, have kindly consented to speak.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The Annual Public Meeting will be held on Friday Evening, 28th April, at Walworth Road Chapel. The chair will be taken by G. T. KEMP, Esq., of Rochdale, at seven o'clock. The Revds. C. BAILHACHE, R. BERRY, J. J. FULLER, C. H. SPURGEON, and JOHN WALTER will address the meeting.

The Gospel in Norway.

THE Society has now three brethren labouring to awaken the spiritual life of the people of Norway. One, Mr. Hubert, has for several years been so occupied; Mr. Olo Hanssen, the writer of the following paragraphs (translated for us by Mr. Wiberg), commenced his labours in the autumn of last year. With the new year, one other brother was added to this little band of evangelists. The signs of God's blessing are already very numerous; several Churches have been formed, and during the year 1871 many persons were admitted to their fellowship.

In a letter, dated Bergen, Sept. 9th, Mr. Hanssen writes:—

“With regard to the kingdom of Christ, I am glad to say that the prospects are more cheerful than ever here in Norway.

“*Stavanger* is a city of 17,000 inhabitants, and five Baptists. I was there eight days, and was permitted to preach in a large hall, which was crowded every evening. There was a great movement among the people. Many wept over their sins. I believe there are nearly twenty who will soon receive believers' baptism. Oh, if here only were labourers, faithful labourers, there would soon be an abundant harvest to be gathered in! Pray much for this city.

“*Bergen* is a city of 35,000 inhabi-

tants, and eight Baptists. Here there is a promising field of labour. I have rented a large room here, where I preach every evening, and the number of hearers is so great that the half of them cannot get in. The Lord has many people in this city; but here, too, there is a lack of labourers. May we pray the Lord of the harvest that He may send many labourers! Here the Macedonian cry is heard from every quarter, ‘Come over and help us.’

In a letter dated Trondjheim, September 30th, he writes:—

“At Bergen I spent three weeks—a happy season. I commenced holding meetings in a room which seated

200. But soon it proved too small. I then turned to the Lutheran Christians, to obtain their place of worship, which they promised me, consequently it was advertised in the newspapers that meetings would be held there. But on the same evening, when the meeting should be held, word was sent that we could not have the room. Many hundreds were assembled, but could not get in. Then the people had to resort to the small room; but hundreds had to return home, as they could not get in. This was the signal of contest; the people wished to listen, but the priest opposed. Almost the whole city was in commotion. The people clamoured to have the large hall. Then I rented the Mechanics' Hall, which seats about 2,000, and paid thirty six dollars each evening. Many were awakened, and I received visits from inquirers every day, and often from morning to evening. Dear brother, pray for this city, that the Lord may carry on His work."

In a letter dated Tromsøe, October 24th, he writes:—

"After a voyage of thirteen days, I arrived at this place on the 8th of October, tired both in body and soul; but praised be God, who gives strength to the fainting, some friends met me on the steamboat, and conducted me on shore; and then I was much refreshed in my spirit, seeing how the friends rejoiced at my coming among them. The meeting-house of the Free Church was opened to me to preach in.

"Now I wish to give you a short account of the state of things in this town. About fifteen years ago a general revival went through this region of Finnmarken, and especially this town. Here there was scarcely

a house or a person who did not inquire after God. On the streets, on the market, in the stores, on the wharves and the vessels, there were heard prayer, singing, and conversation on religious subjects. At the same time, the question of going out from the State Church was generally raised, and hundreds left the State Church. Then the notorious Lammers came and founded a 'Free Church.' Here—in the town—the Church consisted of 200 members, and another Church in the country, not far from here, numbered 150 members. Now all things seemed to go on well; but the very foundation began to tremble. The question concerning believers baptism, was mooted, but was put down all the time until a year ago; at that time the Lord so ordered things that a Swedish brother, by the name of Olof Larsson, basketmaker by trade, came there. When he came he found everything desolate; the vitality of religion was exhausted by the outward circumstances; talents, energy, and efforts for the Lord had come to a dead stand. Now, this brother was allowed to preach in the meeting-house, and the Lord blessed his preaching so that souls were converted, and received peace in believing—Christians were revived and strengthened. Then, again, the question concerning baptism arose, and the result was that, shortly after Christmas, sixteen were baptized, and again a short time after this, twelve. Last summer, also, some were baptized. Here are large fields which are lying desolate, and no one to visit them. I believe that Churches could be formed in several places, if we only had some faithful labourers to work there for some time; for many are convinced of the truth, but they will not come out. Pray for Norway, and especially for this region!"

The Beginning of the Gospel in Cameroons River.

IN a private letter to a friend, which we are permitted to quote, Mr. Saker describes, in a very interesting way, the state in which he found the people among whom he has now laboured for a quarter of a century. Step by step both civilisation and Christianity have been planted, and the severe sufferings of those early years are being repaid in the improved condition of the people, and the spread of Gospel light. Much yet remains to be done to banish the superstitions and bad habits that ages have nurtured; but the gains of the past are proofs that the Divine blessing is not withheld, and that we may hope for yet greater things in the time to come:—

“I cannot describe to you the condition in which I found this whole people. A book they had not seen; the commonest implements of husbandry, and tools of all kinds, were unknown; household, with all its appliances, were all absent. The hut for dwelling, and its separate shed for working, were objects beautiful to sight, and in their formation showed taste and ingenuity. Crockery, too, had just been introduced by traders, and bartered for oil. These formed objects for inspection and admiration to those who could not obtain them; they were the possession of the chiefs.

“I brought with me tools to make my own dwelling. These attracted immediate attention, and soon several youths learned to use the saw, the plane, and the adze. The want of tools was felt by numbers, and I gave away much to meet that want. Implements of husbandry, the spade and the hoe, were introduced. Then I taught them to cut the large timber-trees, and supplied the crosscut and the pit-saw, and aided them in sawing, till they could do it alone. I taught them better modes of culture,

and planted ground as an example. I introduced seeds from other parts of the coast at a considerable charge, until the country was stocked with the sweet potato. And I had the pleasure of seeing a gradual extension of cultivation, and with much less suffering from want. At our first settlement here, the total produce from the land did not exceed three months' consumption for the year, and there followed months of semi-starvation, and a running to distant places to purchase food at great expense. In the course of years we so improved, that in some things there is now a redundancy.

“In teaching these men various handicrafts and husbandry, many wants were created, and, except from me, there was no means of meeting those wants. Hence I had to lend them tools, and nails, hinges, screws, locks, &c., &c., and this lending was, for a long time, no better than giving. In the course of time, and when the people were able to do it, I demanded a payment in produce, and accepted such a price as each was able to render. This also passed away, and now, for a long time

I have (except in needy cases) exacted the full value of tools and other goods supplied; and as we live chiefly by barter, we oft maintain our large family of native children by the use of nails, screws, hinges, &c.

"In all such expenditure you will readily see that mission funds are not available, and the attempt to supply the want was a heavy drain for years; indeed, my circumstances were for years on a level with the natives; our food was nearly the same; but we were clothed, and they were not.

"Recalling thus the past, my heart again utters its glad thanks to those friends who aided me in the heavy expenses of those early years. Never shall I forget the relief I felt when a

friend sent me £10 to buy seeds, or in any other way helped me on—in books, too, for those who learned to read and write, and in class and copy-books. I may also safely say that the many reams of note-paper I have consumed in translation, vocabularies, and grammars, friends have supplied the whole.

"Lest I weary you, I will cease this reference to the past. Our great need now is education, and there seems to be expenses before me which I cannot ask the Committee to meet. We shall soon be obliged to raise a building for a higher school, and its various fittings. The salary for teacher and other annual charges will be the mission charge."

The Native Church of Jessore.

ONE portion of this large district is under the charge of our native missionary, Gogon Chunder Dutt. It will appear that he is aiming, and not without success, to secure an independent native pastorate for the Churches. The account of the origin of the Church at Kuddumdi is particularly interesting:—

"You will be glad to hear that the anniversary meeting of our Kuddumdi Church, held in the beginning of July, has been more successful in comparison with other years. The usual time for this meeting is March, but I have had to change the time, because the new chapel was not ready till the end of June. The representatives of all our Churches were present, and the speeches on the occasion were more practical and soul-stirring than any time I ever witnessed in this part of Bengal. The Church contributed 100 rupees during the year to rebuild their new chapel, and for other pur-

poses. The pastor, who used to labour gratuitously all along, will have to resign his post, as soon as the Church will choose another pastor, who will be paid by the Church. In the course of a few months I will be able to tell you what the Church decides to pay the new pastor. Our Kuddumdi Church is doing well, and its past and present history is very interesting. About forty-five years ago, Kooran Biswas embraced Christianity, through the instrumentality of one Mr. Thomas, at Bhojobunya. There is a tradition among the Kuddumdi Christians that Kooran was a zealous *Korta Bhoju*, and

having heard the Gospel from Mr. Thomas, he, after a few days, at once perceived the difference between his religion and Christianity. He, after some time, went to Mr. Thomas at Jessore, and requested him to teach him more about Christianity. He stayed some time in Jessore, and learned a good deal about Christianity and Christ, and openly confessed Him by the rite of baptism. When he returned home, and gave out that he was a Christian, there arose a fearful persecution. However, Kooran stood firm in his faith, and through him two other families embraced Christianity. These early converts, as we hear, were tried very much by zemindars, and were reduced to such a state that they were obliged to forsake their own village. They left their own village, and began to struggle in a night of misery and persecution. They tried to settle themselves in two different villages, but the zemindars would not allow them to do so. In this state of things Mr. Thomas was removed from Jessore, and Mr. Buckingham got charge of the district, and who, with great difficulty, got from a zemindar the spot which we call Kuddumdi. When Mr. Buckingham informed the great Dr. Carey, of Serampore, that he had secured a place for the settlement of Christians, he was so pleased by the information that he gave the name of this place Bhoroshapoor, which means 'village of hope.' The old missionaries of Serampore used to call it by their favourite name—Bhoroshapoor—but the Christians and the heathens around it used to call it Kuddumdi, its real name. Kooran, the first inhabitant of this village, had four sons; except two, all of them are dead. Kenoram, the eldest son of

Kooran, is still living, and he is about eighty years of age. Kooran's grandsons are all pious young men, and holding respectable positions, and exercising great influence over our Churches in the Soonderbunds. At the time of anniversary meeting, I could not but remember Dr. Carey's faith and hope in the mission-work, and simplicity of Kooran's love for Christ, who forsook everything for Him, like the fishermen of Galilee.

"The Malgazee people have suffered much by epidemic fever, since the cyclone of 1869. They have taken a place on the bank of Mungla river which, I think, is a healthier place than any surrounding village. Chela, through the negligence of the zemindar, has been enclosed by thick forest. The Hindoos and Mussulmans have long ago forsaken this place, to get rid of tigers and other wild beasts; but our Christians, up to this time, bravely defended their cattle and their own lives, by killing tigers and rhinoceroses, &c. This year the surrounding forest became so thick and dark, that our people will be obliged to leave the place after six or seven months, if it be not taken by any energetic zemindar of the district. Should they come and locate with our men of Malgazee, in their new settlement, then we shall have a strong Church here. The Chela people have promised to me that they are ready to pay the whole salary of a pastor, from the commencement of the next year. I cannot but think that, if they are to remove from their own place, then they will be involved in various expenses, and, consequently, there may be some delay in having a self-supporting Church among them."

Missionary Notes.

CALCUTTA.—We regret to learn from Calcutta, the decease, early in December, of Mr. William Thomas, the oldest of our assistants in the work of the mission. For some years past he has been disabled by old age. His death was almost sudden. He was the only remaining link between the early days of the mission and the present, having been called into the field by the brethren at Serampore. The Rev. A. McKenna and family sailed for England on account of health, on the 20th January, in the "Ailsa." We trust they will have a safe and reinvigorating voyage.

CAMEROONS RIVER.—The Rev. J. Pinnock reports his arrival, with his family, at Sierra Leone, whither he has gone for renovation of health. Both Mr. Saker and Mr. Smith have visited Victoria to supply the congregation in his absence. The attendance has been very encouraging. The brethren mention with gratitude the preservation of their health. Three missionaries of the United Presbyterian Mission at Old Calabar, have died within the last six months.

JAMAICA, THE ALPS.—The native pastor, Mr. O'Mealley, reports the completion of a New School-house, at Ulster Spring, and which was lately opened for use by Mr. East. There is an increasing desire evinced among the people to attend the House of God. Fifty-two persons have been baptized during the past year.

STEWART TOWN.—The chapel at this station has been greatly improved and beautified, under the direction of the native Pastor Mr. Webbe. The cost, £200, has been met by the liberal gifts of his people, and that without diminishing the ordinary contributions for the support of the ministry and schools. It is now proposed to build a new chapel at Gibraltar. Mr. Webbe says: "The general interests of the island were never more hopeful." And he adds, "the people are ours, in Christ, if we can only supply them with the means of grace." The salvation of the people is a rich reward for the exertions of their English friends.

NORWAY.—Mr. Hubert reports the work as continuing to prosper, and several baptisms are only delayed owing to the severity of the weather. The meetings are well attended, and at some of them the power of the truth has compelled many to shed tears. The seed sown at Stavanger is also bearing fruit.

ALLAHABAD.—The Rev. J. Bate informs us that he has been itinerating with the Rev. W. Etherington, of Benares, in the districts of Mirzapore and Benares, and since his return home, the mela at Allahabad has occupied much of his time.

CALCUTTA.—The Rev. George Pearce reports the formation of a new station at Port Canning, where a chapel has been built. Seven families from among the heathen have joined the mission at this place, and appearances are very encouraging. Mr. Pearce contemplates another station about ten miles further, where already a piece of ground has been secured for a chapel and dwelling house.

BOMBAY.—By letter, dated July 25th, we learn the safe arrival at Bombay of our esteemed friends the Rev. James and Mrs. Smith, and Miss Fryer. The voyage has been a propitious one. "The sea has been smooth, and the sky

charmingly clear. I sometimes," continues Mr. Smith, "watch the Southern Cross during the still night, as it sheds a brilliancy unequalled in the southern hemisphere, until I am overcome at the remembrance of the goodness and mercy that have followed us almost the world over."

Home Proceedings.

IN our last issue we omitted to mention the meetings held at Cheddar, and in the churches associated therewith. They were attended by the Revs. R. P. Macmaster, J. R. Wood, and T. Gould, as the deputation, for whose services on the occasion we desire to express our hearty thanks. A meeting was also held at the Old Chapel, Ashford, on the 27th January, where our esteemed friend, the Rev. W. Sampson, gave his services.

During the month of March the missionary meetings have been numerous, as will be seen by the following list, which is as correct as our knowledge will allow.

Scotland (including Glasgow, Edinburgh, Dundee, Perth, &c.) . . .	Revs. Thos. Lea and C. Bailhache.
Berwick-on-Tweed and Eyemouth . . .	„ Thos. Lea.
Ireland	„ R. A. Hatchard.
Frome and vicinity, Eyethorne, Eastry, Bath, Bradford, Corsham, and Upper Holloway	„ J. H. Anderson.
Saffron Walden, Sandhurst, Newbury and Loughton	„ Hormazdji Pestonji.
Regent's Park, Lambeth, Luton, Norwich, Brixton, Camden-road, and Stoke Newington	„ J. J. Fuller.
Harlington, Stoke Newington, and Tottenham	„ J. J. Fuller and Dr. Underhill.
Hanley, Lower Edmonton	„ W. A. Hobbs.
Bradford and district	„ W. A. Hobbs & Dr. Underhill.
Leamington	„ Dr. Haycroft.
Ramsgate, Margate, &c.	„ H. Pestonji and J. J. Fuller.
Kingston-on-Thames, Esher, Brighton, and Lewes	„ W. Sampson.
Newtown	„ R. A. Hatchard.
Leighton Buzzard	„ R. Wallace.
Windsor, Wraysbury	„ J. Stent.
Cardiff	„ Dr. Price and A. Tilley.

Interesting letters have been received from several of the above places, stating that the meetings have been of a very gratifying character. Thus from Leamington we learn that "Dr. Haycroft gave an admirable missionary speech at the public meeting, which was very well attended." The minister of Kingston writes, "Permit me to thank you that we have been visited by

such a deputation from the B.M.S. as Mr. Sampson. He has done the Society good service in these parts. His wise and weighty words will be long remembered." Of a similar tenor are other communications that have reached us, and which bid us to hope that the missionary feeling of the Churches is such as we desire.

An important feature of the proceedings of the last month has been the delivery of two lectures to the students of the colleges at Bristol and Rawdon, "On the history, the principles, and methods of modern Christian Missions," by Dr. Underhill. At Bristol the lectures were also attended by the students of the Institution under the care of the Rev. Mr. Hartland. There is every reason to believe that the result has been both to quicken and direct the thoughts of the students on these important subjects. Whether the students have in view the home pastorate or the missionary life, these addresses cannot but serve the cause we have in hand.

Some of our friends will regret to learn the decease of Miss Rycroft, the only child of our late Missionary, the Rev. W. Rycroft. Her last years were painfully clouded by disease; but she now rests with the Lord, whom her parents so long and so faithfully served.

The Society has lately lost, by death, the services of several faithful friends. The Rev. Dr. Godwin was for many years an active member of the Committee, and was enabled, by his Christian courtesy and wisdom, to bring about the reunion of the Serampore Mission with the Society. He acted for some years as the secretary of that mission, until the breaches of the past were repaired. Others who have left us, are the Rev. C. J. Middleditch, until the last two years a most useful and active member of the Committee, and the Rev. A. W. Heritage, of Canterbury, who, though not a member of the Committee, rendered the Society essential service as secretary of the local auxiliaries, first in East Gloucestershire and then in Kent. Thus our coadjutors pass away, teaching us the lesson that "this is not our rest," and that we must "work while it is called to-day, for the night cometh." May many others be found to tread in their steps.

It is with much pleasure that we announce the safe arrival from China of Mrs. Laughton and her little family. The health of Mrs. Laughton is far from good; but it is hoped that the air of her native land will speedily restore her strength.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage-stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission-House. Post-office orders should be made payable to the Secretary, at the General Post Office, St. Martin's-le-Grand.

Contributions

From February 19th, 1870, to March 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.					
Baines, Mr. Theodore.....	1 1 0	James Street Sunday-school, for N.P.	0 17 0	DURIAM.	
Batson, Mr. R., Lifford		Kingsgate Street	0 10 6	Sunderland, Sans Street	3 14 6
Hall, Oundle	0 10 9	Poplar, Cotton Street	6 1 0	West Hartlepool, Tower Street, for N.P.	0 9 7
Beeby, Mrs., Kensington	2 2 0	Spencer Place, Juvenile Soc., for <i>Jessore School</i>	3 1 3	ESSEX.	
Butterworth, Mr. W.A.,		Upper Clapton, Downs Chapel, for W & O ...	6 10 10	Barking, Queen's Road, for W & O	0 11 0
Sarbiton	2 0 0	BEDFORDSHIRE.		Do., for N.P.	0 15 0
Do., for <i>China</i>	1 0 0	Thurleigh, for W & O ...	0 5 0	Braintree.....	2 2 0
Do., for W & O	0 10 6	Do., for N.P.	0 10 9	Do., for W & O	0 10 0
Cater, Rev. F.	0 10 6	BERKSHIRE.		Thorpe-le-Soken	2 2 3
Daves, Mrs., Bromyard, (2 years)	4 0 0	Bourton	15 15 2	Do., for N.P.	0 18 7
Deane & Co., Messrs.	1 1 0	Do., for W & O	2 0 0	Do., Cranleigh school.	0 10 0
Evans, Rev. W. W.		Fifeild	2 6 0	GLOUCESTERSHIRE.	
Waterloo, nr. Liverpool	0 10 0	Wallingford, for W & O	2 11 9	Cheltenham	5 0 0
Farran, Major, Ifracombe	2 0 0	BUCKINGHAMSHIRE.		Thornbury, for W & O ...	0 7 0
Gingell, Mr. Jas.	1 1 0	Amersham Lower Baptist Chapel	19 13 6	HAMPSHIRE.	
Gover, Mr. W.S.	1 1 0	Haddenham	12 11 11	Niton	5 15 0
Graham, Mr. T.	1 1 0	Do., for W & O	0 13 6	Do., for W & O	0 12 0
Lee, Mr. Thos. Peckham	1 1 0	High Wycombe	42 2 0	HEREFORDSHIRE.	
Olney, Mr. T. H.	1 1 0	Do., for N.P.	1 0 0	Ewias Harold, Ebenezer Chapel	1 4 4
Overbury, Mr. B.	1 1 0	Little Kingshill	8 5 11	Townhope	5 16 4
Peerless, Mr. W. E.		Do., for W & O	0 10 0	Do., for W & O	0 5 0
Grinstead	1 1 0	Olney	8 15 6	Do., for N.P.	2 9 7
Potter, Mrs.	1 1 0	Do., for W & O	3 0 0	Garway	2 9 7
Templeton, Mr. J., F.R.G.S.	1 1 0	Do., for N.P.	4 2 6	Glasbury	5 0 0
Voelker, Dr.	2 2 0	Do., for <i>China</i>	0 14 6	Gorsley	6 2 9
Walkden, Mr. J.	1 1 0	Stoney Stratford, for W & O	1 0 0	Hertford	29 14 6
Welch, Mrs. M. Kemp,		Towsey	1 7 2	Do., for W & O	1 6 0
Downton	2 10 0	Weston Turville	8 4 7	Do., for N.P.	3 7 11
Whitchurch, Miss, do.	2 10 0	Do., for W & O	0 9 10	Ledbury	1 15 3
Whitwell, Mr. W., Oxford	1 0 0	Do., for N.P.	0 15 0	Do., for W & O	0 5 0
DONATIONS.		CAMBRIDGESHIRE.		Orcop	1 2 5
"A Baptist family, Dorset"	3 0 0	Cambridge, Zion Chapel, for W & O	3 0 0	Peterchurch	9 10 5
Do., for W & O	0 10 6	CORNWALL.		Do., for W & O	1 1 0
Bible Translation Society, for T.	300 0 0	Hayle	3 17 0	Do., for <i>Mr. Fuller's school, Africa</i>	1 2 2
Eives, Mrs. John, Hastings	1 1 0	Do., for N.P.	0 7 6	Do., Ploughfield	2 7 11
"Essex J. & C."	2 0 0	Penzance, Carence St., ou account	12 0 0	Ross, Broad Street	10 14 1
Houghton, Mr. John, Liverpool	25 0 0	Saltash	11 7 8	Do., for W & O	0 15 0
Johnson, Mr. W., Fulbourne	25 0 0	Do., for W & O	1 13 0	Whitstone	2 0 0
LEGACIES.		Do., for N.P.	1 4 0	HERTFORDSHIRE.	
Brown, the late Mr. Hngh, of Glasgow, by Mr. David McLean	49 18 11	CUMBERLAND.		Breachwood Green, for W & O	0 12 0
Friemore, the late Mr. of Glasgow, by Messrs. Satchell & Chappell	135 0 0	Maryport	5 13 0	Hertford	3 0 0
Heelas, the late Miss Rebecca, of Wokingham, by Rev. P. G. Seorey	50 0 0	Whitehaven	9 14 2	Markyate Street, for W & O	1 0 0
LONDON AND MIDDLESEX.		DERBYSHIRE.		Do., for N.P.	2 13 6
Blandford Street Sunday-school, (moiety) ..	3 0 0	New Whittington	0 1 8	Rickmansworth, for W & O	0 15 0
Bloomsbury, for W & O	14 15 11	DEVONSHIRE.		Do., for N.P.	0 10 7
Brompton, Onslow Chapel for W & O	2 10 0	Bradninch, for W & O ..	0 10 6	Wars	2 2 0
Camden Road, for W & O	17 17 1	Newton Abbott, 1st Ch., for N.P.	0 14 6	HUNTINGDONSHIRE.	
Ebenezer Sunday-school, for India	1 10 0	Stonehouse, Ebenezer, for N.P.	0 5 6	Bluntisham	14 18 7
Hackney, Mare-street, for W & O	6 0 0	Totnes	5 13 8	Brampton	0 19 6
Do., Grove-street	6 2 4	Do., for W & O	0 10 0	Buckden	1 6 11
Hammersmith, for W & O	5 0 0	Do., for N.P. <i>Barisal</i> ..	1 12 0	Dean	2 7 6
Harrow	1 1 0	DORSET.		Fenstanton	6 11 5
Hawley Road	42 19 6	Weymouth, Sunday-sch.	7 10 0	Great Staughton	0 17 5
Do., for Africa	1 0 0	DURHAM.		Godmachester	1 4 11
Hatcham Chapel, New Cross, for W & O	0 15 0	Sunderland, Sans Street	3 14 6	Hall Weston	0 16 9
		West Hartlepool, Tower Street, for N.P.	0 9 7	Hartford	0 1 11
				Hemmingford	0 5 3
				Houghton	2 1 0
				Do., for W & O	1 4 1
				Huntingdon	26 5 1
				Do., for W & O	1 12 10
				Kimbolton	3 12 6
				Oford	1 15 0
				Do., for N.P.	0 18 3

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

APRIL, 1871.

ANNUAL SERVICES.

We have much pleasure in announcing the following arrangements :

THE ANNUAL SERMON

will be preached at CAMDEN ROAD CHAPEL on Thursday evening, April 20th, by the Rev. C. VINCE of BIRMINGHAM. Service, Half-past 6 o'clock.

MEMBERS' MEETING

Tuesday April 25th, at Bloomsbury Chapel, 3 o'clock P.M. Tea at the close of the meeting.

PUBLIC MEETING

at BLOOMSBURY CHAPEL, Tuesday April 25th, 6 o'clock P.M. Chairman :—W. M'ARTHUR, Esq., M.P. Speakers:—The Rev. A. G. BROWN, Stepney Tabernacle ; Rev. T. W. HANDFORD, Bolton ; Rev. R. M. HENRY, M.A., Belfast.

THE LATE REV. C. J. MIDDLEDITCH, FORMERLY SECRETARY OF THE BAPTIST IRISH SOCIETY.

By the recent death of Mr. Middleditch, of Blockley, the Baptist denomination has lost a diligent and useful minister. He was the son of the late Rev. Thomas Middleditch, of Ipswich, and was educated for the Christian ministry at Stepney College. The first church over which he presided was at Soham, in Cambridgeshire. After a short pastorate, he removed to Ashdon, in Essex, and subsequently to Frome, where he laboured about twenty years—a period sufficiently long to test his intellectual qualities and religious character, and to develop his real worth. In the year 1856, the secretariat of the Baptist Irish Society became vacant, and Mr. Middleditch accepted the invitation of the committee to fill the office. The new Secretary applied himself to his duties with characteristic wisdom and energy. His tact, kindness, and industry created in the churches in Great Britain, a practical sympathy with the objects of the Irish Mission, which told favourably on its funds ; while in Ireland, his judicious counsels, and genuine loving-kindness to the brethren greatly strengthened and encouraged them in their work. It was during Mr. Middleditch's period of office, that the most remarkable spiritual phenomenon of modern times occurred. The "Irish Revival," as it is called, is a landmark in the religious history of the country. Throughout a whole province, the vast majority of the people suddenly fell under a deep concern about their personal salvation. Influences, both spiritual and physical, were at work that were beyond human control. The excitement of that season has few, if any, parallels in recent history. Wave followed wave with strange and startling rapidity, until the heart of Ulster heaved with agony, and a mighty cry for mercy ascended to the Throne of Grace. It is not the object of the writer to express an opinion on the real character, and permanent results of that "awakening." Mr. Middleditch visited Ireland at the flood-tide of the revival, and surrendered himself to the in-

fluences by which he was surrounded. The strain which was put on his mental and physical powers, together with the additional labour that the movement imposed upon him, brought on an attack of rheumatic fever, which laid him prostrate. But his life was spared, and he continued, during the next five years, to direct the affairs of the Mission. It was some time in the year 1864, that the friends of the Baptist Home Mission and the Baptist Irish Society agreed to unite the two institutions. Mr. Middleditch was offered the secretariat of the United Mission; but, while his interest in the societies had suffered no abatement, he yearned after a more private sphere of Christian work, and ultimately resolved to exchange the worry and responsibilities of official life, for the more quiet and congenial position of a country pastor. About that time, the writer was on a visit to Worcestershire. He knew the decision of his friend, and told one or two members of the church at Blockley—which was then without a pastor—that Mr. Middleditch was likely to be at liberty. In less than a week from that time, a deputation from the church came to London, with a request that our brother would visit Blockley with a view to the pastorate. He accepted the “call,” and about the close of the year 1864, removed to that beautiful village, where he continued in the service of his Master until he was taken to his rest. Mr. Middleditch’s character was one of those which it requires no power of analysis to interpret. There was nothing subtle, intricate, or involved in his moral nature. He was marked by a beautiful simplicity. There was a manliness and a transparency about his whole bearing, which called to mind the “Israelite indeed, in whom is no guile.” His practical and business mind, and capacity for work, fitted him for the position which he filled in connection with the Irish Mission; and it is not surprising, that shortly after his removal to Blockley, he was elected secretary of the Oxfordshire Baptist Association. The last letter which the writer received from him, contained a promise to preach for the British and Irish Mission on the 26th of February, at Evesham and Lench. In whatever circle he moved, he was sure to make friends. His bright and genial spirit, sanctified as it was by the grace of God, exerted a magnetic influence on the young. None who knew him will soon forget his thoroughly honest and truthful English face. In his sermons there was far more solidity than show. If he was not profound, he was by no means superficial; and although not, in the conventional sense, popular in style, he was always impressive and instructive. At the Autumnal Meetings of the Baptist Union at Cambridge in September last, Mr. Matthews, of Boston, and Mr. Middleditch, of Blockley, conducted some of the devotional services. They sat side by side in the pulpit of St. Andrew’s-street Chapel, and their white heads—like crowns of glory—and pleasant, good-humoured countenances, attracted the attention of the congregation. Matthews died a few months back, and Middleditch has now gone the same road. Both are before the throne of God, and serve Him day and night in His temple.

Our brother died at his home, Park House, Blockley, on Friday, the 3rd of March, and was buried on the following Tuesday.

“Dust to its narrow house beneath;
Soul to its home on high.
They that have seen thy look in death
No more need fear to die.”

[As we wrote the above sketch for the *Christian World*, we have no hesitation in copying it into the *Chronicle*.]

Contributions from February 20th, 1871, to March 20th, 1871.

	£	s.	d.				
LONDON—A Friend	100	0	0	BUCKINGHAMSHIRE—Great Brickhill, by			
Dr. Angus	1	1	0	Mr. John Doverell	3	0	0
Dr. Andrews	1	0	0	High Wycombe, Mr. G. Thompson.....	0	10	0
Mr. G. S. Freeman	1	1	0	CAMBRIDGESHIRE—Cambridge, Zion			
W. A. Butterworth	1	0	0	Chapel, Collection	11	3	9
J. Cowdy	1	1	0	Cottenham	0	1	0
J. Templeton	0	10	0	Zion Chapel	11	3	9
C. Price	1	1	0	DORSETSHIRE—A Baptist Family in.....	1	10	0
F. Cartwright.....	1	1	0	Poole, Subscriptions	1	9	5
Rev. C. Woodlcott	0	10	6	Small sums	0	11	10
Mr. J. Mote	1	1	0	Weymouth, Subscriptions	2	1	4
B. Colls	1	1	0		1	8	0
J. Haddon	1	0	0	DURHAM—Darlington, by Mr. W. Peachey,			
J. McLaren	1	1	0	Collection at Brookside Chapel.....	1	1	0
L. S. R.	1	1	0	Middleton in Teesdale—			
F. C.	1	1	0	Collections	1	14	1
J. F.	0	10	0	Mr. R. W. Bainbridge	2	0	0
Mr. W. Payne	0	10	0	Box by Mrs. Philip Bainbridge	0	10	0
E. Rawlings	1	1	0		4	4	1
Dr. Voelcker	0	10	6	ESSEX—Langham, by Mr. S. Seaborn ...	0	10	0
Battersea, Mr. P. Cadby	2	2	0	Thaxted, Mr. W. Tarrant	0	2	0
Bloomsbury Chapel—				GLoucestershire—Kingstanley, by Miss			
Mr. James Benham	1	1	0	Ellen King, Collections, and Sub-			
Mr. John Benham	1	1	0	scriptions	6	5	0
Canberwell, Cottage Green, Rev. James				Uley, by Rev. W. C. Taylor, Collections	1	8	6
Sears.....	0	10	6	Winchcomb, by Rev. R. Grace, Collec-			
Harlington, by Rev. T. Henson.....	5	0	0	tion	1	6	1
Greenwich, Mr. T. Burton ...	0	5	0	HANTS—Portsea, Kent Street, Collection			
Mrs. Carpenter	0	2	0	by Mr J. A. Byerley, Public Meeting	2	11	8
Chilcott	0	10	0	Southsea, Mr R. R. May	1	0	0
Mr. S. Fisher	0	10	0	By Rev. J. H. Cooke, Collection			
T. P. Fisher	0	5	0	at St. Paul's Square Chapel	2	10	6
G. F. Hapgood	0	2	6	HERTFORDSHIRE—Boxmoor, Rev. H. C.			
D. Higham	0	5	0	Leonard, M.A.	2	2	0
Mrs. Hunt	0	2	6	Hitchin, collection	1	0	5
Mr. J. Phillips	0	2	6	Subscriptions	5	16	6
Mrs. Sargeant	0	5	0		6	16	11
Mr. S. Saw	0	10	0	Markyate Street, by Mr. Thos. Birdsey,			
				Collections	2	14	0
Lambeth, Upton Chapel—				Collected by Mrs. Walker ...	0	6	6
Mr. T. Cox	2	2	0	Mr. D. Cook	0	10	0
W. Stiff	0	10	6		3	10	0
Lee, Mrs. Nicholson	0	5	0	Ware, Mr. B. Medcalf	1	1	0
Mr. H. F. Cockel	0	10	0	Watford, by Mr. E. Adcock, S. School	0	10	7
				HUNTINGDONSHIRE—			
Lewisham Road Chapel—				Bluntisham, collection	1	12	13
Mrs. Welsh	0	10	0	Subscription	0	5	0
Miss Pettett	0	10	0		1	17	10
Mr. T. H. Manning	0	5	0	Huntingdon, collection	1	0	10
T. Hills	0	10	0	Subscriptions	2	18	0
					3	18	10
Metropolitan Tabernacle, Mr. T. H.				KENT—Chatham, by Mr. Wm. Ashby			
Olney	1	1	0	Subscriptions.....	1	14	0
Peckham, Mr. Congreve	1	1	0	Dover, by Miss Kingsford, Subscriptions	3	11	0
Stockwell, Rev. A. Mursell ...	0	10	6	Folkestone, Collection	2	16	1
Mr. James Stiff ...	1	1	0	Subscription, Mr. Fagg	0	10	0
					3	6	1
Woolwich, Queen Street, by Mr. G.				LANCASHIRE—Manchester, Round Chapel,			
Champion, Collection	4	9	8	Every Street, by Mr. W. W. Inghis	0	10	1
BRACKSHIRE—Farringdon,				Southport, Mr. R. Craven	1	1	0
Subscriptions	1	17	0	Newchurch Rosendale, by Mr. John			
Small sums	0	12	0	Perkins, S. School	0	5	0
				LEICESTERSHIRE—Sheepshed, by Mr. Ben.			
Reading, King's Road, Collection, by				Christian, Subscription	6	0	0
Mr. Philip Davies	8	4	6	By Mr. T. D. Paul, Belvoir Street			
Wantage, Collection	0	15	7	Chapel, Collection	23	5	10
Mr. Liddiard	1	0	0				
Wokingham and Blackwater,							
by Mr. E. Love—							
Blackwater, collection... ..	4	4	0				
Wokingham, Collection	5	3	4				
Do. Subscriptions	5	5	6				
	14	12	10				

MONMOUTHSHIRE—	
Monmouth, by Rev. W. Morgan, S. School	1 2 7
Box by Miss Brace	0 8 3
	<u>1 10 10</u>
Tredegar, by Rev. J. Lewis	2 0 0
NORTHAMPTONSHIRE—	
Peterborough, subscriptions	1 12 6
ONFORDSHIRE—Coate, by Rev. B. Arthur	
Moldenhem, collected by Mrs. Rose ...	1 0 0
	0 5 0
SOMERSETSHIRE—Bath, Subscriptions ...	
Chard, Collection	2 7 0
Frome, Badcox Lane, by Mr. H. H. Parsons, Collection	3 0 0
.. Subscriptions	1 7 0
	<u>4 7 0</u>
.. Shepherd's Barton, by Rev. T. G. Rooke, Subscriptions	8 12 6
.. Collections	1 0 6
Wellington, Subscriptions	1 0 6
SUFFOLK—Eye	
Gainingay, S. S. by Mr. E. Arnold ...	0 1 0
	0 7 6
Horham, Collection by Rev. T. Hoddy	3 0 0
Somerleyton, Rev. C. Daniell 1 0 0	
.. Contributions by Rev. C. Daniell	1 15 0
	<u>2 15 0</u>
SUSSEX—Hastings, Mrs. John Elves.....	
	1 1 0
Midhurst, by Mr. Moussé	6 5 0
Newhaven, by Rev. W. T. Sargent... ..	0 16 0
WARWICKSHIRE—Cookhill, by Rev. T. James, Collection	
	1 0 0
Stratford-on-Avon, Collections	1 2 4
Subscriptions	1 0 0
Mr. Rackam's Box	0 5 9
Sunday School	0 2 0
	<u>2 10 1</u>
WILTSHIRE—Bradford-on-Avon,	
Collection	1 12 8
Subscriptions	2 2 6
	<u>3 15 2</u>
Bratton, by Rev. H. Anderson, Collection	2 13 6
Subscriptions	4 0 0
Mr. J. S. Whittaker's Box	1 12 0
	<u>8 5 6</u>
Calne, Collection by Mr. John Chappell	2 11 8
Devizes, by Mr. Paul Anstie, Collections	6 13 6
Subscriptions, Collected by Miss Hargraves	8 6 10
Stret, by Mr. George Anstie, Collection	1 16 6
	<u>16 16 10</u>
Downton, Sunday School, Contributions by Mrs. W. Taunton	3 18 3
Melksham, Subscriptions	1 18 0
Swindon, Contributions	2 2 0
Trowbridge, by Rev. W. Barnes, Collections	7 5 6
Subscriptions	6 4 6
	<u>13 10 0</u>
Warminster, Subscriptions ...	1 2 0
Small sums	0 15 6
	<u>1 17 6</u>
Westbury, West End Collection	1 12 0
Westbury Leigh, Diston Marsh, Collection	0 13 7

WORCESTERSHIRE—Astwood	
Bank, by Rev. John Phillips, Subscriptions	1 10 0
.. Collections	7 1 0
	<u>8 11 0</u>
Redditch, by Rev. J. Peck, collection	2 13 3
Sunday-school	0 4 3
Subscription	0 2 6
	<u>3 0 0</u>
Lench and Dunnington, by Mr. H. B. Bomford, Collections	6 8 6
Evesham, by Mr. C. War- miugton, collection	5 2 6
Subscription	0 10 6
	<u>5 13 0</u>
Worcester, Sansome Walk, by Mr. John Matthews, Collec- tions	11 16 10
Subscriptions	3 1 0
	<u>14 17 10</u>
YORKSHIRE—Beverly, Collec- tion	
	1 18 0
Subscriptions	1 3 0
	<u>3 1 0</u>
Brearily, Luddendon Foot by Mr. John C. Fawcett, Collection	2 7 0
Subscriptions	2 7 6
	<u>4 14 6</u>
Leeds, South Parade Chapel, Subscrip- tions collected by Mrs. Gresham	7 1 6
York, Collections	5 2 2
Subscriptions	0 15 0
	<u>5 17 2</u>
Clifford near Sheffield, Mr. Josh. Wilson	5 0 0
Bridlington, Subscriptions	0 12 6
Driffield	0 15 0
Hull	9 14 0
WALES—Holyhead, Park Street Chapel, by Mr. John Lewis, Collection	
	1 10 0
.. Master Georgie Lewis... ..	0 5 0
	<u>1 15 0</u>
CARMARTHENSHIRE—Carmarthen, Sub- scriptions	
	1 3 6
Llanely, Subscriptions	9 9 0
.. Vote of Greenfield Church	1 10 0
	<u>10 19 0</u>
Pembrey Tabernacle, by Rev. E. Williams	0 15 0
GLANORGANSHIRE—Aberdare, Subscriptions	
	3 10 0
Sunday-school (Carmel) by W. Pardoe	1 6 1
	<u>4 16 1</u>
Bridgend, Subscriptions on account, by Rev. T. Cole	0 7 6
Cardiff, Miss Evans	0 10 6
Merthy, Mr. D. Davies	0 2 0
Swansea, Mr. W. N. Johnson	0 10 0
PEMBROKESHIRE—Haverfordwest, Sub- scriptions	
	13 9 0
JERSEY—St. Helier, Contributions by Mr. J. T. Humby	
	10 0 0
IRELAND—Waterford, by Mr. C. Scroder	
Banbridge, by Rev. S. J. Banks	6 8 0
Grange Corner, by Mr. H. McMullen	5 11 10
	<u>5 8 0</u>

Mr. Berry, of Athlone, wishes to acknowledge a Parcel of Blankets and Clothing, and Ten Shillings for distribution among the Poor, from Mrs. Beetham, The Brooklands, near Cheltenham. The Committee also thank Mrs. Beetham.

THE
BAPTIST MAGAZINE.

MAY, 1871.

Faith aided by Experience.

BY THE REV. J. P. BARNETT.*

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."—2 TIMOTHY i. 12.

MEN deposit their money in a bank, that it may be safe and reproductive. But it was something incalculably more precious than "thousands of gold and silver" which Paul had entrusted to the Saviour. It was *himself*. At that solemn hour when he ceased to be a persecutor and became a Christian—when he, trembling and astonished, answered the Voice from heaven, saying: "Lord, what wilt Thou have me to do?"—then all self-trust died out of his heart, and he began a long and illustrious career, the ruling principle of which was trust in Christ. It is to that event that he alludes in the words: "That which I have committed to Him against that day." That surrender was *complete*. In committing himself to Christ he committed everything which he could call his own;—his body with all its powers and appetites—his intellect, with all

its capacities of thought, of knowledge, and of reason—his soul, with all its affections and passions—his spirit, the innermost essence of his being—his time, with all its variety of occupation—his life, with all its ever-multiplying experiences—his destiny, with all that could make it noble and blessed. Nothing was withheld.

That surrender was also *final*. It was not made for a time, but for *all* time; not intended to hold good merely during the season of prosperity, but to be repented of, if the day of adversity should come; not done in the way of *experiment*, as men invest their money by taking shares in a commercial speculation, reserving to themselves the right to "sell out" when the commercial barometer shows signs of a fall. Paul entrusted himself to the keeping of Christ, without fear of future disappointment; and the charge was never to be recalled.

* From a volume of Sermons, entitled, "Helps to Faith," &c. Second edition. Hodder & Stoughton, 27, Paternoster Row.

What will you say of this act? Will you stigmatise it as an instance of extraordinary rashness? Was it done in a moment of infatuation? Did that strange vision on the road to Damascus deprive this man of his reason—overwhelm his judgment—bear him down into a cowering submissiveness from which he could not emerge—force him into slavery? No, brethren! It was amidst those supernatural splendours that he came to “know the truth,” and that “the truth made him free.” Before that day he was indeed a slave; the slave of prejudice, of a misguided conscience, of pride and bigotry, of wild and vengeful passions which rushed to their deadly work in the name of religion and of God! But the bright Light which then shone from heaven above that of the mid-day sun, and the gentle, penetrating Voice which came down upon his surging spirit as that same voice once before came down upon the heaving waters of Galilee—“Peace! Be still!” and there was a great calm”—these two, the Light and the Voice, broke the spell of his fanaticism, and restored him to himself. The past was now full of new meaning. He saw that, *left to himself*, he could not *take care of himself*; and he “committed” himself to his Deliverer. Was it unnatural that he should do so? The true guardianship of his soul needed to be made safe by *power*, and there was power enough in Christ to make it safe;—it also needed to be made faithful by *love*, and there was love enough in Christ to make it faithful;—both the power and the love proved beyond all possibility

of doubt by the nature and the magnitude of the change which Christ had *there* and *then* wrought upon his heart.

And now what is the feeling of the Apostle as he draws nigh to the close of his career, and traces it back, by the aid of memory, to its beginning? Does he question the wisdom of this great surrender? Has the result disappointed him? He is now an old man, with a ripe experience. Moreover, he is a prisoner at Rome, with an eventful past behind him, and a tragical death before him. What is his verdict? To young Timothy he writes: “Be not thou ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God. For the which cause I also suffer these things; nevertheless I am not ashamed. For I know whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day.”

Brethren, have you ever tried to realise how much is required on the part of the keeper of a human soul? I will not now speak of its perils from the world and the devil; there are more serious perils than these, springing from within the soul itself. A human soul committed to the care of Christ is not like a quantity of gold committed to the care of a banker;—passive—inert—incapable of doing anything of itself. It is a *person*; it has intelligence and will; it has strong passions and fixed habitudes; it retains all its power and propensity to act on its own account; its freedom to

choose for itself, in the varying circumstances of life, is not taken away from it; it continues throughout to be a responsible agent. Moreover, it has been frightfully corrupted by sin, and sinful inclinations still cling to it with relentless tenacity. It is in perpetual danger of self-betrayal, and, for its safety, requires to be *kept from itself!* The most advanced saints have to bemoan their proneness to wander from the God they love. Christ, as the Guardian of the soul, has to honour the freedom of its will, and yet to check, to neutralise, and to rectify the vicious bias which its will has received from the principle of depravity in the heart. Invasions from without are so much the more to be dreaded because of the treachery which is within.

As, then, the soul is exposed to so many agencies which are mighty to ruin, how comforting it is to know, as Paul did, that Christ is still mightier to save. If you entrust your earthly treasure to a banker, you cannot be sure that it will be safe in his hands. He himself may misuse it; a thief may break in, and decamp with it; a fire may break out, and melt it away; commercial speculation may scatter it; political revolution may destroy it. No contingencies analagous to these are to be feared when Christ is chosen as the Guardian of the soul. "I am persuaded that He is able to keep that which I have committed to Him against that day."

How, then, is this affluence of trust to be vindicated? *By a long and multifarious experience.* The Apostle says: "I know *whom* I

have believed." I know *Him*;—His character;—His power, His wisdom, His faithfulness, His love. I trusted Him at the first, when as yet I *knew* but little of Him; and I trust Him now that I know Him well. I have long been in closest fellowship with Him; and that fellowship has been maintained through numberless circumstances which have put His sufficiency to the test. A thirty years' experience has taught me that I was not rash when I first placed myself in His hands. The very manner of my conversion proved conclusively that He could disarm His foes and protect His friends. I can remember a thousand temporal deliverances, many of which were of such magnitude and peculiarity that I can ascribe them to no other hand than His. I have been as familiar as any man with spiritual trial; but the spiritual succour which He has vouchsafed to me has always been equal to my need. I can recall no instance in which He has failed me. Here, then, is a basis for trust. Could aught make it broader or stronger? Timothy, my dearly beloved son, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

From the case of the Apostle, then, as it thus comes before us, we see how faith is justified and confirmed by experience.

Of course you will see at a glance that faith cannot, and must not, be made to rest on experience alone. If no man were justified in accepting the Gospel until he had attained to a certain experience of its power, he could never

be justified in accepting it at all. Christianity is not something which springs up spontaneously in a man's soul, but something which has to be imparted to him from without. Faith in Christ is not an *instinct* of our nature, like the passion for beauty, or the craving for friendship. The Gospel does not circulate *constitutionally* through the mind, like the blood through the body. It must be communicated *as truth* before it can be experienced *as life*.

Faith, however, though in no case originated by experience, and though incapable, by a mere appeal to experience, of rebutting the charge of fanaticism, invariably finds experience to be *an invaluable auxiliary*. That Paul found it so, is clear from the text.

Now it is obvious that Christianity was meant for *power*. It is not merely a subject for study—an "economy" to be investigated with philosophic interest—a well-founded and stately building to be admired;—it is a law: it has a voice of authority; it wields a sceptre; it speaks to the souls of men, that it may win them over to its own sway. A Christian is a different man from one who has never been brought into spiritual and sympathetic contact with Christianity; and it is the influence of Christianity over him which explains the difference. His views, his feelings, his tastes, his propensities, his antipathies, his affinities, his actions, his whole course, are more or less affected by the plastic touch of this glorious agency. Let the Gospel become the supreme law of a man's life;

—let him think, hope, love, and act, in obedience to the impulses which it supplies; and what will follow? The peculiar mould into which it will throw his nature, and the effects which it will produce in his experience, will confirm him beyond all possible gainsaying in the conviction that his religion is a message and a gift from God.

Let us suppose an instance in which the characteristic power of Christianity has successfully asserted itself; such an instance as that of the apostle Paul, revealed in the grand declaration of the text; our position is that the proof of the truth of the Gospel which such a man must have, living day by day and year by year in his own breast, will be accounted by him as of priceless value. Permit me to detain you with a few illustrations of this.

I.—HIS FAITH WILL ACQUIRE GREATER CLEARNESS AND BREADTH.

The experience of such a man as we are supposing will be no narrow or shallow thing. It will be elaborate in its texture and comprehensive in its range. Christianity sustains important practical relations to every part of our nature and to every event of our life.

For example: a man like Paul would ardently prize it on *intellectual* grounds alone. It supplies the materials and impulses of refined and elevated thought. It will not allow the man who accepts it as the ruling power in his nature to grovel in ignorance. The hackneyed assertion must here be repeated because it is true—that the simplest Christian knows more

of the greatest questions that have ever taxed the intellect of man than was ever even guessed at by the wisest of the heathen philosophers. The very first ideas which the Gospel brings are such as to demand an earnest and steady exertion of the mind. Like everything else which has emanated from God, it presents to our notice a wonderful commingling of light and shade—of simplicity and perplexedness—of transparency and mystery. What can be more lucid, and yet what more incomprehensible than the gift of the Son of God to the cross for the salvation of a sinful and perishing world? This proposition does not baffle the understanding of a child; yet its truth rests on laws of the divine administration which God has only dimly disclosed, and the nature and application of which even the most enlightened amongst us can only dimly conjecture.

And how nobling is the power which Christianity brings to our moral nature. In all its principles and aims, it recognises our moral capacities and sustains our moral obligations. There is not a duty—relating either to the present life, or to the life to come—relating either to ourselves, or to our fellow-men, or to God—which it does not place in a light, and urge with an energy all its own. It is the firm friend of conscience—standing by it in all onslaughts from a vicious inclination, or from a corrupt and corrupting world.

In like manner, Christianity has special influences for the religious element in our nature. It shows peculiar fitness for calling forth that element into channels in which

it shall most honour our Creator, as well as be most serviceable to ourselves and to those around us. It reveals the Great Supreme with augmented clearness by its disclosures of the Christ, “in whom dwelleth all the fulness of the Godhead bodily.” So that in Him we see God, and in the Godhead, as realised in Him, we have an Object whom we can intelligently and lovingly worship.

Note, further, the aspect of benignity which Christianity bears towards us in the guilt and bondage of sin. It does not make light of our transgressions; so neither does it put away from us the hope of salvation. We need pardon; and it presents to our faith a great scheme of mediation by which in the bestowment of pardon, the honour of God’s law is exhibited as lustrously as is the glory of the love in which the scheme itself originated. It brings purity to the heart as well as tranquillity to the conscience. We stand before the cross. What a Victim is that which bleeds there! What a Sacrifice is that which is there offered! What a Covenant is that which is there ratified! “The love of Christ constraineth us; for we thus judge that if One died for all, then were all dead; and that He died for all that they who live should henceforth not live unto themselves, but unto Him who died for them, and rose again.”

Once more. How kindly is the tone in which our religion addresses us in relation to the sorrows of our life. It will not permit us to believe that, even in all our unworthiness, we are the inhabitants of a forsaken, fatherless world.

It is crowded with "exceeding great and precious promises," which adapt themselves with wonderful flexibility to all the varieties of our lot. It teaches a humaner philosophy than that which calls upon us to stifle with rude hand the sobs of a natural grief, and to push back the groan wherein our anguish may struggle to obtain a momentary amelioration. It comes to us as a friend with strong and generous help; and it pours so bright a light upon all the ways and destinies that are before us—"illuminating our very tear-drops with the sunlight of heaven!"—that in the calm enjoyment of its supports, and in the holy intoxication of its foretastes, we exclaim with our great hearted apostle: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Now, brethren, do not mistake the purpose for which these remarks are made. I am not now trying to show that Christianity is adapted to our nature, but to set forth the character and the range of the *experience* which Christianity secures. It is an experience which proves that our Gospel, in proportion to its actual influence, is one which makes men wise, fortifies the natural conscience, puts into the heart a deeper and more enlightened religious reverence, conveys the assurance of pardon to the penitent, inspires men with a passionate love of holiness, helps them to forget their sorrows, and thus leads them upward to a glorious immortality. I am not now saying that we learn all this by the

study of Christianity, as a system, but that we find it out by the experience of Christianity as a power. Gathering these multifarious results together, into one view, our faith is clarified at all points, and we can sum up the whole in the affirmation of the apostle: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.'

II. IN THE SAME WAY FAITH BECOMES EASIER AND MORE CONFIDENT.

What prolonged and laborious study is required to attain to any fair mastery of that mass of Christian evidence which is drawn from exterior sources; such as the consistency of the Christian system—the harmony of the books which disclose it—the intelligence, integrity, and independence of the men by whom those books were written—the authority it derives from miracles and from prophecy—the analogies which subsist between its principles and laws and those which pervade the great kingdoms of nature—the amplitude and fitness of those resources by which it proposes to supply the moral and religious wants of men! Any single department of this vast field of study might well occupy even a powerful and well-disciplined intellect for no inconsiderable period of time; to do justice to the whole of it would tax the industry of a long life.

It is natural, therefore, to cast about for some other order of evidence more simple in its form, more direct in its results, and consequently more expeditious in *its*

methods. How can men who are immersed in business, struggling with poverty, or labouring under the disabilities of a slender education, devote themselves to an investigation at once so complicated and so costly ?

Well, brethren, let us be thankful that every one of us may have access (if he will) to an order of evidence which is free from these difficulties;—written, not on tables of stone, not with pen and ink, by the finger of man, but by the finger of God, on the fleshly tables of the heart. You may find this evidence in your own spiritual consciousness. Your memory may be filled with it. You can carry it about with you wherever you go. You can make your appeal to it at any moment. If you should ever be tempted to doubt the reality or the truthfulness of your faith, a hundred facts in refutation of the doubt, trooping along out of the obscurities of your past life, will nerve you to exclaim: "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men!" You can never be sure that statements which you find in books are true; but you would be insane to distrust the testimonies of your consciousness. Correct theory is nothing more than knowledge in form; enlarged experience is nothing less than knowledge in power. This experimental evidence is not only simple and direct; it is also decisive. It cannot be refuted. I am curious to see that system of reasoning by which the facts of my experience are to be made to me of non-effect. Do you want me, on some stupid pretence of logic, or because

you have found a few trifling flaws in what some historian or controversialist has written about the Christian faith, to give the lie to my own memory? Do you want me to dishonour the facts of my own life by treating them as fictions? Do you demand that I shall silence the voice of my own consciousness, as if it must be a cheat; and that, too, for no other reason than if I accept its testimonies I shall rely with a still more implicit and grateful trust on Him to whom I have committed the keeping of my soul? The bare idea is preposterous!

My brethren, if you will live in Christian light, you shall not mistake that light for darkness. Go to the Source of life to which the Gospel waits to conduct you, and that life shall be its own witness to the truthfulness of the Guide. Commune with Christ, and you shall be in no more uncertainty than Paul was as to whether He is a real Saviour or only a supposed one. Have your conversation in heaven, and you shall be immovable in the assurance that the heavenly home antedated by your faith shall be yours at last—purer, nobler, and more blessed than the ideal home to which by the aid of faith you rise. You may not be able to explain the mysteries of your spiritual life any more than those of your natural life, but you will not, for *that* reason, deny your spiritual consciousness, any more than, for the same reason, you deny your natural consciousness. You may not be competent to give what critics would call a "scientific account" of the Great Sun of Righteousness, in the light of whose love-beams you are

wending your way to immortality—but you will not, for *that* reason, close your eyes against Him. You have tasted the honey of the Gospel; you *know* it to be sweet; and no arguments, however ingeniously constructed, or however skilfully applied, will ever convince you that it is bitter. In the text, Paul speaks with precisely that decisiveness of statement and of tone which a definite experience never fails to establish. “I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.”

III.—FROM THE SAME SOURCE
FAITH IS INSPIRED WITH A FIRMER
COURAGE.

Paul was constitutionally an intrepid man; but the lessons which he could gather from his past history as a Christian gave a solidity to his courage which even the imminence of martyrdom could not shake. At this moment he was a sufferer for the Gospel: “nevertheless,” he exclaims, “I am not ashamed;” and in the text he tells us why. How grandly calm is his fortitude when taking his farewell of the elders of the Church at Ephesus! He reminds them, not in the spirit of egotism, but in the spirit of brotherly love, of the manner of his ministry amongst them; and then he says: “And now, behold, I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every place that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may 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.” This is not the presumption of bravado, but the holy daring of one who has been a soldier of the cross long enough to know that the smile of his Captain will abundantly compensate him for all the severities and perils of the conflict. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him who hath loved us!” What words are these to be spoken—I had almost said *shouted*—in the ears of the great Church militant by a Christian apostle! Oh, it is no novice who thus tries to rally his comrades in the day of battle. It is not one who has but just entered on the warfare—not an inexperienced recruit, who is so sanguine only because he is so young! If it *were*, we might still admire his enthusiasm, and yet think him too confident. We might say to him: “It is too soon as yet to boast of victory. Put forth every effort; strain every nerve; seize every advantage;—but moderate your expectations; resolve to conquer; but be prepared to die upon the high places of the field.” But we have no reason to meet the Apostle in this spirit to-day. He speaks as a veteran in the army of Immanuel—as one who has fought long and fought nobly;—as one, too, who knows the rapture of victory, having seen one foe of his spiritual life after another fall bleeding at His feet!

And such was the heroism of Paul when he wrote: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

IV. — BY THE SAME MEANS FAITH ALSO GATHERS TO ITSELF A MIGHTIER PUBLIC INFLUENCE.

Every right-minded Christian desires to contribute to the spread of the Gospel; and experience will materially help him to do so. In such an enterprise, it is better to say "Come!" than to say "Go!" The injunction "Go!" is apt to be turned aside by the retort, "Go yourself!" The invitation "Come!" cannot be so turned aside; for it shows that the inviter is interested in your welfare, and that he does not wish to place you in a position which he has not himself previously occupied, and which he cannot honestly recommend.

Some time ago a lady was describing to me a youthful neat little "daisy-preacher" whom she had recently heard; and she said: "I almost hated him for daring to meddle with the exquisite story of Martha and Mary and Lazarus; and it looked like sacrilege for that wonderful instance of 'good in things evil'—when He had heard therefore that he was sick, He abode two days still in the same place where he was—to be handled jauntily by a little creature upon whom the touch of pain seemed never to have lighted." Of course no sweeping condemnation is to be pronounced upon young preachers as such. If they have ability, intelligence, earnestness, heart, genuine sympathy with the Saviour, and a holy

yearning to be useful, let them go forth in their Master's name, and confidently expect His blessing. He can find them congenial work, and an appropriate sphere. Some young men are better equipped for such an enterprise by a knowledge of life, both *out of* Christ and *in* Christ, than many who have lived dreamily or indolently on through thrice the number of years. Experience sometimes accumulates rapidly. But there is a purely professional way of preaching the Gospel—a perfunctory method of teaching in Sabbath-schools—Christian work done well enough, it may be, from an intellectual point of view, but altogether without heart; and it is at once uninteresting in itself and worthless in its results. For a man to teach religion in any way without having been under its practical influence must be a tedious business! Talkers may talk about religion out of books—discuss it—advocate it, with plenty of theoretical wisdom; but their talk will be as the chattering of a parrot rather than the "feast of reason and the flow of soul," unless they can talk out of the resources of a well-stored experience. And such parrot-talking never tells. Your "daisy-preacher" may be very comely to look upon—his handsome face, his musical voice, and his graceful manner may be "irresistible;" but he will be but a clumsy helper to those who are struggling along the rough way of temptation and of trial, with their faces towards the better world, and who often halt in weariness, or turn aside to enjoy some delusive enchantment. Intellect—

education—eloquence; these are invaluable in such a work; but without the spiritual enthusiasm which is born of a living faith—that faith constantly fed by, and constantly thriving upon, the grandly significant facts which life, committed in a world like ours to the discipline of Christ, must constantly supply—they will fail to accomplish any worthy spiritual result. Suppose you could repeat the Bible from one end of it to the other; suppose you were an accurate Biblical scholar and critic; suppose you were an unexceptionably accurate theologian; suppose you were acquainted with all the details of the Christian history from the beginning; suppose there was not a solitary objection to Christianity which you could not instantly refute; suppose that, with all this knowledge, you were gifted with an eloquent tongue—a mighty power of oratory, fitted for swaying great aggregates of mind—I ask, would not the success of your advocacy be frustrated if your life were at variance with the doctrines you would thus proclaim and the requirements you would thus uphold, or if you went about your work in a merely intellectual or professional manner? On the other hand, suppose that, with scarcely a tittle of the intellectual advantages just enumerated, your advocacy of the Gospel be backed up by a personal experience of its power, then I say that if any man has a right to speak on its behalf, that man is yourself, and you will always find people who will listen with respect to what you have to say. If anyone should meet you with the challenge: “Give me a

reason for your hope,” you will be ready with your reply. “My hope is now its own reason. Testimony for Christ reached me years ago, which I felt to be worthy of my most earnest heed. I have tried the experiment, and am satisfied.” If it be said: “Your experience may be satisfactory to you, but it is of no use to me, for the obvious reason, that it is not *my own*,” the rejoinder is: “Make it your own. Try the experiment, as I and thousands of others have tried it. You do not need to be familiar with the arguments of Paley and Butler in order to be justified in believing in Christ. Be content with testimony of a simpler and more manageable sort. In other matters you do not despise the experience of your fellowmen; why should you despise it in this? If you were suffering from the ravages of some fatal disease, you would be glad to hear of some other sufferer like yourself who had been cured, and would be anxious to try the remedy to which he was indebted. Millions have shared with you the moral malady which has laid you low, and have escaped its fatal issues by taking their case to Christ, the Great Physician of souls. Follow their example.” If the questioner should exclaim: “What is Christianity? I am bewildered by the Babel of the sects;” you can answer: “The New Testament is Christianity. Retire from the Babel of the sects, and take the Holy Book in your hand to some place of quiet thought and prayer. Christ, by His spirit, will meet you in that solitude; and you will soon return, as the men of Sychar

returned to the woman who had said to them, 'Come, see a man that told me all things that ever I did;' the look of health will be upon your face, and the accents of satisfaction on your lips; and you will say: 'Now I believe, not because of *thy* word, for I have heard Him myself, and know that this is indeed the Christ, the Saviour of the world.'" Brethren, let the Gospel be advocated thus; let it be proclaimed with the distinctness and the enthusiasm which must spring from a faith which experience has nurtured, and men shall be compelled to acknowledge that it is a reality and not a fiction! Paul was the more influential as an Apostle, because the Holy Spirit gave him an inner life through fellowship with Christ, which filled all his outer life with a sublime significance, and which entitled him to say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

To conclude, God has not been parsimonious in the presentation to us of *reasons* for faith; let us resolve that by His grace we will not be parsimonious in the presentation to Him of the *fruits* of faith. God is justified in looking for these. Why should His beneficence in this great matter be without response? If faith were a thing of little worth, He would not have placed it in the very centre, as an ingredient of character, and as a principle of life; neither would He have been so careful to provide for its vitality and its growth. Certainly we ourselves

are all the happier for a faith which is clear, decisive, heroic, and publicly influential. Profoundly true are the words: "We who have believed do enter into rest." And how great is the *world's* need of a fruitful faith on the part of the Church! After all, Christians themselves ought evermore to be the grand argument for Christianity. They would be so if they lived with Christ, and in Him, after the manner of Paul. Oh, to see the Gospel shining in the smiles, the tears, the purity, the zeal, the benevolence, the harmony, of all Christian believers! It was the life of Christ, with its wondrous beauty, that gave Him most of His wondrous power; and as His people grow more and more like Him, in His tenderness, His meekness, His integrity, His noble scorn of all wrong-doing, His brave, unselfish love, His sublime submission to the will of His Father, so shall they grow more like Him in holy and resistless influence. When we can point the world to the Church, and say: "Behold the blessedness you crave. These are the brethren and sisters of Christ—the children of God. They love each other, and are happy. Among them is the kingdom of the truth. No selfishness, no jealousy, no pride disturbs their peace. Their law is liberty—their voice is praise—their God is love—their home is heaven!"—*then* shall "the kingdoms of this world" make haste to "become the kingdom of our God and of His Christ, and He shall reign for ever and ever."

Constantine the Great.

I.

THE national consideration of the connection between Church and State is rapidly coming to "the front." In a very short time it will command the closest attention, compel universal criticism, be "weighed in the balances and found wanting." Pending this important discussion, the founder of State Churches—the Emperor Constantine—will often be in men's thoughts; and therefore we do right in calling attention to him, in order to induce our readers to ponder well the life and doings of a man who, for more than 1,500 years, has affected the spiritual life of many nations, and of untold millions of the human race.

Constantine is one of the few whom history honours with the name of "Great;" and, in some respects, he deserves the designation. He was, doubtless, a great man and a great prince, but with sad drawbacks, both in his personal and princely character. "He was great, not among the first characters of the world, but among the second; great like Philip, not like Alexander; great like Augustus, not like Cæsar; great with the elevation of Charlemagne or Elizabeth, not with the genius or passion of Cromwell or of Luther." This also has been well said concerning him:—"It is one of the most tragical facts of all history that Constantine, rather than Marcus Aurelius, was the first Christian Emperor. It is a bitter thought how different the Christianity of the world might have been had it been adopted as the religion of the empire, under the auspices of Marcus Aurelius, instead of those of Constantine."

The year 274 is given as that of his birth, and Britain used to boast of him as one of her sons. In pre-critical times, the city of York claimed to be his cradle, the scene of his birth being still shown there; and there can be no doubt that about the year 306 he was proclaimed Emperor, in the Prætorium of York. His father's tomb was also shown at York until the suppression of the monasteries. Moreover, the English clergy claimed precedence in the Councils of Constance and Basle, because Constantine, the president of the first General Council (Nicæa), was their fellow-countryman. But modern historians "doubt," and Gibbon says that "probably" he was born in the year 274, at Naissus, in Dacia, on the North-western shores of the Black Sea, now a part of European Turkey. His father was Constantius, whom he succeeded as Emperor, who died in the Imperial palace at York, after "an easy victory over the barbarians of Caledonia." The mother of Constantine was Helena, originally, some say, an innkeeper's daughter, and, as some also insinuate, the mother of our hero before she was the wife of his father. The many churches dedicated to "St. Helena" preserve her pious popularity after her devout pilgrimages to Palestine; in the course of which, so says tradition, she was miraculously favoured to find the actual cross on which the Saviour suffered, and fragments of which, as some believe, are to be found in most Catholic cathedrals and colleges the wide world over. "The *Invention* of the Cross" is

celebrated in Church calendars on the 3rd of May; but as the word "invention" is ambiguous, some of our readers will suspect a pious fraud, where the devout Papist sees an edifying miracle. Not much is known concerning Constantine previous to his accession to power in 306. The following particulars concerning his personal appearance and habits have been gathered by Dean Stanley from several ancient writers: "When Eusebius first saw him, as a young man, on a journey through Palestine, before his accession, all were struck by the sturdy health and vigour of his frame; and Eusebius perpetually recurs to it, and maintains that it lasted till the end of his life. In his later years his red complexion and somewhat bloated appearance gave countenance to the belief that he had been affected with leprosy. His eyes were remarkable for a brightness, almost a glare, which reminded his courtiers of that of a lion. He had a contemptuous habit of throwing back his head, which, by bringing out the full proportions of his thick neck, procured him the nickname of "necky." His voice was remarkable for its gentleness and softness. In dress and outward demeanour the military commander was almost lost in the vanity and affectation of Oriental splendour. The spear of the soldier was almost always in his hand, and on his head he always wore a small helmet. But the helmet was studded with jewels, and it was bound round with the Oriental diadem, which he, first of the Emperors, made a practice of wearing on all occasions. His robe was remarkable for its unusual magnificence. It was always of the Imperial purple or scarlet, and was made of silk, richly embroidered with pearls and flowers worked in gold. He was especially devoted to the care of his hair, ultimately adopting

wigs of false hair of various colours, and in such profusion as to make a marked feature on his coins. First of the Emperors since Hadrian, he wore a short beard." We may dismiss our references to his outward appearance by quoting a description of it as he was seen by the members of the Council of Nice, in the year 325, when he was about fifty years of age. "Every eye was fixed on one vacant stall or throne, carved in wood, richly gilt, such as was usually occupied by the sovereign at the circus or hippodrome—now placed in the upper end of the hall, between the two ranges of seats. The long-sustained disputations, the eager recriminations, were at last hushed into a deep silence. Not a voice broke the stillness of that expectation which precedes the coming of a long wished for, unknown spectacle, the onward march of a distant procession. Presently a stir was heard—first one, then another, and then a third, of the officers of the court dropped in; then the column widened; but still the wonted array of shields and spears was absent. The heathen guards were not to enter the great Christian assembly, which had, as it were, consecrated the place where it sat. Only those courtiers who were converted to the Christian faith were allowed to herald the approach of their master. At last a signal from without—probably a torch raised by the 'cursor,' or avant-courier—announced that the Emperor was close at hand. The whole assembly rose and stood on their feet, and then for the first time set their admiring gaze on Constantine, the conqueror, the august, the great. He entered; his towering stature, his strong built frame, his broad shoulders, his handsome features, were worthy of his grand position. There was a brightness in his look and a mingled expression of fierceness and gentleness in his lion-

like eye which well became one who, as Augustus before him, had fancied, and perhaps still fancied, himself to be the favourite of the Sun-God Apollo. The Bishops were further struck by the dazzling, perhaps barbaric magnificence of his dress. Always careful of his appearance, he was so on this occasion in an eminent degree. His long hair, false or real, was crowned with the Imperial diadem of pearls. His purple or scarlet robe blazed with precious stones and gold embroidery. He was shod, no doubt, in the scarlet shoes then confined to the Emperors, now perpetuated in the Pope and Cardinals. Many of the Bishops had probably never seen any greater functionary than a remote provincial magistrate, and gazing at his splendid figure as he passed up the hall between their ranks; remembering, too, what he had done for their faith and for their Church, we may well believe that the simple and the worldly both looked upon him as though he were an angel of God, descended straight from heaven. Yet the awe was not exclusively on their side. However imperfect may have been Constantine's religion, there can be little doubt that, as far as it went, it was devout even to superstition. . . . Whatever sacredness had before in his eyes attached to flamens and augurs, now in a still higher degree he transferred to the venerable men who stood before him, and whose very looks bore witness to the earnestness and energy of their young and vigorous faith. The colour rushed to the Emperor's cheeks. We cannot forget how far more innocent and ingenuous was this first Imperial blush than that which became memorable, ages afterwards, in the great Council of the Latin Church—the '*blush of Sigismund*,' observed at Constance, remembered at Worms. It was the genuine expression of Constantine's

excitement and emotion. As he advanced up the hall, he cast his eyes down, his steps faltered, and when he reached the throne allotted to him he stood motionless, till the Bishops beckoned to him to be seated."

The conversion of Constantine is a subject which has engaged the attention, and called forth the opposite opinions of the acutest minds. But probably the diversity of opinion would have been less great if historians had borne in mind that, in periods of transition from one form of religion to another, the influence of the old and the new are often blended in the same individual. Many of the early Christians were half Jews, and most of us would be puzzled to decide whether Henry the VIII. and Elizabeth ought to be called Catholics or Protestants. The same remark applies to the still greater changes from Paganism to Christianity.

"Orpheus and Pan appear as representing our Saviour in the Christian catacombs. The labours of Hercules are engraven on the chair—undoubtedly old, possibly authentic—of St. Peter. The Jordan appears as a river god in the baptistery at Ravenna. Some of the epitaphs in the Christian catacombs begin with the usual Pagan address to the gods of the grave. Even in the fifth century a Pope was suspected of consulting the Etruscan auguries in the terrors of Alaric's siege. In the 6th century whether Boetius was a Christian or a Pagan is still matter of dispute; and Bishops of that age, in the neighbourhood of Antioch, were accused of being present at a human sacrifice." The outward cause of the supposed or real conversion of Constantine was related by the Emperor to his friend Eusebius, and through the pen of the latter has become an imperishable portion of Church

History, it was in the year 312, six years after he became Emperor, that this notable event took place, the most notable since the real conversion of St. Paul, and next in importance, perhaps equal, to the baptism of the Teutonic and Slavonic Kingdoms. Constantine was travelling toward Rome for the first time, and proceeding there to fight a decisive battle with his fierce Pagan rival, Maxentius. As he was in prayer, on his march, "about noon, as the day was declining," there appeared a flaming cross in the sky, with the words, "In this conquer." That the Emperor saw, or thought he saw, some such sight, is tolerably certain, for directly afterwards he adopted the Christian faith, and introduced the standard of the Cross into his army. "If we suppose the appearance of the Cross, or anything like it, was real, it may well have been some such natural phenomenon as is known by the name of a 'Parhelion,' which in an afternoon sky not unfrequently assumes almost the form of a cross. The impression produced may be compared to the effect of the Aurora Borealis which appeared in November, 1848, and which was interpreted in the various countries of Europe, according to the feeling uppermost at the moment, much as we may imagine that any like appearance would be by the army of Constantine. In France it was regarded as forming the letters L. N., in prospect of the presidential election then impending. In Oporto it was regarded as the fire descending from on high to visit the crimes of a profligate city. In Rome it was believed to be the blood of the murdered Rossi gone up to heaven to cry for vengeance against his assassins. If we suppose, on the other hand, that it was an appearance to Constantine alone, there is nothing more surprising than in the vision which effected the conversion

of Colonel Gardiner, and which was related by himself to Dr. Doddridge. The conversion of Colonel Gardiner was doubtless more complete, and his convictions more profound; but there is nothing in Constantine's character to prevent the possibility of such an occurrence. He was far from being the mere worldly prince of a worldly age. Not he only, but his whole family, were swayed by a strong religious sentiment, bursting out in different channels—in the pilgrimages of Helena, in the Arianism of Constantia and Constantius, in the Paganism of Julian—but in all sincerely, as far as it went. To Constantine himself, dreams, visions, and revelations were matters, as he and his friends supposed, of constant recurrence. His knowledge of the conspiracy of Maximin against his life, of the approach of the army of Licinius, the conception of the statue representing a dragon overthrown before his palace, the discovery of the Holy Sepulchre, the dedication of Constantinople, are all ascribed by Eusebius to direct intimation from Heaven. He was a prophet to those around him no less than a sovereign. We should not be surprised at the story of such a vision in the life of Cromwell; neither ought we to be in the life of Constantine, even were the issues which hung upon it less momentous than they really were." We now pass over about twelve years of the Emperor's life, to speak of his connection with the General Council of Nice, one of the most important and prolific events of his eventful career.

As we propose to devote an article to the consideration of the nature and results of this Council, we will now only briefly refer to the momentous matter. This renowned Assembly was called at the command of the Emperor, to settle one of the most subtle and mysterious matters of

theology to which the human mind can possibly be directed. The chief discussions of the Council did not refer to the nature of God, His dealings with man, nor even properly speaking to the Divinity, or humanity of Jesus Christ, nor yet to the doctrine of the Trinity; for upon these points most of the members of the Council were agreed; but to "the ineffable relations of the Godhead before the remotest beginning of time." It is strange that so recondite a subject should not only have aroused the anger of the clergy, but have excited the passions and fury of the populace. Yet so it was, at least in Egypt, where the controversy commenced. "Bishops rose against Bishops (says an eye-witness), distrust against distrust, only to be compared to the Symplegades dashed against each other on a stormy day." So violent were the discussions, that they were turned into plays at the theatres, and mobs fought with mobs in the public squares and market place." The common name by which the Arians and their system were designated (and we may conclude they were not wanting in retorts) was the maniacs—the Ariomaniacs, the Ariomania; and their frantic conduct on public occasions, afterwards, goes far to justify the appellation. Sailors, millers, and travellers, sang the disputed doctrines at their occupations or on their journeys; every corner, every alley of Alexandria and Constantinople was full of these discussions—the streets, the market places, the drapers, the money-changers, the victuallers. Ask a man "How many oboli?" he answers by dogmatising on generated and ungenerated being. Inquire the price of bread, and you are told, the Son is subordinate to the Father." Ask if the bath is ready, and you are told! "The Son arose out of nothing." These unseemly contests among Christians on a matter so

mysterious gave rise afterwards to the sneer, that "the world was convulsed by a fight over an iota," the iota being the Greek letter *ι*, and the smallest in the alphabet. The point of the satire arising from the fact, that the Orthodox called themselves *Homoousians*, and the Arians called themselves *Homoiousians*; the former word meaning that Jesus Christ was the "same" as the Father, the latter meaning that He was "*like*" the Father, but both words spelt the same, with the exception of one single letter, and that letter the smallest which the Greek alphabet contained. In the absence of many details of the history of the Council of Nice, it is impossible to lay the responsibility of calling it upon any one person in particular. Perhaps the Emperor himself suggested it, scandalised greatly, as he naturally must have been—as in fact we know he was—by the unseemly strife of the professors and prelates of a religion which they had taught him to believe was to establish "Peace on earth, and goodwill among men." To his acute mind and imperious disposition it must have seemed a stroke of high policy to have the differences discussed, the votes taken, the majority declared, and the *minority silenced*. Or perhaps some really pious Bishop remembered the Council at Jerusalem, and looking upon himself and his clerical brethren as equally inspired with the Apostles, suggested a similar mode for the settlement of similar disputes. Or what is most likely, both the Orthodox and Heterodox might have suggested the Council, hoping to win over the Emperor to their peculiar views, and then to get the Imperial sword cast into the scale. What is certain is that all parties considered it quite right to compel the minority to yield to the majority, with threats of banishment, imprisonment and death. In

that Athanasius and Arius were thoroughly agreed; and the Emperor was as certain that all who did not agree with the decisions of the Council deserved the utmost expression of his wrath, as Hildebrand and our Henry the VIII. did in a similar case. Thus the fearful maxim was imported into politics and Church

polity, that dissenters from the majority, in matters of religion, ought to be punished in any way which could most effectually crush them and the opinions they profess; a maxim which for the last 1,500 years has covered the page of history with darkness, tears and blood.

The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

No. IX.—THE FISHERMAN.

THE first chapter in the Bible mentions fish as comprising one of the divisions of the animal world (Gen. i. 21, 28), and in the law of Moses special distinction is made between the edible, those having scales and fins, and inedible, without scales and fins (Lev. xi. 9, 10). In the latter case were included all the molluscous and crustaceous inhabitants of the sea, together with the eel tribe, which, although possessed of both scales and fins, have them in very minute degree. One of the grounds of complaint made by the Israelites, at the limited character of their food in the wilderness, was, "We remember the fish which we did eat in Egypt freely" (Numb. xi. 5). In Isaiah's burden of Egypt (Isai. xix. 5, 10), the most grievous visitation that could fall on the land of the Nile is the failure of its fish-food. "The waters shall fail from the sea, and the river shall be wasted

and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish."

Sir Gardner Wilkinson does not, however, give the Egyptians credit for great discernment in the high appreciation which they had of their river fish.

"Though the fish of the Nile were a great benefit, their quality was not such as would satisfy modern taste, being insipid, and

often muddy in flavour; but the Egyptians, like many others who live on rivers, were not connoisseurs in fish; and those of the sea, were scarcely ever known to them, though the waters of the Mediterranean and the Arabian Gulf might have afforded them many excellent kinds. The sea was looked upon by them with abhorrence; political reasons had led the government in old times to increase that aversion; and prejudice prevented their appreciating the good things it contained, which might have raised their taste above the carp-and-tench-level of their inexperience.*

The Egyptian monuments abound with representations of the fisher's art. The large draw-net, with its wooden floats and leaden weights; the casting-net, the hook, and the spear are depicted in the unaltered form which, in all the simpler arts of life, defies the lapse of time and progress of invention. The antiquity of the various modes of fishing now in use is corroborated by the Scripture. The use of the spear is plainly indicated in Job. xli. 7, "Canst thou fill his skin (leviathan's) with barbed irons? or his head with fish spears?" The hook is mentioned in Habakkuk i. 15; Ezekiel xxxviii. 4; Amos iv. 2; 2 Kings xix. 28; Matt. xvii. 2. The Hebrew words for the fishing net are various; but so also is the English nomenclature of the craft, and the etymology of the tackle used on the Fifeshire coast contrasted with that of the Cornish shore, or the diversities between

* The Ancient Egyptians, vol. ii., p. 193.

the Kentish and the Argyllshire technicalities would be equally perplexing with anything found in the sacred writings. In the New Testament we find more explicit descriptions of the various nets; thus, in Matt. iv. 18, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net (*ἀμφίβληστρον*) into the sea," this is the casting-net of modern times. So also is *δίκτυον*, in the 19th and 20th verses of the same chapter—from *δίκοω*, to *throw*. If we turn to John xxi. we find the same word employed.

"After the Resurrection, the fisher Apostles were pursuing their craft by night, as is still the custom, and had caught nothing—a very serious loss to them. Then, at daybreak, they saw their risen Lord standing on the sea shore, and, as was several times the case after the Resurrection, did not recognize Him. He then told them to cast the net (*δίκτυον*) over the right hand of the boat, and as soon as that was done, the net was filled with fishes.

Now the knowledge of the real meaning of the word *dikturon* gives to this passage a signification which it would not otherwise possess. In verse 11, St. John (who was one of the actors in the scene, and who, therefore, writes with the precision of an eye-witness) states that the number of large fishes was a hundred and fifty three, and yet the net was not broken. Knowing that the casting-net is comparatively small, we now see that a hundred and fifty three *large* fishes would completely fill a net which could be

cast by one man, and that the miraculous element was twofold. Firstly, the complete filling of the net with large fishes, whereas six or seven small fishes are the usual complement of a casting-net; and secondly, the fact that the net, which was held merely by a single rope in the middle, and which retained its contents simply by the weight of the leads round its margin, did not give way, and allow the enclosed fish to escape.”* The draw-net of the New Testament (*σαγήνη*) differed nothing from the seine of modern times, it being a woven wall, floated on the surface and weighted at the bottom. The fish market and the fish gate at Jerusalem, are the subjects of frequent reference in the Bible (2 Chron. xxxiii. 14.) (Neh. iii. 3.) (Neh. xxii. 16.), and evidently furnished a considerable portion of Jewish food supply.

That copious stores of the finny tribe are found in the Galilean lake is abundantly certified. Thus, Dr. Robinson (*Biblical Researches*. vol. ii. p. 216): “The Lake is full of fishes of various kinds,” and he mentions sturgeon, chub, and bream; adding, “we had no difficulty in procuring an abundant supply for our evening and morning meal; and found them delicate and well-flavoured.”

The modern Jews are large consumers of fish. In nothing was the prodigal luxury of the Romans more conspicuous than in the absurd cost at which they obtained their fish. The oysters

must come from Circeii, or the Lucrine lake, from Brundisium, Tarentum, or even Britain. The last named were fattened in the Lucrine lake. The cod fish was fetched from the Asiatic shores; the parrot fish from Sicily; and the sword fish from Rhodes. A particular spot in the Tiber yielded the best sea-wolf, the choicest thunny was from Chalcedon, plaice from Ravenna, barbs from Corsica, and lampreys from the Spanish coast. A zest for the entertainment was obtained by the guests in the act of watching the changing colours of the dying fish.

Mr. Wood supposes that fish worship originated in the extreme fecundity of these animals. In the blessing of Jacob, pronounced on Ephraim and Manasseh, the words “let them grow into a multitude” are rendered in the margin “as fishes do increase.”

The form of Dagon, the Philistine merman, is reproduced in the Assyrian sculptures, and is to be seen in duplicate at the entrance to a great temple at Ayutia, in Siam. These huge figures are sixty feet in height, and are covered with golden scales. Several kinds of fish were held sacred in Egypt, embalmed specimens of them having been found in Thebes—the priests were entirely precluded from any fish-food, although it was largely used by their fellow-countrymen.

The ichthyology of China is one of the richest in the world. In the market of Macao, if the purchaser is willing to partake of each species that makes its appearance, he can dine every day in the year on a different kind of fish. The

* “Bible Animals,” Rev. J. G. Wood, p. 576. The writer, however, of this article has a friend who often takes three or four score of fish at a single cast.

gold-fish is one of the fifty-two species of carp mentioned in Dr. Richardson's list of Chinese fish. It abounds in the gardens of the wealthy. The art of pisciculture, which has but recently been introduced into England, is one of the many importations we have made from the Flowery Kingdom.

It was in the fishing villages on the western shore of the Galilean lake that Jesus called to Himself, and to the ministry, unto which He ordained them, those peasant followers of His, who "poor, friendless, powerless, and uneducated, commenced a controversy against all the power, wealth, and learning of mankind." "Follow me," was the call; and "I will make you fishers of men," was the purpose. "From henceforth thou shalt catch men," were the words addressed to Peter—literally, "*thou shalt take men unto life.*" "The Holy Ghost speaks in such forms and such phrases as may most work upon them to whom He speaks. Of David, that was a shepherd before, God says, He took him to feed his people. To those Magi of the East, who were given to the study of the stars, God gave a star to be their guide to Christ at Bethlehem. To those who followed Him to Capernaum for meat, Christ took occasion by that to preach to them of the spiritual food of their souls. To the Samaritan woman whom He found at the well, He preached of the water of life. To these men in our text, accustomed to a joy and gladness when they took great store of fish, He presents His comforts agreeably to their taste, that they should be fishers still. Christ makes Heaven all

things to all men, that He might gain all."*

The fisher *draws* his prey to him, the hunter *drives* it from him; † "and not merely to himself," as Trench observes, "but draws all which he has taken to one another; even as the Church brings together the divided hearts, the fathers to the children, gathers into one fellowship the scattered tribes of men." Nor only so—for that previous occupation of theirs was at once a type of, and a preparation for, the work to which they were thus called. Every disciple of Izaak Walton knows that he must initiate and devise measures to secure his success. He must prepare his appliances—he must go out early and late. He must study the habits and the haunts of the creatures he would take; all kinds of ingenuities must be practised, and inventions adopted to ensure success. "I, being crafty," says one who never returned empty from his toil, "caught you with guile;" and elsewhere he says that "he became all things to all men, if by any means he might gain some." Fishing, both temporal and spiritual requires diligent patience. There is a proverb amongst anglers, that unless a man can sit a fortnight watching his float without a bite, he will never make a fisherman. It is, however, not so much in the calm, quiet proceedings of the stream, as in the turbulent experiences of the ocean, that we find the portraiture of the ministry. In all weathers, at all hours, with

* Dr. Donne.

† Non *venatores* Dominus vocatos voluit, sed *piscatores*, non homines abigentes a se prædam, sed colligentes.

the greatest hazard of life, the precarious work must be pursued. Success depends not on the skill or diligence of the labourer, as in other crafts, but simply on the providence of God. And when that success comes there is a joy only to be estimated by the suspense, the anticipation, the self-denial by which it was preceded. Not a keel grinds on the shingle of our shores returning from its sea-harvest but the fisher-tribe come and scan the take, and condole or congratulate in the luck which all share. The same clannish feeling exists amongst all true "catchers of men;" they rejoice in each other's success, and grieve over each other's disappointment.

The fish is a frequent symbol

on the tombs in the catacombs, and there is no doubt that, in times of persecution, the word "fish" was a watchword with the early Christians. The letters of which it is composed in the Greek, **ΙΧΘΥΣ**, are the initials of *Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ* (*Jesus Christ, the Son of God, the Saviour*).

The wisdom and goodness of God are forcibly illustrated in the Natural History of Fishes. Their wonderful variety, diversity of form, colour, and size; adaptation to specific localities; surprising instincts, and most astonishing fertility, afford endless subjects for admiring study, and declare His greatness who numbers amongst the works of His hands "whatsoever passeth through the paths of the seas."

Notes on Revision.

WAS LAZARUS (OF THE PARABLE) A BEGGAR?

MR. EDITOR,—

MY query takes for granted that Lazarus was a real historical person, and not, as some fancy, a mere parabolic myth. Some of your readers, if not most, may be a little startled by having the fact questioned that he *was* a beggar. Luther, however, calls him a *poor man*; and is followed in this, so far as I know, by all the later Germans. Gausson and d'Aubigné render "*un pauvre*," and T. S. Green, a "poor man." Alford, in his "Notes," makes Lazarus "a poor man," though, in his popular "Revision," he degrades him to the ignoble place he has held in the English Bible for three or four centuries. In

thus "hedging back" (to use the Dean's own word) he acted as a conservative reviser. Doubtless it was in the same character that the learned Ellicot, in his comparison of the versions of our parable, by Tyndale, and his (the Bishop's) Church, does not hint at the fact that, possibly, both were wrong.

It is an interesting fact that all the old English versions, beginning with Wickliff, make Lazarus a beggar. Probably Wickliff, translating from Jerome's *Mendicus*, a mendicant, gave the tone to all his followers. Jerome was a monk who, living on the alms of rich Roman matrons, was tempted to magnify his office by

making a beggar of him who was waited on by angels, and lay "in the bosom of Abraham." He was also what Milman calls "a founder of Latin Christianity;" and Rome, in all ages, has been the mother of beggars. The authority, however, of Jerome's Vulgate is far outweighed in this matter by that of the old Syriac, which is not merely older by at least two centuries, but, if we may believe the learned Michaelis, is the best version of the New Testament that ever was made. The Syriac, then, makes Lazarus merely a *poor man*, not a *beggar*.

But, Mr. Editor, some of your readers—I hope not many—may say, What's the matter? What is a beggar but a poor man? It comes to the same thing. Nay! Every beggar is, indeed, a poor man; but, thank God, most poor men are not beggars. Our Lord and Saviour was a poor man, the poorest of the poor, "he had not where to lay his head;" but, blessed be His name, He never begged. His Apostles were all poor, but they never begged—nay, though they were "poor," they "*made many rich*." Idleness is the vile mother of beggary, but Christ will have no idleness, and therefore no beggary, in His Church. "If any man, cries the toiling tent-maker, does not choose to work, neither let him eat." The Churches of the Apostles were made up of poor men, but we do not know, we have no reason to believe, there was one beggar among them all. "The silver, or the gold, or the raiment of no man, did I covet; but yourselves know that, to my needs and to those that were with me, did these hands minister. All things did I show you, that thus toiling we ought to help the weak, and to remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'"

The word *ptochos*, here rendered

beggar, occurs over thirty times in the New Testament, and is everywhere else rendered poor, except in Ep. iv. 9, where it is rendered BEGGARLY; though there, too, it ought to be *poor*. The reason why Lazarus was made an exception, no doubt, was because he is found at the gate of the rich man. Had he gone thither of his own accord, the inference might have seemed very clear that he went there to beg; though even in that case the word should have been rendered *poor*, as the *begging* would not be in the word, but in the context, and the reader should have been *allowed* to draw his own inference from that context. But Lazarus did not go, he was carried—he "*was laid*;" and when we know that even this is not the proper force of the Greek, which really means that he "*was thrown*" at the gate, we may reflect whether it is not more than probable that the poor saint, in addition to his poverty and ulcers, was tried with merciless relatives who, without consulting his wishes, and out of all patience with the burden that had fallen on them, hurried him out of the house to the gate of pride, and *flung him down*, weak and helpless as he was, covered all over with ulcers, and yet longing for a morsel from the rich man's table. Poor Lazarus! Long had he been a burden on those who had grudged him a bit of bread. Often had he sighed to the God of Abraham and Job—O God how long? At length, in His own time, his God was to listen to his cry, and the angels hoped they would soon be sent to deliver him; he is hurried off from the house, which had been no home, unfed, and flung on the mercy of the rich man; but he found no mercy in man, whether rich or poor. Not a crumb came to him; only the dogs, as hungry as himself, were coming and licking his sores, when he died. But the dogs were not the

only witnesses of his death; the angels had been sent to watch his last breath, and then to "bear him away" to eternal joy. His body, loathsome to men, but precious to its Maker, is flung out of sight, but not lost. It is now waiting for life and health, for beauty and immortality.

The rich man—we know not *his* name (for "the name of the wicked shall rot," Prov. x.)—died, if I mistake not, just after Lazarus. This I infer from the remarkable connection of participles, imperfects, and one pluperfect, ending at once in aorists. The passage may be translated, literally, thus: "But there was a certain rich man, and he was being clothed in purple and fine linen, making merry every day splendidly; and there was a certain poor man, named Lazarus, who had been thrown down at his gate, full of ulcers, and longing to be fed with the crumbs that were falling from the table of the rich man—nay, even the dogs were coming and licking off his ulcers. It happened, however, that the poor man died, and that he was borne away by the angels into the bosom of Abraham; but the rich man also died, and was buried."

Here is a picture painted by the Divine Master: Just while Lazarus was pining with hunger at the rich man's gate, at which he had been flung down, and while the dogs were coming and licking off his ulcers, he died; and while the rich man was clothed in his daily purple and fine linen, and making merry in his ordinary splendour, *he* also died.

In conclusion, I would observe, that as we all naturally shrink from owning kin with a beggar, every Christian wishes to believe that Lazarus was not a beggar, because he was a brother in our Heavenly Father's family; and he may find a welcome evidence of the pleasant

conviction in the experience of David (Ps. xxxvii. 25): "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread;" and I believe most old men, of David's character, will give the same testimony. But however the fact actually stood, of this I am sure, that the word *beggar* should be erased in a properly revised version, because the fact is not in the word *ptochos*, but only in the context, though I think I have shown it is not even there; but whether there or not, it is mere interpretation, not translation, to put the fact into a word which refuses to bear it. In all the thirty, and more, cases where the word occurs it means *poor*, and here the word is not exceptional. *It* means, whatever the context may be supposed, to imply a poor man, and nothing more. We thus expunge the word *beggar* from the New Testament.

It is curious the word occurs but once in our Old Testament (1 Sam. ii. 8): "He raiseth the beggar from the dung-hill," &c. Even Monk Jerome here translates properly the "*poor man*;" and that King James' revisers should have rendered the very same word, in the same connection, "the needy," in Psalm cxiii. 7—"He raiseth *the needy* from the dung-hill"—is a striking proof of that perverse fondness for variety of phrase which even Dr. Ellicot, in one instance, laments, a variety which, unavoidable in the trying circumstances of William Tyndale, the true father of the English Bible, is utterly without excuse in his fifty titled successors who, appropriating his labours, almost in mass, without acknowledgement, too often injured them, while pretending to improve them.—I am, &c.,

PTOCHOS.

A Wife, with Some of its Results— W. Staughton, D.D.

(Concluded from p. 235.)

It has been thought that Dr. Staughton was mistaken in accepting the headship of the Columbian College, for the reason that his skill in finance was not what the position demanded. As pastor of a leading Church, and corresponding secretary of the Foreign Missionary Society—doing extensive work in correspondence, and in the selection of matter to excite and sustain the missionary spirit in the *Latter Day Luminary*, a periodical devoted to that object—he was in the position he was best qualified to fill. But he was in all things moved, by the watchword of his age, “to attempt great things—to expect great things.” He was present when the English Missionary Society was called into existence; its spirit he sought to infuse into all he came in contact with. The spiritual power he had received he sought not to restrain, but to transfer to others, and so to send it the world over, on its mission of mercy. He received the power, which pulsated every vein and artery of those who met at Kettering (on October 2nd, 1792); he crossed the Atlantic, and it was his pleasure to awaken in others the consciousness of its presence.

Those who speak of the failure of spiritual power as if that, of all forces, was capable of being destroyed, have not attended to the facts of history. The following extract, from a letter of Mr. Chamberlain, under date of August 3rd, 1802, when on a visit to America, and spending a few days with Dr. Staughton, affords a

glimpse into the state of things around him:—“Brother Staughton, of Burlington, is the principal of the academy in this place, and has lately been presented with a diploma from Princeton College. He interests himself much in the prosperity of Zion, partakes of a missionary spirit, and stands as a witness against the negligence of many in this country who profess Christianity. At several associations he has proposed that something should be done for the spread of the Gospel among the heathen; and, though it has been hitherto in vain, yet he renews his applications every year, and I hope he will finally succeed. His object is to establish a society in this place, to co-operate with the Baptist Missionary Society in England, or to send missionaries among the heathen from hence.” It was no child’s play to induce Christians here to interlace their history with that of England in the common work, which belongs to a brotherhood that should know nothing of the distinctions of race or country, nor be separated in sympathy by river or ocean. A disinclination for effort, as then presented, was positive, as it is still by the Churches which have a teaching pervasive of high-Calvinism. There is a lion in the way, forbidding their taking the first steps towards evangelistic effort. When the Sansom-street Church (now the Fifth Baptist Church) was formed, a fulcrum was laid, and soon an atmosphere favourable to

the utterance of thoughts looking towards the unpossessed lands to be included in Messiah's kingdom. When the representatives of the Churches met in Philadelphia, to unite in missionary work, it was owing to what he was doing, more than to any other single individual. The address sent to the Churches, calling them to the work, and appended to the Report, was from his pen—as, indeed, the greater part of written matter employed for this purpose, in the miscellaneous contents of the *Luminary*, bears evidence of having come in the same way. Generous to the utmost extent of his means—capable of exciting those about him to the verge of enthusiasm, to the attainment of the object upon which his heart was set, and with great powers of labour and endurance, he had many of the qualifications of a leader in a great movement. Like Andrew Fuller and Christopher Anderson, he had the power to carry on work by the weight of his own character. What the hands of the men of this class find to do, they do, though their contemporaries look on with misgiving, and even suggest discouragement.

Entering public life with a preparation far below that which is held up as necessary for the present generation, he yet, by industry, acquired that fitness for the duties of his day, which made him that which was required of him. He edited an edition of "Virgil," on the merits of which we are not able to pronounce, and acquired a fair knowledge of Greek, so it is stated by his biographer, though in this latter he received no aid beyond his own effort. He had a taste for poetry. When the circumstances attending the composition of the "Marseillaise Hymn" were exciting some attention, he wrote the lines following to the music:—

"Ye sons of God, awake to glory,
A host of foes before you lies;
The saints, renowned in sacred story,
Behold them seize the glittering
prize!
Shall frowns of earth, or hell's loud
thunder,
Afflict your bosom with dismay,
Or chase you from the narrow way,
While angels gaze with joy and
wonder!

Chorus—

"To arms, to arms, ye brave,
See—see the standard wave;
March on, march on, the trumpet
sounds,
For victory or death.

"Launch out a feeble arm no longer,
Rush—rush on contest, win the day;
The foe turns pale, the saint grows
stronger,
While great Emmanuel leads the
way.
No more a horde of terrors nourish,
Nor seem of every hope bereft;
For on the right hand and the left,
The heavenly-tempered armies flou-
rish!

"To arms, &c.

"The treacherous world stands yonder
smiling,
And points to wealth's delight and
fame,
More venomed than the serpent coil-
ing,
She leads to anguish, want, and
fame.
Fly her embrace, disdain her fury—
What though her legions she en-
gage?
From all the follies of her rage,
The shield of faith can well secure ye!
"To arms, &c.

"Do inward foes, thy path impeding,
Through all thy members shout for
war?
Resist to blood, assured, though
bleeding,
You soon shall mount Elijah's car.
Go, crucify each bold invader,
Drive firm the nail, deep plunge the
spear,
Bright eyes, bright hands, no longer
dear,
Pursue your great immortal Leader.
To arms, &c.

“ March on, nor fear death’s sable
waters,
The foe stands silent as a stone,
While Jesus’ ransomed sons and
daughters,
Go through to claim the promised
throne.
White robes, and crowns of highest
glory,
Victorious psalms and endless songs,
Friendship, with heaven’s triumph-
ant throng,
And God’s bright presence is before
ye.

To arms, &c.”

A little volume of “ Juvenile Poems ” was brought through the press by him, at the age of seventeen, many of which give proof, by the trustful and devout spirit they breathe, that if it had fallen to his lot to have had a less struggling life, with fewer demands made upon his leisure moments to prepare for what was immediately useful, he might have gained distinction as a poet. His poetry was destined to be laid aside, and he had to attend to the more rugged facts of life. He wrote the words to the familiar music, “ Strike the Cymbal.” How many have been stirred by their martial strains, who had no knowledge of their author! Beyond fugitive pieces, called out by some extraordinary occasion, he did not cultivate the gift; and of those, we do not know of any that would interest readers now, who are far removed from the circumstances of their birth. The few verses he addressed his daughter-in-law, Mrs. James M. Staughton, may be given, as showing the elasticity of his spirits, in trying to throw off the gloom which must necessarily have gathered about him, after his resignation of the college. He had buried the wife of his youth, and was not yet united to his second (now the widow of the late General Duncan, a member of the First Baptist Church). They

were written at Savannah, and entitled, “ A Southern Spring : ”

“ ’Tis Spring ! and the softer sun opens
the day,
The clouds, finely mellow’d, bright
floating are seen ;
The careless young zephyrs their
visit repay,
And earth has thrown round her, her
garment of green.

“ ’Tis Spring ! The chaste snowdrop
shrinks fearful no more,
The rose and the shrub, sweetly
scented, appear ;
The mocking and red-bird their min-
strelsy pour,
And the swain follows, chanting, the
plough-loving steer.

“ ’Tis Spring ! and with blossoms the
fruit-trees are dress’d,
The gardens, like Eden, their odours
diffuse ;
The dove and the linnet are building
the nest,
As the leaflets throw open their charms
to the dews.

“ ’Tis Spring ! and, Louisa, with thee
it is Spring,
Long, long, may thy beauty and tran-
sports remain ;
But hours, the most vernal, are still on
the wing,
And the snows of December are found
in their train.

“ ’Tis Spring ! and the Gospel is lifting
its voice.
The nations all hail the acceptable day :
The hills and the heavens with new
glories rejoice,
And pilgrims to bliss are pursuing their
way.

“ O yes, there’s a Spring ever fresh in
the skies,
Where streams ever flow, ever flourish
the flow’rs,
Where from seraph and saint the loud
anthems arise,
May that blessed clime, dear Louisa,
be ours ! ”

We shall also give—almost the only thing he saved on the dangerous

passage from Charleston to Philadelphia—a fragment of his diary, without date :—

“The sun has just sunk in the orange
of sky,
The ocean’s green surface is smooth ;
The sea-bird has uttered her evening
cry,
And nature’s soft images soothe :—
And yet the tired mariner asks, on his
knees,
That the deep would her trouble renew,
That the sky would commission a
southerly breeze,
And bring a loved city to view.
Still, Patience, we bow to thy heart-
cheering sway,
And give to the calm all our sorrow,
If the vision of home should descend
not to-day,
Perhaps we shall see her to-morrow.”

His day had its parentheses of grief, and mistakes, which were material drawbacks from his usefulness. There was friction between him and some of his fellow-ministers, which was superfluous and causeless as to himself. These lay among the disquieting causes which concurred to the organising of the Sansom-street Church. There is a very significant passage in the letter of resignation :—

“*Report will say the new Church is an English one.* Ah! my brethren, what a pity, what shame, what violation of Christian principles, that national discrimination should ever be introduced into a Church of Jesus! For myself, I never regret that I was born in England. Its national policies in many respects I disapprove; but it is a land where genius and piety have long been eminent. It is the land of my *fathers*, as is America the land of my *children*. In the birth of a human being I recognise and revere the wisdom and power, the sovereignty and providence of God. Parents, native place, and time, were appointed by Him. Among those who possess like precious faith, and who embrace a common salvation, distinctions of this nature my soul disclaims. Should they, at any time, attempt to

insinuate themselves into the anticipated Church, I trust I should be among the first to rebuke and destroy. Yet, should report persist to defame, I will only subjoin, that if souls are brought home to Jesus, if righteousness, love, and peace prevail among the people of God, the unjust reproach of a name will not weigh a feather.”

These last words contain the keynote of his life; it was moved by the spirit of self-denial—too cosmopolitan to be confined to what should only subserve his own personal advantage. At the rate compensation is made for religious work, he did not belong to the class of men, found in all communities, who get quite as much as they ought to receive for the general service their connections reap from them. He had the spirit of conciliation; but when any question was to be settled by the test of right, and a matter of duty, his life was found to have its foundations upon the immovable granite. This tribute all outsiders paid him without a murmur. In the train of the clergy of all denominations, the trustees and faculty of the college, and students in all the departments, which attended his funeral in the city of Washington, was found the Catholic Apostolic Vicar. His general character was thus summed up by a clergyman of another denomination :—

“When we think of his talents, acquirements, and virtues—of his enduring assiduity, and of the amount of service which he rendered to the Baptists as a body—perhaps no minister ever had higher claims on the respect, esteem, and gratitude of his Christian friends. But he had no *worldly* wisdom: open-hearted, confiding, disinterested, and generous, he believed that all were like himself, and was not aware of the artifices of the designing, and the calculations of the selfish. Then, too, he was an Englishman; he was not, and could not be, a political brawler; he spoke

what he believed to be the truth in love, not with sectarian contractedness, for he had no theological bile."

"To whom can you compare Dr. Staughton?" we asked of an aged brother in the ministry. "There is no one like him—there was no one like him when living," he answered. The reason is at hand; the type of Church power is different now from what it was then; it is less dependent upon the pulpit; it has a greater amount of co-operative genius at its command, both for evoking and concentrating its strength upon a given point. There is no reason to suppose that the power of speech, in public instruction, and for the sake of giving impulse to names of men, will fall into desuetude, or be neglected by any aggressive body; and it is yet true that the public service, the prayer and the covenant meeting, are no more the sole objects of a pastor's care; and though they still monopolise the time awarded to them, it is not difficult to see that ere long more of it must be shared by other means. The power to organise, so as to utilise Church power, is pressing itself more and more on the attention of pastors—and still the more difficult question, how to do justice to all that should have a claim upon them.

Only some of the results of any life can be taken into account in the estimate of it. In the realm of

spiritual labour provision is made that all its consequences are not confined to an individual generation. On a different principle ages would often have closed their account with a deficit. With Him who apportions unto each "according as he has done," a thousand years is as one day, and one day as a thousand years. Each will have his reward, according to the law of the unbroken continuing of Christian labour. There will be a gallery of the *viri illustres* of a sect once everywhere spoken against: *once*, for it is no longer true that they are *everywhere* objects of reproach. When that Scripture is appropriated, it is forgotten that its application belongs to the past. Principles once proscribed by interested prejudice and narrowmindedness have come to be commended with much favour. Baptists, as a people, have endured nothing in the past that they could endure again. They are not likely to be called upon for that. History does not repeat itself in that way. As with Israel delivered from Egyptian bondage, to whom the decree came that to the destroyed foes there would be no resurrection, whatever the future may bring forth, to the slain of the past there shall be no reappearance in their camps. In that gallery a fitting place will be accorded to WILLIAM STAUGHTON.

D. T. D.

Philadelphia (Pa.)

In Memoriam.

MR. STEPHEN GLOVER.

MR. STEPHEN GLOVER, well known as the composer of some of our most popular music, died on the 7th of December, 1870, aged fifty-seven. This is not the place for a detailed account of his compositions; of many that were favourites with the public, several hundred thousand copies of each have been printed in England, and still more in America. His instrumental music has been widely circulated (much of it was written under the *nom de plume* of Felix Gantier), and his songs and duets have been popular wherever the English language is spoken. Some of his adaptations of Scripture words were amongst his own favourites. He showed decided musical talent in early childhood, and composed and wrote music correctly at nine years of age. Mr. Glover was born in London, but was a great lover of the country; he resided there more than twenty years, and there most of his musical compositions were written. Though busily engaged in his favourite work, he never allowed it to interfere with home duties, or with the full enjoyment of the simple pleasures of a country life. Mr. Glover was educated in the tenets of the Established Church, but became a Dissenter on principle, was baptized, and joined the Church under the pastoral care of the Rev. W. Payne, at Chesham, Buckinghamshire, and was for some years an active superintendent of the Sunday-school.

In 1862 he removed to London, became much attached to the

ministry of the pastor of the church at Westbourne-grove Chapel, and ultimately transferred his membership to that church. Rather more than five years since Mr. Glover met with an accident, from the effects of which he never recovered. He became gradually more and more feeble, months of languishing and weariness were appointed unto him, yet he never murmured, and at last died calmly and peacefully, trusting entirely to the atonement of his Saviour. He was buried at Chesham; the Rev. W. G. Lewis took part in the funeral service, and the following address was delivered by the Rev. W. Payne, his former pastor:—

“We meet not in a Pagan temple or a Jewish synagogue, but in a Christian chapel, to perform the last sad offices of friendship for a Christian brother, who, after having served his generation according to the will of God, has fallen on sleep.

“We desire to cherish at such a time as this, the appropriate sentiments of sadness, solemnity, and hopefulness. When we think what the presence of that corpse suggests, we may well be both sad and solemn; *sad*, for another star has disappeared from the moral hemisphere—a star of eternity. Good men are stars; and let us remember ‘The stars pre-eminent in magnitude are yet of no diviner origin or purer essence than the one that shines, like an untended watchfire, on the ridge of some dark mountain; or than those which seem to hang like twinkling winter-lamps, among the branches of the leafless trees; then to the measure of light vouchsafed, shine, Christian, in thy sphere, and be content.’ ‘Help, Lord, for the godly man ceaseth.’ *Sad*, for some of us have lost a friend; a friend in need, a friend at all times, ‘a brother born for adversity;’ but, thank God, we can say, ‘Oh, my friend, thou art not lost; thou livest

with the spirits of the perfect and the best: our souls look for the day when we shall see thee again, and then shall we be over with the Lord.'

"There are some to whom the deceased sustained a yet tenderer relation; what our dear friend was in his once happy home I would not, if I could, describe, except to say that those who knew him most loved him best; now that the great trial which, like a dark thunder-cloud, has burst upon the family, may He who is as a 'hiding-place from the wind, and a covert from the tempest,' be their refuge and strength in the day of their calamity.

"We feel *solemn* as well as sad. Death is solemn: it is so, because at death the union between near and dear friends is severed; it is so, because at death the union between body and soul is dissolved; it is so, because death is the fruit of sin; it is so emphatically, because death is either a great calamity or a great gain. We may well be solemn, because we see here, as in a mirror, what will assuredly happen to ourselves some day. 'We must needs die.' It is a moderate computation which supposes a hundred thousand millions to have died since the exit of righteous Abel. And what shall we do in the 'swellings of Jordan?'

"The righteous die; sometimes triumphantly, more frequently calmly, always safely. Well may we then with heart and soul pray, 'Let me die the death of the righteous, and let my last end be like his.'

"Oh, sirs, if you would die their death, live their life—a life of faith on the Son of God.

"The dark cloud of death has its silver lining: we meet here to-day as Christians. If we cannot forget our common inheritance as sinners (for death is the fruit of sin), neither would we forget our immense obligations to Christianity. We believe in the Fatherhood of God, the Redemptive work of Christ, the all-sufficiency of Divine influence, the reality of heaven; we know that 'all things work together for good to them who love God, to them who are called according to His purpose.' 'Life and immortality are brought to light' through the Gospel. Death is the gate to endless joy. We die to live; death is the birthday of the soul. The question once insoluble we can now resolve, 'If a man die, shall he live again?' 'To die is gain; 'to depart and be with Christ is far better;' so that, gathering round the graves of our Christian friends, we may say, 'Blessed are the dead which die in the Lord.'

"From such passages as these, and others which might be mentioned, as, for example, 'Let not your heart be troubled,' etc., 'Absent from the body, present with the Lord,' we are warranted in affirming that immortality is the greatness of man.

"We are grateful to be able say that our departed friend is now where there is no night, no night of ignorance, sorrow, or sin, where all the sources of sorrow are dried up, and dried up for ever; for 'God shall wipe away all tears from their eyes.'

"Stephen Glover is a household word; into thousands of English homes his sweet music has poured a stream of purest joy, by refining human taste and increasing human happiness; he served his generation according to the will of God. I have known him for nearly thirty years; in my opinion he was emphatically a Christian gentleman, ever kind, always thoughtful of others; his life, as it seems to me, was a daily observance of the spirit of those beautiful lines:—

'Tis well to mark how a passing word,
Too quickly said, too quickly heard,
Or a sharp reproof, or a look unkind,
May spoil the peace of a sensitive mind.'

Happy they who, while they are firm to their principles, are enabled to exhibit the meekness and gentleness of Christ.

"May it be our happiness to meet our friend on the other side of the river, which is better by far than this.

'Soul, adieu, this gloomy sojourn
Holds thy captive feet no more;
Flesh is dropped, and sin forsaken,
Sorrow done, and weeping o'er.

Through the tears thy friends are shedding,
Smiles of hope serenely shine;
Not a friend remains behind thee,
But would change his lot for thine.'

[The Editor cannot allow this brief notice to go forth without bearing his testimony to the gentleness, the courtesy, the manifold Christian excellences of his departed friend. To the great ability which has secured for his compositions a world-wide fame, Mr. Glover added that self-negation which is even more rare than the exquisite skill of the sweet singer.]

Mrs. Ann Wilkinson.

HEDDON-ON-THE-WALL, NORTHUMBERLAND.

ANN WILKINSON, of Heddon-on-the-Wall, was born on November 9th, 1779, and died November 20th, 1870. She was one of the numerous and respectable Angus family, which has been settled in the north of England for about 300 years. Her father was Henry Angus, of the Juniper Dye House, in Hexhamshire, who lies interred in the burying-ground of Whitley Chapel, and on whose tombstone are inscribed the following lines :

“Chèerly he delv'd and prun'd; the grateful soil
 With willing crops repaid his arduous toil;
 Well pleas'd he saw, and own'd the hand of Heaven
 That to his numerous household bread was given;
 Around his table his lov'd children grew,
 And round his house bloom'd Paradise anew.”

Ann, who was his eldest daughter, was married in Hexham Abbey Church, in the summer of 1803, to Peter Wilkinson, then a clerk in the employ of the Tyne Iron Company at Lemington. Shortly after he began a school at Winlaton, and subsequently removed to Heddon-on-the-Wall, where he resided until his death. He and his wife were members of the Baptist Church, Tuthill Stairs (now Bewick-street), Newcastle. She was baptized on July 1st, 1802, and at the time of her death had therefore been in fellowship with the Church upwards of sixty-eight years. For many years they were accustomed to worship with the Independent Church at Horsley-on-Tyne, occasionally walking into Newcastle to join in communion with their brethren there. By industry and frugality they brought up a large family in respectability and good repute; their eldest son has long been a deacon and trustee of the Bewick-street Baptist Church, and their

youngest has been settled for many years as pastor of the Baptist Church in Tewkesbury.

Mrs. Wilkinson survived her husband about forty years. Now that she has passed to her rest above, there are some things to be said concerning her for the benefit of the generation following. Those who knew her can testify that she was a woman of superior mental powers. She had strong common sense, good judgment, considerable imagination, and an excellent memory. She had great penetration into character, was seldom deceived in her estimate of people, was cautious and prudent, but generous to a fault. She was a capital woman of business, far-seeing, orderly, methodical, punctual, strictly upright. For the use of these qualities she had abundant opportunity, since she was left a widow with a large family to rear and educate. The way in which she discharged her duty to them reflected the utmost credit on her understanding, her large-heartedness, and her perseverance. Some of the characteristics of the good woman described by Solomon were exhibited in her management of her affairs. Activity, industry, thrift, generosity, were insisted on and shown in the ordering of her household. Her administration furnished a beautiful combination of firmness and affection.

Her tenderness to the suffering, the poor, and the bereaved was deep and true, and always practical. Many a hungry and footsore wanderer she relieved at her door. The afflicted ever found her ready to aid and comfort them as to their bodily ailments, while with loving words she pointed them to the Saviour, and commended them in prayer to the care and blessing of God. She brought up two orphan boys in the same manner as her own children. A remarkable incident occurred in connection with these boys, showing the importance

of keeping an old letter. When they were left destitute, she wrote to an aunt, who was supposed to be in circumstances to render them assistance, but who replied that she could do nothing for them. After the lapse of many years, and they had grown up to manhood, Mrs. Wilkinson received a letter from a lawyer, saying that this aunt was dead; and that as her letter was found among the deceased's papers, it was presumed that she could give some information as to where she was born, and who were her friends. Mrs. Wilkinson replied that she could not, but she hoped something had been left for the orphans on whose behalf she had written. The lawyer replied that a sum of money had been left for them, but the friends on the spot understood and asserted that they were dead, and had put the affairs into the Court of Chancery, to divide the money amongst the next of kin. It would be necessary, he said, for them to take steps at once to put in an appearance and claim their share. This was promptly done, and their claim established. The result was that they received an amount which was useful to them in their settlement in life; though only half of what had been left, the rest having been spent in the Chancery suit.

Our friend's piety had a great deal of sentiment in it, but it never wasted itself in sentimentality. There was something masculine in its breadth, depth, and practicalness. Though perhaps she did not think and reason much on matters of faith, yet she had a strong and secure grasp of revealed truth, a simple and undoubting trust in it. When she had leisure, she was a great reader, but she despised and contemned, with no small scorn, the shallow and foolish things which often find their way into print, and which amuse and vitiate the minds of many women and men also. She relished Henry and Doddridge, and Baxter, and men of that order whose works came into her hands. She delighted much in the pith and quaintness, and force, and evangelical clearness of William Jay. From all uninspired books, however, she returned with wonderful love to the Bible. It was literally, day by day, the man of her

counsel; she used it, and enjoyed it. A few weeks before her death, when, of course, her faculties had much failed, one of her granddaughters read to her the history of Joseph, which had always been a favourite portion with her in instructing her children, and she displayed quite a keen interest in the charming narrative. The almost second childhood was as pleased with the story as the first childhood generally is. She had a large acquaintance with hymns, and her wonderful memory did her good service in recalling them. Referring to her large knowledge of hymns, her son, the Rev. Thomas Wilkinson, of Tewkesbury, says:—"When I visited her, in September last, she repeated, without the lapse of a word, several of her favourite ones. Her favourites bespoke, I think, real taste in the region of sacred poetry. There was not a poor, feeble, production among them. The glories of God's works and of God's redemption were the themes in which she delighted. I have heard her repeat (as she did the last time I saw her) with evidently exalted feeling the simple but sublime hymn beginning with—'I sing the almighty power of God.' The hymn on the loving kindness of God was often on her lips too; and, of late years one verse of it—

'Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail,' &c.

was never absent from the letters I received from her. The repetition of it in one letter after another sometimes provoked a smile when I read my letters; but her harping on that string showed very clearly how near death was to her in daily contemplation; and it was a string which clearly yielded very sweet music to her own spirit in the prospect before her. About a week before she died she was heard in the night singing—

'Here I raise my Ebenezer,
Hither by Thy help I'm come,' &c.

When she lay awake at night, and many very many wakeful nights she must have had, the alternation of prayer and praise seemed to occupy her. When spoken to of this she would

reply, 'When in the night I sleepless lie,' &c. From my earliest childhood I remember creeping into her bed early in the morning, when she taught me many hymns which I shall never forget—chiefly 'Watts' Divine and Moral Songs'—hymns which now one seldom sees or hears, since they are displaced by a lot of mere rubbish. One of the earliest of my childish recollections, and one of the most solemn, was her taking me by the hand and leading me into her private room, and both of us kneeling while she prayed. For me I have no doubt she then interceded with God, and if I have indeed received saving grace of God, may I not believe it was in answer to my mother's prayers?"

The constant presence of God was held by Mrs. Wilkinson, not as a mere current belief, but as a fact—one which she habitually realised. A simple instance shows. She was returning from Newcastle in her cart, late at night, and was met at Walbottle Deane, the most lonely part of the road, by a man, who seized hold of the horse's head. She gave no utterance of alarm, and the man, somewhat taken aback, said, "Are you not frightened?" "Oh no," she replied, "I am not frightened; I have a *good protector*." He dropped the bridle, and moved off. Whether it struck him who her protector was or not cannot be known; but the incident proves her presence of mind, and her faith in God. Associated with this her trust in God as ever near, was her trust in His unflinching providence. She had seen much of the Divine goodness in manifold cares, difficulties, and trials; and her experience confirmed her faith in His promise not to forsake those who trust in Him.

She had a peculiar veneration for the Lord's-day—the "Sabbath," as she loved to call it. Her strictness in this respect extended to all under her control. She reprov'd all who in her judgment did not keep the day holy. She was herself an example, when able (and sometimes when scarcely able), of regular and punctual attendance at some place of worship on Sunday; and she deemed it the duty of all others to do the like. Mere

gossip was, at any time, distasteful to her; but on this holy day it was her abhorrence; and if anyone dropped in she would either benefit them by religious conversation or drive them there away by it. Sometimes she would read to the would-be idler a good book, repeat and even sing a hymn; this generally led to a speedy exit, which was the thing desired. Often she would gather her children around her, and repeat to them hymns and chapters which she had learnt in her youth. The hymn—

" Ah! I shall soon be dying,
Time swiftly flies away;
But on my Lord relying,
I hail the happy day," &c.

was at such times a great favourite.

When she began to attend Tuthill Stairs Chapel she was noticed by a young woman, who followed her home, to find out who she was and where she lived. With this young woman, who afterwards married Mr. Penny, and went out with him under the auspices of the Baptist Missionary Society, to India, she became very intimate. This intimacy, with other things, made her feel a great interest in the cause of Missions; and for many years she subscribed and collected for their support.

She maintained family worship to the last. Referring to this, her son, whose words have been quoted before, says:—"My recollection of our family circle when I was a boy brings back a state of things seldom, I fear, realised in these times. Our family worship was not the hurried affair it commonly is now. I recollect that the Scriptures were read, with Matthew Henry's Commentary, or Doddridge's Notes; a hymn was sung; and prayer followed. The practice of family worship was sedulously maintained by my mother to the close of life. When I visited her last September, although she was feeble, and could hear but badly, she would not go to bed, however late, till *after worship*."

Mrs. Wilkinson's end was peace. She died of old age, and, as is commonly the case when this is so, the decay was gradual and total. She was conscious to the last, but too

feeble to converse. She longed to depart. She had no doubt or fear—was utterly void of any such feeling. For years past she had the complete assurance of faith, and a patient longing for departure. Very shortly before her death she had been expressing her desire to depart, when her daughter said to her, “Well, mother, but you will wait the Lord’s time;” and she replied, “Oh yes, I’ll wait.” While her attendants watched, her breath imperceptibly almost, but gradually became shorter and feebler; and, without a moan or struggle, or movement of feature, she passed away.

Her remains were interred in the churchyard of the village where she had lived so many years. The vicar spoke a few kind words at the grave after the usual service, and the following Sunday referred to her in his sermon in feeling terms, and paid a tribute to her memory before his parishioners, who had known her so long. The Rev. W. Walters preached her funeral sermon in Bewick-street Chapel, Newcastle, from Num. xxiii.

10: “Let me die the death of the righteous.”

Our notice of this departed saint may be fitly closed by the following extract from a letter of condolence written by the Rev. T. Pottenger to Mr. H. A. Wilkinson, of Gateshead:—“Since leaving Newcastle I have never ceased to think of her with profound esteem; and I always looked upon her as one of ‘the excellent of the earth.’ She was one of a race of disciples now almost entirely extinct, amid the prevalence of forms and hollow professions. In some respects she belonged to the *giants* of the Commonwealth, and to the noble race of the Puritans. To a good old age God preserved her, and it must be a great satisfaction to you that you saw the close of her long and serene life. There is now another tie less which binds you to this world, but another attraction that draws you towards heaven. May we at last meet the many loved ones who have gone before us to glory, and who now compose the Church of the firstborn in heaven!”

Short Notes.

ENGLISH DEPUTATION TO ROME. —A deputation of the Roman Catholic aristocracy of Great Britain has proceeded to Rome, to convey their homage to the Pope, and their sympathy in his present condition, deprived of his temporal power, and confined to the exercise of his spiritual functions. It was headed by the Duke of Norfolk, who was accompanied by the Marquess of Bute, the Earl of Denbigh, and Lord Robert Montagu, all recent converts, Lord Howard of Glossop, the Earl of Granard, and thirty noblemen and gentlemen. If we needed any proof that the “Pope’s Catholic children in England and Scotland” were the most abject Ultra-montanes in Europe, it is furnished by the address which they presented to him.

They state that “the civil Principate of the Church of Rome is a thing necessary and manifestly instituted by the Providence of God, and absolutely required for the good and free government of the Church and of souls; that the voice of the Pope could not be respected by the faithful of all nations, with the obedience due to the Head of the Church, if it were spoken by one subject to the control of any temporal prince; that the Roman Pontiff must be no Prince’s subject, nor any Prince’s guest, but, seated in his own domain and kingdom, must be his own master, and in noble, tranquil and benign liberty, must defend and protect the Catholic faith; that if the Papal throne be removed, the nations, as such, cease to be Christians, and

fall under the rule of force ; and that there was not a throne which did not acknowledge in his fathership the palladium of its liberty and strength." It might be suggested that the Divine attribute of infallibility necessarily renders the Pope independent of prince and people, of place or circumstances ; and that whether he occupies his old domain, or is limited to the Vatican, he is equally the magnetic pole of all spiritual influence and authority in the Roman Catholic world ; but this would doubtless be considered an heretical argument.

His Holiness replied " I am filled with love, with affection, with gratitude in answering the noble sentiments which you have just expressed in favour of the Holy See, and of the feeble individual whom God has placed on the throne in times so difficult, so perverse—times in which so many have arisen against the Lord and His Church, and which we are constrained to maintain the cause of right, of truth, and of justice. I repeat, that I feel myself penetrated with gratitude, and the sight of you recalls to my mind one of my greatest predecessors, who loved you well, who loved England well ; St. Gregory the Great. I am his successor. I cannot compare myself with him in virtues, in eloquence, in learning ; but I in no wise yield to him in my love for you and your country. I have done all that it was possible for me to do to extend, to multiply, to expand the Church in that England which was once the ' island of saints.' I have prayed to St. Gregory to suggest to me the words that I should say to you this morning It is not now a political war, a battle against Governments which we have to wage, but we have to maintain the rights of truth, the rights of religion, the rights which Jesus Christ has given us. In such a warfare let us unite all our efforts, and the gates of

hell shall never prevail. I accompany you with my blessings. I give them to you with all my heart. May my benedictions be with you throughout your lives, may they remain upon you, upon your wives and your children, and your brothers, your lands and your possessions. *Benedictio Dei omnipotentis, Patris et Filii, et Spiritus Sancti descendat super vos, et maneat semper.*

THE DOGMA OF PAPAL INFALLIBILITY IN GERMANY.—While the Roman Catholics of England and Scotland are bending the knee to the Papal throne, an opposition to the dogma of infallibility has sprung up in Catholic Germany, which daily assumes greater importance. The Archbishop of Munich and the majority of the German bishops, who neglected no opportunity of opposing the dogma while it was under discussion in the Council, have now servilely accepted the yoke, and are among the foremost to proclaim the doctrine as a vital principle of their creed. " The backbone of their conscience is broken." The Pope has determined that the vote which conferred supernatural powers on him shall not remain a speculative dogma—he demands that everyone within the ecclesiastical circle shall declare his assent to it. He has, however, met a pertinacious opponent in Dr. Döllinger, the Professor of Theology in the University of Munich, renowned through Europe for his profound scholarship, and the great champion of Roman Catholicism against Protestantism and Rationalism, but the great opponent of the Jesuits and the Roman curia. With a consistence which does him peculiar honour in the midst of the disreputable tergiversation of his superiors, he has positively refused to acknowledge the doctrine : " As a Christian, as a theologian, as a historian, and as a citizen, I cannot accept it. Not as a Christian, for it is irreconcilable with the

spirit of the Gospel, and with the plain words of Christ and His Apostles. It proposes just that establishment of the kingdom of this world which Christ rejected; it claims that rule over all communions which Peter forbids to all and to himself. Not as a theologian, for the whole tradition of the Church is in irreconcilable opposition to it. Not as a historian, for I know that the persistent endeavour to realise this theory of the kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the older Church, and has begotten, fed, and maintained the worst abuses in the Church. Finally, as a citizen I must put it away from me, because, by its claims on the submission of states and monarchs, and of the whole political order under the Papal power, and by the exceptional position it claims for the clergy, it lays the foundation of endless, ruinous disputes between Church and State, between laity and clergy." This is strong language; and the appeal from the authority claimed by the Roman Catholic Church, as represented by its head, to the teaching of our Saviour and His Apostles, is of peculiar significance. The Archbishop totally repudiates the notion that historical criticism can be placed above the authority of the Œcumenical Council. The Church has spoken, and reason and conscience, and even historical facts, must submit. The Pope is truth, infallible truth; and he has commanded the Archbishop, unless Dr. Döllinger recants, to excommunicate him, and to proceed with the utmost severity against him, or, as the Professor says, "to adopt such penal measures as are used only against such priests as have been guilty of gross moral crimes, and even but seldom against them." He has replied with dignified firmness, and demands to be

heard before a council of German bishops and theologians about to assemble at Fulda, and requests that a man of scientific culture, selected by himself, shall be present, stating also that, if he should be confuted by testimonies and facts, he will engage publicly to revoke all that he has written, and to confute himself. The King and the Government of Bavaria have hitherto withheld the publication of the dogma, and avow their support of the Professor.

PROTEST AGAINST THE DECISION OF THE PRIVY COUNCIL—We stated in our last number that the Church had risen up in mutiny against the decision of the Privy Council, and that 5,000 clergymen, headed by Dr. Pusey, had signed a memorial to the Archbishops and Bishops requesting that they would treat the judgment as so much waste paper. The *Times* thus designates the movement: "On a sudden, High Churchmen and Broad Churchmen are seized by a violent access of the memorial fever, and unite, in enthusiastic admiration, of the principles of liberty, equality, and fraternity in ecclesiastical affairs." The Archbishop of Canterbury has considered it necessary to issue a pastoral letter on the subject of this memorial, which he condemns with great severity. "The memorialists," he says, "offer a solemn remonstrance against the decision of the Privy Council in the case of *Hibbert v. Purchas*. Such a proceeding displays a most unbecoming disrespect for the highest tribunal in the kingdom. If it has any meaning, it implies that the Lord Chancellor, the Archbishop of York, the Bishop of London, and Lord Chelmsford were either ignorant of the law which they were called to interpret, or perverted the interpretation for an unrighteous purpose; or that the judges of the superior court of appeal were not bound to

interpret the law according to their consciences, but rather to accommodate its provisions to the rule of what may seem to them expedient." The Archbishop then proceeds to observe that "the chief pastors of our Church are of all men the last who ought to set an example of refusing obedience to the highest tribunal, and that if such obedience is the duty of all good citizens, it is especially incumbent on the ministers of Christ. The remonstrants plead that the judgment is opposed to the comprehensive spirit of the Reformed Church of England, and they complain of its restrictive interpretation. As Nonconformists, are we not entitled to ask, since when has the Reformed Church acquired this comprehensive spirit, and where was the spirit when it refused to retain within its bosom men who asked only for the mild and moderate concession of Baxter, and others, at the Savoy Conference? The memorialists appear to have overlooked the effect which these proceedings are sure to produce on the public mind. That a Church established by law should rebel against the law, and implore those who sustain the highest offices of dignity to set an example of disobedience to the decision of the supreme ecclesiastical tribunal, was an anomaly reserved for the present age, and, assuredly, no time could have been more inopportune for such an exhibition. The question of religious establishments on the Continent and in England is trembling in the balance. The laity have already been scandalised by this continuous stream of litigation originating with those whose profession is to preach the Gospel of peace; but to add to it a spirit of contumacious disobedience when the decision of the Court is known, is a suicidal act, which cannot fail to hasten the period of disestablishment. The gravamen of the charge against the de-

cision has reference chiefly to the position of the celebrant of the communion, rather than to the vestments he adopts. It may appear a matter of surprise that wise and learned and pious men should raise so sharp a contention about so simple a question as the position of the minister at the communion-table, but it symbolises the conversion of the communion into the mass, and of the minister of the Gospel into a sacrificing priest. It was the Ritualists who first gave importance to the question, and it is the check given by the Privy Council to their attempts to Romanise the Protestant Church which has created this feeling of exasperation. The evangelical party is not forgotten in this judgment, which declares that the surplice is the proper vestment for ministrations; but they maintain that preaching is not ministration.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—After our last issue, the Bill for legalising marriage with a deceased wife's sister, retrospectively as well as prospectively, was rejected by the House of Lords after a brief and frivolous debate. It was lost in the previous year by a majority of only four, and its promoters were sanguine of carrying it in the present session. But to their mortification the adverse majority was swelled to 26, and of these 13 were bishops, only one bishop voting for it. The episcopal bench and the clergy generally, entertain the strongest repugnance to it, mainly upon ecclesiastical grounds; and this feeling of antagonism is by no means mitigated by the fact that the measure has the support of a considerable body of Dissenters. Among the laity it appears to be shunned chiefly on practical and social grounds. They believe that it would destroy the hallowed confidence of domestic relationship, and deprive many bereaved families of

the blessing of an aunt's tender care, because, if the gulf, now impassable, were filled up by the passing of the Bill, it would be impossible for her to continue to reside under the same roof with the husband and family of her deceased sister, with any regard for her own character. It is, moreover, affirmed that the agitation originates with, and is supported by the efforts of, a few men of wealth and position, who have a personal interest in the alteration of the law. We are not arguing the question, but simply stating the ideas which are floating in society. At all events, there is evidently wanting at present that *consensus* of opinion regarding it, even as a party question, which was exhibited in the case of Reform, Church-rates, Jewish disabilities, and other questions which have forced their way triumphantly into both Houses by the force of their own momentum. Across the Tweed such a practice is considered a mortal sin. In Ireland a spiritual dispensation may, we believe, be always obtained by paying for it. Indeed, some have been so bold as to assert that the multiplication of the degrees of prohibited affinity, which comes originally from Rome, was not without an eye to the Papal exchequer.

The rejection of the Bill in the House of Lords has given rise to some very truculent remarks in some of the public journals. They seem to think that the province of the Peers is to sanction, and not to discuss, the votes of the Lower House, and they have been calling loudly for the ejection of the Bishops—the greatest transgressors in this matter—from the House; and some have even gone so far as to threaten the abolition of the House altogether. But, would it not be absurd to make so radical a change in the noble Constitution of this country, after many centuries of well-being, simply to

enable a man to marry his deceased wife's sister? We may be perfectly certain that, whenever there is sufficient degree of national unanimity on this or on any other question, the Lords will not fail to consult their own dignity by yielding to the public wish.

DENOMINATIONALISM IN THE NEW SYSTEM OF EDUCATION.—The religious question is not settled, and as long as the State Church continues to maintain its claim to supervise the education of the country, and to require that every child ought to be brought up in its doctrines, so long the question will be a prolific source of discord and difficulty. The question is still before the London School Board. The Act directs that in all schools established by School Boards and supported by the parish rates, no creeds or formularies shall be taught. They may be unsectarian, and perhaps secular, but they must not be denominational; but this clause was to a great extent neutralized by the permission given to apply the rates in aid of existing denominational schools, by paying out of the rates the fees of the children whose parents were unable to afford them. If this principle be carried into effect, it will abundantly simplify the labours of the Board, inasmuch as it is much easier to pay over a few pence to an existing school than to erect, organize and superintend one. Wherever there is a majority of Churchmen on the Board there will be a strong tendency to adopt it. The school-rate thus becomes, in effect, a church-rate, under another name, a parochial contribution, to promote the peculiar interests of the Established Church. Some good men, we perceive, are so simple as to affirm that this would defeat the object of the Bill; but they must greatly have mistaken its object to fall into such an error. To us it appears clear as noonday that

the intention of the framers of the Bill was to extend education to every child in the country; but to do this through the agency of the denominational schools, four-fifths of which belong to the Church of England, and thus to provide new resources for strengthening its position and promoting its interests. The Ministry were strongly adverse to unsectarian instruction and the provision that in the rate-established schools there should be no creed or formularies was forced upon them, and admitted with great reluctance, and it was at once counterbalanced by raising the Treasury grant from one-third to one-half the cost of denominational schools. Last year the sum thus paid out of Imperial taxes was about £900,000, of which three-fourths went to the Church of England. Owing to the concession stated above, the grant will this year be increased by about £560,000, making the sum paid to the Establishment in the department of education about £1,150,000. This large

subsidy is now to be supplemented by local taxation.

At the meeting of the London School Board, on the 19th April last, the Rev. John Rodgers proposed, "That the funds at the disposal of the London School Board, being in part derived from the rates, no portion of the said funds should be given towards the support of public elementary schools," to which the Rev. Canon Cromwell moved as an amendment, "That this Board shall from time to time, for a renewable period, not exceeding six months, pay the whole or any part of the school fees payable at any public elementary school by any child resident in the metropolis, whose parent is, in their opinion, unable from poverty to pay the same." The amendment was carried over the original motion by 23 to 21. Subsequently, the "previous question" was carried by 24 to 1, the supporters of Canon Cromwell's motion generally abstaining from giving a vote.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

ABSENCE OF CLANSHIP AMONG BAPTISTS.

Mr. Spurgeon, preaching last April in aid of the Baptist Young Men's Missionary Association, said, "Give me a few minutes longer while I turn this sermon into the special direction which it was intended to take. I do not know that there are many more 'young men' present to-night than there are usually at our week-day lecture. I generally find, when I preach a sermon for any of our societies, it so happens that everybody connected with the society seems to stay away. They would be willing enough to come, if it were for the Primitive Methodist or any other de-

nomination. They are in love with everybody else except their own relations. I do not say this by way of censure; but, surely, if there be a people under heaven without a grain of clannishness, it is that denomination to which we belong. If it had been a sermon for Jews or Turks, the building would have been crowded; but as it is for ourselves, it does not signify. However, if they are not present for whom it was intended, they may probably read the sermon, so I will add a few words expressly for them."

Mr. Spurgeon is, possibly, right; nor are we at all clear that he desires to apply a remedy. For, supposing this charge of the neglect of clanship

to be true, may we not accept the fact as a proof of real strength? When a man knows where to find his friend, he is less solicitous about a perpetual and formal assertion of attachment. The freemasonry which nothing can sever is not that of secret oaths and selfish compacts, but a generous mutual resolve to face the truth, to assert the truth, and to sustain one another in suffering for the truth. The exhibition and recognition of true fealty to the Master is the surest way to the heart of a true brother. It takes a great deal of swearing and vow-making to keep men together for the commission of crime or the maintenance of a lie; besides that, such contrivances always indicate how much more trust is placed in numbers than in the goodness of their cause. Such was not the bond of union among the early Christians. They had a mark of fellowship, and a very simple one. Let us seek after that, rather than the Shibboleth which causes division among brethren.

“Then, if thou fallest in the holy war,
Where every victim proves a conqueror,
That were a fellowship worth bleeding
for.”

BREAKING BREAD.

A query was put forth in your number for March—“What is the meaning of breaking bread from house to house?”

In seeking to discover the light in which Communion was viewed in the early Church, we must consult not only the testimony of the fathers (so-called), but the practice, wherever we can arrive at it, of such outlying converts as were not hoodwinked by the mysticism of those early expositors. Now, it is worthy of remark that the elements bore among the Anglo-Saxons the name of “housel” (evidently derived from *housen* or *houses*), both before and after the introduction of the Latin terms; and how far back this again points in the history of our race, who shall declare? The celebration of the Passover was in the house, the master of which was *ex officio* master of the ceremony, and so the custom has been handed down to this day among the Jews. The Greeks had the same idea; and, so far as

appears, they borrowed it from other sources than their own mythology. They had altars in their houses, quite independent of the national temples, whereon sacrifices were offered up with all the solemnity of public celebrations. “It is also certain,” says Mr. Muscutt, “that the Eucharist among Christians, was a household celebration; nor was it until the year 740 that in England priests only were to offer the sacrifice, or presume to celebrate mass in houses, or in any other places than consecrated churches. In 959 it was again decreed that mass be not celebrated in any house but what is hallowed, except in case of necessity, or if the man be sick. The remnant of one of the oldest among the old celebrations of a right is still retained when the priest administers the Eucharist to the sick and dying. Nor is there anything in ecclesiastical law which forbids the faithful celebrating this right among themselves, provided the priest be not present.” (*Principles of Ecclesiastical Authority*, p. 126.)

Here we witness the gradual inroad of a foreign metamorphosing agency, first by ordaining that the priest shall be the administrator in all public celebrations; and finally, as in the fullblown audacity of modern pretension, decreeing the whole affair, whether public or private, to be null and void without sacerdotal consecration. Now, what we, as Dissenters, have to do is to avoid anything that looks in the same direction. It may seem invidious in laymen to arraign the action of our ministers in any of our modern forms of communion. Then let ministers themselves take the matter up, and ascertain once for all what was the apostolic practice. A writer in the *Freeman*, reviewing the third and fourth volumes of the Ant-Nicene Library, says—“The other sacrament” [the Communion] “is less fully referred to; but the scattered references are interesting, as seeming to indicate that it was identified with the ordinary meal to which only the baptized were admitted; the Jewish custom of refraining from eating with Gentiles being thus retained in another form. Thus, when Clement was as yet unbaptized, Peter, on one occasion, retires to take food

along with his friends, ordering Clement to eat by himself, and afterwards saying to him, 'May the Lord grant thee to be made like unto us in all things, that, receiving baptism, thou mayest be able to meet with us at the same table.' Similarly the mother of Clement dislikes the postponement of her baptism, because she cannot enjoy the society of her newly-recognised sons at meals; and after her baptism, they dine with her. And, at the close of the book, Clement's father applies for baptism in these words, 'The seeds of your Word which the field of my mind hath received are now sprung up, and have so advanced to fruitful maturity that nothing is wanting but that you separate me from the chaff with that spiritual reaping-hook of yours, and place me in the garner of the Lord, making me partaker of the divine table.' This suggests that the divine table is no other than the common table of believers, and confirms the opinion of some eminent critics that these were identical in the most primitive times until St. Paul gave a new form to the rite on account of the abuse of its earlier form. If this view is correct, a more natural meaning than that usually attributed is given to the words of the institution: 'This do ye, *as oft as ye drink it, in remembrance of me;*' and a new light is given to Our Lord's words about drinking of the fruit of the vine, to his invitation to come and dine, to his breaking bread at Emmaus, and to the account in Acts, which has so puzzled interpreters, about breaking bread from house to house. Moreover, though we recognise St. Paul's divine right to give a formal character to the Supper, this simple view of its original meaning must determine its later one; and we shall be least likely to make the Eucharist a magical superstition if we understand Christ's meaning to have been—Never eat or drink without remembering me. It may be that we should find it helpful to our Christian life if, without disparagement to the more formal and ecclesiastical observance, at stated monthly or weekly intervals, we were to seek in this way to make every meal sacramental."

The abuses which, in course of time,

disfigured and disorganised the Lord's table, seem to have arisen from two opposite causes—first, from the early practice of the community of goods; secondly, from the discontinuance of that practice. The common table connected with the community of goods system, promoted the exclusiveness which kept Christians from eating in company with unbelievers. The cessation of the practice of community of goods, fostered the spirit of ostentation and rivalry among the partakers of the supper. Both these abuses were rebuked by the Apostle Paul. Still, we may be permitted to ask, "Would that Apostle regard our modern form in every respect as an intelligent exhibition of his own ideas on the subject? Would he deem it creditable or credible, that the question should ever arise whether it were better for each participant to break the bread for himself, in place of its being previously and decently divided by a knife? What would he say to our persistently calling the cup a "testament"? and would he, or could he, take part in a controversy as to whether the contents of the cup should be pure water or an "intoxicating drink"? Touching this latter point, we are in the habit of saying that as the giver of a feast offers to his guests, not his commonest, but his richest provisions, so nothing short of the best wines can fitly symbolise the Gospel feast. But is it true that the supper symbolises a feast of fat things—of wine on the lees well refined? Does it not rather point to the foundation of strength, in anticipation of rest and feasting when work is done? The word "cup" certainly does not indicate the nature of its contents, but simply that drink was intended; and yet we are morally certain that wine was the beverage used at the institution of the ordinance. These random remarks, Mr. Editor, are not put forth with any view to fault-finding, but just to elicit the opinions of your readers in anticipation of the sifting times which are at hand.

LAYMAN.

THE ANGELS OF THE SEVEN CHURCHES.

Touching another query in your last issue, respecting the "angels" of the

seven churches, I asked the opinion of a venerable friend belonging to the Scottish Church, as to whether they pointed to any supposed chief presbyter in each Church? His reply was to the following effect:—"They no more represent any such ideal person than they represent you or me. The word 'angel simply meaning a messenger, the most natural supposition is that the seven churches lying in the vic-

nity of the scene of John's imprisonment, having sent seven messengers, bearing their fraternal greetings, the return home of the said messengers was made the occasion by the Lord of the Churches for the delivery of those stirring and startling addresses which would be for the warning and encouragement of His followers till His own return."

LAYMAN.

A SUGGESTED CORRECTION.

DEAR SIR.—In your excellent article in your April number, entitled "Long Sermons *versus* Short," the statement is made:—"Frederick William Robinson used, as a rule, to preach for fifty minutes." Now I have no sympathy whatever with the frequent talk, now-a-days, about sermons being too long; but as I met a gentleman in Leicester, a few weeks ago, who told me he knew Mr. Robertson intimately during the whole of his residence in Brighton, and heard every sermon he preached there, and that his sermons rarely if ever, exceeded twenty minutes; and as the gentleman to whom I refer is a man of great intelligence and sterling excellence, I would suggest whether the statement in your article be not a mistake?

Yours truly,

PH. P. ROWE, M.A.

Blackpool, April 17th, 1871.

The statement as to the length of Mr. Robertson's sermons was made partly on the authority of a friend of the writer's, who occasionally heard him preach, and partly on the authority of the following words, which occur in the preface to his Lectures on the Corinthians:—"Mr. Robertson's custom was to preach from forty to fifty minutes with a clear, unbroken delivery, in which there was no hesitation or tautology. The memory of Mr. Rowe's friend must surely have betrayed him, as in the first three volumes of Mr. Robertson's sermons, at any rate, there are scarcely any that could be read in twenty minutes, and the reports we have of them, in many cases fragmentary and incomplete.

The Writer of the Article

"LONG SERMONS *VERSUS* SHORT."

Reviews.

The History and Literature of the Israelites, according to the Old Testament and the Apocrypha. By C. & A. DE ROTHSCHILD. Two Volumes. Second Edition. London: Longmans, Green, & Co. 1871.

EVERY book should be judged by the light of its professed purpose, and the purpose of this work is, "To give an account of the history and literature of the Israelites, for the use of the young, who cannot, without turning the Bible into a lesson-book, acquire the desired knowledge direct from its pages, and who are scarcely prepared to consult works of a learned or a more advanced order." In many respects the purpose has been successfully accomplished, and the Biblical

narrative has never, perhaps, been given in more graceful and pleasing language. In the more important events, the words of Scripture are often followed with little or no variation; but in such cases the translation is not that of the authorised version, but a new and independent one, which possesses great merit. There is also displayed throughout a clear insight into character, and the judgment of the writers on the lives and actions of the heroes of Scripture is candid and impartial. They have frankly acknowledged their obligations to Stanley, Milman, Kalisch, and Jost. There is, indeed, little in the work which is really new or original; but the results of previous investigations have been carefully collected, and are presented in an intelligible

form. The views which the Misses Rothschild have adopted in regard to the Mosaic ritual are those of Kalisch, and are not unfrequently given in his own words. As an introduction to books of higher scholarship and of a more critical order, these volumes are likely to prove of great service, and almost all readers may consult them with advantage. We doubt not that the result of their perusal will be a deeper impression of the matchless beauty and power of Scripture, and a more eager desire to understand its lessons and to live in its spirit.

We cannot, however, regard the work as in every way satisfactory, nor did we expect that from a distinctively Christian stand-point it could be so. But we are certainly disappointed to find that the views of the negative rationalistic critics have in numerous instances been adopted *simpliciter*. Sacrifice is regarded as a rite of purely human origin, an adaptation to the weakness and imperfection of the Hebrews, with no Divine purpose pointing to anything beyond. The interpretation of prophecy is naturalistic. Thus the sublime predictions of Isaiah ix. 6, 7, and xi. 1—9, are referred to Hezekiah; and there is throughout, the scantiest recognition of Israel's expectation of a Messiah; in fact, a reader of these volumes—who was at the same time ignorant of the Bible—would scarcely think that a personal Messiah was looked for at all. We are aware that many scholars would sanction the rendering of Genesis xlix. 10—“Even when they come to Shiloh;” but it is at least worthy of remark that the Targum of Onkelos, the Jerusalem Targum, &c., renders substantially as in the authorised version. The extent to which the advent of the Messiah is acknowledged as predicted may be gathered from the following:—“The incomplete fulfilment in Hezekiah's time of this glowing prophecy has caused many to suppose that it portrays the Messianic age, which lies in the far distant future; and, indeed, such a period is pictured in every thinking mind as the golden reward for the toils and struggles of many generations, or perhaps the symbol of humanity in its highest and purest forms. Such an ideal was, doubtless, in Isaiah's

thoughts when the bright promise of Hezekiah's youth roused a hope of its possible realization. Is it surprising that in the description of that ideal, the prophet should almost unconsciously have employed colours more vivid than the conditions of his time strictly warranted?” This was not the interpretation of the ancient Jews, who regarded the prediction as directly and emphatically—not in a vague secondary sense—Messianic. The view sanctioned by the Misses Rothschild is encumbered with hopeless difficulties. Not to enlarge on the fact that language so employed is inflated and meaningless, there was nothing in the circumstances of the times to correspond with some of the most important parts of the prediction, e.g., “There shall come forth a sprout from the cut-down trunk of Jesse, and a sucker shall bud forth from among his roots.” Could the lineage of David be at that time compared to a cut-down and apparently dying trunk? Had it then fallen into decay, and was there not an anticipation, not only of a future but a far-off event, such as no natural foresight could discover? The old Jewish theory of two Messiahs—one victorious, the other suffering—is much more in harmony with Isaiah's teaching than the hypothesis of these volumes.

Again the Misses Rothschild adopt the theory of “a second Isaiah,” to whom they ascribe the last twenty-seven chapters of the book, giving as their reason the “salient differences both in the subject and style of his orations.” We deeply regret this, because they must know that on the showing of the negative critics, whom they follow, there is as little reason for assigning the book to two, and only two, Isaiahs, as there is for assigning it to one; and nothing can be more perplexing than the attempts which have been made to determine the authorship of the various chapters, according to the capricious ideas of this “advanced” school. The first thirty-nine chapters are not allowed by these critics to belong to the historical Isaiah, neither are the remaining twenty-seven all regarded as the production of one “Great Unknown,” some being set down as

earlier and others as later than the Babylonian exile. In fact, the theories which have been propounded by Ewald, Koppe, Bleek, Hitzig, &c., are mutually destructive; and so great are their inconsistencies and difficulties, that we are fully warranted in leaving them to fight their own battle. They cannot permanently injure, but, on the contrary, will ultimately aid the cause to which they are all opposed. The one thing in which they agree is a morbid and unscientific dread of the supernatural, the denial of *bona fide* prediction. Peculiarities of style are of secondary importance, and would never of themselves have suggested the theory in any of its forms, and they can, moreover, be met by counter evidence of a similar kind.

We hold, then, that the Misses Rothschild, in a work of this class should either have avoided all reference to "controversial or dogmatic points," or have adduced decisive reasons for departing so widely from the time-honoured views, which, until within a comparatively recent date, were accepted by Jews and Christians alike. The same remark applies to other points also, into which, however, we cannot now enter.

The Doctrine of Holy Scripture Respecting the Atonement. By THOMAS J. CRAWFORD, D.D., Professor of Divinity in the University of Edinburgh. Edinburgh and London. 1871. William Blackwood & Sons.

SINCE the publication of Dr. Crawford's "Fatherhood of God," some four or five years ago, we have ever regarded him as one of the ablest advocates of the catholic doctrine of the Atonement. With his strictures on the Cunningham Lectures of Dr. Candlish, to which his work on the Fatherhood is a reply, we do not entirely agree; but the chapters on the Atonement won our most cordial assent and admiration, and appeared to us the most thorough and effective exposure of the many plausible errors which (in recent years) have been so prevalent in regard to it. This opinion we still retain, and are, therefore, glad that the author has been prevailed

upon to resume this section of his previous work, and to give us a complete and exhaustive discussion of the nature of Christ's mediatorial functions.

The present volume is intended to ascertain the true teaching of Holy Scripture on the matter in question, and proceeds on the inductive method rather than the dogmatic. It is divided into four parts, the first of which examines the passages of the New Testament which bear upon the subject. Professor Crawford has not gone through these passages in the order in which they occur, but has effected a careful and elaborate classification of them, according to the similarity of their form and teaching. He thus avoids the repetition which would otherwise be inevitable. We have, *e.g.*, passages which speak of Christ as dying for sin and for sinners, as securing the remission of sin, as reconciling us to God, as procuring for us the Holy Spirit, &c., &c. Each class of passages is subjected to a painstaking criticism, and an attempt is made to bring out its natural signification. The examination throughout is exceedingly valuable, especially so on the use of the Greek terms *καταλάττω*, *διαλάττω*, *ἵλασμος*, &c., and the expiatory theory of our Lord's death is shown to be in strictest harmony with, and necessitated by, the statements of the New Testament.

The second part of the work collects the confirmatory evidence of the Old Testament, as furnished by prophetic intimations and sacrificial institutions. The greatest stress is naturally laid on the Mosaic rites. After describing their principal forms, the author proves, by a long series of arguments—in opposition to Baur, Hoffman, and Keil—that they were really piacular, and not merely symbolic representations of the principle of self sacrifice, of the worshipper's obligation to God—a species of payments rendered to Him in acknowledgment of His mercies. The whole of this part is an admirable and conclusive refutation of the idea that the sacrificial terms of the New Testament are no proof of the atoning efficiency of Christ's death, inasmuch as they are borrowed from the Levitical rites; and it is rightly contended that the language of the

Mosaic economy has been adopted, not because it is not, but because it is, essentially and unalterably expiatory in meaning. And it has, moreover, been adopted, not in mere accommodation to Jewish feelings and prejudices, and in such a way that it must not be literally interpreted, but from the fact that the Mosaic rite foreshadowed the sacrifice of Christ, and the language employed is simply and necessarily true.

In the third part of his work, Dr. Crawford examines the theories which have been propounded, in reference to the sufferings of Christ, by those who have rejected the old and ordinary view. He here re-publishes the three lectures which originally appeared in the "Fatherhood of God," and we are certainly glad to have them detached from the controversy with Dr. Candlish, with which they have no necessary connection, and incorporated in a work where they have an appropriate place. No other plan was, indeed, open to Dr. Crawford, as it would be almost impossible to produce anything of higher worth in polemical theology. Considerable additions have, however, been made to these lectures, and they cover a somewhat wider range. If we mistake not, the strictures on the theories of martyrdom, of subsergency to the Resurrection, the Arian, the realistic, and the rectoral or governmental theories are entirely new. With regard to the whole review, we have no hesitation in expressing ourselves in terms of unqualified praise. There is scarcely anything, even in minor points, with which we do not heartily agree; and certainly the vagaries of Maurice, Campbell, Robertson, Bushnell, and Young have never been more thoroughly sifted. The refutation of these writers is not only to our minds clear and decisive, but even triumphantly so. A finer specimen of reasoning, conducted in a fair and candid spirit, we can scarcely conceive. The theories in question are shown to be no less irrational than unscriptural, opposed equally to the clearest intuitions of the human mind and to the noblest feelings of the human heart; and these so-called rationalistic explanations, which boast

of their accordance with the consciousness of men, instead of removing all prejudices against the Gospel, create new and greater difficulties, and are in reality self-destructive.

The concluding part of the volume answers the various objections by which the Scriptural doctrine of the Atonement has been assailed—*e.g.*, that an atonement was unnecessary, that it detracts from the perfections of God, and is so mysterious as to be incredible, and is likewise injurious in its practical tendency.

We have given a bare outline of this interesting work, which will, we trust, convey to our readers a tolerably clear idea of its contents. We regret that we cannot also transcribe a few illustrative extracts. To be appreciated, however, the book itself must be carefully studied, and we feel sure that those who do thus study it will not be surprised at the high estimate we have formed of its worth. We earnestly commend it to the attention of all our readers who wish for intelligible and Scriptural views on this great theme, and especially to such as have been perplexed by the many distracting views with which of late years we have been familiar. Dr. Crawford has produced a defence of the Atonement of Christ, which, under God's blessing, cannot fail to confirm the faith of the Church, to prevent many from abandoning it because of the specious but misleading representations of its opponents, and to win the assent of others who unhappily reject it. We sincerely trust that its circulation and the attention directed to it will be in proportion to its merits.

Max Krömer: A Story of the Siege of Strasbourg. London: Religious Tract Society.

A LITTLE story given to the child world by the author of "Jessica's First Prayer" and "Little Meg's Children." It is a simple story simply told, in such a manner as to gain little ears—an honest outspoken little book is the result, such as we can well commend to juvenile bibliopoles; and quite capable of working out its own popularity, even supposing its author had

not already earned well-deserved fame. It is certainly one of the most attractive literary results of the war of 1870-1.

Sermons and Lectures. By the late

WILLIAM MCCOMBIE, Editor of the "Aberdeen Free Press," &c. Edinburgh: T. & T. Clark, 1871.

MR. MCCOMBIE'S sermons have very amply repaid the careful perusal we have given them, and have yielded us uncommon pleasure. They prove him to have been a man of remarkable mind, a type of the Scotch intellect at its very best. He was a clear and vigorous thinker, free from all conventionality and unworthy prejudice, and gifted at the same time with a fine imagination. Had he devoted his whole time to the ministry, he would have reached an eminence which comparatively few can attain. There are few discourses which shew a truer appreciation of the real nature of the Christian life, and the sources of its power. The church at John-street, Aberdeen, where these sermons were preached, is to be congratulated on having so valuable a memorial of the labours of their lamented friend. His services, pleasant and profitable at the same time, cannot soon be forgotten.

The Quarterly Review, No. 260, April, 1871. London: John Murray, Albemarle Street.

WE have rarely seen a more attractive number of the *Quarterly* than this. The "Junius" controversy is, as it seems to us, completely settled, and the authorship of the memorable diatribes brought home to Sir Philip Francis by the elaborate and scientific analysis of the handwriting of Francis and "Junius," effected by Mr. Chabot. The article in which Mr. Twistleton's book on this subject is reviewed, is of the deepest interest, not merely in relation to the immediate subject, but because of its important bearing on the evidence derived from handwriting in the Courts of Law. The reviewer of Mr. Matthew Arnold's *St. Paul and Protestantism*, sharply handles what he is pleased to call Mr. Arnold's "Theology," but commends his discrimination in his treatment of the great

controversy between the Church and Nonconformity. The author of the article recognises the great ecclesiastical changes which are impending in this country, and writes far more respectfully of Nonconformists than *Quarterly* reviewers have often done. The gist of his jeremiad is this, "an equality of private association, a competition of sects, cannot give what England has hitherto had and greatly prized—a public Church. *Nous verrons*. Other historical papers in this No. 260 are of great worth.

Life and Labours of D. Matheson, the Scottish Evangelist. By the REV. J. MACPHERSON. London: Morgan, Chase, and Co.

THE subject of this memoir was one of the most devoted and one of the most useful of evangelists. In Scotland, and in the Crimea, his labours were blessed of God to the conversion of great numbers. Mr. Macpherson has written a most delightful biography, abounding with illustrations of his friend's labours and their results. We believe that his prayer will be heard, and that the book will prolong Matheson's ministry, and be the means of saving many souls.

Huntly, in Aberdeenshire, is not much known in the annals of the world, but it has some glorious records in the archives of the Church, and is intimately connected with the Scottish revivals of the last twenty years.

A Manual for Young Christians: Being a Guide to their Path, Position, and Service. By EDWARD DENNETT. London: Elliot Stock, 62, Paternoster Row.

OUR brother could scarcely have rendered the Church of Christ better service with his pen, than he has done in the publication of this valuable book. It is exactly the thing to place in the hands of young inquirers. It bears throughout the marks of care and prayer in its preparation, and is true to the standard of our belief and practice. Although inexpensive in its present elegant form, we strongly advise Mr. Dennett to give us a still cheaper copy, that it may be circulated

by many hundreds from our chapel vestries. Will Mr. Dennett still further help his brethren by a Manual on the Duties of Church Members and Officers, on a plan similar to that by Abraham Booth?

The Writings of Quintus Sept. Flor. Tertullianus. Volume II. Translated by PETER HOLMES, D.D., F.R.C.S., Domestic Chaplain to the Right Hon. the Countess of Rothes. T. and T. Clark.

The Writings of Quintus Sept. Flor. Tertullianus, with the Extant Works of Victorinus and Commodianus. T. and T. Clark.

The Clementine Homilies.

The Apostolical Constitutions. T. and T. Clark.

THESE volumes are a continuation of the Anti-Nicene Christian library of translations of the writings of the Fathers, down to A.D. 325. They contain the remaining works of Tertullian, the Clementine Homilies, and the so-called Apostolical Constitutions, of the date of which no satisfactory solution can be found. The translations, the introductions, the synopses of the treatises, and the headings of the chapters are all that can be desired. The work is now approaching completion, and is an ample guarantee for the excellence of the translation of the writings of St. Augustine by which it will be followed.

Thoughts in the Evening of Life. A Sketch of the Life of Rev. H. Grey, D.D., and Passages from the Diary of Mrs. Grey. Edited by the REV. C. M. BIRRELL. London: The Religious Tract Society. 56, Paternoster Row.

THIS memoir, which appeared recently in the *Sunday at Home*, will be welcome to many in this separate form. Mr. Birrell has condensed into very moderate dimensions the biographies of his excellent and eminent relatives; but he has given the reader one of those gems of Christian literature which awaken unbounded interest in devout minds, and promote the spiritual growth of the godly.

Helps to Faith and a Holy Life: Twelve Sermons. By J. P. Barnett. Second edition. London: Hodder and Stoughton, 27, Paternoster Row.

DURING a temporary suspension of pastoral work, our friend has prepared this little volume. The sale of two editions, in the short space of six months gives indisputable evidence of the acceptance they have met. The sermon on "Faith aided by Experience," which we have inserted in the present number of the *Magazine* will give our readers a fair specimen of the clear, manly, forcible ministrations of Mr. Barnett.

Ready for Work; or, Hints on the Preparation of Bible Lessons. By W. H. GROSER, B.Sc., &c. London: Sunday School Union, 56, Old Bailey.

MR. GROSER has given some valuable directions to the Sunday School teacher on the mode of preparing for his work, together with a number of specimen lessons and outlines. The success of the author as a teacher is a guarantee that the plans recommended in this book, carried out in a proper spirit, will not fail to result in happy effects.

Christian Stewardship: Reminiscences of the Life and Labours of the late H. Craigie, W.S., Edinburgh. By REV. W. WATSON, LANGHOLM. Edinburgh: J. Menzies and Co.

THIS memoir introduces to the reader a Christian gentleman of good family, and possessed of wealth, who delighted in Christian activity and beneficence. Beyond this simple statement, there is nothing in the little book to awaken interest outside the circle of personal friendship in which Mr. Craigie lived.

Truth and Trust: Lessons of the War. Four Advent Sermons. By HENRY ALFORD, D.D., Dean of Canterbury. London: Hodder and Stoughton.

AND they close with the words, "Happy the ear that listens for His approach; happy the heart, the tongue, the life, which, firm in Truth and

Trust, sends to meet Him the answer, '*Speak, Lord, for Thy servant heareth*;'—“and he was not, for God took him.” Brave, large-hearted, loving, laborious man!

The Stony Road. By the Author of “The Friend in Need Papers.” London: J. Nisbet & Co., Berners Street.

Claries' Little Charge. By M. L. C. London: J. F. Shaw, Paternoster Row.

The Wish and Way; or, Passages in the Life of Rose Burgoyne. Edinburgh: W. Oliphant & Co.

THESE are well-written stories, which will both charm and benefit youthful readers.

Intelligence.

RECENT DEATH.

MR. WILLIAM SMITH, OF NOTTINGHAM.

FEW persons have been permitted to pass through so long a period of human life with so much evenness of temper and Christian calmness as our departed friend, Mr. Smith. His association with Christian labour began in the Sunday-school. In 1813 he became a teacher in connection with the Baptist Church, under the care of the late Rev. J. Jarman, which then met in Friar-lane, but subsequently removed to George-street, Nottingham. On February 5th, 1815, he was baptized, and received into the Church, of which he continued a member till 1847. During the whole of this period his conduct was marked by uniform consistency and devotedness. Constant and painstaking as a teacher, he was also especially useful in visiting the sick and dying. His work will be long remembered.

In February, 1847, with a number of others, he withdrew from the Church at George-street. On the formation of a new Church—now worshipping in Derby-road—he was elected one of its first deacons. How “well” he “used the office of a deacon,” those only know who shared its responsibilities with him, or who were intimately associated with him as members of the Church.

He was never absent from public worship, unless prevented by personal or relative affliction. Though compelled by growing infirmity to remain at home during the past severe winter more than ever before, he attended the usual week night service only a few days before his death. He was taken worse early on Sunday morning, March

5th. Saying to his daughter that “he had no pain,” but that “he had no feeling on one side,” he became unconscious, and so remained until nearly midnight on Tuesday, March 7th, when he calmly expired, after a consistent profession of Christ, for the long period of fifty-six years, at the advanced age of seventy-seven.

His life affords a striking example of the power of unassuming piety and Christian gentleness. He never thrust himself forward, but his influence was always felt; his opinion was never obtruded, but it was continually sought and respected. His considerateness and assiduity specially fitted him for the labour in which he most delighted and excelled—the visiting of the members of the Church and congregation, the counselling of young and doubting Christians. His uniform temperament saved him from the extremes alike of excitement and depression. Though not exempt from the trials of life, his faith in God was not soon shaken; he ever found a sure refuge, for he was pre-eminently a man of prayer. When the summons came, he was able to realise a hope to which during life he often referred—he had “nothing to do but to die.”

MINISTERIAL CHANGES.

MR. D. F. ELLIS, of Pontypool College, has accepted a unanimous invitation to the pastorate of Llisvane, Cardiff.

LITTLE ALIE STREET.—Mr. Charles Masterson, late pastor of the Church at Hoxne, Suffolk, has, after a four months' probation, accepted the unanimous invitation of the church here to the pastorate. A recognition service will shortly take place.



MAY, 1871.

REPORT.

ALTHOUGH in their review of the labours of the past year your Committee have not to speak of any striking results, it is with gratitude to God they report that the additions to the Mission Churches have been more than usually numerous. Both in the east and west, in lands of heathen darkness and in the more enlightened regions of Christendom, many have been gathered into the churches of Christ, as the reward of the diligent and self-denying toil of His servants.

FINANCES.

The Committee are happy to report that the receipts of the year have not fallen below the average. Notwithstanding the numerous demands on the liberality of the Churches, and the effects of the desolating war on the Continent, with its appeals to the generosity of the people of this country, the income of the Society has been well maintained. It could not be expected that the Treasurer should receive the large sums which under the heads of legacies and donations came into his hands last year, yet in both cases the receipts have exceeded the average of former years. Legacies to the amount of £3,362 4s. 11d., and donations to the amount of £2,782 6s. 2d. have come in. There has also been an increase in the amount of special contributions, devoted to the support of particular persons and stations; being this year £2,285 17s. 9d., as against £1,753 16s. 10d. last year. After deducting the donations from, and adding the special contributions to, the General Purpose Fund, we find there has been a diminution of contributions from the churches of about £600, which diminution (omitting smaller sums) appears to have chiefly taken place—in London and Middlesex, £155; South Wales, £150; Yorkshire, £110; and Devonshire, £90. The entire country list shows a decrease in twenty-five counties (including Wales, Scotland and

Ireland) of £980, and an increase in thirteen counties of £408. The largest increase is in Lancashire, where it amounts to £122; and in Cambridgeshire to £75. The Widows' and Orphans' Fund and the Native Preachers' Fund exhibit a slight increase.

The sum total received by the treasurer amounts to £32,878 12s. 1d., and the expenditure to £31,621 2s. 11d. The balance on the year's transactions is therefore £1,257 9s. 2d. in favour of the Society. Of this balance, £700 18s. 1d. belongs to the Jamaica and other special funds, and there should therefore remain £556 11s. 1d. on the general receipts; but after the necessary investment of legacies received (according to the scheme adopted last year for equalising the receipts from this source), there is due by the Society to the Treasurer the sum of £1,656.

Large as these amounts are, they do not show the sum total contributed for the support of the Mission and the agencies connected therewith. A considerable amount is raised and expended by the Missionaries themselves on the spot, and a very much larger sum is furnished by the ninety-five churches of Jamaica for the support of their ministry, and the spread of the Gospel in Jamaica and Africa. The Ladies' Association, established as an auxiliary to the Society, for the carrying on of a Zenana Mission, and the support of Bible women in India, has also this year collected among our churches the sum of £600, all of which will be expended by the wives of our Missionaries, or under their direction, in this very important department of missionary labour.

Although there have been some differences from last year in the amounts expended on the various stations, yet the total expenditure is only £181 less. For several years past the expenditure has been about £2,000 more than the ordinary income and the deficiency has been met by resources from time to time springing up in various quarters. Every year a most rigid scrutiny has been instituted for the purpose of reduction; but the Committee have again and again felt that they could not recall honoured brethren from their stations, nor abstain from entering doors of usefulness opened before them in the course of Divine Providence, without doing wrong to their convictions and to the great cause placed in their hands. Relying, therefore, on the Divine assurances, and having faith in God, they have continued as their best judgment has led them to decide to sustain the work that has been brought to them. They have not been disappointed, and as emergencies have arisen, the Master they serve has provided for their wants.

At the same time the Committee feel it to be their duty to take such measures as may be consonant to the will of God to obtain the needed funds, and they trust the arrangements made during the year for the better working

of the auxiliaries, by the appointment of the Rev. C. Bailhache as Association Secretary, and the diffusion of missionary information by forwarding the **MISSIONARY HERALD** to subscribers, with other minor measures, will, with the Divine blessing, secure the requisite means for the maintenance of the present staff of workers' in the field.

But it must not be forgotten that the staff needs strengthening. Every year one and another of our devoted brethren pass away, after longer or shorter periods of arduous labour; and at the present time there is urgent necessity for Missionaries to be sent to Trinidad, Hayti, Jamaica, India, and China. As the success of the Mission increases, these requirements increase, and the Committee have every confidence that the Churches will not fail to recognise the claim.

It is due to our missionary brethren at home, the Revs. W. A. Hobbs, J. J. Fuller, Jas. Smith, J. H. Anderson, H. Pestorji, and T. Lea, to acknowledge the very efficient services they have rendered as deputations throughout the country. The Committee are deeply indebted to them for their ready aid, and for the quickening of the missionary spirit that in many places has followed their visits. The Committee also owe a large measure of obligation to the pastors of the Churches who, by their services as deputations, or by their local arrangements, have contributed to the success of the very numerous meetings which have been held.

During the year the Committee have suffered with deep regret the loss of several venerated and valued colleagues, whose services in past years were of the highest value. The names of the Revs. Dr. Godwin and Joshua Russell recall events of deep interest in the history of the Society; the Revs. Dr. Evans, C. J. Middleditch, and W. Heritage rendered most efficient aid both as members of the Committee or as secretaries of district auxiliaries. Thus the fathers pass away, leaving to their successors an inheritance of honourable labour and of noble enterprise.

THE NEW MISSION HOUSE.

There will be found appended to this Report the closing accounts of the new Mission House, from which it may be seen that, in addition to the possession of a most convenient and suitable structure for the use of the Mission and the Denomination, a considerable sum remains to be employed as a working capital. The change of residence has been effected not only without loss, not only without making any demand on the liberality of the friends of the Society; but a pecuniary gain has accompanied it of a substantial and gratifying kind. The proceeds of the sale of the old Mission House

have sufficed to purchase and erect the present commodious premises, with the two adjoining houses; to make a grant of £2,000 to the Mission Fund; and to supply the means of carrying on our operations, to a certain extent, without the necessity of borrowing money in those parts of the year when the income of the Society is slow in coming in.

THE MISSIONARIES.

One eminent missionary, the Rev. Andrew Leslie, has been called to his rest, after forty-one years of arduous service in India. A preacher of the gospel, a pastor in the Church of God, a translator of the Divine Word, he filled each office with great ability. His self-denial, his zeal, his consecration to the service of his Master, placed him in the first rank of those who have been called to be Christ's messengers to the heathen. The Committee have also to mourn the loss of the Rev. R. F. Laughton, of the Chinese Mission. His missionary life extended only to a period of seven years. Short as it was, it was sufficient to give promise of distinguished results. His prayers and conversation showed how great he esteemed the privilege of being a labourer in the vineyard of the Master, while he brought to the work strong common sense, a vigorous mind, great earnestness of purpose and deep piety. An active church of about forty members, the majority of whom were baptized by Mr. Laughton, remains among the proofs of his zeal and success.

Reference must also be made to the decease of Mr. William Thomas, of Calcutta, a native of India. He was brought to the knowledge of the truth through the instrumentality of the Serampore Missionaries, and about fifty years ago was sent by them into the district of Jessore. Subsequently he was employed for nearly a quarter of a century in the villages to the South of Calcutta, preaching in the markets and among the congregations of the district. His patience, perseverance, and usefulness, deserve the highest commendation. After several years of weakness and bodily infirmity he entered into the joy of the Lord.

The Committee have also to lament the death of Mrs. Martin, the amiable and devoted wife of the Rev. T. Martin, of Serampore. She was removed in the noontide of her life, and was ever in spirit and act a true self-sacrificing missionary of the cross.

One addition only has been made during the year to the staff of missionaries, Dr. W. Brown, the first medical missionary sent out to China by the Society. As soon as the language has been acquired, a knowledge of which Dr. Brown is striving with zeal and diligence to gain, he will combine with direct missionary work the exercise of his profession, with the

hope of bringing the hearts of the afflicted to Christ. The Rev. E. Johnson, with some assistance from the Committee, returned to India in August last, accompanied by two brethren, and though not formally in connection with any Missionary Society he and his companions will labour none the less actively and zealously to open new fields, preaching everywhere within reach the gospel of the grace of God.

ITINERANT LABOURS.

From all quarters of their mission-field in Northern India the Committee have received gratifying accounts of the itinerant labours in which, with few exceptions, all the missionaries engage. It is not possible to ascertain the entire results of this wide and incessant proclamation of the Gospel. A hundred and twenty thousand persons in Backergunge, seventy thousand in Jessore, unnumbered myriads in other districts, and in the large melas and cities of Bengal and the North-West, are reported to have listened to the preachers of the Word; but who can tell the depth or extent of the impressions that have been made, or the power of the convictions that have been awakened? The number of baptisms in the various stations gives but a slight clue to the effects produced. With only one exception, that of the Agra district, where Mr. Gregson reports that the people remain apathetic and indifferent, all the missionaries who speak on this subject report an increase of interest and attention. Thus the Calcutta auxiliary says, "There is, on the whole, a greater willingness to listen to the preaching, and more intelligence and thought are indicated by the questions asked and objections made." Mr. Martin, writing of his work in Serampore College, says:—"Every teacher of Hindus expects to witness a good deal of apathy and scepticism; but I was often astonished at the amount of attention which our students paid to the exposition of the Epistles." Referring to the preaching at melas, and other large gatherings of people in the district of Backergunge, Mr. Sale states:—"The interest evinced was remarkable, very especially so at a large mela some forty miles south of Barisal, where the great mass of the people were Mohammedans." This is the more striking, because Mohammedans usually exhibit the most intense hostility to the Gospel. "Nearly every day," says Mr. McKenna of his journeys about Dacca, "I returned to the boat, quite hoarse and used up, but the people followed me through the sun, sometimes a mile and upwards, for further information, for Scriptures and tracts, and for conversation. If large, inquiring, and very attentive audiences are to be regarded as a hopeful sign in connection with the spread of the Gospel, then on these journeys I had reason to be thankful." "At the Sonapore mela," Mr. Lawrence writes, "Great crowds listened to the

preaching at times, some very interesting discussions also were held, and many seemed much interested in what they heard." The increasing confidence felt in the missionaries, as their object and message are better understood, is adduced by Mr. Williams as a sufficient proof of the impressions that are made. In the large idol-worshipping city of Benares, the holy place of Hinduism, whither pilgrims come from all parts of Hindustan, Mr. Heinig states "That a great desire and delight in hearing of the only Saviour of men is always shown by all classes of the inhabitants, whether Mohammedans or Hindus, male or female. It often has occurred that when one or the other male attendant wished to argue—say, in regard to worshipping God in the heart, in spirit, and in truth—a female would boldly, yet respectfully, come forward and set the arguer to rights." A great blow has been given to idolatry, by the challenge of a learned native to the Brahmins and Pundits to show that idolatry is enjoined by their Shastres. Through his daily conversation the whole city is said to have been "confounded, and in a great measure silenced on the subject." Mr. Broadway, speaking also of the Sonapore mela, confirms the "eagerness" of the people to hear the Gospel. Lastly, Mr. Parsons reports of Delhi that "the middle classes generally, and many of the higher classes of natives, manifest so much interest in listening to the preaching of the Gospel, and our opportunities of declaring the truth are so favourable, that we feel persuaded a good work is going on in the minds of many." A house to house visitation in less than one-third of the city has led to the discovery that "several hundreds" of natives are to be found "who seem steadily, earnestly, and perseveringly groping their way towards the truth." Even the hostility and persecution that sometimes have been displayed in Jessore, in Patna and other places, bear witness to the interest which the ministration of the Gospel has excited, the result often being, as in Backergunge, a more earnest regard to the Divine message of peace. Mr. Supper even reports that in one of his journeys he found many readers of the Bible in the interior of the country, and "some who read it as regularly as pious people do at home, though they do not profess to be Christians as yet."

With such testimonies in our hands it is not possible to doubt that these constant and reiterated utterances of Divine truth are producing a profound impression. It is the leaven of our Lord's parable, hidden for a time in the three measures of meal, but hidden for a time only, until it shall have fermented the entire mass and prepared it for final use.

INDICATIONS OF A NEW LIFE.

Other indications are not wanting of the force by which the inert

mass of Hinduism is being stirred into life. It will be unnecessary to do more than allude to the increasing influence of Brahmoism under the vigorous leadership of Keshub Chunder Sen, the gradual decay of caste, the constant inroads on the ancient customs of the people, the cessation of many of the viler and the most cruel rites of idol-worship, and the growing power of the native press which is resolutely bent on schemes of reform. Mr. Kerry mentions the remarkable increase of clubs, or associations of educated young men, formed for literary purposes, and for the discussion of subjects of social and religious interest. "There are scores," he says, "of such clubs in and around the city (of Calcutta). They are among the many indications of ever-quicken- ing life and activity in the Hindu mind." He may well add, "It is, indeed, a grand thing to have anything to do with such quickening, and to be able, by God's own truth, to give direction and force to the new life." Of one such club Mr. Kerry has been elected an honorary member.

Nor does the testimony of missionaries stand alone. From other sources of unimpeachable authority we obtain similar statements, and, if anything, yet more emphatic. The eminent Professor of Jurisprudence in the University of Oxford, H. S. Maine, Esq., who recently occupied the position of law member of the Supreme Government of India, referring to the usages of the Hindus, assures us that "this remarkable society, pregnant with interest at every point, and for the moment easily open to our observation, is undoubtedly passing away. Just as, according to the Brahminical theory, each of the Indian sacred rivers loses in time its sanctity, so India itself is gradually losing everything which is characteristic of it." Again, speaking of the influences which constrain the Government of India to promote a constant increase in Indian legislation, he says, "Most people would admit that, for good or evil, the country is changing rapidly, though not at uniform speed. Opinion, belief, usage and taste, are obviously undergoing more or less modification everywhere." * If, as another eminent writer affirms, changes in the ideas of a people must precede any outward revolution, and are both its cause and its justification, then assuredly is the mind of India undergoing such changes as must ultimately issue in the formation of a new social and religious life, wholly different from that which now exists. And there can be no doubt that those ideas are fashioned in a most influential degree by the truths and ethical principles of the Gospel of Christ, taught in the schools, preached in the bazaars and markets, recognised in legislation, and stamped on the literature, both sacred and secular, which is now acquiring vast proportions in the presidency towns.

* "Villago Communities in the East and West." Six Lectures delivered at Oxford, Pp. 24 and 209. London, Murray, 1871.

The share of our brethren in this great and peaceful revolution is not confined to preaching alone. In Serampore College; in the Intally and Benevolent Institutions of Calcutta, and in numerous village schools, some three thousand children and youths are daily instructed in Divine and human knowledge. From our Mission Press is issuing a perennial stream of Inspired truth, tracts, school-books, and other works conducive to the improvement and regeneration of the people. The number of professed believers in Christ, if slowly, is yet, year by year, increasing. More than one hundred and fifty persons have this year openly by baptism professed their reception of the Gospel, to be added to the two thousand already gathered into the membership of the Churches; and not a few have become honoured and useful labourers among their fellow-countrymen, having their qualifications for the ministry increased by the instructions given by the missionaries, or in the class long and devotedly taught by the Rev. G. Pearce. Last, though not least in value among the agencies at work, is the Zenana Mission. The domestic life of the people has at last been touched. In Calcutta, Monghyr, Benares, Delhi, the wives and daughters of our missionaries have entered the long-barred doors of the secluded women of India, and are daily bearing the light of Divine truth, as well as general information and industrial arts, into the darkest recesses of the Zenana.* For the details of these varied labours, the Committee must refer to the subsequent pages of this Report. It is sufficient here to indicate, that by "patient continuance in well-doing," our missionaries are contributing in full measure to the spiritual and social revolution which Indian society and life are undergoing.

THE NATIVE CHURCHES.

The independence of the Native Churches that have been gathered in India, has continued to receive the anxious attention of your Committee. They are happy to report that some progress has been made in securing this important object. In the villages to the south of Calcutta five churches have signified their acceptance of the plan adopted last year by the Committee. They have chosen pastors, and will endeavour to supplement the yearly diminishing grant of the Committee by their own voluntary contributions. They plead their poverty. It is their only objection; but they know that what is urged upon them is Scriptural, and, on the whole, says Mr. Kerry, many of the people like the idea that they and their ministers should really stand

* These agencies are chiefly supported by the Ladies' Association for the support of Zenana Work and Bible Women in India. Lady Lush is treasurer of the Association; Mrs. Angus and Mrs. Frank Smith are the hon. secretaries.

in a direct relation to the Lord Jesus, and not seem to have the Missionary as their master and ruler. Four of the brethren, who have been set free from all pastoral engagements, are now employed as evangelists, and for the present will be entirely supported by the Society. In other respects a commendable degree of liberality has been evinced. At Khari, money to the extent of 100 rupees has been raised for the restoration of the chapel damaged by the cyclone two years ago, and the work has been partly done. At another village a member of the Church has undertaken to rebuild the chapel at his own expense. Also, at Lukhyantipore, the people are moving in the same way.

In Jessore, under the guidance of our native missionary, Gogon Chunder Dutt, the members of the church at Kudumdi have raised 100 rupees towards the rebuilding of the chapel, and are about to elect a pastor to be sustained by their own funds. For some time past they have been served by a native brother without remuneration. The Chela people have also declared themselves ready to pay the entire salary of their pastor from the commencement of next year. Thus, in Jessore, three churches will shortly become independent of the Society's funds.

The church in Delhi, from various local causes, has not made the progress so earnestly desired. Lately a native pastor was chosen with apparent unanimity, and a salary, too large it is feared for their means, was promised him by the people. To raise the amount they seem to trust chiefly to the contributions of European friends in India, a proceeding that will probably prove both disappointing and injurious. The Committee cannot but record with gratitude the promptitude and self-denial of the Rev. James Smith, who, under these circumstances, early in the year resolved to return to his post, to secure success, if possible, for the plan he originated before he left Delhi for the restoration of his health. It is evidently most difficult to secure self-reliance where dependence has for so long a time been the rule. Still it cannot be doubted that under the Divine blessing a return to right principles will in the end be both salutary and successful.

SPONTANEOUS EXERTIONS OF THE CHURCHES.

The Committee note with pleasure that the reports of the missionaries record more cases than usual in which the native converts have made spontaneous efforts to promote the Kingdom of God. A few instances have already been mentioned. "There is coming up to notice in Calcutta," say the brethren there, "an increasing amount of voluntary and gratuitous mission work, which should cheer and stimulate the friends of the cause of Christ..

The labours of the Rev. Goolzar Shah in this direction ever deserve honorable mention." In addition to the gratuitous services he has for years rendered the native church in South Colingah as its pastor, he has established at Simla, in the mountains, a very prosperous mission among the Bengalis resorting thither, and among the hillmen. It is carried on by his own personal labours and by contributions which he has raised in Calcutta and elsewhere. "Other native brethren are from time to time engaging in the same noble employment. Mr. W. Greenway has continued his nightly preaching by Mulali Durga, and has been joined by other both paid and unpaid preachers of the Gospel." An interesting body of Nagpore people have been met with in Dinagore by Mr. Page, and twenty-four of them baptized. They have made arrangements to sustain the Gospel amongst them at their own charges. Mr. Sale reports that the Churches of Backergunge "have done more to help our work than has been done for some years. Money, gifts of rice, and personal labour, have all been given in many of the churches." At Ashkor, the people are promising help to build a chapel, and one brother has already given more than four months' salary. The Dacca Church, a church of thirty-seven native members, though it has failed to establish a native pastorate, has nevertheless contributed liberally to the spread of the Gospel. In Delhi, Seetal Dass has faithfully and zealously laboured as an unpaid agent. He has preached the gospel in several hundreds of villages, over a very extensive territory, the people supporting him wherever he went. He reports about fifty candidates for Christian baptism, and a number of inquirers as the result of his labours.

The Allahabad Report presents us with the following interesting statement concerning our worthy native brother Subha Chund, of Rona. He has made over his farm to the care of his eldest son, and, having purchased a camel to carry his books and himself, has gone forth on a long journey to spread the light of the Gospel. He has been out many months, and no word has been heard of him. His resolution was, he said, to take the knowledge of Christ to the wild desert of Rajpootana, among people who as yet had never seen the face of any Christian, or even British subject.

These voluntary gifts and spontaneous exertions for the spread of the Gospel are full of encouragement, and form a new and striking feature in the Indian Mission.

THE SONTHAL MISSION.

The Sonthal Mission continues to present very interesting features. Towards the end of the year 1869 a Church was organised of fifteen members'

During the past year it has received by baptism an addition of twelve persons, the conversion of some of whom presents a striking illustration of the power of divine truth to overcome the dark superstitions of a pagan people. The Rev. E. Johnson has rejoined the Mission, and has commenced a new station at Juntarah, Mr. Simmonds, one of his companions, entering on the work at Ebenezer. Much affliction has befallen the Mission families, and Mrs. Skrefsrud has been removed by death. Two young converts have devoted themselves to evangelistic labours. Another native Christian has opened up new ground at Mookrampore. He is a man of proved consistency, and has the full confidence of the missionaries. The funds for this encouraging work are raised chiefly in India, and, under the name of the Indian Home Mission, it appeals to the liberality of Christians of all denominations. The entire expenditure for last year was about £322.

CHINA.

Notwithstanding the great loss sustained by this Mission by the decease of the Rev. R. F. Laughton, and the commotion in North China occasioned by the frightful massacre at Tien-Tsin, which for a time confined the missionaries of every denomination to the treaty ports, the Word of God has proved its power to bring sinners to the Saviour. Seven persons have put on Christ and joined the Church, openly braving the hostility of their countrymen. Three native brethren assist in the promulgation of the truth. There are several inquirers, and the professed members of the Church, now thirty-nine in number, if judged by their liberality in spreading the Gospel, are growing in the Christian virtues of faith and love. It is gratifying to know, that during the panic which followed the Tien-Tsin affair, the native Christians exhibited great firmness and decision of character. The members in the country did not leave their homes or exhibit any wish to conceal their connection with the hated foreigner. Of two candidates for baptism one fell back, but the other never wavered in his determination publicly to avow himself a Christian. Before the end of the year the fear of any further disturbances was over, and Mr. Richard, with another missionary, was able to take a journey of fifteen days into the interior of the country to sell Bibles and to preach.

AFRICA.

The Rev. A. Saker has been busily engaged during the year in carrying to a conclusion at the press his version of the Old Testament Scriptures, and he has revived the meetings at John A'Kwa's town, from which place, some

time ago, Mr. Fuller was driven by the plundering habits of the people. Death has borne away from their labours three missionaries labouring on the river Calabar; but our brethren have been spared, although constantly exposed to the fatal miasma of the swamps which they not unfrequently traverse, as well as to the deadly passions of the barbarians around them. On several occasions they have been the instruments of making peace between contending tribes, or between the native traders and the merchants who purchase their produce. But they have sometimes been constrained to be unwilling witnesses of the atrocious cruelties that a pagan people can inflict on those who are hostile to them. Amid these dark scenes there are some bright spots, where the missionaries have obtained a footing. Recalling the past and comparing the present with it, the missionaries rejoice over many persons rescued from the power of Satan, and a general improvement in the character of the tribes more especially under their instruction. Many of the people exhibit great anxiety to place their children under the care of the missionaries. These children are trained in habits of industry as well as in the simpler elements of knowledge, and in numerous cases they become truly converted to God, and examples to their pagan countrymen of the Christian life.

CEYLON.

In February, last year, the Rev. C. Carter returned to Ceylon and resumed his work in Kandy. Mr. Waldock was thus set free to take charge of half the Colombo district, in which the year has again been one of advance in all departments of Missionary labour. Each week fifteen more services have been held, with an additional attendance of 400 persons. There have been 55 persons baptized, being nine more than last year. The contributions for all purposes at the native stations are about £190 more than last year. The new station at Medampe promises to be flourishing, and soon self-supporting. Land for mission premises worth £100 has been given, and the erection of a chapel, to cost £200, has been begun; and there are several candidates for baptism. At the 14 stations and 54 minor stations, occupied by the native preachers and the Missionaries, there are 540 members. The number of day schools is 17. Most of these are assisted by Government grants. The grants are given strictly for secular knowledge, without any reference to religion, and simply on the results as ascertained by a Government examination, without dictating the mode of teaching to be adopted. The Missionaries are left by the Committee at liberty to avail themselves of this aid, and they accept it without violence to their consciences; nor does it interfere with the religious training which is

their principal object in taking the oversight of these schools. The two churches in this district which have for some years been independent of the Society's funds, the Committee are happy to learn are prosperous, and their pastors are very creditably sustained by the free contributions of their people. In the Kandy district Mr. Carter also reports good progress. Much of his time has been occupied with the revision and preparation for the press of his Singhalese version of the Old Testament, for which a liberal grant of £200 has during the year been made by the Bible Translation Society. The churches in the district contain about 100 members, and one church maintains itself independently of the Society's funds.

THE WEST INDIES.

With regard to the Missions in the islands of Trinidad and Hayti, the Committee regret that they have been unable to fill up the vacancies which were occasioned by deaths reported last year. The labours of the Rev. W. H. Gamble, in Trinidad, have, however, been largely blessed. Forty persons have been added to the Churches, which now consist of nearly 450 members. The purely Native Churches, with very slight exception, continue to maintain the means of grace with sufficient liberality; and though the pastors are somewhat deficient in educational advantages, they very worthily fill the offices to which their brethren have called them.

The Committee have to express their gratitude to the Rev. Thomas Lea, of Jamaica, who at their request visited Hayti in the spring of 1870, for the able and interesting report with which he has furnished them. Though deprived of the services of a European minister, the Churches of Jacmel, St. Raphael, and Dondon, have revived their meetings, long hindered by the revolutionary anarchy that has afflicted the country. The re-opening of their places of worship has been followed by considerable accessions of members, and a very gratifying spirit of hearing has displayed itself. The native pastor, Metellus Menard, reports the baptism of twelve persons, and forwards a most pressing request from the people for speedy help.

In the Bahama Islands, the decay of trade and the increasing penury of the people, give the Committee the greatest anxiety as to the future of their numerous congregations. Particularly is this the case with the Turks Islands' group, where the people are literally starving, and the resources both of the Government and of the manufacturers of salt, the staple produce of the islands, are failing, and in some cases are destroyed. From this cause, the hope expressed in the last Report, that Mr. Pegg would be supported by the

Churches, can no longer be cherished, and measures must immediately be taken either to maintain him from home, or to abandon a field where a great blessing has followed the labours of the brethren who have passed away.

JAMAICA.

The Committee are happy to report the continuance of the Divine blessing on the Churches and congregations of Jamaica. More than eleven hundred baptisms testify that the Word of God has not lost its power to save, while the additions to the class of inquirers, mostly consisting of young persons, evidence the interest which is felt in the message of peace. In some few places a spirit of fanatical excess has in a measure reappeared, but steps have been taken to check its growth, and to prevent any mischief arising from its spread. The net increase to the 95 churches now on the roll of the Jamaica Baptist Union, after deducting losses by exclusion and death, is 895. The entire membership of these Churches is now stated to consist of 20,599 persons. In reviewing the year, the members and delegates of the Churches, in their annual session, record their humble and adoring gratitude to God for the large success with which He has been pleased to crown their efforts during the year. They refer with pleasure to the important and extensive repairs of chapels and other mission property, effected at a cost of £2,000, which have been liberally accomplished by the people; to the increasing congregations in many localities, necessitating the enlargement of many places of worship, and the building of new ones; to the renewed life and growing stability of the Churches, as new indications of the Divine blessing upon the Word preached and other efforts put forth. But prosperity entails larger responsibilities, and our brethren have earnestly appealed to the Churches at home to aid them to fill up the districts still needing the Word of God. By the resolution passed at Cambridge, last autumn, the Committee have been directed to render such assistance, and though at present the response of the Churches has not equalled their expectations, nor the necessity of the case, they hope during the present year to accomplish in some degree the object desired. One brother, Mr. T. L. Rees, of Haverfordwest College, has been accepted for the work, and will depart for Jamaica in the autumn; but three more are at least required.

MORANT BAY MISSION.

The success of this interesting effort to meet the emergency arising from the disturbances of 1865 has been highly encouraging. Three churches,

consisting of 645 members, have been formed, and two of them, it is expected will during the present year elect pastors educated at the Kingston Institution, for whose support they are making very liberal arrangements. Mr. Teall will thus be set free for similar labours in other destitute parts of the island.

CALABAR COLLEGE, KINGSTON.

The Committee continue to receive the most encouraging accounts of the progress of this institution, so important in its bearing on the future welfare of the churches of Jamaica, as well as on the general condition of the island. "Of the work done by the students," the president, the Rev. D. J. East, reports, "I may say that I never remember a more satisfactory year in the history of the college than the last. Indeed, the greater stimulus which our young brethren have in the new position of the institution has told most usefully upon them." The industrial training has been found very salutary, while the students find ample occupation in Christian work, preaching occasionally at East Queen-street, stately at Port Royal, and in neighbouring congregations. Five or six outdoor preaching stations are also regularly kept up on the Lord's day.

In the labours connected with the increasing Church and congregation in East Queen-street, Mr. East reports the kind and efficient assistance of Mr. Thomas Oughton and others. A large Sunday-school, several Scripture readers, and a District Visiting Society, are among the agencies employed to gather souls to Christ. On special occasions, the spacious chapel is often very inconveniently crowded with hearers, while the ordinary services are attended by an ever-growing number of persons drawn from the neglected portions of the population of Kingston.

The day school, supported partly by fees, has been very successful, and contains about 150 children. The high school, with thirty-nine scholars, has succeeded beyond expectation. These lads are of a higher class, and pay a higher fee. An infant school of seventy-three children completes the system. The whole system of schools, together with the Normal school department, is most efficiently conducted by the Rev. R. S. Roberts.

EUROPE.

Notwithstanding the war which has desolated the eastern and northern districts of France, the work of the Society has not been much hindered in Brittany. One native assistant was summoned to the field, soldiers have

been quartered on the missionaries and on the members of the church, and they have all had to bear, more or less, the burdens and anxieties that have fallen on unhappy France. But God has borne witness to His Word. Seven persons have put on Christ. Many soldiers on the march have received copies of the Holy Scriptures, and others have been consoled by the visits and conversation of the brethren, in the hospitals and in their homes of distress and penury.

In Norway the Word of the Lord has had free course and has been glorified. In accordance with the resolution of the meeting held at Cambridge in the autumn, two additional brethren have been engaged, and two more will be employed as soon as suitable men present themselves. Not fewer than 12 Churches have been formed since the commencement of Mr. Hubert's labours, which now contain 225 members. Upwards of 70 persons have been baptized during the year, and the prospect of a still wider extension of the kingdom of God is most encouraging.

A few months since the Committee consented to become the channel for conveying to the Rev. J. Wall, about to proceed to Rome, the contributions of Christian friends in England. The sum of £151 9s. 8d. has been received, of which only £51 9s. 8d. remains unexpended. The information sent the Committee by Mr. Wall is of a very gratifying nature. He has found an open door before him, and a ready acceptance of the message of peace. In Rome, the city of superstition and traditions that pervert the Gospel of Christ, he has not only been permitted to preach freely the Word of God, but has been enabled by the baptism of eight persons to form a Church, founded on the pure teachings of Holy Writ. Thus, again, is heard in Rome the "Gospel" of the Apostle of the Gentiles, "the preaching of Jesus Christ."

The Committee cannot close their report without urging on the churches the necessity for a speedy reinforcement of their staff of Missionaries, and the filling up of the vacancies that death has made. India, China, Trinidad, Hayti, Jamaica, all cry out for help. Offers of missionary service are not so frequent as they could desire; but were devoted men forthcoming, would the Churches sustain them? The Committee plead for more faith, more consecration, more prayer. Everything invites to strenuous effort. This report abundantly testifies that "God is with us." Let not His people be backward to obey His call.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MAY, 1871.

REPORT FOR 1870-1.

THE Report of the Committee for the past year presents few features of special interest. Since the last annual meeting, there has been a clear increase of thirteen stations, making—within a period of two years from the present time—an addition of twenty new fields of labour. At the present moment, there are upwards of sixty brethren labouring in connection with the Mission. Of these, twenty-six are in Ireland, being a larger number than the Mission has had at one time in that country since the establishment of the Irish Society. The past year has not been distinguished by any great religious awakening; but it has been marked by steady, and continuous labour, which, with the Divine blessing, has yielded a fair quantity of fruit. With some exceptions, the stations are in a healthy and growing condition. In England, the returns, so far as they have been received, give an average of nine additions to each station; in Ireland, seven. One station, Great Sampford, in Essex, has ceased its connection with the Society, having taken upon itself the burden of supporting its minister. Mr. Webb, the retiring missionary, in a recent letter to the Committee, says: “When I entered upon this station it was a barren spot. The chapel was nearly deserted, and the cause almost extinct. The labours of the past six years have not been without fruit. The chapel, which will seat 400 persons, is now filled, the prayer meetings well attended, the Sunday-school very large, and the people are now able to support a minister.”

During the last winter the Secretary visited several of the Stations in the North of England, and was cheered by the evidences of progress which he met. In the majority of these places there were signs of active and vigorous life. At Monkwearmouth, where there was hardly the nucleus of a congregation twelve months before, he found a full chapel; and the

people had just raised £100 for improving the building. At Middlesborough appearances were equally pleasing. The Sunday evening congregations had become so large, that the church had to hire a large music-hall in the town. At York, the progress is still more remarkable. During the two years and three quarters that the present chapel has been occupied, the congregation has grown from a mere handful of people, to an average of 400.

There are equally encouraging features presented in the reports from other places in England. At Aylesbury, the additions during the year have amounted to 16 ; at Redbourne, a new station, to 17 ; Grove Road Chapel, Victoria Park Road, London, 58 ; Newhaven, 14 ; Holyhead, 6 ; Monkwearmouth, 26 ; Hartlepool, 13 ; St. Helier, Jersey, 10 ; Ventnor, 10 ; Parkend and Yorkley, 21 ; Park Road, Old Ford, 13 ; Faversham, 8 ; and Middlesborough, 36. In some of the letters, a darker side is presented ; but, on the whole, since the union of the two Societies, the English mission field has seldom worn a more encouraging aspect than at the present time.

As a rule, missionary stations present a pretty correct reflection of the spiritual state of the Churches by which they are sustained. Greater personal consecration to Christ and His service in self-supporting Churches, will help to raise the piety of dependent Christian communities to a higher standard.

The time has not yet arrived when it can be said of Ireland, as a nation, that she is stretching out her hands unto God ; but there are indications that a change is coming over the minds of the people. Old ideas still cling to them, and old superstitions still fetter the judgment, and prevent the exercise of free thought ; but they are beginning to break through the trammels that have been imposed on them for ages past, and to claim the right of private judgment in matters pertaining to the soul, and its relations and duties to God. Romanists, in some parts, are more easy of access than formerly. They sometimes creep into the meetings of the missionaries. One missionary says : " I have free access to the people, even to Romanists. At one of my meetings last week, several were present, and remained to the close of the service. Perhaps I ought to add, that the second boy of the two Romanists who were taught in our Sunday-school, to whom I referred in last year's letter, died recently in the faith as it is in Christ Jesus. I saw him some time before he was taken with his last illness. His views of Divine truth were quite Scriptural ; and, like his brother, he refused to accept the last rites of the Romish Church.

The Committee requested Mr. W. E. Beal to accompany the Secretary

on a visit to the stations in Ireland last summer. During a stay of nearly four weeks, many opportunities were afforded for intercourse, both with the congregations and the missionaries; and the result, as a whole, was most satisfactory. Mr. Beal, in concluding his report to the Committee, says:—

“First.—It was most gratifying to notice that wherever we went the deputation was received, not only with a superabundance of hearty welcome and lovingkindness, but our visit was regarded by the people, and especially by our brethren the missionaries, as a mark of respect and confidential esteem on the part of the Committee, and as evidence of the great interest we take in their work.

“Secondly.—In meeting the twenty-one brethren who assembled at the Conference, I can truly say, I never held intercourse with a more noble, devoted, earnest, godly band of labourers than these brethren. The unostentatious and remarkably modest description of their labours, the spirit and temper of their remarks, the all-absorbing desire that God should be glorified and souls won to Christ, and the earnest longing for a larger outpouring of the Spirit upon themselves and their people, filled my heart with wonder and grateful praise.”

The Secretary held between twenty and thirty services, and nearly all of them were well attended; some places were so crowded that people had to stand outside and listen at the doors and windows.

The Committee is endeavouring to extend the operations of the Mission further into the west and south of Ireland than it has done of late years. Two of the new stations which were recommended in Mr. Henry's valuable report, have been lately occupied, and others will be taken up as soon the Lord of the harvest shall send the right men for the work.

The Committee has determined to discontinue the effort which has been made for some years past to gather a congregation and Church at Rathmines, one of the suburbs of Dublin. There are local circumstances and sentiments which have hitherto defeated every effort, and after much anxious deliberation, it has been resolved to retire from a barren field, and employ the money which will be released, in Christian work in some other parts of the land; but while withdrawing from Rathmines, the Committee has placed an additional missionary in the centre of Dublin, where he is doing the work of an evangelist.

The Committee acknowledges with gratitude its obligations to the Religious Tract Society, and the Baptist Tract Society, for the large and generous grants of tracts and books which have been made to the missionaries. Tracts are of great service to them in their work, and—with very few exceptions—they are welcomed by the people.

It is with deep sorrow that the Committee reports the death of Mr. Middleditch, who, for several years was the efficient and devoted secretary of the Baptist Irish Society. Mr. Keed, pastor of the Church at Acton, and a member of the Committee; and Dr. Evans, of Scarborough, an old and faithful friend of the Irish Society, have also been taken to their rest: "The memory of the just is blessed."

The Committee regrets that its financial report is not more encouraging than the Treasurer's balance-sheet will show. The creation of new Societies, the depressed state of trade in many parts of the land, and especially the extraordinary drain which has been made by the late war upon the resources of the country, have exerted an unfavourable influence on the income of the mission.

The gross receipts show a large deficiency, as compared with the previous year; but this arises from the fact that the sum received in legacies, special donations, and remittances from America, is less by £1,376 than during the year 1869-70. The income of the mission from ordinary and reliable sources—such as collections, subscriptions, &c.—has not only been maintained, but shows an advance of more than £150 over the year ending March, 1870. This is not much, but it is better than going back. The Committee is praying and hoping for better and more prosperous times, and especially for a deeper sympathy with *the Lord Jesus in the object of His intercession—that the heathen may be given to Him for His inheritance, and the uttermost parts of the earth for His possession.*

Mr. Dickson, of Donaghmore, County Tyrone, requests us to acknowledge on his behalf the sum of £9 18s. 8d. towards his new chapel from Mr. R. H. Carson and friends at Tubbermore.

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

THE
BAPTIST MAGAZINE.

JUNE, 1871.

Letter to T. H. Huxley, Esq., F.R.S.

O merket doch, ihr dümmsten unter
Leuten,
Und Thoren ihr, wann wollt ihr
Einsicht haben?
Wie? der da pflanzt das Ohr, sollte
nicht hören,
Oder des Auges Bildner, sollte nicht
blicken?
Der Völker züchtigt, sollte er nicht
strafen,
Er, der den Menschen lehrt
Erkenntniß?
Jahve kennet die menschlichen
gedanken,
Dass sie nur eitel sind.

O mark, then, ye most stupid among
the people!
And, ye fools, when will ye have in-
sight?
How? He that plants the ear, shall
He not hear?
Or, the former of the eye, shall He
not look?
He that chastiseth the nations, shall
He not punish?
He that teacheth men knowledge?
Jehovah knoweth the thoughts of
men,
That they are mere vanity.

RESPECTED AND LEARNED SIR,

THE very prominent place you occupy in the world of science, as well as in the London Board of Education, combine to make your opinion a matter of great interest and importance to the public. You are decidedly in favour of having our children taught the lessons of the Bible, but insist that it is also desirable to make selections for a school book, instead of putting the whole into their hands at once. You suggest how undesirable it is that such portions as the story of Dinah, &c., should be allowed to stimulate their youthful imaginations,

I freely admit that there are some portions of the Old Testament Scriptures which are better suited for private perusal than for indiscriminate use in public, and I will even allow that a judicious teacher of the young will exercise a wise preference of some portions of the Bible over others for school use. The plain out-speaking of the Bible, in its description and denunciation of sin, is not, however, to be compromised at the bidding of the most fastidious, or even of the purest of modern sentimentalists. But, to any one acquainted with your writings and public prelections, it must be matter for profound surprise if this

objection is the only difficulty you find in putting the Bible into the hands of the young.

Supposing your energy and tact should prevail on the Board to adopt your view, and, what would be very proper in such a case, you were requested to make selections; allow me to ask where you would begin? Are your only difficulties those which arise out of the plain-speaking of the Old Testament writers?

But suppose you begin your extract with Joseph's imprisonment, how will you manage about the seven years' famine? That came directly and inevitably from the hand of God. But you assure us in your "Lay Sermons, &c." (p. 311), that "plague, pestilence, and *famine* are admitted, by all but fools, to be the natural result of causes for the most part fully within human control, and not the unavoidable tortures inflicted by wrathful Omnipotence upon his helpless handiwork." Now, I ask you, Mr. Huxley, was it possible for all the "learning of Egypt," had it even been aided by all the science of the Royal Society, and the British Association, to ward off that famine? There would have been ample time to make preparation. Seven years' plenty was to go before. Was it possible for all the Hygienists in London, had they been there, to have prevented that long famine, and thus to have made Pharaoh's dreams and Joseph's interpretation equally futile and foolish. Was Joseph a fool, as well as Pharaoh for believing in the dreams? Your philosophy is flatly inconsistent with the Sacred History.

You could not borrow a lesson from the story of Joseph without condemning your "Lay Sermon." How then would you manage your selections from Genesis?

Joseph's history, then, would, not suit you, nor Jacob's, nor Isaac's, nor Abraham's. What could *you* do with Genesis as a store-house for children's lessons? Indeed, the very first verse—"In the beginning God created the heaven and the earth"—would be to you a fatal stumbling-block; for in that same 311th page you maintain that the "universe is that alone which we know, or can know." "The heavens and the earth" form what you call "the universe." Now, so far from it being true that "we know nothing, and can know nothing" but the universe, God has taken care, in the very first word He speaks to us to tell us, *I* made the whole. And yet you assure us, we *can* know nothing but what is before our eyes. If the Bible does not begin with a lie, we know, we cannot but know, that GOD made the heaven and the earth; and that one fact (you insist much on fact, Mr. Huxley) is of infinitely more importance to you and me, and our children, than chemistry, geology, zoology, botany, medicine, and mathematics. Yes, indeed! That one fact, "God made the heaven and the earth," concerns the "working men of Norwich" infinitely more than your "piece of chalk," your *Globigerinæ*, your *Diatamaceæ*, your *Radiolaria*, your *Cocoliths*, and your *Cocospheres* with which your "Lay Sermon" confused, rather than converted, your humble, honest, and honourable hearers.

For what is the conclusion of your sermon to the mechanics? Why that man was not made at first by a distinct creative act of God, but "arose out of some pre-existing form by the operation of natural causes" (p. 221). This is what you say of the crocodiles; and you take care, in the next page, to say that what is true of the crocodile must, so far as you see (and surely you see farther than most), be equally true of all plants and animals, and if your hearers had sense enough to know that they were but animals, though the highest species seen on earth, what was true of the oak and the crocodile must be equally true of themselves. Your bit of chalk, then, harmless as it seemed, furnished, it may be feared, dust enough to blind these poor workers to the glory of their descent as the true offspring of a Divine Father. And yet the "British Quarterly" (Oct., 1870, p. 533) regards your "Chalk" Lecture as "a brilliant illustration," &c. Do Dr. Reynolds and Mr. H. Allou really mean what they seem to say? It is not by allowing ourselves to be mystified by learned jargon about Cocoliths, &c., that we shall ever look wisely on God's universe.

So far from the universe being all that we are concerned to know, even if we could ever learn the millionth part of the universe, it is not half. The workman is always greater than his work, and the Eternal Maker of all, instead of intending us to be so swallowed up, in looking at His works, as to have no thought of Himself, actually speaks of them as nothing in comparison of His

Eternal Power and Godhead. If He looks on the heavens and the earth, it is an act of Divine condescension—(Ps. cxiii. 6): "He humbleth Himself to look on the heavens and the earth." "All the nations are as nothing before Him"—"Less than nothing and vanity" (Is. xl. 17.)

But if the very first verse of the Bible would stumble you, what would you do when you come to the 26th: "And God said, let us make man in our image." Would you allow *it* to form part of your first Bible lesson? And I cannot imagine what you would do with Genesis ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The LXX use the word *eplasen* for our "formed;" the very word from which your "protoplasm" comes. If we believe the Bible, we believe then that Adam was the true protoplasm of the human race. How does this agree with the "Chalk Lecture" to the Norwichers and with the "Lay Sermon" which you preached to the modern Athenians, November, 1868? Before the dust could live, the Living Jehovah had to breathe into it. Our breath is really God's breath, and well were it with us if no waking hour nor minute passed without the thought being present with us. "In HIM we live." Our life, all life, from your "polype" up to an angel, is God's life.

But this is not your doctrine: life, with you, is mere matter, whose atoms, *molecules* you like to call them, are arranged in a

certain order. It is this mere material order which, you insist continually, is *Life*. But you forget, or you never knew, that there was material order in Adam's body before it lived. God's own hand had formed it before *He* breathed into it, and before the dust lived. If this, then, is God's own account of the beginning of our race, it is clear that human life is something very different from mere matter, dust, and clay. Put the particles into any conceivable variety of shapes, ranks, postures, it is dust still, and nothing more. There is no life. God's own hand may arrange them, but till His own life is breathed into them they are dead. There is the first formation complete, the real *protoplasm*, but there is no life till the Eternal *Protoplast* breathes; then it is HIS son: "Enos, who was the son of Seth, who was the son of Adam, who was the son of God" (Luke iii. 33).

Here is the noble descent in which all may glory. The Living Eternal One is our true ancestor. Nor can we Bibliolaters, as you call us, Mr. Huxley, claim this doctrine as a purely Bible one. Paul only reminded the old Athenian philosophers—the Epicureans of his day, the babblers about molecules, and the deriders of God—that their own poets had declared, "We are all *His* offspring." But this was not the doctrine of your "Lay Sermon" to the modern Athenian philosophers. The very name of God does not occur in it from beginning to end. You did, indeed, tell *your* Athenians (p. 142), that "Protoplasm is the clay of the

potter;" but you did not tell them what *you* meant by "*potter*." Will you tell them now? I cannot suppose you meant *Adam's* potter, because you are a great admirer of Darwin, who makes our ancestor not the living Jehovah, but an *Oorang Ootang*. You devote two discourses (you do not call them "Lay Sermons"), to the "Origin of species," (Darwin's wisdom in which he sets forth his great forefather, the Baboon), and you declare (p. 288) that "matter and force are the two names of the one artist who fashions the living as well as the lifeless."

What, then, is meant by *God* making heaven and earth? Matter made the earth? Or *Force*—another name for the artist—made the earth? The next time you preach to the working-men of Norwich or the philosophers of Queen-street, Edinburgh, instead of taking a "*piece of chalk*" or "*protoplasm*" for your text, allow me to suggest the first verse of the Bible. You will then be more like a preacher. Now, how would you explain your text: "God made the heaven and the earth?" Would you say, "By God here you must understand Matter or Force, for these two names belong to the same artist?" Would the weavers or shoemakers be any wiser? Of course the philosophers would be vastly pleased; for, from the time of Epicurus and long before, until Lamarck and Darwin (shall I add Huxley?), they have been too often delighted to talk downright nonsense; so that Cicero could say with truth, "there is no conceivable absurdity which has not been uttered by some of

the philosophers." And Paul echoes him when he says "Professing themselves to be wise, they become *fools*" (Rom. i. 22). And yet it cannot be denied that very admirable things may be found in the writings of the philosophers. For example: Sir A. Grant, while criticising Mr. Darwin, quotes these words from Aristotle:—"Reason has no affinity with the material elements out of which the human embryo is formed." Aristotle knew nothing of Aluminium, Calcium, Silicon and that Oxygen which turns these metals into earths. Carbon, too, with its oxygen and hydrogen, and nitrogen, were to him unknown. But had all the wonders of modern chemistry been unveiled to him, you could never have persuaded him that, compound them as you please, and even taking caloric, and electricity, and light to help you, REASON could ever have come out of them. Nay, Aristotle had too much reason for that. But you are, it seems, wiser than Aristotle. Give you Matter and Force, and you have the Almighty "artist *who fashions the living as well as the lifeless.*" And, strange to tell, we find the *Nonconformist* (May 4th, 1871) speculating thus on Darwinism: "If matter is only the objective side of force, then the affinity between matter and consciousness may be as close and necessary as between substance and form, and questions concerning kinds and degrees of consciousness may be parallel to questions concerning related forces, and analogous modes of atomic combination."

"How charming is divine philosophy!" Who would have ima-

gined that Dissenters were such adepts in the new science? From this, and especially from what we shall just notice, it is clear there is a Broad Dissent as well as a Broad Church. I cannot believe that the justly esteemed author of the "Bases of Belief," the honoured leader of the Liberators of England penned these words. His hands were, do doubt, so full in the beginning of last month with his great undertaking, that it was impossible for him to watch his subordinates.

I doubt whether the young Christians of Cambridge were much enlightened by your definitions of Matter and Force. "Matter" and "Force" are, so far as we can know, mere names for certain forms of consciousness (p. 373); and, as you tell us (p. 288), "Matter and Force are the two names of the one artist who fashions the living as well as the lifeless," it follows that the Fashioner of all things must be "certain forms of consciousness!" Now, Mr. Huxley, pardon me, but I must ask, do you really think the young Cambridge Christians understood you? Did you understand yourself? Of course Dr. Reynolds and Mr. Allon understand it all perfectly; for they tell us (p. 532) that your Cambridge Address "is remarkable and interesting" and "convinces us that the blame must be laid at the door of theologians, if a schism between science and Christianity should ever be accomplished." Allow me to suggest to the *British Quarterly*, whether it might not be well, as a pacific measure, to devote a whole article, instead of one paltry page to "Matter and Force," the mighty

Moulder of the universe, the "certain forms of consciousness?"

On the whole, I hardly expect that the first chapter of the Bible will form part of your Scripture Selections; especially when I read what you say (pp. 304, 305): "The myths of Paganism are as dead as Osiris or Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn; but the coeval imaginations current among the rude inhabitants of Palestine, recorded by writers, whose very name and age are admitted by every scholar to be unknown, have unfortunately not yet shared their fate, but, even at this day, are regarded by nine-tenths of the civilised world, as the authoritative standard of fact, and the criterion of the justice of scientific conclusions, in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew, is the incubus of the philosopher, and the opprobrium of the orthodox."

I wonder if it is to this striking passage that Dr. Reynolds, &c., refer, when they speak of "the profound humility of extensive knowledge of Thomas Henry Huxley, LL.D., &c."

Of course, anyone who maintains that the Law—the first five Books of the Bible—were written by Moses, must be prepared to meet the scorn of Dr. Huxley, as no scholar, and the pity of the *British Quarterly*, as a poor creature whose lofty pride has no basis but his ignorance. That scorn and that pity I equally

despise and defy, and I maintain that every man worthy the name of a scholar, knows well that there is not half, nor the hundredth part of the evidence that Livy and Tacitus, Herodotus and Thucydides, wrote the volumes that bear their names, that we have for the authorship of the Man of God, the great Legislator of Israel. The writings of Moses are the very foundation of the Bible, and of all that is surest in the history of man. "The cosmogony of the semi-barbarous Hebrew!" "The incubus of the Philosopher!" "The opprobrium of the orthodox!" "Incubus," Mr. Huxley, is your learned word for what we plain Englishmen call night-mare; and, as all allow your claim to be a philosopher, we learn the curious fact in this passage, that your life is embittered by some semi-barbarous Hebrew, whose name neither you nor any scholar knows, but who, with his Creator, and his chaos, his light and his firmament, his sun, moon, and stars, and his earth and seas, plants and creeping things, his fowls and great whales, and his beasts of the field, and, last of all and worst of all, his Adam and Eve, is a monster that torments you day and night, crushing out the very breath of your body. Oh, the agonies of the philosopher in this benighted age, when nine-tenths of civilised men believe such absurdities to be facts, and orthodox fools, glorying in their shame, actually take them as the true sayings of God!

Pardon me, Mr. Huxley, did you ever really go through the Bible? Your paragon, David Hume, confessed he had never read even the

New Testament. You surely never noticed Deut. xxxi. 9: "And Moses wrote this law, and delivered it unto the priests," &c.; and from verse 11, we see that he ordered the Law, which he had written, to be read continually in the solemn assemblies of the people, as well as to be evermore repeated from day to day, in all their families. And the Jews throughout the world at this day read this law in all their synagogues, as they have done for thousands of years. Over 1800 years since, when Paul and Barnabas went into the synagogue of Antioch, in Pisidia, the Law and the Prophets were read, as they are being read this day (Saturday, April 22), in all the synagogues of London, and have been ever since in all the synagogues of the world. And yet you, Mr. Huxley, and the "*Westminster*" assure us that "every scholar knows that the very name and ages of the writers of the Hebrew Scriptures are unknown! "A semi-barbarous Hebrew" indeed! Why, Sir,—Stephen tells us: "Moses was instructed in all the wisdom of the Egyptians." How much that wisdom was you do not know, but I know that to all the wisdom of Egypt, was added all the wisdom of Heaven, to qualify the penman of the Law to teach the Jews and all the nations how the earth and all living things came into being.

"Writers whose very name and age are admitted by every scholar to be unknown! The name and age of Moses unknown!" Every scholar knows it! Now, I maintain, that not merely the name and age, but the character also of Moses, as the penman of the Law

that bears his name, are the very best accredited facts of ancient history; and that any man, pretending to scholarship, who is ignorant of them, is blind because he will not see. As I have already said, these facts are the very foundation of all that God has revealed. All Jewish and Gospel history too, takes these facts for granted. When David is dying, he charges Solomon, to keep God's commandment, "as it is written in the Law of Moses" (1 Kings ii. 3). The largest book in the Bible, the Psalms, is full of the glories of the Law, and that Law is the Law of Moses. (Psalms cv. 7). "He made known His Law unto Moses." Isaiah lxiii. 12, declares that "God led His people by the hand of Moses His servant." Jeremiah mentions him with Samuel; and Malachi, in the last word that God spake to Israel, before the coming of Christ, cries: "Remember the word of Moses my servant." (Mal. iv. 4). And how were they to remember it, but by reading his Law.

But I said that the Gospel is founded on the fact that Moses was the writer of the ancient Law. Moses and Elijah met our Lord on the Mount, and talked with Him of His death at Jerusalem, by which the Law of Moses, and the word of the Prophets were to be equally fulfilled. However wilfully blind the Jews were when Christ came, they gloried in Moses as their lawgiver. "We be Moses' disciples; as for this fellow, we know not whence he is." Abraham in the other world, tells him who had been an infidel on earth, but was an infidel no longer: "They have Moses and the

Prophets." "We have found Him of whom Moses in the Law, and the prophets did write," cried Andrew the Apostle, and brother of Peter; and that pillar among the Apostles himself, tells the Jews at Pentecost: "Moses truly said unto the Fathers." "The Law was given by Moses," says the beloved disciple, "but grace and truth came by Jesus Christ"—Paul could not have argued down the Jews, as he did, had he not met them on the common ground of the Law of Moses. Like Peter, he found his unanswerable demonstration in the fact that Moses had told the Israelites, "A prophet shall the Lord your God raise up unto you, like unto me. Him shall ye hear, in all things whatsoever He shall say unto you, and it shall come to pass that every soul that shall not hear that Prophet shall be cut off." And Christ told the Jews: "Ye have one that condemneth you, even Moses, in whom ye trust, for he wrote of me." And, when on the point of leaving the world, He said to His disciples: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses and in the Prophets, and in the Psalms, concerning me."

He that said these things was, indeed, no *Scholar*! When but a Child, He taught all the doctors of His country!

The authorship of the Pentateuch, then, is a fact to which all the Prophets, the Apostles, and Christ Himself bear testimony, confirmed by the whole Jewish nation, in all ages, and yet you, Mr. Huxley, deny it. You have the hardihood to say that "every

scholar knows, that the name and age of the writers of the Jewish Scriptures are unknown!" You, and your numerous disciples, stare and demand, "Is this man mad? Are we bound to believe all that the Jews believed, or even what Jesus and His Apostles, who, after all were but Jews, were pleased to assert?"

Nay, Mr. Huxley, you don't think. Whatever your *disciples* may say, you have no right to parade in the *Westminster Review* your contempt for the Bible, and then get yourself chosen as a member on the London Board of Education, by telling the citizens that you approve of the Bible, that you have it taught to your children, and to stand up in the Board and talk as to the best way in which the Bible may be taught to your children and ours. If what you teach in your "Lay Sermons" and reviews is true, it seems very clear the Bible is a most pernicious book, fit to be read neither by old or young; for the whole body of it, from Genesis to Revelation, is filled with miracles and prophecies, and assertions about Moses, for which you say there is no evidence. Independently of the stories of Dinah, to which you openly object as instruction for children, why should they have their heads filled with what, if you are not mistaken, is mainly nonsense?

Moreover, Mr. Huxley, please to inform us why Jews and Christians, Christ and Caiaphas, Pharisee and Sadducee, Apostle and Deacon, are not to be believed when they testify that Moses wrote the Pentateuch. Have you the thousandth part of such evi-

dence for the authorship of Livy or Tacitus? Why, then, do you believe the authorship of these, and deny that of Moses? You fancy the testimony of Jews and Christians somehow tainted. Yours is fancy, and nothing more. It is the very best evidence possible. We have the testimony of those who were neither Jews nor Christians. We have Strabo, the geographer,—Tacitus, the historian,—Juvenal, the satirist,—Longinus, the critic,—and Pliny, the naturalist. Why must they be all ruled out of court? Will *you* and *your* scholars deign to tell us why?

However, it must not be forgotten, for a moment, that their evidence is but as the dust of the balance in comparison with the testimony of Jews and Christians. These knew best the certainty of what they declared; and their mutual hostility only served to confirm that which they agreed in asserting. Paul and the Sanhedrim were at one, that Moses wrote the Pentateuch, as David and the Prophets did the writings that bear their names. In one word, the Pentateuch is incomparably the oldest book in the world, and for that very reason it is the best authenticated, because successive ages have been continually adding to its evidence. The Israelites, who entered Canaan thirty-four centuries since, took it from the hand of its great author, and handed it down to all succeeding generations; and the millions of Jews now scattered throughout the earth are God's witnesses to the fact that Moses wrote the law.

Still you look askance at Genesis as a manual for children. There is not one chapter, I fear,

from the first to the last that suits you. It is made up of miracles or narratives, which, however natural, are not suitable reading for our children.

Let us look at Exodus; but there, alas, we find ourselves among the plagues of Egypt! Nothing but miracles from "the burning bush," and "the rod of Moses turned into the serpent," to "the slaughter of all the first-born of Egypt by the Angel of the Lord." Do *you* reckon all this profitable reading for our children? In preaching your "Lay Sermon" to the working-men at St. Martin's Hall, you tell them that "every step they (men) have made in natural knowledge has tended to extend and rivet in their minds the conception of a definite order in the universe." Natural knowledge, then, it seems, tends to destroy supernatural knowledge. Experiment and miracle are incompatible. How can you wish the heads of children to be filled with stories, which, as far as they are believed, unfit them for that natural knowledge which in your sermon you glorify as the true Saviour of society? The fanatical Puritan, poring over the plagues of Egypt, believed that God sent the pestilence that filled London with dead. You deride his faith as the faith of a fool. None but "fools," you say, believe such things. It seems plain, if you are right, that the true way to keep such folly from our children is to keep stories about miracles out of their hands. They are so prone to believe whatever nonsense is told them with a grave face, especially when it comes in the name of God.

It may be supposed that there is one chapter (the 20th) in Exodus which might furnish you an extract altogether unexceptionable. There we have the Law of the Ten Commandments; but, then, that law is embosomed in most awful miracles. The Eternal speaking amid the flame and smoke of Sinai,—an unseen trumpet waxing louder and louder, driving the listeners to distraction, and compelling them to cry that it might cease! Would all this be wholesome for your pupils? And were you cutting off all that goes before and follows the bare ten commands; still the greater part is occupied with God. Would you approve of that? Surely not; for judging from your sermon to the workmen in London, and that to the philosophers of Edinburgh, you do not like the word God. It is not to be met with in either sermon. "There is no God" (Ps. xiv. 1), should be always your text.—Strange sermons which never mention God.—On the whole I hardly think you would like the little ones to be troubled about the first table of the Law, to say nothing of the third, of the second, that is the *seventh*.

You would have no scruple about passing over all relating to the Tabernacle, and mere Jewish worship; but the strange way in which the people fell into the worship of the golden calf, while Moses was absent, his indignation at what had happened, and his smashing the stone-tables which the finger of Jehovah had engraved, his calling aloud for all that were on God's side to join him, each man with his sword on his thigh, and his stern com-

mand to slay every man who stood out in his crime—all this is graphic and well-fitted to impress the youthful mind with the danger of a false religion, and the dreadful jealousy of the Lord—the Husband of Israel. I do not believe you would relish this narrative as an extract for your Collection.

I am the more convinced of this when I remember the enthusiasm of Goethe about "Myron's Cow." This exquisite relic of antique art, Goethe worshipped in his way, as a perfectly beautiful symbol of the genial power of the universe. He must then have had a very strong sympathy with the idolatrous Israelites, for after all they were merely worshipping a golden heifer, especially when they were not worshipping it as a heifer, or as a beautiful piece of golden sculpture, but expressly as the Lord God who had brought them up out of Egypt. "These be thy gods, O Israel," cried popular Aaron "which brought thee up out of the land of Egypt." The worship of the cow was Egyptian, and Goethe must have thought it very philosophical, poetical, and true; and he must have abhorred Moses as a ruthless ruffian for slaughtering three thousand men for such elegant philosophical piety. What think you? Would the paragraph pass muster as fit for your *Juvenile Miscellany*? *Your** Goethe would certainly have condemned it.

On the whole Exodus seems as barren as Genesis in suitable extracts for the children, and

* See "Lay Sermons," &c.

Leviticus is no better. For it is filled with minute priestly details unintelligible and intolerable to most adults, and utterly unsuitable, at all events, for children's lessons. For example, the two longest chapters in the book, the 13th and 14th, are filled with most revolting details and symptoms of a most loathsome skin-disease called leprosy, symptoms which might puzzle a dermatologist like Erasmus Wilson to diagnose, but which every priest had to con and apply. I am aware that the greatest English preacher of the first half of this century had much to say about the spiritual significance of the law of leprosy; but whatever truth there might be in all this, that law could never stand as a lesson for children. What is said in chap. xxvi. 3, 4: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season," you would of course reject as encouraging what you think the superstition that man's conduct can possibly control the clouds of heaven. On the whole Leviticus will have to be abandoned.

And how about Numbers? Well it seems just as unmanageable as the last three. The two most significant and impressive narratives, the Brazen Serpent and Balaam, would not suit you, because they are throughout tainted with miracle. In the former, the people murmur against Moses, that is, they murmured at God, and He punishes them by sending fiery serpents, whose bite was mortal. The sin was natural enough. Dissatisfaction with God, whether open or disguised, is common

everywhere, at all times; but the punishment comes direct from God. And the cure was equally miraculous. If the sight of the brazen serpent healed all that looked at it, of course it was God's Almighty power that was at work. The story has no use, but that of teaching men their ruin by sin, and their salvation by the crucified Son of God.

The other, the history of Balaam, shows us the prophet of God, seduced by his love of money into the service of a superstitious king, afraid to yield entirely to the temptation, but tampering with his conscience, and trying God how far he might have dealings with His enemies. The Angel of God meets him, but he cannot see what is plain to the animal beneath him. He smites the ass in his fury, which rebukes "his madness;" and then the heavenly messenger stands before him and warns him. He goes into the temptations of the palace, is obliged to foretell the greatness of Israel, and to bless him instead of cursing him. When left to himself, he teaches Balak how Israel might be cursed by the beauty of loose women; and at last perishes as a seducer under the vengeance of Jehovah and His people.

What could *you* make of such a story as this? Your philosophy would make it intolerable, and yet all ecclesiastics who have hung about the thrones and couches of monarchs would have done well to study it; and indeed Bishop Butler turns it to general edification in one of his sermons.

The last of Moses' books, Deuteronomy, as its name indicates, is a recapitulation of the law.

One notable point in it is the command of God to destroy the nations of Canaan. Would you venture to make that a lesson? It is one of the topics in Dean Mansel's "Limits of Religious Thought," and, in my humble judgment, is just as unsatisfactorily handled by him, as the intended Sacrifice of Isaac by Abraham. He seems to allow that such commands are altogether irreconcilable with all our notions of morality. Now, it is very true we should be acting a detestably immoral part were we presuming, without any Divine Command, to extirpate an idolatrous nation with which we were at war, under pretence of imitating Moses. The poor blinded Catholics, as they presume to call themselves, have murdered heretics, so-called, at the bidding of their priests, without any misgiving that they were "doing God service!" And no doubt, if the priests were true interpreters of the will of God, the conduct of those whose religion is just believing what their priests say, would be just and right. If Moses was God's minister he was bound to do what God commanded; and the nation of Israel in obeying Moses was obeying God.

That the Judge of the whole earth had a perfect right to issue such a command, can be denied by no one who believes that He has written a law on all human hearts, to which He will hold them accountable. We know that the tribes of Canaan were violators under the natural law. To mention but one of these crimes, they were worshippers of Moloch, and consequently murderers of the

babes, of whom their Maker had made the parents the guardians. In listening to the priests of Moloch rather than to their Maker, who had never demanded anything at their hands but "to do justly, to love mercy, and to walk humbly with Himself," they were acting most unjustly, most unmercifully, and most proudly in defiance of Heaven. For such three-fold and horrible atrocities, they deserved thrice to die; and when the cup of their crimes ran over with their infants' blood, it was time for the Great Judge to call for the sword of Moses and Joshua, to rid the earth of their presence.

But you will object why were not the babes spared? I answer: The God of Israel is the God of Nature and Providence, and all experience shows "He doeth according to His will among the inhabitants of the earth." When He sent the earthquake about the middle of the last century, to swallow up fifty thousand of the inhabitants of Lisbon, the children perished as well as the men and women. In that war which still rages before our eyes in miserable and guilty France, the poor babes die with their parents. And the case has been the same in all ages, in all countries, in all wars, pestilences and famines. Let no man then presume to quarrel with the God of the Bible for such a command, unless he is prepared to plead against his Maker and his Judge.

Nor need Dean Mansel stand aghast at Abraham when he raises his knife to slay his son. The God who made him by miracle had a perfect right to demand

him, when and *how* He pleased, at the hand of the once happy, but now agonizing father. Abraham's faith staggered not at the command of Isaac's death, any more than it had, at the promise of his birth. And so pleased was his "Friend" with his ready implicit obedience, that He called to him out of heaven and said, "By myself have I sworn, saith the Eternal, because thou hast done this thing, and hast not withheld thy son, thine only one, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven!"

Still I do not believe you would allow either the slaughter of the Canaanites, or the sacrifice of Isaac, to appear in your Scripture Selections. You would, therefore, have to bar the door, inexorably against the "semi-barbarous" "nameless Hebrew" or Hebrews.

No rest for the sole of your foot in all the Pentateuch! But it is no better for you in all that follows. In Joshua you find him commanding the sun to stand still! In Judges there is Gideon routing the myriads of Midian with a few lamps and pitchers! In Samuel you meet with Saul and the witch of Endor; with the stripling David killing the lion with a staff, and the mailed giant with a stone; and Samuel hewing a king in pieces before the Lord; and the angel with the drawn sword slaying the 70,000 for David's sin. How do the prophets of Matter and Force like all this? It is no better in Kings and Chronicles. The Eternal is still there making bare His arm in the sight of the nations; doing

according to His will among the armies of heaven, and the inhabitants of the earth!

But time fails. Passing over the smaller books, what would you make of Job? Your friend Mr. Carlyle is a great admirer of it, and your Goethe has attempted a rival in his Faust. But God's thoughts are not Goethe's thoughts. In the truly inspired work, God asks Satan if he has noticed His servant Job, the perfect man? Satan sneers, and says that the perfect servant only served for good pay. Job is stripped of all, and yet holds fast his faith in God. Goethe makes his Mephistopheles lead Faust through seduction and murder, and brings him off victorious. Goethe's doctrine is that no matter what a man does, it will go well with him at last. God's truth speaks to Isaiah—iii. 10, 11, "Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Woe to the wicked! it shall be ill with him; for the reward of his hands shall be given him." Goethe's bloodstained seducer gives the devil the slip at last, without any real change in his character. God's perfect man, stripped of property, children, health, clings to his faith in God, with no hope but his faith in his Redeemer, and a resurrection; and becomes richer and happier than ever even in this world. The German Faust is an infernal caricature of a Divine picture. It's boasted author did not believe in duty. He ridiculed Fichte, who spoke of being awed by it; and his practice agreed with his creed. He succeeded Voltaire as

the most brilliant scoundrel of his age.

What then will *you* do with Job?

How do you reconcile the book with your great doctrine of matter and force, your Janus-Artist "who fashions all that lives, and all that is lifeless?" The Supreme Agent is an Eternal Spirit, and the inferior agent is also a spirit; and there is a high debate between the two about Job, and the plea is carried on in the presence of the Angels. Here we have nothing but Spirit. Satan is allowed to loose the wind and launch the lightning, and stir up the Sabeans against Job, and his goods, and children, and at last to smite him with sore boils. Here we have Matter and Force in many ways wielded by Satan at the will of the Eternal. Your Janus-Artist plays a very poor part. He is but the slave of a slave; I think it would puzzle the ability (I own it great) of the high-priest of Matter and Force to preach a "Lay Sermon" on the "Man of Uz." I think you will have to let Job alone.

The next book to Job is the Psalms, the largest book in the Bible. There is large scope for quotation. How do you relish the first Psalm? The good man—meditating day and night on the Law of the Eternal: like the tree by the water, with unwithering leaf and unfailing fruit; and the wicked like chaff driven away by the wind? A beautiful and an awful picture! And the whole book is full of such. It is a grand collection of Divine lessons for old and young. But, oh, how unlike your "sermons!" "God is

not in all their thoughts." There is not one of all these 150 songs, hymns, odes, of which the Eternal living One is not the main object. I will quote but a small part of one, the xciv. 8, 11:—

"Understand, ye brutish among the people!
And, ye fools, when will ye be wise?
He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?
He that chastiseth the heathen, shall not He correct?
He that teacheth man knowledge—
The Eternal knoweth the thoughts of man
That they are vanity."

There is a lesson, as plain as it is pregnant, which any child can understand. "What do you hear with?" "My ear." "Was it made for hearing?" "Surely." "Who made it?" "Any man?" "Oh, no." "Who then?" "My Maker." "Could He make your ear, if He did not hear?" "No!" "Ah, then take care what you say; for He hears every word. He loves truth, and hates lying." "Who made your eye? Not a blind God?" "Oh, no." "Mind then what you do, for He is looking at you all the time." There is a lesson which our children should remember every waking hour. But this is not the teaching of your sermons, &c. I do not see how you could put this Psalm into your lesson-book without condemning your sermons. The German and French Atheists charged Darwin with teleology, that is, with holding that the eye was made for seeing, &c. You vindicate him from the charge as false; and yet you call the eye "an optical apparatus." Must it not

then be a *made* thing, just as much as your microscope? How you would laugh at the fool who should deny that your microscope had a maker? Where is your consistency? You only own Matter and Force as the artist that fashioned you. But can that an artist see? If not, how could he

make your eye? And if he sees, and hears, and knows—without which He could not make eyes and ears, and brains, &c.—what limits can you set to his knowledge and his power? Your artist looks very like the Eternal God. If then you really mean GOD, why suppress His very name?

OUTIS.

(*To be continued.*)

Selections from an Autobiography.

BY THE LATE REV. CHARLES JAMES MIDDLEDITCH.

CHARLES JAMES, the second son of Thomas and Sarah Middleditch, was born at Bury St. Edmunds, on the 20th November, 1808. Previous to his birth it had been decided by his father that, if he should be a boy, he should bear the names of Charles James, in token of the paternal admiration for Charles James Fox. Happy would it have been if those who gave him the statesman's names could also have given him the statesman's mind. He does not attempt to settle the psychological question whether he has made more way in the world with his two names than he would have done if he had been left to rejoice in only one. Be that as it may, "Charles James" he became. He was what is commonly styled a "dull boy," and manifested very little "capacity for learning." Owing to this, it was not thought worth while to give the dull boy much schooling. His youthful education was "completed" soon after he became twelve years old. He was, however, not only a "dull boy;" he was a "tiresome boy," too. He

was therefore often "in disgrace." After narrating many adventures of childhood, he says it would take a long chapter to enumerate the hairbreadth escapes and the various perils in which he was engaged. When, in after life, he recalled some of them to mind he could not fail to recognise the gracious Providence which had so often interposed in his behalf.

Having "completed" his education, though unencumbered with any scholastic honours, he was sent, at a very early age, to commence a commercial life under Mr. Rogers, a linen and woollen-draper at Amptill. Being under the necessity, through affliction, of abandoning the pursuit of trade, he was placed for a short time with Mr. Kent, who kept a boarding-school at Royston, and afterwards with Mr. Smith, the master of a similar establishment at St. Albans; but his father having determined to open a school at Biggleswade, the son was associated with him in that work. His residence at Biggleswade at this time was marked by the usual cha-

racteristics of boyhood and youth. Happily he was kept back from vices to which many young people become addicted; but still he can recall a great deal that must have occasioned much sorrow and solicitude on the part of his parents. Most of such trouble was the result of *temper* not duly controlled. Indeed, it was a hard struggle for him to master his own spirit. Even to the latest period of life it has sometimes occasioned him much conflict; still he could perceive an important difference between the action of his temper in youth and in later manhood; in youth it was *passion*, quickly excited about any matter that might displease him; in after life it more frequently took the form of *indignation* against what he deemed to be wrong in itself, or casting censure on him. He feels, in the review, that he has always been too *sensitive*; at the same time he has the full consciousness that in his sternest conflicts with his fellow-men in the world, and with Christian brethren in churches and societies, and especially in committees, the strong feeling which he has sometimes manifested has taken the form of *indignation* at what he thought, whether rightly or wrongly, to be unworthy in itself, or unwarrantable dictation to him. In the review of his youth he could trace the working of principles, the full force of which he did not at the time understand.

Being now engaged in the work of instruction, he betook himself to some sort of self-culture, and devoted his leisure hours to reading and study. He could never flatter himself with the idea of having made much progress in literature at this, or, indeed, at any after time; but he often felt that the withdrawal from evening frolics which this occasioned had a very important bearing on

his subsequent life. The spare hours of morning and evening were devoted to general reading, and especially to the study of the Latin language.

He now began to take some part in the conduct of the Sunday-school. This was of great service in the tone that it gave to his mind and the direction to his pursuits. It was while thus engaged that he received the first abiding impression as to the importance of religion. Looking on the school, he was impressed with the thought that, though a Sunday-school teacher, who *ought* to enforce on the young the solemn claims of eternity, he had never heeded them himself. Soon afterwards his mind was deeply impressed by an address delivered by the late John Foster, Esq., at Biggleswade. He was now more frequently in the society of religious people, and was eventually proposed as a member of the Church. He was baptized by his father, November 2nd, 1828. He continued to be employed in the Sunday-school, and soon began to take part in the Lord's-day evening services held by members of the Church in adjacent villages. He had the honour and privilege of forming the Sunday-school at Langford, and often attended the school in the morning, and went a second time to preach in the evening. Among his companions at this time was Mr. John Hutchins, who afterwards entered the College at Stepney with a view to missionary service. Mary Ann Middle-ditch, the eldest sister of the writer, became his wife, and went forth with him to labour in Jamaica. The village services referred to became the means of leading to further engagements. He began to entertain the idea of the Christian ministry as the labour of life; and, though with much hesi-

tation, his father also, after a time, began to think of it as something that might possibly come to pass. The person most earnest to promote his entrance on the ministry was the Rev. Enoch Manning, the intimate friend of the father, and ever afterwards the most valued friend of the son. Mr. Manning rendered the youthful aspirant great service, and he, in return, ever cherished for him an almost filial regard. As the result of consultations, the youth at length applied for admission at Stepney College. Before this application he was invited to become the pastor of the Church at Yelling, but declined. Of this he says, "A more pitiable object can hardly be conceived of than a young man spoiled for everything else by trying to be 'a parson.'" In due time the youth was informed that he would be expected to attend a meeting of the College Committee, to be held at the Mission House, Fen Court, on the evening of January 5, 1830, and to deliver a short sermon. The writer gives a graphic account of this ordeal, and of his being accepted as a student, Mr. W. Brock being also accepted on the same evening. Thus began the acquaintance of William Brock and Charles James Middleditch. In reviewing that acquaintance the writer acknowledges that he owes much to the example and influence of William Brock. They continued class-mates throughout the whole of their college course; and the diligence, earnestness, and untiring zeal of Mr. Brock were of great service to his companion. Their friendship, too, was often very close, and the writer enjoyed a considerable measure of Mr. Brock's confidence. Mr. Middleditch here details his journey to Norwich, where for six weeks he preached for Mr. Brock, who had been laid

aside with illness. The writer has always held Mr. Brock's powers of usefulness in high esteem, and was never surprised at the extensive popularity of one who has rendered good service in the Church and in the world.

Having been accepted by the Committee of Stepney College, he was placed by them with the Rev. William Hawkins, of Derby. Here he remained six months, together with John Griffiths, James Cubitt, William Brock, and William Payne. These five young men pursued a course of study under the guidance of Mr. Hawkins, to whose zeal and care as a tutor no tribute too high can be offered. Mr. Middleditch records his high estimate of the services of Mr. and Mrs. Hawkins at considerable length. In the autumn of 1830 the writer proceeded to Stepney College. The tutors at that time were the Rev. W. H. Murch and the Rev. S. Tomkins.

After sketching the characteristics of the tutors, and the domestic arrangements of the College, the writer says, "A most serious defect in the college course at that time was the utter want of all studies in Natural Philosophy." In this important branch of ministerial study nothing whatever was done. In Elocution, too, there was a very serious defect. During his college life the writer was engaged to a very considerable extent in preaching. Mr. Murch aimed to make his students preachers, and therefore encouraged them to engage in such service whenever they had opportunity. Out-of-door preaching was considerably practised by them. Some amusing scenes were occasionally witnessed. One Sunday morning the writer, in company with Messrs. Payne and Brock, held a service in Rag Fair. They began as usual by singing a hymn; as they stood chanting away, a decent

respectable-looking man, who, with a bundle under his arm, looked like a tailor, stood in front of them, and having listened for a time to their melody, threw down before them three half-pence, and took his way. A crowd subsequently gathered around them, and while the writer was preaching, some one took up a dog to throw at him; but Mr. Payne, raising his hand, happily prevented the canine assault on the orator's cranium. An old Jew seemed very indignant that three Christian preachers should invade that classical spot. It was somewhat amusing to observe his earnest protest, "It's a shame for these men to come here making such a row, and on a Sunday morning, too. Old clo! old clo! old clo!" Mr. Middleditch describes services in Ratcliff Highway, Greenwich Fair, and even from the stage of "Richardson's theatre."

Among other places that the writer visited as "a supply" was Thaxted. Having preached several Sundays, he was invited to become the pastor of the Baptist Church which had recently been formed there. An amusing account of the presentation and decline of the invitation is given, the insertion of which would make this notice too long for our plan. In the year 1833 he also received an invitation from the Essex Association to take charge of their station at Bures, which was the station where his father first engaged in ministerial service; this, too, under the advice of Mr. Murch, was declined.

In the midsummer of this year occurred an incident which gave the turn to the whole of his after life, Through Mr. Edmonds, of Cambridge, he supplied the Church at Soham. After narrating the circumstances which led to his first marriage, he tells us that he was married to Mrs. Mary Wilkin,

widow of William Wilkin, Esq., of Soham, on the 24th January, 1834, in the parish church, the domination of the State clergy in matrimonial alliances not having then been destroyed, as it happily was a few years later by "the New Marriage Act." The union thus formed lasted twenty-four years; Mrs. Middleditch died at Holloway, January 25th, 1858. Her husband always found in her a happy associate in domestic life, and an invaluable help-meet in pastoral relations. Two children were born to them, one in 1834, and the second in 1836. They were removed in very early infancy, greatly to the grief of their parents.

He remained in the dreary solitude of widowhood for two years and a half; and on the 17th July, 1860, he was married to Miss Mary Peek, at Soham. Of the events preceding both of his marriages he says—so again, writing after the second marriage—*minds* had been unconsciously to each other engaged on the same theme, giving to him a second time reason to maintain the blessed truth that matches are made in heaven. In the review (1868) the writer can only gratefully recognise the kind Providence that again so graciously ordered his lot, and all he can say is, that he does not know which was the better of the two.

The writer having supplied Soham for some time, the invitation to the pastoral office was given and actually accepted; circumstances, however, transpired which led him to withdraw his acceptance of the invitation, and seek some other post of ministerial service, and he resolved to leave Soham. The writer was invited unanimously by two Churches, the one at Ashdon, the other at Ridgemount. After consultation he accepted the call to Ashdon, Essex; he never regretted

the course which he took, and has often felt that if young and inexperienced ministers more frequently consulted competent advisers, instead of acting on their own impulses, pastors and churches would be saved from much of the discomfort that is now deplored. At Michaelmas, 1834, he left Soham for Stretly End, West Wickham, five miles from the chapel at Ashdon. He was favoured with much usefulness in the Church, and had much cause for thankfulness and encouragement. The distance of his residence from the chapel was, however, a serious hindrance both to comfort and usefulness. On Lord's-day, December 25th, 1836, a heavy snow storm set in, which is specifically told in its bearing on the pastor of Ashdon and his wife. It ends with the words, "I must either live in Ashdon or I must leave." The difficulty could not be overcome. He then visited Ilford, with a view to settlement. While there he received a letter from Mr. Murch, in which he said, "I hope you will not commit yourself to Ilford before I have seen you, as I have an invitation for you to visit a large and respectable congregation in the country." The deacons of Ilford had an interview with Mr. Murch. The pastor of Soham informed the Church that he should resign at Lady-day. In February the writer visited Frome; the claims of Ilford were pressed on him while there. The first week at Frome did not attract; he did not anticipate a unanimous invitation, and he told the Church at Ilford that he should prefer a unanimous invitation from a small Church before one not unanimous from a large Church. However, having fulfilled his engagement to supply for three Sundays, he received an invitation quite unanimous and very urgent. On Mr. Murch's decision he ac-

cepted the pastorate of Badcox Lane, Frome, which was painful to the Church at Ilford and at Ashdon.

On the second Lord's-day in April, 1837, the writer entered on his duties as pastor with great diffidence, having to succeed such men as John Kingdon, Samuel Saunders, Thomas Fox Newman, and John Dyer, jun. The text of his first sermon expressed the sincere desire of his soul—"Brethren, pray for us," a request which he is assured was complied with during the whole period of his ministry, and long after his ministry there had closed.

The review of his connection with the church at Badcox Lane and of his residence in Frome, occasions deep and strong feeling. Frome was the place of his life. There he laboured for nearly twenty years of the most precious portion of a man's life, viz., from twenty-eight to forty-eight. There he formed friendships the most prolonged, and some of them the most endearing that he ever knew. There, too, the character of his ministerial life was formed. Throughout the whole of his ministry there, he never had "a Church trouble." He does not mean that nothing in the Church ever caused him anxiety or concern, but that his own relation to the Church was never disturbed by anything painful or distressing. He always found the people there right-minded and loyal. If ministers would but more sedulously seek the confidence of their people instead of giving themselves airs as men wanting to play the parson and the Pope, remembering that in such Churches it is a brotherly relation, and not a prelatical superiority, that has to be maintained, Churches would be less often maligned, and ministers would be less often chagrined.

The writer feels that it is in perfect keeping with the most lowly estimate of one's self to say that he has all through life endeavoured to "preach Christ." He can distinctly perceive three distinct and different periods in his pulpit ministrations. 1st. There was the declamation, and alas! the exclamation of the Tyro in pulpit discourse. 2nd. Then came the would-be essay period, in which the sermon proper was too often sacrificed to the attempted philosophical lecture on Divine truth. 3rd. And then, when he had had some experience of the every-day world, he found that he must preach the Gospel so as to meet the felt wants of men. The declamation must give place to instruction, and would-be philosophy must yield to Divine authority. The truths of revelation must be set forth so as to be understood by men, and they must be enforced by the authority of God.

After stating his views on the conduct of Church meetings, elections of deacons, intercourse with the people, and reciting cases of unexpected usefulness and conversion, he says: In addition to the demands of his own Church, he held secretaryships—gratuitous as to pay, be it always remembered—which very seriously taxed his time and strength. The Bristol Association of Baptist Churches, and the North Wilts and East Somerset Auxiliary to the Baptist Missionary Society, to both of which he was Secretary for many years, made great demands upon him.

The erection of the new Baptist chapel and the establishment of the cause at Chippenham also brought him a great amount of toil. Often while devoting whole days to work of such a kind as he thought of brethren seated at their ease reading "the last new book," and has been ready to say he would abandon

his "fag," and enjoy the same literary ease. Indeed, his resolve was at one time all but carried out when, conversing with Mr. Aldis on the subject, Mr. Aldis said, "Well! but, after all, the design of life is usefulness." That word from the wise reconciled him to a life of active service in the Church, instead of selfish indulgence in study. Local reforms, additions, and improvements are here detailed, in all which he was a leader, as in reference also to many movements of national importance. He says, In the retrospect of life, Frome holds the chief place in his regard. There, as neighbour, friend, minister, pastor, and citizen, he realised a measure of enjoyment and satisfaction unknown to many, and equalled by few. With the liveliest sense of the confidence and affection of the people, and with heartfelt gratitude to a gracious Providence, he places his residence at Frome foremost of all the blessings granted to him in his ministerial course.

In the autumn of 1856 he received a hearty and unanimous invitation to the office of Secretary of the Baptist Irish Society. After consideration, prayer, consultation, and even "awful agony," he decided on accepting it. On the 16th December, 1856, a densely crowded meeting was held in the Badcox Lane chapel, representative of the Church and of all parties in the town, and an address and valuable testimonials were presented to him and Mrs. Middleditch on the occasion of their leaving Frome. Mr. Middleditch, entering on the secretariat of a London Denominational Society, records his sentiments and feelings about this order of Christian efforts, for which we have not room. He says, "the writer remained in office as Secretary of the Baptist Irish Society for

eight years. In the review of the labours, responsibilities, and anxieties which this term of service involves, he does not at all regret his acceptance of the office, although he would scarcely have dared to accept it had he foreseen how arduous that service would be. During the eight years of his connection with the society he had the pleasure of seeing the agency both increased in number and improved in character—churches already existing enlarged, and new churches formed; the latter was especially the case in the year of 'the Revival.' That remarkable manifestation of religious concern, however extravagant and censurable some of the forms which it took, was, in the writer's belief, to a very large extent a real work of Divine grace. Beyond all question, many honourable Christian persons are at the present day living witnesses to the converting grace then put forth." One of the new causes founded during his secretariat was that at Rathmines, Dublin. Mr. Middle-ditch was invited by the Church to become the pastor; in this the Committee of the Society united, he retaining at the same time his office as Secretary. He respectfully declined to accede to the request; still he had a strong desire to sustain the pastoral relation. When, therefore, the Church at Bow invited him to the pastoral office, he asked the Committee to consent to the arrangement for one year, offering to forego a considerable portion of his official stipend. The Committee complied with his request, though with very great reluctance, and would not allow him to relinquish more than one-half the sum that he himself had proposed. This lasted but for that year, when he was most cordially restored to the position which he had held before. His relationship with the Church at Bow

closed with a large measure of good feeling. "I wish," said a leading member, speaking of his last sermon there, "I wish that every minister when retiring from his pastorate would do so in such a spirit."

The constant pressure and anxieties of the office to which he returned told on his health; he often felt he must retire; he did not wish to be precipitate; he waited the Divine hand; he desired that he might be led, without his own seeking, to some quiet village church, with work enough to occupy, but not enough to hinder. In the summer of 1864, a friend, knowing his mind, mentioned Blockley, a place to which he was a perfect stranger. In September of that year he was asked to go to Blockley; in October he went. The invitations were pressing and urgent, and renewed. The Committee, being informed, sought to retain him. He, however, resolved to resign the office, and did so by letter. Resolutions and address, affectionate and gratifying, were presented by the Committee and by the agents in Ireland, and were always highly valued. They hung in his dining-room, and have since been often, very often, referred to by him.

The acceptance of the invitation to Blockley followed, and on the 1st January, 1865, he entered on his pastoral service. The catholic principles of the Church were to his mind, Baptists and Paedo-Baptists being members. Here, for a time, all went well; but the only "Church trouble" he ever had, and that not of his own making, supervened, and was, he says, the greatest trial of his life. These sorrows past, joyous labours in and out the pulpit and the study were continued till February, 1871, among a numerous and deeply-attached congregation

of warm-hearted friends and fellow-helpers in the Church, in the Sunday-school, and at the out-lying stations, and in the Oxfordshire Association, of which he was Secretary. He preached his last sermon on the 19th February, 1871, having taken cold on the previous day. He complained especially in the evening; on the morrow erysipelas showed itself in the head and face; this was followed by severe acute inflammatory rheumatism, which led to complications affecting the heart and brain, and he breathed his last at 8 p.m. on the 3rd of March, 1871. During his illness, he had short lucid intervals; he directed in one of these the place and order of his funeral. His last words were, "Come, Lord Jesus—I would not say come quickly, but do come, Lord Jesus." His funeral was at Blockley, on the 7th March. The Rev. G. McMi-

chael, B.A., Bourton-on-the-water; the Rev. W. R. Irvine, of Campden; and the Rev. J. M. Stephens, B.A., of Naunton, took part in the services, which were very largely attended. On the Lord's-day morning following, the Rev. G. McMichael preached to a very large congregation from Heb. xiii. 7. At that service, and at that in the evening by the Rev. W. R. Irvine, deep emotion was experienced in great numbers of loving hearts.

The surviving friends of the deceased have received numerous expressions of sympathy, which it has been out of their power, individually, to acknowledge. They desire to record their grateful sense of these expressions; they sorrow not as those who have no hope, and it is their solace not to sorrow alone.

Calne.

C.

Constantine the Great.

II.

WE left "our hero" at the Council of Nice, which took place in the year 325. He had yet twelve years to live—years marked by a few bright spots, but darkened by many clouds, and stained with blood and horrid crimes. In the year 326, he visited Rome for the first time after his so-called conversion—a visit ever memorable, on account of, at least, three events:—First, his visit brought out into bold relief the final struggle between the new religion and the failing strength of the old idolatries. The Emperor entered the city a short time before the 15th

of July. That day was the anniversary of the battle of the Lake Regillus, which was fought about 500 years before Christ. According to popular traditions, the battle was more than that of mortal men, for the twin gods, Castor and Pollux, fought for Rome, and having gained the victory, brought the glad tidings to the city. Henceforth the anniversary of the battle was a bright day in the Roman Calendar. "On this day a grand muster and inspection of the Equestrian order formed part of the ceremony in honour of the two equestrian gods. All the

knights, clad in purple and crowned with olive, rode in state to the Forum. The cavalcade sometimes consisted of 5,000 horsemen." It is this festival which Lord Macaulay has celebrated in his *Lay on the Battle of the Lake Regillus*. A few of his lines will place us in the presence of that great Pagan festival which Constantine saw:—

"Ho, trumpets sound a war-note!
 Ho, lictors clear the way!
 The knights will ride, in all their pride,
 Along the streets to-day.
 To-day the doors and windows
 Are hung with garlands all,
 From Castor in the Forum,
 To Mars without the wall.
 Each knight is robed in purple,
 With olive each is crowned,
 A gallant war-horse under each,
 Paws haughtily the ground.
 While flows the Yellow River,
 While stands the Sacred Hill,
 The proud Ides of Quintilis
 Shall have such honour still.
 Gay are the Martian Kalends,
 December's Nones are gay,
 But the proud Ides, when the squadron
 rides,
 Shall be Rome's whitest day."

But "Ichabod" was written upon the Pagan temples which Constantine saw, and the Nazarene was proving too strong for Jupiter, Mars, and all Olympus combined. The anniversary of the battle of Lake Regillus still remained, it is true, but it was only the mere skeleton of its former self:—something like the Lord Mayor's Show of modern, contrasted with ancient, times; which is suggestive more of smiles than sublimity—"the men in armour" being no longer terrible, and even Gog and Magog, the Castor and Pollux, perhaps, of mediæval London, reduced to mere big pieces of carved and painted wood. "Of this august ceremonial, the shadow still remained, but its meaning was passed away, and Constantine not only refused to take part in the rites of worship which it involved, but as the

procession rode by, could not restrain the sarcastic humour for which he was renowned, and openly indulged in jest at the sham knights and the empty pomp." Ere long a domestic tragedy occurred, "which in its mysterious interest, and in the consequences to which it led, ranks with any to which history or fiction has ever been devoted." The following account of this strange affair is from the pen of Dean Stanley:—

"The Imperial family consisted of various heterogeneous elements. There were, first, the offspring of the two marriages of Constantius Chlorus:—Constantine, the son of the low-born Helena, and his three half-brothers, sons of Theodora, who was daughter of the Emperor Maximian. Next were in like manner the double offspring of Constantine himself:—Crispus, the son of the obscure Minervina; Constantine Constantius and Constans, the sons of Fausta, sister of Theodora, and thus aunt to her husband's three half-brothers. Thirdly, there was Constantia, sister of Constantine, wife of Constantine's rival, the Emperor Licinius, and mother of a young prince of the same name. Every one of these characters contributes to the drama which has met with a parallel twice over in European history: the story of Phillip II., Isabella and Don Carlos; the story of Peter the Great and his son Alexis. It is easy to imagine the animosities and partialities of Helena, the Empress-mother; of Fausta, the reigning Empress; of the two lines of Imperial Princes against each other. Out of this vortex of mutual suspicion emerge three dark crimes, faintly known at the time, hardly mentioned above a whisper even in the next generation, passed over without a word from the courtly Eusebius, glanced at without names by Chrysostom, yet, in some form or other, incontestably true, and connected, more or less certainly, with

Constantine's last visit to Rome. Crispus, the heir to the throne, suspected of high treason, says one tradition, of intrigue with his step-mother, says another, is, by his father's orders, put to death at Pola. The young Licinius — apparently as part of the same plan—is torn from the arms of his mother, Constantia, and murdered in the remote East. If the party of Fausta for a moment triumphed in the destruction of these two youthful rivals, their hopes were soon overthrown. The Empress Helena, furious at the loss of her favourite grandson, turned the dark suspicions of her son into another quarter, and the next victim was Fausta herself. She was accused of unfaithfulness with one of the Imperial Guards; according to the Byzantine tradition of the next century, exposed to starvation on the top of some desert mountain; according to the more usual story, suffocated in the vapours of the Imperial bath."

These royal crimes did not escape the sharp eyes of the Roman populace, who, as usual, produced a bitter epigram; the wit of which smote the two weak points in the character of Constantine—his Oriental luxury and his cruelty.

" Saturni aurea sæcla quis requirit?
Sunt hæc gemmea, sed Neroniana."

" Does anyone seek the golden ages of Saturn? The times are gem-like, but Nero's."

In this dark time were laid the foundations of the Papal power in Rome. Conscience-stricken, and full of remorse, the Emperor looked on every side for peace. First, he turned (so the Pagans said) to the old religion for relief. He applied to the Flamines at Rome for purification. "They proudly declared that for such crimes as his, their religious ritual knew of no expiation." He then turned to the Philosophers

(others said), and received a similar answer. At last he applied to a bishop of the new religion, who gave an answer which seemed monstrous to pagan ears, "There are no sins so great but that in Christianity they may find forgiveness." This salutary and sublime truth, so blessedly familiar to ourselves, seemed a monstrous dogma to pagan minds, 1,500 years ago. Perhaps they feared to accept it owing to the possibility of its being perverted. It *has* been perverted, into antinomianism on the one side, and priestly absolution on the other; but it is the true message of the Gospel nevertheless; and when Sylvester, Bishop of Rome (so the tradition runs) uttered the words, "The Gospel has pardon for all sins," the conscience of Constantine was calmed. Out of gratitude he lavished gifts upon the bishop, which became the foundation, at least, of the temporal possessions and power of the Popes, which having endured for 1,500 years, are, in our day, crumbling to ruins. This "Donation of Constantine" is for the most part a "portentous fable" of the Middle Ages, yet probably has some small nucleus of truth as its centre. Dante seems to have believed in its historical reality, and hence his words in the *Inferno*, xix. :—

" Oh, Constantine ! to how much ill gave birth,
Not thy conversion, but the plenteous dower
Which the first wealthy Father gained from thee."

In a later age Ariosto placed the "Donation" in the moon among the things which are lost or abused on earth :—

" Then passed he to a flowery mountain green,
Which once smelt sweet, now stinks so odiously ;

This was that gift, if you the truth will have,
That Constantine to good Sylvester gave."

What gifts the Emperor probably did confer upon Pope Sylvester may be learnt from the following sensible remarks :—"There is every probability that remorse, taking the form of devotion, as in the princes and prelates of the Middle Ages, should have led to the building of churches at Rome, and the attachment of certain privileges to the see of Rome. It is false that Constantine gave the Roman States. But it may possibly be true that he gave" (to use the modern phrase) "a palace and a garden;" and there is little doubt that the Lateran Palace, which had actually belonged to the Empress Fausta, and had been already assigned by him to ecclesiastical purposes, was formally made over by him to the Roman see. Parts of the building, especially the baptistery, are of his time, and it must be from some strong historical reason that the palace and church of the Lateran, rather than St. Peter's and the Vatican, form the nucleus of Christian and Papal Rome. Here (with one exception), and not in St. Peter's, have all the Roman Councils been held. This, and not St. Peter's, is the cathedral church of Rome, the mother Church of Christendom :—

"Dogmate Papali datur ac simul Imperiali,
Quod sim cunctarum mater caput ecclesiarum."

"It is by the decree of Pope and Emperor that I am the mother head of all Churches." Here, and not in the Vatican, was the early residence, and here still take place the enthronizations and coronations of the Popes. On the throne of the Lateran, and not on the chair of St.

Peter's, is written the following inscription :—

"Hæc est Papalis sedes et Pontificalis."
"This is the Papal and Pontifical seat."

There is yet another particle of truth in the story of the Donation. According to the fable of Sylvester, Constantine retired to Greece, in order to leave Italy for the Pope.

"*Per cedere al Pastor si feco Greco.*"
"To yield the shepherd room, passed o'er to Greece."

So said the legend, and it was undoubtedly the case, that by retiring to the East, he left the field clear for the Bishops of Rome. In the absence of the Emperor from Rome, the chief Christian magistrate rose to new importance. When the barbarians broke upon Italy, the Pope thus became the representative of the ancient Republic. It is one of the many senses in which the famous saying of Hobbes is true, that the Papacy is but "the Ghost of the deceased Roman Empire, sitting crowned upon the grave thereof." Whatever part the Emperor took, for good or evil, in the enrichment of the Papacy, there can be no doubt that the world owes to him the formation of the great city that bears his name—Constantinople—"which, of all the events of his life, is the most convincing and enduring proof of his real genius." It requires some mental effort for modern readers to convince themselves that Constantinople is a place in which they ought to take a lively interest. The great stream of the world's political, intellectual, and religious life has turned aside from the East to the West; the terrible Turks who conquered the city four centuries ago, and filled all Europe with dread, are now "an extinct volcano," more an object of passing curiosity than the cause of consternation. Nevertheless

this ancient city has linked itself with events of much importance, some of which are of undying interest to the Church and the world. *It was the first Christian city.* "There were the spoils of heathenism within it, and there were some mixed forms of Christianity and of heathenism familiar to the early Church. But its differences from old Rome were marked Instead of temples it had Churches. Except during the short reign of Julian, no column of sacrificial smoke has ever gone up from the Seven Hills of Constantinople." "*It was the ecclesiastical city of the East.*" The Apostolic See of Ephesus faded before it, and so did the primacy of Alexandria. "Its monasteries and schools became the refuge of Christian and secular learning, when the West had almost relapsed into barbarism." *We owe the Greek Testament to Constantinople.* "When the life of Europe would have been arrested under the Latin hierarchy, but for the intervention of some foreign element, Greece arose from the dead with the New Testament in her hand. But Greece and the Greek Testament were preserved for that great crisis by the Empire and Church of Constantinople. It may have been a tomb, but in that stately tomb the sacred light was kept burning till the moment came for it to kindle a new fire elsewhere. To the Greek exiles from the fallen city of Constantine we owe the purest and most enduring element of the Reformation, namely, the New Testament in its original language, and the revival of Greek learning, which gave us critics and commentators to unfold its meaning. Long after the effects of Luther's work shall have been exhausted, the effects of Erasmus' work will remain; and the work of Erasmus, humanly speaking, could not have been achieved without the scholarship of Constantino-

ple." This renowned place has fallen from its high estate, and its conquerors have changed its name; but the very corruption of its designation bears witness to its ancient power. The Turks called it *Istambul*, which is an altered form of *Stamboul*, but Stamboul is *Ἐἰς τὴν πόλιν*—"To the City,"—the only place in the world, we are told, which is called "The City." We conclude the paper with Dean Stanley's description of this notable place. "No city, chosen by the art of man has been so well chosen, and so permanent. Alexandria is the nearest approach. All the others erected by the fancy or policy of individual sovereigns are miserably inferior—Berlin, Madrid, and even St. Petersburg. He had thought of other spots in the neighbourhood. Sardica, in Mœsia ('My home is,' he said, 'at Sardica'), or Troy, following the old tradition against which Horace had protested. But, when at Chrysopolis (Scutari) and Nicaea, he had seen Byzantium. As his conversion was ushered in by the story of a preternatural apparition, so was his choice of this, as it may well be called, predestinated capital. An eagle flew from the opposite shore to mark the spot. Sopater, the Neoplatonist, assisted with his heathen ceremonies at the consecration. He himself, in solemn procession, traced the boundaries of the city with his well known spear, and, when asked to halt in the immense circuit, replied, 'I shall go on till he who guides me stops. . . .' The situation is, indeed, unrivalled. It stands, alone of the cities of the world, actually on two continents. It has the advantages of the confluence as of two rivers, and of a splendid maritime situation besides; for such is the effect, both in appearance and reality, of the Bosphorus and the Golden Horn, and the deep waters of the Propontis.

As in the combination of these advantages, narrow straits, deep inlets, numerous islands, prolonged promontories, Europe is the miniature of the civilised world; and Greece, with its Ægean Sea, is the miniature of the geography of Europe; so the local peculiarities, both of Greece and Europe, are concentrated and developed to the highest degree in Constantinople. It is impossible to look down from the Galata Tower on the complication of sea and land, island and mainland, peninsula and promontory, strait and continent, and not feel that the spot is destined to be, what it seems more and more likely to be, both historically and politically, the Gordian knot of the world. And this situation is further designed by nature, not merely for a great city, but for a capital of the most imposing aspect, nay, more, for a second Rome. As truly a city of the sea as any of the maritime cities of the West, it has the advantage of being raised aloft on a line of hills, towering high above the level waters of the Bosphorus. These hills, too, are seven in number—seven, not like the hills of old Rome, indistinctly and confusedly, but each following each in marked and august succession. . . . And this glorious city is but the crowning scene which rises in the

midst of the three other quarters, Galata, Pera, Scutari, each with its own towns and forests; and the whole intervening space between and around is now, and probably was always since its foundation, alive with skiffs and boats, and ships, and flags of all the nations of the world. . . . What of the ancient empire may have been within the city is now almost entirely perished. Considering how all the world was spoiled to adorn the city of Constantine, and what vast treasures old Rome still possesses, it is remarkable how meagre are the Imperial remains of Christian Constantinople. But the immediate neighbourhood still recalls the glories of what has been, and what might be, a great capital. The Bosphorus, with its palaces, is the very ideal of the suburban retreats of an Imperial aristocracy. The walls which still surround the City of Stamboul, with their three-fold circuit, broken through, and overgrown with the rank vegetation of neglected centuries, yet still stand to tell the sad story of the twenty-seven times besieged and thrice captured City of Constantinople, the fourth city in the world; fourth because second only in importance to Jerusalem, Athens, and Rome."

Hades and Hell.

MR. EDITOR, — HELL, as we now understand and use the term, is a very awful word. It is always taken to express the place of final punishment; but that is not the more ordinary meaning of the word in the English Bible.

It is surely a matter of infinite importance that such a word should not be used at hap-hazard in God's book. There is no such confusion and uncertainty in the Hebrew and Greek of the Holy Spirit, and that these mistakes should have so long

been tolerated in our Scriptures, can only be explained by the fact that our version is that of the Church of England, which, paralyzed by her union with the State, and her chronic fear of all change, has always held with equal obstinacy by the Athanasian Creed, and the blunders, intentional or unintentional, of King James's bishops.

Confining our attention at present to the New Testament, the word is there met with twenty-two times, and is employed in rendering two totally different terms, viz., *Hades* and *Gehenna*. We meet with Hades eleven times, and with Gehenna twelve times, the former being only once translated *grave*, while the other, Gehenna, is always properly translated *hell*. Now it would be a very extraordinary thing if the Holy Spirit were to employ two totally different words to express one thing. The unavoidable consequence of such confusion would be to make it impossible to say which of the two meanings was to be understood in any given case. This confusion inevitably perplexes the English reader of the New Testament. He sees plainly that *hell* sometimes cannot mean the place of final punishment, and that sometimes it can mean nothing else, and is thus bewildered and alarmed, lest he should make some fatal mistake. He is sure that *hell* cannot mean what it sounds in Acts ii. 27: "Thou wilt not leave my soul in *hell*." Whether it is understood of David, or David's Lord, it cannot mean the place of *final* torment. On the other hand it can mean nothing else, where Christ says (Mark ix. 43), "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to be cast into *hell*, into the unquenchable fire." In these two places the Greek uses two words, Hades and Gehenna, and

an accurate version must do the same.

The former word, Hades, means, literally, the unseen world, or state of the dead; the latter, Gehenna, is the Greek form of the Hebrew for the Valley of Hinnom, where the hapless infants of the idolatrous Israelites were burnt to Moloch, and thus became the figurative name of the place of despair. Our Lord in that passage, conforms to the language of His country. This awful word occurs, as we have said, twelve times in the New Testament, and always with the same meaning. In the eleven places where Hades is met with, it always means the unseen world, or state of the dead, the common receptacle of all who die, whether righteous or wicked.

For it must not be forgotten that Lazarus and his unhappy contemporary were both in Hades, the unseen world, though they were in different and opposite parts of it, and though a great gulf was betwixt them, it did not prevent the inmates of the two portions from speaking to each other. Our Lord, the Great Unveiler of the Unseen, distinctly declares that he, who had been so merry for a few days, was then in Hades, not Gehenna, and therefore takes care to add to mark his condition, "being in torments." Had he been already in the "lake of fire," there had been no need of such an addition; but he had not yet reached his final abode. His place was still transitional, as it had been in his palace, as the "place" of Judas now is. They have both still to make another change, but that shall be final.

This we learn from a very remarkable passage in Rev. xx. 14, which is thus rendered in our English Bible:—"And death and hell were cast into the Lake of Fire; this is the second death." This unintel-

ligible language (for what can be meant by casting hell into the lake of fire, if hell is itself that very lake), this confusion, I say, shows the necessity of a thorough revision of the version of King James. Dean Alford translates thus: "And death and Hades were cast into the lake of fire," &c. But then, in dealing with the rich man, he places him in hell, without giving the reader any hint that our Lord places him in "Hades." Why should the Dean render the the word by hell in the parable, and, afterwards, merely transfer it in Revelation? This shows the difficulties of an episcopal translator. He shrunk from the nonsense of casting hell into the lake of fire, but could not afford, as an Anglican commentator, to say that he, who had been rich, did not go to hell.

In all the eleven places where Hades occurs it has but one meaning—viz., the unseen world, that state on which souls enter at death. When, therefore, we are told that death, and the unseen world are to be cast into the lake of fire when the reign of Christ and His saints has been established on earth, we learn that sin and its two consequences—death and the state that follows it, are to be for ever destroyed. This absolute destruction of sin and its results from the glorious kingdom of our Lord, is symbolically and strikingly represented by death and Hades being cast into hell, that lake of fire prepared for the author of sin and those who choose to be his companions.

In that notable promise given by Christ, after Peter's confession (Matt. 16), rendered in our common version, "On this rock I will build my church, and the gates of hell shall not prevail against it;" the true translation is "The gates of the unseen world," or, as De Wette and the modern Germans have it "the under

world" (*unter welt*) shall not prevail against it.

The gates of the unseen world are the graves by which that world is entered. These gates had been opening and shutting, inexorably, during four thousand years, and not a single prisoner had ever been able to break their bars, till He who holds the keys of the unseen world, and of death, commanded His "friend Lazarus" to come forth from the corruption of his sepulchre. The victorious Prince of Life, therefore, told His Apostles that His Church which He had come to build, would shiver the gates of the unseen world, when the hour came for the dwellers there "to hear His voice and come forth." Of this mighty uprising we have the sure pledge in the resurrection of the great Prophet Himself: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live."

Dean Alford, in his popular revision, translates our text, "The gates of hell shall not prevail against it;" but, in his critical commentary, he had rendered it by the "gates of death." If we are not mistaken in what we have stated, it is certain *Hades* never means either hell or death; but, invariably, the unseen world, or state of the dead. This will appear more clearly when we consider but one other text. I refer to the song of victory which Paul, in 1 Cor. xv. 54, 55, quotes from Isaiah xxv. 8, and Hosea, xiii. 14: "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?" Our translators were doubtful about "grave," and put "hell" in the margin. But there is not the slightest necessity for changing the strict and proper meaning of Hades. The true translation is: "O, death, where is thy sting? O, unseen world, where is thy victory?" For

thousands of years death had reigned on earth; its myriads of successive generations had expired beneath his stroke, and vanished into "the unseen" at his bidding. But "the hour is coming, when all that are in the graves shall hear the voice of the Son of Man," the Prince of Life, the Destroyer of Death, and "they that hear shall live." They shall come forth and sing, "Death is swallowed up in victory! O, death, where is thy sting? O, unseen world, where is thy victory?"

If these remarks are sound, the eleven texts where Hades occurs, and which are rendered sometimes "hell," sometimes "grave," in our English version must be changed in a correct version into conformity with modern and classical usage, and with modern German translations. This, however, cannot be looked for from the present revisors. Bishop Ellicot, the most prominent and active of the Anglican scholars, has distinctly told us that what is needed is "a revised, not an improved version," (p. 205); and that no change should be tolerated which would strike the ear of a listener while the revised version was being read aloud, (p. 214). Of course the Churches of England, Scotland, and Ireland, and, indeed, throughout the world, wherever the English language is spoken, must still be left under the delusion that "the poor damned gentleman of the parable," as good Richard Baxter called him, had reached his final abode, when he found himself "in torments," though the same Bible also assures him that "hell," and "all whose names are not written in the Lamb's Book of Life," are at last to be cast into "the lake of fire." (Rev. xx. 14). This contradiction on the most important of all subjects is not limited to the English New Testament, it has been allowed to confound or mislead the readers of the Prayer Book and Bible for

over three centuries. The former in Psalm lxxxviii. 3, says, "My soul draweth nigh to hell;" and in Psalm lxxxix. 48, we read, "Shall he deliver his soul from the hand of hell?" But in the Bible-Psalms we find the one passage translated, "My soul draweth nigh to the grave," and the other, "Shall he deliver his soul from the hand of the grave?"

This fatal confusion runs through the whole of the English Old Testament. The Hebrew Sheol and the Greek Hades occur sixty-one times in the older Revelation. Hades in the seventy, is the invariable rendering of Sheol, and this meaning is without one exception, authorised by Christ and His Apostles. Now, how have the Anglican Bishops managed about Sheol? *They have not in one instance given the true meaning!* What? After monopolising Oxford and Cambridge for over three centuries, at least, if not ten, is this all the improvement they have made of their privileges? Bishop Ellicot (p. 192) talks grandly of "the Church. The pillar and ground of the truth, the guardian of the inspired archives, and the transmitter of them to her children," and who, therefore, "is bound to give them to those children in the purest and truest form." Is this the way she has fulfilled her trust? Telling them in her two versions of the eighty-eighth and eighty-ninth Psalms, that hell and the grave are different words for the same thing, and not once giving the true meaning of Sheol in all those sixty-one passages? Was there ever such an instance of mighty pretensions, and mean and miserable performance?

It is surely high time this matter were understood. What are the facts? I find Sheol rendered thirty times *hell*, twenty-eight times *grave*, and thrice *pit*; and, as we have just stated, the Prayer-book twice has hell where the Bible has *grave*,

so the balance is exactly restored between these two words, hell and grave, in the Anglican Scriptures. How impartial is "the Church," the pillar and ground of the truth! How thankful should her children be for the purity and the truth with which she gives them God's words! But seriously and sadly, why all this confusion? Has the Hebrew no words for grave and pit? Is it so barren and barbarous? Nay, the word *Keber* occurs about seventy times, and *always* means grave, and *Bor* nearly as often as *Sheol*, with the meaning of pit. The three Hebrew terms are just as clear and distinct as "hell," "grave," and "pit." Nay, clearer and more distinct; for the Anglican Babel has brought confusion into our noble tongue by the monstrous way in which she has mixed up these three very different words, in what she calls *her* Bible and Prayer-Book; and who can tell how far that con-

fusion has spread into the minds of Englishmen, deadening their convictions, and fatally destroying their alarms about a coming eternity?

It appears, therefore, that the word "hell" is employed fifty-two times in the English Bible, and that out of that number there are only twelve where it is employed properly! Forty times that awful word is *now* abused. So uncertain is the sound which God's trumpet gives in that great language which promises to become the language of the globe. Is it not more than time that this mighty mischief were reformed. But reformed it will not be even at the eleventh hour, if the Church of England, aided as she is by our leading Dissenters, is to have her own way. The revised version must read exactly like the old, lest prelates, and those who hope to be prelates, should find their profitable monopoly endangered.

ΠΡΟΧΟΣ.

Short Notes.

THE CASE OF THE CHILD HAWKSWORTH has excited no little interest and great sympathy throughout the country. Eight years ago Mr. Hawksworth died in Liverpool, leaving a daughter about six months old. He was a Roman Catholic, and had been three times married. The children by his former marriages had been brought up in his own creed, but his third wife was a member of the Church of England, and continued to attend its ministrations. Mr. Hawksworth left no instructions relative to the education of the infant, and she received such reli-

gious instruction as a Christian mother might be expected to give, but without any effort to give her mind a denominational bias. At length the Roman Catholic relatives of Mr. Hawksworth, under the instigation of the priesthood, demanded that the child, now eight years of age, should be educated in their faith, and the mother appealed to Vice-Chancellor Wickens, then Vice-Chancellor of the Lancashire Chancery Court. He felt himself bound, though not without the greatest reluctance, to remove her from her mother's affection, and consign her to the Roman

Catholic relatives; but he did not fail to dwell on the extreme hardship of the case. "To direct that the ward should be brought up in the Roman Catholic faith will be to create a barrier between the widowed mother and her only child; to annul the mother's influence over her daughter on the most important of all subjects on which it can be exercised, with the almost inevitable effect of weakening it on all others, to introduce a disturbing element into a union which ought to be as close, as warm, as absolute as any known to man, and, lastly, to inflict the most severe pain both on mother and on child." These observations encouraged the mother to appeal to the Court of Chancery, but the Lords Justices James and Mellish were, with equal reluctance, constrained to confirm Vice-Chancellor Wickens' decision. The rule of the Court, they remarked, was that a child ought to be educated in the religion of its father, unless there was anything to show that it had acquired such strong impressions in favour of the particular doctrines of a different faith as to render it undesirable to unsettle its religious views. The mother thus pays the penalty of having conscientiously abstained from installing the doctrines of Protestantism into the mind of her child, by losing her companionship for life—a most pregnant illustration of the divorce of law and equity which our boasted institutions exhibit.

THE PURCHAS CASE.—Mr. Purchas and his 5,000 clerical supporters, in addition to the remonstrance they have addressed to the Archbishops and Bishops, to ignore the existence of the decision of the Committee of Privy Council, which we noticed last month, have prevailed on the Committee to entertain a motion for rehearing the case. When the first decision was given, there were only

four of the members of the Committee on the bench; at the present sitting there were nine present—the Lord Chancellor, the Archbishop of York, the Bishop of London, Lords Chelmsford, Westbury, and Cairns, Lords Justices James and Mellish, and Sir James Colville. The Solicitor-General, in the course of his argument for the appellant, referred to the remonstrance of the 5,000 to show that their minds and their consciences had been unsettled by the decision, and that on the ground of public expediency as on other considerations, they asked a re-hearing of the case. Lord Cairns said the remonstrance was not before them. Lord Westbury said that those who had signed it stated, in fact, that they would not obey the law: and that there was not, within his knowledge, an instance in which a Court of Justice had recognised public expediency as a ground for re-hearing a case. Their lordships retired for an hour and a half, and on their return to the Court, the Lord Chancellor delivered the unanimous verdict of the Committee,—that considering the grave public mischief that must arise from any doubt being thrown upon the finality of the determination of the Committee, their lordships were of opinion that expediency required that the prayer of the petition should not be acceded to, and that it be refused with costs. The *Church Times*, the organ of the ritualists, characterises it as the judgment of bitter partisans, and affirms that it will result in a large accession to their ranks. One of its correspondents affirms that they may, in obedience to brute force, give way for a season, but they cannot give up a single iota, and will, after all, carry the day, whether in the established, or disestablished Church of England—it matters not which. Since the decision of the Committee there has been no active movement of any importance among the ritualists. They

are doubtless awaiting the confirmation of it by the Queen.

UNIVERSITY TESTS BILL.—The Marquis of Salisbury's Committee on the University Tests Bill, having been reappointed during the present Session, another and more bulky blue book has appeared with the evidence of twenty-five laymen and clergymen, of whom five were Dissenters. The Church witnesses were more carefully selected than in the last year, and bore more decided testimony against the abolition of tests. The report was presented to the House on the 8th of last month, when the question was fully discussed. The old ground of exclusion which had been in vogue since the era of the Act of Uniformity has been entirely abandoned. The dominant Church in the days of Charles the Second found the Puritans whom they had expelled, and many of whom had taken high degrees at the University, more than a match for them in learning, and determined to deprive them of this element of power, by excluding them from all access to Cambridge and Oxford. The question with the advocates of tests, is no longer one between Churchmen and Nonconformists, but, as they say, between Christianity and infidelity. They are anxious to maintain the religious character of University education, a point on which the great bulk of Dissenters are in accord with them. As the result of this Committee, Lord Salisbury proposed a resolution that no one should be appointed to the office of tutor, dean, censor, or lecturer in divinity in any college without making a declaration that he would teach nothing contrary to the teaching of the Divine authority of the Holy Scriptures. He supported this motion in an able speech, in which he alluded to the evidence of Mr. Appleton, one of the fellows at

Oxford, that the inevitable consequence of the system of education which now exists at that University, is to upset the belief of young men, and to loosen them from all their moorings. The most effective reply to Lord Salisbury's speech was delivered by Lord Westbury, who said, in his usual incisive style, that if Oxford had become the den of infidelity it had been described, it was not for the want of tests or of bigotry; and that the new declaration now proposed would be worse than a mockery, for it would keep out the conscientious and independent men, because it provided no definite standard by which they could be judged; while, on the other hand, it would admit those who were careless about the matter. It would be derided; it would introduce miserable hypocrisy, and only generate division instead of promoting high feeling and concord. The proposition was opposed by the Government, and more particularly by the Archbishop of York and the Bishop of Oxford, both of whom candidly admitted that their opinions had undergone a change. His Grace said that the time had arrived when they must agree to the removal of almost all tests; and that if the country ceased to put a value on Christianity, all the tests that ingenuity could devise would not keep religion established in the Universities. The motion was carried by a majority of only 5—71 to 66. A second amendment, proposed by Lord Salisbury, excepting the heads of houses, from the operation of the Bill, was carried by a majority of 8, while a third amendment, that no change should be made in the qualification required for clerical fellowships, except by the authority of Parliament, was sanctioned by a majority of only 2. There were also two minor propositions. The question was introduced into the House of Commons on the 23rd of

May, when Mr. Gladstone proposed to disallow the three amendments, but to agree to the two which were subsidiary—viz., that the religious services in the chapel should be maintained, and that the colleges should be bound to provide religious instruction for those undergraduates who were members of the Church of England. The new test, which was the great result of Lord Salisbury's Committee, was coldly received, even by the Conservatives in the House of Commons. Mr. Walpole and Mr. Hardy were satisfied it would never work, and Sir Roundell Palmer himself would have nothing to say to it. It was, therefore, rejected, together with its cognate amendments. The two concessions which were made were, in fact, the price paid for solacing the Lords under their discomfort, and inclining them to cease all further opposition. They are very innocent. We are assured that none of the Nonconformist students object to the appropriate and admirable service of the ancient Church embodied in the Prayer-book, and as to the religious instruction in the colleges, it is confined to members of the Established Church. Thus ends a controversy of forty years; and we may now congratulate ourselves on having heard the dying speech and confession of the Act of Uniformity.

THE LICENSING BILL. — The Home Secretary has at length yielded to the voice of the country, and brought in a Bill for the regulation of public-houses; and it has encountered such strenuous opposition from the licensed victuallers and brewers, as to constrain him to cut it in twain, and to withdraw the first and most important division of it. Under the existing law, licenses require to be renewed from year to year; but, in practice, they are invariably renewed, excepting in cases of misconduct,

which, however, are always dealt with gently. Mr. Bruce proposed to grant a ten year's lease to existing houses, and at the end of that period to put the license up to competition. This is the portion of the Bill which has been withdrawn. In the other moiety which he intends to carry through, he proposes to limit the hours during which the houses may be kept open, to increase the power of police supervision, and to establish more stringent rules against adulteration.

The provisions in that portion of the Bill which has been dropped were doubtless open to many objections, and would have required considerable modifications, and it is to be regretted that the management of a measure of such vital importance should not have been committed to some one in whom the country has greater confidence. But the leading principle of the Bill, the diminution of the incentives to drink, which is the prolific source of pauperism, wretchedness, and immorality, and of national degradation, must be carried out in all its integrity, and with a vigorous hand. At no period of our history have the agencies of Christian benevolence been so various and multiplied as at present, but they are paralysed by this curse. The progress of demoralisation has been accelerated by the increase of beer-shops and public houses, which meet the eye at every turn, and allure the men who, but for this attraction, would have carried to their homes the wages which they are induced to give to the publican. The increase of these incentives is the work of the Legislature, and it is the bounden duty of the Legislature to adopt the most stringent measures to abate the evil it has created, and to diminish the number of these bacchanalian dens. But no sooner is a proposal made to reduce the number than 150,000 publicans

start up and organize an opposition to it throughout the country, and endeavour to frighten Parliament from its propriety by asserting that any such measure would deteriorate the value of the property invested in the liquor trade, which they magnify to 150,000,000*l.*, by 40 per cent., for which they demand compensation. Their "vested rights," whatever wrong they may inflict on the country, must forsooth be held sacred. We may, therefore, feel certain that whatever attempt is made to limit the consumption of drink will meet with the most implacable resistance from the entire body of public house keepers, who form the most powerful and formidable confederacy in the kingdom, with earnest and interested supporters in every corner of the land. They have announced their intention to put forth all their strength to exclude from Parliament all candidates adverse to their interests. It may be questioned whether any of the evils which it has cost the nation so much labour and time to get rid of—the Slave Trade; the Nomination boroughs; the Corn laws; the Test and Corporation Acts, involved a more arduous struggle than that which lies before us for the removal of this plague. The publicans have thrown down the gauntlet to the country, and the nation must combine to take it up, and to demand the extinction of this scourge with a voice so vigorous and so unanimous as to overpower all resistance in the Commons and the Lords.

DISESTABLISHMENT.—Mr. Miall's long expected motion for the disestablishment of the Church of England was introduced last month into the House of Commons, in a speech so argumentative, so earnest, and, withal, so temperate, that it was listened to with profound attention, and obtained the commendation of both sides of the House. It was

supported by only 89 votes, which, though the number be small, exceeded our expectations in the present stage of the question. All great measures grow out of equally small germs. Both Mr. Disraeli and Mr. Gladstone spoke against the motion, but without their usual vigour. Mr. Gladstone assured the House that as he had voted against the measure this year, so he intended to vote against it in all time to come, which could not fail to be considered a very rash assertion by all those who remembered that it was the author of "Church and State" who disestablished the Irish Church. He pointed to the 1,300 years of prescription in the establishment of a State religion in England, as one of the strongest elements of perpetuity. But while he went back only to the days of Augustin, in Italy they go back to the era of Constantine, and show 1,500 years of prescription to support the union of Church and State; yet the Italians are severing that connection and establishing "a free church in a free state." The opponents of the motion maintained that the Church of England was the Church of the majority in the country, that the opposition to a State provision for religion was a dogma of modern nonconformity, and that the 2,000 ministers who were expelled from the Church, and founded dissent, did not object to an established Church, of which they continued to enjoy the pasturage, until they were rudely driven from the field.

Mr. Gladstone was right in asserting that the country must be educated in disestablishment before such a measure could be sanctioned by the Legislature; and as one of the best instruments of instruction is to be found in the debates of Parliament, we may consider Mr. Miall's motion and address as a part of this educational course.

The number of adverse votes, coming from both sides of the House, must have shown him how firmly the Church, "as by law established," is rooted in the country; how it is entwined around the sympathies and identified with the interests of the community; and how widely its influence is ramified through every branch of society. The Church of England, moreover, it will be readily admitted, has, during the last fifty years, exhibited such anxiety, and undertaken such labours for the spiritual and temporal improvement of the people, and such earnestness in fulfilling the vocation of the Christian ministry, as has not been seen since the days of the Puritans. The life and animation exhibited by the Church in the 19th century forms the strongest contrast to the lethargy of the 18th. These considerations necessarily exert a powerful influence on the public mind, and render the idea of disturbing the position of the Established Church

odious to some and distressing to all its members. But this is an age in which old beliefs, old systems, and old convictions are "breaking away from their moorings." The wave of disestablishment is passing over Europe, and will beat upon our shores and sweep away every obstruction. But the disestablishment of the English Church will require the same process as the disestablishment of the Irish Church. It is not to be accomplished by a majority of votes in, what we may call, an ordinary House of Commons, which the Peers, the most resolute defenders of the Church, will snap their fingers at. It must be the subject of a special appeal to the constituencies, and if that appeal should result in such a manifestation of the national will as was exhibited in the case of Ireland, both Lords and Commons must yield to the current of public opinion, when thus swelled into a torrent. Mr. Miall must therefore go on educating the country.

Texts and Thoughts.

"Glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20.

In your bodies, glorify God, by temperance, soberness, chastity, and the practice of every virtue; by doing without weariness, and by suffering without murmuring; by letting your hands be active in the service, and your feet swift in the way, of His commandments: thus may your bodies participate and be used by the spirits which tenant them, in this hallowed service. Dust they are, but they can bring praise to Him who formed them. Dull and tuneless in themselves, they

will become glorious harps, upon which the music of a grateful piety may be waked in heaven. W. M. PUNSHON.

"I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke xii. 50.

Whatever were the hardships of His sorrowful life, whatever the mysterious nameless agonies of His death, this unenviable foreknowledge of them all belonged to Jesus. Even the smiles of infancy, may we not almost say, were darkened by the anticipated anguish of death; and in the very

slumbers of the cradle, He already in fancy hung upon the cross. This we do with certainty know, that, from the commencement of His public ministry, that hour and power of darkness, that cup of mingled woes, from which at last His mighty spirit for a moment shrank, was clear and full before His eye. And when we think how that by this awful foresight of futurity, He was separated off from the common race of men, and how He—so gentle, so tender—had thus upon His soul a weight of woe which none might share—may we not hear, as if an echo of the cry of His agony those mournful words, "I have trodden the winepress alone"?

JOHN CAIRD.

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 "Behold, O God our shield, and look upon the face of Thine anointed."—Ps. lxxxiv. 9.

Our imperfect services, our defective prayers, might well excite displeasure, and draw down upon us not "an answer of peace," but of wrath. But the Father looks away from us and our unholiness: He gazes on the spotless forehead of His own holy Son, and His anger "is turned away." He sees no iniquity in our persons, and no imperfection in our prayers. No imperfection in us can make Him less the Perfect One. No sin in us, or our services, can make it less true, that He is the altogether Holy One: holy in His person, holy in His priesthood, holy in His intercession for us before His Father's throne. Ever bearing the names of His purchased ones upon His jewelled breast, ever bearing upon His brow the symbol of perfect holiness as their sinbearer and substitute, He stands before God glorious all over, in His garments of beauty, presenting the holy things which His Israel hallow in all their holy gifts, that they may be accepted before the Lord.

HORATIUS BONAR.

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 "Who teacheth like Him?"—Job xxxvi. 22.

Ages of intellectual study will not serve to teach that of the Gospel's truth and power, which may be learned by one upward glance of a tearful eye

at the Great Deliverer's feet. Honour to those who bring their genius and their intellectual lore to the service and illustration of the truth! But, be your gifts of reason what they may, to you, as capable of knowing it, as bound to receive it, the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guidance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry conviction to your heart of hearts.

JOHN CAIRD, D.D.

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 "My cup runneth over."—Psalm xxiii. 5.

In the season of prosperity, when the cup of worldly bliss is full, or "runneth over," turn with grateful hearts to Him from whom all mercies flow; and while you bless Him for the temporal benefits which He has bestowed, bless him more especially for the better benefits of His grace and salvation; and earnestly supplicate, while He is causing you to taste of His goodness in respect of earthly comforts, that you may be enabled to demean yourselves as becomes the "stewards of the grace of God," and may not be allowed to forget that there is a better and a more enduring portion than any which this world can bestow.

WILLIAM GILSTONE.

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 "The Spirit and the Bride say, Come."—Rev. xxii. 17.

It is the voice of the Bride, "the Lamb's wife" of the church triumphant the church in heaven, that speaks and invites you to come. It is not merely that the church, by her ministry, her ordinances, and her friends, by her appeals and persuasions in the sanctuary, invites: it is that the church redeemed the church in heaven the church in white robes before the throne, the church now adorned in heaven as a bride, invites you to come. All that church redeemed, made up of prophets, apostles, martyrs—that church now amidst the glories of heaven, still says, "Come." There are harps unstrung which your hands may strike, there

are eternal fountains where you may drink. All heaven invites—the Father, the Son, and the Holy Ghost—the one living and one blessed God says, “Come.”

ALBERT BARNES.

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 “And I will give her the valley of Achor for a door of hope.” Hos. ii. 15.

The valley of Achor signifies the valley of trouble—a place of grief remote from all sensible enjoyments, where the soul, suffering from the chastisements of the Almighty, is brought into the depths of the lowest distress—a valley of pits, and of snares, and of fearful conflicts, and of the dark shadows of death. Yet even the valley of Achor was a part of the land of Canaan, the land promised to Abraham and his seed. In the valley of Achor—where their feet are so ready to stumble and their hearts so apt to be cast down within them—God engages to His people to open “a door of hope,” which lets in floods of brilliant light upon the darkness: “a door of hope,” leading into the vast field of God’s most precious promises, where there are fountains of “living waters” bursting from the rocks of the wilderness, and streams from the rivers of everlasting pleasure that are flowing from the throne of God.

J. A. WALLACE.

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 “The Word was made flesh and dwelt among us.”—John i. 14.

All after-humiliations of Our Lord were nothing to the first, namely, that of His incarnation. The great humiliation was to make Himself flesh. That being done, the manger and the cross, and all that lay between, were comparatively small considerations. “Being found in fashion as a man,” it is not half so surprising that He should surrender Himself to be despised and crucified, as that, being Lord of All, He should be willing to put on our mortal flesh. Self-intelligent men find difficulty in conceiving Jesus Christ to be the Lord our God, but simple hearts never did, never will. The law is well known in heaven by which the sweet mystery is “hidden from the wise and prudent, and revealed to babes.”

J. PULSFORD.

“Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth.”—Ps. xc. 1, 2.

The antiquity of this “dwelling-place” which cannot be named or alluded to with sufficient reverence, is a subject which ought to be contemplated with holy admiration. Its existence “before the mountains were brought forth,” or ever the earth and the world were formed, cannot be thought of apart from sublimity of feeling. There are, perhaps, no views on earth which impress so deeply with the certainty of the creating voice having been there. The beholders of these stupendous monuments of Almighty power can scarcely avoid regarding them as having been once in a liquid condition, as if they had been waves of earth, and as having received their present shape and firmness from the irresistible command of God.

G. B. KIDD.

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 “All the people were very attentive to hear him.”—Luke xix. 48.

If we would only draw nearer to Christ to hear Him, and earnestly believe in Him, as a teacher sent from God who cannot lie, then we should learn from Him what would save our souls. He would teach, us and quicken in us a sense of guilt, which He alone through His blood can pardon, and reveal to us a nature so corrupt that He alone through His Spirit can renew and sanctify it, and open up to us a heart so empty that He alone can fill it. By thus drawing near in earnestness to hear Him, we should be taught at once to realise our wants and to receive His supplies; to see our lost and hopeless condition without Him, and our blessedness in the possession of Him, now and for ever, as Our Lord and Saviour.

NORMAN MACLEOD., D. D.

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 PROMISES AND THREATENINGS EQUALLY SURE.

Two Rabbis, approaching Jerusalem, observed a fox running upon the hill of Zion; and Rabbi Joshua wept, but Rabbi Eliezer laughed. “Wherefore dost thou laugh?” said he who wept

“Nay, wherefore dost thou weep?” demanded Eliezer. “I weep,” replied the Rabbi Joshua, “because I see fulfilled what is written in the Book of Lamentations—Because of the Mount Zion, which is desolate, the foxes walk upon it.” “And, therefore, it is,” rejoined the Rabbi

Eliezer, “that I laugh; for, seeing with my own eyes, that God hath fulfilled his threatenings to the letter, I accept it as a warrant that none of his promises will fail; for He is more ready to show mercy than judgment.” —*Warburton's “Crescent and Cross,”* II. 181.

The Sermon Trade.

THERE exists now a regular and well-organised trade in sermons, of a sufficiently important character to deserve notice. With the details of this trade, the writer of this article has taken some pains to make himself acquainted, and hereinafter states the results of his inquiry.

The usual price, then, for a single sermon, at the present time, is from 1s. 3d. to 1s. 6d., postage paid. And it is worth while observing, that since, for obvious reasons, the book post cannot be employed, the postage alone absorbs at least 2d. or 3d. of this sum. The charge made seems, therefore, very small; but if the ordinary quantum of two sermons for each Sunday is to be demanded, even this small weekly charge amounts to £6 10s. per annum. Accordingly, in wholesale transactions, a reduction is made, and a clergyman can be supplied with a whole year's sermons at the cost of 26s. per quarter, or £5 4s. per annum. Now, taking the average amount of time spent upon the writing of an original sermon, and not taking into account any wear and tear of brain or exercisings of conscience, this must be acknowledged to be not an extravagant charge.

It must not be supposed, however,

that such a scale of charges can be maintained when the higher efforts of pulpit eloquence are desired. As in fireworks, while the more common squibs and crackers can be purchased at 4d. a dozen, whereas the *feu de joie* which hails the advent of an infant prince, or the successful demolition of a national enemy, necessitates a much larger expenditure, so, also, is it in the sermon trade. The chawbacons of Slowton-in-the-Marsh may be attracted heavenwards, with sufficient energy, by a shilling sermon, but more important congregations and occasions demand something higher. Are the assembled clergy and churchwardens at a visitation, to be reminded of their important duties? Are the members of a friendly society to be penetrated with new religious fervour? Is an important public event to be fittingly improved? Are the afflicted members of some congregation, about to be separated from its gifted minister, to be duly consoled by a parting exhortation? For all these exigencies, and for any others, is the sermon trade—for a satisfactory honorarium—adequately prepared.

As might be naturally expected, the shades of doctrine are various. One series, to use the editor's words, “unfolds, in unison with the Church's

teaching, the entire rule of Christian faith and practice." The sermons, accordingly, which emanate from this source, take high views of doctrine, dwell rather upon objective than subjective religion, and would suit St. Alban's better than Islington. Another series is decidedly Low Church; but the majority are of that shade which the average country clergyman assumes, and which, like the Oxford mixture of his trousers, is neither one thing nor the other, but remarkably serviceable. However, we have not availed ourselves of any of the higher-priced discourses; and it is, of course, possible that in those more lofty regions of theology to which the half-guinea ones ascend something more definite and more ambitious may be evolved.

There is no means of ascertaining with any accuracy to what extent these sermons may be used. The probability is, that they are not used largely in towns, as the chances of detection there are greater, and the number of sermons demanded of each clergyman, by reason of the numerical superiority of the whole class is considerably less. It is in

the country districts, where the same man has to hammer out two sermons on every Sunday, and some few feast-days in the year that the sale is largest. But we are not entirely left without data as to forming some calculation of the number sold. About a dozen persons appear to be in the trade; and if we suppose each of these to have fifty clients—and a less number could scarcely pay expenses, and make a remunerative profit—we shall have an inferior limit of 1,200 sermons per Sunday provided by this means. How far the number exceeds this it is impossible to judge, but we cannot but think that this is an inside estimate. And if it be anywhere near the truth, we say that it reveals a sad and sorry state of things—the existence of a system which should raise an indignant blush upon the countenances of the large number of honest and hard-working men who make use of no such improper assistance in their ministrations, and who would gladly wipe off such a scandal from their Church.—*From St. Paul's Magazine.*

Reviews.

Christian Baptism: Its subjects. By R. INGHAM. London: E. Stock, 62, Paternoster Row, 1871.

WE take the earliest opportunity of expressing our hearty appreciation of this laborious undertaking. Mr. Ingham has produced a work of the very highest value in the Baptismal controversy, and has laid not only our own denomination, but all sincere inquirers on the subject, under lasting obligations. While we have no sympathy either with those who

assign to baptism an undue prominence, or who invest it with a regenerative power, we have assuredly as little with those who evacuate it of all its meaning, and declaim against it as a "mere rite," a matter of no importance. This style of speaking has of late become very prevalent, and many who boast of their full acquiescence in the teaching of Scripture are incessantly telling us that though our views are unquestionably scriptural there is no need to enforce them, and that we ought to give way to a wise expediency. This argument has always appeared to

us as unworthy of our Protestant faith, and as laying the foundation for a most dangerous system of "will-worship." If we act on the principle in one case, where it suits our convenience, why may we not also do it in others? Christ is our Lord, and it is surely His prerogative to command and our duty to obey. He is wiser, greater, holier than we, and if He saw fit to appoint the rite, it is unbecoming in us to demur to it, and to substitute something else in its place. "Nothing" says Bishop Hall, "is more dangerous than to mint God's service in our own brain." And if ever there was an age when Christian people needed to rise above considerations of expediency and utilitarianism, and pay their homage to the true and the right, that age is undoubtedly our own.

We are, therefore, glad that Mr. Ingham has undertaken a discussion of the subject *ab initio* and in all its bearing. He published, some years ago an extensive handbook on the act of baptism and now he gives us the sequel on its subjects. A more thorough and exhaustive work we could not wish for, and we are quite sure that writers on both sides will regard it as a valuable contribution. Mr. Ingham has examined with great care and candour all the Biblical teaching on the subject, the arguments that Pædobaptists urge in defence of their practice and the pleas whereby they set aside the arguments we employ. He has gained a complete mastery of the question, and has collected numberless testimonies in support of his position. Frequently he quotes the interpretations of Scripture given by Pædobaptist writers, to show their inadequacy and their inconsistency with other of their views. Again he gives us the views of Baptist authors, and corroborates them by the witness of Pædobaptists, the concessions which candour has compelled them to make in our favour. Thus, after Mr. Ingham has sifted the argument based on the Abrahamic covenant, he brings forward the evidence of Dr. Halley, whose reasoning on this point is quite conclusive; even as Dr. Wardlaw's is in many respects conclusive against the theory of Dr. Halley. In fact well-nigh all the arguments of our oppo-

nents have been demolished by one or other of themselves.

To our ministers the volume will have a worth which they will not be slow to acknowledge. It is a perfect treasury of information and leaves no aspect of the subject untouched. Its 634 pages of closely printed matter have involved an amount of reading and reflection to which few are equal, and represent the persevering labour of years. As we are convinced that correct views on baptism would be of immense advantage to Scriptural theology, and a source of strength to evangelical churches, we earnestly wish for Mr. Ingham's handbook, the attention which he himself bespeaks in its behalf. And we certainly trust he will be encouraged to give us the benefit of the smaller work which he has in preparation.

Lunge's Commentary on Holy Scriptures; Galatians, Ephesians, Philippians and Colossians. Edinburgh: T. & T. Clark.

WHEN we say that this most recent volume of Lange's *Bibelwerk* is in all respects equal to its predecessors, we shall have said sufficient to assure our readers of its excellence. The four Epistles which it includes are among the most valuable of the Pauline writings, and demand, therefore, the highest intellectual and spiritual qualifications in an expositor. There may be other places where we obtain as deep a glimpse into the apostle's heart, but nowhere has he expatiated in such wondrous strains on the profound depths of Christian truth as in his Epistle to the Ephesians. These writings appear to us to give our deepest and most glorious insight into the great mystery of godliness, into the higher matters of our faith. We obtain possession of many precious truths even on the surface of the text; but there are hidden treasures, still more precious which yield themselves up only to the toil of the man who willingly, prayerfully, and enthusiastically "digs for them." Those who desire an exposition worthy of the grandeur of the theme cannot do better than secure this volume. The

Epistle to the Galatians has been undertaken by Dr. Schmoller, the Ephesians, Colossians, and Philippians by Dr. Braune. In the exegetical and devotional parts of his works, Dr. Schmoller has succeeded most admirably. His remarks on the mutual relations of the law and the gospel are especially worth of attention and place a keenly controverted subject in a clear and intelligible light. His remarks on baptism, as suggested by Gal. iii. 27, are less satisfactory and appear in one place to explain away what is explained in another. If he had fully weighed the import of his assertion: "Baptism is only a putting on Christ, because joined with faith, it is therefore to be considered such only when this connection really exists," he would scarcely have written the latter part of the paragraph which that assertion begins. In his defence of infant baptism, he sets aside principles which he has clearly stated, and has recourse to arguments which invalidate them and lead directly to the Broad Church theories of Maurice and Robertson.

The author of the other parts of the commentary, Dr. Braune, is rightly characterized by Dr. Schaff as "an able, careful, concise, sound, and judicious exegete." His work replaces the commentaries of Dr. Schenkel, whose theological views have undergone a change, that does not permit of his working in harmony with Lange. We are not acquainted with Dr. Schenkel's commentaries, but they cannot, we imagine, be superior to Braune's. The translators and editors are, mainly, Dr. Riddle, and Dr. Hackett, and we need, not therefore, say that their work has been wisely and efficiently accomplished. Altogether they have contributed about a third of the volume in its present form and have made judicious use of the best English and American writers, Ellicott, Alford, Lightfoot, Howson and various others, as well as of a number of German authors. They have moreover bestowed marked pains on the text, both in regard to their revision of the translation, and to the question of "various readings." We are glad to notice that the volumes of the Gospel according to John and the Revela-

tion may be expected shortly. The New Testament department will then be completed, and we shall possess in Lange the *maximum opus* of its class.

The Ten Commandments. By R. W. DALE, M.A. London: Hodder & Stoughton, 1871.

MR. DALE'S idea of the functions of preaching is very different from that which is entertained, or at least followed, in the majority of our Evangelical Churches. He does not restrict himself to a general proclamation of the great message of mercy, and a general exposition of Christian doctrines, but believes it necessary to "illustrate in detail" the various obligations of private and public morality, and to discuss in the pulpit all the great questions which affect our life and character in every department of our activity. In this belief we thoroughly sympathize, as it is unquestionably the aim of the Gospel to redeem our nature from all weakness and sin, and to ensure its absolute perfection. Religion is character, and character can neither be acquired nor manifested *in vacuo*. There is a sense in which it is necessarily dependant on the relations and circumstances of life, and men must therefore be regarded as members of the family, the community, and the State. In these different relations, their conduct is to be regulated by Christian principles, and Christian ministers should distinctly state what these principles are, and insist upon their uniform and universal observance.

The Ten Commandments furnish an admirable basis for practical moral teaching, and Mr. Dale has made admirable use of them. He has, we think, a very just conception of their design, and has carefully distinguished between their outward form, which was largely determined by the existing circumstances of the Israelites, and intended as an instrument of their moral and spiritual education, and the "eternal principles" underlying them. In the main, we agree with the view he has adopted of the relation of the Ten Commandments to the revelation of Christ, but, as the matter has been so

keenly controverted, we should have been glad to have had, in the form of an appendix or otherwise, an extended examination of the subject, addressed more especially to scholars—a task for which no one is better qualified than Mr. Dale. The discourses on the second, the fifth, and the seventh commandments are, perhaps, the most effective. The intrinsic dangers of Ritualism, and the religious grounds of Puritanism are most forcibly exhibited, and to the young men and young women of our age, no words could be more appropriate than the manly utterances on the domestic relationships of life in the light of their divine idea. There is also very much calculated to elevate the business life of men, and to bring all that we do into harmony with the Divine will. The chapter on the fourth commandment appears to us less happy and conclusive than the rest of the book. While we do not ground our observance of the Lord's Day on this precept of the Decalogue, we cannot assent to the position that the Sabbath was not a primeval institution. But our space forbids us to go into details.

We have great pleasure in testifying to the solid intellectual power, the fine moral tone, and the fervid eloquence, by which these discourses are characterized. They must be fruitful, of good results, and ought, therefore, to be widely known.

A Suggestive Commentary on St. Paul's Epistle to the Romans, with Critical and Homiletical Notes. By the Rev. THOS. ROBINSON, author of "The Evangelist and the Mishna." Vol. 1. London: R. D. Dickinson, 73, Farringdon Street. 1871.

THE favourable opinion we expressed of the first (monthly) part of this work has been amply confirmed by the subsequent parts, which now extend to the close of chapter VIII. The Commentary is strictly true to its title, "Suggestive," more so than any other with which we are acquainted. Unless very carefully used, works of this class have a decided tendency to stifle original and independent thought,

and to create habits of weak reliance on external aid. They need therefore to be consulted with caution, with the view of stimulating the mind and guiding it to profitable results. The book may thus have a use to the strongest. The author is evidently a man of clear critical insight and extensive reading, and is thoroughly evangelical in spirit and belief. His elucidations of the text from the Jewish (uncanonical) literature, and the contrasts he has pointed out between it and the New Testament are singularly interesting and valuable. In regard to its exegetical merits, the volume is by no means deficient, but its homiletical hints are unsurpassed, and there is probably no other work so complete and comprehensive in this respect. In fact, if it errs at all, it is by an excess of matter, which in some cases goes beyond the limits which a strict exegesis would impose. But it is a capital book, and sure to obtain a large circulation.

A History of Wesleyan Missions in all Parts of the World from their Commencement to the Present Time. Illustrated by numerous engravings. By the Rev. WILLIAM MOISTER. With an Introduction by the Rev. ELIJAH HOOLE, D.D. Second and revised edition. London: Elliot Stock.

THE history of Wesleyan Methodism from its commencement until now, in every part of the world is contained in this volume. Its rise in England; its spread into Scotland, and Ireland, and the several countries of Europe; and its gradual extension throughout America, the East and West Indies, India and China, are graphically sketched. A more minute account of the progress of Methodism could hardly be desired by the most ardent disciple of John Wesley; and a copy of this work will, no doubt, find a place in the library of every Wesleyan; whilst to other Christians it will be an interesting record of the power of the Gospel to refine and elevate man under the most adverse circumstances, and supply encouragement to diligent and faithful labour for God.

Gems of Song, with Music.] Compiled by GEO. T. CONGREGVE. London: Elliot Stock, 62, Paternoster Row. Price 1s.

MR. CONGREGVE'S collection of hymns for the young has met with so large a sale that he has found it necessary to compile this selection of one hundred and sixty-five tunes adapted to the hymns. It will be really helpful in schools and families to promote the praises of the young.

Captain Cook: His Life, Voyages, and Discoveries. By W. H. G. KINGSTON. London: The Religious Tract Society, 56, Paternoster Row.

THIS is a most admirable abridgment of the life and voyages of the great navigator and discoverer of the last century. Mr. Kingston has increased the value of his book by appending to the memoir the history of modern missions in the Southern Ocean. In addition to the great interest of the subject, all that the engraver can do has been done to enhance the charms of one of the most handsome volumes issued by the Tract Society.

Nails Driven Home; or, Mr. Gresham's Wayside Lectures. By G. E. SARGENT.—*The Two Little Bruces.* By the Author of "Hungering and Thirsting."—*Cicely Brown's Trial's: How she got into them, how she got out of them, and what they did for her.* By Mrs. PROSSER. London: Religious Tract Society, 56, Paternoster Row.

ALL these little volumes are valuable additions to the juvenile library.

Kind Questions; or, Speaking the Truth in Love. By Rev. A. M. STALKER, of Hoghton Street Chapel, Southport. Southport: Slater, Lord Street.

STARTING with the inquiry, "Are not all Christians one in Christ?" Mr. Stalker proceeds, through half-a-dozen tracts, to the consideration of baptism, its subjects, modes, and design, and the differences which prevail in the

Christian Church on the subject. We are not acquainted with any work on baptism which in so small a space contains argument so able and learning so varied. It will be found very useful for distribution, and has the advantage of being published at an extremely moderate rate.

The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa, and America, as Related by Himself. By FRANCIS MASON, D.D. London: Trubner and Co., 60, Paternoster Row. New York: Oakley, Mason, and Co.

THE working man who has given us this autobiography is one of the most distinguished of American missionaries, Dr. Francis Mason, of the Burmese and Karen Missions. For more than forty years Dr. Mason has been labouring for Christ in the East. His memoir is a curious production, on account of the great diversity of topics which it includes. It is, however, the work of an able man, and will gratify the reader.

Loving and Fighting. Addresses Delivered in Sunday and Ragged Schools. By G. E. A. SHIRLEY. London: Elliot Stock.

WE are not surprised to find that these Addresses have been listened to with "breathless silence" and "tearful eyes" in Sunday and ragged schools. They are simple, affectionate, Scriptural, and brim-full of telling illustrations. Teachers will greatly increase their usefulness by adopting the author's method of addressing children.

Readings in Holy Writ. By Lord KINLOCH. Edinburgh: Edmonston and Douglas. 1871.

IN addition to the clearness and calmness which are the proper attributes of a judicial mind, Lord Kinloch possesses also rich evangelical feeling and extensive Scriptural knowledge. We have given our readers several specimens from former writings of the learned and devout judge, and hope to enrich our magazine with an extract from this excellent little volume.

Apostolic Missions. The Gospel for Every Creature: A Sermon. By JOSEPH ANGUS, D.D. London: Yates and Alexander, Symonds Inn, Chancery Lane.

The Work of the Christian Preacher. By the Rev. THOS. JONES. London: Hodder and Stoughton.

The Pattern of Service. By the Rev. ALEXANDER MACLAREN, B.A. London: Hodder and Stoughton.

WE have neither the time nor the space at our disposal which these admirable discourses deserve. We hope next month to be better able to do them justice, and meanwhile thus simply notify their publication.

The Widow of East Angle. By the Rev. R. M. VANDERKISTE. Morgan, Chase & Scott.

REMINISCENCES of country life, half a century ago, graphically told and interwoven with the life of the "Widow," who was truly a notable Christian. The scene is laid in the Eastern Counties; and the drift of the story is perhaps to show how much good can be accomplished by Christianity in humble life.

The Ayrshire Embroiderer. Edinburgh: Johnstone, Hunter, & Co.

The Treasure Digger. Translated from the German of Franz Willmann. Edinburgh: Johnstone, Hunter, & Co.

Blanche Gammond. Edinburgh: Oliphant & Co.

"*We got Agate of Singing.*" John F. Shaw & Co., 48, Paternoster Row.

STORIES for young people, of which the first is the best; but all are good, and sufficiently interesting to make nice little gift-books. "*We got Agate of Singing*" is prettily bound and illustrated.

Men Worth Imitating; or, Brief Sketches of Noble Lives. By W. H. GROSER, B.S., F.G.S. London: Sunday School Union, 56, Old Bailey.

A DOZEN sketches of noble characters, presented in a style sure to gain the attention of the young, and as sure to confer upon them moral benefit.

Intelligence.

MINISTERIAL CHANGES.

Mr. W. Akcomb, of the Metropolitan Tabernacle College, has accepted a unanimous invitation to become pastor of the second Baptist Church, Chippenham, Wiltshire.

Mr. W. McKenny, late student of Pastors' College, has accepted the unanimous invitation to the pastorate of the Baptist Church, Port Jarvis, near New York, America.

The Rev. W. Fisk has resigned the pastorate of the Church at Chipperfield, Herts, which he has held for upwards of fourteen years, and has accepted a unanimous invitation to the Church at Arnsby, in Leicestershire.

MISCELLANEOUS.

HIGHBURY.—On Tuesday last the new chapel at Highbury was opened for public worship. At noon, the Rev. W. G. Lewis, of Bayswater, preached, the Rev. F. Tucker, B.A., opening the service. About 130 sat down to dinner. The afternoon meeting was presided over by J. Sands, Esq., to whose exertions and liberality so much of the success of the present movement is due, and the meeting was addressed by the Rev. Dr. Culross, who commences his ministerial labours next Sunday. The Revs. Gervase Smith (Wesleyan), H. Allou, Dr. Radley (Congregational), and W. G.

Lewis, F. Tucker, Dr. Brock, Dr. Landels, J. H. Hinton, and Jesse Hobson were among the speakers who warmly welcomed Dr. Culross to his new sphere. The architect, Mr. Morton Glover was very heartily and deservedly complimented upon the result of his labours. In the evening the Rev. J. H. Hinton opened the service, and Dr. Landels preached an able and earnest sermon on the present condition and future work of the Baptist denomination. The total receipts of the day amounted, we understand, to over £600: £250 being given by Mr. Sands, jun., in addition to his first subscription. An effort will be made to rid the building of debt.

RECENT DEATHS.

REV. GEORGE ISAAC.

THE birth-place of George Isaac was Bramley, near Guildford in Surrey, and the date of his birth, June 17th, 1811. When little more than an infant, he was removed to Godalming, and afterwards to Cobham in Surrey. At the age of sixteen years he left home to reside with a draper in the Walworth Road. He was at that time an entire stranger to those things with which the true happiness of the soul is connected. The family, however, with which he resided, attended the ministry of the late Mr. Joseph Irons, of Camberwell, and, after recovery from a severe attack of puerisy, with which he had been affected after leaving home, our brother also attended the same ministry, and there it pleased the Lord to open the eyes of his understanding, bringing him acquainted with the reality and guilt of sin, and with Jesus as the only Saviour.

By changes in Providence, he was brought under the ministry of Mr. J. Glanville, at the Baptist Chapel, Horse-kill Common, Surrey. There, early in the year 1834, he avowed his faith in Jesus, and was baptized, and at the same time added to the church.

Mr. Isaac preached his first sermon at Cobham, in Surrey, and from that time was engaged in preaching every Lord's-day, while holding a situation at Guildford, often walking eleven miles after preaching in the evening. He entered into business at Woking,

Surrey, June, 1837. The claims of business were, however, superseded by the work of the ministry, and a call to the office of the pastorate was accepted.

About the year 1840, our brother's steps were directed by the Providence of God to the church at Over, Cambridgeshire in which he sustained the pastoral oversight with comfort and success, for about four years. In 1844, he removed into Suffolk, accepting an invitation from the church at Otley, when, after a probation of twelve months, he accepted a call to the pastoral office in the month of August, 1845, and laboured among the people with some measure of success about four years. Resigning the pastorate at Otley on the first Lord's-day of September, 1849, he removed to Chelmondiston, accepting the pastorate of the church in that pleasant village, situate on the bank of the river Orwell where his labours for a short period were blessed of God. His residence and ministrations in Suffolk were, at a subsequent period, frequently alluded to by himself, as among the most pleasant reminiscences of his life.

In consequence of the feeble state of his health, the labours of our brother here were considerably interrupted, so much so, that he felt obliged to resign his pastoral office.

Our departed brother, however, was not altogether *at home* among the rustic scenes of a secluded village. The order of his mind, and certain cultivated habits induced a predilection for associations of a somewhat different kind, and after labouring at Chelmondiston for two or three years, he proceeded to Chatham, in Kent, where, however, his ministry was of brief duration. Eventually he was led to Brighton, in January, 1854, and was welcomed by the church of Christ, meeting for worship in Bond Street, formerly under the pastorate of the late excellent Mr. Savory—their present pastor being our brother, Mr. J. Glaskin.

Many now living bear testimony to the power of his first ministrations, and the seal of Divine approbation that attended the labours of the very first day. The subsequent seventeen years, however, were not unmarked by changes even of a painful character,

some of which led to the removal of Mr. Isaac from the first place of his ministerial labour in Brighton.

Through his instrumentality, a new and commodious chapel had been built on the site of the less convenient structure; and when he withdrew, a goodly number of godly men and women, to whom his ministry had been blest, went with him, first to the Town Hall, and afterwards to a chapel on the Grand Parade, till an opportunity for the purchase of ground presenting itself, the neat, commodious, and well-built edifice, now known as Sussex Street Chapel was erected.

In December, 1868, our friend was seized with illness, which confined him to his bed-room thirty-one days, and from his labour twelve weeks; and only eleven days after he resumed his regular ministerial work his beloved wife, to whom he had been united nearly thirty-two years, and who had been his kind and efficient helper in his sickness, was herself seized with illness March 4th, 1869, which terminated in her dissolution on the 11th of the following month. As in the years of life, so especially in the days of sickness and approaching death, the reality and preciousness of religion shone forth in Mrs. Isaac. But the bereavement was a heavy blow to the comparatively enfeebled husband. For many months there were alternations of revival and prostration. In the month of April last year Mr. Isaac became united in marriage to Miss Egerton, of Powis Square, Brighton, a Christian lady, who for more than twenty years had been the true and valued friend of the late Mrs. Isaac and himself, a connection which, with the Divine blessing, added greatly to the comfort of the husband in the closing scenes of life. Change of air and scenery, in August and the beginning of September last, appeared so greatly beneficial as to revive hopes of continued labour in the Master's work; and the writer had frequent opportunities of observing how diligently the Scriptures were studied, how intense were the longings to preach Christ's gospel, and how near to the heart of the pastor lay the welfare of the people of his charge. He was permitted to return to his loved flock, and loved work, to preach

especially at times, with remarkable energy,—the Spirit bearing testimony to the truth preached in the souls of hearers. But he became deeply conscious that his work was nearly done. This, the entries in his diary evidence. His last sermon was from the words, "Weeping may endure for a night, but joy cometh in the morning." That sermon will be remembered by many. His weakness while preaching was extreme. To one he said not long before his decease—"Nothing to do now, all done! nothing but to lie down and die!" Again, "As far as the east is from the west," turning his head and eyes in each direction.

He was seized with an alarming attack, and suffocation was apprehended. Two doctors were summoned, and relief was afforded; but the poor weak frame had suffered a severe shock, and although consciousness was continued, the power of utterance was gone, with the exception of an occasional word. He made many attempts to express his thoughts and wishes, but failed, when he would shake his head significantly, expressive of disappointment. The beaming of his eyes, and the aspect of his countenance gave not only the impression of continued interest in words addressed to him, and what was passing around him, but also that the mind was glowing with delight that he could not express.

The end came; the breathing having become more loud and rapid, and the change being apprehended, all gathered round the bed. The beloved orphan niece, to whom he had for some time acted as a father, being at the foot of the bed, he beckoned her to the side, gave one hand to her, and the other to his nearest earthly relative, to draw him up in the bed. He pressed their hands significantly, then removed his hands from their's, clasped his own firmly together, and with his eyes uplifted, and his lips moving quickly, with one long sigh the change came, thus verifying the words of Montgomery,—

"He enters heaven with prayer."

On Friday, January 13th, the mortal remains were deposited with those of his late wife, in the cemetery. A large number present gave evidence of their

affection and respect for the departed. Four ministers of the town of Brighton took part with the writer in the exercises at the interment.

By the decease of George Isaac, relatives have been bereaved of one whose affections were warm, and very deep. Friends have had taken away from them one whose friendship was characterized by fervour, faithfulness, and generosity. The church has lost a pastor, whose attachment to his flock and solicitude for his flock, was very sincere, and whose aim in the ministration of the Word was to exalt Christ in their affections, bringing them to God in him, as the object, as well as author, of their highest joy, and to stimulate them to live entirely to serve Him, who so freely gave Himself for them.

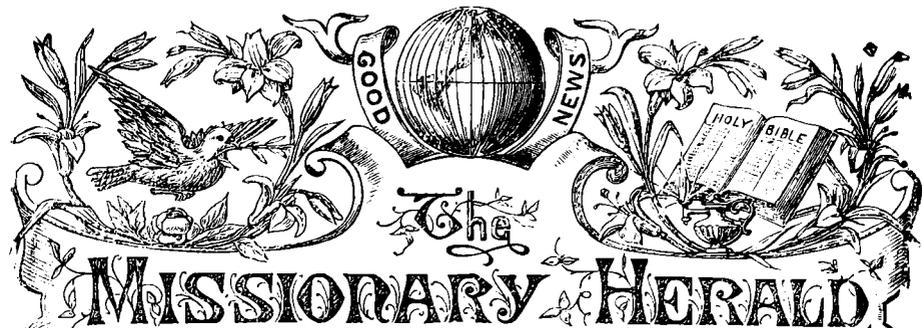
May He who has bereaved, overrule this dispensation to the good of many souls, and the glory of His holy name. Amen.

MRS. SMITH, OF CHARLOTTE CHAPEL,
EDINBURGH,

And wife of the Governor of Edinburgh Prison, died of gastric fever on the 30th of April. She was baptized by the late Rev. Christopher Anderson, in 1822, when but fifteen years of age. For forty-eight years she has been an ornament to the Christian profession, and a mainstay of the Church. So long as she retained the use of her faculties, and when her pain must have been intense, she still gave directions for carrying on her works of Christian usefulness, and, with thoughtful kindness, remembered the poor and the sick. Her devoted attachment to the German Mission, under Mr. Oncken, as well as her marked love and care for all ministers and missionaries, have made her name known and greatly loved in other lands. In America, in Australia, in India, as well as upon the Continent, this notice will be read with unfeigned grief by many. She was a woman of remark-

able strength of character, exhibiting a tenacity of purpose and of principle, which almost surprised those who knew how tenderly and lovingly all her life was ordered. For more than twenty years the Dorcas Society has been under her direction, and each season, in preparation for winter needs in the poor Highland Churches, as well as those at home, she wrought, in company with others, most unremittingly. Her kindly cheerfulness fell like a gleam of sunlight upon all about her pathway, and constrained many to love the Saviour she so well commended by word and deed. Her anxiety for the salvation of others made her inventive of all sorts of ways for reaching them with the truth, so that probably many will only discover in the revealing day to whom they owed the first presentation of saving knowledge to their minds. Her end was peace; for, though dissolution was accompanied by great pain, and frequent aberration, her soul held fast through all to her hope in Jesus, and to her great absorbing passion for His cause. Whilst in life and health, the words ever on her lips were "I must work while it is day—the night cometh." Even when her strength was failing, this thought kept her at her work for Jesus to the last. This prevented her from trusting any future; this helped her ever to use the present; this made her life, which was so variously blessed, in the aggregate, what it was. We see in her the power of a quiet life, when used to gain the approbation of the Redeemer alone, to make itself felt more forcefully and extensively than anything the thirst for fame or ostentatious goodness could ever achieve. We laid her mortal remains to rest in the West Church Cemetery, feeling grateful to our Father for permitting us to know her, and to feel her influence, whilst we returned to our homes and our duties with the sad consciousness that a gap has been made in our Church and our friendships which it will be very difficult to fill.

W. C. BUNNING.



JUNE, 1871.

THE ANNIVERSARY.

It is not too much to say that the various meetings of this Anniversary gave unalloyed pleasure to all who were present, or took part in them. With one exception, the arrangements announced were fulfilled, and from first to last were marked by a most devout and grateful spirit. The introductory meeting for prayer, on Thursday morning, April 20th, was largely attended, and was fitly addressed by the Rev. F. Trestrail, who, briefly, but with great effect, adduced some of the results of modern missions as abundantly sufficient to prove that the missionary enterprise of the churches of Christ is not a failure. Prayer was offered by the Revs. C. Stovel, R. G. Moses, B.A., J. H. Anderson, W. Page, B.A., and F. Tucker.

The public meeting for the Welsh residents of London was held in the Library of the Mission House on the following evening, under the presidency of Hugh Owen, Esq. The attendance was small, but the spirit of the meeting was earnest and devout. We hope, next year, that the gathering may be made more widely known among our Welsh friends.

A very large number of the members of the Society, both from town and country, attended the Annual General Meeting on Tuesday morning, the 25th April. The Report of the Committee and the Balance Sheet were received with great satisfaction, and the arrangements for conducting the business of the Society, by the choice of Mr. Bailhache for Association Secretary, and Mr. A. H. Baynes for Minute Secretary, as assistants to the Secretary, Dr. Underhill, were approved by a special resolution. But especial interest was attached to this meeting by the gift of the well-deserved testimonial, amounting to £1,350, which was presented to the Rev. F. Trestrail, on behalf of donors, by the

Treasurer of the Society. We need not say that the Treasurer's words were eminently expressive of the esteem and affection in which our friend the late Secretary of the Society was held. In his touching reply he gave some interesting reminiscences of the early years of his ministerial life, and of the men with whom he had long laboured in the cause of God.

The gathering of the friends of the Zenana Mission at the breakfast on Wednesday morning, was far larger than had been anticipated, so that some inconvenience was suffered, especially by those who had come unprovided with tickets. However, the kindly feeling which prevailed soon set all to rights; and after the breakfast was despatched, some interesting addresses were delivered by the Revs. J. H. Anderson, W. A. Hobbs, H. Pestonji, J. J. Fuller, and our esteemed friend from Ceylon, W. Ferguson, Esq., a deacon of the Pettah church in that island. The absence of M. Wylie, Esq., through other pressing engagements, was deeply regretted, but the Chair was admirably filled by Mr. Tritton.

Bloomsbury Chapel was crowded to hear the missionary sermon preached by the Rev. Donald Fraser, of the English Presbyterian Church. He chose for his text Matthew ix. 35—38. The sermon was of a very practical character, the preacher presenting, in a few graphic sentences, the misery that Christ met with in His ministry in Galilee, and the pity He displayed towards the scattered and shepherdless sheep whom his compassion gathered around Him. The cure of moral and spiritual neglect, he said, was gradual, and results should not be too hastily looked for. Still, the harvest was spoiling for want of reapers—not ecclesiastics, but labourers, who in twos and twelves and seventies should be sent forth by the churches of Christ.

This thoroughly missionary discourse was admirably followed by the remarkable sermon of the Rev. Dr. Angus, delivered at Walworth Road Chapel in the evening. His text was the Lord's command to "Go into all the world and preach the Gospel to every creature." We need not stay to characterise this discourse, as we forward with this number of the HERALD a copy of it to all our friends. We trust that its weighty words and striking facts will intensify, or, if need be, create anew the missionary spirit in our churches.

Exeter Hall was as usual filled, on the evening of Thursday, the 27th April. The Chair was worthily occupied by W. Fowler, Esq., M.P. for Cambridge, and on his leaving for an important debate in the House of Commons, by Joseph Tritton, Esq. As copies of the Annual Report had been circulated, both among the members of the Society at the general

meeting, and among the audience as they entered the Hall, Dr. Underhill did not deem it necessary on this occasion to read it, but after a brief reference to the various fields of labour, the income and expenditure of the Society, and the absence of Sir Arthur Cotton and the Rev. Dr. Haycroft, through illness (the place of the latter in the meeting being kindly supplied by the Rev. J. P. Chown), he gave place to the Chairman, who commenced the speaking of the evening by a somewhat brief address. He said:—

“Doubts as to the benefit of missions are widely spread among the educated classes of this country, and I must confess I have often shared them myself. I will tell you as the best contribution I can make to your proceedings this evening why I think these doubts have arisen, and why I think they are unfounded. Many people say to themselves, ‘Christianity does so little for the world where it has professed to be the dominant religion, that you cannot expect it to do much in countries where it is not acknowledged.’ And others say this, that the field of operations is so vast, the numbers to be dealt with so stupendous, and the whole affair so overwhelming, that it had better be left alone. I believe these are the reasons actuating the minds of the people who would not, perhaps, confess them in so many words even to themselves, and I will tell you why I think these reasons bad ones. The first reason, in my opinion, is based upon an entire misconception. It is perfectly true that where Christianity is professed, it, to a very large extent, fails to do that which it ought to do; but why does it fail? I think the answer is because those who profess it do not act up to their profession. I believe it has done in this country at least far more than any man can estimate. But I think it ought to do far more than it does. If each individual man and woman only obeyed the first principles of the moral law laid down in the New Testament, there would be a complete revolution in the world at once. That principle is ‘Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.’ Is there one amongst us who can say he has acted up to that, or does daily and hourly act up to it to the full?”

A SECOND REASON.

“Let me refer for a moment to the second reason. People who talk in that way forget the history of Christianity, and forget that its founders came into the world to preach its doctrines such as the Christian missionary now goes among the millions of our Indian fellow-subjects. They went amongst the world of idolators and heathen, and the most degraded of mankind, and they preached that religion which certainly has altered the

whole face of the civilized world. If such have been the results of Christianity—and no man who looks at the history of the world can deny those results—are we to despair now and to say that we, their descendants, on whom their mantle ought to have fallen, are to do nothing, and sit down and fold our hands saying that these millions are too numerous for us to deal with? I think, therefore, that the second reason is an insufficient one.”

SELF-DENIAL OF MISSIONARIES.

"The work, however, seems to go on extremely slowly. It is stated in the report that in a town or district where there were a million inhabitants the missionary baptized one Christian convert in a year. I confess, when I read that, my thought was that man must, indeed, have a trying life. Thore he lives, perhaps, pointed at with the finger of scorn by tens of thousands round him, and whatever the future may have in store, he does not see much of the fruit of his labours now. Such men are entitled to great admiration and great sympathy. It is an uncommonly easy thing to talk about self-denial, but it is a very hard thing to practice it; and for a fairly educated man to go and put himself in the midst of populations such as those and preach doctrines which he knows they despise in their inmost souls, must be one of the hardest and most trying lives that he could choose. I wonder sometimes that men are found who will do it, and can only say that I admire their faith and self-denial."

"CHARITY BEGINS AT HOME."

"I have sometimes heard it said, 'What is the use of giving your money to missions? have not you got people far greater heathens in your own country than you can find in any country in the world?' I am afraid the allegation is almost too true, and that even in this very city there are thousands and tens of thousands who know no more the name of Christ than do those people who swarm over the burning plains of India. It is a melancholy fact: but this I have

noticed, that the very men who are the most willing to give to missions abroad are the men who are willing to give to missions at home. And that those men who are so fond of finding excuses about not giving to missions abroad, are the very men who do uncommonly little for their fellow-subjects at home. A man's charity may be as wide as his faith, and wider, and we must remember that of the three great virtues the greatest is charity."

The first resolution was moved by the Rev. E. Morris, a missionary from Southern India, in connection with the London Missionary Society. In the course of his remarks he said:—

"The time has come when we have need courageously to insist upon our successes. We have been too prone to stand upon the defensive, to speak almost by way of apology for our results, and to speak of them, perhaps, with bated breath. Let us rejoice in that which God has done. We owe it to our own inner life, nourished and braced up by these successes: we owe it to the holy men of God by whose toil and tears these fruits have been gathered in; we owe it to the gospel we love and believe; and, above all things, we owe it to the God whose we are, and whom we serve. Therefore, to night let us in the presence of that goodly host gathered in, as the resolution says, from among all the tribes and nations of the earth by the redeeming blood of the Lamb in heaven and upon earth; in the presence of these let us boldly, courageously, thankfully say, 'The Lord hath done great things for us whereof we are glad, for with His own right hand and His holy arm hath He gotten himself the victory.'"

WHY SUCH PAUCITY OF RESULTS IN INDIA.

“First of all I must say one reason is this; the bad influence that has been bequeathed to us from the Englishmen of the past. Let us never forget that time was when, if a missionary required a passage to India, he must obtain a special licence to go there; when, on his arrival there, he must appear before the law courts and give his word of honour as a gentleman that during the term of his residence on Indian soil he would do nothing and say nothing in opposition to the interests of the East India Company, and we know what the interests of the East India Company meant then. Time was when one of the dignitaries in India thought it would be a national misfortune if a hundred thousand of the Hindoos became Christians. That time, thank God, has passed, but its

influence lives to this day. We have a different class of men to deal with now, I am glad to say, men who have right views of justice and righteousness, many of them sympathising most keenly with us in our spiritual work; but still for every missionary that you send to India there go forth hundreds of ungodly soldiers, scores of ungodly sailors, and these men preach. We need not go to India to find how potently a man may preach by his ungodly life. I have many a time blushed with shame, and my mouth has been stopped in the presence of some drunken Englishman in the streets of India, the laugh and gibe of a lot of little Hindoo boys and girls, for I have felt that that man preached as loudly as I did.”

NATIVE CHURCHES AND NATIVE CHRISTIANS.

“Then we have not done what we should to develop the resources of our native churches. At the commencement of our missionary work it was absolutely necessary that a certain amount of temporary and pecuniary help should be extended to the native Christians; but I would fain hope and believe that that time has for ever passed; and it is now time to develop the resources of these native churches. The resolution has also a prospective aspect—it longs for the outpouring of the Spirit, that our churches may grow in grace, that they may maintain the gospel and carry it to the regions beyond. And the question arises what is the Christian missionary value of these native Christians? What are they worth? In other words, what is the character of the converts that are being gathered in from among the various classes and castes of India? I might very fairly insist upon a comparison between them and Christians at home. I might fairly compare the agencies at work in each sphere, the time that has been occupied in the work, and the spiritual status of the Christians in each country, as manifested by their outward life. I do not wish to press that, but to take them simply upon their merits, and I think any one who has been in India and watched carefully will notice an important difference as between the character, the social status, and the spiritual life of the Christians who inhabit districts where the Christian element has become a power in the community, and the Christians who inhabit districts where they are merely a small minority. In Travancore and Tinnevely, where the native Christian element is a power in the nation, you will find higher developments of Christian life and activities; but in the other stations, where they are only a little knot meeting together in the

midst of the heathen, you will find them more timid, more fearful, and more apt to lean upon external help. I am not here to tell you that the native Christians of India are all we could wish and desire. In common with all my missionary brethren there I have sorrowed and been weary in my spirit many a time as I have observed amongst them many, who, though they have the name to live, lack the power of spiritual life. But though they are not all we could wish, neither are they all bad."

THE DEFICIENCIES OF NATIVE CHRISTIANS.

"Let me tell you frankly what I conceive to be the deficiencies of these native Christians. I think they are deficient, many of them—for instance, in spirituality of mind, and in depth of conviction; their ideas of the gospel and religious Christian truth are exceedingly low, sensuous, and sordid. While I would not justify this I may say a word or two to try to account for it. Think, for instance, of the previous history of this people, how they have been bred in an atmosphere of formalism. From their birth they have been taught to regard the outward thing as the sum and substance of religion. No wonder then that they bring something of this tendency with them into their profession of Christianity. Think how they are in the country surrounded by professors of the same religion which they have left, and remember too that they live in a country where the ruling conquering power is Christianity, and

where they may think that by becoming Christians they secure certain advantages which they cannot secure in any other way. Think of this and it need not surprise us that among these native Christians there are many whose views of religious truth are very low indeed. They lack also self-reliance, and independence; there is no "go" in them, no inventiveness. They do not seem, many of them, to grasp the aggressiveness of the gospel, but this is not surprising when I remember that the physical characteristics of all Oriental nations tend to make them apathetic, stolid lovers of ease and luxury. Neither am I surprised at it when I remember their past history, for the Hindoos for ages have always been a conquered nation, and as the result, a national character has been generated, distinguished for deceptiveness and for disregard of truth."

THEIR EXCELLENCIES.

"I am not here to-night to tell you that they are all bad. No; my faith has been oftentimes strengthened and my hope encouraged as I have witnessed the holy, consecrated lives of many of these native Christians. They have displayed a marvellous patience. The record of the lives of native converts in India has been almost a continuous history of persecution. Government employment in all forms was rigidly closed against them until within a very few years. They dared not enter the army, and if, having entered it, they afterwards became Christians, the very fact of their becoming so was deemed a sufficient reason for ignominious dismissal from the ranks. In the difficulty of 1857, when you would have imagined Government would have been glad to know the number of the hearts that were loyal in that time of trial and dismay, our native Christians petitioned to be permitted to help the Government, and their

offers were refused, for the simple reason that the acceptance of their help would, forsooth, be an offence to the Mahometans and Hindoos, of whose loyalty the Government had no assurance whatsoever. Now things are different; Government employ is open to the native Christians; they may become policemen, they may become soldiers; you will find them pleading in the law courts, and we may expect a better state of things in future. The native Christians are not only patient, but they are marvellously teachable and likewise most glorious in the simplicity of their faith. They have learned to take God at His word, to read God's promises for what they mean. Instances are not wanting in your own report, and in the reports of other societies, of their liberality. I know they have given in many instances beyond their means; many and many a time, when an urgent case has presented itself, the natives of a station have banded themselves together and provided the necessary funds."

The Rev. Dr. Brock followed in a very animated speech, from which we take the following extracts:—

REMINISCENCES.

"It is a good many years ago since I took any part in these annual meetings, but a great many more years since I took my first part in them—getting on now for thirty-five years ago; and as I stand here to-night and look around me I am convinced that the fashion of the Baptist Missionary Society passes away. The audience is new to a very large extent, the committee perhaps to a still larger extent, and the officers new also, relatively, that is to my earlier knowledge; and then we are not the same, I think, now in the power of affecting the public mind as we were twenty-five years ago. I have often had it said to me, 'Your missionary meetings are by no means so pleasant as they were when Eustace Carey, with his pensive and pathetic eloquence, talked to us of the cruelties of suttee, and when Knibb, with his vehement and impetuous eloquence, brought on to this very platform the gyves and shackles and collars by which Christian brethren in Jamaica had actually been punished.

And why are your missionary meetings not so good now as they used to be then?' Why, sir, because the cases and circumstances have altered. Too fond are my recollections of those days and those meetings to throw the slightest reflection upon the interest then produced; but I venture to submit that that interest and excitement was to a very large extent foreign to our object; and, though there are all those differences, there are a great many things in which we are just the same. Our missionary meetings, barring the size of them, are very much the same in all essential matters; the same as when Mr. Winterbotham, of Shortwood, preached the annual sermon and addressed the annual meeting at Birmingham; or Saffery, of Salisbury, did the same at Bristol. Our missionary sermons are essentially the same as when Mr. Ryland preached the sermon at Northampton, or Mr. Kinghorn at Plymouth. We are just the same so far, and in that sameness I heartily rejoice."

DONE NOTHING!

"Four-score years is all in which we have been employed. Let your eye run down the last thousand years of our English history, and note all the events

that have taken place, and remember that that thousand years is as one day to our Lord and Master. Five hundred of them, what part of the day? Four-score of them, what part? So that the men with their argument have no case when they come and say, 'You have been labouring all these years, and you have done no more than that.' Why, as God esteemed the time, it was but as yesterday, sir, that we began—nay, it was only this morning, and late in the morning too. But it is not the fact that we have done nothing. We have, at all events, attracted the attention of travellers by land and by sea, all their books being my witness. We have excited the wrath and jealousy of a thousand heathen priesthoods; we have aroused against us a material opposition which is far fiercer still. We have taken our place amongst the philologists of the world, and our missionary literature is now amongst the recognized literature of the land. Done nothing! Then what means that fleet of merchantmen of the Samoan islands waiting to go ashore to refit and refresh themselves in body and mind alike? It means that the missionaries have been there, and under God have turned these Samoans from barbarism unto civilization, and from that which the seamen dreaded to that which the seaman trusts and admires. Done nothing! Why then whence have come the 22,000 Fijians who have intelligently professed Christianity, and are prepared to shew why they believe Jesus of Nazareth to be the Christ of God? Done nothing! Then whence have come those thirty churches of the Sandwich Islands, which are said to number a full third of all the inhabitants of the islands in their worship week by week? Done nothing! Then I should like to know how we are to account for the fact that all through Eastern Polynesia yonder you may just as well look for Druidism in England as you may look for idolatry there? Done nothing! Why there are 90,000 of the Karens who have professed Christ, there are 102,000 of the Shanar tribe who have done the same, and how have they done it? Where it is not ignored it is accounted for very oddly sometimes; and we are asked for our authorities. Our authorities are travellers, naval and military observers, governors subordinate and supreme, and last, but not least, our missionaries themselves, who are not the hewers of our wood and the drawers of our water, as they have been represented to be, but who are the messengers of the churches and the glory of Christ."

GOD HAS NOT LEFT US WITHOUT WITNESS.

"It is not true that our labours have broken down, and that we have laboured in vain, and that we have spent our strength for nought. God has not left us without the witness of his blessing, and I am saying the truth in what I am saying now, that it was not through our lighter or our graver literature that the Fijians were converted, but through the Word of God's truth. It was not through the treatises which our Social Science Congresses have been sending out

that the Samoans were brought to the knowledge of Christ, but through the Gospel of the grace of God; it was not through the Rationalistic speculations of the men who divest the Cross of its meaning, nor through the Ritualistic manifestations of the men who exhaust it of its power, that the Karens were brought from the bondage of corruption into the glorious liberty of the children of God; it was exclusively by the preaching of the Cross. I say the truth when I say this, that

it was by the preaching of Christ and Him crucified that all the results to which I have been referring have been so signally produced. Not by the men to whom the Evangelical doctrine was distasteful, but by the men to whom it was a delight; not by the men who kept it in the background, nobody could tell where, but by the men who systematically made it all in all. Tell me of any apostolic reaping wherein the Church may rejoice, and I will tell you of apostolic sowing by which that reaping was preceded; and to the preaching of the Cross of our Lord Jesus Christ it is, under God, to be ultimately ascribed."

LIGHT AND SWEETNESS.

"We are told very properly of the larger knowledge and the higher culture, though I would have the men who are rather eloquent in that direction asked if there was no knowledge in the time of Baxter and Dr. Owen. I should very much like men who are so eloquent about the larger knowledge of this nineteenth century to furnish themselves a little with information about the knowledge of the seventeenth century. And when they tell me so very forcibly about the higher culture of our present time, theological and otherwise, I ask if Chalmers and Pye-Smith and Robert Hall had no culture, and other men that I could mention. Sir, there is a good deal of loose talk in these directions that wants to be corrected. Let us have all the knowledge you can and all the culture you can, and let the grand Gospel of the grace of God have the entire benefit of it, but no abandonment of that Gospel, no displacement of it. Let us have 'light and sweetness,' by all means, always understanding that the light is an emanation from the Sun of Righteousness, and that the sweetness is of kith and kin with the meekness and gentleness of Christ. Light and sweetness, by all means, always taking care that we do not put light for darkness and darkness for light, sweet for bitter and bitter for sweet. I may well long to be bathed in the light in which Paul was bathed; I may well long to be transfused with the sweetness with which John was transfused; but it was John who spoke of the blood of Jesus Christ, God's Son, cleansing from all sin; and it was Paul who preached of Christ having been sent forth as a 'propitiation through faith in his blood to declare God's righteousness for the remission of sins.' Let us have by all manner of means the Pauline light and the John-like sweetness, for they were the men that turned the world upside down; and if we are going to turn the world upside down, we must take care that our light be of the same character with theirs, and our sweetness likewise. My heart's desire and prayer to God is that those who follow us may preach the Gospel after that manner—that, though it may be an offence, they will recollect that Paul's preaching of the Cross was to be an offence."

The second resolution was moved by the Rev. Thomas Lea, of Jamaica. He thus spoke of this beautiful island:—

"It is the isle of springs, and, though but a small spot upon the globe, I maintain that upon this little spot of ground some of the greatest events have been brought out that affect the well-being of our common humanity. It is but fair to bear in mind the former condition of the people amongst whom we go, and also the obstacles we have to meet in prose-

cuting Christian work. Three hundred and seventy-nine years ago this island of Jamaica was the home of cannibals, living in miserable huts, whose drinking vessels were human skulls, and whose spears and arrow-heads were made of human bones. A hundred years ago the Moravians entered this land, and preached the Gospel there, and it was fifty-seven years ago when the agents of this Society first trod the shores of Jamaica. What did they find there? They found slavery standing there as a mighty irresponsible monster in the way of all progress, brutalizing the minds both of the oppressor and the oppressed; exercising its influence so as to make the interchange of the common instincts of humanity almost impossible, legislating upon the infamous dogma that the black man has no rights which the white man need respect. When our missionaries stood front to front with those who held their fellow-creatures in bondage, it was no wonder that the inspiration of slavery should awaken the worst passions possible in their minds, and that they did their

utmost to banish the light from the land, and keep the oppressed still in his degradation and darkness. This was constituted authority too, for the House of Assembly passed a law treating the missionary as a rogue and a vagabond if he dared to preach to the slave, and made it a crime for the slave to enter a place of worship, or listen to the teachings of the Gospel, punishable by imprisonment or death. Then it must be remembered that the Gospel not only met slavery in Jamaica, but that these people were Africans, and the descendants of Africans, and therefore they brought to the island of Jamaica all the superstitions of their fatherland. The very air, to them, was peopled with malign spirits; every cotton tree, the magnificent cedar of their forests, was the home of spirits that would do them harm. What wonder, then, that they wallowed in the worst vices that degrade humanity without the slightest encouragement or help to lift them from the position in which they were found?

RESULTS.

“The abominable curse of slavery has been swept away, and men and women are no longer chattels and things, but have been raised from their degradation, not only to the enjoyment of Christian privileges, but to extend to others the saving and salutary influence of the truth which they themselves have received. The missionaries found in this land concubinage the rule, but now the marriage tie is honoured; they found ignorance most gross, but now the people not only have knowledge to some extent, but a thirst for knowledge, and, despite the ravings of the anthropological gentlemen, they have the capability of acquiring knowledge. We have at the present moment ninety-five fully organised churches, comprising a membership of between 21,000 and 22,000. There are upon our inquirers' roll between two and three thousand, inquiring their way to Zion, with their faces thitherward. Day and Sunday-schools are found throughout the land, and, to speak more generally, and to take into consideration the labours of others, Jamaica is no longer a heathen land, but a Christian land. In some instances it is as Christian, and, probably, more so than even this. At the present moment there are 250 churches in Jamaica, one to every 1,350 of the population. This does not take into account the almost

innumerable number of class houses, where our people meet to worship God. There are 230 recognised ministers there, that is one to every 2,000 of the population, and it is estimated, upon good and reliable data, that 65,000 of the population are in connection with our own churches, and under direct religious teaching."

THE NATIVE PASTORS.

"The majority of our pastors in Jamaica are natives, and have come out from our institution at Calabar. Albeit sneers have fallen thick and fast about them, they take an honourable place by our side in the pulpit and on the platform; and with devotedness and with success, too, they are carrying on the work of the Lord. Well, part of the £1,100 we have gathered in Jamaica goes to the support of this institution at Calabar; and it is a fact that ought to inspire us with gratitude and with hope for the future, that twenty-three out of the forty of our pastors are native pastors, and supported by native churches, and that the hundred schools in the island are taught by

native teachers,—young men who have been educated in our institution. We want to make Jamaica not only the centre of light for itself, but for the regions beyond. Cuba, where, if possible, a worse form of slavery raged than in Jamaica, has just thrown open her doors to the introduction of the Gospel. Hayti, left in her loneliness and sorrow, with her pastor dead, is crying to us for help in the hour of her distress. Then there is Africa: we have sent men thither. The sons and daughters of Jamaica have gone there, and have preached in the fatherland the glorious Gospel of the blessed God. I have been delighted with this—that the results of the Gospel are the same in every clime."

CHARACTER OF THE PEOPLE.

"I think our Christians in Jamaica rejoice in all Christian work and in all Christian success. If you ask me for a test of their genuineness, I instance to you their liberality, and the work that they perform. And what shall I say of the love of these people to their ministers? It is one of the saddest things we have to do—ever to sever our connection from them as pastor and people. I do not know what the experience of others has been, but I very happily laboured amongst these people for thirteen years, and I cannot remember a single act of unkindness received at their hands. What shall I say for their forgiveness of injury? Think of the events of 1832, of the long years of cruelty and wrong that have been heaped upon them, and think, too, of the events of 1865, and the foul aspersions cast upon them. However it may have been outside of our churches, I am not here to speak; but in our Churches I bear testimony to this fact, that, although branded by the authorities as murderers and cut-throats, I have not heard one single expression of vindictiveness fall from their lips; but I have heard the prayer of 'Lord, forgive them, and change their hearts!'"

CHANGED CONDITION OF THE ISLAND.

"God has overruled dark and terrible events in Jamaica for the promotion of His glory. I do not wish to bring up again the dreadful tale of

1865; but I want to tell you of the change that has passed over the island. Where we had not a single station, not a single missionary or school,

we have at the present moment three churches, eight preaching stations, six hundred members, and one thousand seven hundred adults brought beneath the direct influence of Christian teaching. Thus the district that was wasted by fire and sword has become enlightened by the glorious truths of the Gospel, and where the voice of praise was not heard that voice is heard now; and the people in their desolation and misery have listened to the glorious Gospel of the Blessed God. The House of Assembly has passed away. A Church

that, for a mere handful of the population, took one-eleventh part of the whole revenue of the island, has passed away. The finances of the island are improved; we were bankrupt in 1865, but we have a lightened taxation now, and a surplus of some £40,000. Education has also progressed, and our present governor is encouraging education throughout the length and breadth of the island. Looking back on all these facts, we may well thank God and take courage."

The last speech was an eloquent address from the lips of the Rev. J. P. Chown, of Bradford. Referring to these annual gatherings, he said:—

"We deem it to be quite right and pre-eminently pleasant to us all that we should come as we have done to-night, looking back upon the past and into the future, to thank God and take courage, to feel that the place in which we are met together is a kind of metropolitan Appii Forum, to which we come from different districts, that we may blend our sympathies, rejoice in the refreshing influences of a retrospect of the past, and seek to be refreshed and encouraged for new and greater toils in the future. We are devoutly thankful to welcome our beloved brother, the representative of the London Missionary Society. We wish him heartily God's speed, and pray that every part of their missionary field may be as productive and as prosperous as those South Sea Islands of which we have been told in one direction, and Madagascar, of which we have been told in the other. We welcome, too, the bright face of our beloved brother from that spot that is sacred and classic in the history of our own mission toil and triumph—that is, Jamaica. We are thankful that so beloved a constituency has so honoured a representative, and that so beloved a representative has so honoured a constituency for whom to plead, and we wish for God's blessing on them both. And then I should like to say we are all very devoutly thankful to God for the undimmed eye and undiminished physical, mental, and spiritual strength and power, of one upon whom we have looked, and to whom we have listened to-night, of whom many of us have been accustomed for nearly a quarter of a century to think, with blended affection and respect, as our leader, bold and brave in denominational matters in the metropolis, of whom I will say no more than that he seems, in his own person and spirit, to have given us a practical living illustration of the men of the times of which he spoke, when Cromwell ruled, and Milton sang, and Bunyan dreamed, and Baxter preached. He led us up to those more sacred Apostolic times, and as it seemed to me, by God's grace, gave us an illustration of the blending of the son of consolation and the son of thunder both in one. I would not on any account mention names, but I would say of the brother to whom I now refer, God grant that in beloved Bloomsbury his ministry may bloom like Aaron's rod in the Taber-

nacle, to be a terror to the rebels and a testimony to the sons of God. And then, unspeakably better and grander than all, we have with us the presence and blessing of our Divine Master, who has so unutterably honoured us in the work He has entrusted to our care—a work, I take it, we shall never appreciate till we look down upon it from the light that beams around the throne of our God in heaven; a work, our thoughts of which, I take it, will find scope for their development in the anthems of glory and the meditations and praises of eternity itself; but a work of which in the meantime we feel that it is just the grandest work that God ever gave to any of his creatures.”

TRIALS SURMOUNTED.

“William Carey would never have gone out to India if he had not been made of sterner and nobler stuff than ever to be driven back by scorn or defeat. The work has passed through that, and we can afford to look with a smile of calm and holy trust in the Divine blessing that rests upon it. There is another trial it has had to pass through sometimes, and that has been the little reaction that often comes after very fervid and not always well reasoned and grounded excitement in the first instance. Carlyle tells us about our convictions that at first we say ‘Yes,’ then ‘No,’ then ‘YES,’ better than ever. Well, the Church has, in many instances, said ‘Yes,’ then it was not ‘No,’ but the ‘Yes’ came to be examined, tested,

modified, subdued, and now we say ‘YES’ with a firmer tone, with more ringing music, and more devout determination, with more well-sustained assurance. When we hear the Master say, ‘Go ye into all the world!’ we say ‘Yes, by Thy help and blessing;’ and when we read the words that point us on to the scenes on which prophetic fire seems still to hover and shed its brightness and beauty over it, and we looked on to the coming time of the Saviour’s triumph we say:—

‘Yes, yes, Jesus, Thou shalt reign
Till all Thy haughty foes submit,
Till hell and all her trembling
train
Are made the footstool of Thy feet.’”

NO STEP BACKWARD.

“I do not ask that we should go back to the first love of missionary work, I have no idea of Christian people praying to go back to a first love, for if it is a worthy love at all it ought to be growing and maturing, and to be richer and brighter than at first; and I say the love to the glorious missionary cause of to-day ought to be, as compared with the first love with which we may have regarded it, or others may have originated it, as summer compared to spring, as noontide compared to dawn, as glorious harvest compared with early seed-time. Let us close with the prayer that, under God, henceforth there may be more vigour, more power, more dependence upon God, a firmer grasp of the presence and aid of the Holy Spirit, and then shall glorious results be seen. An old divine tells us that the eagle’s motto is ‘*Sublimius*,’—higher! higher! through the storm-cloud, through the mist, away into the calm, bright, eternal sunlight, where she may drink in light and joy into her spirit. He tells us that the sun’s motto is ‘*Celerius*,’—quicker! quicker! rejoicing like a strong man to run a race. He tells us that the motto of the stream from under the threshold of the temple was ‘*Profundior*,’—deeper

deeper! deeper still! He tells us the motto of the growing corn is, '*Perfectius*'—from the root and stem to the perfect ear. Ho tells us that the motto of the old Emperor was '*Ulterius*'—further! further! and when his warriors came and said, 'Sire, the enemy's ranks are bristling on the frontier, and our soldiers are weary,' his reply was '*Ulterior.*' Brethren, let us take all these mottoes and weave them into one—then higher in our eagle flight in communion with heaven to gather strength; still more rapidly and quickly away to the furthest ends of the earth, till the last of the dark places is lit up with the beams of the Sun of Righteousness; deeper and deeper let the living river pour out its rich treasure of the water of life; more perfect still the growing harvest that under God is sure to come; further, further, lengthen the cords strengthen the stakes, extend the territory, win it from the enemy, and may the Lord come and take possession of it."

After singing, the meeting was closed with the Benediction. The devotional part of the meeting was conducted by the Rev. W. Tulloch, of Edinburgh.

The Public Meeting of the Young Men's Missionary Association at Walworth-road Chapel, on Friday evening, closed this interesting series of services, long to be remembered for the fraternal spirit which breathed throughout the whole of them, and the manifest presence of the Spirit of God in our midst.

The Committee.

The following are the names of the gentlemen who were elected to serve on the Committee for the present year:—

Bacon, Mr. J. P., Walthamstow
 Baynes, Mr. W. Wilberforce, London
 Bigwood, Rev. J., Harrow
 Birrell, Rev. C. M., Liverpool
 Bompas, Mr. H. M., M.A., London
 Booth, Rev. S. H., Holloway
 Bowser, Mr. A. T., Hackney
 Brown, Rev. J. J., Birmingham
 Brown, Rev. J. T., Northampton
 Chown, Rev. J. P., Bradford
 Edwards, Rev. E., Torquay
 Foster, Mr. M., Huntingdon
 Goodall, Mr. A. B., Bedford
 Gould, Rev. G., Norwich
 Green, Rev. S. G., B.A., D.D., Rawdon
 Gregson, Rev. J. G., Portsea
 Haycroft, Rev. N., D.D., Leicester
 Howieson, Rev. W., Walworth
 Jones, Rev. D., B.A., Brixton
 Kirtland, Rev. C., London
 Landels, Rev. W., D.D., Regent's Park
 Maclaren, Rev. A., B.A., Manchester
 Manning, Rev. Dr., London
 Millard, Rev. J. H., B.A., Huntingdon
 Morris, Rev. T. M., Ipswich

Mursell, Rev. J. P., Leicester
 Mursell, Rev. Jas., Bradford
 Parker, Rev. E., Farsley
 Parry, Mr. J. C., Kensington
 Pattison, Mr. S. R., London
 Penny, Rev. J., Bristol
 Peto, Mr. H., B.A., London
 Price, Rev. T., Ph.D., Aberdare
 Roberts, Rev. R. H., B.A., Notting Hill
 Robinson, Rev. W., Cambridge
 Rouse, Rev. G. H., LL.B., M.A., Haverfordwest
 Russell, Mr. Joseph, Blackheath
 Sampson, Rev. W., Folkestone
 Spurgeon, Rev. J. A., London
 Templeton, Mr. J., F.R.G.S., London
 Tritton, Mr. J. Herbert, Kensington
 Tulloch, Rev. W., Edinburgh
 Vince, Rev. C., Birmingham
 Wallace, Rev. R., Tottenham
 Walters, Rev. W., Newcastle-on-Tyne
 Webb, Rev. J., Bury, Lancashire
 Wheeler, Rev. T. A., Norwich
 Williams, Rev. C., Accrington

Missionary Movements.

CALCUTTA.—We are informed by the Rev. C. B. Lewis of the decease of Kali Prasad Mukerji, the native preacher, at Baraset. He was a faithful old man, and has left a good impression behind him. Sudoba Powar, of Poonah, reports the baptism of thirteen soldiers there, and that they are holding meetings every day.

SONTHALISTAN.—The Rev. E. Johnson has again entered this field of his early labours. Mr. Simmonds has joined the brethren already there; but Mr. Johnson and Mr. Body have settled at Juntara. They hope to find means of support on the spot, Mr. Body giving himself to smithery and agriculture, of which, especially the former, the Sonthals are very ignorant. Mr. Johnson would be happy to receive the gift of a small travelling forge, a few agricultural implements, and some shoemaking tools.

BENARES.—Mr. Heinig reports the visit of Lady Muir, the wife of the Lieutenant-Governor, to the Orphanage, the arrangements and progress of which appear to have been a source of great gratification to her. Lady Muir subsequently sent a contribution to its funds. Two of the orphans have married catechists engaged in mission work.

ALLAHABAD.—We regret to learn that the health of the Rev. T. Evans is so much injured as to require an immediate cessation of labour for a time and a removal to the hills. It is expected that rest for a few months will result in perfect restoration.

COLOMBO, CEYLON.—The Rev. F. D. Waldoek mentions the opening of a new school of sixty boys in the Gonawelle district. The teacher will also do evangelistic work. Schools are of much importance in Ceylon. Mr. Waldoek says on inquiry he finds that above seventy persons have joined the church from the Gonawelle schools alone.

MOUNT HERMON, JAMAICA.—From the failure of health, the Rev. J. Hume will permanently relinquish to the Rev. J. Clarke the churches he has long and faithfully served, and will return to this country. His loss will be greatly felt by his attached people and his fellow labourer. Mr. Clarke has commenced the erection of a new schoolhouse for a school of eighty children. He has eight other schools in operation; while looking to English friends for some assistance, he hopes that, with the fees and Government grants, the schools will ere long be self-supporting.

BAHAMAS, NEW PROVIDENCE.—Trade continues at a very low ebb in this colony, and the commerce of the salt islands is almost destroyed by the American tariff. Mr. Davey reports, however, that there is much activity among the various denominations, the Church of England and the Wesleyans being especially busy in the erection of new places of worship. At Nassau he baptized five persons in January, and fourteen candidates are before the church. In Andros island, the two churches are engaged in building new chapels. They number seventy-five members.

MORANT BAY, JAMAICA.—Mr. Watson, a student of the Calabar Institution, is about to settle as pastor over the church lately formed here through the labours of Mr. Teall. He will be supported by his people. The chapel at Monklands is progressing towards completion. Mr. Teall is much in want of a bell to announce to the district the hour of worship. Will any of our friends kindly supply his want?

KINGSTON.—The Rev. D. J. East reports that amid crowded audiences the prize day of the College and Schools has been observed. The session has been very satisfactory in all departments. The general state of the country is buoyant and hopeful, and Kingston is exhibiting in many ways the effect of the improvement in its trade and social condition.

CAMEROONS RIVER.—Mr. Smith writes that he is much encouraged by the attendance and the effects produced on the people of Dido Town. At Mortonville the difficulties are great, arising from the bad character and wildness of the young men and women. The new house is advancing towards completion. Many persons come to see the missionary and his assistants at work brick-laying, and express their astonishment that such a building can be made out of dirt.

NORWAY.—Mr. Hubert relates that several persons have been brought to Christ at Tromsøe. Mr. Hannsen is gone to the extreme north. At Stavanger the fruit of former labours is beginning to appear. Two females were recently baptized, and other candidates await Mr. Hubert's arrival there.

Home Proceedings.

AS a rule there are not many meetings held in the country during May, the annual meetings in London seem to absorb all the attention and time of our brethren; still, we have had some very important anniversaries, as follows:—

PLACES.	DEPUTATIONS.
Bradford and district . . .	Rev. W. A. Hobbs
Bristol and district . . .	The Association Secretary, and the Revs. T. Lea and Hormazdji Pestonji
East Norfolk . . .	Rev. J. J. Fuller
Kettering and district . . .	The Association Secretary and the Rev. J. J. Fuller
Halstead	The Association Secretary
Islington: Cross Street . . .	Rev. J. J. Fuller
Maze Pond	Rev. J. J. Fuller
Norwich	The Association Secretary and the Rev. Hormazdji Pestonji
Plaistow	Rev. J. H. Anderson
Upton Chapel	Rev. J. J. Fuller

We are happy to announce the safe arrival of the Rev. A. McKenna, of Dacca, with his wife and children, after an absence from England of seventeen years. The voyage has already benefitted Mr. McKenna's health.

Contributions

From March 19th, 1871, to April 10th, 1871.

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

ANNUAL SUBSCRIPTIONS.			£ s. d.			£ s. d.		
	£	s.		£	s.		£	s.
A Friend of the Mission	2	10	0	Brompton, Onslow Ch.			Lwr. Edmonton, Sund-sch.	
B. B. (2 years)	4	0	0	Sunday-school	9	1	for Orphans at Jessore	6
Burks, Miss	1	1	0	Do. do., for N.P.	5	3	Maze Pond	61
Carey, Mrs.	1	1	0	Camberwell, Denmark-			Do., for N.P.	15
Carey, Mr. E.	1	1	0	place	85	4	Do., for Mr. Smith,	10
David, Mr. E.	0	10	6	Do., for China	1	0	Africa	10
Gatty, Mr. C. H. Fel-				Do., Cottage-green	4	7	Do., for Mr. Thomson,	5
bridge-park, East Grin-				Do., Sunday-school for			Africa	5
stead	5	5	0	N.P. Kali Prusand			Notting Hill, Cornwall-	33
Graley, Miss	1	1	0	at Baraset	27	0	road	1
Haddon, Mr. J.	1	1	0	Camden-road	71	3	Do., for N.P.	1
Hackett, Mr. W. B.	1	1	0	Clapton, Downs Chapel	54	10	Putney, Union Chapel	5
Kenard, Mr.	1	9	0	Commercial-street	10	0	Rotherhithe, Midway-	
Kirtland, Rev. C.	1	1	0	Do., for N.P., per Y. M.			place, for N.P., per	5
Leech, Rev. E.	1	1	0	M. A.	1	1	Y. M. M. A.	5
Marshman, Mr. J. C.	2	2	0	Dalston, Queen's-road	7	16	Regent's Park	111
Peck, Mr. W., Blue				Do., for W & O	2	0	Do., Sunday-school, for	
Bridge House, near				Eldon-street, (Welsh)	3	11	N.P. Patna	20
Halstead	2	0	0	Ealing Sunday-school	5	15	South Hackney, Grove-	
Phillips, Mr. W. H. and				Grove-road, Victoria-			street	2
Mrs. E.	2	2	0	park Sunday-school	3	8	Staines	3
Smith, Mrs. E.	1	1	0	Hackney, Mare-street	78	1	Tottenham	27
Tritton, Mr. J. H.	5	5	0	Do., for N.P.	9	14	Upper Holloway	13
Woollacott, Rev. C.	0	10	6	Do., for Serampore	1	1	Upton Chapel	3
				Hackney-road, Provid-			Vernon Chapel, per	
				ence Ch. per Y. M.			Y. M. M. A.	10
				M. A. for N.P. Madhob	21	0	Walworth-road	21
				Magoorah, Jessore	21	0	Do., for N.P. per	
				Hammersmith	39	2	Y. M. M. A.	10
				Hampstead	52	7	Do., Sunday-school,	
				Do., for W & O	10	0	for Mr. Pinnoch,	
				Hanwell	6	13	West Africa	12
				Harington	19	0	Do. do., for Mr. Heinig,	
				Harrow	4	7	Benares	5
				Do., for N.P.	3	12	Do. do., for Mr. Hobbs,	
				Hawley-road	1	1	Jessore	5
				Highgate, Sunday-sch.	12	16	Do. do., for Mr. Anderson,	
				Do., for N.P.	1	6	do.	5
				Horsley-st., for N.P., per			Do. do., for Mr. Pegg,	
				Y. M. M. A.	2	1	Turk's Islands	3
				Islington, Cross-street	43	4	Walthamstow, Wood-st.	12
				Do., Juvenile	3	2	Do., for N.P., per	
				Do. do., for N.P.	4	3	Y. M. M. A.	3
				Do. do., for two Chil-			Wandsworth, for N.P.	
				dren, under Mr. Smith,			per Y. M. M. A.	1
				Cameroons	10	0	Westbourne Grove	77
				Do. do., for two chil-			Do., for W & O	13
				dren, under Mr. Fray,			Do., for N.P. per do.	4
				Jamaica	10	0	Do., for Mr. R. Smith's	
				Do. Salter's Hall Ch.	44	1	school, Africa, per	
				Do., for W & O	7	13	Y. M. M. A.	20
				Do., for Mr. Sale's			Do., for support of	
				Central School,			Susan Mary Lewis,	
				Barisal	8	15	per do.	5
				Kennington, Charles-st.,			Do., for G. Rabbeth,	
				per Y. M. M. A.	5	0	Burford, per do.	6
				Do., for N.P., per do.	0	14	Do., for Mr. Allen,	
				Do., North-street, for			Severy, per do.	10
				N.P., per do.	2	7	Do., for Mr. Smith,	
				Kingsgate-street Sunday-			Delhi, per do.	7
				school, for Mr. Smith,			West Drayton, for N.P.,	
				Africa	10	0	per do.	0
				Do. for Mrs. Kerry's			West Green, per do.	7
				School, India	5	0		6
				Lower Edmonton	2	13		
				Do., for W & O	1	10		
				Do., Sunday-school,				
				for N.P.	1	2		

DONATIONS.

A Scot, Guernsey	101	5	0
Bergen, Mr. W. T.	20	0	0
Bible Translation Society,			
for T.	400	0	0
Fisher, Miss, Bridge-			
north	0	10	0
Lady Peto, Children's			
Gifts	2	5	10
Office Box	2	10	9
St. Paul's Young Men's			
Missionary Society, per			
Mr. Jewel, Hon. Sec.	9	14	11
Tritton, Mr. J. H.	10	10	0
Do., for China	10	10	0
Walker, Mr. Jos., Low-			
hills, Lindley	10	0	0
Do., for Morlaiz	5	0	0

LEGACY.

Crowther, the late Mr. J.			
H., of Lockwood, by			
Rev. J. Barker	10	10	0

LONDON AND MIDDLESEX.

Abbey-road, St. John's			
Wood	31	0	5
Arlington, for N.P., per			
Y. M. M. A.	2	7	10
Arthur-street, Camber-			
well-gate, for W & O	4	4	0
Battersea, York-road	25	17	6
Battersea-park	3	0	0
Do., for Rev. J. Pegg,			
Turks' Islands	7	0	0
Bloomsbury	32	15	2
Brixton-hill	77	17	5
Do., for W & O	9	10	3

BEDFORDSHIRE.

Bedford	31	4	9
Do., Sunday-school, for			
Mr. Saker	2	10	0

	£	s.	d.
Bedford, Goldington.....	1	0	0
Blunham	0	12	0
Dunstable, West-street....	15	17	4
Do., for W & O	1	1	0
Leighton Buzzard, 1st, Ch	18	16	2
Do., for S.....	6	2	0
Do., Hockliffe-road	14	19	11
Do., Do., for W & O	1	4	0
Do., Do., for N P	2	11	11
Luton, Park-street	1	6	0
Do., Wellington-street	22	9	3

BERKSHIRE.

Abingdon.....	20	3	1
Do., for W & O.....	1	1	2
Do., Drayton	2	11	4
Do., Cothill	1	10	1
Ashampstead	2	9	11
Do., for N P	0	4	0
Do., Compton.....	1	12	0
Do., East Itsey	2	2	4
Do., Streathy	0	9	3
Faringdon	14	13	4
Do., for W & O	1	0	0
Newbury	24	16	2
Do., for W & O	2	0	0
Do., Headley	1	16	6
Do., Long-lane	1	15	3
Do., Berries' Bank	0	6	0
Reading	55	1	8
Do., for W & O	5	0	0
Do., for Africa	0	13	6
Do., for China.....	1	5	9
Do., West-street Hall	17	7	0
Do., Do., for W & O	1	17	10
Sunningdale	1	4	0
Do., for N P	0	10	0
Windsor	25	5	0
Do., for W & O	2	5	0

BUCKINGHAMSHIRE.

Chesham	7	6	6
Great Brickhill	24	0	0
Do., for N P	4	0	0
Long Crendon	8	3	5
Do., for W & O	0	10	0
Princes Risboro'	7	18	6
Stoney Stratford.....	10	5	3
Waysbury	13	4	10

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	12	15	0
Do., for Boys' School, Barisal	4	7	0
Do., for N P	9	19	0
Shelford	3	14	4
Do., for W & O	2	2	5
Swavesey, for W & O	0	12	0
Do., for N P	1	4	0
Wisbeach, Victoria-road, for W & O	0	10	0

CHESHIRE.

Birkenhead, Welsh Ch.	13	1	2
Chester.....	2	0	0
Little Leigh	1	10	9
Do., for W & O	1	0	0
Northwich	1	12	0
Do., for W & O	0	10	0

CORNWALL.

Falmouth	25	7	11
Do., for W & O	1	6	10

	£	s.	d.
Penzance, Clarence-st....	1	0	0
Do., for W & O	1	1	0
St. Austell	31	11	10
Do., for Norway	5	0	0
Truro	14	6	5
Do., for S & O	0	10	0
Do., for N P	0	16	2
Do., for T.....	0	10	0

COMBERLAND.

Great Broughton	5	0	0
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DEVONSHIRE.

Combartin, for W & O	0	8	4
Collumpton.....	4	4	6
Devonport	4	14	0
Do., for W & O	0	15	0
Do., Hope Chapel....	16	16	3
Do., for Mr. Saker	5	3	9
Do., for Child under Mr. Hobbs, India....	5	0	0
Do., Morice-square and Pembroke-street ..	0	18	9
Do., do., for W & O	2	7	6
Ilfracombe, for W & O	0	18	0
Kingsbridge	40	7	6
Plymouth, George-street	86	6	6
Do., for W & O	8	0	0
Do., for N P	19	1	1
Tiverton	35	3	5
Torrington, for W & O	0	5	0
Do., for N P	0	10	0
Torquay	82	0	0
Do., for N P, Dacca....	18	0	0

North Devon Auxiliary, by Mr. G. Norman, Treasurer	50	0	0
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DORSET.

Bridport	2	13	2
Dorchester	2	2	4
Fifehead, for N P	2	2	6
Gillingham	8	3	11
Do., W & O	0	10	0
Weymouth	6	0	0

DURHAM.

Darlington, Archer-st.	44	9	0
Do., Brookside	9	19	3
Shotley Bridge & Rowley	2	10	0
South Shields	19	5	6
Sunderland	1	0	0

ESSEX.

Colchester	24	16	0
Do., for W & O	1	0	0
Halstead, North-street...	4	18	1
Do., for W & O	1	4	0
Do., for N P	1	4	11
Do., ProvidencChapel	0	10	0
Harlow	38	15	2
Do., for N P	3	3	1
Langham	14	13	8
Do., for W & O	1	13	0
Loughton	27	5	9
Saffron Walden	30	2	7
Do., for W & O	2	0	0
Sible Hedingham	1	8	10
Do. for N P	0	19	3
Waltham Abbey	5	9	8
Do., for N P	0	16	8

GLOUCESTERSHIRE.

	£	s.	d.
Cheltenham, Cambray	31	14	
Chapel	2	0	
Do., for W & O	86	18	1
Do., for W & O	6	0	0
Do., for N P	1	12	6
Do., for Matacooly school, Ceylon	6	1	0
Do., for Mrs. Millard's school, Jamaica....	3	0	0
Cinderford	19	16	6
Do., for W & O	1	11	0
Gloucester	23	1	8
Do., for W & O	2	0	0
Do., for Q. W. Thomson's school, Camerons.....	5	0	0
Do., for support of Orphans under Mr. Hobbs, Jessore	5	0	0
Do., for N P, India	12	0	0
Do., for Mr. Henderson's school, Bethanphil, Jamaica.....	5	0	0
Longhope Zion Chapel...	8	0	8
Stroud	1	10	6
Tewkesbury	3	8	3
Do., for China	2	1	6
Do., for N P	4	4	0
Uley, for W & O	0	6	6

EAST GLOUCESTERSHIRE.

Blackley	10	4	3
Burford	2	15	9
Do., for W & O	0	5	0
Bourton-on-the-Water	21	6	11
Do., for W & O	1	0	0
Camden	4	16	8
Cirencester	11	2	10
Do., for N P	0	10	9
Do., for Mr. Cam-pagnac.....	1	7	8
Cutsdean.....	17	19	9
Do., for N P	0	5	0
Do., Kington	1	6	8
Do., Stanton	0	11	2
Do., Snowhill	0	9	0
Fairford	2	12	0
Lechlade	2	19	7
Maiseyhampton.....	4	13	7
Milton	11	15	2
Do., for W & O	0	11	0
Do., for N P	0	11	1
Naunton and Guiting ..	24	17	1
Do., for W & O	1	3	9
Do., for Africa.....	2	19	0
Do., for N P	0	8	8
Stow-on-the-Wold.....	13	0	3
Do., for W & O	1	2	2
Do., for N P	0	14	6
Winchcomb	8	8	2
Amount overpaid....	0	10	0

Less expenses and amount acknowledged before...	150	7	5
	56	0	10
	94	6	7

HAMPSHIRE.

Andover	17	18	5
Do., for W & O	1	10	0
Landport, Lake-road Ch.	2	5	1
Parley	0	10	0
Romsey, for W & O	1	0	0
Do., for N P	1	2	4

	£	s.	d.
Ryde, Christ Chapel.....	10	13	0
Do., for <i>W & O</i>	3	9	0
Do., for <i>N P</i>	0	10	0
Shirley	7	14	7
Southampton, East-street	8	12	8
Do., Carlton Chapel ...	7	13	10
Do., Portland Chapel ..	36	19	9
Southern District of Southern Baptist Association Juvenile Missionary Auxiliary ..	3	15	2
Do., for <i>N P Ram Kanto, Dacca</i>	4	10	0
Do., for <i>N P Duro Africa</i>	4	10	0
Do., for <i>Mr. Hansson, Norway</i>	5	0	0
Wallop	8	2	11
Do., for <i>N P</i>	0	10	11
Whitchurch	5	6	5
HEREFORDSHIRE.			
Ryeford	7	0	0
HERTFORDSHIRE.			
Bishops Stortford	14	8	0
Boxmoor	27	2	7
Do., for <i>W & O</i>	3	2	9
Hemel Hempstead	19	2	4
Do., for <i>W & O</i>	3	0	0
Do., for support of Orphans at Jessore ..	5	4	0
Hitchin	35	4	10
Do., for <i>Italy</i>	4	0	0
Do., for <i>W & O</i>	1	1	4
Mill End	1	11	2
Do., for <i>N P</i>	0	3	1
New Mill	27	15	2
Royston	3	0	0
St. Albans	20	2	10
Do., for <i>African Schools</i> ..	2	6	0
Watford	44	16	2
Do., for <i>W & O</i>	3	11	2
HUNTINGDONSHIRE.			
Godmanchester	0	13	0
Do., <i>N P</i>	0	10	0
KENT.			
Belvedere	0	16	6
Bexley Heath, Trinity Chapel	0	14	9
Canterbury	28	13	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	10	7
Chatham, for <i>N P</i>	2	1	11
Deal	12	0	0
Eythorne	21	7	8
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	4	2	4
Folkestone	9	3	2
Forest-hill	9	12	5
Do., for <i>N P</i> , per <i>Y. M. M. A.</i>	1	14	10
Lee	34	9	0
Do., for <i>India</i>	2	2	0
Do., for <i>Mrs. Kerry's School</i>	6	12	9
Lewisham-road	25	12	11
Do., for <i>W & O</i>	4	4	0
Do., for <i>Mr. Bion's N P, Dacca</i>	11	8	5
Maldstone, King-street ..	21	19	10
Do., for <i>W & O</i>	3	3	0

	£	s.	d.
Margate	32	10	5
Do., for <i>China</i>	5	5	0
Do., for Orphans at Jessore	8	11	0
Meopham	10	0	0
Ramsgate	44	9	8
St. Peters	2	0	0
Sandhurst	20	0	0
Staplehurst	5	5	0
Tenterden & Biddenden ..	4	13	4
Do., for <i>W & O</i>	1	3	0
Do., for <i>N P</i>	1	14	4
Tonbridge	1	0	0
Woolwich, Queen-street, per <i>Y. M. M. A.</i>	6	18	4
Do., for <i>N P</i> , by do... ..	0	17	0
LANCASHIRE.			
Ashton - under - Lyne, Welbeck-street	0	18	8
Inskip	7	9	1
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	3	13	6
Liverpool, Everton	5	7	9
Manchester	28	3	4
Do., Moss Side	21	0	10
Do. do., for <i>W & O</i>	2	0	0
Do., Grosvenor-street ..	36	10	4
Do. do., for <i>W & O</i>	4	0	0
Do. do., for <i>China</i>	40	0	0
Do., Union Chapel	423	8	2
Do., for <i>W & O</i>	16	3	0
Do. for <i>N P</i>	1	7	0
Do. do., West Gorton Branch	5	0	0
Do. do., for <i>N P</i>	12	0	0
Do., Harpurhey Chapel ..	21	6	9
Do., Round Chapel, Every-street	16	8	1
Do., Welsh Chapel	2	4	2
Do. do., for <i>N P</i>	0	19	4
Salford, Great George-street	49	12	4
Do., for <i>W & O</i>	2	2	6
Stretford, Union Chapel Oldham, King-street, for <i>W & O</i>	2	10	0
Rochdale, for <i>N P</i>	6	3	8
Totlebank	2	9	2
Do., for <i>W & O</i>	0	9	8
Do., for <i>N P</i>	0	3	0
Wigan, King-street	0	11	5
Do., for <i>N P</i>	0	5	0
Less Expenses and amt. acknowledged before ..	690	0	2
Do., for <i>W & O</i>	211	6	0
Do., for <i>N P</i>	478	14	2
LEICESTERSHIRE.			
Leicester, Harvey-lane, for <i>N P</i>	0	17	6
Do., Victoria-road	133	11	3
Do., for <i>W & O</i>	5	0	0
Sutton-in-the-Elms	5	7	6
Do., for <i>N P</i>	0	15	10
LINCOLNSHIRE.			
Great Grimsby	0	6	0
Horncastle	1	5	6
NORFOLK.			
Buxton	5	5	10
Do., Sunday school, Mr. Thouson's Sch., Cameroons	1	10	4

	£	s.	d.
Dereham	6	4	5
Diss	11	9	11
Do., for <i>W & O</i>	1	15	0
Do., for <i>N P</i>	0	11	8
Downham-market	7	14	10
Ellingham	1	0	4
Fakenham	13	6	0
Foulsham	7	19	4
Fulmondestone	3	9	6
Ingham	39	0	0
Kenninghall	4	17	0
King's Lynn, Stepey Ch. ..	11	12	3
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	5	15	0
Mundesley	1	8	4
Neatishead	1	11	6
Norwich	27	3	10
Do., St. Mary's	185	16	7
Do., for <i>W & O</i>	14	10	2
Do. do., for <i>Jamaica</i>	2	0	0
Do. do., Juvenile Association for <i>N P</i> under Mr. Williams, Calcutta	15	6	8
Do., St. Clement's	6	17	3
Do. do., for <i>W & O</i>	3	4	6
Swaffham	30	0	0
Theftord	6	3	7
Worstead	15	11	9
Yarmouth Tabernacle ...	5	0	0
Less expenses and amount acknowledged before ..	228	11	0
Do., for <i>W & O</i>	209	14	7
NORTHAMPTONSHIRE.			
Aldwinkle Sunday-school ..	1	14	3
Culworth	1	12	6
Stanwick	3	15	9
Do., for <i>N P</i>	1	4	3
NORTHUMBERLAND.			
Berwick-on-Tweed	37	0	0
Do., for <i>W & O</i>	1	11	2
Do., for Mrs. Kerry, for Orphans, Jessore ..	3	6	6
Newcastle-on-Tyne, Bewick-street	19	5	7
Do., Marlboro' Crescent	3	10	7
Do., Rye Hill	16	13	8
Do. do., for <i>W & O</i>	2	7	6
Do. do., for <i>T</i>	1	1	0
North Shields	16	13	8
NOTTINGHAMSHIRE.			
Nottingham	0	15	0
Southwell	0	13	0
OXFORDSHIRE.			
Caversham Sunday-school ..	2	2	7
Hook Norton	4	11	7
Do., for <i>W & O</i>	0	15	6
Do., for <i>N P</i>	0	8	2
Oxford, New-road	20	11	9
Do., Sunday-school, for Mr. W. Wenger, Calcutta	3	6	11
Do., for <i>N P</i>	0	6	0

	£	s.	d.
SHERPESHIRE.			
Dawley.....	3	7	2
Oswestry.....	11	2	9
Do., for W & O	1	0	0
Do., for N P	0	5	3
Pontesbury	2	0	0
Snailbeach	2	11	0

	£	s.	d.
SOMERSETSHIRE.			
Bath, Somerset-street... ..	30	4	0
Do., Ebenezer Chapel	3	15	0
Do., Hay-hill Chapel	12	0	0
Do., Twerton Chapel	4	15	0
Bore'bridge.....	0	10	0
Chard	16	16	8
Do., for W & O	2	0	0
Cheddar	12	9	0
Do., for W & O	1	3	3
Winscombe.....	13	14	9
Do., for W & O	1	10	0
Do., for N P	4	8	8
Rooksbridge	8	8	5
Wedmore.....	5	5	2
Mark	2	15	7
Rodney Stoke.....	1	4	8
Crickham.....	1	13	3
Highbridge.....	2	17	8

Less Expense and amount acknowledged before...	55	10	5
	43	0	5

Bristol, on account, by Mr. G. H. Leonard, Treasurer.....	50	0	0
Do., Buckingham Ch. for W & O	5	15	10
Do., Broadmead Chapel for do	2	3	2
Do., City-road Chapel for do	3	3	0
Frome, Badcox-lane.....	33	18	8
Hatch Beauchamp, for W & O	0	11	0
Minehead.....	5	9	10
Do., Withycombe	1	10	0
North Curry	3	0	0
Taunton	13	5	5
Do., for W & O	2	0	0
Do., for N P	2	14	10
Do., Creech.....	0	18	0
Watchet	1	10	0
Wellington	13	17	9
Do., for W & O	2	10	0
Do., for N P	2	12	10
Weston - super - Mare, Bristol-road, for W & O ..	3	0	0
Wincanton, for W & O ..	0	12	6
Yeovil	34	3	4
Do., for W & O	2	10	0

	£	s.	d.
STAFFORDSHIRE.			
Croxton	0	7	6
Hanley	11	5	0
Do., for W & O	0	15	0
West Bromwich.....	0	13	4
Do., for N P	3	4	8
Wolverhampton	12	3	9
Do., for W & O	2	2	6

	£	s.	d.
S. STAFFORDSHIRE AUXILIARY.			
Bilston.....	3	17	10
Cradley	3	3	6

	£	s.	d.
Coseley Darkhouse Ch. ..	13	10	8
Do., Providence Chapel ..	6	7	8
Princes End	15	0	0
Wednesbury	2	9	6
Willenhall	0	14	3
Less Expenses.....	45	3	6
	1	3	4

	£	s.	d.
SUFFOLK.			
Bardwell	3	0	0
Bury St. Edmunds	39	14	6
Clare.....	1	10	6
Eye	8	5	2
Framsden, for W & O ..	0	10	0
Ipswich, Stoke Green ..	19	9	6
Do., Turret Green	59	0	0
Do., for W & O	2	10	0
Do., for N P	11	3	8
Rattlesden	2	10	1
Sudbury	3	0	0
Walton	2	17	8
	153	11	2

Less Expenses & amount acknowledged before...	36	16	6
	116	14	8

	£	s.	d.
SURREY.			
Croydon	5	12	6
Kingston-on-Thames ..	21	8	4
Do., for W & O	3	10	0
Richmond, Parkshot.....	6	19	3
Upper Norwood.....	43	4	0
Do., for W & O	10	18	9

	£	s.	d.
SUSSEX.			
Battle, Zion Chapel	0	5	0
Do., for W & O	1	0	0
Do., for N P	1	19	5
Brighton, Queen-square	20	10	6
Do., for W & O	1	10	0
Do., Grand Parade	11	15	6
Do., for W & O	1	0	0
Do., for N P	6	19	4
Forest Row, for N P	0	18	1
Hastings and St. Leo- nards	52	4	7
Do., for W & O	5	5	0
Do., for N P	0	13	1
Do., for China	1	1	0

	£	s.	d.
WARWICKSHIRE.			
Atherstone	1	3	4
Birmingham balance of Contributions, by Mr. T. Adams, Treasurer	250	1	11
Leamington	8	6	8
Do., Clarendon Chapel ..	81	2	3
Do., for W & O	13	8	7
Do., Warwick-street.....	16	2	5
Rugby	7	2	2
Do., for W & O	1	0	0
Warwick	9	5	4
Do., for W & O	2	2	10

	£	s.	d.
WESTMORELAND.			
Kendal	4	15	0

	£	s.	d.
WILTSHIRE.			
Bradford-on-Avon, Zion Chapel.....	11	9	7
Do., for W & O	0	16	0
Calne	5	10	9
Corsham, Ebenezer Ch. ..	12	9	8
Melksham	18	4	3
North Bradley	6	6	2
Do., for W & O	1	9	0
Swindon	12	10	1
Do., for W & O	0	15	0
Trowbridge.....	8	13	7
Warminster	8	7	1
Do., for W & O	0	18	6
Wintorslow.....	2	0	0

	£	s.	d.
WORCESTERSHIRE.			
Dudley, New-street	8	7	0
Do., for W & O	0	14	7
Evesham	2	18	4
Do., for W & O	1	1	4
Pershore, for W & O	1	0	0
Stourbridge.....	3	14	0

	£	s.	d.
YORKSHIRE.			
Bingley.....	11	10	0
Bradford, Westgate	94	14	6
Do., for N P Luke, Delhi	12	0	0
Do., for N P Titus, Agra	18	0	0
Do., Zion Chapel	92	14	7
Do., for Serampore	1	1	0
Do., for N P Thakoor Dass, Agra	12	0	0
Do., Trinity Chapel	29	2	0
Do., Hallfield	54	3	2
Do., Ripley-street.....	1	10	0
Bramley	10	18	10
Do., for W & O	0	15	0

	£	s.	d.
EAST RIDING AUXILIARY.			
Beverly	27	17	0
Do., for W & O	2	1	6
Do., for N P	3	13	6
Driflington	15	1	8
Do., for China	1	1	0
Driffield	5	10	1
Do.,	13	16	10
Hull, George-street	33	12	0
Do., for W & O	4	0	0
Do., South-street	13	15	4
	119	8	11
Less Expenses.....	7	18	0
	111	10	11

	£	s.	d.
HALIFAX.			
Halifax, Trinity-road ..	28	2	6
Heaton	3	10	3
Huddersfield	4	19	0
Do., for W & O	1	10	0
Idle	7	18	7
Keighley, for N P	0	18	0
Leeds, York Road	1	2	0
Do., for W & O	1	5	0
Lindley Oaks	5	8	6
Lockwood	50	9	3
Do., for W & O	3	10	0
Mirfield	6	15	6
Do., for Mr. Thomson, Africa	5	0	0
Ragwort	16	0	0
Do., for W & O	1	0	0
Rotherham	5	14	0
Do., for W & O	0	8	9
Do., for N P	1	1	5

	£	s.	d.
Scarborough, 1st Ch. ...	18	8	7
Do., for <i>W & O</i>	1	9	0
Do., Albemarle Ch.	12	4	4
Sheffield, Portmahon ...	21	12	5
Do., for <i>W & O</i>	1	0	0
Shipley, Bethel Chapel..	13	14	8
Do., Rosse-street	27	14	8
Do., for <i>China</i>	5	0	0
Do., for <i>W & O</i>	2	2	0
Wakefield	12	12	4

NORTH WALES.

ANGLESEA.

Ænon	0	10	10
Amiwich	10	4	6
Beaumaris	5	10	0
Bethania	1	0	0
Bont	1	10	0
Bodeleyrn	3	10	5
Brynsiencyn	3	14	6
Caerzeiliog	1	15	9
Capel Gwyn	1	1	9
Capel Newydd	1	12	6
Cemaes	5	0	9
Gaerwen	0	7	6
Garregfawr	1	12	3
Holyhead, Bethel	22	1	4
Do., Hebron	0	8	0
Do., Siloh	0	7	6
Do., New Park Street ..	2	5	8
Llandegfan	4	0	0
Llanddusant	1	8	0
Llanerchymedd	0	19	0
Llanfair	1	5	2
Llanfachreth	4	18	1
Llangefni	4	4	1
Llangoed	6	1	0
Menai Bridge	6	0	5
Newborough	2	2	3
Pencarnedau	1	1	6
Pencarn	2	4	10
Rhosybol	6	0	0
Rhydwyd	4	0	0
Sardia	1	7	8
Soar	5	0	0
Traethcoch	2	0	5
	115	5	8

Less expenses and Local Home Mission	62	6	5
	52	19	3

CAERNARVONSHIRE.

Capel-y-Beirdd	2	19	8
Caernarvon, Caersalem...	6	0	0
Garn (Doibenmaen)	3	4	0
Llandudoc	6	13	2
Llanllyfni	4	0	8
Morfa Nevin	1	12	0
Pencaeowydd	1	0	0
Pontllyfni Clynog	1	19	9
Portmadoc, &c.	7	4	0
Pwllheli	17	5	6
Talsarn	3	4	6
Tyddyn Ston	2	15	9

DENBIGHSHIRE.

Abergele	2	18	0
Bodgynwch	0	17	5

	£	s.	d.
Brymbo, Tabernacle.....	1	4	6
Do., for <i>W & O</i>	0	2	8
Do., for <i>W P</i>	0	3	0
Do., for <i>S</i>	1	0	0
Cefn Mawr, Tabernacle...	3	0	0
Carmel, Fron	0	15	6
Codau	0	10	9
Coedpoeth, Tabernacle...	0	9	0
Colwyn	2	18	9
Denbigh	6	7	8
Gefailrhyd	2	5	0
Glynceriog and Dolywern	4	19	4
Llandulas	1	4	0
Llandynog	0	6	8
Llanellian	1	18	1
Llanfeydd	1	11	0
Llanfair & Dyffryn Clwyd	0	3	4
Llangernyw	1	4	0
Llangollen & Glyndyfrdwy	8	8	0
Llangollen, English Ch.	5	6	8
Llanrhadr	1	15	0
Llanrwt	4	0	0
Llansilian	0	7	0
Pandyr Capel and Llan- elidan	7	10	1
Moelfre	7	3	4
Moss, Salem	0	4	2
Do., for <i>W & O</i>	0	1	0
Do., for <i>N P</i>	0	4	2
Noddfa Garth	1	18	0
Ruthin	3	6	0

FLINTSHIRE.

Axtyn	0	18	3
Bagillt	1	5	10
Bodfari	1	12	11
Helygan	1	1	0
Holywell	7	5	8
Llanellwy (St. Asaph) ...	1	2	10
Lixwm	0	19	5
Millwr	0	6	9
Penyfron	0	14	8
Penygeili	1	7	10
Rhwddlan	2	3	8
Rhyl	2	2	0
Treuddyn	0	12	6

MERTONETHSHIRE.

Bala	2	2	3
Corwen	1	10	0
Cynwyd	1	10	0
Llannwchllyn	2	11	0
Llansantffraid	1	10	0
Treddol	1	5	10

MONTGOMERYSHIRE.

Beulah	3	0	0
Caerws	3	0	0
Cwmberlan	2	5	8
Ferry	1	0	0
Llanfyllin	4	8	2
Do., Bethel	2	11	10
Llanfair Caeratinon	3	0	0
Llandloes	2	12	0
New Chapel	3	9	9
Newtown	27	16	9
Do., for <i>China</i>	1	0	0
Rhydyfelin	2	0	0
Rhydwen, Sion	1	3	0
Sarn	0	15	4
Staylitle	1	0	0

	£	s.	d.
Tanylan	0	4	0
Talywern, Sion	1	1	8
	60	8	2
Less expenses	1	0	0
	59	8	2

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon	1	0	0
Do., Watergate	2	10	0
Llangynidr	0	18	0
Do., for <i>N P</i>	1	16	0
Maezaberlan	3	5	6
Nantynn	0	11	4
Pantycelyn	1	8	9
Pisgah	1	16	0

CARDIGANSHIRE.

Aberystwith	9	5	3
Blaenwynern	2	10	9
Cardigan	29	3	4
Do., for <i>N P</i>	3	2	2
Penrhyncoch	1	1	4
Penyparc	2	8	7
Siloam	1	18	0

CAERMARTHENSHIRE.

Aberdnar	4	3	3
Bethel Plashet	3	3	8
Do., for <i>N P</i>	3	4	2
Bwlchgwynt	1	5	10
Do., for <i>N P</i>	2	17	8
Bwlchnwydd	2	1	3
Do., for <i>N P</i>	3	15	9
Caersalem	0	7	4
Cayo, Bethel	1	12	0
Do., Salem	2	10	0
Caermarthen	0	2	6
Cross Inn	2	10	0
Do., for <i>N P</i>	1	3	5
Cwmddu	2	15	0
Cwmifer	3	9	9
Cwmsaroddu	1	16	10
Cwmfelia	1	15	7
Elim Park	0	10	0
Felinfoel, Aduleam	7	19	7
Do., for <i>N P</i>	1	5	7
Ferryside	1	17	6
Fynonhenry	1	7	6
Gorse Sunday-school	0	10	0
Kidwelly	1	15	0
Llandilo	2	1	6
Llandoverly	1	14	6
Llandyssil (Penybont) ...	0	17	6
Do., Hebron	0	19	8
Llanelly, Greenfield	37	10	1
Do., for <i>W & O</i>	2	19	1
Do., for <i>N P</i>	2	5	6
Do., Zion	15	3	4
Do., Horeb	1	10	8
Do., Bethel	8	14	2
Do., Bethany	0	10	0
Llanfynydd	1	2	8
Llangennech, Salem	1	17	0
Llangyndeyrn	5	9	6
Llwynhendy, Zouar	6	15	0
Pembrey, Bethlehem	0	16	6
Penrhyncoch	0	14	2
Rhydargaeon	1	4	2

	£	s.	d.
Rhydwlwym.....	11	5	6
St. Clear's	10	10	10
Sittim	4	14	7
Whitland, Nazareth	3	12	7
Do., for W & O.....	0	3	0

GLAMORGANSHIRE.

Contributions towards itinerant schools, &c., in Brittany.

Aberaman	0	9	2
Abercanaid	0	11	1
Aberdare, Gadiys	1	5	8
Aberdulais	0	2	6
Briton Ferry	0	10	0
Cadoxton	0	6	9
Canton	0	11	0
Cefnedydymer	0	2	7
Cornthorn	0	11	4
Croesparc	0	7	7
Cwmbach	0	15	7
Deri	0	5	0
Dowlais, Hebron	0	14	9
Do., Caersalem	0	10	0
Do., Moriah	0	15	0
Llanccaran	0	16	0
Llandochu	0	3	6
Llanilltyd Fawr	1	0	0
Llysfaen	1	14	7
Merthyr Aeron	0	4	0
Do., Tabernacle	0	17	0
Do., Zion	0	9	0
Penprysg	0	6	2
Penarth	0	1	0
Penybont	1	0	3
Penydarren, Elim	0	5	0
Penyal	0	6	2
Pontbrenllwydd	0	7	6
St. Bride's	0	11	3
Treforest	0	6	3
Treolwyn	0	8	9
Treherbert Libanus	0	19	0
Do., Bethany	3	17	0
Do., Libanus	0	19	6
Treorci Noddfa	0	7	6
Trelais	0	5	5
Troedryhiw	0	5	8
Twynyrodyn	0	7	6
Waintrôdau	0	5	2
Ystrad Ton	0	11	0
Ystrad Nebo	0	3	6
Ystalyfera Caersalem	0	6	1
Do., Soar.....	21	12	9
Less Expenses.....	6	5	0

Aberaron.....	15	7	9
Do., for N P	1	1	0
Abercanaid, for N P.....	0	8	0
Do., for N P.....	1	3	0

ABERDARE DISTRICT.

Aberdare, Calvary	27	16	7
Do., Carmel	3	15	11
Do., Mill-street	12	12	6
Do., Gadiys	2	3	4
Do., Ynyllwyd	11	4	1
Abercwmboye	1	1	1
Abernant, Bethel	4	6	4
Cwmnaman, Sion	1	10	0
Cwmclare, Nebo	3	8	6
Mountain Ash, Rhos	16	3	3
Do., English Chapel	3	10	4
Pontbrenllwyd	2	11	2

	£	s.	d.
Abertawe, Philadelphia..	2	10	0
Briton Ferry, Rehoboth	2	12	5
Caerphilly (Tonyfein)...	4	8	6
Caersalem Newydd	7	9	2
Do., for N P	3	2	3
Cardiff, Bethany	28	13	2
Do., for W & O	3	0	0
Do., Salem	8	11	1
Do., for N P	1	5	5
Do., Siloam	2	0	10
Do., Tabernacle	24	11	10
Do., for N P	1	15	7
Do., Tredegarville.....	32	10	6
Do., for W & O	2	2	0
Cwmavon, Penuel	5	6	2
Dowlais Caersalem	8	12	2
Do., for N P	1	7	10
Do., Hebron	0	15	11
Do., Tabernacle.....	1	12	5
Hengoed	10	1	4
Do., for N P	0	5	4
Hirwain, Ramoth	2	4	3
Landore, Dinas	7	18	0
Maesteg, English Chapel	1	0	0
Do., Tabernacle	1	0	0
Merthyr, Ebenezer	8	5	0
Do., Ebon	0	15	5
Do., Zion	8	7	9
Do., for N P	0	13	0
Neath, Tabernacle.....	1	12	10
Do., for N P	4	13	5
Do., Bethany	9	4	4
Paran	1	8	0
Pentyrch, Penuel	1	10	3
Penydarren, Elim	1	12	0
Pontypridd, Tabernacle.	3	13	11
Do., for N P	1	1	10
Resolven, Sardis	1	4	5
Rhondda	1	11	0
St. Mellon's.....	6	15	0
Swansea, Bethesda	43	4	3
Do., Mount Pleasant	31	0	4
Do., Mount Zion	2	8	7
Do., York Place.....	10	17	1
Do., for W & O	2	4	5
Tongwynlas, Aeron	2	8	1
Do., Salem	0	7	1
Do., do, for N P	0	10	5
Treorci, Noddfa	2	13	0
Treherbert, Bethany	1	19	0
Do., Libanus	3	17	0
Troedryhiw, Carmel	3	10	9
Waintrôdau, Ararat	1	10	0
Ystalyfera, Zoar	1	16	10
Ystrad, Nebo	1	5	0
Do., for N P	2	3	0

MONMOUTHSHIRE.

Abercarn	5	4	6
Abersychan Noddfa,	2	1	3
Argoed	10	5	0
Bedwas	2	1	0
Bethel	4	1	9
Biana Gwent	5	6	0
Blaenavon, English Ch.	20	8	5
Do., Ebenezer	6	15	0
Do., Horeb	8	14	2
Brynhytryd	4	1	0
Brynmawr, Tabor	5	6	4
Caerleon	8	16	0
Castletown	14	14	11
Chestpost	3	6	2
Do., for W & O	1	0	0
Do., for N P	1	8	8
Daranelfen	2	3	2
Ebbw Vale	1	13	7
Do., Caersalem	1	7	7

	£	s.	d.
Ebbw Vale, Providence	1	4	0
Do., Nebo	3	12	8
Goitro	0	13	7
Libanus	1	3	2
Llanelly	3	9	2
Llanwenatth	7	19	3
Magor	7	4	2
Michaelstono vadr, Tirza	5	8	1
Nantylgo	0	13	7
Nash	1	1	0
Newbridge, English Ch.	4	2	1
Do., for N P	1	14	3
Do., Beulah	6	17	8
New Tredegar, Saron	1	13	0
Newport, Charles St. ...	4	15	1
Do., Temple	15	0	0
Pontllytyn, Soar	1	16	8
Ponthir, Sion	13	9	9
Do., for W & O	1	0	0
Do., for N P	2	18	3
Rhymney	0	8	0
Do., Jerusalem	2	13	2
Do., Penuel	14	14	4
Risca, English Church...	3	1	0
Do., Moriah	5	0	7
St. Bride's	2	6	9
Do., for N P	2	4	10
St. Mellon's.....	6	15	0
Sirbowy, Carmel	5	12	5
Tafarnaubach, Siloam	0	10	3
Talywain, Pisgah	4	2	6
Tredegar, Shiloh	13	8	1
Twyngwyn	4	17	0
Tydee, Bethesda	10	0	0
Usk	1	18	6

PEMBROKESHIRE.

Blaenconin	10	10	8
Do., for N P	4	7	5
Blaenywaun	16	3	4
Do., for N P	2	1	10
Blaenfos	11	6	0
Blaenllyn	7	8	2
Do., for N P	2	19	8
Caersalem	4	17	0
Do., for W & O	0	8	0
Chifowyr	3	1	8
Clarbeston, Carmel	0	4	6
Dinas Cross, Tabor, for			
China	0	16	6
Do., for India	0	16	6
Fishguard, Hermon	8	17	11
Do., for N P	0	2	5
Gelly	3	11	4
Do., for N P	1	13	9
Gerizim	6	0	8
Groesgoch and Trevine...	7	19	1
Haverford	4	1	7
Harmonywest, Hill Park	18	5	7
Jabez	6	5	2
Do., for W & O	0	12	0
Llanfyrnach, Hermon	2	15	10
Llanglofan	7	13	0
Maenclochog, Horeb	1	13	6
Martletwy	1	15	0
Middlemill, Solva, and			
Trestio	14	7	3
Do., for N P	2	1	9
Do., 1870	17	21	0
Monachlogddn, Bethel...	5	4	5
Newport, Bethlehem	8	0	0
Newton	2	7	1
Do., for N P	1	13	1
Penybryn	1	6	8
Punchestown	2	4	3

	£	s.	d.
RADNORSUIRE.			
Bethany (Elan Vale) ...	0	13	10
Bwlchysarnau	2	11	8
Cefn Pawl	0	16	8
Franksbridge	0	12	8
Glas Green	0	6	10
Gravel	3	9	11
Howey	1	2	0
Llandilo, Moriah	0	13	3
Maesythelm	2	0	0
Nantgwyn	3	8	9
Newbridge	1	16	8
Paincastle	0	12	0
Velindre	2	1	10
	20	6	1
Less expenses.....	1	7	2
	18	18	11

	£	s.	d.
SCOTLAND.			
Airdrie	1	0	0
Alloa	1	10	0
Anstruther	19	13	1
Do., for <i>N P</i>	1	11	0
Do., for <i>African boy</i> <i>under Mr. Thomson,</i> <i>Cameroons</i>	5	0	0
Ardriahalg, for <i>N P</i>	0	12	8
Cupar	6	0	0
Dundee	56	4	8
Do., Meadowside	11	3	1
Do., Scotch Inde- pendent Church.....	4	0	0
Do., Lochee, for <i>N P</i>	1	0	0
Do., Bell-street Sunday- school	0	9	6
Edinburgh, Dublin-st.....	69	18	1
Do., for <i>N P</i>	1	5	0
Do., for <i>Mrs. Kerry's</i> <i>school</i>	4	0	0
Do., Duncan-street ...	7	15	0
Do., for <i>N P</i>	3	7	7
Do., Charlotte Chapel, Rose-street	31	16	10
Do., Nth. Richmond-st. 3	5	0	0
Do. do., for <i>Mr. Thom-</i> <i>son, N P, Africa</i>	12	0	0
Galashiels	15	0	6
Do., for <i>W & O</i>	2	13	6
Glasgow	34	1	0
Do., N. Frederick-st.,	10	14	4
Do., for <i>Jamaica Inst.</i>	0	10	0
Do., for <i>W & O</i>	1	8	8
Do., Hope-street	98	6	0
Do., for <i>N P</i>	2	7	4
Do., Blackfriars-street	31	13	11
Do., Baronial Hall.....	3	0	0

	£	s.	d.
Irvine	4	10	0
Kilmarnock.....	6	17	2
Do., for <i>N P</i>	1	13	0
Kirkcaldy	6	3	9
Leith	1	5	0
Paisley	3	17	1
Peterhead	1	0	0

IRELAND.

Ballymena	2	4	6
Banbridge	5	2	0
Belfast	7	1	0
Do., Victoria Hall	4	14	3
Coleraine	12	2	10
Do., for <i>N P</i>	1	12	6
Dublin.....	26	6	5
Do., for <i>India</i>	1	0	0
Do., Abbey-street, Coll.	2	10	5
Portadown	0	17	0
Tandragee	1	6	10
Do., for <i>N P</i>	1	15	9
Waterford, for <i>N P</i>	5	1	0
	71	14	6

Less expenses and amnt. acknowledged before... 31 0 0

40 14 6

FOREIGN.

AUSTRALIA.

Angaston— By Rev. J. Hannay, for <i>Indian Schools</i>	10	0	0
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INDIA.

Allahabad	120	0	0
Benares— Etherington, Rev. W.	45	0	0
Calcutta— A Baptist, by Mr. J. Cartland	2	0	0
H. M. 55th Regiment	1	0	0
Pearce, Rev. G., for <i>Baraset</i>	6	0	0
Williamson, Mr. R., for <i>N P, Sewry</i>	24	16	0
Special Contributions, by Rev. J. Williams	12	0	0
Mongbir	83	5	0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

	£	s.	d.
Dulwich, Lordship Lane, by Mr. H. J. Tresidder	1	11	1
London, Tritton, Mr. J. H.	5	5	0
Low Hills, Lindley— Walker, Mr. Jos.	5	0	0
Newtown, Mont.— A Friend	1	0	0
Morgan, Mr. E.	1	0	0
Stockport, by Rev. J. Pywell	5	3	6
Walworth-road, Sunday- school, by Mr. Beal	5	0	0
By Mr. J. E. Tresidder	1	0	0
Thickbroom, Mr.	1	0	0
Under 10s.	0	2	6

JAMAICA SPECIAL FUND.

Appleton in Widnes— Carey, Mrs.	1	0	0
Brixton-hill, Sayce, Mr.	1	0	0
Camberwell, Denmark- place.....	1	1	0
Cardiff, Tredegarville— Cory, Mr. R., Jun... ..	2	0	0
Mathias, Mr. D.	1	1	0
Under 10s.	0	10	0
Hull—Hill, Miss M. A.	5	0	0
Kilmarnock.....	0	13	0
Lee—Burchell, Rev. W. F.	0	10	6
Llanollen— Pritchard, Rev. J., D.D.	1	0	0
Llysyfrau—Jones, Mr. W.	1	0	0
Manchester— Gosvenor-street	0	10	0
Milton—Dent, Mrs.	2	10	0
Newbury— A Friend	0	10	0
Rotton, Miss E.	1	0	0
Norwich— Fletcher, Mr. Josiah... ..	1	0	0
Paisley—Collection	19	7	6
Plymouth— Nicholson, Mrs. S.....	1	0	0
Reading— Champion, Miss	0	10	0
Desormeaux, Miss.....	0	10	0
St. Albans— Fisk, Mr.	1	0	0
Gibbs, Mr. R.	0	10	0
Watts, Rev. T.	1	0	0
Wiles, Mr. E. S.	1	0	0
Wiles, Mr. J.	0	10	0
Under 10s.	0	5	0
T. S.—St. Austell	5	0	0
Warwick— Overbury, Rev. F. ...	1	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

- Pinnock, F., Feb. 21.
 Saker, A., Jan. 24.
 Smith, R., Jan. 23, 27, Feb. 23.
 Thomson, Q. W., Feb. 22.

AMERICA—

- Boston, Murdoch, J. W., April 10.

ASIA—

CEYLON—

- Colombo, Piggott, H. R., March 17.
 Waldock, F. D., March 10.

CHINA—

- Chefoo, Brown, W., Jan., Feb. 7.

INDIA—

- Agra, Gregson, J. G., March 2.
 Allahabad, Bate, J. D., March 3.
 Barisal, Sale, J., Feb. 14.
 Calcutta, Lewis, C. B., Feb. 22, March 8,
 20, 29.
 Johnson, E. C., Jan. 17.
 Kerry, G., March 1.
 Pearce, G., March 15.
 Dacca, Supper, C. F., Feb. 23, March 17.
 Darjeeling, Page, J. C., April 4.
 Delhi, Parsons, J., March 22.
 Smith, J., April 5.
 Howrah, Morgan, T., April 5.
 Monghyr, Campagnac, J. A., Feb. 22.
 Lawrence, J., March 7.
 Ringpore, Page, J. C., March 7.

EUROPE—

FRANCE—

- Morlaix, Jenkins, J., March 29.
 St. Brieuc, Bouhon, V. E., April 15.

ITALY—

- Rome—Wall, J., March 21, April 17.

WEST INDIES—

JAMAICA—

- Brown's Town, Clark, J., March 7, 28.
 Flint River, Randell, E. C., March 22.
 Jericho, Hume, J., March 23.
 Kingston, East, D. J., March 24,
 April 5.
 Montego Bay, Henderson, J. E.,
 March 18.
 Morant Bay, Teall, W., March 22,
 April 5.
 Mount Hermon, Clarke, J., March 20.
 Spanish Town, Claydon, H. E., Mar. 10.
 „ „ Philippo, J. M., March
 10, 22.
 St. Ann's Bay, Millard, B., April 7.

BAHAMAS—

- Nassau, Davey, J., March 4, April 15.
 Turks' Island, Pegg, I., March 14.

HAYTI—

- Menard, M., Jan. 11.

The Rev. A. Powell requests us to announce that the acknowledgement of contributions for the Bible Translation Society is unavoidably deferred until next month.

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

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JUNE, 1871.

THE annual services of our missionary, and other denominational societies have quite equalled, and in some respects exceeded those of former years. In the spirit which pervaded them; the numbers by which they were attended, and the liberality which was stimulated, we have cause for thankfulness. The *Freeman* in its notice of the

ANNUAL SERMON.

at Camden Road Chapel, says that the Committee "were so fortunate as to secure the services of the Rev. Charles Vince." This was exactly what the Committee, and all who heard the discourse, felt. From first to last it was pervaded by the true missionary spirit, and a manly sympathy with all honest evangelical efforts to bring the masses of our fellow-countrymen to Christ.

THE ANNUAL PUBLIC MEETING

At Bloomsbury Chapel was presided over by W. McArthur, Esq., M.P., whose opening speech showed that he had not mistaken his vocation in taking the Chair on such an occasion.

It would afford us much pleasure if we had sufficient space to give *in extenso* the able and appropriate speeches which were delivered; but as we cannot do this, and as Mr. Henry's address embodied the result of a large personal acquaintance with the state of things in Ireland, it requires no apology from us to give prominence to his address. Mr. Henry said that "he had much pleasure in endorsing the statements that had been made as to the difficulties connected with the evangelisation of Ireland. One of the greatest obstacles to the progress of the Gospel there had been the political and ecclesiastical inequality of the religious denominations. D'Aubigne, when in Ireland, in reply to a friend of his (the speaker) with regard to the difference between Gospel work in Ireland and Gospel work on the Continent, said, 'It is evident at a glance that upon the Continent the Protestant missionaries are looked upon as friends of civil and religious liberty; but in Ireland they are looked upon as the allies of tyranny and oppression.' He (Mr. Henry) thought that that was the key to the present spiritual condition of Ireland to a large extent. The feelings of the people had been embittered by the religious inequalities. In former times the penal laws were in full force, and though they had been repealed, their memory still lingered in the land. Shiel once said, 'The manacles may be stricken off, but the marks will remain.' It had given an immense advantage to the priests of Ireland to be able to point to those wrongs, and say 'That is what Protestantism has done for you.' Grievances had been the capital of the priests of Rome. Take away the grievances and their stock-in-trade would be gone. In the south and west of Ireland the very children at their mothers' knees would tell of the wrongs, and 'the curse of Cromwell' was the bitterest malediction that they could pour upon their enemies to this day.

He quite agreed with what had been said by the last speaker, that the remedy for Ireland was not in Acts of Parliament. Disraeli had said that the cause of the evils of Ireland was that great melancholy ocean which surrounded it and inspired the people with a spirit of despondency and depression. The real reason of the depression of Ireland lay far deeper than the ocean that belted its shores. They were not melancholy people. There was sometimes more merriment under an Irish bundle of rags than under flaunting silks and satins. But what they had to contend with in Ireland, was popery. The priests created the very grievances that the Irish people mourned, and then, with Jesuitical cunning they fathered upon the British Government and upon the Protestant people, the injuries they had themselves inflicted. A large number of young men were being trained in Roman Catholic Colleges in Ireland to go out as missionaries to heathen countries; and in Tipperary, there had been established a Catholic College for the evangelisation of Scotland! In addition to the colleges, there were ecclesiastical edifices rising in magnificence all over the land—cathedrals in Gothic grandeur vying with the splendour of the structures of the middle ages. Since the year 1800, the Catholics in Ireland had expended £5,000,000 upon their ecclesiastical edifices, which money had been wrung from the people by priestly device and cunning. The priests could not do without a grievance, and so, notwithstanding the changes with regard to the ecclesiastical system, they now raised the cry of 'Educational equality.' Cardinal Cullen and his bishops said they must have Catholic schools, and Catholic books, and Catholic teachers, and a Catholic University with a charter and endowments. They had sought to overturn the National Schools of Ireland, but many Catholics still preferred sending their children to those schools, and had no objection to a mixed system of education. In the county of Kerry, to which it was proposed to send one of the missionaries of this Society, 15 per cent. of the population had left the Schools of the Christian Brethren, and gone back to the National Schools; and in the town of Clonmel, in one of the most Romish parts of the country, when the Christian brethren and nuns had their schools there, a National School was opened about four miles distant, and to that school twenty-five Roman Catholic children trudged day after day. When such things as these were true, why should we hand over the education of the country to the priests of Rome? What had Romanism done for Ireland? Before that country fell under its dark dominion she was the light of Europe and the cradle of science. But since she had fallen under Papal rule, her light had gone down in darkness, and the shadow of death, like a funeral pall, had fallen upon her; but though her sun had indeed gone down, it had not sunk for ever. What Ireland did in the days of yore, she might, under the blessing of God, do again. Give her the Bible she once gave to Europe; give her the Gospel she once proclaimed to Pagan Europe; give her her ancient faith, and from her there might yet go forth heralds of salvation to many a land—heralds fired with her pristine zeal, and glowing with that eloquence that burned on the lips of Burke and Sheridan, and which fell like thunderbolts from Grattan. The same genius kindled with the fire of God's own altar, would burn with a purer, brighter flame, and be a power for good to the ends of the earth."

Contributions from March 20th, 1871, to close of the Financial Year.

LONDON.—B. B. (2 years)	6 0 0
Baynes, Mr. A. H.	0 10 6
Bigwood, Rev. Jno.	0 10 6
Booth, Rev. S. H. (2 years)	1 0 0
Boustead, Mr. E.	5 0 0
Farley, Mr. E. J.	0 10 0
Gover, Mr. H.	1 1 0
Hanson, Mr. W.	0 10 6
Kirtland, Mr.	1 1 0
Lovejoy, Mr.	0 5 0
Marshman, Mr. J. C.	2 2 0
Rogers, Mr. W.	1 0 0
Rooke, Mr. T. J.	0 10 0
Rooke, Miss	0 10 0
Russell, Mr. Joseph, Blackheath.....	1 0 0
Smith, Mr. J. J., returned Income Tax on dividends	1 13 6
Stevenson, Mrs.	2 2 0
Tritton, Mr. Joseph.....	5 5 0
Tritton, Mr. J. Herbert	5 5 0
Underhill, Dr.	1 1 0
Varley, Rev. H.	1 1 0
Wall, Mr. T. S.	1 1 0
Woolley, Mr. G. B.	5 5 0
Yates, Mr. J. H.	1 1 0
Abbey Road, St. John's Wood, contrbs.	15 0 0
Brixton Hill, New Park Road, by Mr. A. H. Rixon	19 2 0
Camden Road, subscriptions by Mr. S. Pewtress	32 2 6
Clapton Downs Chapel, by Mr. H. R. Rickett	13 5 6
Commercial Street, by Mr. Young.....	6 9 7
General subscriptions, collected by Mr. C. Gordelier	18 0 6
Grove Road Chapel, by Mr. C. B. Chapman, moiety of collection	3 3 0
" Sunday School, by Mr. S. Jay	1 15 0
Hackney, Mare Street, subscriptions, by Mr. F. Nicholson	4 18 0
Hammersmith, subscriptions	14 16 0
Kingsgate Street Sunday School, by Mr. Hooper.....	1 10 0
Lee, by Rev. R. H. Marten, B.A., subscriptions	3 0 0
Maze Pond, subscriptions by Mr. Rix	5 4 0
" Sunday School, by Mr. Keightley	6 15 6
" "	2 2 0
Norwood, Upper, by Mr. W. H. Heath, subscriptions	8 17 6
Notting Hill, subscriptions by Dr. Pennell	6 6 0
Stratford Grove Sunday School, by Mr. E. H. Vernon	4 13 0
Tottenham, by Rev. R. Wallace, collected by Miss Wallace	1 7 0
" By Miss E. P. Tunstall	1 2 0
" Mr. Wallace's subscription	2 15 8
" "	0 10 6
Upper Holloway Sunday School, by Mr. E. H. Fakenham	4 8 2
Walworth Road Chapel Sun- day School, by Mr. W. E. Beal	2 11 6
" Auxiliary, collections and subscriptions	4 0 0
" "	12 6 6
" "	16 6 6
BEDFORDSHIRE.—Amphill, subscriptions Dunstable, by Mr. M. Gutteridge, Sunday School	0 17 0
Leighton Buzzard Sunday School, Hockliffe Road	0 9 10
Luton, subscriptions	0 9 2
Ridgmont, collections	2 9 6
Shefford, subscriptions	1 7 1
" "	0 7 6

BERKSHIRE.—Abingdon, subscriptions..	2 15 6
Newbury, by Rev. J. E. Cracknell, subscriptions	3 12 6
Windsor, subscriptions	1 5 0
Wallingford, subscriptions	1 15 0
BUCKINGHAMSHIRE.—Aylesbury, by Mr. W. W. Page; collec- tions	1 1 0
Subscription, Mr. Page	1 1 0
" "	2 2 0
Chesham, by Rev. J. Cave, subscriptus	5 9 10
Stoney Stratford	0 10 0
CAMBRIDGESHIRE.—Cambridge, St. An- drew's Street Girls School, by Miss H. Peters	1 0 0
CORNWALL.—Falmouth, by Mr. W. H. Bond. Collections	3 9 9
Subscriptions	1 6 0
" "	4 15 9
St. Austell, subscriptions by Mr. T. Stocker	1 2 8
CUMBERLAND.—Maryport, subscriptions	1 16 0
Whitehaven, subscriptions ...	2 8 0
" Small sums	0 15 5
" "	3 3 5
DEVONSHIRE.—Appledore, Mr. Darracott	1 0 0
Chudleigh, Mr. and Mrs. Rouse	5 0 0
Combemartin, Rev. D. Thompson	0 5 0
Devonport, Maurice Square Chapel, by Rev. Jno. Stock	3 2 9
Kingsbridge, subscriptions	0 12 6
Plymouth, by Mr. T. W. Popham, Weekly Offerings	6 0 0
Subscriptions	12 15 0
" "	18 15 0
DURHAM.—Consett	11 5 0
Darlington, Rev. P. F. Pearce.....	0 10 0
Hamsterley	1 0 0
Monkwearmouth	3 0 0
Essex.—Braintree, moiety of collections	3 8 7
Halstead, Mr. W. Peck	2 0 0
Harlow, by Rev. J. Edwards, B.A., subscriptions	2 5 0
Loughton, Miss Brawn	0 10 0
GLOUCESTERSHIRE.—Eastcombe, by Rev. W. W. Laskey, collection.....	1 10 0
Gloucester, contributions by Mr. Heastie	3 0 0
Tewkesbury, subscriptions, by Rev. T. Wilkinson	2 2 6
Stow-on-the-Wold Sunday School	0 5 0
Thornbury	1 2 0
Lay's Hill	0 10 0
" "	1 12 0
Uley, collections	1 17 0
Wotton-under-Edge, Miss Eley	2 0 0
HANTS.—Andover, subscriptions, by Rev. W. H. Burton, 2 5 0 Collections	0 17 0
" "	3 2 0
Beaulieu, by Rev. J. B. Burt, collections	1 2 9
Broughton, Mr. H. Bompas, of London	1 0 0
Collections and subscrip- tions	4 4 7
" "	5 4 7
Gosport, subscriptions, by Rev. W. H. Burton.....	1 8 6
Portsmonth, subscriptions	2 12 0
Shirley	0 5 0
Southampton, subscriptions	3 18 6
Whitechurch, Mr. Godwin	0 10 6
Winchester, subscriptions	1 13 6

ISLE OF WIGHT.—Niton, collec-		
tions	0 15 9	
Contributions	0 1 6	
	<hr/>	0 16 3
Newport, subscriptions	2 2 6	
Ryde,	1 15 0	
Ventnor,	0 11 0	
	<hr/>	
HERTFORDSHIRE.—Mill End, Rev. A.		
Powell	0 5 0	
Tring, by Mr. J. Burgess, subscriptions	3 10 0	
	<hr/>	
KENT.—Canterbury, Mr. West		1 0 0
Bridge, Mr. C. West	0 10 0	
Deal, by Rev. W. Garwood	3 0 0	
Folkestone, subscriptions	2 19 0	
Maidstone, Miss Watts	0 10 0	
Margate, subscriptions	2 12 0	
Meopham, Mr. French	1 0 0	
Sevenoaks, Ladies Association, by Mrs.		
Welsh	2 18 6	
Staplehurst, Mr. Jull	2 0 0	
	<hr/>	
LANCASHIRE.—Bacup, Ebenezer Chapel		
Sunday School	0 10 0	
Barrow-in-Furness	0 10 4	
Manchester, Union Chapel, contribu-		
tions	15 0 0	
Sabden, Mr. G. Foster	10 0 0	
Ulverstone	0 2 6	
	<hr/>	
LINCOLNSHIRE.—Bourne, subscriptions...		1 15 0
Boston, subscriptions	0 12 6	
Louth,	0 4 0	
	<hr/>	
LEICESTERSHIRE.—Countesthorpe, by		
Miss Porter—Mr. C. Bassett	1 0 0	
Leicester, Belvoir Street, Miss		
Porter, subscriptions	1 10 0	
" By Mr. Gallaher,		
subscriptions	7 13 0	
" Charles Street, by Miss		
Porter, subscriptions	1 18 0	
" Victoria Road,		
by Rev. T. Wil-		
shere, vote of		
Church	7 7 0	
Subscriptions	11 0 0	
	<hr/>	18 7 0
Collected by late Rev. R. J.		
Wilkinson	0 17 0	
Lutterworth, by Miss Porter, Mr. J.		
Bedells	0 5 0	
	<hr/>	
MONMOUTHSHIRE.—Whitebrook, collec-		
tions	0 10 0	
	<hr/>	
NORTHUMBRLAND.—Berwick-on-Tweed,		
collections	1 6 1	
Newcastle-on-Tyne, Rye Hill,		
by Mr. T. Sharp, collections	4 2 4	
Subscriptions	3 5 6	
	<hr/>	7 7 10
Northern Association, by Mr.		
G. Angus	18 15 4	
North Shields branch	2 17 10	
	<hr/>	21 13 2
NORFOLK.—Attleborough Sunday School	0 2 6	
	<hr/>	
NORTHAMPTONSHIRE.—Ringstead, Sun-		
day School	0 10 3	
	<hr/>	
NOTTINGHAMSHIRE.—Nottingham, Miss		
Pentecost	0 5 0	
Nottingham, Subscriptions, by Mr. F.		
G. Hazzledine	0 15 0	
" Circus Street, by Mr. T.		
Bayley, collections	2 18 11	
Tuxford, Miss Morley	2 0 0	
	<hr/>	
OXFORDSHIRE.—Banbury, by Mr. W.		
Cubitt, collections and subscriptions	4 16 8	
Henley-on-Thames, Mr. R. Johnson ..	1 0 0	
Oxford, Miss Nichol	0 5 0	
	<hr/>	
SOMERSETSHIRE.—Bristol, by Mr. J. R.		
Daniell, subscriptions	16 17 0	

Crewkerne, by Rev. S. Pearce		
Collections	1 9 3	
Sunday School	0 7 3	
	<hr/>	1 16 6
Taunton, collections	3 0 0	
Subscriptions	1 0 6	
	<hr/>	4 0 6
Weston-super-Mare, Mrs. Blair	10 0 0	
Yeovil, Collections, by Rev. R. James	3 0 0	
	<hr/>	
SUFFOLK.—Bury St. Edmunds		2 3 0
Ipswich, Turret Green, by		
Mr. W. Bayley, collections	6 9 0	
Subscriptions	5 1 6	
	<hr/>	11 10 6
STAFFORDSHIRE.—Hanley, Mr. W. R. L.		
Jefferies	1 0 0	
	<hr/>	
SUSSEX.—Eastbourne		7 10 0
Midhurst, collections	0 14 0	
Rye, Mr. F. Mitchell	0 13 0	
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WARWICKSHIRE.—Alcester, collections ...		4 0 0
Birmingham by Mr. A. Caulkin, Great		
King Street Sunday School	0 10 0	
Umberslade, Birmingham, Mr. G. F.		
Muntz	2 0 0	
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WILTSHIRE.—Calne		0 5 0
Downton, collections	4 1 2	
Melksham, executors of late Mr. Clift		
North Bradley, collections	18 10 0	
Salisbury, by Mr. S. R. Atkinson		
Contributions	3 3 0	
Subscription	0 5 0	
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Semley, Rev. T. King (2 years)	1 10 0	
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WORCESTERSHIRE.—Malvern, Miss Page		2 0 0
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YORKSHIRE.—Bradford, by Mr. J. Petty,		
Subscriptions	14 15 0	
Scarborough, Mr. Sargent	2 0 0	
Shipley, by Mr. J. Petty—Mr. Aked ...	5 0 0	
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NORTH WALES.—Llangollen, Dr. Pritchard		
Newtown, Montgomeryshire, Mr. E.		
Morgan	1 0 0	
Rhyl, Mr. J. S. Evans	0 10 6	
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SOUTH WALES.—Haverfordwest, Bethesda		
Sunday School	4 9 10	
Mountain Ash, Aberdare	1 7 0	
Neath	0 2 6	
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SCOTLAND.—Balance of subscriptions ...		34 5 10
Paisley, Mr. T. W. Macalpine	1 1 0	
" Rev. J. Crouch	0 7 6	
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IRELAND.—Athlone, subscriptions, by		
Rev. T. Berry	12 4 0	
Coleraine, by Dr. Carson,		
Collections	6 18 3	
Subscriptions	4 11 0	
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Ballymoney, by Rev. W. Ramsey	1 10 0	
Belfast, subscriptions, by Rev. R. M.		
Henry, M.A.	5 2 6	
Carrickfergus, vote of Church	4 0 0	
Subscriptions	5 6 3	
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Conlig, contributions	1 14 6	
Cork, by Mr. T. Howard	12 10 0	
Derynelt, by Rev. D. Macrory	5 0 0	
Donaghmore, by Mr. W. Irwin	5 0 0	
Dublin, Abbey Street, by Mr. E.		
McMaster	18 15 0	
Portadown, by Rev. J. Douglas	1 17 6	
Tubbermore, by Rev. R. H. Carson ...	20 18 10	
Waterford, Mr. O. Scroder	0 10 0	
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JERSEY.—St. Helier, collections	1 18 5	

THE
BAPTIST MAGAZINE.

JULY, 1871.

Letter to C. H. Huxley, Esq., L.L.D., F.R.S.

(Continued from page 359.)

RESPECTED AND LEARNED SIR,

OF all the Books that make up the Bible, the Proverbs of Solomon is that which is, perhaps, most filled with lessons suited to children. But there is a singular contrast between your teachings and those of Solomon. The drift of the Book is stated (i. 4) "to give prudence to the simple, to the young man knowledge and discretion." But what *is* true knowledge, so essential as to be called *wisdom*—the knowledge that leads with certainty to eternal happiness? This we find in v. 7: "The fear of the LORD is the beginning of knowledge." This is the A, B, C of anything worth the name of knowledge. You might teach your boy the names of every plant and stone on earth, and every star in heaven, but if you did not tell him the name of the Maker of them all, and his Maker and yours, he might live only to break the hearts of his parents and to ruin himself. For

if we bring up our children in ignorance of their Maker, we may be very sure they will neither own nor honour us as their parents, nor shall we deserve their honour. But what is infinitely worse, they will certainly have their Maker for their enemy. "Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the earth." (Eph. vi. 2, 3). He will not always tolerate rebellious children on His footstool: "for" (Proverbs ii. 21, 22), "the upright shall dwell in the earth, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and traitors shall be rooted out of it."

What lessons of glory and beauty bestud the 3rd Chapter, v. 5, 6: "Trust in the Lord with all thy heart, and lean not to thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths." The curse and ruin of the "natural man"

are self-confidence and contempt of others. You denounce as "fools" all who think that the hand of God is in the fire, the famine, and the pestilence; but the Bible brands with that opprobrious name, him alone "in all whose thoughts God is not." But the Christian's Lord and Master forbids *him* to deal in such language. The Puritan, at whom you sneer, was not afraid of the pestilence, because he knew well his Father had sent it; and when Charles and his Court, and *his* priests, fled in dismay, he stood at his post, and "vindicated the ways of God to man." You talk very knowingly, and too magisterially, of what happened on earth millions of years since. After all, practically, it amounts to very little, in fact, to nothing, less than nothing. One word of God is worth thousands of volumes of such dark, dogmatic, confident, but contradictory speculations: "The Lord by wisdom hath founded the earth; by understanding hath He established the Heavens," (Prov. iii. 19).

In Chap. viii. 12, Wisdom speaks: "I, Wisdom, dwell with prudence, and find out knowledge of witty inventions." What is the universe but a vast storehouse of the "inventions" of the Wisdom of God? "The LORD (the Eternal) possessed me in the beginning of His way, before His works of old. From everlasting I was anointed, from the beginning; or ever the earth was." It is the Man of Nazareth, our Divine Lord, who speaks; He that delighted in the sons of Adam, before their dwelling-place was prepared. We will never allow His word to be set at naught by dogmatists, who, speak-

ing with as much assurance as if *they* had laid the foundations of the earth, show plainly by their self-contradictions, that they "know nothing as they ought to know."

Sparing you the teaching of Ecclesiastes, the Preacher, who tells us that the "fear of God and the keeping of His Commandments is the whole duty of man," so that he who is without these is just no man at all; as well as the mysteries of the "Song of Songs"; and not listening to the raptures of Isaiah and the Prophets, for I do not know how *you* can tolerate a real prophecy at all, as it must be, essentially, supernatural,—I come to the New Covenant of Our Lord Jesus Christ. What can *you* make of Him?

I cannot remember that you once mention HIM in all your Sermons, &c. You seem to avoid His name even more than that of God. What! Do you fancy for a moment that you can wink HIM out of the world which He has saved? Ah! be sure your battle is not with bishops, deans, and archdeacons. Tell us, then, how you will manage to find lessons for our children in that volume, the subject of which is Jesus Christ? How will you handle the first chapter? Will you let them know who *His* Father is? In the very first verse He is styled the Son of David, the Son of Abraham, thus connecting Him with *your* "semi-barbarous Hebrews," and uniting indissolubly the New Testament with the Old. All the perplexities that beset you in your search of the Old Books will be found tenfold more perplexing than before.

Suppose you skip the first chapter as unsuitable for children, what will you do with the second? It is all miracle. The mysterious star that shone in the East, and guided the Magi to the manger in Bethlehem—the prophecy which had told them of the birth of the Heavenly Babe, and the dream that warned them of Herod's design—the angel that commanded Joseph to flee into Egypt, and to wait there for permission to return: all is miracle. Should you pass all this over, as only fit to fill the children's heads with notions that would have all to be unlearned before they could profit by your "Lay Sermons," preaching the stability of the order of Nature, you will have to omit the third and fourth chapters also: the former telling of the opening heavens, the descent of the dove, and the voice that said, "This is my beloved Son in whom I am well pleased;" the latter relating to the temptation in the wilderness, the forty days' fast, the coming of Satan, and the sight of all the kingdoms of the world.

If you set the children to read these things, do you intend them to believe the miracles? If they do, they will never listen with patience to your talk about "Matter and Force," as the only Artist in Heaven and Earth, "that fashions all that lives." If you have no intention that they shall give any credit to the history, why trouble them with it at all? And yet if these four chapters are left out of your collection as incredible and absurd, the same incredibility and apparent absurdity will follow you all through the life of Jesus Christ, and you

will be compelled to reject the whole.

Perhaps you think the sermon on the Mount will be more to your purpose. It is a "Lay Sermon." The Speaker was no professional priest. He was known as the Carpenter. How do you like *His* teaching? It sounds very authoritative. "Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil." The Law, is the Law of Moses; the Prophets, the Prophets of Israel. These old parchments *you* despise, or rather abhor, as your "*incubus*," and "the opprobrium of the orthodox." You see, then, that in running down the Hebrew Scriptures, you have Jesus Christ for your antagonist, and not merely "the orthodox," as you proudly call them. And, while I have no claim to be called a prophet, or a prophet's son, I tell you, Mr. Huxley, your defeat is as certain as your death. The whole Jewish nation thought to win the battle against the Nazarene, and was beaten down to dust, and scattered over the earth. It has carried on the warfare for eighteen hundred years, and is as near a victory as at first.

But it was not the Jew alone that thought of making the name of the Nazarene contemptible. The proud Roman, when master of the world which he had conquered, set himself to destroy the name of the Carpenter; but he was defeated at last. After a fight of three centuries, the empire had to yield. Constantine was compelled to profess himself a Christian; and though his patronage was more fatal than the

persecutions of Galerius or Diocletian, yet the perfidy of politicians, prelates, and priests could not kill Christianity. They have been busy, over fifteen centuries, and have not done yet; but Christianity is stronger to-day than it ever was since the Baptist cried: "He that cometh after me is mightier than I, whose shoes I am not worthy to loose."

And this is the day in which you come to put an end to Moses, and the prophets, and their mighty Lord. And what weapons do you bring to the war? "A piece of chalk," a protoplasm, a nettle-hair, nay, the point of the hair! And who are your allies? Mr. Tyndal, with his crucibles and retorts, his galvanic batteries and electrical machines, and waves of ætherial light; followed by Mr. Darwin, with his oyster and ourang-outang. These be *your* ancestors—O ye philosophers of England! These be the gods that have delivered you from the bondage of Christianity!

There must be something intolerable to you, Mr. Huxley, in the tone of authority with which the Carpenter speaks, "Ye have heard it was said by them of old time, Ye shall not kill; and whosoever shall kill shall be in danger of the judgment; but *I* say unto you, Whosoever shall be angry with his brother, without cause, shall be in danger of the judgment; and whosoever shall say unto his brother, Raca, shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell fire." Beware, sir! You say none but "*fools*" believe that God sends fires, famines, and pestilences.

Such a fool I glory in professing myself; and I will add, it is no proof of superior wisdom when your antagonist calls for an argument to give him an abusive epithet.

Authority, I say again, you profess to abhor as a ground of belief; and your whole soul revolts when you hear Jesus Christ saying, "But *I* say, *he* shall be in danger of hell fire." But, then, it is remarkable, while setting aside mere authority as a reason of faith, you seem to forget that you are prone to give *your* mere authority as all-sufficient. You assert that "Matter and Force" are two names for one "Artist, who fashions all that lives." But you do not prove it. You merely say so. You tell the young christians of Cambridge (pp. 366-7): "Most undoubtedly the digestion of food in the human body is a purely chemical process;" but you merely say it. You do not prove it. You never have proved it; and *I* now say you never will. I have studied chemistry and physiology much longer, I am sure, and in more schools, I believe, than you, and I say you spoke ignorantly when you said so.

In your "Elementary Lessons of Physiology" (pp. 167, 168), you tell your pupils: "If meat is cut into small pieces, with hard boiled egg, and mixed with acidulated water, in which a piece of mucous membrane, containing the peptic glands, has been put, and the mixture is kept at a temperature of about 100 degrees, in a few hours the egg is dissolved, and the meat becomes a pulp;" and you assert that "this *artificial digestion* has been proved, by ex-

periment, to be precisely the same operation as when food undergoes natural digestion within the stomach of a living animal." Now, I demand when and where has this been proved? I should like to see the proof. I maintain, the proof is simply impossible. *For*, the vessel in which your chemical experiment is performed is not living but dead, and your process is not a living process but a dead one. Whereas, the stomach, in which digestion is performed, is a living organ, and the process that goes on there is a living process. The processes, instead of being precisely the same, are as different as life and death. You, unconsciously no doubt, prove this yourself in the context, when you say: "When the food passes into the stomach, the contractions of that organ roll it about, and mix it thoroughly with the gastric juice." Have you any such contractions in your gallipot? Do you call *it* an *organ*? You may, indeed, shake the gallipot, and whip its contents with a spoon, but shake and whip as long as you like, you will never shake nor whip life into either the vessel or the pulp which it holds. These motions are merely mechanical. The contractions of the stomach, which roll the food about, are living, and impart life to the food on its passage through the thoracic duct to the great vein at the root of the neck, where it feeds the living blood. To do that, the lymph, the transformed food, must itself be living. Is your pulp, in the gallipot, lymph? Nay; before it can become such, you must swallow it, and allow your stomach to roll it about, and put life into it.

Then, not before, it will feed your living blood.

In the same sentence, where you call digestion chemical, you say the passage of the food into the blood is "a physical operation?" What do you mean by "physical?" Chemical? No: mechanical? Certainly not. What then? Natural? Certainly,—if by natural you mean *living*. You allow the lymph is living; the thoracic duct, in which it *ascends* to the neck, is living. You will find it hard to prove that the motion of that living fluid in that living tube is not a living motion. Why then call it physical? The motion of a river is physical: that is natural, but not living, though the poet, by an obvious figure, calls it so.

It is just a mere assertion to say in the very next sentence, "Beyond all question, the circulation of the blood is simply a matter of mechanism depending on the contractility of the heart, and the irritability of the nerves." But would the heart contract if it were dead? Would the nerves be irritable were they dead? I say then it is "simply" an absurdity to call the action of a *living* heart and nerves simply a "*mechanical*" operation. It is essentially a living operation.

You say (p. 364) that your oracle Descartes was mistaken in ascribing the circulation of the blood to the heat about the heart. You maintain, the cause is "the contraction of the walls of the heart." To call this mechanical, is to confound mechanics with physiology, just as we have proved. You confounded physiology with chemistry on the subject of digestion. The blood-vessels are

not a mere hydraulic apparatus of which the heart is the forcing pump. Such a pump is dead, the pipes are dead, the water is dead. But the heart, I again insist, is living, the arteries and veins are living, the blood is living. It is a confounding of life and death to call the vital action "simply" mechanical.

Day and night while man lives, his heart is contracting and opening; and, when these motions terminate, the man is dead, because his heart is without life. But the blood also is as living as the heart, and it is not more true that the heart keeps the blood moving, than it is that the blood keeps the heart moving. In your "Lessons on Physiology" (p. 81) you truly say, "It is absolutely essential to the life of every part of the body that it should be in such relation with a current of blood," &c. The heart is a most essential part of the body, and of course it is "essential" to its life that it should be in relation with the blood. The blood then must be a *living* fluid, and accordingly you justly teach that it exercises a life-giving power on every organ which it feeds; and this "*vivifying influence depends on the corpuscles of the blood.*" The circulation of the blood, therefore, if your "Lessons on Physiology" are not mistaken and misleading, must be essentially a vital operation, and, consequently, not simply a mechanical one.

One of the most daring of your assertions is that which you ventured to make in Edinburgh (p. 158) that David Hume "called himself a sceptic, but the name does him gross injustice." But you do not

say one word which proves that all the world, and Hume himself, were mistaken as to his character. In my judgment, you never were more mistaken; and I feel that there is no presumption in my giving an opinion, as I know that half a century since (before you were born?) I heard, as a pupil, Thomas Brown discuss Hume's Theories of Morals and Causation, besides studying his large octavo on "Cause and Effect." That impudent infidel, Hume, somewhere says:—"Most men cannot judge of an argument, and a good round assertion is always more powerful with them than the most logical reason." He had a good right to say so, having by long experience and practice proved the truth of his cynical assertion. You seem to have taken the hint and have adopted the policy, certainly with great effect. It was also one of his sayings, that there was no talent so powerful in helping a man to push his way in the world as impudence; and his experience proved it. The sentiment is near akin to Danton's policy, when he confronted kings: "Audacity, audacity, always audacity." The plain truth is, your antipathy to authority is nothing else than antipathy to all authority that is inconsistent with blind confidence in your dogmatism. The authority of Moses and Christ, and His Apostles must be swept away that the authority of Thomas H. Huxley may rule alone. But your attempt is the most absurd imaginable. The authority of Moses and Christ, and the Apostles did not rest on their bare word. They all performed mighty miracles to make their words good.

"Believe me for my very work's sake" cried Christ. You expect your disciples to believe you without any works at all! You deny the miracles? But then you forget that Paley, Chalmers, and others equally eminent, have written volumes to prove the certainty of these miracles. You calmly ignore all these masters of argument, and expect that your naked assertion shall drive them all out of the field. Your modesty seems almost miraculous.

You told the audience in St. Martin's Hall (p. 21), "The improver of natural knowledge absolutely refuses to acknowledge authority as such." So far, I am an improver of natural knowledge; I absolutely refuse to bow to your mere word. "Scepticism is the highest of duties." Yes! when the philosopher contradicts God. "Blind faith the one unpardonable sin." Well, your disciples are both foolish and wicked when they believe you rather than their Maker, but I do not think them unpardonable sinners. The grand point is:—Does God speak? If so, implicit faith—blind faith, if you please—is the most reasonable thing in the world; and scepticism, the most impious madness. How comes it, you do not see such plain things?

On the whole, you must find the first chapter of the Sermon on the Mount very offensive. And what will you do with the second? You there read the Lord's Prayer. Christ does not command His disciples to pray. He takes it for granted, they *must* pray. He only gives directions as to the way in which the duty is to be performed—the unspeakable privilege en-

joyed. Do *you* hold it a duty to pray? In neither of your "Lay Sermons" do I find the word mentioned, any more than the name of that God who hears and answers prayer. This silence is significant. You tell us that our Maker is an "Artist" with two names, "Matter," and "Force." Can Matter hear us? Will Force help us when we cry? Christ tells His disciples that God is their Father, who is more willing to give us good things than we are to bestow them on our children. If they ask us for bread, we do not give them a stone; if they ask a fish, we do not give them a serpent. "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Father who is in heaven give good things to them that ask Him?"

I think you told us, your children are taught the Bible. This blessed prayer and its context must then be familiar to them. Suppose your son, when, putting away childish things, begins to grapple with the "Origin of Species," and taking up your "Lay Sermons," finds that "Matter and Force" made him, should say to you, "Father, does 'Matter' love me? Will 'Force' yield to my wishes? These two are the One who 'fashioned' me and you and all living things; shall I call it Father, and say the Lord's Prayer to it? Indeed, I don't see the use of praying at all. Those mad Puritans thought they could pray the plague out of London. They fancied as their God had sent it, He alone could take it away. Whereas you say, 'Wrathful Omnipotence' had no-

thing to do with it. It came from their own filth, and instead of praying, they should have gone to purging their lands, their houses, and themselves. I begin to think praying is all nonsense. Shall I give it up?" What would you say to the saucy stripling? I should be astonished if one of your working men, or of your Edinburgh philosophers, or your Cambridge students were prompted to pray by hearing one of your "Lay Sermons."

So far, the Sermon on the Mount does not seem to suit your doctrine. Let us look for a moment at the third chapter. Take the close of it: "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes." Judging from what you say about the duty of resisting mere authority, the imperative tone of Christ would have repelled you, unless you had carefully considered who was speaking, for that is always the grand point. There is no better basis of belief than authority, provided the authority is good and genuine. If *you* will raise a dead man, feed a thousand with a loaf and a fish, and hush, with a word, the raging sea, I will believe what you tell me about God and Death and Hell, or anything else. But if you pretend to do nothing which any educated man cannot be taught to do, it is too much for you to expect that we must take your word for your opinions, however loudly and confidently that word may be spoken. On the whole, it seems very clear that the Son of God is a very different teacher

from you. The Bible is not on your side. I would hardly select you to make a Bible Collection for my children.

Passing over the larger part of Matthew's Gospel, there are three very notable passages which it would be impossible for you to overlook. The first is, chap. xxv. 31—46: "When the Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations," &c. There sits the king of all this earth and all its tribes. The dreams of Cæsar and Napoleon are realized at last by the Carpenter of Nazareth. No one disputes His orders now. The righteous who, from the day they knew Him, were always glad to obey Him, are gladder than ever to stand on His right hand: the wicked, silent at last, take their places on His left. The royal judge speaks: "Come, ye blessed of my Father, inherit the kingdom: Depart from me, ye cursed, into eternal fire."

How? Do men differ so much as to merit such opposite sentences? Had the righteous been always righteous? Not one of them. There stands Saul, the persecutor, "The chief of sinners;" Bunyan, the blasphemer; John Newton, the dealer "in the bodies and the souls of men." On the left are seen those of whom all men spoke well; he who gave all his goods to feed the poor, to get a name, or gave his body to be burned or cut in pieces, that his bad cause might win the day. The lowly Jesus now makes all turn on love to Himself.

Loyalty to the king covers all crimes; disloyalty taints all virtues. The king was hungry; this man fed him, and is paid with a kingdom: this one would give him not a crust, and is sent into fire. Both are confounded, for they never saw Him; but the King explains. The one gave to the poor man, because he loved the King that died for him; if the other gave, it was to please himself, or to be praised for it; and "he got his reward." But it was nothing to the King, and He will not acknowledge it, but will reckon with him as a sinner for all that he has done or *not* done.

How did Paul come to love Christ so much as to die for Him? Because he found out at Damascus (Oh, what a discovery was there, Mr. Huxley!) that the man he detested *was* the Son of God, the king of Israel; who loved him, and gave Himself for him. Bunyan's burden fell at the sight of the Cross; the blood-stains of Newton became white in the stream that flowed from it. "These shall go into eternal life;" the other "shall go away into eternal punishment."

Now, in the name of THE KING, honoured Sir, what say *you* to all this? Is this scene all to be witnessed on earth, or is it not? Did the Son of God (with awe be it asked!) speak the truth when He foretold the Judgment? If you believe He did, of course you will be sure to put the prediction in your collection. For what *can* compare in importance with "that day?" Newton's calculus-prism-and falling apple, are mere trifles, pretty pebbles on the shore of the vast ocean of truth,

as *he* called them. Faraday's electro-magnetic light, which he claimed with parental fondness as his own, was a trifle compared with the true light of life which shone from the tomb of Joseph, and well did that humble Christian know it. Brewster's kaleidoscope was but a toy; nay, his beautiful demonstration of the three primary colours that make the one white light of the sun—all were but trifles in the light of the Throne; and glad was the dying sage to own it. What say you? "Believest thou the Great Prophet?" Or do you believe He was no prophet at all?

If such is your firm conviction, you cannot, as an honest man, countenance such horrible doctrine. If *you* are right, it should never be read by any child. Why should the joy of his young heart be saddened by such a wicked dream? If priests invented it to make money out of the foolish terrors of men, they were the vilest criminals that ever cursed this miserable world. Many and awful are the crimes which priests have perpetrated in all ages, but this is the worst of them all, for it is the root of all. Without a Hell there could have been no purgatory; and without a purgatory no priestly power, no Peter's pence, no confessional, no slavery of the soul, no Inquisition, no burnings of men and women, no Crusade, no St. Barthomew, no Revocation of Nantes! These hells on earth all came out of that thrice-accursed lie of the priests, that there was a Hell at all; if so be, there *is* no Hell.

The Jacobins thought they had found out the priests at last: no wonder they showed them no

mercy. They ought, in that case, to be hunted to the death. No fraud was ever so fatal as this in murdering the life of man, and if all that is best in man is the echo of God's Word: "He that sheddeth man's blood, by man shall his blood be shed," the *lying* priest—the slayer of souls—ought to die. If he does *not* lie—if, in the darkness of ages, he has come to believe in his purgatory, then let us try to open his eyes and the eyes of his victims.

But the real truth is, Hell is no lie of the priests, nor did even Christ first proclaim it. Gehenna was feared before He preached on the Mount. He merely confirmed the common faith. The priests, then, east and west, engrafted their system on Christ's truth, and proved that the worst of all lies is a perverted truth.

Now, then, Mr. Huxley, be candid. What do you really think about Gehenna? Well, if I must speak out—you think it downright nonsense. Then why talk of sending out such nonsense among the children of England? Perhaps you would not allow this 25th of Matthew to go into your collection? But, were I of your mind, I would insist on burning the whole book, from Genesis to Revelation. For, take out all the miracles of Creation, the Plagues of Egypt, the passage of the Red Sea, the thunder and lightning of Sinai, the Brazen Serpent, the arrest of the sun, the *prophecies* from the Old Testament; and the scenes of Bethlehem, Nazareth, Capernaum, Bethany, Jerusalem, and the *prophecies* from the New, and what would be left? It would be hard

to tolerate such scraps in one's house.

On the whole, the dilemma is inevitable. Whether you believe, or *not*, you must be in the wrong place all the time. For if you *do* believe in Jesus Christ, as the Saviour and the Judge of the World, why not say so aloud before all? "He that believeth, and is baptized, shall be saved." "Him that confesseth *Me*, will I confess." Why, then, never speak of Christ? Why travel over the two kingdoms preaching sermons which never mention either Christ or God? Why speak of "Matter" and "Force" as "the Artist" that fashions "all that lives, and all that is lifeless?" Is it possible you can really persuade yourself that "Matter" is your mother, or "Force" your father? Why, Matter and Force are all about us, and in us. No reptile creeps, no animal runs, no fish swims, no bird flies, no wind blows, no billow rolls, no planet shines, no machine moves, no heart beats, no blood circulates, no eye opens or shuts, no hand works or foot walks, but Matter and Force are busy; but, all together, will not make "THE ARTIST." Had there not first been an Eternal Living Almighty All-wise SPIRIT, not one of them had ever been. "*God is Spirit*" and Force too.

Come, my brother (for, after all, in spite of Darwin, God is our Father, and not the ourang-outang), let us walk to Calvary! There is a spectacle on which all Jerusalem—all Heaven and Hell are gazing. Three crosses! On the first I read — SEDITIOUS MURDERER, the same on the third; but on the middle one I

read—"Jesus of Nazareth, the King of the Jews." Behold the Man! This is He who only a few days since called Himself "THE KING," who was to come in His glory, and all His holy angels with Him, to sit on the throne of His glory, and gather all the nations before Him. Does this end prove him a true Prophet? No wonder poor Peter denied Him when he saw what was coming. No wonder "they all forsook Him, and fled." But a mother's love is stronger than death; above all, such a Mother's! She clings to His cross; and that disciple whom Jesus loved stands beside her. For his heart was like her's. His head had not so often rested on the heart of his Lord without catching something of the Divine fire which brought Him from the Throne of the Universe to the Tree of Calvary. The eye of our Saviour, now growing dim in death, rests on the two, the mother who bore Him, the friend of His soul, and He cries, "Woman" (name for ever Blessed), "behold thy son;" "Behold thy Mother." "And from that day that disciple took her to his own home."

Now, what do you think of these facts? How natural! How beautiful! Can you believe for a moment that the poor fisherman of Galilee invented what a Shakespeare could never have imagined? There is no miracle in that part of the narrative; but it would be a very strange event, at least, for a man toiling among boats and nets for a bit of bread, to invent such a story as this crucifixion, even taken by itself; but it would be infinitely stranger to suppose

the whole to be a fiction. For who is this Jesus of Nazareth? What has His whole life been since He came forth from the shop of Joseph? Peter expressed it all in one word—"He went about doing good." Paul declares that it was the saying of Jesus—"It is more blessed to give than to receive." And was it merely a saying? Saying is easy enough, and but too common. Doing is the thing; and the doing of Christ was always more than He said. No king was ever so followed by crowds for favours as this King—favours which no money could buy, nor earthly power bestow. And blessed be His Name, He never denied one who asked Him, from the centurion to the beggar by the wayside. And He never will; for this day He is as mighty as ever to save. He "is the same yesterday, and to-day, and for ever."

Come, then, let us reason together. How came this Man—this God—to that Cross? Was the world that He came to save so wicked that it could not bear Him three years? His life was again and again aimed at before He died. The very first sermon would have been fatal had His Divine power not saved Him; but the traitor and the chief priests contrive to seize Him at last. Judas despaired of getting power and wealth by Jesus, and the priests saw their power was gone if this man were acknowledged as Messiah; therefore they bring Him to Pilate. He saw too well it was envy that moved His accusers, and determined to save Him. "Why, what evil hath He done?" "He says He is a King." Pilate

asks Jesus—"Art Thou the King of the Jews?" Jesus owns the truth. Still Pilate insists on letting Him go. "If thou let this man go, thou art not Cæsar's friend; everyone that maketh himself a king speaketh against Cæsar." Pilate knew Tiberius, and the politician trembled, and gave up the contest. And the mob that, a few days since, cried Hosannah, now shout, "Crucify Him! crucify Him!" "Surely, men of low degree are vanity, and men of high degree are a lie."

But Judas, and Satan who inspired him, Caiaphas and Pilate, and all the mob of Jerusalem, could never have ended that life, had its owner not determined to die. "I am the good Shepherd; the good Shepherd is laying down His life for the sheep." "For this, the Father loveth me, because I am laying down my life, that I might take it again. No man is taking it from me—nay, I am laying it down of myself; power have I to lay it down, and power have I to take it again. This commandment received I from my Father."

There is no miracle in all this. That priests and politicians should combine to murder the innocent, and that a mob should clamour to carry out the crime, has been the staple of history in all ages. Still this man was not to die without miracle. At mid-day the sun was darkened, and, three hours after, when His light began to return, Jesus cried, with a loud voice, "My God, my God, why hast thou forsaken me;" but this pang was but for a moment, for He immediately cried again, with a loud voice, "Father, into thy hands I commit my spirit; and,

having said this, He "*expired.*" And the earth shook, the rocks were rent, and the veil, that hid the light of God in the Holy of Holies, was torn from top to bottom, and the light departed from Jerusalem. That loud cry was the shout of the victor when his enemy falls. That enemy was Death; and life—life eternal is now secured for all who believe. "He that believeth shall be saved." There is the creed of the Christian! Is it yours? If so, you will be glad to put the story of Calvary into your Bible extracts. Is it not all true? The men who went about the world proclaiming this life and death, driven from city to city, in want of every thing that makes life comfortable, died as witnesses for Christ "who died." Shall we doubt their word? But they did a great deal more than proclaim His death. In the same breath they preached His rising again. Paul's challenge to Caiaphas, to Herod, and to Cæsar was this, "It is God that justifieth; who is he that condemneth. It is Christ that died—yea, rather who is risen again, who is also at the right hand of God." Armed with this faith Paul went into every city and triumphed. "Thanks to God who maketh us to triumph in every place." Men who are glad to fight; but gladder to die, cannot be beaten. Cromwell's Ironsides were invincible.

- The Resurrection of Christ is the third point to which I promised to call your attention. It is just as certain as His death; and the two are the best attested facts in all history. Two good witnesses were enough in any

matter of life and death. We have four for Christ's death and resurrection. I grant, they seem to clash. A young infidel, Mr. West, confident in his logic, resolved to put an end to Christianity by showing that the witnesses flatly contradicted each other. He set to his task, but found it harder than he expected, and at last ended by writing a book to prove what he had denied. So will it be sooner or later with all who oppose Christ. Unto Him must every knee bow in adoration, or eternal defeat. How stands the case? Jew and Christian are agreed that the Body of the Lord was laid in the tomb of Joseph. The huge stone was rolled to the mouth of the cave, a seal and a Roman guard were set to make all sure. Jesus had declared He should die and rise the third day. The priests were sure they had Him at last safe enough. The Christian witnesses say an angel came down; the guards fell as dead; the Divine messenger rolled away the stone, and sat on it; and He who had been dead came forth the conqueror of Death, to die no more. The Jews "to this day" say, as the guard said, the disciples came and stole Him away while the soldiers were sleeping. Here is the conflict that has been going on for eighteen centuries. Which spoke the truth? The Roman soldiers by their own confession were condemned. To sleep on guard was death. And if they were sleeping how could they testify to what then happened? A man, who swears to what he cannot know, is a perjurer. If the body was stolen, what was done with it?

Why was not every corner and cellar of Jerusalem searched with a lighted torch? Why were the disciples not brought up on the charge of theft, and confronted with the guard? The priests knew they were lying from the beginning, and that their witnesses would inevitably break down on the trial, and overwhelm the conspirators and bribers with tenfold confusion.

Behold the confusion of these wretched men in the beginning of the Acts of the Apostles. The risen Saviour in Heaven is mightier than He had ever been on earth.

The eleven fugitives now filled with the Pentecostal effusion are each like his Lord. Nay, they do yet greater miracles, as He had promised, after He had returned to His Father. Each man is a hero. Peter who had trembled before a girl, now looks all the Sanhedrim in the face, tells them they had betrayed and crucified the Prince of Life, and that the very name of Jesus in heaven, was now as mighty—nay, mightier than ever His word had been on earth. What could they say? Not one word of stealing the Body on the night before the Resurrection. Conscious guilt struck them dumb. They put Peter and the rest in prison, but could not hold them. They threatened them, they scourged them, but were afraid to kill them; as the killing of their Master had turned out so ill. Even scourging only made matters worse, for the Apostles exulted under the lash "rejoicing that they were counted worthy to suffer shame for His name!" No wonder all Jerusalem was filled with the

doctrine, that thousands crowded into the church. Nay, most wonderful of all, a great company of the priests believed; proving the saving power of the dying Jesus in his prayer—"Father, forgive them, for they know not what they do."

Here, then, we have the chief priests saying the disciples had stolen the body, and holding fast their wealth and power by their testimony; and the Apostles losing everything that men most value, and defying dishonour, and torture, and death, while they proclaimed that they had seen that body ascend to heaven. Which will you believe? On the whole, I think it clear, the last chapters of the Gospels and the first of the Acts will furnish the noblest lessons for our children. With a word or two on two other lessons in the Acts, and one from an Epistle of Paul, I will conclude.

The first is the history of Paul's Conversion in the 9th, 22nd, and 26th chapters. In these, as in the details of the Evangelists on the Resurrection, there are apparent inconsistencies.

Lord Lyttleton, when a young man and a free thinker, as it is called, thought he could fasten flat contradiction on the sacred historian, and agreed with his friend West to make out his demonstration, while West did the same with the Gospels. The result in both cases was the same. Lyttleton found that it was impossible that the plain facts in which all the accounts were at one, could have taken place, had Paul been an impostor. This would seem to imply that after all that has been written—and well

written—on the Christian Evidence, the best evidence of all is to be found in the New Testament itself, or rather, in the whole Bible, for the proof is cumulative.

What are the plain facts about Paul? He was a young zealot of the Law, high in favour with the Sanhedrim, and mad with a fanatical hatred of the new sect of the Nazarenes. When Stephen was stoned, the fierce Pharisee watched the clothes of the murderers; and, not satisfied with the havoc he was making in Jerusalem, he demanded letters from the High Priest to the Rulers of the Synagogue in Damascus, to bring the heretics bound to Jerusalem. He never executed his commission. Instead of going into the Christian congregation, after a few days, on reaching Damascus, he appears in the synagogue, with the Law and the Prophets in his hands, arguing that Jesus of Nazareth was, demonstrably, the Messiah. Deep in all the learning of Gamaliel, the Jews found it impossible to resist his attacks, and, like baffled fanatics in all ages, betook themselves to conspiracy and assassination to remove their adversary.

In due time he appears in the Holy City, and explains his apparent apostacy. He tells the mob that the High Priest had sent him to Damascus to persecute the Christians, and that Jesus had met him and his companions at the gates of the city, and ordered him to tell all men what he had seen and heard. He said the High Priest himself was his witness. Did the High Priest deny it? Did any of his companions come forward and say he lied about the heavenly light that smote them all

to the ground? Nay, all were dumb. And what did Paul gain by the change:—honours, wealth, ease? Nay; contempt, hatred, poverty, chains, stripes, banishment, death. Ease and honours he had already in abundance, but gave up all for Him who had met him at Damascus. The question is, was he not a true witness? Was not Jesus the Messiah, the Saviour of the world? What can the infidel say against the proof? This will form a fine lesson for the children and *their parents*.

My second reference is to Acts xvii.—Paul's Sermon to the Epicureans of Athens.

Paul tells them he had found an altar in the city, inscribed "To the Unknown God;" and cried, "Whom ye ignorantly worship, Him declare I unto you!" The God who made the world, and all things therein, and giveth to all life, and breath, and all things, hath appointed a day of judgment, and proved it, by raising the man Jesus from the dead.

My point is this. The drift of Paul was to make God and Christ *known* to men; and he had abundant success. Thousands learned from him to *know* God as their Father, to live daily in His smile, and to die in sure hope of His eternal love; and for 1,800 years these happy souls have been resting in calm, sweet, patient assurance of their coming resurrection and reign! Christ was revealed to make God *known*. "No man hath seen God at any time, the only Begotten Son, who is in the bosom of the Father, He hath declared Him." "This is life eternal to know Thee, the only true God, and Jesus Christ, whom

Thou hast sent." The great and glorious result of the preaching of Christ and His Apostles, has been to make God and His salvation *known* to men.

Your grand drift, as I read it, p. 20, is very different—"The religion of the present differs from that of the past; because it has not only renounced idols of wood and idols of stone, but begins to see the necessity of breaking in pieces the idols built up of books and traditions, and fine-spun ecclesiastical cobwebs, and of cherishing the noblest and most human of man's emotions, by worship, 'for the most part, of the silent sort,' at the altar of the Unknown and Unknowable!" 'The Unknown' and 'the Unknowable!' God? You shun the word. "No God!" This, then, is the clear, delightful, soul-saving and soul-satisfying result of all your protoplasms and Matter-force Artist. "The altar of the Unknown and Unknowable! And the worship that becomes that altar is, 'for the most part, of the silent sort.'" Silent, indeed, it must be; for what could even you, Mr. Huxley, contrive to *say*, in the way of worship, of the Unknown and Unknowable? O Unknown and Unknowable! Matter and Force, two in one, one in two! "Forms of consciousness!" Form of consciousness? I know Thee not, and cannot know. Dost thou hear? I know not. "Come, then, expressive silence, muse *its* praise!" And this is the splendid goal of all your "Lay Sermons." The Elohim of the "semi-barbarous Hebrew" must be broken as an idol, and the loud songs of His

worship silenced, that the altar of the Unknown and the Unknowable may be set up, and its sacred silence reign !

The last passage to which I would invite your attention, is one to which you appealed, in your address, to the British Association last year at Liverpool. You there quoted Paul's words (1 Cor. xv. 36) to prove that the Apostle taught "the proposition that life may, and does, proceed from that which has no life." The inspired words are these—"Thou fool, that which thou sowest is not quickened except it die." Here you represent Paul as at one with Lucretius, who, you say, taught that plants and animals were "developed in rain-water, and in the warm vapours raised by the sun." I will not question your criticism on the poet; but I deny your interpretation of the Apostle.

You overlook the word "*quickened, made alive.*" The original, *ζωοποιεῖται*, is, you know, in the passive, and implies there is a *ζωοποιῶν*, "a quickener;"—One that makes alive. The Apostle was not so poor a philosopher as you suppose. He does not teach that the dead seed produces a living one. No inspired writer teaches any such nonsense. The dead seed does not quicken itself, it "*is quickened;*" and if you ask who quickens it, Paul tells you at once (v. 38): "But God giveth it a body, as it hath pleased Him." Paul, therefore, does not teach "that life may, and does, proceed from that which has no life." He declares that the life of the new seed proceeds from the Living God.

But, what Paul never thought of teaching, you seem strongly inclined to teach. You carried your hearers through the experiments of Redi, Spallanzani, and Pasteur, all which went to demonstrate that life never comes out of "no life;" and what was your conclusion? (p. 17): "If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man can recal his infancy; I should expect to be a witness of the evolution of living protoplasm from not living matter." That is, you would expect to see life coming out of death. This "opinion" you call your "philosophical faith." I call it most unphilosophical credulity. For what right has your "philosophical faith" to outrun your experiments. You talk of "analogical reasoning" leading you to this "opinion." Did your salts and water, "without the aid of light," or with it, ever produce a fungus, whether mushroom or a toadstool? No! Redi never heard of such a thing. Pasteur does not believe it. What is your analogy that leads you to such a fancy, which you dignify as your "philosophical faith?" As usual, your hearers have to take your word for proof. I prefer the experiments of Redi and Pasteur, confirmed by the words of Paul and Moses.

The "semi-barbarous Hebrew" very plainly tells us that plants and animals did not come out of "rain-water and sun-vapours," but that God, after making light and air, land and water, made the plants and other living creatures.

On the other side of "the abyss of geologically recorded time" was God living? You do not, in so many words, deny that God was there, and then; but if a fungus was then framed, you do not allow that He had any hand in it. It was the Carbonate of Ammonia, &c., that "evolved" "the protoplasm" of the toadstool. God might have been there. You do not say He was, or was not; but you do say, had you been there, you expect you would have seen the toadstool shooting up from the salts and water! The living organised matter springing from the "not living matter!" And this you call your "opinion"—your "philosophical faith." I call such faith enormous folly.

But this is not all, nor half. The "not living" salts and water having begotten the toadstool "without light," in due time, in the "practical" past "eternity" of the geological cycles of ages, after the fungus, came a fish, and after the fish, an otter or beaver, and after the beaver, a bear, and after the bear, a kangaroo, and after the kangaroo, a gorilla, and after the gorilla, a man! There is a genealogy which Moses never dreamed of, "the semi-barbarous Hebrew!"

One point more, Mr. Huxley, and I have done. Your fungus came out of the salts and water, in the dark. Will you tell us who or what made the salts and water? Were they eternal? Or, did they make themselves? Or did God make them? You agree with Moses there was a beginning, I read in your Lay Sermon at St. Martin's Hall (p. 17), that astronomy "opens up to us infinite regions where nothing is known, or ever seems to have been known,

but Matter and Force, operating according to rigid rules, 'and' leads us to contemplate phenomena the very nature of which demonstrates that they must have had a beginning, and that they must have an end, but the very nature of which also proves that the beginning was to our conceptions of time, infinitely remote, and that the end is as immeasurably distant."

And where shall we all be in the end? You do not say. But there *must* be an end. And what then? You do not say. "Oh, most lame and impotent conclusion!" The Bible ends very differently, (Rev. xxi. 1—5): "And I saw a new heaven and a new earth, and the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." There is the mighty difference between you and the Apostle John. So far as you explain yourself, you are the prophet of eternal darkness and death. John is the prophet of eternal light and life—life "with our Father and our God." Praying that you and those whom you are misleading may think of all this ere it is too late,—I remain, Your hearty well-wisher,

OUTIS.

Grades and Industrial Occupations of the Bible.

BY THE EDITOR.

No. X.—THE PUBLICAN.

UNDER the merciful rule of the Theocracy in the earlier ages of the Hebrew commonwealth, when God was King, and Moses, Joshua, and Samuel, were His vicegerents, the only public payments incumbent on the people were Tithes, First-fruits, Redemption-money of the first-born, and other offerings made on special and particular occasions. During the progress of the works connected with the erection of the Tabernacle, the half shekel, or Atonement money, was required of all the people who had reached the age of twenty years (Exod. xxx). On the re-construction of the Temple, after the return from Babylon, this rate was levied again, but in the diminished amount of one-third of a shekel (Neh. x. 32). Later on, the original sum was re-imposed, and the *didrachma* (Matt. xvii. 24) was paid by every Jew in all parts of the world.

In order to understand the circumstances connected with the miracle of the *didrachma*, in the mouth of the fish, it is important to remember that it was this temple-tax, which Peter had too prematurely promised on behalf of his Lord. "And when he was come into the house, Jesus prevented him, saying, what thinkest thou, Simon? of whom do the kings of the earth take custom or

tribute? of their own children, or of strangers?" That is to say, "I rightfully claim exemption from this payment," and justly indeed He might, not only because the temple was His own, till that hour when He said, "*Your* house is left unto you desolate," but because His holy soul required no ransom-money to be paid on its account. But when the loving Lord found that the honour of Peter was engaged, he taxed the willing fish to vindicate His servant's word.

Samuel warned the people of the costly consequences of their unwise haste in exchanging the Theocracy for an earthly kingdom, (1 Sam. viii. 11-18.), and his words were most literally fulfilled. Besides the tithe, both of the land and of live stock, (1 Sam. viii. 15-17.) Military service was required, a month in each year (1 Chron. xxvii. 1.) Gifts were demanded for the king (1 Sam. x. 27.) Import duties were imposed, and some special industries were made royal monopolies. Under the exactions of their foreign conquerors, in the darker days of the history of Israel, these imposts were cruelly burdensome. "When Judæa became formally a Roman province, the whole financial system of the empire came as a natural consequence. The taxes

were systematically farmed, and the publicans appeared as a new scourge to the country. The Portoria were levied at harbours, piers, and the gates of cities. (Matt. xvii. 24.) In addition to this, there was the poll-tax paid by every Jew and looked upon for that reason, as the special badge of servitude. United with this, as part of the same system, there was also in all probability, a property tax of some kind. In addition to these general taxes, the inhabitants of Jerusalem were subject to a special house duty about this time.*

The word Publican is the Anglicized form of *Publicanus*, the Roman name for the collector of taxes,—the exciseman, or custom-house officer. Its use in scripture is limited to the writings of the three first of the evangelists. The imperial taxes were not only farmed from an early date in Rome, but in all the tributary provinces of the empire. The *true publicani* were the wealthy capitalists, who were under contract for certain sums, to be paid into the treasury. In some instances these contracts exceeded the capacity of individuals, and companies were formed; the presiding director lived in the metropolis, and his subordinates each in the province, which was the sphere of his labour. The direct work of assessing the impost, and collecting it, was performed by inferior officers, usually natives of the province in which they were employed. Their familiarity with the language,

products, and habits of the people, rendering them better qualified for the discharge of their duty. These collectors—the lowest order of publican—were called by the Romans *portitores*, by the Greek *Τελῶναι*. Matthew, the son of Alphæus, and apostle of the Lord, was one of these collectors. Zacchæus, however, who is called “chief among the publicans” *ἀρχιτελώνης* (Luke xix. 2) was doubtless a controller of a district, and not simply a collector of excise.

With ruthless severity the superior farmers of the excise pressed their exactions on the inhabitants of all the conquered nations, and their underlings besides being compelled to furnish all the demands made at headquarters, found not a few opportunities of exaction and peculation on their own account. In India, and especially in Turkey, such practices are by no means obsolete now. The fact that these men were, in the most odious form, the representatives of the dominant power was of itself enough to evoke feelings of prejudice and dislike towards them, but the superadded consideration of their fraudulent practices caused them to be the most hated class in the community. In the freest of states, revenue officers are not the most flattered members of society; as the first edition of Dr. Johnson's Dictionary testifies, in which, under the word *Excise*, he says, “A hateful tax levied upon commodities, and adjudged not by the common judges of property, but wretches hired by those to whom excise is paid.” To the Jews, the

* See Art. “Taxes” *Smith's Dictionary of the Bible*.

degradation of the publican was only a little less than that of the keeper of swine. The choice of individuals of this class to take their place among the most conspicuous and most honoured of the followers of Christ is a notable illustration of His freedom from the policy and expediency of worldly wisdom. His companionship with publicans and sinners was one of the most frequent reproaches uttered by the enemies of Jesus—"Why eateth your Master with publicans and sinners?" They could not or would not discern the fact that His great work as the Physician of souls demanded that He should select the most desperate of cases. They were blind to the indwelling purity which carried Him uncontaminated through all the contact which He had with sinners—nor could they appreciate the depths of that compassion and love which encountered evil in its worst forms that suffering sinners might experience His recovering grace. But it was not only amongst the despised classes that Jesus found the pioneers of His Kingdom; in one instance at least He selected as an apostle a member of the most turbulent political faction of the time. Simon the Zealot, who belonged to the company which under the leadership of Judas of Galilee, endeavoured to raise the Palestine provinces in rebellion against the Roman yoke.

There is not a more striking instance of the Saviour's conquest of the human heart than that which Luke records in the conversion of Zacchæus. As the district of Jericho, of which this man had charge, was the centre of the

balsam or balm trade, and this fragrant gum was valued at the highest rate in Rome, we may possibly find in that fact the explanation of the statement that "he was rich." Bishop Hall who was never more witty than when he wrote the contemplation on Zacchæus,* says of him, "It is well that wealthy Zacchæus was desirous to see Christ. Little do too many rich men care to see that sight—the face of Cæsar on their coin is more pleasing." . . . "This crowd hides Christ from Zacchæus. Alas! how common a thing it is by the interposition of the throng of the world, to be kept from the sight of our Jesus! Here a carnal Fashionist says, "Away with this austere scrupulousness; let me do as the most." The throng keeps *this* man from Christ. There a superstitious misbeliever says, "What tell ye me of a handful of reformed? The whole world is ours." *This* man is kept from Christ by the throng. The covetous Mammonist says, "Let them that have leisure be devout; my employments are many, my affairs great"—*this* man cannot see Christ for the throng."

It is remarkable that both of the converted publicans, Matthew and Zacchæus, should have made a feast on the occasion of their call. An act of personal attention to the Saviour, and an opportunity of bringing into His presence and under His personal influence their former companions.

One reason why such conversions as these would have great weight upon all spectators

* Contemplations, N. T. lib. iv. c. iii.

is to be found in the truth that the grace of God arrested these men when they were the victims of a covetous spirit. There is not one impediment in the way of the Gospel more formidable than the love of money. It arrays itself in the garb of most insinuating pretext—it evades with dexterous skill the most stirring appeals. No other vice can so easily be made to look like virtue. No other dominant lust so closely fetters its human victims. Its sight petrifies the heart like the head of Medusa, and its sound gladdens the ear like the music of Arion—but when Jesus effectually calls—the covetous “make haste and come down,” and “forsake all to follow Him.” And yet it was not one of these men who was lured by the silver bribe to betray the Master. They found in Him far more than an equivalent for all they surrendered at his bidding. Neither Capernaum nor Jericho had the dishonour of producing the traitor, but out of the unbelief of one and the ungodliness of the other, there came two pillars in the Church of God, whose untarnished discipleship is to be held in honour to the end of time.

The selection of the disciples of Christ from the humble and despised classes of the community, although it placed the cause they espoused at temporary disadvantage in the eyes of the world, has proved an important element in the ultimate success of “the truth as it is in Jesus.” It was not by wealth, nor by wisdom, nor by social in-

fluence, nor by human learning; that they achieved their successes, but by their *moral worth*; their devotedness—their truthfulness—their purity—their courage—their simplicity—their lowliness; and all these sanctified by that Divine Spirit, who wrought so mightily in them and in those who believed their testimony to Jesus.

“Christianity is under no obligation to the forces which have helped on all other systems of religious belief and social amelioration. Christ never contemplated the conversion of the world, otherwise than by an organized spiritual force of greater potency and power. “He that is in you is greater than He that is in the world.” (1 John iv. 4.) Christianity is not contesting the palm of learning, diplomacy, money, organization, or of worldly power, but of spiritual truth, holy living, and resurrection power.”* In this may be found the explanation of the mystery, “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.” (1 Cor. i. 26-29.)

* “Seed Truths” by Dr. P. Church.

Malchus.

SOME men mentioned in history are, like "straws in amber," they are there, not because of their own intrinsic value, but because of their connection with some one far greater than themselves. The remark applies to Malchus, whose ear Peter cut off, and the healing of whose wound was the last miracle of many recorded in the history of the Lord Jesus Christ. He whom Christ touched and cured is worthy of a passing notice; if not for his own sake, yet for the sake of his Divine Healer. The name Malchus is the Hebrew name *Mal-luch*, meaning "a messenger," and occurs in 1 Chron. vi. 44, as one of the choristers of Solomon's temple; and in Nehemiah x. 4, as one of the Levites in the time of the captivity. We know nothing concerning the parentage or the early life of the Malchus referred to in the Gospels. "He was the personal servant (*doulos*) of the high-priest, and not one of the bailiffs or apparitors (*ὑπηρέτης*) of the Sanhedrim." We learn from John xviii. 14, that Caiaphas and the Apostle John were, in some sense, friends or acquaintances—perhaps relatives; and it is curious that John alone, of the Evangelists, mentions the name of Malchus: having probably met him at his master's house—the house of the high-priest. What became of Malchus after the scene in the Garden we are not told; and we are equally in the dark as to whether he became a disciple of that kind Being who so readily healed his bodily wound.

This history of Malchus illustrates the *hasty temperament of Peter*. His part in it is just what we should have expected of him. Peter was a Galilean,

and the people of his district were a quick-tempered, courageous, warlike people. When the Romans held Palestine the Galileans gave much trouble to their masters, just as the Spaniards did to the French during the Peninsular War. Pilate, to make an example of some of them, attacked them while surrounding the altar, and mingled "their blood with the blood of their sacrifices," Josephus terms the Galileans "*Machimoi*," "fighters;" and Peter did not lack the contentious qualities of the region from which he sprang; so that when Malchus stepped forth to seize and bind Jesus, the Apostle quickly drew his sword, and would have cleft the head of the servant in twain, if a rapid movement on the part of Malchus had not brought the blow upon his ear instead of his brain. It was in keeping with the ardour of Peter's character that he should thus act! How like to Christ's usual kindness was the miracle of healing! "And Jesus answered, Suffer ye thus far. And he touched his ear, and healed him" (Luke xxii. 51). The hands of Christ were now held by the cord, and the Master meekly says, "Suffer, permit Me, thus far;" that is, "Unloose me, that I may touch the ear of the wounded man." Probably the ear of Malchus was not completely cut off, but a part hung by a piece of flesh to the head; and Christ touched it, and by the touch made a complete cure. What Divine condescension, blended with a display of Infinite power!

What an idea also this incident gives us of the *Divine Majesty* of the Lord Jesus! As Malchus and the others approached Christ to apprehend Him,

He poured forth such glory from His countenance that "they went backward and fell to the ground;" while being bound as a malefactor, He wrought a miracle of mercy for the benefit of Malchus, and told Peter that He had only to utter a word, and "twelve legions of angels"—a hundred and twenty thousand—would hasten down from heaven to His help and rescue. In every scene of Christ's humiliation His Divine glory brightly shines forth. As a babe in Bethlehem, the Magi pay homage to Him, and "All the angels of God worship Him." At twelve years of age He fills the

Rabbins at Jerusalem with wonder at His preternatural wisdom. When He "had not where to lay His head" He controlled the resources of nature, He conquered diseases, death, and devils by "a word;" and when hanging upon the Cross He was adored as the King of the invisible world, and promised Paradise to the penitent thief. We are never to lose sight of the "Son of God" in the humility of the "Son of Man." "The Word was made flesh, and tabernacled among us; and we beheld His glory; the glory as of the only-begotten of the Father, full of grace and truth."

The late Rev. Maurice Jones.

ON the 3rd of April, the Rev. Maurice Jones, late of Leominster, died at Faringdon, Berkshire, in the sixty-seventh year of his age. Some brief reference to his life and character seems due to his memory, and will be grateful also to those friends who had the happiness of knowing and loving him.

He was born at Merthyr Tydvil, where his father laboured through many useful years as a Baptist minister. At an early age he was sent to Stepney College, where he studied under the guidance of the Rev. Solomon Young and the Rev. Dr. Newman. His first settlement as a minister was at Boxmoor, Hertfordshire, and his next at Leominster, where he spent the most useful part of his ministerial life. It was here that the present writer first knew him, and it is his sense of deep obligation to Mr. Jones's ministry and friendship that has prompted him to write this brief memorial.

At that time his preaching power was at its best, and was singularly interesting and attractive to the intelligent. It was not generally argumentative or theological in expression, or formally doctrinal; but meditative, philosophical, in a practical direction. He had been trained under a master of fastidious taste (Mr. Young) and for this reason, though his intellectual powers were vigorous, he was not likely to make so much impression on the popular mind. His style of expression was abstract; he had too little rhetorical power to produce general effect. Yet, according to our memory, it was very beautiful, upon Sunday morning, to take one's seat in the neat little chapel which Mrs. Marlowe had built and endowed, and to watch him come forth from the vestry, and slowly pace the aisle to take his seat in the pulpit. After the introductory part of the service, in which the prayer was mostly full of tender feeling and de-

vout aspirations, he would deliberately rise to read his text and begin the discourse in some hesitating sentences—not usually, we should think, pre-written, in a low, sweet voice. Very gradually opening into the main topics of the sermon, and warming as he proceeded, he would pour forth sentence after sentence of eloquent thought, his blueish-grey eyes full of emotion, his voice swelling in volume, and his whole frame animated and expressive. Thinking over these early impressions of his preaching, we cannot help believing that if he had cultivated preaching as an art, as an instrument of laying hold of the general mind, he might have reached considerable eminence.

But his health was never robust, and prevented his being either a hard student or a great reader. Nevertheless he had an instinctive refinement, and an original turn of mind that made him interesting in the pulpit, and, amongst his private friends, gave his conversation a great charm. Added to these gifts was a delicate sense of humour, very sensitive to the ludicrous, which never degenerated into *ill*-humour or offensive raillery, but which seemed to

heighten the gentleness of his benignant force.

His gentleness was that of the perfect gentleman. How graceful and winning he could be with the young and timid we have good reason to remember; how unaffected, and, we always thought, rather shy in the company of intelligent strangers; and how true and constant a friend, we shall never forget. And he was all this because he was a sincere, unaffected, and devout Christian. He hated the cant and parade of piety with great energy; but those who knew him best knew him to be good, pure-minded, noble, loving all benevolent work, loyal to Christ in all the relations of life, and taking a deep and true interest in all institutions designed to help liberty and religion.

Mr. Jones was married twice: first, to the widow of his college-tutor, the Rev. Solomon Young. He was married the second time to Miss Bayne, who now survives him, with two children, to lament his loss. His memory is blessed by all who knew him. His last hours were very peaceful, and when utterance failed, his beautiful smile conveyed to those around him the thanks he could not speak.

Sins of Speech.

JAMES I. 26.

SINS of speech are by no means regarded amongst Christians in the serious aspect in which they are presented by God's Word. Few things are more observable in the Bible than the severity with which the sins of the tongue are spoken of. In the Scripture delineations of ungodly men, sins of the tongue are

made a prominent part of the description. Our Saviour, in the Sermon on the Mount, refers to certain expressions used towards a brother, as possessing the very spirit of murder. The due regulation of the lips is set forth as closely connected with the possession of all good. "What man," says the

Psalmist, "is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." The Preacher says, in like manner, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." It is a special prayer of the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." St. James says of professed Christians, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Our Lord, in the view of the future judgment, uses this remarkable language: "By thy words thou shalt be justified; and by thy words thou shalt be condemned:" not thereby meaning that the future judgment shall hinge exclusively on an inquiry into the regulation of the speech, any more than in another place he intends to state benevolence as the exclusive criterion of conduct: but meaning, exactly as in that other place, that this point of character shall be made a special and primary point of judicial inquisition. The precise scope of His intendment is made manifest by the words which He utters in immediate juxtaposition: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is not easy to discover why it is that, in the face of the explicit denunciations of Scripture, the sins of the tongue, at least all except those of a distinctly aggravated character, are so lightly passed over by Christians, whether in themselves or others. Of the fact there cannot be a doubt: it will be made palpable to every one by his only considering how extremely little his ordinary daily talk is regarded by him as the subject of self-examination, or repentance, or prayer for pardon.

Days, and weeks, and months, of his history will pass by, without his mind adverting to a single past conversation, as a subject of confession to God, or of spiritual carefulness of any sort. Indeed, it almost requires some palpable ill consequence, either in the way of offence given to others, or of injury to our own interests, to render a sin of speech apparent to our consciousness. Perhaps this careless consideration of sins of speech is in some measure owing to the quickness of transition with which spoken words come and go; resting, in consequence, in the memory for a shorter time than where either they are engrossed in writing, or engraven in events. It is a natural result that where sins are easily forgotten, they are lightly thought of. Another reason, closely connected with the former, probably is, that the connection between words and their consequences is in many, if not the majority of cases, not immediately apparent, or clearly traceable. Words and their consequences are often separated by a considerable interval; and very frequently the result of the ill-spoken word is most of all hidden from him by whom it has been uttered. The connection, alas, is not the less real on that account. The most important consequences are often produced by a single word. A heart may be broken; a fortune may be ruined; a reputation for ever destroyed, by a single thoughtless expression. The destiny of a whole life, the soul's destiny for eternity, may hang upon a word spoken, or a word left unsaid. "The tongue," says the Apostle James "is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Singu-

larly disproportioned to this high estimate of the results of evil-speaking, is the ordinary Christian sensibility to the commission of sins of speech.

I do not mean it to be inferred, that because sins of speech are in their commission so largely overlooked by Christians, their culpability is not sincerely felt and owned, when it is clearly presented to view. When such sins assume the form of direct falsehood, boisterous anger, malicious slander, foul conversation, all are sensible of the criminality: and every true Christian, who is conscious of transgressing in any of these respects, will at once make his transgression the subject of penitence and of prayer. Nay, even where the exhibition is merely that of idle gossip, thoughtless raillery, ill-timed mirth, and the like, there are few amongst well-trained Christians who will not here also, when the offence is brought home to them, frankly acknowledge a sin, though it may be that they deem, or represent it, as of a lesser sort. The thing in which Christians are deficient, is a quickness to perceive, of themselves, their own transgressions in these respects, where no one is complaining of an offence, and the act is only to be brought into view in the character of a sin against God. The slowness on the part of Christians to detect their own sins of speech, in the ordinary daily intercourse of life, is an unquestionable, and by no means a trivial fault. Indeed, in many cases there occur sins of speech, which not merely conceal themselves from perception, but actually, from a certain juxtaposition to what is right assume the hue of a virtue. There is a familiar illustration in the over-warmth with which sin may be chid, or a most befitting indignation expressed. In the best-deserved rebuke, the most clearly-called-for chiding, there may occur a harsh-

ness of expression, an ebullition of abuse, a soreness of personal allusion, which may constitute nothing short of a sin of speech, yet the thought of sin be wholly lost, in the conscious righteousness of the accusation. The truth may be often spoken, and spoken most sincerely and with the best intentions; yet the language may be such that it is not spoken in love; and the act may so lose all its merit. In these and other instances, men not only do not perceive a sin, but actually imagine a virtue.

In strict accuracy, there are sins of speech frequently committed by Christians in their religious exercises themselves. There are sins of speech even in the daily prayers. It is not that the prayer is broken or disjointed, ungrammatical or ill-expressed; this, when the worship is sincere, is as nothing in the view of the great Hearer of Prayer. But in many other ways, prayer is often a proper sin of speech. It is formal and monotonous, the heartless repetition of the same set words. Or it is without application to any felt exigency in the individual case, which renders it a mere sound, and nothing else. Or it is hurried and precipitate, muttered over to save time, performed as with a rush to the knees, and as precipitate a rise from the attitude. Or it is unconsidered and unreverential, a mass of thoughtless words, presented without a sense of shame to the great God of heaven and earth. Or it is so broken by the intervention of wandering thoughts, sometimes even of polluting fancies, that, even though these are not embodied in actual words, the exercise is, to the eye of conscience, rendered a piece of patchwork, seamed and deformed by discreditable parenthetical incongruities. In these, and the like respects, our supplications are often sins. We need pardon for our prayers. Nay, the prayer for

pardon itself often requires pardon most of all.

There are also frequent sins of speech in religious discussions, and religious conferences. The truth is contended for valiantly, but in words which are irritating or unseemly. The argument is maintained soundly and logically, but in the language of contention, not of charity. There is a stiff, systematised, peremptory mode of conveying religious doctrine, which is often combined with the sincerest intention to do good, and yet repels rather than attracts. On the other hand, there is a vague, sentimental, over-polite way of hinting the truth, which goes very near to compromising it. In meetings of a religious character, there is a too-frequent adaptation of the address, or the prayer, to the primary, though perhaps unconscious, object of self-display. This is an unquestionable sin of speech: for sins of speech, it must be remembered, are not merely those which are so in themselves; but also those which are made such, either by the impelling motive, or by the collateral results, whether to personal character, or general well-being. There may be nothing objectionable in what is said: but if the motive to say it be self-exhibition, or personal exaltation, and far more if it is of a less worthy character; if the consequence be disturbance of concord, and breach of charity, and unseemly feud amongst Christians, there is a sin of speech committed, and therein a sin against God. The speaker may come down from the platform with the plaudits of thousands thundering in his ears, or he may issue from the conference gazed on as a man of God, eminent far above his fellows, and yet conscience may place him, when in the closet, in the lowest attitude of self-abasement, acknowledging that, in the moment of his proudest triumph, he had sinned with

his lips, and kept not his tongue from evil.

The common every-day life is full of sins of speech, unnoticed, and therefore unrepented of. There is a conventional morality in trade, which permits of falsehoods being told in the way of business, as if a falsehood was not a sin, when employed to promote commercial gain. There are conventional courtesies in society, which border on untruths; and sometimes come within the category. Undoubtedly, in many cases, there is a full understanding on all hands of the meaning of the language employed: and in these cases it would be finical scrupulosity to forbear using the words, merely because they are not true in a literal sense; for all language is conventional: and words often come to signify exactly the opposite of their original meaning. No one places any reliance on the affection or obedience of a correspondent, merely because he begins and ends his letter with the usual complimentary phrases. But it cannot be denied that, in the conventional courtesies of society, the boundary between truth and falsehood is often over-leaped. There is a want of candour thought admissible in self-defence, where people inquire about what they have no business to know; as if impertinence on one side justified untruth on the other. There is a way of putting things, in order to be agreeable, which is often followed out at the cost of a good conscience. An unintentional falsehood sometimes slips out from the mere fear of giving offence. There is at times an exaggeration of facts, and very frequently of figures, which is falsehood in grain, though often nothing worse than an idle piece of self-importance. There is a thoughtless retail of unauthentic reports, touching the good name of others, which, considered nothing worse than gossip, is in

reality a serious crime against Christian charity. There is sin even in a large amount of idle talk; wasting, if it did nothing more (and it generally does much more), the time and the energies, for the profitable employment of which life is, at longest, too short. No Christian can enter into society without running into daily, almost hourly, sins of speech, which fittingly form the topic of after self-condemnation. He has failed to maintain in conversation the incorrupt gravity which is a proper part of the Christian character. Or, it may be that, by some abrupt statement he has tended to make religion an offence. He has seemed weakly to assent to the maxims of the world: or has met them with a feeble and ineffective opposition. He has turned some spiritual subject, or some Scripture text, into the occasion of a thoughtless jest; or has given to such a jest, when vented by another, the tribute of a laugh, or a retort. He has been cowardly in the mode in which he confessed Christ, till he almost seems to himself as if, like Peter, he had denied his Master. Even if he have said nothing positively wrong, he has said things which were out of joint, and which, on calm retrospection, he wishes he could have said differently, or not said at all. On the other hand, there may have been a reticence which may, negatively, be called a sin of speech, in its omission of what the occasion urgently demanded should be spoken. So the review of every day furnishes to the Christian, in those sins of speech,

which others perhaps wholly overlook, an occasion of conscious regret, and a special topic for penitential supplication in his evening prayer.

There is nothing, perhaps, more calculated to maintain in constant exercise, the grace of Christian humility, than the consciousness of those sins of speech which every Christian must feel himself to commit in the daily intercourse of social life. In the great majority of cases, the want of humility may be traced to the infrequency of the occasions which arise for self-reproach. If a man has very often a call on him for self-condemnation, he can scarcely fail to be humble. Now the sins of speech, rightly noticed, present a continually-recurring topic of judgment on a man's self. However pure the Christian may have been from any act of sin, nay restrained by his circumstances from even the possibility of active transgression, he cannot but perceive, if he only watch carefully, sins of speech committed by him, almost every hour of his life, on account of which he feels a blush of shame on his cheek, and a sentiment of self-abasement in his heart. Hence he is provided with a continual reminder of his sinfulness. Under the influence of this remembrance, the Christian can scarcely ever be free from self-accusation. He can scarcely ever seek his Father in secret without the retrospect of a very short period of his prior history giving him sufficient cause to utter the Gospel prayer: 'God be merciful to me a sinner.'—*From "Readings in Holy Writ," by Lord Kinloch.*

May Meeting Literature.

IT is, we suppose, impossible to conceal the fact that our May Meetings do not now excite either so deep or so general an interest as they formerly did. But it does not, therefore follow that they have become an obsolete institution which may, at any moment, be abolished without detriment to our churches. That their *pre-eminent* importance should have passed away, and that the attendance should have somewhat diminished is not, to ourselves, at any rate, matter for surprise, but exactly what might have been anticipated. Our very success has contributed to the changes of which we speak. Dr. Brock very wisely reminded us in his recent speech at Exeter Hall, that there was formerly a great deal of excitement which, to a large extent, was really foreign to our object; the excitement, for example, produced by a plaintive and pathetic delineation of "the cruelties of Suttee," or by an exhibition on that platform of "the gyves, and shackles, and collars by which Christian brethren in Jamaica had actually been punished." The meetings of previous days had to consider not only directly religious questions, but also gross social evils, which acted as a hindrance to the preaching of the Gospel, and the removal of which was therefore indispensable to the efficient inauguration of our specific work. And these evils, being of a palpable kind, and lying in the range of our physical and earthly life, appealed powerfully to multitudes who had little or no anxiety in relation to the spiritual woes of men, and aroused other elements of our nature than those which spiritual considera-

tions can reach. This is a state of things which could not continue, and we may be thankful that so much preliminary labour has been accomplished, and that we can now address ourselves to higher and more distinctive duties. Destructive work always causes greater excitement than constructive, but it is nevertheless a grander thing to build up than it is to pull down; and now that we are engaged in the grander toil we surely need not lament that the plaudits by which we are cheered are neither so numerous nor so loud as they formerly were. We must also remember that the power of our County Associations has, during the last quarter of a century, very largely developed, while the Autumnal Session of the Baptist Union has achieved a success which even the most sanguine of its promoters could scarcely have anticipated, and this must, to some extent, lessen the attendance at the May Meetings in London.

Still we should not like to see them abandoned. Now, as formerly, they render essential service to our churches, and to the various "societies" of the denomination—a service too which can be rendered by no other means. That it is possible to improve their character and increase their influence, no one, we suppose, would attempt to deny, and we feel sure that there is on the part of the several committees an earnest desire to bring them into harmony with every requirement that can be reasonably urged.

It was we believe very generally felt that our own meetings of the present year, notwithstanding the enforced absence of several prominent

ministers, were in some respects the happiest and most successful which have been held for a long time. In this impression we decidedly share, and it appears to us that the usefulness of these annual gatherings has been most thoroughly vindicated. We have now before us the inaugural address of the Rev. C. Birrell, at the Annual Session of the Baptist Union, and the sermon by Dr. Angus on "Apostolic Missions," and we should certainly imagine that all who listened to these admirable and impressive discourses must have felt profoundly grateful for the opportunity thus enjoyed, and even if they had travelled "a hundred miles or more" would regard themselves as amply repaid for their trouble and expense. We have also received and are glad to notice the address delivered from the chair of the Congregational Union by the Rev. Thomas Jones on "The Work of the Christian Preacher," and the sermon preached before the Wesleyan Missionary Society by the Rev. A. Maclaren.

In reading very carefully through these addresses and sermons, we have been struck with the remarkable unanimity they display in their views of the intellectual and moral condition of the world, of the sources of the Church's power, and of the ways in which that power is to be made practically subservient to the needs of men. Widely as the authors differ from one another in their style of thought and their forms of expression, they are plainly labouring for one grand end, and are animated by one spirit. In Christian life there is a unity deeper and stronger than all diversity. All the papers are expressly adapted to the exigencies of our own day. They are marked by an earnest desire to understand the signs of the times, to pierce beneath the surface to the very foundations of the moral life of men, to trace to their secret

causes the doubt and unbelief which so widely prevail, and to shew how this condition of things can be faithfully and efficiently met.

Mr. Birrell's address is one of rare excellence. Its literary and its religious merits are equally conspicuous, and we do not remember ever to have seen a finer combination of high culture and intense earnestness. It is devoted to a consideration of the features of the times, the character which the times demand, and the means of acquiring that character.

We call special attention to the remarks on the spirit of keen enquiry by which the age is marked, as furnishing an admirable instance of the way in which the difficulties felt by many thoughtful men should be treated. If on the one hand there is a firm, tenacious grasp of truth, the assured conviction of one who testifies of that which he knows, there is on the other hand an entire absence of blind dogmatism and uncharitable suspicions, and a broad living sympathy with the struggles of every sincere mind. No less valuable is Mr. Birrell's distinction between primary and secondary truths, his plea of Christian liberty and his protest against license. The times, he tells us, demand decisive earnestness. "Indecision begets indifference, and indifference doubt. Conviction is the instrument of conviction. Men who have been paralysed by forms, or disgusted by controversies, or wearied out by moral abstractions, are arrested by the realism of those who speak with the warmth of life and with that intense interest in humanity which comes only from Christ." We must also thank Mr. Birrell for his manly utterances on denominationalism—the high service of which it is capable, and the dangers which alas! too frequently attend it.

Mr. Jones's address before the Congregational Union is on "The Work

of the Christian Preacher," and may most profitably be read in conjunction with Mr. Birrell's. Equally with our own chairman, Mr. Jones has anxiously studied the signs of the times, and the attitude which the Christian Church, especially in its ministry, should assume towards them. The work of the preacher, he believes, is as necessary as ever, for the salvation of the world. His ideal of the preacher's mission is high and noble, and we are certain that every minister who reads these eloquent pages will be stirred by thoughts of the grandeur of his calling, and incited to a purer and more Christ-like devotion to its duties. Mr. Jones dilates upon the subject of our preaching, the style of it, and the encouragement to it. We have been very much struck with the force and beauty of his illustrations. Thus when he is showing the inadequacy of the mere evidences of Christianity to satisfy our moral wants he remarks :

"You may gather a company of thirsty men around a crystal fountain, and by correct chemical analysis prove to them that the water is pure ; but your clearest demonstration will not quench their thirst ; for that purpose you must fill the cup and give them to drink. So here : it is not enough to preach evidences, for it is the Gospel itself that satisfies the heart of man."

How true again are the following positions: *"The first thing for us all is to be REAL, for no good can come of unreality : mimic thunder causes no alarm, artificial flowers have no fragrance, painted fire does not burn."* *"The warmth of your religious emotion will melt the hearts of your people : while the mere logical statement of truth will leave them cold as a winter midnight."* We most earnestly recommend the address to the attention of our ministers, and should be delighted to know that a copy of it had found its way into every study

in the kingdom. The sermon on "The Pattern of Service" bears in every sentence the impress of Mr. Maclaren's individuality, and we need say nothing higher in its praise. It is in almost every respect a model, a realisation in fact of Mr. Jones's high ideal. There is clear intuition, keen incisive logic, wealth of illustration and that intensity of moral purpose which always gives the preacher a powerful command over the sympathies and affections of his hearers. A sermon more simple and impressive in style, more evangelical in spirit we could not desire, and yet it is plainly the product of a master-mind. There is, in our opinion, no living preacher who has a greater power than Mr. Maclaren of unveiling (as here) "the heart" of a narrative, and of deducing from it great and permanent principles of action. The text is Mark vii. 33, 34, "He touched his tongue; and looking up to heaven, He sighed, and said Ephphatha, that is, be opened." And the thoughts connected with it are, the condition of all service (set forth in the Lord's heavenward look), the cost of feeling at which our work must be done (set forth by the Lord's sigh), the need that the helpers should identify themselves with the sufferers (set forth in the Lord's touch), and the victorious power of Christ's word over all deaf ears. No one, we think, can read this sermon and not feel that the foundation of all true service lies in communion with God, which is to us the renewal of our own vision of the calm verities wherein we trust, the means of drawing new strength from the source of all our might, and the protection from the temptations which surround all our service, and the distractions which lay waste our lives. And, as Mr. Maclaren remarks, it was never more needful than now, when feverish activity rules in all spheres of life. "The measure

of the difficulty of it is the measure of the need." We should like to give our readers some idea also of the manner in which the other parts of the subject are treated, especially that which speaks of our loving contact with those whom we would help; but we must be content with the following quotation on the influence of communion with God on our sympathy with men. "*In us, as in our Lord, the sigh of compassion is connected with the look to heaven. It follows upon that gaze. The evils are more real, more terrible by their startling contrast with the unshadowed light which lives above cloudmarks and mists. It is a sharp shock to turn from the free sweep of the heavens, starry and radiant, to the sights that meet us in 'this dim spot which men call earth.'* This habitual communion with God is the root of the truest and purest compassion. It does not withdraw us from our fellow-feeling with our brethren; it cultivates no isolation for undisturbed beholding of God. It at once supplies a standard by which to measure the greatness of man's godlessness, and therefore of his gloom, and a motive for laying the pain of these upon our hearts as if they were our own. He has looked into the heavens to little purpose who has not learned how bad and how sad the world now is, and how God bends over it in pitying love."

To Dr. Angus belongs the honour of having produced a sermon which ought to mark a new era in our Missionary labours. Most heartily do we thank him for the clear and forcible statement he has given of our real work, and for his estimate of the power of the Church to accomplish

it. Mingled with our thankfulness for the past there should, he contends, be a devout discontent. The march of Providence has outstripped our utmost activity. So great has been the material progress of the world, that "*The Christians of the nineteenth century are more able to preach the Gospel to the whole world than the Christians of the first century were to preach it to the world of their day.*" It is startling to be told that this might be accomplished in ten years by fifty thousand preachers, which means one per cent. of our Church members in Europe and America, and three or four per cent. of our Baptist Churches alone; and that this vast number of labourers could be supported for this length of time by contributions representing an average of £3 a year from each Church member in Europe and America, or by a sum no larger than England alone spends on intoxicating drinks every two years. Our discontent ought indeed to be devout and deep! This excellent sermon has been so widely circulated, that we need not attempt any outline of it. NO CHRISTIAN IN THE LAND SHOULD BE WITHOUT IT, and it should be read and re-read until each man has made it his own. Should our Churches act in the spirit of it, as by God's grace they may, the aspect of heathendom will be speedily changed, the Churches themselves will receive an accession of life and power, the successes of the past will be regarded as the dim prophecies of yet greater glories, and the kingdoms of the world shall indeed become the Kingdom of our God and of His Christ.

Short Notes.

THE BURIAL BILL.—Early in the last month the Burial Bill, which in the previous session had passed through the ordeal of a select Committee, and in the present year had passed a second reading by a large majority, came on for committee, when Mr. Cawley, the member for Salford, adopted the unusual course of opposing the motion for going into committee, and contested the principle of the Bill; but he was beaten by a majority of 171 to 100. During the discussion which was raised a very energetic opposition was manifested to the measure of allowing Dissenters to bury their deceased relatives in the parish burying ground according to their own forms of service. Mr. Beresford Hope led the attack, and inquired whether it was just or decent that “any chance minister of a sporadic body should have a right to promulgate his wild theories in the graveyards of the Church of England.” We turned to the dictionary to see how this adjective could be made applicable to the question at issue, and we found the interpretation of it given as “separate, single, scattered, used only in reference to diseases;” and we came to the conclusion that the representative of the University of Cambridge intended to imply that Dissent was a disease. As to the burying-ground belonging to the Church of England, it belonged to the parish before the Church came into existence; it belongs primarily to the parishioners, and secondarily only, to the incumbent, as the custodian and trustee of the public interest. Viewed in reference to its original object, the parishioner has more right to the use

of it, where there exists no other means of sepulture, than the clergyman has to exclude him from it. One of the arguments used by Mr. Hope against the measure was that if the Dissenters obtained access to the churchyard they would next demand the use of the church itself, and of the pulpit. But where is the equity and policy of refusing a reasonable request to prevent the demand of one that is unreasonable? The power to refuse that which is not reasonable is not weakened, but rather strengthened, by conceding that which is equitable. He stated, moreover, that if ever the question of introducing alien services into the parish church was raised, it would be fought *à outrance*. Why, then, should he mistrust the resolution of those who will have to deal with that question when it comes on, which his argument implies? Then, again, Mr. Hope asserted that the section of the Bill which provided that the services used by a Dissenter should be of a religious character would be no safeguard against any fanatic or enthusiast, whether professing Deism, or Positivism, or Southcotism, from taking advantage of the burial of one of their own faith to deliver a lecture expounding the merits of his own creed. But this is a very imaginary danger. No fewer than 540 public cemeteries have been provided by the State for the burial of all classes, and there is no restriction on the services; but, as Mr. Illingworth very pertinently observed, there has not been a single instance in which any offence has been given in the performance of the burial service in them. And as to any fanatic and

scandalous demonstrations which may possibly have been witnessed at a funeral, they are not likely to occur except in large towns, where party feelings run high; but in all these towns there are public cemeteries, where alone they can be exhibited. The only funerals which this Bill would affect are those in the rural communities where the Dissenting interest is small, and there is no burial ground attached to the denominational chapel. Besides, some confidence may surely be placed in the Nonconformists, who, after all, are Christian brethren, that the privilege would not be abused; least of all, at a season when the heart is bowed down with affliction. Mr. Beresford Hope's third objection was that if a thunder storm should happen at the time when a Dissenting minister was burying one of his flock in the parish churchyard, and the rain came down in torrents, the party might ask, and obtain permission to take shelter under the consecrated roof and complete the service, and this would become an irresistible precedent to be hereafter produced in Parliament for allowing an alien service in the Church. It is amusing to observe what quiddities bigotry does not disdain to feed on. Even supposing this rainy case to turn up in the chapter of coincidences, can there be any doubt that the clergyman would gain more popularity in his parish, and that the interests of the Church would be strengthened, by allowing the funeral party to stand within the porch of the Church for the performance of the service, than by obliging them to stand out in the drenching rain? As to the desecration of the sacred edifice by this "alien service," which, though not authorized by the Prayer Book, is in accordance with the Bible, it would after all be but transient; the performance of the orthodox services would soon restore its sanctity, and

it would not be necessary to call in the Bishop to repeat the act of consecration. It seems strange that the partizans of the Church cannot perceive, that so far from being weakened it would be abundantly fortified by the liberality implied in conceding the Burial Bill. We are not living in the days of Charles the Second, when measures conceived in the spirit of the Conventicle Act, and the Test and Corporation Act, and the Five Mile Act, could give any strength, however temporary, to the dominant party. We are in the latter part of the nineteenth century, when religious establishments which have stood for ages are tottering around us on the Continent, and the wave of disestablishment has already approached our own shores and swept away the Irish Church. The Established Church of England can be prolonged only by exhibiting that liberality of feeling which disarms opponents, and conciliates the nation. At such a crisis as the present it cannot afford to screw on the armour of bigotry. It ought to take advantage of the experience of the past. It has gained more strength from repealing the obnoxious statutes of Charles the Second's reign than it ever gained by enacting them. It has been strengthened by the repeal of the Test and Corporation Acts, by the abolition of Church Rates, and by the removal of University Tests, and will yet be strengthened by allowing Dissenters to share the burying-grounds, though we cannot but apprehend that, although the Bill has passed the Commons it is likely to be opposed in the Lords.

Subsequently to the discussion alluded to above, the subject was brought up in the House of Lords in connection with another bill of Lord Beauchamp, when the Bishop of Winchester offered a proposal, by way of compromise, which deserves

the consideration of Dissenters. He fully admitted that their exclusion from the parish burying-ground was a grievance, and that he could fully sympathise with their feelings, which he should participate in if he were in their position. The performance, however, of any service other than that of the Church of England within the limits of the consecrated ground was incompatible with the principle of an established Church; but the case might be met by allowing the free use of the ground to all classes, on condition of their performing the service in their respective chapels, as was now done, for the most part in the parish church.

STATISTICS OF DRINK.—The national conflict with drunkenness has been postponed for a year, but when it comes on it will require all the strength of the country to defeat the publicans, who are diligently engaged in fortifying their position; and it therefore becomes the duty of all good citizens to prepare for duty. In a former number we alluded to the fact that it is not merely the adulteration of the liquor with deleterious drugs to stimulate thirst that we have to deal with, but the diminution of the quantity which is absorbed. The advocates of the publicans have, in some cases, ventured to affirm that the increase of consumption is only in proportion to the increase of the population; that the multiplication of ale-houses is due to the demands of a larger body; and, in fact, that the scale of drink, individually, is not greater than it was half a century ago. This argument has been completely demolished by the Chancellor of the Exchequer, who, in a recent speech stated, as the result of official and therefore reliable investigation, that whereas in 1825, when the population numbered 22,000,000, there were barely 9,000,000 barrels of beer drunk

in a twelvemonth, the population of 32,000,000 in 1870 consumed 26,000,000; in other words, the consumption of beer is, at the present time, one-third more in reference to the population than it was forty-five years ago; and every man, woman, and child consumes on an average little short of a barrel of beer in the year. The consumption of spirits has likewise increased during this period in the same degree. These statistics demonstrate that drink is the great demon we have to combat if we wish to promote the welfare, spiritual and temporal, of the country; and that the first step in reform is to *reduce the temptation*.

THE POPE.—The Italian Parliament has passed the Bill which provides for the support, the dignity, and the spiritual independence of the Sovereign Pontiff, and the government is to be removed to Rome on the 1st of July, when it will become the capital of Italy. The Pope is to receive an ample subsidy from the State, and though deprived of all temporal power and authority, will continue to enjoy all the prerogatives and immunities of a temporal prince, with a post and telegraph of his own. But he repudiates with indignation the arrangement thus made by the "Subalpine Government," as he continues to designate the government of Italy; and, in an encyclical letter recently published and addressed to all Roman Catholic bishops, calls on them to spare no effort for the recovery of all temporalities of the Holy See. This appeal to the Ultramontane party throughout Europe meets with a ready response, and the feeling of attachment to the Papacy, and the desire to see the successor of St. Peter restored to all "his rights" is thus kept up with unabated ardour. The tremendous contest between France

and Germany, and the insurrection of the Communists in Paris, have of late so completely absorbed the attention of Europe, as to throw the Roman question completely into the shade. At any other period the extinction of the temporal power would have been considered one of the most important of political events, and set all the cabinets of Europe in motion. The Pope has reason, therefore, to lament this coincidence, though Protestants may consider it providential. France which, both under the republic and the empire, supported the Papacy against all opposition, internal and external, is the only country from which the Pope could expect any material aid to recover his lost power; and the course of events at Versailles since the destruction of the Commune seems to give him a ray of hope. The present National Assembly contains a large majority of monarchists anxious to restore the Bourbons, and, as a preliminary step, has repealed the law which exiled them. Both branches of the family are not only Roman Catholics, but Papists to the backbone. They will bring back with them all their ecclesiastical traditions and the superstitious devotion to Rome, which has always characterized the race; and one of the first objects of the Count de Chambord, if he became Henry the Fifth, and the eldest son of the Church, would be to devote his life, and the energies of France to the restoration of the Pope's temporal power. But this can be accomplished only by the conquest and continued subjugation of united Italy, and France, in her present state of unexampled exhaustion, with half a million of German soldiers to support, and a war indemnity of two hundred millions sterling to raise, is utterly unequal to such an enterprise. From no other power in Europe is any interference to be ex-

pected, and it seems as if the Papal See must acquiesce in its present position of ruling the souls, but not the bodies of Catholics. The Pope has just had the singular good fortune to complete the 25th year of his Pontificate, which none of his predecessors, since the days of St. Peter, has ever enjoyed. The chief Catholic cities have been illuminated on the occasion, and he has received the felicitations of the sovereigns of Europe, Protestant and Catholic, from England and Germany, as well as from Austria and Spain; and he may now console himself with the reflection that though deprived of all temporal authority, he has not lost his position among the Crowned Heads of Europe.

THE LATE RIGHT HON. SIR JOHN ROLT.—During the last month the death has been announced of Sir John Rolt, who was advanced to the post of Lord Justice by the Conservative ministry, but was struck down by paralysis after having held it only six months. He was a self-educated man, and raised himself to this high dignity by his own unaided talents. To the members of our own denomination, his career presents an object of peculiar interest. His mother was the wife of the missionary, Mr. Brunson, who accompanied Dr. Marshman and Mr. Ward to India in 1799, and formed one of the missionary band settled at Serampore. He caught a severe cold while standing on the floor of the printing-office setting the types of the first edition of the Bengalee New Testament, and died in Calcutta in 1801, at the house of Mr. Rolt, to which he was invited that he might obtain medical advice. Mr. Rolt was a respectable, and, indeed, an eminent tradesman in Calcutta, and possessed great architectural taste, a specimen of which still exists in the Bow Bazar

Chapel, which he designed and built, and which is one of the most chaste and elegant public edifices in Calcutta. Two years after the death of Mr. Brunson, he was married to his widow. He was supposed to have realized a handsome independence from the extensive business in which he was engaged; but on his death in 1812 his affairs were found to be in such confusion that his family was left in a state of complete destitution. His property, which had been estimated at £40,000 was found barely equal to cover his obligations. He had always been held in great respect in Calcutta by all classes of the community, and Dr. Marshman availed himself of this circumstance to draw up an address, which was circulated among the aristocracy of the metropolis. He stated that after many years of honourable industry, Mr. Rolt was found at his decease to have left no provision for his wife and four children, and that it was necessary to invite the generosity of the public, which had never been solicited in vain in similar cases. The appeal was supported by a donation from the "Serampore missionaries" of £30, and it was nobly responded to by men of greatest note in the town, both official and non-official. A considerable subscription was thus raised for the assistance of the destitute family, and it supplied the late Lord Justice with the means of obtaining the elements of learning. His subsequent career, the manly spirit with which he overcame difficulties in early life, the indefatigable industry and perseverance which raised him to eminence at the bar, and the talent which raised him to the dignity of the bench, are familiar to the public.

THE UNIVERSITY TEST BILL has passed the Lords and received the Royal assent, and become the law of the land. We stated in our last

number that the most important of the amendments introduced at the instigation of Lord Salisbury, and which affected the principle of the Bill, had been rejected by the Commons. When the Bill went back to the House of Lords, Lord Salisbury advised the House to adhere to his amendments, and throw on the Commons the responsibility—that is, the odium—of having caused the failure of the Bill. His majority on the first occasion was only five, which, however narrow, was conclusive; and he evidently calculated on the same support on this occasion, but he was destined to a bitter disappointment. He was deserted even by his own friends, and was defeated by a majority of no less than forty, in a very full house. The Lords felt it undignified and impolitic to continue this course of opposition to the representatives of the nation, and they strengthened their position in the Commonwealth by a graceful surrender to the importunity of the Lower House. In every case in which the conservative spirit of the Lords has come in contact with the liberal spirit of the Commons, they have eventually given up the contest when they found the concession demanded by an unequivocal demonstration of public opinion; and the truculent language bestowed on them by extreme radical journals, when they happen to oppose any favourite measure, only serves to render the journal contemptible. The triumph of liberal measures which obtain the suffrage of the country is only a work of time, and they ought to be all the sweeter for the little difficulties which are felt in getting them. We congratulate the Dissenting body on having at length attained those privileges which have been unjustly withheld from them for more than two centuries. Every encouragement is now given to Non-conformists to bestow on their sons

the benefit of a liberal education at the Universities, inasmuch as they are sure to reap all the advantages of their academical success, and to share the emoluments and dignities of the great national seats of learning. It is to be hoped that the concession of these privileges will not be found to weaken the principles of Nonconformity in the minds of the

students, and that they will not bring discredit on the cause by deserting their colours now that every disability is removed. It has been suggested that the removal of all tests may prove more damaging to the interests of Dissent than to the interests of the Established Church; that the greater may swallow up the less; time will show.

Anabaptists.

The above term, which means Rebaptizers, belongs for the most part, to the genus "Nicknames." In all ages there have been controversialists who deemed it their duty to try to weaken their opponents' arguments by casting some slur upon their intellectual, moral, or spiritual character; and oftentimes the abundance of the abuse employed was in inverse proportion to the paucity and powerlessness of the arguments at hand. The attorney who wrote to the counsel for his client, "There is no defence, abuse the plaintiff," recommended a style of procedure which is by no means peculiar to legal disputations, and which has been so often employed, we are sorry to say, in religious controversy, that the *odium theologicum* stands as a proverb for the bitterest of all feuds. Happily, times are altering for the better in this respect, as a slight sketch of the history of the word Anabaptist will show. An authority upon the matter states the usual opinion and says, "The epithet appears to have been first employed to describe a body of fanatics, who made their ap-

pearance in Germany soon after the commencement of the Reformation;" but this statement is not correct, for it had been employed, as a term of censure, more than a thousand years before. It appears that in the third century a sharp and wide spread controversy arose as to what constituted the *validity of baptism*; or putting it in the form of a question, "What was to be done in the case of a heretic who after receiving baptism in his own sect, came over to the Orthodox Church?" Some replied that heretical baptism was valid, others said, "nay, the heretic must be baptized again;" books were published, and councils decided, pro and con, the Church at Rome deciding in favour of the validity of heretical baptism. The matter, of course, was of no great practical importance, and probably the opinion of the Church at Rome was the correct one. "In the North African Church (we quote from Neander) men willingly followed, for the most part, the example of the mother church at Rome, but were far from submitting their own judgment to the authority of that Church. At a

council held at Carthage, over which the Bishop Agrippinus presided, seventy bishops of North Africa declared themselves for the opposite opinion. Yet neither party was disposed to obtrude its own views and practice on the other. The Churches which differed on this point, in no case dissolved the bond of the fraternal harmony on account of a disagreement which so little concerned the essentials of Christianity. But here again it was a Roman bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, domination, and zeal without knowledge, attached to this point of dispute a paramount importance. Hence towards the close of the year 253, he issued a sentence of excommunication against the Bishops of Asia Minor, Cappadocia, Galatia, and Cilicia, and stigmatising them as *Anabaptists*, a name however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a *second* baptism to those who had been already baptized, but they contend that the previous baptism given by heretics, could not be recognised as a true one." This is the first use of the word which we have met with in ecclesiastical history, and the reader will see that it is used to cast a stigma upon those who seemed to practise a *double baptism*, a rebaptism of any person being looked upon, in those days, as a sin against the words of St. Paul—"One Lord, one faith, *one baptism*." But the chief notoriety of the word is derived from events which took place in Germany, in the 16th century. Every student of history is aware that, in any great national ferment, many extravagances of belief and practice are sure to show themselves. When a number of slaves regain their liberty, we can scarcely wonder that the joy of freedom should exhibit

itself in antics from which the long possession of liberty preserves other people. So is it with great national movements; the flowing forth of a long pent-up stream is apt, at first, to produce a torrent; a long continuance of sultry weather is likely to result in terrific, though temporary, storm, or, as one great poet puts it—

"The scum comes upward when the nations boil."

During the contests which preceded the establishment of the Commonwealth in England, both Puritans and Royalists uttered opinions and perpetrated deeds which their descendants would fain forget; and Mr. Coleridge somewhere says that there are books, pamphlets, and tracts now in the British Museum, upon every conceivable subject, human and Divine, which were written at the period to which we refer. Every student of the first French Revolution is fully aware of the social, political, and religious agitations which signalled that portentous period, when, as Carlyle strongly says, "God's truth was written in hell-fire"—when a mighty nation madly strove to cast off the slavery and superstitions of a thousand years. As might have been expected the Protestant Reformation in the 16th century was marked by certain excesses, which the most staunch opponent of Popery must acknowledge and deplore. With some of the most extreme of these excesses, the word Anabaptist has been unfortunately and unjustly connected. As our own statements upon the history of the matter might appear to some, liable to the charge of prejudice, we prefer to quote from a work of undoubted literary authority, and which has never been accused of any leanings towards religious sectarianism. The following is a portion of the Article "Ana-

baptist" in the last edition of the *Encyclopædia Britannica*; and the importance of the subject must be our apology for the length of the quotation:—

"The Anabaptists appear to have made little noise, or to have been little noticed before the time of the reformation in Germany. The most prudent and rational part of them considered it possible, by human wisdom, industry, and vigilance to purify the Church from the contagion of the wicked, provided the manners and spirit of the primitive christians could but recover their lost dignity and lustre; and seeing the attempt of Luther, seconded by several persons of eminent piety, prove so successful, they hoped that the happy period was arrived in which the restoration of the Church to purity was to be accomplished, under the Divine protection, by the labours and counsels of pious and eminent men. Others, far from being satisfied with the plan of reformation proposed by Luther, looked upon it as much beneath the sublimity of their views, and, consequently, undertook a more perfect reformation, or, to express more properly their visionary enterprise, they proposed to found a new Church, entirely spiritual, and truly Divine.

This sect was soon joined by great numbers, and (as usually happens in sudden revolutions of this nature) by many persons whose character and capacities were very different, though their views seemed to turn upon the same object. Their progress was rapid; for, in a very short space of time, their discourses, visions, and predictions excited commotions in a great part of Europe, and drew into their communion a prodigious multitude whose ignorance rendered them easy victims to the illusions of enthusiasm. The most pernicious faction of all those which composed

this motley multitude was that which pretended that the founders of the new and *perfect church* already mentioned, were under the direction of a Divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work, under the guidance of Munzer, Hubner, Storck, &c.

These persons were disciples of Luther; but well knowing that their opinions were such as would receive no sanction from him, they availed themselves of his absence to disseminate them in Wittenburg, and had to overreach the piety of Melancthon. Their principal purpose was to gain over the populace, and to form a considerable party. To effect this, says Bayle, they were industrious and active, each in his own way. Storck, wanting knowledge, boasted of inspiration; and Hubner, who had both genius and erudition, laboured at commodious explications of Scripture. Not content with discrediting the Court of Rome, and decrying the authority of Consistories, they taught that among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, or rank, or wealth, being contrary to the spirit of the Gospel, which considers all men as equal, should be entirely abolished; that all Christians, throwing their possessions into one common stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature nor the precepts of the New Testament had placed any restraint upon men with regard to the number of wives they might marry, they should use that liberty which God himself had granted to the

Patriarchs. They employed, at first, the various arts of persuasion, in order to propagate their doctrine. They preached, exhorted, admonished, and reasoned, in a manner that seemed proper to impress the multitude; and related a great number of visions and revelations with which they pretended to have been favoured from above. But when they saw that these methods of making proselytes were not attended with such rapid success as they fondly expected, and that the ministry of Luther and other eminent Reformers was detrimental to their cause, they then had recourse to more expeditious measures, and madly attempted to propagate their fanatical doctrine by force of arms.

Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, composed for the most part of the peasants of Suabia, Thuringia, Franconia, and Saxony, and declared war against all laws, government, and magistrates of every kind, under the chimerical pretext that Christ was now to take the reins of civil and ecclesiastical government into his own hands, and to rule alone over the nations. But this seditious crowd was routed and dispersed without much difficulty by the Elector of Saxony and other princes; and Munzer, their ring-leader, ignominiously put to death, and his factious counsellors scattered abroad in different places.

Many of his followers, however, survived and propagated their opinions through Germany, Switzerland, and Holland. In the year 1533, a party of them settled at Munster under the direction of two anabaptist prophets, John Matthias, a baker of Haerlem, and John Bockholdt, a journeyman tailor of Leyden. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth they

amassed together in a public treasury for common use. They made preparations of every kind for the defence of the city, and sent out emissaries to the Anabaptists in the low countries, inciting them to assemble at Munster, which was now dignified by the name of Mount Sion, that from hence they might be deputed to reduce all the nations of the earth under their dominion. Matthias, who was the first in command, was soon cut off, in an act of frenzy, by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of Heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The extravagancies of Bockholdt were too numerous to be recited: it will be sufficient to add, that the city of Munster was taken after a long siege, and an obstinate resistance; and Bockholdt, the mock monarch, was punished with a most painful and ignominious death.

The opinions and conduct of these cotemporaries of Luther, must be judged of upon their own merits. The papist will point to them as the natural result of the "accursed" Reformation, whose natural tendency is (they would say), to corrupt all good things, both human and divine, while Protestants as Mosheim will try to deduce from the matter an argument against all Dissenters from state churches, especially if they add to their other sins, the rejection the doctrine of Infant Baptism. But the truth is, that anti-pædobaptist opinions were only held by a few, comparatively speaking, of these religious enthusiasts, and, therefore, their excesses reflect no more discredit upon us as Baptists, than they do upon the Reformers as Protestants, or upon the Catholics as believers in the existence of God, or in the Divinity of Jesus Christ. The attempt, therefore, to cast a slur upon the Baptists,

by connecting them with the Anabaptists of Luther's time, must for the future be treated as a proof of culpable ignorance, or of equally culpable religious bigotry; for history will henceforth thus speak of the matter:—"It must be acknowledged that the true rise of the numerous insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under the most grievous oppressions—they took up arms principally in defence of their civil liberties; and of the commotions that took place, the Anabaptist leaders above mentioned seem rather to have availed themselves, than to have been the prime movers. That a great part of the main body, indeed, consisted of Anabaptists, seems indisputable; and whatever fanaticism existed among them would naturally be called forth or inflamed by particular situations or circumstances, and run riot in its mildest shapes. At the same time it appears from history that a great part also consisted of Roman Catholics, and a still greater of persons who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in those insurrections, of whom it is reported that 100,000 fell by the sword, it appears reasonable to conclude that a great majority of them were not Anabaptists. Before concluding this article, it must be

remarked, that the Baptists or Memnonites in England and Holland are to be considered in a different light from the enthusiasts we have been describing; and it appears equally uncandid and invidious to trace up their distinguishing tenet, as some of their adversaries have done, to those obnoxious characters, and then to stop, in order as it were to associate with it the ideas of turbulence and fanaticism, with which it certainly has no natural connection. Their coincidence with some of those oppressed and infatuated people, in denying baptism to infants, is acknowledged by the Baptists; but they disarm the practice which the appellation of *Anabaptists* implies, and their doctrines seem referable to a more ancient and respectable origin. They appear supported by history in considering themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman hierarchy; and they profess an equal aversion to all principles of rebellion on the one hand and to all suggestions of fanaticism on the other." We have only to add, in conclusion, that as momentous ecclesiastical matters are sure before long to be discussed throughout the land, we would fain hope that few of those hateful feelings will be indulged in, which led to the frequent use three centuries ago, of the abusive word "ANABAPTIST."

Reviews.

Title Deeds of the Church of England to her Parochial Endowments. By EDWARD MIALI, M.P. Second edition, revised. London: Elliot Stock. 1871.

MR. MIALI'S recent motion in the House of Commons has given a new

and powerful impulse to the impartial study of what is emphatically the question of the day—the propriety and expediency of dis-establishing the National Church. As in the case of the Irish Church agitation, the cries of "sacrilege" "spoliation," &c., are already being raised, it is there-

fore essential to have the real nature and foundation of Church property clearly exhibited. With regard to parochial tithes, lately commuted into rent-charges, Mr. Miall maintains the position that *they are the product of public law exclusively*, a "tax," the obligation to pay which sprung out of public authority, and are therefore in no sense the gift of "pious forefathers." They are the property of the nation, and can be converted into a new channel at the nation's will. This position is proved by the most irrefragable evidence; the origin and progress of the tithe system is clearly sketched, as also is the opposition which the system encountered. In a supplementary chapter Mr. Miall corroborates his position by quotations from the highest legal and ecclesiastical authorities. The book is written in a masterly and interesting style, and from the reasonableness of its price is within the reach of all.

The Atonement of Christ. Six Lectures delivered in Hereford Cathedral during Holy Week. 1871. By ALFRED BARRY, D.D., D.C.L., Principal of King's College, London. Published by request. London: Macmillan & Co.

THESE sermons are published in compliance with the request of friends who felt that they required to be thought over more deliberately than could be the case at the time of hearing. They are in every way worthy of publication, and will amply repay repeated perusal. The theme is of transcendent importance, and Dr. Barry has discussed it in a truth-loving, earnest, and reverent spirit. Beginning with the cry for salvation, he contemplates the atonement before the foundation of the world, regards Christ as our Redeemer, our Propitiation, and our Mediator, and concludes the series with an admirable discourse on "Glorying in the Cross." There are the various positions in the book to which we cannot assent, but we everywhere feel ourselves to be in contact with a man of transparent candour, and high intelligence, who bases his teachings on the only legitimate

foundation—the Word of the Living God.

History of the Christian Councils.

From the original Documents To the close of the Council of Nicæa. By CHARLES JOSEPH HEFELE, D.D., Bishop of Rottenburg, &c. Edinburgh: T. & T. Clark. 1871.

FOR ourselves, we have not the slightest belief in the divine authority of councils, œcumenical or otherwise. We regard even "the four great councils" with no more reverence than we entertain towards the General Assemblies of the Presbyterians, and the Meetings of the Baptist and Congregational Unions. Dr. Hefele, as a Roman Catholic writer, of course takes a very different view, and looks upon them as an apostolic institution. Their origin, he tells us, is derived from the apostolic synod, held at Jerusalem about A.D. 52, but between this synod and all subsequent councils there is a striking, and in some respects a startling difference, and in the New Testament there is certainly no precept or command for holding such assemblies, and no ascription to them of the extraordinary powers now claimed on their behalf. As a contribution to Church history, however, the present volume possesses very great value. It is the fullest and most comprehensive work of its class with which we are acquainted, gives a minute description of the proceedings of the councils, their canons, &c., and contains a vast amount of information, gathered from the most recondite sources. It is, moreover, written in a fair and candid spirit. By students of ecclesiastical History it will be highly prized.

The Established Church in Wales. Its History and Working. London: E. Stock. 1871.

THE State Church in Wales is no less anomalous and unjust than was the State Church of Ireland, and the arguments which led to the severance of the bond in the one case will also do it in the other. We, of course, believe that a direct political connexion

between Church and State is wrong in all cases, but there can be no doubt that circumstances aggravate the wrong; and in Wales they have done so very keenly. This pamphlet traces the working of the Church from the earliest times, and contrasts it with the working of the Free Churches. The former is charged with inefficiency and failure, and the charge is proved by indubitable testimony, furnished in many cases by the clergy themselves. The late Bishop of St. Asaph said, "Looking at the peculiar position of this country, I believe, had it not been for Dissenters, it would now be in a state of heathenism." And this, notwithstanding the enormous resources of the Church and the "learning" of the clergy!

The Life and Travels of George Whitefield, M.A. By JAMES PATERSON GLEDSTONE. London: Longmans, Green, & Co. 1871.

AFTER a careful perusal of this memoir, it does not appear to us that Mr Gledstone has added much to our knowledge of the career of the great evangelist of the last century. But the materials out of which he has constructed this volume lay scattered in many directions, and he has collected and arranged them with most praiseworthy exactness, and has furnished the Christian world with a graphic and comprehensive life of George Whitefield. We greatly admire the literary skill with which the author has accomplished his work, but we pay the tribute of higher honour to the Christian sentiment which pervades Mr Gledstone's book. The true biographer is the *alter ego* of his hero, and every page of this elaborate volume reveals the depth of sympathy between its writer and his theme. Our readers will not require from us any consecutive narrative of the history of Whitefield beyond the record of marvellous exploits in preaching, alternate friendship and difference with the Wesleys, and six voyages to and from America, there is little of incident in his life. His sermons seem to have been comparatively few in number, as they were reproduced from place to

place without hesitation or reserve; and certainly the published examples of them leave no great impression of ability on the mind of the reader. His all-consuming zeal for souls was the one feature of the great evangelist's character, which imparted to all his public efforts an influence of their own, and this same devotedness has exalted his name and memory in the estimation of all classes of Christians. Without the slightest disposition to detract from the great self-denial of Wesley and Whitefield, those itinerating experiences of theirs—to men who were so conspicuously wanting in the home feeling as they both confessedly were—became far less irksome than the more exhausting labours of a long continued pastorate. Lengthened and slowly performed journeys in the well-stuffed stage, or on the good round back of the softly ambling steed, interspersed with long rests and frequent sleeps, were far less exacting on the physical strength than "limited expresses" with unlimited shaking, and even the shock to the nervous system from the oft-repeated rumours and occasional interviews with highwaymen fell greatly short of the injury sustained by modern nerves in the perpetual vibration of the iron road. Then, again, that American voyage was a famous institution for a jaded preacher. On Whitefield's first visit to Georgia he left London on December 28th, and reached Savannah on May 7th, 130 days, or more than fourteen weeks of rest. It is true that wintry storms often tried the patience of the voyagers of those days, but even these performed their work in recuperating the vigour and strength of the preacher. We know many a worn out brother who would renew his youth by a good six months of exemption from the pulpit and the postman; and yet, with all deductions Whitefield's labours were prodigious—often they were protracted into unnatural hours. At Bristol he says: "Multitudes, after sermon, followed me home weeping; and the next day I was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened souls."

On Christmas-day, 1738 he was preach-

ing in Red Cross Street at four o'clock in the morning:—

“A laborious day must that Christmas day have been, with its sermon at four, its second at six; when the preacher felt a ‘little oppressed with drowsiness,’ its sacramental service, and three more sermons, and not an unworthy anniversary of a man’s baptism.”

One of John Wesley’s weaknesses was *sortilegium*, or casting of lots. He resorted to it on the dispute with Whitefield on the subjects of election and free grace, and strongly urged upon his friend that the Lord had told him by lot that George was not to visit Georgia. Some of the instances which Mr. Gledstone adduces positively startle us, on account of the strange perversion of Scripture which they exhibit.

It is well known that the opposition experienced by these good men only strengthened their determination and accelerated their labours. Their intrepidity and fearlessness were often truly heroic. After having been nearly murdered at Basingstoke on account of his preaching in the midst of the fair, on a stage erected for the wrestlers—

“Whitefield announced that he would preach at Hackney Marsh on the day of a horse race, and ten thousand gathered round him, hardly any of whom left him for the race. Some who left returned very quickly, and to them he addressed a few words specially.”

The result of a brutal assault on him by a naval officer at Plymouth, was a refusal to prosecute the cowardly offender, saying that he had “better work to do,” and his preaching on the following morning to two thousand people.

It would be possible to fill many pages with the anecdotes of striking conversions and marvellous successes which accrued from the labours of this eminent servant of God. All classes, high and low, felt the influence of his zeal for God and the souls of men. The literature of his day teems with evidences from friend and foe of the wide extent of the wonderful work he was raised up to perform. The playhouses had wicked travesties of

his person and his preaching, accompanied by blasphemous caricatures of the most solemn of Scripture truths. Even amongst the flippant courtiers of George the Second’s reign there were some gathered to Christ by his ministry. A hundred years had passed on the 30th of last September when he breathed his last. May the day soon dawn when many such shall be raised up to gather souls to the Saviour! We thank Mr. Gledstone for a most valuable book. It is unquestionably the most able and most accurate memoir of the great preacher. While the author enthusiastically rehearses the incomparable labours and indisputable excellences of his hero he does not conceal the fact of the unhappiness of his domestic life.

The memoir concludes thus:—

“Could his hand add one word to this record of his life and its fruits, it would be this—‘Grace! Grace! Grace!’ For his sake, then, and especially for the sake of Him who came, bringing truth and grace with Him, it shall be inscribed as the last word here—GRACE.”

The Training of the Twelve; or, Passages out of the Gospels, exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. By the Rev. ALEXANDER B. BRUCE, of Broughty Ferry. Edinburgh: T. & T. Clark, 38, George Street. 1871.

WE have often had to bear witness to the value of the works which proceed from the presses of Messrs. Clark of Edinburgh; but we have never done so with more confidence or pleasure than we do in the case of Mr. Bruce’s volume now before us. Except through his book, the author is entirely unknown to us, and by means of that alone we are enabled to state that he is a good divine, a thorough scholar, a man of vast and varied reading, with a fine tone of spirituality pervading all his writing. It is not a mere book—it is a *work*. The subject has occupied Mr. Bruce more or less since the commencement of his ministry twelve years ago. We are only surprised that it has ripened into such

mellowness in so short a time. The design of the author is aptly set forth in his title: "*The Training of the Twelve.*" It is to illustrate the character of Christ, the principles of His Kingdom; and the doctrines He taught, by a thorough investigation of his intercourse with the Twelve. With considerable minuteness, but never wearily, Mr Bruce pursues the discussion through more than 500 octavo pages. The personal characteristics of the Twelve and the dealing of their Lord with them are interspersed with many invaluable contributions on Christian ethics, apologetics, experience, and the atonement, while collateral subjects are made to concatenate with the main object of the work. We have not seen for many a day a more valuable companion for the minister's study. It will thoroughly repay close reading, and only that will be able to appreciate its many-sided worth.

Threescore and Ten. A Memorial of the late ALBERT BARNES. London: Hamilton, Adams, & Co., 32, Paternoster Row.

CERTAINLY no American divine, probably no divine of any nationality, has been so extensively known and useful in the last hundred years, as Albert Barnes, of Philadelphia. No prodigy, except in the sterling moral worth of his character, in the plodding constancy of his industry, the conscientiousness by which he was actuated, and the strength of religious convictions, he affords another of the numerous examples of the advantages which character possesses over genius, in answering the great end of human life, serving our generation by the will of God. The closing days of the last year were days of genuine mourning in the city, where, during forty years, Mr. Barnes had laboured in the ministry of the word, both by means of pulpit and pen. Men of all parties assembled to honour his remains, and thousands will be glad possessors of this little memorial volume. It contains a sketch of his life and character by Dr. March, a sermon of Mr. Barnes, "*Three Score and Ten,*" and a funeral sermon by Dr. H. Johnson,

his successor in the pastorate of the First Presbyterian Church of Philadelphia.

The Ecclesiastical Polity of the New Testament. A Study for the Present Crisis in the Church of England. By the Rev. G. A. JACOB, D.D., late Head Master of Christ's Hospital. London: Strahan and Co., 56, Ludgate Hill, 1871.

THERE are some books which gain their chief importance from the masterly manner in which they discuss the subjects to which they are devoted, whilst others attract attention in consequence of their authorship. Dr. Jacob's volume is remarkable on both grounds. It is intended to elucidate subjects of almost universal interest in our own day; and it does so in a manner which proves its author to be, in every sense, equal to the task he has undertaken, and able to guide the thoughts and opinions of others. Questions of ecclesiastical polity are, at the present moment, uppermost in the minds of thoughtful men, and have, moreover, a special significance, from their connection with our political life. Hence the manifestoes which the various Church parties have put forth—"The Church and the Age," "Ecclesia," "Essays on Church and State," &c. Dr. Jacob's "Ecclesiastical Polity" is inferior to none we have named, either in an intelligent appreciation of its subjects, in reverent submission to the teachings of Scripture, or in broad and accurate scholarship. These controverted matters are treated with generosity and candour; and the author's paramount desire is, plainly, to arrive at the truth. His work is free from all unwarrantable assumptions, while courtesy and good feeling are everywhere apparent. Dr. Jacob is deeply impressed with the momentousness of the crisis through which the Church of England is now passing, and sees that it can maintain its position only as it approves itself to the intelligence, and possesses the affections of the nation. He is further convinced that the ideal of the New Testament must be more largely realised, and it is, therefore,

the aim of his lectures to "present to thoughtful men a view of the Christian religion in its original form, to mark some of the differences between Scripture truth and Church tradition," and from thence to deduce lessons for the present day. His appeal is not to the fathers and the councils, but to the Apostles of Christianity. Under their guidance, he inquires into the nature and first organisation of the Church, its ministry, the position of the laity, public worship, Christian baptism, and the Lord's Supper. The New Testament doctrine on each of these points is fully exhibited, and the additions to, and corruptions of it, traced to their origin. To the author's idea of the Church we can heartily assent. His account of "the ministry of gifts" and "the ministry of orders," is exceedingly valuable, and sets a very difficult subject in a clear light. The third chapter, which has special reference to the question whether the Christian ministry is a priesthood, is, however, of highest worth. Its scholarship is minute and exact, its arguments are powerful and incisive, and its conclusion is urged with irresistible force. Sacerdotalism, which lies at the root of many of the most serious errors of the Church, has never received a more crushing defeat. From the form whence the Christian ministry derived its shape (the synagogue rather than the temple), from the position and privileges of the laity, from the whole scope of the Epistle to the Hebrews, and from the absence of that express Divine sanction, without which no priesthood can exist, sacerdotal claims are shown to be utterly incongruous with the Christian system. The figure of Apostolic succession, and of the power conferred by ordination, are also proved untenable. The laity had a voice in the selection and appointment of ministers, in the exercise of Church discipline and government, and in questions of doctrine and dogmatic teaching. Baptism is stripped of all mysterious and magical efficacy, "being given upon a personal profession of repentance, or renunciation of sin, of belief in Christ as the Saviour, and of a desire and determination to

live the Christian life." Those whom baptism were said to cleanse, &c., were those who received gladly the Gospel, and confessed their sins, and believed in Christ. "Baptism, in the primitive Church, was evidently administered by immersion of the body in the water—a mode which added to the significance to the rite, and gave a peculiar force to some of the allusions to it." We regret that, in this matter, Dr. Jacob does not see the need of our conformity of the Apostolic practice, as his principle surely requires him to do. The primitive Church was also unacquainted with the ideas of transubstantiation, and the sacrificial efficacy of the Lord's Supper, which are here shown to have arisen from the superstitions of the fathers.

In his concluding chapter, Dr. Jacob suggests various lessons, deduced from his examination of Scripture, adapted to the existing circumstances of the Church of England. The divergence in doctrine and ritual, notwithstanding a common subscription, and the utter want of discipline, he regards as "a symptom of decadence and disruption." He pleads for a thorough revision of the liturgy, the elimination of all traces of sacerdotalism and sacramentarianism, a more flexible form of worship, a frank recognition of the rights of the laity, and, if "comprehension" be impossible, at any rate, "relation of a most friendly nature between us and our Dissenting Churches, which 'hold the head' as firmly as we do, instead of the present antagonism and un-Christian estrangement."

Our notice of this able work has already exceeded our ordinary limits. But we close it reluctantly, as there are many matters of interest which we have been compelled to pass over. It is delightful to meet with a book which, in the main, is so scriptural in its positions, so candid in its statements, so clear and convincing in its reasonings, and so pellucid in its style. We do not agree with it all; but we assuredly think that the Church of England has no truer friend than Dr. Jacob. He has rendered to it, and to ourselves also, most valuable and timely service.

Intelligence.

MINISTERIAL CHANGES.

Rev. William Owen, formerly a student of the Haverfordwest College, has accepted the pastorate of the Baptist Church Waterford.

Mr. Stewart McAlister, of the Metropolitan College has accepted the unanimous invitation to the pastorate

of the old Baptist Church, Cranfield, Beds, for twenty-nine years under the pastoral care of Mr. Owen, who retired last year.

The Rev. Samuel H. Firks, of Regent's Park College, has accepted the unanimous invitation of the Baptist Church, Great Whyte, Ramsey.

Correspondence.

TO THE EDITOR OF THE *Baptist Magazine*.

*Cromwell House, North End,
Hampstead, N. W., June 5th, 1871.*

DEAR SIR,—I have recently returned from Italy, and I have thought that a short account of the work of the Rev. James Wall, a Baptist minister now living in Rome, may be of some interest to many of your readers. I may say that I had the pleasure of joining Mr. Wall in an excursion from Naples to Vesuvius in the month of April last, and that I then, for the first time, heard about his residence in Rome. He has two places of meeting in that city: one in the Via Babuino and the other in the Vicolo Gaetana. On Sunday evening, May 7th, I went, with two or three English friends, to the house, No. 5, Vicolo Gaetana, and entered an upper room, which was filled in a short time after our arrival. There were about fifty or sixty people; and copies of the New Testament, in Italian, were distributed about the room.

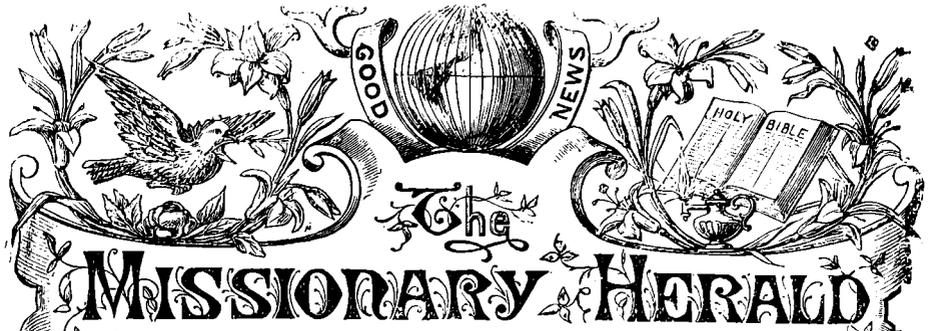
Mr. Wall, who speaks Italian with a good accent, and in a very clear voice, offered a short prayer, and afterwards addressed us upon the following passage: "Search the Scriptures," &c. In the course of his remarks he touched upon the efforts which have been made by ecclesiastics, and particularly by those of Rome, to lead the people away from the perusal of the pure and simple word of God. He was followed by two young Italians and an older

man, who all spoke from passages in the New Testament, and exhorted their friends and neighbours to read the Holy Scriptures without reference to the suggestions and teaching of men in authority. Great earnestness and attention pervaded the whole service, and I came away from the upper room in the Vicolo Gaetana with the happy thought that I had seen one of the first manifestations of that spirit of inquiry which is now rising in the city to whose inhabitants the great "Apostle of the Gentiles" addressed his great letter so many ages since.

Mr. Wall has, during the last few months, distributed about 20,000 copies of various portions of the New Testament in the streets of Rome and in the environs of the city. This has been done under the auspices of the Committee of the Crystal Palace Bible Stand, which excellent institution was established for the gratuitous distribution of copies of the Holy Scriptures, and has, since the opening of the International Exhibition at Naples, on the 17th of April last, been the means of scattering many thousands of copies of various books of the New Testament among the Neapolitans.

A note of what has been done in Naples has already appeared in the *Times*.

I am, dear Sir,
Yours faithfully,
RICHARD WARE, Jun.



JULY, 1871.

The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

THE due preparation of native Christian disciples for the ministry of the gospel among their countrymen, is enjoined expressly on the Christian Church by the great apostle of the Gentiles, in his exhortation to the evangelist Timothy "to commit the things (truths) which he had heard from the apostle to faithful men, who should thereby be able to teach others also." It is also commended to our imitation by the example of the Lord himself, who, at the beginning of His ministry on earth, gathered around Him select men, and retained them to the end of His course, that by His instructions and companionship, they might be prepared for their all-important apostleship to the world. How eminently wise this arrangement was, we all know from the marvellous power and success which attended apostolic labour. But the training of good men for the service of spreading abroad of divine truth was not new in apostolic days, the Schools of the Prophets of old remind us also, that it had the sanction of the Old Testament Church for many ages. Among Missionaries in modern times, the early Missionaries at Serampore felt strongly the necessity of having a staff of well-cultured native ministers to help them in their work, hence the origin of the College at Serampore. In present times also this work is pressing heavily on the minds of many, and some missionaries do not hesitate to declare their conviction, that the training of native ministers of the gospel is at present the most important of all branches of European mission labour.

Much as the Church in foreign lands, especially in Europe and

America, has done during the last half century for the spiritual welfare of India, in sending forth labourers, and pouring in offerings of wealth to aid their work, all which we can only look upon with thankfulness and admiration, the aid hitherto rendered has, as yet, but touched the smallest portion of the vast field that lies before us in Hindustan. A great deal more work will, undoubtedly, yet be wrought by foreign labour; but, after all, the work of European missionaries will continue to be in the main, as it has been, pioneering, directing, and sustaining. The substantial portion of the work must be done by the sons of the soil. How few, indeed, are even missionary locations, compared with the extent of the country. Take any one of these stations, occupied long as it may have been, and then consider how very few of the population within a radius of twenty miles of that station have ever seen even the face of a missionary; and for the reason, not that he is not a diligent evangelist, but because it is not possible for any European personally to reach more than a small portion of the population of such a district, containing at least one thousand square miles and 150,000 inhabitants. Beyond the precincts of a town or station, the difficulty and expense of travelling for any continuance is heavy, and would be regarded as extravagant at home. Natives of course, for the most part, can expose themselves to the weather at all times of the day, and all seasons of the year. But a European who gives himself to itinerating, and out-door preaching, can do so for only about four months in the year, and even that with difficulty. Then, again, he needs a boat or a tent for lodging at night; and in the day time, if he would go to any distance from his boat to visit markets or villages, he needs a pony or a palkee, for in this country where roads hardly exist, few can walk far, as in our native land; and these appendages add considerably to the expense. A few persons for a little while have, we know, dispensed with conveyances, but they are very few; travelling on foot in India on the part of Europeans, is certainly the exception and not the rule.

While it is thus difficult for an European to get over very much ground when out on a preaching excursion, so is it often difficult for him to get at the people, especially in country villages. The sight of an European in the unfrequented parts of the country, will sometimes throw a village into a state of alarm, and the women especially, will make themselves scarce, so that not one of them is to be seen while the missionary remains. The approach of natives, of course, produces no such effect; rather the sight of such strangers draws around them the villagers, to learn the reason of

their coming, or to hear news from a distance ; and a congregation is thus often provided for native preachers without any special effort, where a European may seek one in vain : and as the natives of India have much veneration for spiritual instructors and take interest in theological discussions, if our brethren conduct themselves discreetly, they will not only obtain hearers, but often meet with respectful treatment, and even hospitality. If the country then, in its length and breadth, is to be evangelized, it can be so only by the aid of a native ministry. Again, as native congregations increase in number through the country, there will be of course an increased demand for pastors. An European pastorate generally is out of the question. The company of native evangelists must be looked to, to meet it. The demand already for such a class of Christian ministers is great and the difficulty is felt how to meet it.

Of the natural power of the Bengali mind to acquire and impart knowledge nothing need be said : it has now a world-wide reputation. Nor is this power limited to the upper classes of society, it is remarkable in the case of the lower classes also. Native readiness of utterance also is as remarkable. The people of Bengal are naturally eloquent. Hence, a native convert with even the smallest education has often been found to be a very efficient assistant. Europeans may have greater energy, wider knowledge, more true logic in argument, and, from their nationality and position, possess greater command over a congregation, to obtain attention. Still, in other important respects the native preacher has the advantage. He will speak the current language of his countrymen ; his idiom and intonations will be more in accord with their ear ; he will not talk of subjects beyond the comprehension of his audience ; add to this his better knowledge of the ordinary ideas of the people, of their customs, and manners, of their local mythology, superstitions, and idolatries, and especially of their national vices ; all this makes him often an acceptable speaker, and enables him to occupy ground in an address, which a European cannot always enter on with equal power.

This natural intelligence of the natives of this country, and their aptness in conversation and in public address, are qualities which have enabled Missionaries to make greater use of converts as assistants in Mission work than their comparatively small numbers would lead one to expect. Already the total of those so employed greatly exceed the total of foreign Missionaries in the land. To be convinced of the correctness of this statement, one has only to look at the statistics of any Mission station, of any denomination. We may adduce in point, the history of our own

institution, which, during the last six years, shows that our Churches in Bengal have furnished a remarkable number of men who, in the judgment of their European pastors, were regarded as suitable in spiritual character and natural abilities, to be put under training for evangelizing work; and as converts multiply, we may hope that such suitable agents will multiply also in numbers equal to the ability of the Church to employ them.

(To be continued.)

Independence of Native Churches.

From the "Pákshik Songbad," of Jan. 1, 1871.*

IT has long been the ardent wish of the Committee of the Society to see the native churches of India attain the functions of independent Churches, and various efforts have been made to accomplish it. The measures recently adopted, as the Report of the Society testifies, are beginning to prove effectual. A commencement has been made in Jessore, Delhi, and the villages to the south of Calcutta. The following letter, written by a Bengali Christian to a native Christian newspaper contains a very encouraging account of the event to which it refers, and it will be none the less interesting as the production of a native pen.

"You probably have some knowledge of the general circumstances of the churches in the Jessore district, connected with the Baptist Missionary Society. This Society has made proposals in reference to the independence of the native churches, but until lately it has not been altogether successful. But now, one church has become entirely independent. For this we praise the Lord, because, without His blessing this result could never have been attained. God's kingdom is spreading daily in the world, but none of us understand His work thoroughly. We know not by whom He will begin, or by whom He will finish His work. The men of the world love *éclat*; they recognise the influence of carnal power or worldly wisdom in connection

with God's kingdom, but He generally accomplishes His work by means of weak agents. Let the prophets and Christ's disciples stand for an example. We are amazed when we think of what they did in connection with His kingdom. Sir, formerly we were made acquainted with the Society's wish through the English missionaries. They said that the churches which for a long time had been dependent upon the Society should now free themselves from this dependence and support their own pastors. We cannot call this unfair; the missionaries in this matter gave good advice to the churches, but they were not altogether successful in suggesting on what principle, or by what means, the object may be best accomplished. Yet we must

* Translated by the Rev. G. Rouse, LL.B., of Haverfordwest College.

not think that all the labour of the former missionaries for the good of the churches of this district has been in vain. For the sake of the truth they have forsaken relatives, friends, country, crossed the vast ocean, and, associating with quite common people,

have proclaimed the news of salvation and endured hardness, in order to seek the sanctification of the vile. Much fruit has resulted from their labours. When we think of these missionaries, we long to see them: never shall we forget them as long as we live.

THE CHURCH AT KUDUMDI.

“Some may think that missionary work can never be properly carried on by native missionaries, but this is not our opinion. Formerly, indeed, we were inclined to think so, but we think so no longer, because we have seen our mistake with our own eyes. You know, Sir, that four years ago the Rev. Gogon Chunder Dutt was appointed to the oversight of all the churches in the Khoolnea division of the Jessore zillah, and has had charge of them ever since. His work is successful, and I trust that, by God's blessing, he will be the means of great prosperity to the churches of the Sunderbunds. By his zealous labours the church at Kudumdi was, on Nov. 20, formed into an entirely independent church. Formerly it had been, to a certain extent, independent; its former pastor, Anondo Chunder Bishwás, being engaged in secular business, took charge of the church without remuneration; the members contributed nothing towards his support. Now, Chondrokánto Bishwás has been appointed pastor; the members of the church unanimously and heartily accepted him in that capacity: and three brethren were appointed deacons.

Their former pastor accepted the office of Treasurer. The members of the church have taken upon themselves the entire support of their pastor.

“I cannot refrain from giving a short account of the meeting at which these arrangements were made. First, the Rev. Gogon Chunder Dutt gave an address on the following topics:—What persons ought to be appointed to this work, what should be the character of the rulers of the church, the importance of their office, and the sources of encouragement in it. Then the former pastor, standing up in the presence of all, having addressed the brethren in a spirit full of love, with many words of exhortation and comfort, resigned the charge of the church—almost all the members being in tears. Afterwards the new pastor stood up and spoke many profitable words to the members of the church, and urged them to continue to love their former pastor as much as ever. One of the deacons then proposed to give their former pastor a letter expressive of their gratitude to him. The new pastor addressed the church on this matter, and Gogon Baboo closed the meeting with prayer.

HOPE FOR THE FUTURE.

“Sir, this is very joyous news. Those who have accomplished this result are the members of only fourteen or fifteen families. Though other churches in this zillah may have gained self-

government, yet all will acknowledge that the Kudumdi church ranks first. The churches of Khoolnea and Kalish poro pay a quarter of the salary of their pastors. The Booridanga church

has promised partly to support its pastor; the Malgazeo church also is aiming at independence. It is only the Cheela church which does not seem to prosper. But for this there is a special reason, connected with a change of ownership in reference to the property of the neighbourhood, which has considerably dispersed the church. I hope they will soon be again united to become an independent church.

“Sir, the more earnestly we desire to see self-reliant native churches, the

more shall we rejoice at this intelligence. Humbly do I pray to the Lord of the whole earth that these churches, through the grace of His Spirit may enjoy peace and grow exceedingly. And I pray also that the churches of Barisál, which have so long been a burden upon foreign societies, may, hearing this good news, forsake their weakness and grow stronger, remembering the words in Proverbs, ‘Iron sharpens iron, so man sharpens man.’”

The Gospel in Rome.

IT will gratify our readers to learn that the cause of Christ is making considerable advance in this centre of Roman Catholicism. Mr. Wall’s labours are highly valued, and his congregations are largely attended. The Church he was first honoured to form receives frequent additions, and there is abundant proof that God is blessing His Word. The following extracts from Mr. Wall’s diary will be found very interesting:—

“TUESDAY, April 4th.—Went into the Leonine city with Mr. Hawke, of the Crystal Palace Bible-stand, and distributed some hundreds of copies of the Gospel of St. John. Although I have on several occasions distributed in these parts, and am well known, no insult was offered, and the books were gladly received.

“We then came into the centre of Rome, and distributed seven or eight hundred Gospels to all classes. A monk, who received one, tore it up, and threw the fragments to the winds. Some, standing near, laughed at him, and immediately came to us for copies. Preached in the evening at Ponte St. Angelo.

“WEDNESDAY, April 5th.—Went to Albano with Mr. Hawke. Distributed about a thousand Gospels, conversed with the people, and gave copies of the New Testament to some who wished to be instructed. These promised to find me a room if I would return and explain the Scriptures to them. Some priests obtained a few portions of the Gospels, and standing at a window opposite where we were, tore them in pieces, but their opposition did no harm; indeed, by many they are so hated that their persecution of the book recommends it. Returned to Rome, and had baptizing in the evening.

THE SCRIPTURES VALUED.

“THURSDAY, April 6th.—Went to Tivoli with Mr. Hawke. Took 2,000 Gospels and Epistles with us. Began to distribute; crowds came round the carriage, rich and poor; women were as anxious as the men. In a short time the 2,000 were all distributed; many interesting incidents occurred during the day. Our coachman, who had received a New Testament from me, went to visit his aunt who resided in the city. As soon as she saw the book she kissed it, saying, ‘This is just what I wanted,’ and locking it up, said, ‘She would never let it go out of her house again.’ On my return I gave, most willingly, another to the man, who said he hoped to read it with his family daily.

“In the shade of the ruins of the Temple of Venus, ten or twelve men came to converse with me. I spoke to them, giving each one a New

Testament, entreating them to meet together to read it. A few days after one of this little company writes to me: ‘Everything is ready for the preaching of the Gospel; many citizens salute you, and desire you to bring them as soon as possible *La bella Parola*.’ The cry of Tivoli is like that of Macedonia. Returning home, on leaving the city, I saw a man standing by a few ashes reading a half-burnt copy of John’s Gospel; on seeing us, he raised his hand to show us the book, and implored us to give him another, but all had been distributed, we had not one left, so he kept the burnt one. Came home too late for the meeting, which was well attended. A guard rode near our carriage, because the road is infested with brigands.

“FRIDAY.—Meeting at Ponte St. Angelo; room full.

DANGER.

“SATURDAY EVENING.—While Mrs. Wall and myself were in the room, which we have recently opened for the preaching of the Gospel in Via del Babuino, a large piece of wood was thrown from a window opposite with such violence, that it sent the frag-

ments of four large pieces through the room, and bent the iron rod which it struck. Had it not caught the rod of iron it would have struck me. Truly the Lord watches over His people.

INTERESTING FACTS.

“LORD’S DAY.—Service in the morning at Babuino, about fifty persons present; more than twenty at the Lord’s Table. Spoke at St. Angelo in the evening. A poor woman who came once before, and had been much impressed, begged me to go and administer Extreme Unction to her dying child. She called me priest, and when I told her I was not a priest, she wanted to know what to

call me. ‘Call me your brother, if you love the Lord Jesus.’ At last the godfathers and godmothers were found, and we went to the room where the child lay; others came, so that we had fifteen or twenty persons present. They were thunderstruck when they found that unbaptized children do not go to the outer darkness of *Limbo*; that Christ is the sponsor of babes, &c. Their joy was

so great that they improvised a feast. The child, I hear, is much better.

MONDAY, April 10th.—Went with Sir Morton Peto to see the ancient baptistery in the Catacombs. Addressed candidates in the evening, after which Mr. Cote, American

missionary, baptized. I spoke on Romans vi. 3, 4, which is beautifully illustrated by a fresco in the ancient baptistery—a cross immersed in the clear water signifying death, while lilies springing round typify resurrection.”

The Word of God in Norway.

OUR readers will remember that at the meeting of the committee at Cambridge last autumn, it was resolved to employ in this interesting and prosperous field four brethren, in addition to our long-tried friend and brother, Mr. G. Hübert, the committee being aided in their support by the generous offer of a friend to provide one-half the requisite amount. Two were at once accepted, and we have now the pleasure of announcing that the other two have also been engaged through the kind assistance of Mr. Wiberg, of Stockholm. Their names are Mr. Olof Svanstrom and Mr. J. Klargvist. Mr. Svanstrom is a tried and highly esteemed labourer in the vineyard, and Mr. Klargvist, some years ago, was signally blest in Sweden in awakening almost a whole parish to an interest in the Gospel. From Mr. Ola Hansen and Mr. Olof Larsson, the two first brethren employed, we have received the following account of their labours, translated by Mr. Wiberg:—

“TROMSOE, Jan. 17th.—On the first of January I formed a church (at Tromsøe) of fifty members. It was a happy season. After this, seven new members were received. God was present, and our hearts were warmed. We were assembled till late in the night, the time being spent in conversation, prayer, and singing. The week of prayer was abundantly blessed. Many were awakened, and some were

enabled to trust in Christ. After the week of prayer, up to the present date, many have been enabled to put their trust in Christ. Praised be the name of the Lord! Here are again fifteen who have requested baptism, and my hope to God is that many more will come to the knowledge of the truth. Brother Olof Larsson has been travelling around the country, and his labours have been greatly blessed.”

THIRSTING FOR THE WORD.

“TROMSOE, Feb. 10th.—The Lord is with us, and working with His Spirit. On the 28th of January again eleven were baptized, and two on the 1st of February; and on the following Sunday, Feb. 5th, we had the joy of receiving into the Church these converts, thirteen in number. Since then five have again expressed a desire to

unite with us, so that we have the happy experience that God is with us. Especially on this new year we have experienced the presence of the Lord. There has been a great hungering and thirsting after the Word; so that our place of worship has been too small to contain all who have come to listen to the Word. Hundreds have to stand

outside. Many have been awakened ; some have received peace in believing. So that we have great reason to thank and praise the Lord. A Sunday school has been formed, in which forty children receive instruction ; also a sewing society, in which thirty females take part. The object of this society is to collect means for the support of preachers, and to aid the poor. A

fund of eighty rixdollars (£18) was collected immediately ; and since the formation of the society three months ago 90 rixdollars (£20) more have been collected, viz., 50 rixdollars for the poor, and 40 for the Mission. So I find that something can be done for the good cause even here. Two brethren travel about and preach the Gospel with more or less success."

A CHAPEL GREATLY NEEDED.

"TROMSOE, March 10th.—I again take up the pen to let you know how matters go. All is going well, praised be God. Last Monday again seven were baptized ; so that the church now consists of seventy members, and many are on the eve of embracing the truth. In the Church peace and union prevail. Also in the country all around, there is a great religious movement going on. Many are inquiring for the way of life. There is every prospect of gathering in a plenteous harvest, if we only had labourers. There is no one among the Norwegian brethren who is fully qualified to preach. If the cause shall prosper there ought to be suitable leaders. But of such there are none to be found in the whole kingdom of Norway. There is also another matter which is very discouraging, viz., lack of places of worship. Do you not think that our brethren in

England would help us to get up a plain place of worship here in Tromsøe ? This town might be the central point for the whole religious movement in the north of Norway. The friends here are too poor to erect a place of worship ; but if they could get some help, they would do what they could themselves. Will you not write to the brethren in England, and lay before them our need and wants ? Pardon me for laying so many burdens on you. But Norway must have a helping hand. If no one will lay hold of the work here, it will be likely to fall through. And that would be lamentable. I now draw to a close, with warm salutations to all friends of Jesus, especially those who take an interest in the Mission cause. May they pray diligently to the Lord of the harvest, that He may send out labourers into His harvest."

THE GOSPEL IN THE NORTH.

"VARDOE (about 74° N. lat.), May 9th.—I have been ill, and almost expected to depart from this life. But once more it has pleased the Lord to strengthen me, so that I am now pretty well restored. My chest, however, is still weak. I rejoice in God my Saviour, and am content with His will. God has blessed my work in Tromsøe. The church there now

numbers eighty members. Peace and unity prevail among them.

"I am now, as you see, in Vardoe, about 300 miles from Tromsøe. Here there is an extensive field of labour, as there are about 5,000 fishermen gathered here. The people manifest a great desire to listen to the Word of God ; but we cannot get any room that is large enough to contain all who

come to hear. Great ignorance exists among the people. May the Lord have mercy on them. Here there are very many Russians—a horrible set of people. The climate is very hard and cold. The snow in many places is as high as the houses. I am now near to the borders of Russia. The entire coast lays before us. But there is nothing to be seen but snow-clad mountains. I intend also to visit

Vadsoe, a town situated sixty miles distant; after which I expect to return to this place, and remain here over the Pentecost holidays; and from there I intend to go to Hammerfest and Tromsøe. I find it hard to leave that place; but I do not think that I can remain there over next fall. May the Lord raise up some men, even here, to bear witness for the truth. May we pray much for Norway."

A Visit to San Domingo.

BY THE REV. I. PEGG, OF TURK'S ISLAND.

WE are grieved to say that the distress in the Turk's Islands continues unabated, and that it even threatens the very existence of the colony, as the people must emigrate to more favoured spots, should the salt trade continue in its present state of depression. Some of the people have, at various times, left for the neighbouring coast of San Domingo, and have found a home at Puerto Plata, and other places in that island. These friends have for many years maintained their connection with the Society, being from time to time visited by the missionary resident in Turk's Islands. The following is a graphic account of such a visit, recently paid by Mr. Pegg. It affords a striking picture of the toilsome labours in which he is engaged:—

"Since I last wrote I have visited San Domingo again, for the purpose of looking after our interests there. I had seen so many (100 or 150) of our people emigrating there, and had heard so many reports of their evil conduct in their new homes, I wished to see for myself, and desired to make some arrangements for the improvement of their condition, and for their future religious instruction.

"Directly after I arrived in Puerto Plata the rainy season commenced, and my foot became so inflamed that I was unable to walk, and was confined to my hotel for about a fort-

night. During this time I made frequent visits to my members, and found most of them, under some pretext, living in idleness, and in two cases in adultery. After the weather brightened I took horse for Cabarets and Batty. The roads were very bad—the mud very deep. We had to cross five or six rivers, to ride out to sea at times, and got wet much higher than the horses' girths. When we reached our destination, we were masses of mud and water. The ride lasted about ten hours, as we had a child with our party, who could not travel very fast. Of course we

had our meal on the road, like gipsies, sitting on a fallen trunk of some species of forest monarch, and sipping water from a running brook. It is true, being unused to a saddle, my ten

hours' ride wearied me, and I was glad of a meal on milk and eggs; but, for all that, I reckoned the ride no common pleasure.

THE ROAD.

"The road lay all along the seacoast. We were often riding out to sea. On the right hand stretched away, through the length of the country, the orange-tree, lime, cocoa, mahogany, and cedar-trees—nothing but luxuriance and profuse vegetation. At Soar the scene changed a little; the rocks stood out like perpendicular walls, forming, with the land, an acute angle. In the centre of the rocks, standing on the ground, was, as it were, a perfectly carved doorway, leading from which was a passage through the length of the

rocks. We had to depart a little from a straight course here, and our horses, wading through a terrible morass, brought us into the forest, along which we travelled fifteen miles. Here travelling was very difficult, as scores of immense trees were lying in our path, and scores of boughs were ever and anon playing us shabby tricks—now striking one energetically in the face, now catching one by the waist, trying to hurl one from his horse—now entangling one's feet, and then throwing one's hat far in the rear of the horses.

STATE OF SOCIETY.

Up the coast, and in the interior, there is practically no law. Every man carries his sword, rapier, or machetto, and his six-revolver. They tell some terrible tales respecting the uses to which they put these weapons. Well, they may have killed a man or two, or some scapegrace may have robbed and murdered a man or two; and these circumstances have been converted into tragical stories for all generations. But I believe the Dominicans are better men than their slanderers. They like to look big and swagger, but they do not mean any harm. Take a case. When the Wesleyan minister and I landed at Puerto Plata, three alguazils, with drawn swords, came marching up. It was the heat of the day, and Sunday, and one of them ostentatiously called out, 'The Governor says you must wait here until he comes down.' I said, 'Very well, if he comes quickly I will, but the sun is too hot to wait

long.' But the Governor did not come quickly, and I said, 'Well, I must be going; can't stop in the heat any longer.' 'But,' said one of my friends with the drawn sword, 'you can't, sir; my orders are to keep you here.' 'Nonsense! Good day. Tell General Villeneuve I shall be glad to see him at the hotel to-morrow.' I walked off, leaving my Wesleyan friend behind. The next day I saw Villeneuve, and, going up to him, said: 'General Villeneuve, I have to crave pardon for not waiting longer for you yesterday; but it was too hot, and I must say it was really too bad of you to expect it from a stranger.' 'Oh,' was the reply, 'we know you, Mr. Pegg. It's all right. Will you take a glass of wine?' Now the Rev. Mr. Lawson had waited, and nearly all the next week was complaining of the treatment, and arranging to write to higher authorities about what he called the 'disgraceful treatment.'

ARRIVAL OF BATTY.

“The house of my host at Batty was situated, like all the houses of the more respectable people, in a clearing surrounded by the trees of the country. At it, customarily, the religious services were held; but bitter complaints were made of the old people falling into bad habits, and the young people intermarrying with Roman Catholics, and adopting their religion;

and no wonder, for, while the priest occasionally visited his people, no European minister had been to visit the Protestants since the time when Mr. Rycroft was permanently settled in Puerto Plata. After a good rubbing with rum, and a night's rest in a hammock slung from the main-beam in the roof, I took horse for Cabarets.

ARRIVAL AT CABARETS.

“At the latter place I found the people building a chapel, a wooden chapel capable of seating 700 persons; it was nearly completed when I arrived, having been built with a view to being completed when I arrived. I found at the two settlements only nine persons members of our Church; but I believe God has opened the people's heart to receive the Gospel. Before I preached it was said to me, ‘You'll have a lot

of the natives here when you preach.’ ‘But I don't know Spanish.’ ‘Ah, well, never mind, you read it well enough; and, if you didn't, they'd see, when you tried to read it to them, you wished to please them, and they would be pleased.’ How many English congregations could have the same said in their favour? I preached here, and at Batty afterwards.

THE OLD MAN'S PRAYER.

“On the Saturday I reached Puerto Plata, and on the Sunday drove to Monion, a ride of fourteen miles. Three times going, and five times returning, I was drenched in tropical storms. I got home, benighted, and with my coat covered with a thick layer of mud. Still I was recompensed. I met an old man of eighty-six, a native of Florida, formerly a slave, but sixty years one of God's freemen. The old man lives in a very lonely place; one drives through thirty or forty rivers or streams to reach it. On fine days the neighbours hold Sabbath gatherings at his house. When too wet for this, both he and his wife go from house to house among the sick and home-bound, reading God's Word, and praying. After I had done preaching to a few people in his house—among whom was an old man, who got out of

a sick-bed to come—the old man came rushing at me, and flinging his arms round my neck, and sobbing like a child, cried out, ‘Oh, how I love you; you do speak well of Christ.’ He did not mean I preached well, but that he had heard me trying to show the only way of salvation to perishing souls. The old man prayed, and to me the prayer was very affecting. I think I shall never forget the fervour of his petition as he prayed, ‘Good-ee God-ee, pour here dy speerit on dis dy servan. Great-er God-er, save dis hull houseful. Dy servan die in peace now he hear de Gospel 'gin.’ The old man seemed to think we were all saints in England. He bound me by promise to thank them for sending me, and to tell them the old nigger-man will always pray for them.

A NEW CHAPEL TO BE BUILT.

“ I resolved to try and raise a cause of my own. For this purpose I quitted my hotel, and hired a three-roomed house for 25 dols. per month. The house was filled with hearers on the Sunday, and, to lighten the outlay, I opened school: 1st class coming from nine to twelve; 2nd, from twelve to two; 3rd, from two to five; 4th, from seven to nine. But, spite of this constant labour, I could procure only 5 dols. for my labour; and, on the Monday, the proprietress of the house told me she hoped I would leave, or cease preaching. To avoid any contention, and judging her right from her standpoint as a Catholic, I moved to another house—a three-roomed house—at 15 dols. per month. While here I

preached on the Sunday, and continued my school. During this time I was waiting the result of an application to the Ayuntamiento de Puerto Plata for a piece of ground to be given to our Society, in lieu of a piece purchased for a chapel some years ago by Mr. Rycroft, and confiscated by the Government after it was not used. In due time the answer came. I was authorised to choose any piece of ground belonging to the Government I liked. Acting on this authorisation, I selected a piece, worth now about 600 dols. The deeds are in process of making in favour of your Committee, and, as soon as they are completed, I will send them to you.”

Missionary Notes.

MONGHYR.—We regret to learn that Mr. Campagnac's state of health is such as to require relaxation from work. He is about to spend a little time at Simla in the mountains, with the hope of its improvement.

SONTAL MISSION.—Mr. Johnson and Mr. Body are settled at a place called Jantarra. They have made a tour among the people, and found a ready hearing for the Gospel. A school of forty boys has been formed, and they hope to establish another about three miles off.

BOMBAY.—There is every prospect of a Baptist Chapel being erected in this very important city. Mr. Edwards has visited Calcutta and Northern India and Burmah, and has received very substantial assistance from the friends of the Gospel.

BAHAMAS, NEW PROVIDENCE.—We have the pleasure to announce the safe arrival in this country of Mrs. Davey, with her little girl. Mr. Davey reports that the Church in Nassau is getting on well, the additions this year being already twenty-two in number. Some of the people, through poverty and the want of work, are emigrating to the Southern States of America.

JAMAICA, VERE.—Our native brother, Mr. Duckett, reports that the new chapel at the Cross is steadily advancing towards completion. The congregations are good, and the classes well attended. A new chapel is also being built at Elim, the foundation stone of which was laid by Mrs. East in August, 1869.

The people have given much timber and labour to it. The cost will be £500, and as the people are few and poor, they need help, which Mr. Duckett hopes his English friends will give.

DELHI.—Mr. Smith reports that there are many encouraging features about the work in Delhi. Numerous meetings for preaching and prayer are held daily, in some of which Mr. Taylor, of California, renders much assistance. Six or seven brethren give their labours gratuitously. Seetal Das is supported by the people wherever he goes, receiving only occasional help when he returns to Delhi. The central school has been revived, and has about sixty children in attendance, most of them from the families of native Christians. There are also week schools at the out-stations. The Bazaar congregations are excellent, quiet, and attentive.

SWEDEN.—The Rev. A. Wiberg, of Stockholm, informs us that there are now in Sweden 8,617 Baptists in 217 churches. Last year 833 persons were added to the churches, and thirteen new churches were formed.

Home Proceedings.

The month of June is seldom pressed with missionary meetings, but some important ones have been held this year. The Association Secretary, accompanied by Mr. Fuller, went to Northampton and the neighbourhood during the first week of the month. Nothing could exceed the interest manifested at all the services and meetings; very much of this being due to the earnest and active sympathy of our valued brother, the Rev. J. T. Brown; much is also due to our brother, the Rev. Mr. Holyoak.

Among the places visited during that first week was Hackleton, where Carey preached and toiled. The missionary spirit is fervent there still, as attested by a congregation far too large to be admitted into the chapel, and by a very good amount raised for mission purposes. Mr. Fuller remained in Northamptonshire the whole month, preaching every Lord's-day and speaking most evenings in each week. He speaks with great gratitude of the kindness shown him everywhere. We believe his visits have resulted in much good.

Meetings have been held in Cambridge and district, attended by the Association Secretary and the Rev. Hormazdji Pestorji. In character these meetings have been very like those reported above. Our brethren, Robinson and Campbell, attended the deputation day after day. A very interesting meeting was the missionary breakfast in Cambridge. Several questions were asked, and answers were given. It was a thoroughly business-like affair. We wish these breakfasts were more the rule in our larger churches.

Mr. Anderson has preached at Caversham, and at Harrow-on-the-Hill. Mr. McKenna, who has recently arrived, has preached and spoken at Tewkesbury. The Association Secretary and the Rev. David Jones, of Brixton, also attended the annual meeting at Maze Pond. We are thankful and hopeful.

ARRIVAL OF THE REV. GOOLZAR SHAH.

We have the pleasure of announcing the safe arrival of the Rev. Goolzar Shah, from Calcutta. His visit, we regret to say, will probably be a short one as his furlough does not extend beyond six months from the time of his departure from Calcutta. It is proposed to hold a soirée at the Mission-house on the evening of Thursday, the 13th of July, to receive Mr. Shah, and also to take leave of the Rev. J. J. Fuller, who is about to sail for Jamaica. The Treasurer will take the chair at 7 o'clock. Tea and coffee will be ready from 6 to 7. Tickets, one shilling each, may be had at the Mission-house, or from members of the Committee.

DEPARTURE OF THE REV. THOS. LEA.

Towards the end of the month, our esteemed missionary brother, the Rev. Thos. Lea, with his wife and child, will leave England, for his home at Lucea, in the island of Jamaica. The very useful services he has rendered the Society during his sojourn, demand our warmest thanks, and will be remembered by all who had the pleasure of seeing him. Some of our friends may be glad of an opportunity to assist him in his work in Jamaica. He informs us that the Mission-house and chapel at Lucea are in immediate need of extensive repairs. The people at the station are making strenuous efforts to accomplish this object, but the work is beyond their ability. He, therefore, earnestly desires to take with him some help to accomplish this necessary outlay. The Secretary of the Society will be happy to convey to Mr. Lea any contributions with which he may be favoured.

We are requested to insert the following List of Contributions to the

BIBLE TRANSLATION SOCIETY,

From February 1st to April 30th.

LONDON.		£ s. d.	£ s. d.
Annual Meeting, Collection 24th April, 1871...	9 9 8	Underhill, Mr. E. B., LL.D.	1 1 0
Andrews, Dr.	0 5 0	Yates, Mr. J. H.	1 1 0
Angus, Rev. J., D.D., F.A.S.	1 1 0	Brentford	1 0 6
B. B.	1 0 0	Camberwell	3 9 6
Bacon, Mr. J. P.	1 1 0	Greenwich	2 2 0
Bailhache, Rev. C.	0 5 0	Hackney—Mare Street	
Baylis, Mrs. R.	0 5 0	Auxiliary	9 14 0
Beeby, Mrs., Kensington	2 2 0	Maze Pond Auxiliary ...	3 12 6
Burton, Rev. W. H.	0 10 6	Westbourne Grove Chapel	2 12 6
Cummings, Mr. W. S.	0 10 6		
Dawson, Miss	0 5 0	BEDFORDSHIRE.	
E. C.	0 10 6	Little Staughton	4 15 6
E. K.	0 5 0		
Garney, Mr. J.	2 2 0	BERKS.	
Hadden, Mrs.	0 10 0	Abingdon	0 10 0
Havelock, Lady	2 2 0	Benson, Mr. J. Powell ...	1 1 0
Hobson, Rev. J.	0 10 0	Caversham, Mr. E. West	1 1 0
Kirtland, Rev. C.	0 5 0	Fifield	0 5 0
Landells, Rev. W., D.D.	0 10 0	Reading	4 3 19
Lush, Hon. Mr. Justice	2 2 0	Wallingford, per Miss	
Marshman, Mr. J. C.	2 2 0	Ponking	2 3 6
Parker, Mr.	0 10 0	Do., per Rev. S. Brooks.	4 0 0
Pewtress, Mr. S.	0 10 0	Wantage	2 0 0
Powell, Mr. A.	0 10 6	Wokingham	1 10 0
Price, Mr. Chas.	1 1 0		
Rook, Mrs.	0 10 0	BUCKS.	
Souls, Rev. I. M.	1 1 0	Amersham	0 17 6
Spurgeon, Rev. C. H.	0 10 6	Aylesbury	1 5 0
Tucker, Rev. F., B.A. ...	0 5 0		
		Chesham	2 13 6
		Stoney Stratford	1 2 0
		Wendover	1 3 0
		CAMBRIDGESHIRE.	
		Cambridge Eden Chapel	3 0 0
		CHESHIRE.	
		Birkenhead	1 5 0
		Do. Welsh Church	0 7 6
		Tarporley	6 13 0
		CORNWALL.	
		Falmouth	3 7 0
		Penzance	0 10 0
		Redruth	1 2 6
		St. Austell	1 5 2
		DERBYSHIRE.	
		Derby	3 9 0
		Melbourne	1 3 0
		DEVON.	
		Barnstaple	0 17 6
		Chudleigh	2 7 0
		Frithestock	0 10 0
		Hiracombe and Comb- nartin	1 5 0
		Plymouth, Mr. Webb ...	0 10 6
		Torrington, Mrs. Chapple	0 10 0

		£	s.	d.			£	s.	d.				
DORSET.					NOTTINGHAMSHIRE.								
A. Doust-hire family	1	1	0	Appleton-in-Widnes, Miss	1	0	0	Nottingham	7	5	0		
Dorchester	1	18	9	E. Carey	2	12	6	Tuxford, Mrs. F. Morley	1	0	0		
Gillingham	1	10	10	Atherton	7	7	6	SHROPSHIRE.					
Poole	0	15	0	Bacup	0	10	0	Oswestry	1	15	0		
Weymouth	0	19	6	Blackburn, Mrs. Baron	1	2	6	Shrewsbury, Miss M. W.	1	0	0		
DURHAM.					Bolton	1	2	Hilditch	1	0	0		
Sunderland	0	18	6	Boole	2	10	0	SOMERSETSHIRE.					
Do. Bethesda Chapel	2	0	0	Bury	1	10	0	Bath	3	5	0		
ESSEX.					Colne	1	0	0	Chard	1	11	0	
Halstead	1	10	0	Aslingden	4	3	0	Wells	2	0	6		
Southminster	3	0	0	Liverpool	39	18	1	Yeovil	1	15	6		
Waltham Abbey	0	16	3	Manchester	2	8	6	STAFFORDSHIRE.					
GLOUCESTERSHIRE.					Preston	3	2	6	Hanley	0	10	0	
Cirencester	0	10	0	Rochdale	21	2	6	SUFFOLK.					
Cheltenham	3	11	9	Sabden, Mr. D. Foster	5	0	0	Beccles, Rev. S. R. Bland	0	10	0		
Colford	2	5	0	Southport	2	11	6	Ipswich	6	19	8		
Gloucester	0	10	0	Ulverstone	2	4	6	Do. Turret Green	1	7	6		
Kingstoney	2	0	0	Warrington, Mr. Silcock	0	10	0	Somerleyton	0	16	0		
Stroud	2	15	0	Waterbarn, Mr. S. Ho-	1	0	0	Lowestoft	0	17	6		
HANTS.					Wigan	1	10	0	Sudbury	0	5	0	
Andover	1	12	6	LEICESTERSHIRE.					SURREY.				
Newport, Isle of Wight	4	13	8	Hugglescote	1	15	0	Sarbiton, Mr. W. A. But-	1	0	0		
Portsea, &c.	2	7	6	Leicester	15	9	0	terworth	1	0	0		
Romsey	0	17	6	Do. Victoria-road	2	2	0	SUSSEX.					
Southampton, East-st.	1	10	0	Loughborough	0	15	0	Brighton	2	12	6		
Chapel Collection, 1870	1	10	0	LINCOLNSHIRE.					Hastings	7	9	6	
Wellow	0	10	3	Horncastle	0	12	3	Lewes	1	7	0		
Whitchurch	1	16	0	Lincoln	1	5	0	WILTSHIRE.					
HEREFORDSHIRE.					MONMOUTHSHIRE.					WORCESTERSHIRE.			
Bromyard, Mrs. Davies	2	0	0	Abercarn	1	5	6	Worcester	1	10	0		
Hereford	1	10	0	Abergavenny	2	7	6	YORKSHIRE.					
Kington	0	13	6	Bryanau	1	0	0	Sheffield, Rev. G. Hester	0	5	0		
Leominster	0	9	0	Brynmawr	0	15	0	SCOTLAND.					
Ross	0	13	6	Castletown	1	0	0	Edinburgh, Roxburgh-st.	6	12	10		
HERTS.					Chestow, Rev. Thomas	50	0	0	Baptist Church	0	5	0	
Boxmoor, Rev. H. C.	2	2	0	Jones and others	2	0	0	Glasgow, Mr. Geo. White	0	5	0		
Leonard, N.A.	2	2	0	Llanwenarth	2	0	0	FOREIGN.					
Harrow	0	15	0	Llanystylog	1	0	0	Bombay, Mr. W. Pendle-	1	1	0		
Hemel Hempstead	1	5	0	Newbridge	1	3	6	bury	1	1	0		
Ware	0	10	6	Rhymney, Penuel	1	5	0	WILTSHIRE.					
HUNTINGDONSHIRE.					Rowl	1	6	3	Bradford-on-Avon	0	15	0	
Godmanchester	0	2	6	Tirsa	1	0	0	Bratton	4	12	6		
Huntingdon	2	6	0	Tredegar, Shiloh	3	14	1	Calne	3	19	6		
St. Neots	9	7	6	NORFOLK.					Corsham	0	15	0	
KENT.					Attleborough, Mrs. Brooks	0	10	0	Devizes	5	13	0	
Borough Green	1	10	0	Bacton, Rev. J. Gedge	0	5	0	Downton	0	10	0		
Canterbury	3	0	6	Brandon	1	0	0	Melksham	2	11	0		
Chatham	1	12	6	Dereham	0	10	0	North Bradley	0	15	0		
Deal	3	0	0	Fakenham	1	12	6	Salisbury	2	4	6		
Dover	5	15	0	Foulsham	0	10	6	Trowbridge	8	19	0		
Do. Pentside	2	19	0	Lynn	1	0	0	Warminster	1	5	0		
Eythorne	1	10	6	Norwich	9	8	0	Westbury, &c.	0	12	6		
Folkestone	2	16	0	Sulham	1	5	0	Semley, Mr. Thos. King	1	10	0		
Lee Chapel	3	2	0	Swaffham	5	5	0	WORCESTERSHIRE.					
Meopham	1	0	0	Theford	0	7	9	Worcester	1	10	0		
Ramsgate, Mrs. Stuart	5	0	0	Worstead	6	10	3	YORKSHIRE.					
Sevenoaks	1	10	0	Wymondham	0	4	8	Sheffield, Rev. G. Hester	0	5	0		
Staplehurst, Mr. W. Jull	1	0	0	Yarmouth	1	5	0	SCOTLAND.					
Tunbridge Wells	1	1	0	NORTHAMPTONSHIRE.					FOREIGN.				
LANCASHIRE.					Kettering	2	5	0	Bombay, Mr. W. Pendle-	1	1	0	
Accrington	7	10	0	Milton	2	12	6	bury	1	1	0		
Ashton, U.L.	0	7	6	Thrapston	0	3	6	WILTSHIRE.					
LANCASHIRE.					Weston-by-Weedon	3	3	7	Bradford-on-Avon	0	15	0	
LANCASHIRE.					Welford, Mr. W. Bilson	0	5	0	Bratton	4	12	6	
LANCASHIRE.					NORTHUMBRELAND.					Calne	3	19	6
LANCASHIRE.					Newcastle-on-Tyne	5	3	10	Corsham	0	15	0	
LANCASHIRE.					NORTHUMBRELAND.					Devizes	5	13	0
LANCASHIRE.					NORTHUMBRELAND.					Downton	0	10	0
LANCASHIRE.					NORTHUMBRELAND.					Melksham	2	11	0
LANCASHIRE.					NORTHUMBRELAND.					North Bradley	0	15	0
LANCASHIRE.					NORTHUMBRELAND.					Salisbury	2	4	6
LANCASHIRE.					NORTHUMBRELAND.					Trowbridge	8	19	0
LANCASHIRE.					NORTHUMBRELAND.					Warminster	1	5	0
LANCASHIRE.					NORTHUMBRELAND.					Westbury, &c.	0	12	6
LANCASHIRE.					NORTHUMBRELAND.					Semley, Mr. Thos. King	1	10	0
LANCASHIRE.					NORTHUMBRELAND.					WORCESTERSHIRE.			
LANCASHIRE.					NORTHUMBRELAND.					Worcester	1	10	0
LANCASHIRE.					NORTHUMBRELAND.					YORKSHIRE.			
LANCASHIRE.					NORTHUMBRELAND.					Sheffield, Rev. G. Hester	0	5	0
LANCASHIRE.					NORTHUMBRELAND.					SCOTLAND.			
LANCASHIRE.					NORTHUMBRELAND.					Edinburgh, Roxburgh-st.	6	12	10
LANCASHIRE.					NORTHUMBRELAND.					Baptist Church	0	5	0
LANCASHIRE.					NORTHUMBRELAND.					Glasgow, Mr. Geo. White	0	5	0
LANCASHIRE.					NORTHUMBRELAND.					FOREIGN.			
LANCASHIRE.					NORTHUMBRELAND.					Bombay, Mr. W. Pendle-	1	1	0
LANCASHIRE.					NORTHUMBRELAND.					bury	1	1	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JULY, 1871.

BREAD CAST UPON THE WATERS, AND FOUND AFTER MANY DAYS.

OUR readers are aware that many of the American churches have engaged to assist in supporting additional missionaries in Ireland. They have done this partly in the interest of America, to which country so many thousands from the sister country are emigrating every year. The following deeply interesting letter, which has recently been received by Mr. Berry, of Athlone, shows the influence which a mere handful of godly persons who settled in America nearly two centuries since, have excited on a part of that country, and offers an inducement to our transatlantic brethren to help in the great work of converting Irishmen to JESUS CHRIST :—

“ Bridgetown, New Jersey,

“ United States,

“ April 4, 1871.

“ DEAR SIR,—Four miles west of here, in the midst of a flourishing agricultural community, in the small village of Roadstown, is located the Cohansey Baptist Church, constituted in the year 1690, being the third Baptist church in the State, and about the twentieth or twenty-fifth in the country. The records of this church were unfortunately burned in the year 1756 by the destruction of the pastor's house by fire, so that very little is known of its early history. All accounts agree, however, that as early as the year 1683 a company of Irish Baptists, members of a Baptist Church in the County of Tipperary, Ireland, called Cloughjordan, settled in this neighbourhood, and, being joined by some others, were constituted a church in the spring of 1690. Of these Irish Baptists the names of but three have been preserved. Morgan Edwards, pastor of the church in Philadelphia, wrote a short account of this church in 1790, and says, ‘ prominent among them were David Sheppard, Thomas Abbott, and William Button.’ The second died about 1719, of the others I know very little. The first was my ancestor, and is represented at the present day by descendants in nearly every State of

this Union, while many of them are to be found here in the immediate vicinity of the place of his settlement. This old church is still flourishing, and is the mother of several churches in this part of the State; and to the early settlement of these Irish Baptists, and their staunch upholding of the truth, as we believe it, our denomination is indebted for the favourable position it holds in this section of the State. Some two years ago I became interested in tracing my ancestors, and I found that not only was the first of our name in this country prominent in founding this church, but that through its whole history his descendants have been prominent in its support, and at the present day, with very few exceptions, they still hold to the Baptist denomination. In looking up this family history, and finding it so interwoven with the history of this old church, I became much interested in looking over its records, and tracing its early history also. A sketch of its history was published in connection with the minutes of the West New Jersey Baptist Association in 1868, prepared by the Rev. T. G. Wright, the pastor for the last ten years, but who has resigned within a few weeks past. Nothing was known concerning the old mother church in Ireland, and I suppose very few knew anything about the origin of this church until 1838, when a letter was received from the mother church inquiring about her daughter, and sending her a hymn-book as a token of her interest. To this letter the pastor was directed to reply, but whether he did so or not I have been unable to ascertain. He was then an old man (the Rev. Henry Smalley), and had been pastor since 1789, and in feeble health, so as to require an assistant; he died in March of the next year (1839), after a pastorate of fifty years. I can count twelve churches within a radius of twenty miles of the locality of this old church that are her children or grandchildren, and having a present membership of some 4,000 persons.

“CHARLES E. SHEPPARD.”

NEW BRENTFORD.

Public Worship.—Drinking.—Education.—The Committee of the British and Irish Mission having recently engaged to assist in evangelistic work, in New Brentford, ask the attention of the readers of the CHRONICLE to the following appalling picture of the moral and intellectual condition of that locality. It is taken from the results of inquiries lately undertaken by the *Society of Arts*.

Population of Old Brentford, 8,230; New ditto, 2,043; Brentford, 818. Less than 500 of these persons are in attendance at public worship even on a Sunday night. At Ealing and Old Brentford there are ninety-six licensed and unlicensed drinking houses, and the number is increasing. The average is one to every hundred of the population. According to a very moderate estimate, the total yearly consumption of beer and spirits is £28,000. In Ealing, £8,500 are spent in drink, that is to say, an average of 30s. a year, or about 7d. a week for every man, woman, and child of the population. The amount spent in education is £750, or about one-twelfth that amount. In Old Brentford, £20,220 are spent annually on drink, and only £1,000 on education, the average per head being £3 for drink, and 3s. for education. And yet, such is the state of the licensing and excise laws, that these houses, which are mainly supported by working men, at the expense of their wives and families, may be increased still further.

FROM BALLYMENA,

Mr. Rock sends us cheerful intelligence. "The Lord has been giving me cause for thankfulness in the prosperity of His work here of late. During the last two months not less than seven have put on Christ by baptism, and have been added to the fellowship of the Church. One of these was brought to know Jesus at one of my out-stations, and was formerly a wicked man. He seems entirely changed, and appears to be greatly interested in the Lord's cause here. He is a poor man, earning his daily bread; but I find him visiting from house to house, after his day's labour, trying to bring sinners to the Saviour. Another of the seven was baptized yesterday, and he united with the Church at the Lord's Supper. He is a man of some position, and we hope his influence and example will tell for the good of our cause here. Indeed, all the seven seem to be living Christians, and I most sincerely hope that the Lord will yet lift our 'horn out of the dust,' and raise a cause to the glory of His precious name."

"The Church rejoices with me over these accessions to our numbers, and seems to make a fresh start in the cause of God. The interest in the work of the Lord appears increasing, and the attendance at public worship is cheerfully improved. The Bible-class also is much better attended, as are also all the out-stations, of which I have six, where I preach regularly, and two occasional ones. I am engaged in either preaching or visiting almost daily, and I long to see a mighty work done here for God. *Do ask the prayers of British Christians* for our labour in this poor, dark, needy field. We want the energy of the Holy Ghost to accompany the preached Word. That is given in answer to prayer—*united* prayer. Oh, may He soon come and fertilise our barren fields, and cause them to yield an abundant harvest to the praise of His glorious name! I have two meetings for prayer on Lord's day, besides the ordinary services. These are often seasons of refreshing. I am rejoiced even to see a little fruit, and take it as the earnest of yet greater blessing."

COUNTY TYRONE.

Mr. D. Macdowell occupies a wide field in this remote and dark part of the country, where he finds doors of usefulness opened to him. In a recent letter he says:—"I hold meetings in all the places where Mr. S. preached, with the exception of one. I am requested to preach in the Protestant Hall in Ballygawley once a fortnight instead of once a month. There is another station for monthly preaching opened half way between here and Dungannon. I teach a Bible-class every Sunday morning from ten o'clock to twelve o'clock. Our public worship is from twelve o'clock till two o'clock. There are four stations which I fill every Sunday—Ballygawley, Ennismagh, Roughan and Knockconny. It is very hard to get up meetings at this season of the year in a country place. I have had very good meetings since I came here; I had from 50 to 70 in attendance at the different stations where I have been preaching. Wherever I can find an opening, I strive to occupy it. I wish to go out to preach Christ with the power of the Holy Ghost. A preacher needs to be often with his Lord in secret; he needs to have his own soul watered before he can water others. There is very little vital godliness here. Oh! pray for the quickening power of the Holy Ghost to give eternal life! 'Come from the four winds a breath and breathe on these slain that they may live!'"

Contributions from April 24, 1871, to June 17, 1871.

	£ s. d.		£ s. d.
LONDON.—A Friend, by Rev. W. Brock, D.D.	50 0 0	NORFOLK.—Swaffham, by Rev. G. Gould, Contributions	5 0 0
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Battersea Chapel Sunday School.....	0 5 0	Worcester Street Chapel, subscriptions	2 4 1
Bloomsbury Chapel, collection at public meeting	29 10 8	Briery Hill, Sunday School, by Mr Jos. Turner.....	0 9 6
Camberwell Gate, Arthur Street, by Miss Cowdy	1 2 8	YORKSHIRE.—Middlesborough, collection	2 0 0
Dividends on deposit	23 9 0	SOUTH WALES.—Pembroke, Mr Willing	0 5 0
Kingsgate Street Chapel, by W. H. Burton, moiety of collections	2 2 0	SCOTLAND.—Makerstoun, Miss M. G. Scott Macdougall	5 0 0
Metropolitan Tabernacle, moiety of collections	40 0 0	IRELAND.—Ballymena, subscriptions on account of Chapel	9 5 9
New Cross, Brockley Sunday School, by Rev J. T. Wigner	1 0 0	Ballina.....	14 5 0
BUCKINGHAMSHIRE.—Stantonbury Sunday School	0 5 0	Donaghmore, by Mr W. Irwin	5 0 0
CAMBRIDGESHIRE.—Cambridge, Mr. W. E. Lilley	50 0 0	Dublin, Mr Beater	1 0 0
Ditto, by Mr Edmund Foster, collected by Miss Medcalf	3 11 0	Grange Corner, by Mr H. M'Mullen ..	5 0 0
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GLOUCESTERSHIRE.—Association, vote on account, by Rev M. S. Ridley.....	20 0 0		
HAMPSHIRE.—Beaulieu, Rev. J. B. Burt Southampton, Carlton Chapel Sunday School	1 1 0		
Southern Association, on account	0 5 0		
HEREFORDSHIRE.—Ewias Harold, collection	58 15 0		
MOMMOUTHSHIRE.—Blaenavon	0 13 6		
Ebbw Vale	0 10 0		
By Rev S. R. Young, Llanfihangel	0 15 0		
Crucorney, collection	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 Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

As the Secretary is now in Ireland to visit the stations and attend the Annual Conference, correspondents will kindly pardon a want of punctuality in his replies to their letters.

THE
BAPTIST MAGAZINE.

AUGUST, 1871.

Divine Jealousy the Measure of Divine Grace.

BY THE REV. JAMES MARTIN, B.A.,

OF THE COLLINS STREET BAPTIST CHURCH, MELBOURNE, VICTORIA.

“Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy? But He giveth more grace.”—JAMES iv. 5, 6.

THERE are few passages that look more obscure and unpromising. Yet there are few that yield a richer result when once we get the key. This is often the case. Some of the finest thoughts lie hidden from the careless. The superficial reader may, indeed, find the surface of the Bible strewn with golden lore. But the thoughtful student will always find his hardest labour well repaid. Let him but crush the quartz, and he will find veins of purest gold within.

The difficulties connected with this passage arise in part from the condition and character of the persons addressed; in part from the impossibility of finding any such words as these in the Scripture; in part from the diversity of opinion as to the spirit referred to; but chiefly from our translation.

Is “the spirit that dwelleth in us” the spirit of evil, or the Spirit of God? Most readers think the former. The reason for this is the character of the persons whom James had in his mind, and the feelings we instinctively have, that the spirit dwelling in those who could deserve such epithets as he employs, must be an evil spirit, and a very evil one indeed.

But on the other hand, James is here writing to a Christian church: a church fallen, corrupt, and in error, no doubt, but still a church. Not more in error than the churches at Galatia and Colosse; nor more corrupt than the church at Corinth. If, therefore, Paul did not hesitate to write to the Corinthians, “Ye are the temple of God, and the Spirit of God dwelleth in you;” there is no reason on that account why

James should not write the same. The Apostles never hesitated to do this in the case of any Church which they addressed. Whatever might be its failings, and however sharply they reproved, they never scrupled to affirm that the promise of Christ was still in force: "He dwelleth with you and shall be in you." And however the spirit of evil might tempt a church, and force an entrance; if in any sense of the word, it could be called a church of Christ, they would never say that the spirit which *dwelt* in the church was any other than the Spirit of God. And this did apply to those whom James was addressing. They were still "beloved brethren," having the faith of our Lord Jesus Christ; and it is as to a Christian church that James writes to them here. In spite, therefore, of the fault he finds and the charges he brings against them, I have no hesitation in saying that the spirit referred to was the Spirit of God.

But how could he say that the Spirit of God "lusteth to envy?" The words have both of them an evil sound; and it is quite possible that our translators used the words, because in their opinion it was an evil spirit that was intended here. But, on the other hand, they used the former of these two words in so much wider a sense than we do now, that they could employ it where we should never think of doing so. Covetousness, greediness, eager striving, are all included in their use of the word. So that the word may bear the sense of the most eager desire.

At any rate, this is the meaning

of the word which James employs. It occurs in many other passages of the New Testament, and always in the simple sense of longing or intense desire. "I long to see you." "How greatly I long after you in the bowels of Christ." "Earnestly desiring to be clothed upon with our house which is from heaven." In all these passages the same word is used; and there is not a single passage in the New Testament where the word is used in any other than the good sense of longing, or of earnest desire. Why, then, should this one passage form an exception, and the ugly word "lust" be forced in? There is no reason whatever; and the words need mean nothing more than that the Spirit which dwelleth in us is not a cold unfeeling Spirit, but a warm, loving, earnest Spirit; the Spirit that dwelleth in us longeth, and that with most intense desire. But longeth for what? For you: that He may have your whole heart, that His love may be requited; that there may be no corner reserved for another, no place from which He is excluded. He longs for a monopoly of love.

There is still the word *envy*, however, of which we have to dispose. This also has a questionable sound. Yet envy is not always wrong. In all probability it generally is so; but there are times and circumstances in which it is blameless and right. If another holds what we ought to possess, what rightfully belongs to us, and what we have a perfect right to recover, then envy is not wrong. The attempt to recover stolen property, to regain possession of a conquered territory, to get back a

throne which has been usurped by force, no one would condemn, and the envy that prompts to the effort cannot be worse than the deed. And if the territory lost should be another's heart, the throne usurped the command of another's affections; the treasure stolen, another's esteem and love: we have surely the right to use all means to recover these, and envy of the successful aggressor cannot be wrong. Now this, I think, is the meaning here. You did once admit the rightful claim of Christ to be the sole possessor of your love. You gave yourselves to Him as a bride to her husband, and the throne of your heart was His alone. But now, how is all this changed! The friendship of the world is becoming far dearer to you than all the love of Christ. You are letting the world rob Him of His possessions, and drive Him from His throne. "Adulterers, and adulteresses," you are imitating the infidelity of your fathers, and have become faithless to your rightful and once honoured Lord.

But where does the Scripture say, "The Spirit that dwelleth in you lusteth to envy?" There is no such passage in either the Old Testament or the New. Commentators have searched diligently, but have failed to find it. Some have even gone to the Apocrypha. But you cannot find it there. Great ingenuity has, therefore, been displayed in fixing upon some particular passage which James had in his mind, but with no better result. Yet surely there need be no great difficulty. The very fact that there is no such passage only proves that he had

not any single passage in his mind. Do you ask where does the Scripture say this? The answer is: Everywhere. There are few things more prominent than the jealousy of God. "The Lord thy God is a jealous God" were words that were perpetually ringing in the Jewish ear. "They provoked Him to jealousy" was a repeated complaint. Psalmists recorded how "they moved Him to jealousy with their graven images," and by the mouth of prophets God Himself declared: "I am jealous for Jerusalem and for Zion with a great jealousy." If the Spirit that dwelleth in us is the Spirit of God, the whole Scripture declares that He is not satisfied with half a heart, that he cannot bear estrangement or tolerate a rival, and that from the very warmth of His affection "the Spirit that dwelleth in us longeth even to jealousy."

Look, then, first of all at—

I.—THE CONDUCT WHICH HAD EXCITED THE JEALOUSY OF THE SPIRIT OF GOD.

The persons addressed were all professedly Christians. They had confessed their faith, had been baptized, and were members of the Church of Christ. They had thus consecrated themselves to the Lord, and His vows were upon them. Such consecration and vows included not merely the acceptance of Christ as their Saviour, but the reception of Christ into their warmest affections, the offering of their hearts, and the devotion of their lives. These vows they had failed to perform.

Many of them had fallen into

the common evil of mistaking a cold creed for earnest faith. Some of them either lived exactly as they had done before, or had fallen through false confidence into still greater sins. Cold-hearted, they had no sympathy with the widow, no care for the orphan. Proud and destitute of the Spirit of Christ, they were all obsequious to the rich, but looked with contempt upon the poor; their very meetings were the occasion for unseemly class distinctions, and a gold ring received more honour than Christian worth in humble garb. Puffed up by their little knowledge, there were no learners in their assembly, but all thought themselves apt to teach, and so forward were all to be teachers of others, that the Spirit of God found none searching for truth or willing to be led. The effects of this self-conceit were apparent in ungoverned temper and its usual attendant evil words; and wrangling, contention, and strife, were common at all the meetings of the church. The honour that cometh from God was not half so important in their estimation as standing well with the world; and the friendship of the world had become the first object of desire. In their daily life God was altogether forgotten, and plans for the future were all made without the slightest reference to Him. And to crown the whole, the love of riches was not even modified by their religion; so that in the Church itself there were men to be found who, in their thirst for riches, were treasuring up, as it were, fire for the last day. Mammon, selfishness, pride, self-conceit, and the world were the rivals

that had thus excited the jealousy of the Spirit of God.

It was this which drew out from St. James such burning words of severe reproof. Like an Old Testament prophet he denounced with fierce indignation their unfaithfulness and treachery. He saw the sin of the fathers repeated in the children; and, adopting the very language of the prophets, addressed them without reserve as "adulterers and adulteresses," because they had thus proved unfaithful to their Lord, and sacrificed the love of God to the friendship of the world. "Ye adulterers and adulteresses, know ye not that the world's friendship is God's enmity? Whoever, then, desires to be a friend of the world becomes an enemy of God. Or do ye think that the Scripture says in vain, The Spirit that dwelleth in us longeth even to jealousy? Do you for a moment suppose that God Himself is unconcerned about all this, and that the Scripture does not mean what it says, when it declares so plainly and so emphatically the jealousy of God?"

Are these all things of the past? Would that they were! The times have changed. Churches are more numerous. The name of Christian is more widely spread. The profession of Christianity is far more general. But the evils which James denounced are not yet rooted out.

Still are there those within all our churches who give Christ their hearts apparently with all sincerity and warmth, and retain their place amongst His followers, but leave their first love. They do not fall out of the ranks, are

not cut off from His Church ; they are neither apostates nor open deniers of the faith : but others have stolen away their affections from Christ, and usurped the place that belonged to Him.

Still are there far too many to be found, on whom their religion has exerted no softening or subduing influence, and who give no evidence whatever of the love or spirit of the meek, the loving, and the lowly Christ. Puffed up with spiritual pride, too full of self-conceit to admit that they have anything to learn, always laying down the law for others, or announcing, with great swelling words of vanity, their own opinions as infallible truth, they all set up as masters, teachers, none as learners ; and the Spirit that guides into all the truth finds that they have left Him nothing to do. Faith in self has taken the place of faith in Christ ; and the love of self fills all the heart in which the love of Christ should reign supreme.

There are not wanting those who show nothing whatever of that "pure religion and undefiled," which is the best evidence of the love of Jesus. Hard, cold icebergs, they have no love, diffuse no warmth, but spread a chill wherever they go. Unloving, uncharitable, and unkind, they have locked out the love of Christ, and only let in the cold freezing creed ; and the widow and fatherless find no sympathy there.

Yes, and in nearly every church, if we would search diligently, perhaps if we would search our own hearts, we should find some over whom the spirit of the world has far more influence than the Spirit

of God. To stand well with the world is their constant, though sometimes unconscious, desire. What will the world say ? is their tacit, but daily inquiry. Respectability is more than religion, and good opinion better than a good conscience. The word of God may be the Bible they read, but custom is the Bible they study and observe. In a word the world's friendship has become indispensable, whether the friendship of God be retained or not. They try to divide their allegiance, but fail. The world's friendship is God's enmity, and they only excite the jealousy of the Lord.

And still are there some, whom diligence in business, and success in business have not only placed in the ranks of rich men, but whose riches are corrupted and their "gold and silver cankered." The love of Christ, if admitted at all, is only an occasional visitant, and never a welcome guest now. To climb the world's ladder is their great ambition ; even though the top thereof reacheth anywhere but to heaven. To accumulate, not to distribute, is the *summum bonum* of existence ; and they pay no heed to the fact that getting, without proportionate giving, may be only treasuring up, as it were, fire. Gain is the synonym for most of *their* godliness. The world is now in their hearts, and Christ is nowhere. They have broken their plighted vows. Infidelity is the only name that their treatment of Him deserves. They still keep His name for their own credit's sake. But another has won all their affection, and He receives none of the old warm

greeting, when He knocketh at the door.

And to all such false lovers and half disciples do these words apply. Think not that Christ is indifferent to all this, and does not care for the change. Indifferent! He is most jealous. The loss of His people's love inflicts on His heart the severest wound. And with earnest piteous look, He still turns round to those who have not gone, and says, "Will ye also go away?" Jealousy is the very law of His nature. He cannot bear to lose a soul, or lose the love of a single disciple. He is a jealous Lord. Longing for our affections with most intense desire, jealous of everything that really draws our heart away; "the Spirit that dwelleth in us longeth even to jealousy."

II.—THE EARNEST LONGING OUT OF WHICH THIS JEALOUSY SPRINGS.

Even jealousy is a word too exclusively used in a sinister or evil sense, to be suggestive of anything divine. This, no doubt, arises from the fact that human jealousy is for the most part an evil thing, and its root pure selfishness. When I see another carry off a prize for which I competed, but which he justly won through superior merits or greater diligence; if at such a moment feelings of jealousy fill my heart, however natural, it is reprehensible and wrong. Or when I see another rising, by his own good conduct, to greater esteem, affection, and honour than I am ever able to secure, if from mere jealousy I long to see him sink that I may rise, such jealousy is Satanic rather than Divine. Wherever

jealousy or envy is nothing but the fruit of a spirit that grudges to another that to which it has itself no rightful claim, and cherishes malignity as though it were wronged, in this there is nothing but sin.

But should a mother see another stealing away by insidious arts the affections of her children who are even dearer than life, and whose love fills her heart with purest joy, till one by one they treat her coldly, and go to seek elsewhere a mother's love, and she is left alone—would not her jealousy be right and good? The very longing for their love, from which it sprang, would make her jealousy almost divine. Or should a wife, who had been long accustomed to her husband's undivided love, awake some day to the terrible consciousness that she was no longer what she had been once, that another had usurped her place, stolen away the affections that were once all her own, and nothing was left to her but the mere name of love, would not jealousy be the most righteous thing under the sun? Jealousy must be proportioned to the intensity of the love, when its object has been stolen away, and it mourns a loss far worse than death. Such jealousy is pure, unselfish, and divine.

And such is the source of the jealousy of God. It is not the mere love of power in which it has its roots. All that power can effect, God could easily secure. He who brought the Flood upon the ungodly, burned up Sodom and Gomorrah with brimstone and fire, and drowned Pharaoh and his host in the Red Sea, can suffer no loss that power could

repair. But power will never reconquer love; and it is from loss of this that all His jealousy springs. He loves with perfect love. And out of that deep affection that redeemed you, invited you, made infinite sacrifices to secure you, yes, wooed you and won you, there springs the holiest and intensest jealousy, when another is allowed to steal your heart away. The earnest longing of the Spirit is revived; and the Spirit that still dwelleth in you longeth even to jealousy.

But can we trace more particularly the way in which this jealousy of the Spirit is aroused? I think we can. James shows it plainly enough. The Spirit of God had been given to the Church as the spirit of truth, the spirit of charity, the spirit of joy, and the spirit of true riches. His guidance had been accepted, and He had taken possession of their souls. But selfishness, conceit, love of the world, and love of money had so stolen their hearts, that he could only long for what had once been his own. And it is so still. The rivals are various, the rivalry and the jealousy are still the same.

Some are drawn away by intellectual pursuits. The Spirit of God is given to lead us into all truth. Many a field of study lies before us, and none is prohibited—in none will He refuse His aid. But the Bible is His chosen field, and to show us the things of Christ the great purpose for which He is given. Yet how many there are for whom the Bible has lost all its freshness, and the study of Christ all its charms. Is this true of you? Do you read the Bible

with no interest now, and see no charm in the life of your Lord? Have you given all your soul to other studies, and do you seek all other knowledge with a zest with which you never seek a fuller knowledge of Christ? Then, truly, whatever your studies or your reading may be, they have estranged your hearts from the Bible and from Christ, and the Spirit is jealous of you.

Sometimes it is our love of pleasure that arouses His jealousy. Religion is no enemy to enjoyment. God, who is called the happy God, is ever diffusing the happiness of His own nature. He has given to every one of His creatures great capacities for pleasure, and filled every portion of the world He has made with delights in infinite variety. It is not our seeking for happiness, or our hearty enjoyment of pleasure, that excites His jealousy. But there is a love of pleasure that leaves no room for the love of God. There is an unhealthy craving for excitement, an incessant thirst for amusement, which destroys all taste for serious thought, leaves neither time nor inclination for the duties of religion, and from its very nature and its undue indulgence invariably ends in stealing the heart away from God. He provides for His people the richest and the purest joys. But if these have satiated, and you have lost all relish for pursuits in which once you found your greatest delight; if you have really become lovers of pleasure more than lovers of God, then He looks with longing at the affections He has lost, and the Spirit is jealous of you.

Sometimes it is business that estranges. A diligent pursuit of business is not only right, but a constant duty. God has not only given to most men capacities for business and taste for business, but has made it one of the necessities of our existence. And while there is nothing hostile to religion in commercial pursuits, there is nothing at variance with eminent piety in the closest attention to business, and the most assiduous efforts to ensure success. The best men of business are very often the best workers in the church, and the holiest men of God. But, on the other hand, there are very many in whom devotion to business is the only kind of devotion of which they seem capable now. They hunger and thirst, but it is not after righteousness. To get on in the world is of far more importance than to make any progress in the church. Prosperity has called a new passion into being, of far greater force than all the love of God that was ever shed abroad in their hearts. They live, but it is not for God: they work, but it is never for His kingdom now; they love, but God is not the possessor of their affection; and the only fear they have before their eyes is the fear of losses, not the fear of God. Is this in any measure the spirit that is creeping over you? Are the claims of business making you indifferent to the claims of God? Are you finding less satisfaction in the worship of God, less inclination for the work of God, less heart for the Word of God? Does business now satisfy all those cravings and wants, which at one time were satisfied with nothing

short of God? In a word, are you so absorbed in business that you can really do without worship, without religion, without God? Then whatever you were, you have allowed another to rob God of the love that He claims and the heart that once was His, and the Spirit is jealous of you.

This, then, is the jealousy of God. Not the poor, petty jealousy of selfishness, but the ardent jealousy of intensest love. He longeth because He loveth: He does not grudge your love for others; He cares not how many your heart embraces in its affections, or over what range your love extends. The love of God expands the heart, and by this we know that we love God. For "if we love one another, God dwelleth in us, and His love is perfected in us; and this commandment have we from Him, That he who loveth God love his brother also." But if the love of others draw our hearts away from Him, He cannot be indifferent; He is, because He loves, a jealous God.

III.—THE GRACE WHICH FOLLOWS THE JEALOUSY.

"He giveth more grace." Few demands seem harder to satisfy than the demand of God for perfect love. When we read the words "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength," we are inclined to say "it is absolutely impossible." And so it really is. God never confines Himself to possibilities. He always asks more than we can perform. The mark is intentionally placed beyond our reach. The

ideal is too perfect for man to realize. The burden is heavier than we can bear, and the task greater than we can accomplish. God always requires impossible things; things as impossible as it was for Moses to divide the Red Sea with his rod; for the Israelites to blow down the walls of Jericho with their rams' horns, or for the disciples to feed five thousand men with five loaves and two fishes. And why does He make such excessive demands? That His strength may be made perfect in weakness; that He may give what He requires; that He may help us to do all that He commands. "He giveth more grace." The measure of His requirements is the measure of His aid. He who said to the paralysed, "Take up thy bed and walk," and gave immediate strength to do so: and He who, when the prophet pleaded—"Oh, Lord! I cannot speak," put forth his hand and touched his mouth and said, "Behold my words are in thy mouth," may ask impossibilities, but by His grace He will make that easy which was impossible before.

And if it be hard at first to love with all the heart, it is harder still when the heart has wandered. Will He meet this greater need? He might help us to love; but when we have been unfaithful, does He care enough to recover the love that was lost, to help a backslider to return? Yes, still He giveth more grace. In proportion to His jealousy is His readiness to aid. Man might not do this. It would be human to despise the love that held so loosely, and in proportion to the love

that had been wounded and wronged, to hate the rival and the and the false one too. It is far otherwise with God. This is human, not divine. His jealousy burns when our love is estranged; but He giveth more grace to help our return. He seems to lavish His gifts on the wanderer, to keep him in mind of the depths of His love. And when the wanderer returns, nothing is too good for Him to bestow. Earth brightens in the light of His presence; life is enriched with abundant blessings; the valley of the shadow of death is illumined with the glory of his countenance, and eternity is flooded with the sunshine of His love. As if to convince the wanderer of his welcome, and assure him of His undying love, He giveth more grace.

These words ought to convince us of—

1. *The necessity for constant vigilance.*

We are all in danger of exciting the jealousy of God. If it were always wrong things, actual sin, that turned the heart away, there would not be half the danger. But "we perish by permitted things." It is not the excess of right that does the greatest mischief in the world. Let the centrifugal force which keeps the whole universe in order, as globe revolves round globe in perfect harmony, be increased by however small a quantity, and every orb would leave its place, and the whole universe become a fearful scene of chaotic confusion and ruin. The smallness of the deflection is no diminution of the harm: nay, it sometimes increases it by hiding

the danger. The flower has begun to fade before we notice that its freshness has gone; and the poison has entered the blood long before the burning fever is visible in the cheek.

It is the little rift within the lute
That, by and by, will make the music
mute,
And ever widening slowly silence all.

The little rift within the lute,
Or little pitted speck in garnered fruit,
That rotting inward slowly moulders all.

Our dangers spring from business, home, studies, reading, amusement, and whatever else can monopolise our interest, or draw our heart away from God. Here is the weak point in our armour. Here let our watchfulness be.

2. *The object at which we have to aim.*

Of all the processes connected with the building and fitting out of a vessel, none can surpass, perhaps none equal, in importance the adjusting of the compasses. The timber may be good, the lines perfect, the rigging without a flaw; but let some unnoticed attraction deflect the compass or render it untrue, and however small the deflection, there is no calculating the disaster to which it may lead. And in all the needful preparations for the voyage of life, none can equal the adjusting of the heart. God wants it to point true to Him, not for His own sake only, but for ours also. On this our highest interests depend. He is jealous of whatever attracts so strongly as to render it untrue. He envies not the pleasures you enjoy. He Himself supplies the sources and creates the taste. But if they

shut Him out, and you become lovers of pleasure more than lovers of God, His jealousy rises in a moment, and the Spirit of God is jealous of you. He does not grudge you the delight with which you roam amidst the fields of knowledge, the creations of poetry, or the wonders of art; but if these become your idol, the object of exclusive love, and God is forgotten or forsaken, then again He is jealous of you. He has no wish to see you less diligent in your business, less anxious for prosperity, less pleased with the progress you make in the world. But if the pursuits of life, however proper, rob Him of the time, the thought, the love He ought to receive, there is good ground for His jealousy, and the Spirit of God is jealous of you.

Look, then, lastly, at—

3. *The honour conferred.*

It may look at first like an excessive demand. But when we know that this demand for our love is nothing but a desire for our happiness and welfare; that it is just because our love to Him is the best channel for His grace that He would keep it open and keep it all; it becomes the greatest honour. The jealousy of God is truly the glory of man. He is jealous, only because he would save us from the power of every destroyer, would keep us in safety by His own side, and have us for ever in His eternal home. He grudges the world every heart that it allures, and Satan every soul that he destroys. With his own burning love He seeks us, and is ever saying, "Give me thy heart."

Is this too much to ask?

Would you rather not have so jealous a God? Would you feel it to be an honour to know that He cared nothing at all for your love, that it did not matter to Him whether you loved Him or not, that He was perfectly indifferent, and therefore felt no jealousy, however He might be slighted and forgotten? Surely this is not what any man would desire. His jealousy is the offspring of His truest love, and the highest honour that He could confer. And the demand is not excessive. With our contracted hearts He will not get much love when He gets it all. And our best will be but a poor return for

all that we have received. With love unquenchable He has loved us. With compassion that spares no sacrifice He has sent His Son to save us. With earnest longing that cannot give up its object He has continued seeking us. And with loving jealousy He sees another step in and lead us to destruction. We can make at best but a poor return for this constant and undying love. Yet let us make the best we can; nothing will repay it.

Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.

Revision.

To the Editor of THE BAPTIST MAGAZINE.

MR. EDITOR,—If Jesus Christ is God's unspeakable Gift to a dying world, then the Bible, God's Book, the golden casket in which that gift is enshrined, must be above all price: "More to be desired than gold, yea than much fine gold!" If there are errors in our English Bible, as all men qualified to give an opinion know and declare, it is a matter of infinite importance, that these errors should be, as soon as possible, removed. The Revision of the so-called version of King James, now in hand, is therefore an enterprise of immense interest to all good men; nay of eternal concern to all mankind.

Have we, then, reason to believe that the very learned men, who have undertaken the work, will succeed in their great undertaking? That is the question which, by your leave, I should like, very calmly, to examine. Bishop Ellicot, a prelate of unquestioned learning and ability, is a prominent leader in the task, and it may be a suitable introduction to what I have to offer on the subject, to refer for a few moments to his recent volume on "*The Revision of the English Version of the New Testament.*" The small volume is dedicated: "TO THE MEMORY, EVER FRESH, AND EVER TO BE HONOURED OF WILLIAM

TYNDALE, OF GLOUCESTERSHIRE. Had the Bishop of Gloucester styled William Tyndale "THE FATHER OF THE ENGLISH BIBLE," he would have paid his memory a greater honour, and one more consistent with truth. For, unfortunately, it is not true that Tyndale's memory has been "ever fresh," still less "ever honoured." For years after he was burned at Vilvorde, his name was *anathema* in his native land. England's tyrant, Henry VIII., would have been glad to have made him a burnt offering to the Royal supremacy in the Anglican Church; and while he denounced Tyndale as a "corrupter of Scripture," his Chancellor, More, was writing folio after folio to expose the translation, and the learned Tostal, Bishop of London, was saying he had detected its errors to the amount of *two thousand*, and Warham, Archbishop of Canterbury, was burning it at St. Paul's.

It is late in the day for an Anglican Prelate to be building a monument to William Tyndale. It is superfluous. Tyndale's memory is now more than "fresh." It is growing daily. Eternity will not blight it; it will be brighter and more beautiful for ever. But as it blooms, the name of the English Hierarchy will fade. For, if Stokesly, Bishop of London, Gardiner of Winchester, and Longland of Lincoln, did not drag Tyndale to Smithfield, along with Fryth, his bosom friend and helper in translation, it was only because he was out of their reach. For when Tyndale's turn came, three years' after, he was led to the stake, while his king, for whom his last prayer was offered, refused

to save him from the flames; and Cromwell, the Vicar-General of that king, and Crammer, that king's Archbishop (who married him to Anne Boleyn to-day and divorced him to-morrow), would not, or dared not, speak one word for the martyr's life.

True this death at the stake for giving his starving countrymen the bread of life, was an honour—the greatest which man could receive—but surely Bishop Ellicot will hardly boast of the hand which his predecessors of the sixteenth century had in bestowing that honour. When the bloodhounds of the king had given up the chase of Tyndale, Phillips and Dunn, dispatched by Gardiner of Winchester, and other brethren on the Bench, hunted him down, and handed him over to the tender mercies of the Archbishop of Barcelona and the imperial officers. They were more merciful than Warham of Canterbury and Stokesly of London; for they strangled Tyndale before they burned him. The Anglicans shewed Fryth no such mercy, for they *slowly* burned him alive.

Bishop Ellicot and his brethren of Canterbury, Winchester, and London, &c., may think it very invidious to bring up these things, now that they have at last entered on the road marked by the blood-stained footsteps of William Tyndale, and may, very naturally, say, "If we had been in the days of *our fathers*," we would not have been partakers with them in the blood of the prophets," all the more, because they are dedicating volumes to their "*memory*." But while they boast so much of their spiritual descent, or by insisting

continually on their succession, will not allow us to forget who their fathers were, they should not slur over the facts. Confession of sin—full, humble, honest confession of sin—is the first step in repentance, and the first condition of pardon; but such confession, so far as I know, the Church of England has never yet made.

Bishop Ellicot does, indeed, acknowledge that five-sixths of the English Bible are William Tyndale's, and perhaps, if the matter is carefully looked into, it will be found that he understates our obligations, and that nine-tenths would be nearer the mark though still below it. But, admit the Bishop's calculation, in what light does he place King James and his translators? Where was there ever such a foul plagiarism perpetrated in this thievish world? In their well-known dedication to their "Most High and Mighty Prince" and "Most dread Sovereign," Bishop Andrews and his brethren style themselves "*the Translators of the Bible!*" They do, to be sure, mention the "labours" of "the many worthy men" in their own and other tongues, with which they had compared "their own," but they do not mention the name of Tyndale, whose life-labours they were, almost in the lump, quietly *transferring*, if not *translating*, to themselves. Nay, they actually compliment the creature whom a mysterious Providence had set on the throne of England, &c., as "*the principal mover and author of the work.*" Workmen indeed!

In this extraordinary proceeding the prelates of James were merely following the example of

the Geneva version. That is almost a transcript of Tyndale's; and, though it sometimes makes an improvement, yet the change is not always for the better.

The leader in this wholesale literary larceny was Archbishop Cranmer, who sent forth Tyndale's Bible under his own name almost word for word. This precious volume was brought over from the continent in 1537 by John Rogers. It bore the name of Thomas Matthews. It was shown to Cranmer, then Archbishop of Canterbury, who at once approved of it, declaring they "would not get a better till the day after doomsday." He urged Cromwell to persuade their master to allow its circulation. Henry consented, and thus unconsciously became the patron of what he had denounced as Tyndale's "corruptions" of God's Word. In his perusal of the volume, Cranmer now and then, though but rarely on the whole, drew his pen through a word, and put one in which he thought better, and his copy was printed as "*Cranmer's Bible*," while the name of the martyr who laid down his life to bestow that precious gift on his countrymen was buried in oblivion. Reflecting on these facts, we are at no loss what to think of Bishop Ellicot's boast of "the Church being the keeper of the sacred archives, and the dispenser of them to her children." The Church of England kept the Word of God as long as possible *from* her children, and when God, by the hand of William Tyndale, gave that Word, in spite of her, to Tyndale's countrymen, she put her own

name in the place of his, but too long failed to teach all her children to read it, still less to understand it, without which reading is nothing.

While Bishop Ellicot allows that five-sixths of the English New Testament are Tyndale's he still maintains the vast superiority of James's Revision, and the great "discrimination" of its authors. It is easy to form a sound opinion on this point if we compare the two versions of the Sermon on the Mount. Instead of the alterations of Tyndale's text amounting to one-sixth of the whole, they do not amount to one seventieth; and of that seventieth there are at least twenty alterations, which are changes for the worse. Bishop Ellicot having favoured us with his revision of this all-important portion of the Bible, we find him in several places correcting the text of his church. His corrections in all amount to about fifty. But most of them are of a very trifling kind, such as "he shall be called *least* in the kingdom of heaven" instead of "*the least*," and instead of "*but* whosoever shall say, &c." putting "*and*" for *but*. Two alterations, and but two perhaps, are important. The first changing *by* into *to*: "It hath been said *to* them of old time" not *by* them. Here the bishop gives us the text of Tyndale. He does the same in regard to the singular precept of which James's Revisers seemed so fond, "*Take no thought*." Tyndale's, "*Be not careful*" has been restored. That the bishops of the 17th century should ever have *thought* of such an improvement is a poor

proof of that scholarly discrimination which Bishop Ellicot claims for his predecessors. Certainly the learned Bishops Bancroft, Andrews, &c., obeyed in this case, as in too many others, their own *curious* command. Perhaps, however, Tyndale is not always vindicated, when he is right, by Bishop Ellicot. For example, Tyndale translates *βροχή* in Matthew vii. 25-27, "*an abundance of rain*," which our Revisers ventured to change to "the rain." Ellicot repeats the alteration. Is it a correction? It certainly is, so far as the definite article is concerned. In deed, Tyndale too often (we had almost said continually) neglects the article, in which the authorised version generally, I might say, more correctly, always, imitates him. Sometimes, Tyndale notices it, and his revisers refuse to follow him. But I maintain that in the substance of his translation of *βροχή*, Tyndale is right, and Bishops Andrews and Ellicot are wrong, unless Luther and Melancthon, as well as the accurate Belgic translators, are mistaken.

The German renders *βροχή* by *Platzregen*—*plashing* rain, and the Belgic by *Slagregen*—*dashing* rain. True, it may be said, De Wette follows the English, but his authority will not turn the scale against his greater predecessors, for *βροχή* is from *βρεχω*, I moisten, soak or drench, and properly means a *drenching* rain. The Seventy use the word as the translation of the Hebrew *Geshem*, which Gesenius tells us means "*a violent rain*." Jerome renders by *Pluvia*, which, Facciolati says,

means a *lasting rain*." Diodati has *la pioggia*, which is the same. The present revisers have it seems now got to the middle of the 16th of Matthew. As Bishop Ellicot usually occupies the chair in Jerusalem Chamber, it is probable his authority has prevailed to put Tyndale, in this instance, in the wrong.

There is an almost uninterrupted stream of authorities from the Syriac and Vulgate down to the latest translators, for rendering *προσπίπτω* of the 25th verse, and *προσκοπτω* of the 27th by the same word, generally an equivalent of our "*beat upon*." Tyndale is one of the multitude. However, it is unquestionable the words differ in meaning: the former being, *I fall upon*; and the latter, *I strike against*. What our Lord therefore literally says, is in the first case "the water and wind *fell upon* the house; and in the second, that they *beat against* it. The exceptional versions are, so far as I have ascertained, but six. The first is Calvin's, the second Beza's; the third, the accurate Belgic or Dutch which translates literally; the fourth, the excellent French of Lausanne; the fifth, Mr. S. Green's; and the sixth, the Bible Union of America.

It is highly interesting that Tyndale, in his Commentary on the Sermon on the Mount, distinguishes between the two verbs, translating the second "*dashed against*."

It is impossible to be over scrupulous in adhering to the very words of *Him* "who spake as never man spake," especially in that God-like discourse, and, above all, in its glorious and

awful conclusion. There seems to be a beautiful climax in these two verbs. The wind and wave only "fell on" the "wise man's" house, as if they had fallen on the rock on which it was built, and could do no more; but when they came to the *sand*-built house, they effectually and fatally battered it, and dashed it into a heap: a *great ruin*, burying for ever the hope of the fool who had trusted it. Again, Tyndale says, "He taught them as one having *power*." I do not know the grounds on which our version changed "*power*" into "*authority*." Tyndale followed the Syriac and Vulgate as well as Luther. The Belgic and De Wette did the same. If the Greek *ἐξουσία* were more doubtful than it is, these high authorities ought, perhaps, to turn the scale. For what, after all, has mere authority, ancient or modern, Jewish or Anglican, ever accomplished for the maintenance and furtherance of divine truth? The Scribes and Pharisees had it, for "they sat in Moses' seat." But *they* had no *power*. It seems, therefore, absurd to say that our Lord taught "with authority," when all the professional authority of His country was arrayed against Him. But there was a divine power in his words, which was confessed by the officers of the high priest ("never man spake like this man") and which was carrying all Judæa and Galilee before it. The authority of "Moses' seat" was as nothing in the presence of the Spirit of God, and the baffled malignity of the priesthood was compelled to call on the strong arm of civil power to crush its enemy.

The very same conflict was continued after Christ rose and ascended. The authority was still on the side of the Sanhedrim; but the power was with the Apostles. The war went on for 300 years between pagan authority and priesthood on one side, and divine power on the other, and victory was always on the side of human weakness and divine power. But as soon as human authority and civil power came over to God's cause in the person of Constantine, the former virtue departed. Mere authority killed divine power.

During the dreary centuries that followed the Council of Nicæa, there was no lack of authority. Kings and Emperors combined with Popes and Councils to persecute all who did not bow down to their authority. But just in proportion as they prevailed, the authority of God was destroyed; and it was not till a poor German monk came with the word of God in his hand, that Emperor and Pope were baffled, and that "the power of Christ" was victorious when it rested on the weakness of his faithful servant.

It was the same in England. All the power and authority of Henry and his hierarchy and his Chancellor More, were arrayed against William Tyndale. But that illustrious fugitive hiding in the Netherlands, with God's word in his hand, proved mightier than the Tyrant with his obsequious Parliament, and enslaved convocations.

In a few years the King and Cromwell and Cranmer were fain to allow God's word, through the pen of Tyndale, to have free

course in the land, to testify against mere authority, and to struggle against it with varying success up to this day.

And this is the hour at which Bishop Ellicot comes forth and talks about "authority,"—"competent authority." He tells us (page 195 of his volume on Revision) that "all the more intelligent Nonconformists would readily take their part in the great work" of revision, "if invited by *competent authority*"—that is, the authority of himself, Bishop Wilberforce, &c., &c. What! Does he fancy for a moment that their authority, backed by all the authority of Parliament and his "more intelligent Nonconformists" to boot, will entitle them to put into God's Book that which God never spoke? And if what they send forth is really God's Word, its authority is God's, not theirs; and for them to talk of *their* "authority"—their "*competent authority*," is really, to say the least, a grand impertinence. If the Nonconformists of Great Britain have knowledge enough to give a true translation, as I believe they have, their authority is amply competent to give it to the world without the countenance of the Hierarchy. If they have not the knowledge needed for such a work, and if the Hierarchy are no better informed, a supposition just as legitimate as the other, their authority united will not avail to give permanent currency and *validity* to a single misstatement of God's word.

On the whole, this brief statement hardly confirms Bishop Ellicot's high encomiums on his "dear

old English Bible." Tyndale's English Bible is older by eighty-four years, and is so essentially the same, that we run no risk of mistake in asserting that had the true Apostle of England not improved the exile into which the English hierarchy drove him in the sixteenth century for insisting on making an English Bible at all, they would never have been able quietly to appropriate his blood-bought labours in the seventeenth; and it may fairly be doubted whether, had the matter been left to them, we should, even yet, have had any English Bible at all; but it is certain we should not have had such a Bible as they now call *their own*. Tyndale wrote two words before he died, which all would do well to ponder, who presume to translate the Hebrew and Greek of the Holy Spirit. The first is: "I call God to record, against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I

never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me." The second word is this: "I neither can nor yet will suffer of any man, that he shall go, take my translation, and correct it without name, and make such changes as I myself durst not do, as I hope to have my part in Christ, though the whole world should be given me for my labour."

Were King James's churchmen animated by these high and holy principles? We cannot judge men's hearts. Our own are but too little known to us. Still we have Tyndale's words before us, as well as those words for which the Bishops changed Tyndale's, and I would like to examine whether there is not too good ground to believe that the fear or the favour of King James did prompt the changes.

In Memoriam.

REV. W. YATES, OF STROUD.

THE Rev. W. Yates was born at Long Buckby, Northamptonshire, in 1802. His parents died while he was young, but their place was most affectionately filled by his godly and kind grandparents, who faithfully brought him up in the fear of the Lord, and for whom he always cherished the most grateful remembrance.

In early life he had convictions of his state as a sinner by nature and practice. In his autobiography he says: "Though I regularly attended God's house, and often wept, yet my

heart remained unchanged, and my mind was averse to spiritual exercises. I have frequently left our house when a few friends with my grandparents have held a prayer-meeting there before they attended the Sabbath-evening service. Thus the carnal mind is enmity against God, and few persons have felt more aversion than I did to spiritual religion. I refer to it with great grief, and yet I adore the grace that suffered me not to perish, but plucked me as a brand from the fire.

"There was in Long Buckby, during

the years 1816 and 1817, a great revival of religion in the Baptist and Independent congregations, and many were brought to the Lord. I accompanied my aged relative to a special prayer-meeting for the young. It was a most solemn meeting; and before it concluded the Rev. Mr. Staines addressed a few remarks to the young, and quoted the language of Solomon, 'My son, if sinners entice thee, consent thou not;' it was *that* text which arrested my attention; I felt a new emotion kindled in my soul; I felt that I was a sinner—a lost and ruined sinner. I left the chapel as a smitten deer, and retired into the garden, and there, under a pear-tree, prayed unto the Lord with holy anxiety to have mercy on my soul. Never will that spot be forgotten, nor the pew in which I sat at that time of mercy; they are precious in my remembrance.

"I have to acknowledge, however, that, although I was awakened, and, I believe, converted by Divine grace on that occasion, yet for many weeks I was perplexed before I enjoyed the assurance of Divine love. I was tempted to think for a long time that I must *feel more of the terror of sin*, and endure more anguish of mind before I could be fully accepted of Christ; and this was my great spiritual trial—a temptation which long harrassed me, and I fear I gave way to it. Instead of reading about Jesus in the fulness of His grace, I perused books of another order. I read John Bunyan's 'Visions of Hell,' Doddridge's 'Rise and Progress of Religion,' with other books, seeking and praying that I might feel more of the burden of sin, in order that I might find the preciousness of Christ. Thus I was among 'the weary and heavy laden,' without rest. And in this state I continued until my grandfather said to me one evening, 'William, William, if you ever go to Christ, you must go as you are.' And that was a glorious truth, which tended to re-

lieve my mind. I have often blessed God for it, that all the fitness He requireth is to feel our need of Him. And hence the language of my heart has been ever to this day:

'Nothing in my hands I bring,
Simply to Thy cross I cling,
Naked come to Thee for dress,
Helpless look to Thee for grace,
Black, I to the fountain fly,
Wash me, Saviour, or I die.'

"*Now peace* was enjoyed, and my hope has ever since rested on the free, complete, and *perfect work of Christ*. I would say to other distressed souls seeking salvation, 'Go to Jesus; go now. Trust in Jesus; trust now. Christ says to you, 'Come unto me all ye that are weary and are heavy laden, and I will give you rest.' Such was the commencement of my Christian career, the first step in my pathway to heaven, and I cannot but adore Divine mercy that, when I was so young, I was led to Jesus. Never, never can that precious period be forgotten in my history, and it never will be forgotten in eternity. I do, indeed, bless the Lord."

He joined the Church by baptism when he was sixteen years old; became a Sabbath-school teacher, afterwards superintendent. He seemed entirely absorbed in the exercises of religion, and felt a strong desire for the Christian ministry. His relatives did not at first favour his views; but seeing his decision, they gave their consent. He commenced preaching in the villages. His pastor and the Church approving of his gifts he was sent to the Baptist College at Bristol when he was eighteen. The advantages of that institution he highly valued for four years: and greatly enjoyed and prized the friendship of the late Dr. Ryland, Mr. Crisp and Mr. James. While there he engaged in various ways to do good by tract distribution and preaching in a room, where the Lord gave him a soul for his hire—one of the first tokens that God was blessing his

labours which tended to strengthen his faith and zeal.

On leaving Bristol, he preached at Ware, in Hertfordshire; then at Gloucester in 1825, where he was ordained over the Baptist Church in 1826. His ministry was much blessed, and forty persons were baptized.

Afterwards, in 1828, he removed to Stroud, and became co-pastor with the late Rev. H. Hawkins, over the newly-formed Baptist Church, whose successful labours had built the Baptist chapel there at a cost of £2,000, which had been opened in 1824. Their united labours were much blessed, many more were added to the Church, and on the retirement of his father-in-law, Mr. Yates became the sole pastor, the duties of which he filled faithfully, feeding the flock of Christ with diligence and affection, warning the ungodly by the terrors of the Lord, and beseeching them also to be reconciled to God, and looking up for the life-giving influences of the Holy Spirit to make the word the power of God to their salvation. These truths had been the burden of Mr. Hawkins's ministry also in the preceding years of his pastorate, and it is cheering to think of how many souls the faithful labours of these two first pastors of the Baptist Church in Stroud were made the means of conversion, no doubt many have welcomed them to glory, and others will yet follow them as the seals of their ministry and their crown of rejoicing through eternity.

In his autobiography he says, referring to the time when he became pastor of the Baptist Church at Stroud, "I gave myself up to the Lord's work, and he smiled on my feeble labours. The first sermon I preached at Stroud was blest to the conversion of three souls, who afterwards united with us, and I regarded it as a pledge of the Divine approbation. My solemn resolve was to

preach Christ pointedly and faithfully, and to give much time to pastoral visitation, and the Lord crowned my exertions with His blessing. I resolved to preach the Gospel in the surrounding districts. I found my esteemed friend, Mr. Burder, the Independent minister, a man most devoted to labours for Christ. We united in Christian work as long as he remained in the town, and established places for preaching in the neighbourhood. God smiled on our efforts, and I baptized many who were united to the Church. We year after year visited together the different parts of the county, and preached in barns, houses, or in the open air, the Gospel of Christ to thousands, and I *never felt* more pleasure in the work of the Lord. Oftentimes we had to endure violent opposition from the clergy and their friends. I remember one Monday morning we were on our way to Gloucester, and intended preaching at a village on the road; it was a beautiful morning, and we had brought with us a large quantity of tracts, and were calling on the people to invite them to the service, when a clergyman and some farmers appeared. I cannot forget the scene; we crossed each others' paths for some time. I had my Bible in my hand; I said to the clergyman that we had come to speak to the people respecting Jesus. In a very abrupt manner he said, 'You are not wanted here!' I asked him if all the people were converted, and assured him our only desire was the salvation of souls. Again the farmers said, 'You are not wanted here,' and intimated that we were Chartists going about to stir up the people. My friend, Mr. Burder, was excited by that charge, and addressed them in a very serious manner. Our object, however, failed, the people feared to attend; but on the Friday following, as we were returning to Stroud, we visited the same village,

and preached there the Gospel of Christ."

As a minister of Christ, Mr. Yates was instant in season and out of season. During many years of his pastorate, he conducted three public services on the Lord's day, besides attending the morning and evening prayer-meetings. To the evening prayer-meetings he attached much importance, and these were frequently the best meetings of the day, and when he had returned to his home he often said, "Well, I am weary *in* the service, but not weary *of* the service," so much was his heart engaged in his labours for Christ. The greater part of his life, Mr. Yates was favoured with good health, and his works were abundant. He preached in villages on week nights, held meetings for young men, visited his flock, and took part in all sacred and benevolent efforts for the good of the Church, the congregation, the neighbourhood, and the world. He worked well "while it was day."

About five years ago, his strength began to fail, and he preached occasionally and had assistance, but disease increased, and under medical advice he resigned the charge in 1867, this was a *great trial* to him and to his loving people, who by a substantial testimonial, showed how much they had valued his labours.

In a letter addressed to the Church and congregation about this time, Mr. Yates observed: "I cannot express the emotions of my heart; I knew I should feel much when thinking and praying over my resignation, but I could not feel the reality till now, when the endeared tie seems dissolved, and a connection, which has been marked by a life of care and joy, has closed. I know you will give me an interest in your prayers, for 'God is my record, that I ceased not to watch over His people here, and to warn them night and day, looking and longing, and praying for their salvation.'

"It is cheering, however, in closing my pastorate to think that nearly 800 have been added to us; that more than 300 precious souls have been winged from us to heaven; that several dear brethren have gone out from this church to preach the Gospel of Christ; while I remember, with holy joy, many who are pious and devoted members of Churches in Canada, the United States, and Australia, as well as in different parts of our own land, who were once with us in Christian fellowship. The review of forty years is, indeed, associated with my union, in effort, with many beloved brethren, who have gone to the skies; with the pious Peter King, in establishing the auxiliary of our missions thirty-nine years ago, which has continued till this day; with the energetic Parsons, in lecturing on the evils of slavery, and in opposing the enemies of universal freedom; with the amiable Burder, in visiting the different parts of our country, and in preaching in many of the villages the Gospel of Christ; with the devoted Knee, in sustaining the meetings of the Sunday-School Union; and with other sainted spirits, who are still living and labouring for the salvation of souls. Now these, with other facts associated with the present state of the Church, cheer me in retiring from my office, and throw sunbeams of joy on my declining life. I now hope and pray that another brother may soon be introduced into my labours, who shall carry on the cause I so much love—the cause of Christ—in this place, with more ardour, more zeal, and with much greater success than has attended my feeble endeavours. With us there are still many to be converted and saved; and, oh! may God the Holy Spirit fire the hearts of all His children, and let union, and love, and faith mark their lives."

To the last Mr. Yates did what he could with his weakened strength,

writing, and giving away tracts, holding Saturday night prayer-meetings for a blessing on the pastor's labours, and even teaching a class in the Sabbath-school. He would often say, "My sphere is now to do good in any humble way, by personal intercourse, giving away the tract, and speaking a little to the people as I am able. I hope I may do more if the Lord shall increase my strength and invigorate my mind; but I am willing to work in any way if I may but advance my Saviour's cause."

Ejaculatory prayer was much his habit, and, when supposing himself alone, he has been heard often in earnest communion with God. Frequently, when walking in the fields, he would stop and ask for blessings to rest upon his family and the Church, or for some particular individual, in whose welfare he felt interested. Truly he "walked *with* God," and breathed the atmosphere of prayer.

His last illness was short—a month's confinement to his bed—and then the closing scene proved the faithfulness of the Lord he had so long loved and served. In death, as in life, he rested his hopes of eternal life on the efficacy of the Atonement, and, by faith in it, he had peace with God, and the Holy Spirit bore witness, with his spirit, that he was born of God, and going to God. During his illness he was remarkably calm and peaceful, not a doubt, nor a shadow of a doubt, seemed permitted to trouble him; his mind was constantly stayed on God, and the promise was fulfilled—he was kept in "*perfect peace*." The Word of God was his stay and consolation, and the simple truths of that blessed book were illuminated with fresh glory as he drew near to the Celestial City.

At the commencement of his illness, he said to his daughter, "I have had these words so much on my mind lately, 'My grace is sufficient for Thee, my strength is made per-

fect in weakness;' and I intended, when I preached again, to take them for my text, but I think, dear, the Lord does not intend me to speak again publicly for Him; this affliction is the thorn in the flesh, which will not be taken away; but I have the blessed promise to rest on 'my grace is sufficient for thee,' and I know all will be well. I have not now to seek for pardon and peace; I am on the Rock of Ages, and it is a firm foundation." His long life of usefulness and devotedness to his Lord and Master seemed not worth a thought to him; he would say repeatedly, "I cast overboard all my good works and deeds, they are *nothing, nothing*, I feel I am only a poor sinner; but Jesus is all to me—oh, my precious Jesus, help me to glorify Thee, even in the fire!"

Words such as these dropped from his lips, "I have always tried to preach Christ. I have always tried to live Christ, and now I am going to be with Christ. Work for Jesus, and live for eternity. Seek to win souls while you have health and strength; if not, you will ever regret it." He quoted the text, "Whom I shall see for myself and not another," adding, "*Blessed Jesus, Blessed Jesus.*"

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Once, on repeating the hymn, "Guide me, O thou great Jehovah," coming to the last lines—"Songs of praises I will ever give to Thee"—he raised himself in bed, and, with peculiar emphasis, said, "Yes, *I will praise Thee, dear Lord; with my whole heart I will praise Thee.*"

Even when his mind, through weakness, was wandering, it seemed absorbed with what had been his life's work, and he would often appear earnestly conversing with some one about Jesus, or at another time pleading with them to come at once to Jesus. He said, quite earnestly, at

one time, "Oh, my dear, what *can we do* for the salvation of these poor people?" Then, recollecting himself, he said, "Oh, I thought we were gone as missionaries to China." Knowing in whom he had believed, death had no sting, and with good hope through grace he sweetly slept in Jesus on the morning of December 26th, aged sixty-eight, and learnt the full meaning of these words, "*To die is gain.*" His remains were interred in the Baptist burying ground, January 2nd, 1871, where lie in the same vault five of his children, the Rev. H. Hawkins, and his excellent wife, all awaiting a joyful resurrection.

The funeral was largely attended by ministers of the town and neighbourhood, a large number of the members of the Church, with his own family. The present pastor, the Rev. W. W. Laskey, conducted the funeral service. The coffin was taken to the chapel where for so many years he had ministered the Gospel of God to the people, whom he had loved so fervently, and for whom he unceasingly prayed. In the evening another service was held, when affectionate testimony was given to his memory by many of the ministers. The Rev. W. T. Price, of Shortwood, remarked that "a long pastorate was now closed in remembering his great and useful life. Whatever others would say as a tribute to his memory, he would say, 'Give all the praise to God, for by His grace alone I am what I am.'"

The Rev. W. Wheeler observed that "for twenty-five years he had laboured in Stroud with their dear friend Mr. Yates, whose early days were before his own—those days in which he was distinguished as an important public man, taking part with Mr. Burder and others now also passed away, in refuting the slanders on our West India Missions, and showing the great horrors of slavery. We

also remembered Mr. Burder telling him about the Home Mission they had accomplished for out of door preaching in this county in 1838, which was carried on for a week at a time. Mr. Yates was particularly distinguished as a missionary advocate; he was indefatigable in the work, and his congregation must owe much to him for their missionary spirit. He was thoroughly definite in his belief of all the grand truths of the Gospel, and these truths were the staple of his ministry. There was nothing speculative about it, and this reality would account for his power with the masses of the people. How have I often heard him say, '*Prayer, prayer, more prayer is what we want.*' He was always insisting on it. I never knew a man more interested in the young, or one who was a better pastor. He was always among his people, and by the side of the sick bed, where a good pastor ought to be found. It would be easy to go over the excellencies of his character; but I have said thus much to show you how firmly I believe in the immortality and blessedness of your pastor. The very best eulogium that can be passed on a departed soul is *the conversion of another by him.*"

The Rev. W. W. Laskey said of Mr. Yates, "We shall miss him from his accustomed place,—miss his word of counsel, miss his prayers, his influence; but we rejoice in his long life of usefulness, and for the glorious testimony he has left behind. Without fear or doubt he calmly rested on the Saviour. He began his spiritual life by resting on the precious blood of Christ. This was his hope in life, and in death he came again to the fountain, opened, and this was his consolation. Thus passed away a man whose name is fragrant in all directions."

On the following Sabbath Mr. Laskey preached the funeral sermon

to a crowded congregation, from the words Mr. Yates had chosen, "This man receiveth sinners"—words from which he had preached the funeral sermon of his father-in-law, Mr. H. Hawkins, twenty-six years before, when four were awakened and soon after baptized on a profession of faith in Christ. In referring to his love and work for the young, a member of the Church at Stroud says:—"If we speak of Mr. Yates as a pastor, a parent, a neighbour, or a zealous labourer in missionary societies, we can now justly say with Zechariah, xi., 'Howl, fir tree, for the cedar is fallen.' But it is not to his usefulness in all these fields of labour I now refer, but to his indefatigable efforts among the rising race, and as a sound doctrinal expositor of the Word of God. These, I believe, were the mainsprings of his great usefulness all through life.

"The storms of forty-two years have spent their rage since I first saw him. It was a day of great excitement in the town of Stroud, and thousands were assembled on the spot where now the subscription rooms stand where I saw a man, somewhat young in appearance, elbowing his way through the crowd, when a boy, standing at my side, exclaimed, 'There goes Mr. Yates, looking after his young people.'" This must have been at the early part of his ministry at Stroud, and I have many times thought of the expression since, and from that day till his death, may it not, with propriety have been said of him, as he passed along our valleys, and climbed our rugged hills, "There is Mr. Yates, looking after his young people." His attention to them was not by fits and starts, for as year after year passed in succession, he saw that the King of Terrors was thinning the ranks of the Church over which he presided, and this made him more anxious that the

rising race might, as he often said, be 'baptized for the dead,' and, doubtless, one thing which led him, to be in earnest with them, was that he himself was converted when young. He not only knew, but deeply felt, that what was to be done for God or man must be done in *life*, hence this feeling gave a zest to his Christian activity. While, as a servant of Christ, he was anxious to win the souls of the young to a sense of their eternal welfare, he also showed, both by example and precept, that, 'Religion never was designed to make our pleasures less.' Being a zealous worker among the young himself, he did not believe there should be any drones in the Christian Church, he was often endeavouring to obtain teachers to labour in our Sunday-school, and I can venture the assertion that very many who have been useful in this school for the last forty years, were enlisted by him to engage in the work.

"There is one point more to which I will refer relative to our late pastor. To say the least, he was a preacher of what we conceive *sound doctrine*, and many Christians now living, who are established in the leading doctrines of the New Testament, acknowledge that they owe their stability to his ministry. But the work of the pastor is ended, he prays no more for his flock, the word of counsel he gives no more to the young, but as his prayers for the rising race have been answered in many respects, let us still hope that those which are yet unanswered will soon be answered, as they are registered in Heaven."

A dear friend writes of him, "How one seems to stand on tip-toe, as if to catch something of the glory when an aged saint enters within the gates; an abundant entrance, no creeping in half-ashamed, but opened doors flung back."

The One Cross: The Threefold Crucifixion.

BY THE REV. T. M. MORRIS, IPSWICH.

“ God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—Gal. vi. 14.

WHO that has any conception of what the cross means, who that has any true idea of what it symbolises, does not sympathise with the exultant cry of the Apostle: “ God forbid that I should glory save in the cross of our Lord Jesus Christ ? ” We are not to conclude, however, from this exclamation that the Apostle regarded with superstitious or idolatrous veneration the material cross itself on which his Divine Redeemer suffered ; that he went about with any terrible representation of it hanging from his neck or girdle, to which he could point in preaching, or before which he could bow in prayer. The Apostle Paul was a man of altogether another sort. He carried the cross in his heart, and showed the influence of it in his life. Nor is there any need for wonder that he should thus glory and boast in the cross. Was he not himself a trophy of its power ? Had he not seen, wherever he preached the cross, the power of God declaring itself, subduing men, and some of the most unlikely of men, to the obedience of the faith ? We have more reason than had even the Apostle to glory in the cross ; for, besides those earlier successes which he witnessed, or of which he heard, we have presented to our view a succession of triumphs which distinguish and adorn the annals of more than eighteen centuries.

Who that lifts his eyes to the cross, that has any sense of its

grandeur and glory, does not feel well-nigh overborne thereby ? Who can take the measure of the cross ? Who can form any adequate idea of the sin for which the sacrifice of the cross is the propitiation ? Who can estimate the height and depth, the length and breadth of that love of which the cross is the enduring symbol and memorial ? Who can put a limit to those mighty and beneficent influences which silently and ceaselessly stream forth from the cross as from the one throbbing centre of life, health and blessing, to a suffering and sin-stricken world ? Who can gaze unmoved on the cross of Calvary—on that illustrious, that Divine sufferer, who in His own body bare our sins upon the tree ?

Yet, familiar as we are with the fact, it does at times seem to us very wonderful that God in His wisdom should have ordered that these ideas should be associated with, that these healing, life-giving influences should stream forth from the *Cross*. Is it not strange that the material instrument of inflicting the most cruel and ignominious punishment, should in our minds become inseparably linked with all that is most sublime, pure, benevolent, and godlike, that the children of men had ever witnessed ? Is it not strange that, seen through the centuries which have been distinguished by its triumphs, a cross should appear standing out in grand relief against the excellent glory which marked the commencement of Christianity,

and stand there as the pledge of that more excellent glory which shall distinguish its consummation?

In this cross the Apostle gloried when he wrote this letter to the Galatians. In this same cross has the Church of the living God gloried ever since. Just as the rich man glories in his riches, and the strong man in his strength; just as the learned man glories in his learning, and the noble in his honourable distinctions; just as Paul himself once gloried in his Pharisaic zeal and righteousness, so does he now glory in the cross of Christ. It is all and in all to him. The cross, the crucified one, the great doctrines of the Gospel which cluster round the cross, so completely dominated every other thing, that the Apostle felt it was the very burden of his mission and his ministry to preach the cross, and he could say, as though he were saying the simplest and most natural thing in the world, "I am determined to know nothing among men, but Jesus Christ and Him crucified."

It is true that Paul tells us in his epistles that he does rejoice and glory in other things besides the cross; but we cannot fail to observe that he only glories in them as they stand in some kind of relation to the cross. He says, "Most gladly, therefore, will I rather glory in my infirmities." Do we ask why he glories in these? The answer is instantly forthcoming, "That the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then I am strong." In the same way he tells us, without any reserve, that he gloried in his converts: Writing to the Thessalonians, he says, "Ye are our glory and our joy." But he rejoiced and gloried in them, not in a spirit of self-complacency, but as they afforded proof of the

saving and sanctifying power of the Gospel of Christ. While then he gloried in other things, it was only as they were rendered glorious by the glory of the cross, and helped, by reflecting it, to enhance the honours of his Divine Redeemer. After all, he could say with perfect sincerity, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

When the apostle exclaimed, "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world," he evidently regarded *the one cross as the instrument of a threefold crucifixion*. And when we are invited, as by this passage we are, to consider the one cross as the instrument of a three-fold crucifixion, we shall find that the subject claiming our attention, so far from being one of merely speculative interest, it is of the greatest practical and personal importance. We shall derive no benefit from the cross, if, while seeing in it the instrument of the Saviour's crucifixion, we do not feel so related to it and to Him, as to be able to say with the apostle, "by it the world is crucified unto me and I unto the world." Wherever the saving benefits which flow from the death of Christ are enjoyed, the cross will be the instrument whereby the believer is crucified unto the world, and the world unto him.

Let us, then, place ourselves where the apostle stood, and regard the cross as it was regarded by him. He gloried in the cross on several different accounts.

I. HE GLORIED IN THE CROSS AS THAT ON WHICH THE LORD JESUS CHRIST WAS CRUCIFIED.

II. HE GLORIED IN THE CROSS AS THAT WHEREBY THE WORLD WAS CRUCIFIED UNTO HIM.

III. HE GLORIED IN THE CROSS AS THAT WHEREBY HE WAS CRUCIFIED UNTO THE WORLD.

I. We see that **THE APOSTLE GLO-RIED IN THE CROSS AS THAT ON WHICH THE LORD JESUS CHRIST WAS CRUCIFIED.** If we would glory in the cross, we must view it as the cross of our Lord Jesus Christ, that which was the instrument of His crucifixion, that on which He suffered and died. The cross, which otherwise would have only lived in the memories of men as an antique instrument of torture, having been rendered illustrious by the glory of the Divine sufferer, now shines forth before our eyes as the grandest and noblest object in the world. Commanding as it does, in an ever-increasing degree, the attention and the admiration of men, it is but reasonable that we should inquire in what way the cross has become thus distinguished.

With the historical facts of the crucifixion we are all so familiar that there is no need to recapitulate them. We all know under what circumstances Jesus of Nazareth, who, during his three years' ministry among his countrymen, had become widely known as a religious teacher and a worker of miracles, was, at the instigation of His determined and unprincipled enemies, condemned to death after a hasty and informal trial, and immediately afterwards crucified outside the city, between two well-known malefactors who were at the time under sentence of death, and awaiting execution.

If these be looked at merely as so many historical facts, they are unquestionably interesting—they are, in some respects, wonderful; but we cannot, while so regarding them, understand the esteem in which they have been held from that time to this, and the influence which they have exerted, and seem still destined to exert.

If we go back to the Apostolic period, we encounter this singular fact, that the apostles in their preach-

ing, while dwelling generally upon the life of Christ, His works and words, dwelt especially upon His death, His crucifixion. It was Christ and Him crucified that they chiefly talked of. It was the cross to which they continually pointed. This is a circumstance which is well calculated to excite our wonder on every supposition but this, that in their judgment some very extraordinary importance attached to the cross and crucifixion of Jesus. Unless they believed that very much depended on their doing so, it is perfectly unaccountable that they should so constantly and prominently have set forth the death of Christ, and the peculiarly ignominious manner of it. It is evident that they might have preached Christ in quite another way. They might easily have so preached Christ as to cause the offence of the cross to cease. Very interesting, and instructive, and eloquent sermons might they have preached, dwelling on the details of Christ's life, the wisdom of His words, the benevolence of His deeds, and, with just a dash of Judaism here, and just the slightest tincture of Gentile philosophy there, they might have obviated much of the hostility which they encountered, they might have secured the plaudits of both Jew and Greek, and have reckoned their followers by hundreds instead of units. But no! Whithersoever they went, they would persist in talking about the cross, in pointing to the cross, though they were well aware that this very cross of Christ, which was the constant theme of their ministry, was to the Jew a stumbling-block and to the Greek foolishness. From that time to this the true successors of the apostles have been doing the same work, and with such large and ever-growing success, that at this moment the cross of our Lord Jesus Christ is the mightiest power in this world.

This is a great mystery, and a mystery which is not cleared up till we remember who it was who suffered and died on the Cross of Calvary, and with what purpose, with what design, He there suffered. We have to ascertain, then, who was the crucified one, and what was the purpose of the crucifixion.

As we stand before that cross, whom do we see extended upon it? We see Jesus of Nazareth, the very Christ of God, the son of Mary, indeed, but also, and not less truly, the Son of the Highest. We see Jehovah's fellow and equal; One who did not account it robbery to claim Divine honours; the spotless Lamb of God, who was fore-ordained to be thus slain from the foundation of the world. We see Him of whom Moses and all the prophets spake; we see Him who was the hope and consolation of Israel; we see the great, the promised Deliverer, for whose advent men had waited and longed for ages and generations. If we would stand under the mystery of the cross, we must remember that He is no ordinary sufferer who hangs suspended there. We shall never understand the cross, never truly value it, never glory in it, unless we regard it as the cross of our Lord and Saviour Jesus Christ.

What, then, we ask, in the next place, is the design, the purpose, the end to be answered by the crucifixion of Christ? The moment we are convinced that the Sufferer on that Cross is a Divine Sufferer, we feel sure that some grand, some stupendous result is to be secured by that death on the cross. We feel sure that there must be some peculiarity in the death of Christ which distinguishes it from that of all other men. We are by no means satisfied with the explication when we are told that He died thus that He might leave us an example of suffering and uncomplaining patience. We are not

satisfied when we are told that He died as a martyr, that He might attest by death the truth of the opinions he published in life. A man's dying proves nothing but that which, in a world like ours, scarcely requires proof, that a man can die. It may, under certain circumstances, afford a presumption, more or less strong, in favour of his sincerity in holding given opinions, but it does not tend in the slightest degree to establish the opinions themselves as correct.

The testimony borne by Scripture as to the character and design of Christ's death is very clear and unmistakable. We are taught that His death was voluntary, sacrificial, substitutionary. He died for our sins. He died to make atonement for us. The words of Christ Himself are sufficiently plain: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Elsewhere Christ alludes to Himself as the Good Shepherd that layeth down His life for His sheep. Passing by the evidence contained in Old Testament type and prophecy let us notice the express and unmistakable testimony borne by the Apostles, who, one and all, teach us that, as sinners, we are lost and ruined beyond all the possibilities of self-help, and that we are saved by the sufferings and death of Christ. Two or three quotations will suffice: "God commendeth his love towards us, in that while we were yet sinners Christ died for us." "For He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is

written, cursed is every one that hangeth on a tree." Such are a few of the utterances of the Apostle Paul on this point, the meaning of which can scarcely be mistaken, and which may be regarded as fairly representative, in spirit and design, of many other statements which occur both in his writings and in those of his brother Apostles.

If, then, these passages of Scripture at all express the purpose—the design of Christ's death we can scarcely wonder that Paul should have burst forth with the exclamation, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

When we look at the cross of our Lord Jesus Christ, we see God's wisdom and power, God's justice and mercy arranging for, and triumphantly securing the salvation of the sinner. We have the great problem solved, with which the unassisted reason of man has proved itself to be so signally incompetent to deal. We there learn how God can be just, and yet the Justifier of him who believeth in Jesus; how the law can be magnified and made honourable by the same means which afford inviolable protection to the sinner it has justly condemned. There, at the cross, do we learn how the angel who heralded the advent of the Saviour could declare that there was to be glory to God in the highest, and yet peace on earth, and goodwill towards men. There, as we gaze upon the cross, do we see how, in the plan of human redemption, mercy, and truth, righteousness and peace meet together—not in contradiction or antagonism, but in close, intimate, harmonious relation. There is no compromise or surrender, no limitation or exclusion on the one side or the other. We see the absolute triumph of love, and the not less absolute triumph of law :

we see Divine mercy in trembling, tearful, tenderness yearning over the guilty; but at the same time we see absolute justice, in all its unalterable integrity, not limited in the sphere of its operation, not surrendering a single demand, but exalted, glorified, transfigured in the light of a Divine love—a love which, while providing for and rejoicing, in the salvation of the sinner, is so manifested as to vindicate, in an unexampled manner, the majesty, the integrity, the justice of God. In this wonderful blending of mercy and justice, in this combined triumph of love and law, do we see the only and sufficient foundation of the sinner's hope. We do not deserve salvation; we cannot earn it. If we are to be saved at all, we must be saved in God's way through faith in a crucified Saviour. We must look to the cross—we must cling to the cross. Whatever else we may do without, we cannot do without that. Whatever else we may have of present and relative value apart from the cross we are lost. Well, then, may every saved sinner exclaim with the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ,"

II. We notice next that the Apostle gloried in the cross, not only as that on which the Lord Jesus Christ was crucified, but also as that *by which the world was crucified unto him*. On many different accounts did the Apostle glory in the cross. So far from being insensible to those considerations to which we have already referred, we know from his own writings that they gave a character and a colouring to his entire ministry. No man ever saw more clearly than he that all the doctrines of the Gospel group harmoniously around the cross, and stand in intimate and necessary relation to it. Here he alludes to a special ground for glorying in the cross—the influence it has exerted upon himself,

and the change which it has effected in the relations which once subsisted between him and the world. He glories in the cross as that by which the world was crucified unto him. In the light which radiated from the cross, he saw the world in its true character; he became sensible of its hollowness and worthlessness. Once he loved the world, he lived for the world, it had a charm and attractiveness for him—the things valued by men were valued by him; but now the world has become to him as a dead or dying thing. The idea suggested by the strong and startling figure of our text seems to be this—that as the countenance of a crucified person, distorted by the agonies of death, would lose all its original attractiveness, and be an object from which we should instinctively withdraw our gaze; so in the judgment of the Apostle, the world had lost its attractiveness by which he once had been charmed. It is to him no longer the same thing that it still is to others—that it was once to himself. His estimate of the world was so completely changed that he could say, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The Apostle here tells us not only that he is taking a very different view of the world from that which he once did, but that one great reason why he glories in the cross is this—that it is the instrument by which the change had been effected—by it the world had become to him a crucified thing, had lost its living power and

attractiveness. From the time that he first saw, with eyes of faith, the cross and the crucified One, the world had appeared to him as it had never appeared before, and as once he would not have believed it could appear to anyone. A believing view of the cross and of the crucified Saviour works the same change in every instance. Till the light of life streams around us, we do not and cannot see the world as it really is. We fancy that it is fair, and we try to persuade ourselves that it is sufficient. But when the true light falls upon it, that which glittered as gold in the glare of an artificial illumination, is discovered to be worthless tinsel. When the mask is torn from its face, when the robe of imposture which concealed its deformities falls away from it, we acknowledge that we have been the victims of a miserable illusion—we feel that such a world can never be our rest—can never satisfy us as our portion. It is crucified to us—or in the very act of being crucified. We have still an eye for the world's material beauty, we still sustain manifold relations to our fellow men, we have our part to play in the world's business, we gratefully receive those gifts of Providence which enrich our lives from day to day—the outward fashion of our lives may be but slightly changed—but if we are partakers of the grace of God, if we have ever fixed the eyes of faith upon the cross of our Lord Jesus Christ, we shall feel that the world is not the same thing to us that it once was, it does not exert that living, influential dominating sway over us that it once did, we are not held in willing captivity by the spell of its fascination, it does not exercise over us the same tyrannous and undisputed authority. We may mourn at times that its influence is too great. We may be compelled to admit, with sorrowful humility, that it is not so completely

a crucified thing to us, as it was to the Apostle, but still we feel that we are not using words which are quite without meaning when we say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ by which the world is crucified to me."

III. We notice next that the Apostle gloried in the cross of Christ because it was the instrument of yet another crucifixion. **IT WAS THAT BY WHICH HE WAS CRUCIFIED UNTO THE WORLD.** Through the influence of the cross of the Lord Jesus Christ the world had become dead to him, he had become dead to the world. As crucified, the world had lost its charms, its attractiveness, for the Apostle; as crucified, the Apostle had lost his desires for the world. His nature had been impressed with a new character, his will had received a new bias: his affections now flow forth in a new direction, and fasten upon a new and more worthy object.

We are taught here in what way this purely personal result had been secured. The same light which revealed the worthlessness and insufficiency of the world—revealed the preciousness and sufficiency of the Saviour. Many men by repeated disappointments are led to turn away in disgust from a world which is always promising satisfaction, but which never satisfies; but who in turning from the world do not feel that they have anything better to turn to. It was not so with the Apostle. He made a twofold discovery. He had had revealed to him, if not simultaneously at least in swift succession, the worthlessness of the world, and the preciousness of Christ. Now it was this view which he had of Christ, when it pleased God to reveal his Son in him, which so effectually weaned the Apostle from the world that he could speak of himself as dead to it—as crucified to it. Everyone familiar with the writings

of Paul must have observed how this idea, variously expressed, is constantly occurring. With him, life in Christ involves the idea of death to sin, death to the world. "Know ye not," he says, "that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The Apostle Paul rejoiced, gloried in the cross of Christ because of this, that by it He was crucified unto the world. Having been led to believe in Christ, and to love and trust Him as his Saviour, he longed to be like Christ, to be conformed to his example, to be made meet to dwell with Him in glory, and he rejoiced, he gloried, in the crucifixion of the world, and of his own corrupt and sinful nature, because hindrances in the way of his sanctification were thus removed.

If we leave out of account the figure of our text, the meaning of the apostle amounts to this, that he gloried in the cross of the Lord Jesus Christ, not merely because he saw in it the means of his deliverance from the guilt and punishment of sin; but also because of its sanctifying power and influence. In the cross we have revealed to us God's method of securing holiness in heart and life. The Gospel makes known to us, and places within our reach, salvation in the broadest and truest sense of the word. It is salvation not only from suffering, but salvation from that which is the cause of all suffering—sin. The same cross

to which we owe our justification is the means of securing our sanctification. That cross, on which the Lord Jesus suffered as our sacrifice and substitute, is that whereby the world is crucified unto us and we are crucified unto the world. Let us, then, stand where the Apostles stood, and viewing the cross as the instrument

of a threefold crucifixion, we shall be able—ever putting more and more meaning into our words—to exclaim with him, “GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, WHEREBY THE WORLD IS CRUCIFIED UNTO ME AND I UNTO THE WORLD.”

Constantine the Great.

(Concluded from page 371.)

III.

WE now offer our concluding remarks upon this notable personage. He lived about seven years from the time of the commencement of the erection of Constantinople; and during those seven years he not only did things which have made their mark in the history of the Church, but have also transmitted political influences even down to the present day. During the late Russian war, Europe heard much, and more than enough, concerning what were termed the “Holy Places” of Palestine; and there can be no doubt that one cause of that war was the strong desire for the guardianship of these sacred spots, which was cherished by the Latin Christians, represented by France, and also by their rivals, the members of the Greek Church, headed by the Emperor of Russia. These “Holy Places” are about twelve in number, and are supposed to be the scenes of some of the sacred events recorded in the Life of Jesus Christ and His apostles. It was to the adornment of these sacred spots that Constantine and his mother, Helena, gave themselves with much assiduity, after

their tragical family troubles, partly with a view to forget their sorrows, and partly as some kind of atonement for the sins of which they had been guilty: causes which, in later ages, led to the erection of many a famous church, and to the endowment of many a flourishing monastery. These “Holy Places” caused “the greatest event of the Middle Ages—the Crusades, and, indirectly, invited Columbus to the discovery of the New World. They exhibit, within a narrow compass, the feuds between the Greek and Latin Churches, which have rent Christendom assunder, which overthrew the Byzantine Empire, and which, in our own time, were the occasion of a bloody European war.” According to the teachings of tradition, the Queen Mother, Helena, was miraculously assisted, and munificently rewarded, by Divine Providence, in her identification and architectural adornment of these Holy Places. She discovered (so it was believed) the very Cross on which the Redeemer died, portions of which were distributed among the most sacred places of Christendom; and, that there

might be no lack of the stimulus to piety from the sight of such a wondrous relic, it pleased Providence so to multiply the fragments of it that mediæval Europe, as Dean Swift says, contained a sufficient supply of them to build a modern man of war. "Of the sacred relics which Helena found in Jerusalem, two were specially sent to her son—the nails which, as it was believed, had fastened the Saviour's hands to the Cross. The use to which he applied them is so like himself and his age, and so unlike our own, as to require notice. One was turned into the bit of his war-horse; the other into an ornament of his helmet. It is impossible in this appropriation of those sacred fragments not to recognise the fierce military emperor of the old Pagan age, even though the Christian historians of the time strove to see in it a direct fulfilment of the prophecy: 'In that day shall be written on the bells of the horses, Holiness unto the Lord.'" When Constantine, at the request of his mother, had erected churches at Jerusalem, Olivet, and Bethlehem, she returned from her pious pilgrimage, and soon after died at her native place, in Asia Minor: Rome disputing with Jerusalem the honour of possessing the remains of "St. Helen."

Perhaps some of our readers will be surprised to hear that Constantine was not only a great prince, but a gifted preacher; yet, as our own Cromwell could deliver sermons as well as fight battles and gain victories, we need not be incredulous concerning the same matters in reference to Constantine the Great. If he had felt but little inward impulse to the work of preaching, the extravagant praises of his courtiers left him but a scanty choice. One of the Herods, we know, died a miserable death for believing the profane adulation of his audience, "It is

the voice of a god and not of a man;" and the subjects of Constantine did very little to preserve him from the same temptation; for his episcopal friend, Eusebius, attributes to the Emperor a spiritual insight not much less than inspiration:—"We do not instruct thee who hast been made wise by God. We do not disclose to thee the sacred mysteries, which, long before any discourses of men, God Himself revealed, not of men nor by men, but through our common Saviour, and the Divine vision of Himself which has often shone upon thee." One sermon only of the royal preacher has been preserved. His custom, it appears, was to preach in Latin, and interpreters were appointed to translate the discourse into Greek, as the preacher proceeded. "On these occasions a general invitation was issued, and thousands flocked to the palace to hear an Emperor turned preacher. He stood erect; and then with a set countenance and grave voice, poured forth his address; to which, at the striking passages, the audience responded with loud cheers of approbation, the Emperor vainly endeavouring to deter them by pointing upwards, as if to transfer the glory from himself to heaven. He usually preached on the general system of the Christian revelation; the follies of Paganism; the unity and providence of God; the scheme of redemption; the judgment; and then attacked fiercely the avarice and rapacity of the courtiers, who cheered lustily, but did nothing of what he told them. On one occasion he caught hold of one of them, and drawing on the ground with his spear the figure of a man, said: 'In this space is contained all that you will carry with you after death.'" Sometimes the royal orator condescended to be a hearer. Eusebius gives an account of a sermon which he preached before, "The mar-

vellous man," the Emperor, the subject being, "The Church of the Holy Sepulchre." The King stood erect the whole time; paid the utmost attention; would not hear of the sermon being too long; insisted on its continuance; and on being again entreated to sit down, replied, with a frown, that "he could not bear to hear the truths of religion in an easier posture."

The Emperor not only had his own way in listening to the utterance of "the truths of religion," he also exhibited an original mode of carrying "the truth" into practice; namely, by persecuting the Orthodox and the Heterodox by turns. In the year 335, ten years after the Council of Nice, the Imperial favour was withdrawn for a time from Athanasius and his great party in the Church, that it might shine upon the banished Arius and his persecuted followers. This step, like the gifts to Pope Sylvester, connected itself with Constantine's crimes. "The Princess Constantia, whose husband and son had both perished by her brother's orders, was now on her death-bed at Nicomedia. She entreated to see the Emperor once more. He came; and her parting request, backed by the influence of her chaplain, Eustochius, was that he would recall the Arian leaders, and restore unity to the Church and Empire. This request fell in with Constantine's own troubled conscience. The troubles of Athanasius began. The Council of Tyre was held, at which Athanasius was the defendant instead of Arius and was then removed from the fury of his enemies by an honourable exile at Treves. Arius was to be received in triumph at Constantinople. Such was the Emperor's determination, and it is characteristic of the position which he occupied in the Church, that in spite of the reluctance of

the orthodox party to acknowledge the heretic, yet there seemed to them no alternative but to obey. 'Let me or Arius die before to-morrow,' was the prayer of Alexander, the Bishop of Constantinople. That there was the third course of refusing to admit him never seems to have occurred to anyone after the Emperor's will had been made known. It is one of the few occasions in history where a difficult crisis has been solved by an unexpected death. That the sudden illness and decease of the aged Arius was a divine judgment in behalf of the doctrine which he had opposed, will now be held by no one who has any regard to the warnings of Christ Himself against any such interpretation. That it was the effect of poison is contradicted by the actual circumstances of his end. Like most ecclesiastical wonders of this kind, it was neither a miracle nor a crime; it was a natural coincidence and no more."

We have now to speak concerning the last public act, and not the least strange incident, of the Emperor's eventful life—his reception by Baptism into full communion with the Christian Church. Our readers will peruse with interest Dean Stanley's striking remarks upon this notable occurrence. "Incredible as it may seem to our notions, he who had five-and-twenty years been convinced of the Christian faith; he who had opened the first General Council of the Church; he who had called himself a Bishop of Bishops; he who had joined in the deepest discussions of theology; he who had preached to rapt audiences; he who had established Christianity as the religion of the Empire; he who had been considered by Christian bishops an inspired oracle and apostle of Christian wisdom, was himself not yet received into the Christian Church. He was not yet baptized; he had not even been received as a Catechumen. A

death-bed baptism was to the half-converted Christian of that age what a death-bed communion often is to those of our own. In later ages it was endeavoured to antedate the baptism of the Emperor by ten or twenty years. But at that time it was too common to attract any special notice. Good and bad motives alike conduced to the same end, and of all these Constantine was a complete example. He, like many of his countrymen, united, after his conversion, a sincere belief in Christianity, with a lingering attachment to Paganism. He, like some even of the noblest characters in the Christian Church, regarded baptism much as the Pagans regarded the lustrations and purifications of their own religion—as a complete obliteration and expiation of all former sins; and, therefore, partly from a superstitious dread, partly from the prudential desire, not peculiar to that or any age, “of making the best of both worlds,” he would naturally defer the ceremony to the moment when it would include the largest amount of the past, and leave the smallest amount of the future. To him, as to all Christians of those times, baptism still preserved much of its original significance, which it has inevitably lost in the course of ages. It was still regarded as the solemn passage from one state of life to another, from the darkness and profligacy of the heathen world to the light and the purity of the Christian society; a step taken, not as the natural accompaniment of birth and education, but as a serious pledge of serious conviction and profession. The baptism of infants, no doubt, prevailed, just as the communion of infants existed also. But each of the sacraments must often have been deferred to a time when the candidates could give their whole mind to the subject. If, even a century later, such men as Ambrose and

Augustine, born in Christian families, and with a general belief in the main truths of Christianity, were still unbaptized, the one in his thirty-fourth, the other in his thirty-second year, we may be sure that the practice was sufficiently common in the far more unsettled age of Constantine, to awake no scruple in him, and to provoke no censure from his ecclesiastical advisers.”

The baptism of the Emperor took place in Bithynia, Asia Minor, in the year 337, a very short time before his death. He first of all repaired to the Church at Helenopolis, where, kneeling upon the ground, he was received as a catechumen by the laying on of hands. He then moved to a castle or palace in the neighbourhood, and calling the bishops around him, among whom the celebrated Arian, Eusebius, was the chief, he received the ordinance of baptism at their hands. He told them previously that he “had hoped to receive the purification of baptism, after our Saviour’s example, in the streams of the Jordan.” And so, as his biographer says, “alone of Roman Emperors from the beginning of time, was Constantine consecrated to be a witness of Christ in the second birth of baptism.” It is well known that Whit-Sunday means *White Sunday*, and that it derives its name from the number of persons who used to be baptized in white garments on that day. Constantine followed the usual custom. He was baptized a short time before *Whit-suntide*. “The imperial purple was removed; he was clothed instead in robes of dazzling whiteness; his couch was covered with white also; in the white robes of baptism, on a white death-bed, he lay in expectation of his end.” He expired on *Whit-Sunday*, the 22nd of May, 337, in the 64th year of his age, and the 31st of his reign. With all his faults, there were, doubtless, elements of

greatness in his character; and, like all great men, Constantine was missed and lamented. "A wild wail of grief arose from the army and the people, on hearing that he was dead. The body was laid out in a coffin of gold, and carried by a procession of the whole army, headed by his son Constans, to Constantinople. For three months it lay there in state in the palace, lights burning round, and guards watching." An awful occurrence accompanied the death of the Emperor; "a dark shadow from the great tragedy of his life reached to his last end, and beyond it."

The Bishop of Nicomedia having read the Emperor's will, and alarmed at its contents, placed it for security in the dead man's hand, wrapped in the garments of death. The will seemed to express the Emperor's conviction that he had been poisoned by his brothers and their children, and to call on Constantius to avenge the deed. Six out of the surviving princes of the Imperial family were destroyed. "With such a mingling of light and darkness did Constantine close his career." He was buried at Constantinople, in a church which he had erected for his mausoleum. The church became the royal burial-place of the Byzantine Emperors. They lay there till the fourth crusade, when their coffins were rifled and their bodies cast out. "A sarcophagus, called 'Of Constantine,' still remains in the museum in the Seraglio;" and probably the mummy dust of the monarch was scattered to the winds. *Sic transit gloria mundi.*

"Imperial Cæsar, dead and turn'd to clay,
Might stop a hole to keep the wind away;
Oh that the earth, which kept the world in
^{awe,}
Should patch a hole to expel the winter's
flaw!"

We have only space left for a few sentences in which to sum up the leading features of Constantine's

personality. *Physically*, he was much favoured by Nature's gifts. He was of towering stature, and strong-built frame. His head, shoulders, and handsome features were worthy of his grand position. "There was a brightness in his look, and a mingled expression of fierceness and gentleness in his lion-like eye, which well became one who, as Augustus before him, had fancied himself to be the favourite of the Sun-god, Apollo." *Mentally*, Constantine was, doubtless, a superior man. He held his own among the great ones of his time, and the establishment of the city of Constantinople is a "convincing and enduring proof of his real genius." Among his mental endowments was a ready wit, though of a somewhat cold and caustic sort. When he refused to take part in the procession connected with the anniversary of the Battle of Lake Regillus, the Roman people were furious. A courtier having rushed in to announce that stones had been thrown at the head of one of the Emperor's statues, Constantine passed his hand over his face, and said with a smile, "It is very surprising, but I do not feel in the least hurt!" *Morally*, Constantine was, perhaps, midway between the worst and the best of kings. He was not like Nero, Henry the Eighth, or George the Fourth, nor yet so free from vice as Alfred the Great, or Oliver Cromwell. *Religiously* considered, Constantine was a strange mixture of good and evil—sometimes "worshipping the Lord, and then graven images." His medals are Pagan on one side, and Christian on the other; when he went forth to battle he implored the aid of Jupiter and of Jesus; and the Christian city of Constantinople was consecrated by heathen rites. The monks of the Middle Ages were puzzled about the piety of Solomon, and so they painted him

over their altar, half in heaven and half in purgatory. We trust Constantine is now in heaven; if so, he was "saved so as by fire,"—"a brand plucked from the burning." *Ecclesiastically*, he was either an unutterable blessing, or an unutterable evil to mankind. If State churches have proved a blessing, let us canonize Constantine, if not, not. We prefer the negative. We agree with Neander and Dean Stanley. The former says: "*The reign of Constantine bears witness that the State, which seeks to advance Christianity, by the worldly means at its command, may be the occasion of more injury to this*

holy cause than the earthly power, which opposes it with whatever virulence." Dean Stanley, himself a member, minister, and dignitary of a State Church, thus concludes his interesting sketch of Constantine: "So passed away the first Christian Emperor, the first Defender of the Faith, the first imperial patron of the Papal See, and of the whole Eastern Church, the first founder of the Holy Places, Pagan and Christian, orthodox and heretical, liberal and fanatical, *not to be imitated or admired, but much to be remembered, and deeply to be studied.*"

Short Notes.

ROME, THE CAPITAL OF ITALY.—The events of the present time are of such magnitude, that one of the most stupendous transactions of the year, which, at any other period would have resounded through Europe, and kindled all its sensibilities, has just transpired without creating the least sensation. On the 1st July, Rome, which, for thirteen centuries has been the metropolis of Catholicism, and was linked with it by the most ancient and venerable associations, was lost to the Papacy, and became the capital of the new kingdom of Italy. On that day Victor Emmanuel entered it in triumph, and the dissolution of the temporal power was consummated. He was welcomed with unexampled demonstrations of delight. The streets leading to the Quirinal were crowded with 150,000 persons, the great mass of whom consisted of Romans, or natives of the Ponti-

cal States. The procession from the station was hailed with a tumult of cheers, while bouquets were showered on his carriage from every balcony, and window, and roof. The houses were decorated with draperies, and, with here and there an exception, the flag of Italy was exhibited from every dwelling of note. The different trades and industrial associations were marshalled to welcome their new sovereign. The intoxication of joy was complete. As the train reached the station, a salute of a hundred guns from the Castle of St. Angelo, in front of the Vatican, proclaimed the annexation of Rome to the Kingdom of Italy. The feelings of the Pope may be better conceived than described, as the booming of that fatal cannon reached his ears; but his feelings must have been rendered more acute when he found that the Leonine City, the corner of Rome allotted to him, and considered to be

his peculiar domain, which, in September last, even the Italian troops were forbidden to enter, exhibited one blaze of light, and thus furnished the strongest proof of the alienation of its inhabitants from the Papal cause. The street leading from the Castle of St. Angelo to the Piazza of St. Peter was completely roofed, from one end to the other, with coloured lamps, hung from house to house across the street, while a brilliant Star of Italy blazed in front of St. Peter. The Pope, it is said, and it may readily be believed, strained every nerve to prevent the occupation of his capital by the King, whom he had excommunicated; and it was repeatedly announced that he would not remain in Rome to witness this sacrilegious consummation, and that as Victor Emmanuel entered it at one gate he would quit it by another; but he judged wisely in determining to adhere to the Vatican, as the seat of his spiritual dominion. It is amusing to contrast the enthusiasm of the Romans at this event with the indignation of the Ultramontane party, even when their feelings might be supposed to be mellowed by distance from the scene. One of the most influential of Irish Roman Catholic journals describes the King of Italy as the sovereign of broken truth and unbridled passions, with the morality of a Mahomedan, and the conscience of a moss trooper. His entry into Rome is said to be the signal triumph of the worst cause, personified by the worst man in Europe. For a time, the journalist exclaims, cries of blasphemy will resound through the Basilicas; Christian practices will be interdicted as completely as if some old Roman emperor sat in the city of the Cæsars; indecent pictures will glitter on the walls of the sacred monuments; and filthy ditties be chanted by dissolute troopers in the halls and passages of the Vatican!

THE SITUATION OF THE POPE.—The Pope has published an allocution in which he gives vent to his feelings of irritation, that in this crisis of the Papacy he should be deserted by Europe, though he has two hundred millions of subjects. On the occasion of his jubilee, the crowned heads, Protestant and Catholic, could hasten to offer him their congratulations on the event; but not an arm was stretched forth to save him from the ignominy of seeing his own capital wrested from him, and occupied by a sacrilegious and excommunicated enemy. Cardinal Antonelli calls upon France to “regain her glorious place at the head of the Catholic Church, by settling accounts with the insolent despisers of the rights which were conferred on the Church by Pepin and Charlemagne.” France was the last hope of the Papacy; but there is no longer anything to be hoped for from that quarter. The stars are fighting against Antonelli. A letter from M. Thiers to the Pope has been going the round of the European journals, in which he states that if his Holiness should seek an asylum in France he would meet with a splendid reception; but France, like other Powers, was obliged to accept the unity of Italy in the interests of peace and order, and he was apprehensive lest the prestige and religious character of the Pope should suffer by his leaving the Vatican. In France, moreover, he could never enjoy the exceptionable position accorded to him by the guarantee law of the Italian Parliament. M. Thiers has distinctly denied having written any letter at all, but in the recent discussion in the National Assembly on the situation of the Pope and the duty of France, the views which he enunciated as the head of the Government were substantially in accord with the tenor of the letter. Whatever may be his own personal feelings, and

they are not only Roman Catholic but Papalistic, he knows that to espouse the cause of the Pope would involve another French expedition to Rome, and that the French nation is not in the humour to go to war with Italy, and create another European complication in the cause of the Papacy.

The hopes of the curia of Rome, as the address of the Cardinal Antonelli shows, were fixed on France, but that auxiliary has failed. The National Assembly contained a preponderating majority of the old aristocracy of France, who still adhered to the traditions of the monarchy, which had always been identified with the interests of the Church of Rome, and there was a faint probability that, if this party were strengthened by the new elections, and the Bourbons were again seated on the throne, some effort might be made to restore Rome and the old "patrimony" of St. Peter to the Pope. But the elections have dispelled these expectations. The electors, by means of the ballot, have baffled the priests, and instead of voting for their nominees, have sent up an overwhelming majority of republicans. The cause of the Bourbons is, for the present, desperate, not only from this result of the elections, but also from the act of political suicide which the head of the family, the Count de Chambord, has most conscientiously committed. He has issued a manifesto which again exemplifies the remark that the Bourbons learn nothing and forget nothing. He clings tenaciously to the white flag as the symbol of the "traditional throne," and he professes views and opinions so entirely at variance with the current of thought and sentiment in France, that this document is generally considered as a distinct abdication of his claims. It has broken up the Bourbon party in the Assembly, and the great body of them have

joined the moderate republican section. But even if this had not been the case, the Count, in his previous manifestoes had been constrained to throw overboard the cause of the Temporal power. That cause appears to be desperate, unless the Irish—more Popish than the Pope—should obtain a Parliament of their own, and vote an expedition to restore his temporalities to the Sovereign Pontiff, and invite him over to consecrate the Island of Saints.

THE RELIGIOUS MOVEMENT IN BAVARIA.—The opposition to the dogma of Infallibility in Bavaria by Dr. Döllinger and his supporters is assuming a definite and practical character. The committee formed at Munich, we are informed, has resolved upon a formal separation from the community over which Pope Pius the Ninth presides, and the formation of a church of their own. In order to distinguish themselves from the Papal party, they assume the designation of Proto-Catholics, that is, professors of primitive Catholicism, while to those who cling to the doctrine of Infallibility they apply the term Neo, or modern Catholics. They adopt the creeds of the early Catholic Church, and admit the authority of the first four Œcumenical Councils. They do not admit the Pope to be anything more than the Primate of Italy. They declare auricular confession to be free and not obligatory, and abolish the compulsory celibacy of the clergy. Election to all degrees in ecclesiastical offices they propose to commit to the free suffrage of the laity as well as of the clergy.

Matters are hastening to a crisis. Dr. Zenger, Professor of Roman Law in the University of Munich, one of the oldest and most respectable members of the professorial body, died at Munich on the 30th June. He was a pious catholic, and among the first to sign the address of sympathy with

Dr. Döllinger. On his deathbed he requested the last sacraments of a Franciscan priest, a personal friend, but he was told that he could not receive them, and would not be allowed Christian burial unless he retracted his signature, which, of course, he refused to do. But he received extreme unction and the communion from his friend, Dr. Friedrich, who had been excommunicated for signing the address, and the funeral rites were also celebrated by him. The ceremony was attended by 20,000 persons, including the whole body of University professors, and deputations from various bodies of students and several high State officials. At night there was a torch-light procession to the grave. The King of Bavaria is well known to sympathise with Dr. Döllinger and his views; the Cabinet, however, is divided, but it will be obliged to take action. A petition, dated the 1st July, has been signed by a number of the most distinguished laity and clergy who profess to act on behalf of 18,000 educated persons, chiefly heads of families, who have prepared an address repudiating the doctrine of Infallibility. It points out that the movement against it is not confined to Bavaria, or even to Germany, but is spreading through Catholic Europe. They submit that the state of the law concerning marriage, education, and the relations of Church and State, requires revision. A controversy, they affirm, on fundamental points of faith, has broken out in the bosom of the Church which awaits definitive settlement. The Archbishop of Munich and other prelates have interdicted the use of the sacraments, including marriage, to all who will not subscribe to the dogma of Infallibility. This state of things is, they say, incompatible with freedom of conscience, and is becoming intolerable. They, therefore, appeal to the King's Government for such

arrangements as may guarantee them in the exercise of their religious rights. They request the Government to grant them, provisionally, the exclusive use of a suitable church in Munich, with its sacred utensils and revenues; and as the presence of the parish priest is required by law to render a marriage valid in Bavaria, they ask that he may be required to attend simply as a witness for civil purposes, in cases where he is not required, or declines to perform the ceremony, which would be performed by one of their own clergy. This memorial opens a new stage of the controversy, which is passing from the purely religious sphere into the region of politics.

THE RITUALISTS AND PASSIVE RESISTANCE.—The Queen having confirmed the decision of the Judicial Committee of the Privy Council, a monition has been served on Mr. Purchas, of Brighton, directing him to abstain from wearing certain Eucharistic vestments, and to place himself at the north end of the communion table while offering the Consecration prayer. He has not taken the slightest notice of this monition, though issued by the Queen, whom he acknowledges to be the Supreme Head, under God, of the Church of England. He sets the Law, the Privy Council, the Bishops, and the Crown completely at defiance,—and this appears to be the tactics of the party. Mr. Mackonochie, of St. Alban's, in his annual address to his congregation, expressed his regret for having pleaded before the Privy Council, and his hope of the separation of Church and State. He affirmed that it was impossible for a court of justice, by misinterpreting the words of the Church's law, to set him and his brethren free from obedience to the Church. Should the State make it penal to do what God by His Church commands us to do,

we must obey God, and accept the penalty, whatever it might be; so much the better for us—so much the worse for the State and statesmen. He added that he was bound to obey the bishop when he was in harmony with the canons of the Church, not when he was against them, or when he required obedience to a court like the Privy Council. He concluded by saying, "You will not, therefore, be surprised at my telling you that we, your clergy, do not mean to obey." Canons Liddell and Gregory, of St. Paul's Cathedral, have likewise requested the Bishop of London, if he intends to prosecute recusants, to begin with them. The bishops appear determined not to place themselves in the invidious position of public prosecutors, and voluntarily to come forward and enforce the decisions of the Privy Council, which are, in fact, so much waste paper. Considering the heavy pecuniary loss which any movement on the part of the bishops entails on them, no one will be disposed to impugn their prudence. The anarchy in the Church is approaching a climax. If the Privy Council should suspend Mr. Purchas for contempt, he will, when restored to his functions, glory in repeating the offence, and ritualism will be strengthened when it is perfumed with the odour of martyrdom. To what goal all this is tending, may be gathered from the fact that the Rev. Mr. Bennet recently caused prayers to be said in St. John's Church, Frome, for the repose of the soul of the Archbishop of Paris, the priests and the religious women, and the faithful laity murdered in Paris by the Communists, and also of the soul of John Sheppard, late lodging-house keeper, of Broad-street, in this town.

But the feeling of indignation against the decisions of the Privy Council, as a lay tribunal interfering in ecclesiastical matters, notwith-

standing the presence of the prelates, is not confined to the ritualists; it burns with equal fervour in the breasts of the high Church or sacerdotal party, by whom the Evangelicals are more especially loathed. The difference between the different classes of Dissenters, Baptists, and Pædobaptists, Presbyterians and Congregationalists, Arminians and Calvinists, which used to be made a subject of reproach, is harmony itself, compared with the fierce animosity with which the different sections of the Established Church regard each other. It becomes daily more apparent that its danger lies, not in the efforts of Mr. Miall and the Liberation Society, but that it comes from Mr. Purchas, and Mr. Bennet, and Mr. Mackonochie, and the rapidly-increasing ritualist community.

CHURCH RATES IN SCOTLAND.—During the last month, Mr. McLaren, the member for Edinburgh, brought forward a Bill for the abolition of Church Rates in Scotland, and supported it by a series of remarkable facts. In England, though the Dissenters do not form a majority of those who attend religious services, it has been deemed a matter of equity to relieve them from the payment of this cess. In Scotland, however, the United Presbyterians and the Free Church communities have increased so rapidly as to outnumber the members of the Established Kirk; and these ecclesiastical assessments are levied on a majority for the benefit of a minority. In the Northern and Western Highlands there was one church, in which the congregation consisted of the clergyman, his wife and family, and fifteen others; in another there were only a dozen hearers; in a third, three persons, besides the family of the minister, occupied the pews; in a fourth, the parish clergyman, and the parish teacher, and their families, and

two servants, constituted the whole congregation; while, in a fifth, it was limited to the wife of the minister and the teacher. In one of these cases, and that the least favourable, the minister had a church and a manse, but neither of them in the style of modern convenience, and he had applied for a new manse and a new church. If he was successful, two Free Churches and their congregations would be required to contribute to the expense, and the parishioners would be subjected to a charge of £1,500. In Orkney, in five established churches, the total number of attendants was 87. In Caithness, in six selected churches, the numbers of the congregation did not exceed 95, in a population of 16,200; and in another direction,

the population of 66,000, contributed only 418 to 25 churches. In the country north of the Caledonian Canal, the area of which amounted to a third of Scotland, and which comprised a quarter of a million of inhabitants, the Established Church could number only five in every hundred. The accuracy of these statistics was not questioned in the House, and there seemed to be a general, though not altogether unanimous, feeling that some remedy should be applied to this preposterous state of things. The Bill was read a second time,—which recognizes the principle,—and then withdrawn, on the engagement of the Lord Advocate to deal with the subject at the first favourable opportunity.

Mr. Froude on the Condition and Prospects of Protestantism.

ESSAYS, SECOND SERIES.

THERE is a fascination in Mr. Froude's style, which leads us to accept his conclusions under the influence of its charm. It is not until we find ourselves landed, as it were, in a foreign country, that we discover that we have already gone much farther from home than we had intended when we set out. We have experienced so much pleasure during the voyage, that not until it is over do we begin to reckon its cost. This is eminently the case with the Essay before us. We should not like to part with its truths, we cannot gainsay many of its statements; but we cannot feel satisfied with its inductions. We propose to examine its principal propositions:—

MR. FROUDE'S REMARKS.

1. Religious people reveal a misgiving of their position, for they speak, not of truth, but of *the* truth. The former is of God, the latter is of man.

2. Protestantism now makes duty a deadly thing. The first Reformers

OBSERVATIONS IN REPLY.

1. We admit that this is a bad conventionalism. But it is only a periphrasis for revelation. The latter is the intention of the phrase, and if it expresses a technicality, it is only because the latter is believed to be God's truth.

2. For Protestantism in this passage, read Antinomianism, and add

were anxious respecting what men did. Their successors place us face to face with a creed which tells us that God has created us without power to keep His commandments; that He does not require us to keep them: and yet deals with us as guilty for not keeping them.

3. When the Gospel was first made generally known, it attracted and absorbed the most gifted and thoughtful men then living. When the Reformers broke the spell of superstition in the sixteenth century, their revolt was ascribed, by the Catholics, to the pride of human reason.

4. The pale shadow called evangelical religion; clothes itself in the language of Luther and Calvin, yet what Luther and Calvin meant is not what it means.

5. The writings of Knox and Latimer are not more distinguished by the emphasis with which they thunder against injustice and profligacy, than by their almost total silence on "schemes of salvation." The Protestant of the nineteenth century has forsaken practice for opinion.

6. Society, in its actual life, has long been atheistic. The speculative creed begins to show a tendency to follow in the track of practice. This is intelligible in Roman Catholic countries, but why in Protestant?

that the latter is more discountenanced by modern theological thought than either by Papal or Puritan theologians. Of the rival schemes, Mr. Froude himself said at St. Andrew's: "If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts, however harsh and forbidding those facts may seem."

3. It is still professed by the majority of the most gifted and thoughtful men. It still appeals to reason as well as faith. The Catholics, as represented by Papal rescripts, still ascribe Protestantism to the pride of human reason. What has it lost?

4. If new editions of the works of Luther and Calvin, if societies for the spread of their writings and sentiments, if a recourse to the fountains which they frequented, commentaries, lectures, and speeches, will not clothe the pale shadow with the livery of the past, what can be done? We think that, substantially, Luther and Calvin are well represented in a large mass of active thought, prevalent in England, Germany, and the New World.

5. Neither Knox nor Latimer, certainly, were systematic theologians, but in the contemporaneous, bulky, "common-places" of Melancthon and Peter Martyn, may be found "schemes" as long as may be desired.

6. One of the improvements of the present day, as compared with the past, is, that men have confined to the inner life the language expressive of its acts. Because this is eliminated from public documents and acts, political, legal, and commercial, it does not follow that it is also eliminated from the personal creed of mankind. Whenever men have now to speak of religion in public life, it is done and received

7. The positive creed has lapsed from a rule of life into a debased opinion. It is no longer heard in our legislatures. It is no longer respected in our philosophies.

8. We are told that, for the acceptance of a proposition the heart must be in the right state. The phraseology points to something individual, to special favour bestowed on this or that particular soul. Yet the phenomena of the world and of history will not fit into any such formula. The doctrines of the Reformation were not accepted by this person and rejected by that; but, as if by some latent magnetism, they selected throughout Europe the Teutonic races, leaving the Celtic and Latin races, after a brief struggle, to Catholicism, and scarcely touching the Slavonic races at all, England and Scotland became Protestant; but the arguments which convinced the Saxons failed to teach the Irish.

with reverence and feeling. Take, as a decisive instance, all the commencement lectures of the London Medical School, in any one session: many of these will contain no reference to God, but those which do refer to him, express more religion than a thousand formulas.

7. Surely this is not so. It has disappeared from places where its presence was incongruous, but it forms the basis of private thought and life throughout Christendom. Men are discussing its history and evidences, not, in many cases, from doubt, but as an enjoyment; as the client examines and re-examines his title-deeds after he has got possession of the estate, and his lawyer has told him that it is safe.

8. Racial views are fascinating from their facility, but, as applied to Protestantism, they cannot be maintained. The Reformation broke out alike in Teutonic Germany and Celtic France and Slavonic Hungary. Lefevre of Etaples, Huss of Bohemia, Juan Valdes of Spain, Peter Martyr Vermiglio of Italy, Erasmus of Holland, Wycliff the Northumbrian, are types of different races. It has survived as vigorously in Celtic Wales as in Scandinavian Lincolnshire. It has not worked out political freedom in all the countries where it has been introduced, but in most of them. The instance of the United States proves that it may prevail equally well amongst all nationalities. It has failed, as yet, in several countries under Teutonic rule and where Teutonic elements prevail, as in Bohemia. It has succeeded in Melanesian Madagascar, in Polynesia, among Karens in Burmah, Hottentots in South Africa, Negroes in the West Indies, Esquimaux in Greenland. Whatever else may have obstructed its universality, it has not been its inaptitude to all the racial phases of our common humanity.

9. These phenomena seem to indicate that Protestantism, as a body of peculiar doctrines, was not a discovery or re-discovery of truth—of truth as it exists from eternity, independent of man's conception of it—but something temporary. The metaphors in which it was expressed after a desperate struggle have become gradually, as times have changed, extravagant, unmeaning, and false.

10. Religion may yet be separated from opinion, and brought back to life. There is yet a hope—it is but a faint one—that the laity, who are neither divines nor philosophers, may take the matter into their own hands, as they did at the Reformation. There may be before us a future of moral progress which will rival or eclipse our material splendour, or that material splendour itself may be destined to perish in revolution. Which of these two fates now lies before us, depends on the attitude of the English laity towards theological controversy in the present and next generation.—*Condition and Prospects of Protestantism.*

11. Ecclesiastical revivals are going on all over the world, and all from the same cause. The Jew, the Turk, the Hindoo, the Roman Catholic, the Anglo-Catholic, the Protestant English Dissenter, are striving, with all their might, to

9. Was not Protestantism, so far as it was anything, a re-discovery of the will of God? The rule of life for man is not the law of nature only, but, as Hooker proves (Book 1), the law of God. Protestantism re-displayed this law, and recovered it from human admixture. But the tendency towards the latter is unchecked, and is not destroyed by argument. Does the argument of the Reformation prevail still? does it, on the whole, progress? A candid survey of things must lead to an affirmative conclusion. With regard to the necessity for metaphoric language, we need only observe that emotional conceptions can only be presented to us in bodily representations.

10. Weighty words, and of solemn import! But can we accept the threatening, or the consolation suggested? It is affirmed that the present form of religious belief is inadequate to the comprehension and effective display of truth. If so, where are we to look. Not to any fresh revelation, that is out of the question. "But," says Mr. Froude, "look within; make a better use of your implanted powers and possessions." But upon what are these to be exercised? Does it not all come back to the sufficiency and interpretation of revelation? The Church of Rome says, "Granted; but the Church must interpret." The Protestant says, "No; God has cast upon every individual this duty and responsibility, light will arise!" There is, in truth, no avoidance of the painful path of study and prayer. Opinion so formed will not become divorced from life.

11. It is here that we feel that we cannot cope with Mr. Froude. He has no datum line. He says that men of all faiths are trying everywhere to energize their convictions, but they are obsolete, and, therefore, the attempt is vain. Only the

blow into flame the expiring ashes of their hearth-fires. They are building synagogues and mosques, building and restoring churches, writing books, and tracts; persuading themselves and others, with spasmodic agony, that the thing they love is not dead, but sleeping. Only the Germans, only those who have played no tricks with their souls, and have carried out boldly the spirit as well as the letter of the Reformation, are meeting the future with courage and manliness, and retain their faith in the living reality, while the outward forms are passing away.—*On Progress.*

Germans are advancing, and they get forward by improving their standards. Is there not, however, a previous question? Are we not under law? If so, what law? Is it revealed? Then is it not of universal obligation where revealed? Ought I not to seek, above all things, to understand it, and then to promote obedience to it? For me is not the Word of God light and truth? I seek for the spirit of the Reformation—is it not there? Can there, then, be progress in the manner indicated by Mr. Froude, viz., by the passing away of the outward forms, including the dogmas formulated in Scripture, if this is meant? If only liturgies and symbols are meant, of course, we say, let them go.

On the whole, we conclude that there are difficulties in evangelical belief and progress. But certainly not greater than belong to all subjects in which there are transcendent truths and deep feelings. The logical mind feels difficulty in regard to both these conditions. Mr. Froude appears to us to be in this state. We are reminded of the saying of Pascal, "The way of God, who manages everything with gentleness, is to establish religion in the mind by reason, and in the heart by grace;" or, in poetic language:—

"But, thanks to Heaven, it is not so;
That root a richer soil doth know
Than our poor hearts could e'er supply;
That stream is from a source more high;
From God it comes, to God returns,
Not nourished from our scanty urns,
But fed from his unfailing river,
Which runs and will run on for ever."

In the present agitated condition of our intellectual and social world, for a vague spiritualism to prevail, without fixed principles or positive faith, would be the direst calamity that could happen.

Our own experience is often at fault; new views startle us; we require to re-consider the whole matter. Again and again we have to get renewed the *visé* of our own judgment on our old passports for the voyage of this life towards that which is to come. We commend the process to our readers, as renewing as well as refreshing to the soul.

S. R. PATTISON.

Reviews.

1. *The Seven Books of Arnobius Adversus Gentes.*
2. *The Works of Gregory Thaumaturgus, Dionysius, of Alexandria, and Archelaus. Syriac Documents, attributed to the First Three Centuries.* Anti - Nicene Library. Vols. xix. and xx. Edinburgh: T. and T. Clark. 1871.

ARNOBIUS, whose works are contained in the former of these volumes, was a teacher of rhetoric at Sicca, in Numidia, during the reign of Diocletian, and for many years was a determined opponent of Christianity. He was ultimately led to embrace the faith which, at first, he attempted to destroy. He was a man of considerable literary attainments; his arguments are generally keen and trenchant, and his style is impassioned and eloquent. It is the aim of his "Adversus Gentes" to rebut the charges of atheism, &c., commonly laid against the Christians by the heathen, and particularly to prove that the frequent public calamities of the empire were in no way the result of the abandonment of the worship of the Gods. In carrying out his purpose, he retorts upon the heathen their own accusations, and does it in a most telling and effective manner. His exposure of the immoral practices of the heathen worship is painful in proportion to its truthfulness. It is sad and sickening to see how low man can fall. The picture, on the one hand, fills us with horror, and, on the other, inspires us with the profoundest gratitude for the advent of Christ. For a full appreciation of the blessings of the Gospel, the study of such a book as this is, perhaps, indispensable; but, contact with so many foul things as it relates, can never be anything else than painful, and ought only to be undertaken in the direct line of duty. To his own age, Arnobius rendered very effective service, and, in contrast to the cor-

ruptions of the prevalent idolatry, he held up to man a noble and high ideal.

Gregory Thaumaturgus and Dionysius, of Alexandria, are both more generally known than Arnobius. The remains of Archelaus, Bishop of Cascae, in Mesopotamia, consists of the acts of the Disputation with the heresiarch Manes. There is a good deal of interesting reading in the narrative, especially, of course, for the light it throws on the Manichean heresy; but, as Neander says, it "savours, in no small degree, of the romantic." The Syriac documents, concerning Edessa, are also full of pleasant reading, and are, in every way, worthy of translation. The martyrdoms are particularly valuable.

As usual, the translations, the introductory notices, the indices, &c., have been executed with the greatest fidelity, and the getting-up of the volumes is all that could be desired.

Biblical Theology of the New Testament. By CHRISTIAN FRIEDLICH SCHMID, D.D., late Professor of Theology, Tubingen. Translated from the fourth German edition. Edited by G. Weizacker, D.D., by G. H. VENABLES. T. and T. Clark.

THE subject of this work, belonging to Clark's Foreign Theological Library, is, to use the author's own words, "the Christian religion, as distinctly laid down in the New Testament Scriptures." It is an historical exposition of Christianity, seeking the development of its dogmata and morality in the writings of the New Testament. The exposition aimed at is of the highest kind; it is nothing less than a development of the ideas and doctrines conveyed in the teaching of Jesus and of the Apostles in their respective discourses and writings, not, however, in isolated ideas and propositions, but in a life-like doctrinal whole. First of all, the systems of thought found in the teaching of

Jesus is developed; then those in the Apostolic writings; then their organic connection is noticed; and then the natural relation of these several systems is ascertained, and the characteristic peculiarities of their authors exhibited. Thus the truths of Christianity are presented under various aspects, in different combinations, and under different modes of arrangement. This historical exposition of Christianity is very different, and very superior, to that which is merely dogmatic. The Scriptures were composed by men under certain historical conditions, which would necessarily affect them, and, at the same time, impart to them a beautiful life-character and variety, without impairing their unity, especially if the life and religion contained in them be considered, and not merely their individualities.

The work is worthy of the author, and amply sustains his great reputation. It presents the field of Christian doctrine from a comparatively new stand-point, but the dogmata presented are old, not new. The good old doctrines of justification by faith and redemption, by the blood of Christ, pervade the whole, and are the prominent figures in the teaching of Jesus, and of everyone of the Apostles. It is a valuable contribution to the literature of the day, to a large portion of which it presents a striking contrast in its solidity and sterling worth.

A Commentary on the Confession of Faith, with Questions for Theological Students and Bible Classes.
By the Rev. A. A. HODGÆ.
London: T. Nelson and Sons.
1870.

THE Westminster Confession of Faith is generally allowed to be one of the most wonderful monuments of theological learning which the Christian Church, in any of its sections, and in any age of its history, has ever reared. At the time of its construction, it rendered incalculable service to the truths of the Gospel, and even yet possesses great value to the theological student. We do not believe that any body of men would produce, in the

present century, a precisely similar outline of truth. Its outward form, and many of its statements, would be modified, and results since reached would be embodied in it. But we cannot, even if we would, disconnect our intellectual life from the past, nor act as if we were the first toilers in this noble field. Keep creeds and confessions in their proper place, regard them as subordinate to the Bible, not as substitutes for it, and they will be helpful to all. Dr. Hodge's volume is a commentary on the Confession, and gives, in most cases, a clear and scriptural exposition of its contents. The work displays great keenness of thought and extensive learning. It is also written with singular precision of language. It will be found very useful for Bible-classes, and for other forms of popular instruction in Biblical truth.

The Plymouth Pulpit — Sermons.
By Henry Ward Beecher. Fourth Series. London: R. D. Dickinson, 73, Farringdon-street. 1871.

ANOTHER volume of sermons from Mr. Beecher, as fresh and vigorous as any of its predecessors, equal in intellectual and moral power, and exhibiting the same marvellous fertility of illustration. How Mr. Beecher maintains so great a variety in his methods of presenting truth, we cannot easily imagine. His genius seems to be un-failing. We commend the volume for its strong masculine sense, its noble and high-toned feeling, and its lofty ideal of Christian excellence. Nowhere is sin, in all its forms, more sternly rebuked, and the beauty of holiness more forcibly shown. The sermons are eminently adapted for the business life of the nineteenth century; to young men they may prove invaluable. We should certainly prefer a larger admixture of its evangelistic element, a more frequent exhibition of the first principles of the Gospel. The power of the sermons would thus be greatly increased, and their usefulness extended. Everybody, however, must pronounce them noble and invigorating discourses, in many respects unrivalled.

Intelligence.

The Rev. Samuel Mann has resigned the pastorate of the Clarence-street Church, Penzance.

The Rev. W. Sutton, who was formerly pastor at Roade, and who has been for the last twelve years at Ballarat, Australia, has just returned to England. He comes most warmly recommended to our churches by the Rev. Isaac New and the Rev. James Martin, on behalf of the association at Melbourne. His address is Hartwell, Northamptonshire.

Rev. Joseph Hasler has announced his intention to resign the pastorate of the church at Downham Market.

The Rev. J. Hedges has resigned the pastorate of the church at Barrowden, Rutland.

The Rev. Matthew Morris, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at Wolsingham, Durham.

The Rev. W. R. Skerry, of Sabden, has accepted the unanimous invitation of the church meeting in Rye Hill Chapel, Newcastle-upon-Tyne.

Rev. J. D. Williams has resigned the pastorate of Upton Chapel, Lambeth. He is at liberty to supply any vacant church in the suburbs or the country. Communications to be addressed to him at 6, King Henry's-road Regent's-park, N. W.

Mr. Harry Leonard Overbury, of Rawdon College, near Leeds, has accepted a cordial and unanimous invitation from the branch church of West Gorton (in connection with Union Chapel, Oxford Road, Manchester) to the pastorate, and hopes to commence his ministry on the first Sunday in July.

POPULAR.—The Baptist chapel at Cotton-street is closed for repairs, and the enlargement and substantial improvement of chapel and schools. The

works are under the superintendence of Messrs. Hills & Fletcher, architects; and the contract (£680) has been undertaken by Mr. Lee of Bow. The works have commenced, and the services, by the Rev. B. Preece, will be held in the Eastern Hall (lately the Eastern Music Hall), at the junction of the East and West India-roads probably for three months, till the alterations are completed.

DEATH OF THE REV. WM. MIDDLETON.—It is with much regret that we announce the sudden death of the Rev. Wm. Middleton, of Consett, which took place on Saturday, June 17, after a few day's illness. The deceased gentleman officiated at the Town Hall as usual on the Saturday previous, and also preached in the open air. It is nearly three years since he went from Sunderland to Consett, and during this time he had won the respect and good will of the whole town, which was seen on the day of interment, when the church and congregation, school and friends, and public bodies, with every minister in the town from the vicar of the parish to the local preacher followed him to his resting-place. There was a short service in the house, then the extensive procession from Consett to Benfieldside Cemetery, where a long service was conducted. The Rev. John Spanswick gave out the hymns, the Rev. John Brooks read the Scriptures and the Rev. W. Hillier, of South Shields, gave the address. The Rev. E. Rust, (Primitive Methodist), offered prayer. The father of the deceased being present, he expressed his sense of gratitude to the different bodies and gentlemen for the public manifestation of good feeling towards his departed son. At the grave, where hundreds had assembled, Mr. Alexander Watson gave an address. Mr. Middleton was 34 years of age. He leaves a widow to lament his loss.



MISSIONARY HERALD

AUGUST, 1871.

The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

(Continued from page 472.)

IN connection with the preceding statements, it is to be borne in mind also, that native agency is much less costly than European, being in country districts, not more than one-tenth of the latter, and generally not so much, and hence it admits of much extension wherever missions are in prosperous operation. Its comparative cheapness, also, is a ground of hope that as the native Christian Church increases, the necessity for a foreign paid agency will gradually decrease, and finally disappear altogether; in other words that the native Christian Church will be able to take up the good work and carry it on without the aid of foreign funds: and this much-to-be-desired state of things may arrive sooner than is expected, if the directors of Missions do not hinder it, by yielding to the sordid spirit of the land, in giving unduly large salaries, as is the present disposition of many to do. It may be taken as an axiom in mission work, that the more salaries are raised, the longer will independent native action be delayed.

But whatever the natural abilities of natives may be, it is to be observed, that ordinary native converts hitherto coming direct from the heathen world, seldom have brought with them, on entering the Christian Church, more than a mere elementary knowledge of Christian truth. They believe that idol-worship is false and foolish, that there is only one God, and that the Lord Jesus is the true and only Saviour, but beyond the mere outlines of His history, they know little. We say ordinary converts, for with those who come out of

our Missionary Colleges, the case is of course somewhat different. Their scriptural knowledge is larger. Still for all, especially of the former class, much has to be done in the way of instruction, to fit a young man to become an able minister of the gospel of Christ. Nor is the character and degree of knowledge obtained by such of our native brethren as are born of Christian parents, generally of a growth to afford promise of a life of usefulness. Native Christian parents have not yet shown much consciousness of moral responsibility in respect to their children. Little is ever done by them in imparting spiritual instruction at home; and if they send them to school, it is more to obtain for them secular knowledge than religious; or if to a Christian boarding school, it is often only to be rid of the expense of their support. In extenuation of this state of things, it should be borne in mind, that the infant native Church here has enjoyed for its improvement, hardly a hundredth part of the social and domestic religious advantages enjoyed by Christian people in Britain or America. And in respect of those who belong to the peasant class, few of them have the ability to teach their children, if they would; while schools are very scarce where the children of our Christian peasantry can attend with solid advantage. If at school they learn to read, and do a little cyphering, that is the most generally which they can obtain of school knowledge.

The lack of the means of moral instruction for our youth, (apart from that which is obtainable at the Lord's-day services at Mission stations), we know also to have been a source of much anxiety and grief to Missionary brethren; for, if they have time to devote to such work, which many have not, it is difficult for them to obtain proper pupils to instruct. From the age of fourteen, it is needful for most families to send their sons abroad to earn their daily bread; hence a missionary brother cannot draw them around him or keep them for any time, unless he be willing to sustain them by some allowance either to them or their parents, which under ordinary circumstances, few are able or would be willing to do.

It must not, however, be supposed that we intend by these remarks, sweepingly to depreciate the character of our native brethren labouring in the gospel; again we affirm that there have been, and are still workmen among them of whom we have no need to be ashamed—men who were little indebted to school or collegiate instruction—men of more than ordinary natural abilities—men who some would speak of as self-made men, but whom we would rather describe as those whose hearts God had touched, who, under the influence of the love of the Saviour, gave them-

selves to His service, and in that service have been engaged, their powers called forth, directed and sustained, for grace was upon them ; and as to the rest of our native brethren in Bengal, although not so distinguished as those just referred to, we have by no means a low opinion of them. Many of whom we know have been employed by the Mission, twenty and even thirty years : and faithful men—missionaries who know them intimately, have judged them worthy of such lengthened employment, and continue still to employ them : and whatever the faults of native preachers as a class may be, the remedy we judge is not to turn them adrift, and bid them go and preach without wages, for the workman, as an apostle tells us, is worthy of his hire ; but the rather to take steps to be assured of a man's character on taking him on as a Christian preacher, and then if possible, give him the training which his special work may require.

While then we are thankful and rejoice, that in the absence, especially in the early history of our Mission of special means of instruction, there have been many native brethren among us who have distinguished themselves as preachers of the gospel, we need not say, that this can be no valid argument for the continuance of such a state of things as now described. Our native Christian community in Bengal at present, is numbered by thousands, and is fast on the increase ; and we have to do at present with a second and even a third generation, who more or less partake of the desire for mental improvement which has been awakened among their countrymen generally, by the efforts of Missionaries, and of the Government. It is therefore indispensable, that we provide them and the advancing heathen world, with suitable moral teachers, and with well instructed evangelists and pastors, in numbers adequate to the requirements of our Christian congregations and Mission work generally.

Decease of Mr. William Thomas, of Calcutta.

IN our Annual Report brief mention is made of the decease of Mr. William Thomas, one of the oldest remaining members of the band of Christian workers who were sent forth by the Serampore brethren. The following short notice of his useful life is taken from the Annual Report of the Calcutta Auxiliary :—

“ Mr. William Thomas was brought to the knowledge of the truth through the instrumentality of the Serampore Missionaries, and was sent by them, about fifty years ago, to Jessore, where he laboured for a number of

years as a preacher to the heathen, and an instructor of the Native Christians.

“About the year 1825, he returned to Calcutta, and ere long again became a member of the church in Lal Bazaar, with which he had been connected before he proceeded to Jessore.

“A few years later, when a number of poor villagers in the vicinity of Nursikdarchoke—about sixteen miles south of Calcutta—embraced Christianity and were brought under the spiritual influence of the Church in Lal Bazaar, which, in those days, constituted the Calcutta branch of the Serampore Mission. Mr. Thomas was appointed to the work of an Assistant Missionary, and directed to labour in those villages, which are situated in a very swampy and at certain seasons extremely unhealthy locality. From that time he continued, for nearly a quarter of a century, to reside alternately at Nursikdarchoke, for fifteen days, including three Sabbaths, and at Calcutta for thirteen days, including one Sabbath. When at Nursikdarchoke, he usually conducted two services on the Lord's Day, one at that village, and the other at some village

in the neighbourhood where there was a Christian congregation; so that in the course of six or seven weeks he preached to all the various congregations in rotation. His labours on week days were equally methodical. Every week he preached at two or three hauts (markets), and visited five or six villages where native Christians resided. His patient perseverance in a round of duties so labourious and so monotonous was worthy of high approbation; and there can be no doubt that it proved very useful during the early stage of the history of these village churches. But about fifteen years ago, when the infirmities of advancing age began to tell upon him, and when it was on other grounds also deemed desirable to adopt a different course in the South, Mr. Thomas, finally returned to Calcutta. During the last seven years of his life, he suffered almost constantly from failing health, and ultimately also was afflicted with blindness, until at length, in December, 1870, his long course of humble but useful labour being terminated, he entered into his rest.”

A Memorial of the late Rev. R. F. Laughton. *

BY HIS TEACHER SIN SHEU BAN.

THE REV. R. F. LAUGHTON, from the Kingdom of Great Britain, in Europe, came to the port of Chefoo in the second year of the Emperor Tong Chi, acquired the language, and familiarised himself with the customs of the people, with the resolute intent to do the work of the Lord. The Rev. H. Z. Kloeckers, of Holland, had arrived before him, but soon after his arrival Mr. Kloeckers returned home, and Mr. Laughton took charge of the Church Mr. Kloeckers had constituted. At that time the Church consisted of

* Translated from the Chinese Religious Newspaper of August 6th, 1870.

only a very few members. After Mr. Laughton took charge of it, the Church was daily strengthened for a number of years, till its numbers exceeded forty, only one or two whom have had to be excluded. The rest, all by means of Mr. Laughton's strengthening (instruction), and by pleading the Master's name, still hope to obtain salvation. When he first came, he and his wife were only twenty odd years old, of strong constitution, and great natural spirits, and all who saw him rejoiced in his handsome appearance.

Chefoo is the eastern border of the ancient Kingdom of Chi, and its deceitful and covetous practices have been transmitted down to the present time. To this place Mr. Laughton came many myriads of li, and bound himself down, making even its petty concerns and trifling objects the subjects of study and care, yet maintaining equanimity of mind. By degrees he became familiar with the region, the customs, and the dispositions of the people, making himself at home in social intercourse, so as to experience no difficulty therein. These gave him no trouble. But in the management of the Church lay all his difficulty, for the Gospel having but just come in, and the members having only just received the doctrine, they were like infants needing to be nursed, who, if not properly nourished, would cry and weep, crawl about, and tumble over. Mr. Laughton seeing them thus, was moved on their behalf, and constantly spoke to them in a few gently persuasive words, which at once called them all joyfully back; and immediately produced in their breasts a spirit in harmony with the Gospel. If he had any matter in hand, he was not fast glued to his own views, but would always after prayer carefully deliberate, turning over the subject (with the brethren) first in this way, and then in that, till there was no one whose mind was not fully satisfied. In dealing with matters there was in him sometimes the appearance of undue slowness, but a more close inspection always showed that he used slowness to most excellent purpose; for there were numerous instances in which had he not acted with such deliberateness, there would surely have been a "goring of rams and breaking down of hedges."

His personal and domestic affairs were well ordered, and conducted without waste of money; but when he met a distressed brother, he delighted to help him without grudging. For this reason he was constantly calm and undisturbed in mind, never without leisure, never unprepared for what might occur, nor ever without even luxurious ease (in mind). Notwithstanding this, he has been for several years growing physically weaker, suffering first from bad eyes, and then from disease of the stomach. His physician warned him that if he did not return home his disease could never be cured, and often exhorted him to go. But he, compassionating this people, and yearning to present them to the Master, feared if he should leave them they might grow slothful, feared they might stumble and fall, and, therefore, he would not consent to go. In the 5th moon of the 9th year of Tong Chi (June 21st, 1870), just at the summer solstice, his disease ended in death. When the brethren heard it, they were saddened beyond expression. That the record of his life may not be forgotten, this general account is here made. Hereafter these things shall be engraved upon a tablet of stone, to be a perpetual remembrancer.

All Christians are a chosen people, chosen by God, and will surely have spiritual gifts, to increase their virtue. But these gifts are not all alike, and

consequently the virtues of all are not alike; see, for instance, the cases of the Apostles—Peter and John, and others. God, in perfecting their virtues, did not need to make them just alike. Mr. Laughton, in amiability and gentleness, and want of pride and rash precipitancy, was quite of the type of John.

The Gospel in Brittany.

NOTWITHSTANDING the interruptions and confusion consequent on the war in France, the Word of God has not been hindered in its progress in Brittany. Our Missionaries have been preserved in safety, and the lives of the converts who had been summoned to join the army have been spared. Mr. JENKINS communicates the following facts:—

“We feel thankful that peace has been made between France and Prussia, and trust it will be durable. The war did dreadful havoc in France, and the parts most affected by it have been reduced to great extremities. Most

praiseworthy has it been on the part of England to come forward in the hour of distress by generous large contributions to relieve the wounded, the famished, and homeless.

RETURN FROM THE ARMY.

“I am now able to state an interesting fact, which is, that four Breton members of our church, among whom was our Colporteur Omnes—the four sons of a widow member, with some half-a-dozen young men besides, in whom we felt particular interest—all were obliged to enter the army at the close of August and in September. Nine of them were in Paris during the siege, and had to fight at the sorties which took place. Two of them were artillerymen, who had even to follow the cannon into the open field—yet not one of them was killed, nor even

received a single wound, except one of them on the top of his little finger. Neither were they sick, though the winter was unusually severe. They saw many falling dead by their sides, and many more wounded, and others carried away by small-pox, &c.; but these friends were providentially spared to return in health to their families, and to their different occupations. Last evening we held a meeting at the widow's house, to offer thanks to the Lord for the mercy of preserving her sons and other friends.

A CASE OF TRUE CONVERSION.

“In the month of January last I witnessed, among the Breton people, a fine specimen of true conversion to the Lord, faith in Christ, and submission to the Divine will, under heavy afflicting circumstances. One Christian friend, a native of this part of Brittany,

had been obliged to return here, to the house of his aged parents, from a distant part of France, on account of the ravaging war. He and his young wife were lodged with the old people. In a few days after his arrival a brother of his died in the humble dwelling

from small-pox. In a fortnight or so he himself fell ill of the same disease. Their abode was a few miles out of the town; but at his request his aged father came to tell me he was ill, not likely to recover, and ask me to go and see him. I lost no time in going. I found him low on the bed of sickness, but with his mind clear, and expressing his faith in Christ the Saviour. He said the priest had been to ask him to confess; but he would have nothing to do with it. He said he did not expect he would be long here, and expressed his desire to be buried

fully in our way, which we told him would be complied with. His wife was also getting ill. I read and prayed with them. In taking leave of him he said, 'Well, should I not see you again here, I hope we shall meet above.' He fell asleep in Christ the following Friday night, and was interred in our burying-ground here. Though he had left entirely the Church of Rome, his relatives and neighbours attended his funeral with our Christian friends, and heard attentively the tidings of grace and the admonition of God's Word."

Growth in Norway.

IN the last *Herald* mention was made of the immediate want of chapels in Tromsøe and Bergen. The brethren are likely to lose the rooms in which they at present assemble, and as the winter will soon be here, when it is impossible to build, no time should be lost in commencing suitable structures for their use. Our kind friend, the Rev. J. Edwards, has undertaken to make collections for this purpose, and we hope to be able to assist the brethren with at least £100. The buildings will be of wood, and may probably cost £150 each. The church at Tromsøe is the most northerly Baptist church in the world, and close upon the region of perpetual snow.

Brother Olaf Larsson, in a letter dated Tromsøe, April 24th, writes:—

"In the month of October, 1869, I came to this place, and began to preach the Gospel here in the meeting-house of the Free Church. Many were converted, and received peace in believing through my preaching, and many of the children of God were quickened. On the 5th of February, 1870, I baptized fifteen, and soon after this fourteen, and during the summer again ten. About Christmas of last year we rented a room seating 150 persons, and since that time the work has greatly

progressed. The Lord has blessed the labours of Brother Hanssen, so that we now number eighty members.

"From the 1st of January this year I began to travel about here in the country, as my work in the town was not so much needed. I first travelled to the parish of Karlsoe, where I remained two weeks. Seven were awakened, and some of them received peace in believing. One of them went to Tromsøe, and was baptized. From Karlsoe I travelled to Vasfjorden. In

that place there was some movement among the people, though they were prejudiced against us, and I, therefore, met with great opposition. From there I went around Bals Fjord, which is thirty-six miles long, and from there to Malangeer, Molselron, Vasfjorden, and Vejsa. On this missionary tour I spent two months, after which I returned to Tromsøe. As the fruit of my labours on this missionary tour, several were awakened, and some who, in the great revival, had been converted, were quickened, which was the case especially at Bals Fjord. Some of them are convinced of the truth with regard to baptism, and will, I believe, be baptized during the summer. At

Vejsa great darkness was prevailing; but even there the Lord owned His word, so that some were awakened. Among these three were very young.

“After this I went to Karlsoe the second time. At that place three souls received peace in believing. During this time, from January 7th to April 27th, I have preached ninety-three sermons, and made many family visits, which I have not noted down. I hope you will think of me as I am travelling here in this far-off land among mountains and valleys, a stranger among strangers, and they mostly unbelievers. Salute the dear brethren in England from me most heartily.”

Keshub Chunder Sen and the Brahmos.

THE following account of a visit to this Indian reformer is written by our native missionary, Gogon Chunder Dutt. Our readers will be pleased to read the opinion of an intelligent native Christian on this new sect, the very existence of which bears testimony to the advance Christianity has made in Bengal.

“About ten years ago—that is, two years after I embraced Christianity—I, accompanied by a Christian friend, had the pleasure of seeing Baboo Keshub Chunder Sen, at the Addi Brahmo Somaj of Calcutta. Our object of paying him visit was to discuss with him about religion. We had the impression that he would speak great many things against Christianity in order to defend Brahmoism; but we were surprised to hear from him words in favour of our holy religion. He eulogised our Saviour and the Apostles, in such glowing and eloquent language, that we could not but conclude that he is not far from the Kingdom of

God. After three or four years I heard him speak against the teachings of the Bible in one of his public lectures. Then, again, after a short time, in his well-known lecture, ‘Christ, Europe, and Asia,’ he gave impression to the public that he believes in the Divinity of Christ; but, alas! in his following lecture he disappointed his hearers who wished to see him a Christian. Now, in his speeches and lectures in England he is again commending the Bible and Christianity, though not as it is in Jesus. In my opinion Baboo Keshub Chunder Sen is the Nicodemus of old. Christianity to him is a religion of

intellect. He has not, I am afraid, climbed up Calvary, and gone around the cross, to be enlightened and consoled. I have often observed that the sincere Brahmos, after the religious experience of a few years, have either turned out Christians, though not baptized, or become dreadful enemies of our religion by becoming atheists. Truth is, that the sincere Brahmos are thoughtful men, and feel themselves sinners, and for the pardon of their sins they repent; but when experience teaches them that repentance is not sufficient for the remission of their sins, they cannot but, for the

rest of their souls, believe in Christianity, and mould it according to their own convenience; or they do away with all religious feelings, and turn themselves disciples of European atheists, or infidels of the blackest type. My conviction is that, after a few years, the progressive Brahmos will either turn dreadful enemies of our holy faith, or they will embrace Christianity, and the words of the late Sir Herbert Edwards come to be fulfilled: 'Brahmoism has sprung up from Christianity, and will be again absorbed in Christianity.' "

Perils by Land.

BY THE REV. R. SMITH, OF CAMEROONS RIVER.

DEAR DOCTOR, I wish I could convey to you a true idea of our circumstances, we have had one of the worst tornadoes that have been known in Cameroons for many years; about eight o'clock this morning, nearly the whole horizon from east to south became an inky blackness, and we had no sooner commenced preparing for the coming storm, than it burst down upon us in great fury: some of the sticks which held the mats down on the roof were broken, when the mats blew over and the driving rain came into the house in streams, wetting food, clothing, and furniture, until we have scarcely a dry place to lie down to sleep to-night. Two large branches of an immense tree close by the cottage, were torn off and carried just over the house, nearly the whole of the house, enclosing the brick kiln, is carried away; the new mat roof over the new building was partly blown

down; at the time every roof shook and vibrated so much that we thought all would be removed and carried away. It will take us some days to repair the damage done, beside the expense, both personal and Mission. This is a very exposed spot, and we often get the brunt of the severe storms. I am thankful that it happened in daylight, it would have been more fearful at night. Myself and several children sleep close under where the large branches of the tree fell. I hope to get people to cut the remaining branches down in the morning. The scene was no less exciting and dangerous in the towns: women with their little ones were running from their frail houses to seek more secure shelter; several houses are blown down flat upon the ground, also some of the very tall palm and cocoanut trees. Many of the men were outside their weak dwellings [propping them up with

poles. A very great number of the plantain trees are blown down, which will cause distress by making food more scarce. This is sad, as we have all felt the scarcity of food (country) for some time past. It is a mercy

that we have all been preserved from accident; a rather heavy piece of wood just touched me in its fall from the house. We are mercifully kept in the midst of danger.

Incidents.

BY THE REV. J. LAWRENCE, OF MONGHYR.

THE joys and anxieties of the missionary life are well illustrated by the following incidents, from a letter of the Rev. J. Lawrence. It may cause us pain that the Brahmoe should exhibit such hostility to the profession of the Gospel. Many of them are, no doubt, enlightened men, intellectually speaking, but they need above all the illuminating and regenerating grace of the Spirit of God:—

“On the 6th of this month (May) our native brother Sudin baptized an aged Hindoo woman, who, for many years had heard the Gospel, but not until lately rightly understood it or felt its power. She has come into the vineyard at the eleventh hour, but she appears to be really in earnest. She has a son and daughter who support her, but I fear they are Christians only in name. Two others gave in their names for baptism, but circumstances, for the present, have hindered them from acting according to their wishes.

“We had with us for some months

a respectable Hindoo youth, who professed a strong desire to become a Christian. He seemed hopeful, but his father sent him a message to say he was very ill and much wished to see him. The young man went with his father's messengers, but assured us it was his intention to return to us as soon as possible. He has not yet returned, and I much fear he will never be allowed to return. His friends having succeeded in getting him into their power, will use all sorts of means to detain him. I fear we shall never hear of him any more.

PERSECUTION.

“A Bengali youth was almost ripe for baptism, and had he remained at Monghyr only a little longer, he would certainly have been baptized. But the friend (a Brahmoe Somaj man) with whom he lodged, having discovered that the young man was inclined to declare himself a Christian, threatened

to turn him out of his house if he took such a step, and wrote to his mother advising her to send for him. The young man used to meet with the Brahmoe Somaj people at their worship, but left off going. When called upon to give a reason for leaving the Brahmoe Somaj people, he replied that “Brah-

moism might do very well for those who thought themselves righteous, but as for himself, he felt that he was a great sinner, and needed a Saviour. Brahmoism reveals no Saviour for the guilty, but Christianity does, and therefore he preferred Christianity." This answer stirred up the anger of the Brahmos, who threatened him with various penalties. Very soon a telegram arrived from his mother to

say she was very ill and he must go to her at once or he would not see her alive. The poor young man went, and I do not expect he will be allowed to return to Monghyr. But, whatever may happen to him, I hope this young man will not deny the Lord Jesus Christ. It is evident that the spirit of persecution is as rife as ever, and Brahmos can persecute as well as orthodox Hindus."

Missionary Notes.

DACCA.—Mr. Bion writes that the native Church has chosen Ram Jiban as their pastor. A few candidates for baptism have presented themselves in Mymensing and Comillah, and the English service in Dacca is attended by some twenty to twenty-five Brahmos.

AGRA.—Mr. Gregson reports that his English service is generally crowded, and fourteen persons have been received into the Church. Among the native population he has three or four inquirers, one of them a very interesting case of a pundit, who may be regarded as the first fruits of Harree Ram's labours. He has some scruples respecting caste, which it is expected will be overcome.

MUSSOORIE.—Besides visiting the outlying bazaars around Mussoorie and Landour, Mr. Parsons has paid a visit to Rajpore. He also attempted to reach Gurhwal, but was turned back by the severity of the weather. He narrates many pleasing and encouraging incidents of these labours.

DELHI.—Mr. Smith reports that the congregations on Lord's-day are good, and the meetings for inquirers and native Christians are in full operation. Nine day-schools for the children of converts have been formed. Not less than fourteen native brethren are labouring in various ways, within and without the city, to spread the Gospel. A visit has been paid to Meerut and Mulliana, where the converts still cling with fond memory to our brethren's former labours among them.

KANDY, CEYLON.—The congregation here has much improved. Lately four persons were baptized—a Tamil and his wife, and two Singhalese persons. The Buddhist priests are very active in seeking to uphold their system; but when challenged to a discussion by Mr. Carter, they shrank from it.

COLOMBO.—Mr. Pigott reports the baptism of three persons at Heneratgodde. There are now fourteen members in the Church, eight of whom have joined by a profession of faith.

CHEFOO, CHINA.—Mr. Richard informs us that the native Church has chosen one of the members as an evangelist. They also support him. In company with another native brother, he started in March for a district never visited by a missionary until visited by Mr. Richard last December.

JAMAICA.—The Rev. W. Dendy favours us with a copy of the return he has made to the Secretary of Government, of the accommodation provided by the Baptist chapels of Jamaica. They contain sittings for 58,420 persons. Within a radius of a few miles there is also a large number of small meeting-houses connected with the chapels, used during the week for the worship of God, and in many cases for Sunday-schools. These are not reckoned in the summary given above.

CLARENDON, JAMAICA.—The departure of the Rev. J. Porter has left the stations in this district without a pastor. Mr. Phillippo urgently asks for a minister from England, and the committee will be happy to hear of a brother to go thither upon the Appeal Fund. Ministerial labour is greatly needed in this island.

KINGSTON.—On the 11th May Mr. J. S. Roberts, Normal School tutor of the Calabar Institution, was publicly ordained to the Christian ministry. The chapel in East Queen Street was crowded to overflowing. The service was conducted by the Revs. D. J. East, J. E. Henderson, J. Clark, W. Dendy, J. M. Phillippo, and others. Mr. Roberts gave a most interesting account of his conversion, his views on the Christian ministry, and a confession of his faith in the great doctrines of the Gospel.

Home Proceedings.

July and August are, to a considerable extent, vacation months with our ministers, hence few public meetings are held. The month of July, however, has been somewhat better occupied than usual. The following list will show to what extent:—

PLACES.	DEPUTATIONS.
Battersea	Rev. Goolzar Shah.
Camberwell .. .. .	..
Camden Road Chapel .. .. .	..
Downs Chapel, Clapton .. .. .	..
Halstead .. .. .	..
John Street Chapel .. .. .	..
King's Langley .. .. .	..
Walthamstow .. .. .	..
Northamptonshire	Rev. J. J. Fuller.
Great Leighs	Ditto and Rev. H. Pestonji.
Stroud and district	Rev. J. J. Fuller.
Swaffham .. .. .	..
Wotton-under-Edge .. .. .	..

	£	s.	d.
Edwards, Rev. J., for Norway	25	0	0
J. W. A.	6	5	0
Lea, Rev. T., for Rev. C. F. Randall, Jamaica	1	0	0
Maywood, Miss, Plaistow, Collected by	1	2	0
Robinson, Mr. J., Backwell House, near Bristol (Box)	2	0	0
Students at Regent's Park College	4	0	0
West Grove House, Walthamstow	0	10	7
Y. G. S.	5	0	0
Under 10s.	0	4	0

LEGACIES.

Clift, the Late Mr. S. B., of Melksham, by Messrs. Rodway & Mann	19	19	0
Dauncey, the Late Mr. Philip, of Wotton-under-Edge, by Mr. Jas. Perrin	44	9	6
Dawson, the Late Rev. J., of Gilstead, Bingley, by Mr. J. G. Roper ...	19	19	0
Estate of the Late Mr. Llewellyn, of Cowbridge, payment on account of interest, by Messrs. Pattison and Wigg	25	0	0
Rippon, the Late Mrs. E.H., of New Kent Rd., by Mr. J. C. Fisher ...	200	0	0

LONDON AND MIDDLESEX.

Acton	10	0	0
Arthur-street, Camberwell-gate	16	16	0
Do., Horsley-st., Sunday-school	6	7	3
Arthur-st., King's Cross	2	2	0
Barteresa Park	5	5	0
Blandford-street	3	0	0
Bloomsbury	48	1	2
Do., for Mr. Bate Allahabad	5	0	0
Do., for Mr. R. Smith Camerons	5	0	0
Bow	15	1	6
Brentford, Park-road	17	0	0
Brixton Hill	17	17	9
Brompton, Onslow Ch.	6	15	0
Bryanston Hall	2	0	0
Caithorpe-st., Sunday-school, for Mr. Gamble, Trinidad, per Y. M. M. A.	15	0	0
Camberwell, Denmark-place	24	3	0
Do., Cottage-green ...	4	14	4
Do., Mansion House, ...	3	17	6
Camden-road	63	14	6
Chelsea	4	0	0
Clapham	10	0	0
Clayton, Downs Chapel Deptford, Octavia-street ..	27	5	5
Drummond-road, Bermondsey	1	5	0
Grove-road, Victoria-pk ..	5	0	0
Hackney, Mare Street	22	2	8

	£	s.	d.
Hackney Road, Providence Chapel	10	10	0
Hammersmith, Avenue Road	3	10	0
Hampstead, for Mr. Ellis's N.P., Jessore ...	6	0	0
Harrow	0	9	6
Henrietta Street	3	18	0
Highgate	2	16	0
Islington, Cross Street ..	14	0	9
James Street	9	8	8
John Street, Edgware Rd. ...	16	19	6
Kennington, Charles St. ...	4	16	0
Kensington Gardens, Sunday School	1	6	8
Kilburn	1	4	9
Kingsgate-street	8	8	0
King-street, Long Acre ...	3	6	9
Lower Edmonton	2	5	0
Metropolitan Tabernacle ..	82	12	5
Do. Sunday School			
Do. Juvenile Auxiliary, for Boarding School, Ceylon	40	0	0
Moor-street	2	14	10
Nötting-hill, Cornwall-road	6	0	0
Do. Free Tabernacle	10	0	0
Do. Norland Chapel	4	0	0
Do. Do. for W & O.	1	10	0
Penil Tabernacle, Chalk Farm-road	0	17	0
Peckham, Park-road ...	7	2	1
Do. James's Grove ...	3	3	8
Do. Rye-lane, per Y. M. M. A.	4	10	0
Poplar, Cotton-street ...	4	14	2
Putney, Union Chapel	6	17	1
Regent's Park	36	13	8
Regent-street, Lambeth ..	2	10	8
Romney-street	2	0	0
Shacklewell	3	16	8
Spencer-place	4	9	10
Stepney-green	9	2	8
Stockwell	36	6	0
Do. for W & O.	5	10	6
Stoke Newington, Bouverie-road	8	17	0
Stratford-grove	6	1	5
Tottenham	6	4	0
Upper Holloway	15	1	0
Uxbridge, Sunday-schl. ...	0	15	0
Victoria Dock	0	15	0
Walthamstow, Wood-st. ...	7	12	10
Walworth-road	23	0	0
Wandsworth, East-hill ...	10	2	6
Walworth, East-street, per Y. M. M. A., for Mr. Heinig, Benares ..	8	0	0
West Drayton	1	13	6
West-green	3	6	6

BEDFORDSHIRE.

Luton, Wellington-st. ...	0	10	6
Do. for W & O.	1	0	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch.	11	13	0
Newton Longville	1	2	0

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	109	2	8
Caxton	5	4	1
Cottenham	25	0	1
Histon	4	2	4

	£	s.	d.
Swavesey	0	2	0
Willingham	5	19	2
Total	135	10	4
Less expenses	4	18	7
Balance	150	11	9

DERBYSHIRE.

Chosterfield	4	1	4
New Whittington, for N.P.	0	10	0

DEVONSHIRE.

Barnstaple	6	3	0
Brayford, for W & O ...	0	12	0
Brixmott	3	0	0
Plymouth, for Bristol Mission	2	14	5

DORSETSHIRE.

Weymouth	6	16	0
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ESSEX.

Barking, Queen's-road, Sunday-school	1	12	0
Burnham	2	10	0
Plaistow	3	0	0
Rayleigh	8	10	0
Romford	9	1	0

GLoucestershire.

Avening	2	3	1
Eastington, Nupend Ch. ...	3	18	2
Lydney	10	0	0
Minchinhampton	4	13	6
Thornbury	3	11	3
Do., for N. P.	0	1	2

HAMPSHIRE.

Beaulieu	1	1	0
Southern district, Juv. Association, for N. P. ...	4	10	0
Ram Kanto, Dacca ...	4	10	0
Do., for Duro Camerons	4	10	0
Do., for Mr. Ola Hannson, Norway	5	0	0

HERTFORDSHIRE.

Hitchin, Salem Chapel	30	0	8
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KENT.

Belvedere	5	0	0
Bessels-green	1	0	0
Bexley Heath	2	10	10
Do. Old Baptist Sunday-school	0	10	9
Bromley	4	0	0
Crayford	8	17	3
Dartford	5	0	0
Forest Hill	13	5	3
Greenwich Lecture Hall, per Y. M. M. A.	4	7	0
Lee	11	18	1
New Cross, Brockley-rd. ...	16	11	0
Do. Hatcham Chapel	8	0	0
Woolwich, Queen-street ..	4	6	6

LANCASHIRE.		£ s. d.		£ s. d.		£ s. d.	
Liverpool, Myrtle-street, for S. <i>Turks Island</i> ,				Bristol Auxiliary, on account, by Mr G. H.		Lockwood, for <i>N P.</i>	0 16 7
<i>Bahamas</i>	7 10 0			Leonard, Treasurer	848 10 11	Scarboro', Albermarle Chapel, for <i>China</i> ...	1 0 0
Do. <i>Spectal</i>	10 0 0			Do., for support of a <i>girl in Italy Sch.</i>	7 2 8	Sheffield	39 12 4
Do. for <i>Calabar In-</i> <i>stitution</i>	7 0 0			Do., for <i>N. P. India</i> ...	26 0 3	Do. for <i>W & O.</i>	4 14 7
Do. for <i>Sutcliffe Mount</i> <i>School, Jamaica</i> ...	5 0 0			Do., for <i>Mr. Morgan's</i> <i>School, Howrah</i> ...	6 0 0	SOUTH WALES.	
Do. for <i>Mr. Q. W. Thom-</i> <i>son, Africa</i>	2 10 0			Do., for <i>W & O.</i> ...	4 14 4	BRECKNOCKSHIRE.	
Oswaldtwistle, for <i>N P.</i>	1 15 6			Do., Mauldin-street, (Welsh Chapel)	1 5 0	Pontestyle	1 0 0
Totlebank	5 0 0			Burton	2 10 0	CARMARTHENSHIRE.	
Do. for <i>China</i>	1 0 0			Frome, Sheppards Barton	45 11 3	Llanedi, Sardis.....	0 13 0
East Lancashire Union, by Mr. L. Whitaker, Treasurer	29 15 9			Do., for support of <i>Jane Bunn, under</i> <i>Mrs. Ellis Jessore</i> ...	6 0 0	Llanon Hermon	0 9 3
LINCOLNSHIRE.				Do., for support of <i>John Sheppard,</i> <i>under Mr. Cam-</i> <i>pagnac, Monghiu</i> ...	5 0 0	Llanstephan	1 7 3
Grantham, for <i>N P</i>	0 15 6			Faulton	2 5 4	Mydrim, Salom	10 12 6
Lincoln, for <i>W & O</i>	1 0 0			Shepton Mallet	1 10 6	Ponthyrhya, Bethlehem	1 2 10
NORFOLK.				Wincanton	17 11 3	GLAMORGANSHIRE.	
East Dereham	1 8 2			Do., for <i>N. P.</i>	2 2 10	Berthlwydd	3 3 0
Mundesley	5 14 4			STAFFORDSHIRE.		Bridgend, Hope Chapel	4 10 6
Worstead	9 19 8			Brierly Hill, for <i>N. P.</i> ...	0 11 0	Pontyprydd	2 3 0
Do. for <i>W. J. Wor-</i> <i>stead, Cameroons</i> ...	6 19 2			Stafford	1 0 0	MONMOUTHSHIRE.	
Do. for <i>Mr. Thomson's</i> <i>School, Cameroons</i>	0 10 0			Do., for <i>W & O</i>	0 10 0	Llantarnam	1 7 5
NORTHAMPTONSHIRE.				Do., for <i>N. P.</i>	2 4 8	Llanthwy	5 10 0
Bugbrook	5 7 7			SUFFOLK.		Whitebrook	1 0 0
Burton Latimer	6 3 0			Aldeburgh	3 9 3	SCOTLAND.	
Clipstone	40 0 0			Bildeston	1 0 0	Aberdeen, Crown Ter-	
Guldborough	4 1 6			SURREY.		rae, for <i>N. P.</i>	2 9 6
Hackleton	17 7 10			Peige	1 13 3	Dundee, Panmure-st.	1 10 0
Harpole	7 2 1			Upper Norwood	18 15 4	Dunoon	4 17 9
Kingshorpe	1 14 0			West Croydon	13 10 10	Elgin, for <i>W & O</i>	0 8 3
Kislingbury	3 1 0			SUSSEX.		Forres Sunday-school, for <i>Indian Orphans</i> ...	0 14 10
Little Brighton	5 3 6			Brighton, Queen-square	5 0 0	Glasgow	1 16 0
Lower Heyford	3 1 1			Chichester	1 0 0	Do., for <i>China</i>	1 2 3
Northampton, College-				WARWICKSHIRE.		Rothsay	3 12 0
street	182 8 6			Henley-in-Arden	6 10 0	IRELAND.	
Do. do. for <i>Mr. Hobbs'</i> <i>Orphanage at Jessore</i>	4 5 9			Do. for <i>W & O.</i>	0 10 0	Waterford	0 10 6
Do. Princes-street	19 13 8			WILTS.		FOREIGN.	
Pattishall	10 0 0			Bratton	8 16 0	New Zealand—Otago,	
Roade	6 10 0			Chippenham	12 10 6	Dunedin, Mrs. Hough-	
Rushden	18 1 8			Devizes	52 9 5	ton per Mr. Henry R.	
Spratton	3 9 7			Kington Langley	6 10 6	Morse	6 4 6
Thrapston	15 6 7			Do. for <i>N P.</i>	0 9 9	Sydney, per Mr. J.	
West Haddon	3 11 0			Semley	12 0 2	Greenwood	25 10 0
Weston-by-Weeden	12 10 8			Trowbridge, Back-street, for <i>Mr Fuller, for</i> <i>support of Girl,</i> <i>Cameroons</i>	5 0 0	JAMAICA SPECIAL FUND.	
Woodford	1 4 6			Westbury, Penknep	8 6 0	A Well Wisher	0 10 0
	370 3 6			Providence Chapel ...	5 12 4	Biggleswade—	
Less Expenses	1 8 6			Do. West End Chapel		Foster, Mr. B.	5 0 0
	368 15 0			WORCESTERSHIRE.		Birmingham—	
NOTTINGHAMSHIRE.				Stourbridge, Hanbury-		Hopkins, Mr. J. H. ...	5 0 0
Sutton-on-Trent	3 2 0			hill	5 6 8	Muntz, Mr. G. F. ...	50 0 0
OXFORDSHIRE.				YORKSHIRE.		Player, Mr. John ...	3 3 0
Caversham, Amersham				Barnsley	6 17 0	Bradford—By Rev. B. Millard	2 0 0
Hall, for <i>Serampore</i> ...	10 0 0			Bradford, Hallfield Ch.	5 0 0	Ackworth, Mr. James	2 0 0
SOMERSETSHIRE.				Do. do. for <i>India</i> ...	20 0 0	Caterham—	
Beckington	11 5 7					Hoby, Rev. J., D.D. ...	5 0 0

£ s. d.		£ s. d.		£ s. d.	
Chard—		Lochgilthead, Friends		Under 10s.	0 6 6
Gould, Mr. J.	1 0 0	per Mr. Donald Fraser	1 10 0	Bury, Lancashire—	
Devizes—By Rev. T. Lea.		Liverpool, Cropper, Mr.		Webb, Rev. J.	1 1 0
Anstie, Mr. P.	5 0 0	John.....	50 0 0	Brayfield—	
Greenock—By Rev. T. Lea.		Plymouth, Burnell, Mr.		Under 10s.	0 5 0
McIlvain, Mr.	0 10 0	Wm.....	10 0 0	Rochdale—	
Edinburgh—		Sheffield, Wilson, Mr.		Kemp, Mr. G. T.	50 0 0
McLaren, Miss Jane R.	20 0 0	Joseph.....	10 0 0	Sheffield—	
Hitchin, donations per				Smith, Mr. S.	1 0 0
Mr. W. Hainworth ...	1 12 6			Stroud	
Leeds, per Rev. B. Millard.		SPECIAL CONTRIBUTIONS		Per Executors of Late	
		FOR MR. WALL'S ITALIAN		Rev. W. Yates	6 0 0
Bilbrough, Mr J. B.	4 4 0	MISSION.		Per Miss Yates,	
Hindle, Mr W. D.	1 0 0	A Friend, per Mr. J. E.		Conder, Mr. G.	1 0 0
Southall, Mr. Samuel... 0 10 0		Tresidder		Yates, Miss, Basket...	1 10 0
Town, Mrs.....	4 0 0			Under 10s.	0 10 0

ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following:—

Ladies of the "Missionary Working Meeting,"
Graham-street Chapel, Birmingham, per Mr. C.
H. White, for a Case of Clothing for *Mr. Teall*,
Morant Bay, Jamaica.
Mrs. R. C. Allen, Poole, for a Box of Articles for
Mr. Hewatt, Jamaica.
"Missionary Dorcas Society," Devonport, per
Mr. F. Radford, for Box of Clothing for *Mr.*
Saker, Africa.
Friends at George-street and Mutley Chapels,
Plymouth, for Case of Clothing for *Ditto.*

Ladies at Dublin-street Chapel, Edinburgh, per
Mrs. Newman, for Box of Clothing, for *Mr.*
Fuller, Africa.
Denmark Place Chapel, Camberwell, per Mr. J. E.
Bowes, for Box of Clothing, for *Mr. Smith, Africa.*
Young Men's Missionary Association, per Mr. J.
E. Tresidder, for Magic Lantern and Slides for
Mr. Jordan, Bariatani.
A.B.—Mrs. Cairns, Mr. E. Davis, Woolwich, and
Mr. Jas. Nutter, Cambridge, for Magazines and
Books.

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., March 15; Smith, R.,
March 15, 20, April —, May 4; Thom-
son, Q. W., March 21, 27, 28, April 27,
May 27.

AMERICA—

NEW YORK, McFarland, H., June 19.

ASIA—

CEYLON, COLOMBO, Piggott, H. R., May 27;
Waldock, F. D., May 1 and 2.

INDIA, Alipore, Pearce, G., April 25.
Allahabad, Bate, J. D., April 18; Evans,
T., April 6.
Barrisal, Sale, J., April 29.
Bombay, Edwards, E., May 12.
Calcutta, Campagnac, J. A., May 6;
Lewis, C. B., April 12, 26, May 10,
16; Williams, A., April 5.
Dacca, Bion, R., May 29; Supper, F.,
May 6.
Delhi, Smith, J., May 17.
Jamnara, Body, W. S., May 1.
Monghyr, Lawrence, J., May 17.
Mussorie, Parsons, J., April 18.

EUROPE—

FRANCE, Morlaix, Jenkins, J., April 21,
May 2.
St. Brieuc, Bouhon, V. E.

ITALY, Rome, Wall, J., May 29; Cote, Wm.,
June 24.

NORWAY, Bergen, Hubert, G., May 3, 26.
Tromsø, Hanson, O., June 27.

WEST INDIES—

JAMAICA, Kingston, East, D. J., April 24, May
19, 20.
Clarendon, Duckett, A., May 24, June 5, 8.
Kettering, Fray, E., April 22, June 7.
Montago Bay, Hewitt, E., May 15, 18.
Salters Hill, Dendy, W., April 20.
Spanish Town, Phillippe, J. M., June 6.

BAHAMAS, Inagua, Littlewood, J., May 22.
Nassau, Davey, J., May 13.
Hayti, Jacmel, Cajou, E., April 24.
Trinidad, Gamble, W. H., April 25.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

AUGUST, 1871.

THE LATE CENSUS OF RELIGIOUS DENOMINATIONS IN IRELAND—INCREASE OF THE BAPTISTS.

FOR obvious reasons the late census for England and Wales did not include denominational statistics; but in Ireland, owing, in part, to the fact that religious profession is all but universal, something like an approximation to the numbers of each denomination was less difficult of attainment. From 1811 to 1841, the population of the sister country had grown from 5,956,466 to 8,199,853, being an increase of 2,243,387 during the interval of thirty years. This was the highest point it had ever reached. The next ten years—from 1841 to 1851—show a decline of 1,625,575. This extraordinary decrease was owing almost entirely to the terrible famine which visited Ireland during the latter half of this decennial period, and to the tide of emigration. From 1851 to 1861, the population fell 775,311, and from 1861 to 1871, 396,208, bringing it down to 5,402,759, or only 186,430 more than was in 1801. These 5,402,759 souls are distributed among Roman Catholics, Episcopalians, Methodists, Independents, Baptists, Friends, Jews, and “other denominations.” The following table, which is given “on authority,” furnishes a comparative view of the numbers of the different religious bodies in 1861 and 1871:—

	1861.	1871.		
Roman Catholics	4,505,265	4,141,943,	Decrease	363,322
Episcopalians	693,357	683,295,	”	10,062
Presbyterians	523,291	503,461,	”	19,830
Methodists	44,532	41,485,	”	3,047
Independents	5,062	4,485,	”	577
Baptists	2,047	4,643,	Increase	2,596
Friends	3,812	3,834,	”	22
Jews	322	258,	Decrease	64
Other denominations ..	8,414	19,035,	Increase	10,621

But the numerical strength of those who practice baptism by immersion, on a profession of faith, is not, by any means, fully represented in the numbers quoted above. For, in the first place, a large proportion of the 19,035 who are returned under “other denominations,” while declining to assume any sectarian name, are Baptists and Nonconformists. And, secondly, as many Baptists regard the name as representing a personal profession of religion, they have not returned as Baptists, the unbaptized members of their families. Thus we compare unfavourably with Episcopalians and other sects, who entered their entire households as members of the bodies to which they belong. Had all who attend our places of worship been put down as Baptists, as those who go to Presbyterian Churches were returned as Presbyterians, our numbers would probably have been, at least, fifty per cent. above the authorised returns.

Now, it is not at all in a spirit of boasting that we mention the progress

of our denomination in Ireland: but we do accept the fact with thankfulness, and hail it as an expression of the Divine approval of the labours in which our brethren have been engaged, and of the truths to which they have given prominence in their ministry. We were aware that the past ten years had been years of great, if not unparalleled activity, but we were not prepared for the results which the census has made known. Emigration has been a constant drain on our Churches. One of them lost about 200 members in ten years, chiefly from this cause. We have neither been patronised nor paid by the State. "Not many rich, not many mighty, not many noble," have identified themselves with us. Whenever God has set before us "an open door," "many adversaries" have started up, and tried to block the way. When places for preaching the Gospel have been opened in destitute localities, rival stations have been set up, and services held on the same evenings as those on which our missionaries have gathered the people together. These, and other forms of hostility, have severely tried the patience of our brethren, but they have stood their ground, and never slackened in their efforts: and the results add one more testimony to the fact, that human opposition cannot hinder the work of God. The increase with which HE has honoured our Mission, is a loud call to increased personal consecration to the work of preaching and teaching Christ to the benighted and perishing millions of Ireland. If we, as a Christian denomination, prove ourselves equal to the requirements of that country, the next ten years will witness a far greater rate of progress than the last have shown. And we sincerely hope, and earnestly pray, that all other evangelical labourers may share in the triumphs.

AMONG THE PILGRIMS AT LOUGH DERG.

This famous Lough, anciently called the "Red Lake," is situated in the highlands of Donegal. The nearest town to it is Petigo, a pleasant place on the Bundoran line of railway, and not far from the Beautiful Lough Erne. Early in July, I was one of a small party who travelled many miles to visit the Lough, and, if possible, to witness the singular ceremonies which, at this time of the year, are performed on "Station Island." At Petigo we hired a post-car to carry us to the lough—about four Irish miles distant—and, while waiting for the conveyance, we were told that three Americans had returned from Lough Derg a few hours before, where they had been performing their stations. The road lay through an upland country, which is singularly wild and barren. After ascending about three miles, the vehicle could take us no further, and we had to travel the remaining distance—a mile or so—over bog and heather, and through mud and water. There is nothing very attractive in the natural scenery of the lake. It is irregular in shape, being about six miles long, by four broad, and lies in a deep, natural basin, within which it is shut by bleak and lofty hills. As the eye sweeps round the wide circumference of mountains, it encounters neither trees, nor—with two or three exceptions—human dwellings. Here desolation reigns. There are no green pastures, and not a shepherd's-hut; and the only relief to the dreary monotony is afforded by the bright foliage of some trees on the small islands of the lough. The waters are a dark brown colour—in some parts, approaching almost to a black. An ancient legend tells us that here St. Patrick killed the devil's mother, and since that event the waters have never recovered their original colour. Of course this sombre appear-

ance is produced, partly, by the reflection of the dark mountains on the water, and, partly, by the black peat soil which the mountain torrents wash into the lough. On the edge of the water, opposite Station Island, there is a rude stone shed, which was erected in 1846, by one John Campbell. It is appropriately called "The Pilgrim's Lodge," since it affords a welcome shelter from the fierce winds and storms which, even in the summer, sometimes sweep across the Lough, and cover its waters with foam. The afternoon of our visit was fine, but the wind was boisterous, and it was not without a feeling of thankfulness to considerate John Campbell, that we occupied his "pilgrims' lodge" till the boat came up. From the edge of the lough to "Station Island," the distance is an English mile, and in a short time two pairs of strong arms rowed us over to the chief point of attraction. The island is extremely small, being only about 126 yards long, and 45 broad, in the widest part. It is nearly on a level with the water, and the greater part is occupied with buildings, such as the priest's residence, the chapel, cells, and lodgings. A handsome chapel is now approaching completion; and it was owing to this that the station did not begin this year till the 1st of July, instead of the 1st of June, as in other years, from which time it continues open until the 1st of August. It was anciently believed that the passage into purgatory was through a cave in this island. This cave was called St. Patrick's Purgatory. It was so small, that it could only contain six or eight persons at once; and it was believed that here "the pains and torments which await the wicked in another world might be experienced by those who entered it." It was a sort of Irish blackhole, from which the fresh air was excluded; and the fact that persons lost their lives in it through suffocation, led the Lords Justices, in 1630, to expose, and suppress it. But in the reign of James II. the practice was revived; a new cave was hollowed out, and multitudes, drawn thither by a strange fascination, voluntarily submitted to the horrors of that dungeon. This continued till 1781, when, on account of the dangers which attended overcrowding, it was finally closed by order of the Prior. When we landed on the island, there were from twenty to thirty pilgrims; and, as we abstained from anything like a prying curiosity, and kept at a respectful distance from them, there was no interruption in the services. They were of both sexes, and, with two exceptions, of the labouring class. Their ages varied from sixty to sixteen. Some of the men were bare headed; others, not able to endure the exposure, wore a covering—in most instances a red handkerchief, carelessly thrown over the head; and all were barefooted, for the place was holy ground. Sometimes they formed into single file, and followed each other in procession round some parts of the island. Then they knelt on the wet shore of the lake, or tried to walk on the sharp, projecting rocks, till they winced with pain. On different parts of the island, there are several stone crosses, which are great points of attraction; here they say their *paters* and *aves*, and repeat their creed, with rosary dangling from their left wrist; and, on rising, plant a devout kiss on the cold and senseless symbol of our Lord's humiliation and death. We noticed that other points of attraction were several small, low, semicircular enclosures, which were also situated in the open air. These are called "saints' beds," of which there are said to be seven, *i.e.*, St. Brenan's, St. Bridget's, St. Catherine's, St. Columb's, St. Moluis', St. Aveog's, and St. Patrick's. They vary from nine to eleven feet in diameter, but St. Patrick's is sixteen feet. The "beds" are bare rocks, rugged, and sharp; and here these deluded people kneel and prostrate them-

selves, and do penance, and, perhaps, with a characteristic mixture of humour and seriousness, repeat the words—

“My lodging is on the cold ground.”

The largest enclosure is called the “penal bed,” where penance is done, and satisfaction attempted to be made for extraordinary sins. We saw several persons in this place, with woe-begone faces, and their lips hurriedly whispering, or muttering in low tones, their *paters, aves*, and creed. Three days on the island make one station; some remain six, and a few, nine days, which make three stations. On one side of the island a stout, good looking young man was at work under a shed, making rosaries, some of which he sold to us for sixpence each. There was an expression of humour in this man’s face, which certainly did not betoken long fasting. He had the monopoly of the trade; had enjoyed it for fourteen years, and when asked if it was not a profitable business, frankly admitted that it was. He belongs to the numerous posterity of Demetrius of Ephesus, the notorious maker of silver shrines for the great goddess Diana. We were told that on the second night of the “station” all the pilgrims are assembled in the chapel, where they are forced, often by blows, to keep awake during the whole of those dreary hours, for if they sleep, they are said to awake in a state of madness. The cost of a station is 1s. 4½d.: 6½d. for the boat to the island and back; 6½d. for the priest; and 3½d. to the prior. One of the men belonging to the establishment told us that, in the height of the season, there are sometimes 200 on the island at once; but many years ago, before rivals sprang up in different parts of the island, he had known as many as 1,500 present at one time. At that period as much as £350 a-year was paid to the proprietor of the lake—a Protestant—for the privilege of ferrying the pilgrims across; now, the sum is reduced to £50 per annum. A single goat supplies all the inhabitants of the island with milk. It is said she is milked eleven times a day. We saw two women pulling away at her, and she certainly gave an extraordinary quantity. If they have not the cruse whose oil wastes not, they have the goat whose milk never fails. We entered our boat, and, having exchanged salutations with the priest, pulled to the other side, filled with wonder and sadness at what we had seen. When we landed, our attention was drawn to a tall man in black clothes; his long jack-boots were lying at some distance from his feet, and himself standing bare-foot, with uplifted hands, and his eyes wistfully looking to the sacred island, whose consecrated soil he was about to tread, and in whose holy waters he was soon to purify himself. He told us that he had come “the length” of Derry to perform a “station.” The ferryman charged us five shillings for our row there and back.

What is it these pilgrims go to seek at Lough Derg? They go to seek relief from the burden of a guilty conscience, by self-inflicted austerities, which can never purify their souls, nor obtain the pardon of sin. True peace is as far from them when they quit “Station Island” as when they land on it. As we looked on their anxiety, and their painful labour to do something which would merit the favour of God, we thought what infinite pains men are at to get to heaven by a way of their own, instead of going direct to Him, who is “the Way, the Truth, and the Life;” and, by believing, lay hold on eternal life.

The Committee thankfully acknowledge a parcel of clothing from Mrs. Brooks and the ladies at Wallingford for Mr. R. H. Carson, of Tubbermore. Mr. Banks also desires his thanks to the ladies of St. George’s Place, Canterbury, for a package of clothing.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1871.

The Puritans in Westminster Abbey.

THE wide world can boast of very few more famous fabrics than that of Westminster Abbey. Its memorials of Church and State are very many, intensely interesting, and full of varied and abiding instruction. It has stood, in some sort, for more than eight hundred years, witnessing and recording the chief events of England's increasing wealth, power, intelligence, and glory. It witnessed the coronation of William the Conqueror, in the eleventh century; it witnessed Queen Victoria's, in the nineteenth century, and contains "sermons in stones" upon the most prominent events which compose our history during the wide interval which unites the fierce Norman and the gentle Guelph. The present gifted Dean of the Abbey thus expresses the matter:—"It is said that the line in Heber's 'Palestine,' which

describes the rise of Solomon's temple originally ran—

'Like the green grass the noiseless fabric grew;'

"and that, at Sir Walter Scott's suggestion, it was altered to its present form—

'Like some tall palm the noiseless fabric sprung.'

"Whether we adopt the humbler or the grander image, the comparison of the growth of a fine building to that of a natural product is full of instruction. But the growth of a historical edifice like Westminster Abbey, needs a more complex figure to do justice to its formation; a venerable oak, with gnarled and hollow trunk, and spreading roots, and decaying bark, and twisted branches, and green shoots; or a coral reef, extending itself with constantly

new accretions, creek after creek, and islet after islet. One after another, a fresh nucleus of life is formed, a new combination produced, a larger ramification thrown out. In this respect Westminster Abbey stands alone amongst the buildings of the world. There are, it may be, some which surpass it in depth and sublimity of association; but there is none which has been entwined by so many continuous threads with the history of a whole nation." The Puritans of the seventeenth century have made their marks upon the history of the nation, and we now ask our readers to notice a few facts illustrative of their connection with the renowned Westminster Abbey. "Coming events cast their shadows before." The howling wind heralds the approaching tempest; and so the Abbey naturally witnessed the premonitions of that coming struggle in the seventeenth century which involved crown and mitre in its terrific movements. The struggles of the Reformation ended with the death of Elizabeth, and then those men who were in their cradle when she was crowned, came from her tomb to make the name Puritan famous through the globe. The great queen died in 1603, and was laid, strange to say, in the same tomb with Queen Mary. If we cannot assert that they "were lovely and pleasant in their lives," "in their death they were not divided." Over their tomb are the words written by King James:—"Regno consortes et urnâ, hic obdormimus Elizabeth et Maria sorores, in spe resurrectionis." "Partners in sceptre and sepulchre, here sleep the sisters Elizabeth and Mary, in

hope of resurrection." Thus ends the recital of the long war of the Reformation. "The sisters are at one: the daughter of Catherine of Arragon and the daughter of Anne Boleyn rest in peace at last." Events overlap each other. The Reformation does not die till it has produced Puritanism, and nurtured it into strength. Or, to change the figure, the one "laid the egg which the other hatched." The Puritans were a thorn in the side of the great queen; her successor trembled before them, even while he boasted and threatened "I will harry them out of the land;" and what they were and did afterwards, history will never forget.

In 1612 the Abbey received the body of Henry Frederick, Prince of Wales, "the hope of the Puritan party," and in his virtues the reverse of his contemptible father. A Cromwell would have been impossible had Henry IX. reigned instead of Charles I. It was not so written. He lies on the north side of Henry VII.'s chapel. The stone over his grave contains no name, a fact which suggested the following quaint lines:—

"If wise, amaz'd depart this holy
grave,
Nor these new ashes ask what name
they have:
The graver, in concealing them was
wise,
For whoso learns, straight melts in
tears and dies."

His funeral was attended by 2,000 mourners. His friend Archbishop Abbott preached the sermon on Psalm lxxxii. 6, 7:—"I have said, Ye are gods; and all of you are children of the Most High. But

ye shall die like men, and fall like one of the princes." Four years passed on, and then the good prince's mother, Anne of Denmark, was laid in the Abbey, "brought in state from Somerset House, with a long procession of ladies in black—a drawling, dolorous sight—lagging, tired with the length of the way." Five years afterwards, that strange compound of savage and sage, James I., was laid at her side; Dean Williams preached the funeral sermon, in which the dead king was compared in every particular with King Solomon. A little later—in 1629—"Charles, the first infant of Charles I., over whose short life the Roman Catholic priests of his mother and the Anglican chaplains of his father fought for the privilege of baptizing him, was interred in the south side of Henry VII.'s chapel." The hearse of Anne was still standing over her grave when her son was overthrown, and the Royal Abbey came under the control, for twelve years, of the Commonwealth and the Protector. Remembering, as we do, how the Puritans are credited with all the defacements which are found connected with the cathedrals of the land, it is a comfort to read the following words from the pen of Dean Stanley:—"How far more revolutionary the Reformation was than the Civil Wars, may be judged from the fact that the Abbey, which nearly perished in the first instance, was never threatened in the second. The royal monuments, which cruelly suffered under Henry VIII., remained, so far as we know, uninjured under Cromwell; and the

Abbey, so far from losing its attractions, drew into it, as we shall see, not only the lesser magnates of the Commonwealth, but also the Protector himself."

The first of these "magnates" was Pym, the renowned chief of the Parliamentary leaders, who was buried at the entrance of the chapel of St. John the Baptist, under the grave-stone of John Windsor. In Forster's *British Statesmen* we have the following particulars concerning the burial of this famous man, the shape of whose cranium is supposed to have suggested the well-known word "Roundhead," as a contemptuous name for the Puritans. He died at Derby House, close by, in Cannon-row, an official residence of Members of Parliament. At Oxford there was "a great feast and great preparations made for bonfires that night, for that they heard that Master Pym was dead." The Parliament thought of him differently, and the House of Commons, by a vote hitherto unknown, ordered that his body should be "interred in Westminster Abbey, without any charge for breaking open the ground there, and a monument be prepared for him at the charge of the Commonwealth." The funeral of "King Pym," as he was called, was celebrated, as Clarendon says, with "wonderful pomp and magnificence, in that place where the bones of our English kings and princes are committed to their rest!" The body was carried on the shoulders of the ten chief members of the House of Commons, followed by his two sons, and was accompanied by both Houses of Parliament, and by the

Assembly of Divines then sitting in the Jerusalem Chamber. The funeral sermon was preached by Stephen Marshall, the chief chaplain of the House of Commons, on the words, Micah vii. 1, 2, "Woe is me! for the good man is perished out of the earth." Thus was carried out the funeral programme, quaintly described in contemporary verse:—

"None can compleately Pym lament,
But something like a parliament!
The publicke sorrow of a state
Is but a griefe commensurate.
We must enacted passions have,
And laws for weeping at his grave."

Thus departed the great defender of Parliament against the arbitrary power of kings; and though we cannot approve of all he said and did, we gratefully remember that it is to his struggles, and those of his brave compeers, that constitutional liberty still flourishes among us; and in this sense, the concluding words of his funeral discourse have, happily for England, proved true:—"No, no, beloved, this cause must prosper; and although we were all dead, our armies overthrown, and even our Parliaments dissolved, this cause must prevail." Pym's grave became the point of attraction for the next few years. Close beside him was laid Sir William Strode, and then one of the "Five Members," and soon after the Earl of Essex, the greatest Parliamentary general next to the incomparable Oliver. Near to the same spot were laid the remains of "the fierce Independent, Edward Popham, distinguished by sea and land." Sometime earlier, but in Henry VII.'s chapel, was buried the learned Isaac Dorislaus, ad-

vocate at the king's trial. In Cromwell's time he was ambassador at the Hague, where he was assassinated, as Carlyle says, "one evening, by certain highflying Royalist cut-throats, Scotch, most of them: a man of heavy, deep-wrinkled, elephantine countenance, pressed down with the labours of life and law. The good, ugly man here found his quietus." Between two and three years after, (in 1651), Ireton, the son-in-law of Cromwell, was buried in the same beautiful chapel. He died of the plague at Limerick, and was brought to London, where he lay in state at Somerset House. Over him was the motto, "Dulce et decorum est pro patriâ mori." "It is sweet and proper to die for one's country;" which, however, the Cavaliers translated, "It is good for his country that he should die." Dr. Owen did not agree with the Cavaliers in their estimate of Ireton's character, for in a funeral sermon for him he says, "The name of God was as land in every storm, in the discovery whereof he had as happy an eye, at the greatest seeming distance, when the clouds were blackest and the waves were highest as any."

Passing over some inferior names, we come to the burial of Blake, in 1657. This truly great man was the equal of Nelson in naval victories. It was after his last action with the Spaniards, "which, with all its circumstances, was very wonderful, that he sickened, and in the very entrance of the fleet into the Sound of Plymouth, expired." Lord Clarendon thus speaks of his funeral:—"He wanted no pomp when he was

dead, Cromwell causing him to be brought up by land to London in all the state that could be; and to encourage his officers to venture their lives that they might be pompously buried, he was, with all the solemnity possible, and at the charge of the public, interred in Henry VII.'s chapel, among the monuments of the kings." This is said to be the first mention of a burial in Westminster Abbey as an incentive to heroic achievements, and it came well through the ruler from whose reign, says Hallam, "the maritime glory of the empire may first be traced in a track of continuous light." In Henry VII.'s chapel were also buried Colonel Deane, the companion of Popham and Blake; Sir William Constable, one of the regicides; and Colonel Blackworth, one of Cromwell's council; probably, also, Dennis Bond, of the council, who died four days before Cromwell, in the beginning of the terrific storm which caused the report that "the Devil was coming, and that Cromwell, not being prepared, had given *bond* for his appearance." In 1656, Archbishop Fisher was buried in the Abbey, with great state, at Cromwell's express desire, who himself paid the expenses. He died at Reigate, in Surrey, and when the corpse approached London, it was met by the carriages of all the great personages then in town. The clergy of London and its vicinity attended the hearse from Somerset House to the Abbey, where the concourse of people was so great, that a guard of soldiers was rendered necessary. "This funeral was the only occasion on which the Liturgical Ser-

vice was heard within the Abbey during the Commonwealth." The last relic of the Commonwealth which the Abbey received was the body of Bradshaw, who died in the short interval of Richard Cromwell's Protectorate. He was interred from the Deanery, which had been assigned to him as Lord President of the High Court of Justice. Some "small chamber" in the south-west tower, was long shown as his habitation. The king's party, of course, gave him a bad end. "The melancholy wretch (one of them says), so it is reported, ended his days in the blackest desperation; but that a church-roof was the nest of such an unclean bird, I have not before heard. Certain it is that he ended his days near this church, but that he spent them in it we have no authority but tradition. Yet it is not improbable that, in some of his fits, he might retire to a place very well suited to such a temper." The more trustworthy account is very different; for, on his death-bed, he declared, concerning the execution of the king, "Had it to be done over again, I would do it."

But the greatest of all the funerals of the Commonwealth in the Abbey was that of Oliver Cromwell. He died on the 3rd of September, 1658, in the midst of a terrific storm. Forster thus speaks of it:—"The great storm of the 2nd of September reached to the coasts of the Mediterranean. It was such a night in London as had rarely been passed by dwellers in crowded streets. Trees were torn from their roots in the park, chimnies blown down, and houses unroofed in the city. The va-

rious accounts which writers as various have handed down to us, would seem to realize the night of Duncan's murder :—

‘ As they say,
Lamentings heard i' the air ; strange
screams of death
And prophesying, with accents ter-
rible,
Of dire combustion, and confused
events,
New hatch'd to the woeful time. The
obscure bird
Clamoured the live-long night.’

“ It was, indeed, a night which prophesied a woeful time to England, but to Cromwell it proved a night of happiness. It ushered in for him, far more surely than at Worcester or Dunbar, his **FOR-TUNATE DAY.**” Three members of the Protector's family preceded him in their burial in the Abbey : his sister Jane, who married General Disbrowe ; his venerable mother, Elizabeth Steward, through whom he came from a brother of the founder of the Stuarts ; and Elizabeth Claypole, his favourite daughter. The funeral of the Protector was on a scale of more than regal splendour, the sum expended being upwards of £50,000 ; twice as much as had ever been expended at royal funerals. The details of the ceremony may be seen in Forster's “ Life of Cromwell.” He was buried in a vault prepared at the east end of Henry VII.'s chapel, which for years after was called “ Oliver's,” or “ Oliver Cromwell's vault.” It is said that “ the actual interment, from the state of the corpse, had taken place before in private ; and this mystery probably fostered the fables which, according to the fancies of the narrators, described the body as thrown into the

Thames, or laid in the field of Naseby, or in the coffin of Charles I., at Windsor, or carried away in the tempest the night before.”

The fact, however, of his interment at Westminster is certain ; and equally certain it is that his body was soon disturbed and most savagely dishonoured. The spot was not too sacred for the reception of the *illegitimate* offspring of Charles the Second, but far too good, it seems, for the bones of *Cromwell*. He was buried September 26th, 1658, and on the eve of the 30th, 1661, the following scene occurred :—“ Cromwell, Ireton, and Bradshaw were dug up, and on the following day dragged to Tyburn, hanged with their faces towards Whitehall, decapitated, and buried under the gallows. The plate found on the breast of the corpse, with the inscription, passed into the possession of the sergeant who took up the body, from whom it descended to his daughter, Mrs. Giffard, into the hands of the Hobarts, and from them to the present Earl de Grey. The head was planted on the top of Westminster Hall. . . . No stone or monument marks the spot where Oliver lay beneath the great east window. Elizabeth Claypole alone, of all those who were then buried amongst the kings, still remains in her original sepulchre.” In the autumn of the same year the other notabilities of the Commonwealth were cast out of the Abbey. A pit was dug for them in St. Margaret's churchyard, with the exception of Dorislaus, who was laid in a grave by himself.

The following is a verbatim

copy of the warrant for the disinterment of the magnates of the Commonwealth :—

“ It is his Majesty’s express pleasure and command that you cause the bodies of the several persons undernamed, which have been unwarrantable interred in Henry the 7th and other chappels and places within the Collegiate Church of Westminster since the year 1641, to be forthwith taken up and buried in some place of the churchyard adjoining ye said church whereof you may not fail : and for so doing this shall be your warrant.

“ Henry 7th Chappel.

“ Dr. Isack Dorislaus

“ Coll. Richard Dean

“ Mrs. Elizabeth Cromwell

“ Coll. Humphery Mackworth

“ Sir William Constable

“ Mrs. Desborough

“ Anne Fleetwood

“ Coll. Robert Blake

“ Coll. John Mildram

“ Mr. John Pimble

“ Mr. William Stroud

“ Coll. Boscawen

“ Mr. Humphrey Saloway

“ Denis Bond

“ Mrs. Bradshaw

“ Mr. Thos. Haslerick

“ Coll. Edward Popham

“ Dr. Twiss

“ Thomas May

“ William Strong

“ Steven Marshall.

“ To the Reverend Dr. Earle Dean of Westminster or in his absence to ye subdean there.

“ (Signed)

“ EDW. NICOLAS.”

We must here close ; but as the subject is not exhausted, we hope to return to it in a future number.

Bye-paths in Baptist History.*

DENNE AND GUNNING IN LONDON.

FIVE years after the Abergavenny dispute, a still more famous discussion took place in London. Its origin was this : some gentlewoman in the metropolis, having become a Christian, was in great trouble about the lawfulness or unlawfulness of infant baptism. In order to remove her doubts, Mr. Henry Denne, the indefatigable General Baptist minister, and Dr. Gunning, afterwards Bishop of Chichester, agreed to discuss the subject in public, and St.

Clement Danes Church, London, “ without Temple Bar,” was selected as the place in which the discussion should be held. Thousands of people were attracted to listen. The dispute began on the 19th November, 1658, and was renewed on the 26th of the same month.

On the first day Henry Denne occupied the pulpit, Dr. Gunning fixing himself in a gallery opposite, entreating the multitude to be silent, and behave themselves civilly

* From “ Bye-paths in Baptist History,” by Rev. J. J. Goadby. No. 5. Elliot Stock, 62, Paternoster Row.

and orderly. Mr. Denne thus began : "One there is who desireth to be informed whether the baptism of infants be lawful or unlawful. I declare that the baptism of infants is unlawful." To this Dr. Gunning replies, from his seat in the gallery, "I will prove the baptism of infants to be lawful. Thus : that which the Supreme Lawgiver of the Church hath given in command to His immediate officers of the Church, by a perpetual sanction and unalterable decree, to be by them practised, is lawful. But the baptism of infants is, by the Supreme Lawgiver of the Church given in command to His immediate officers, by a perpetual sanction and unalterable decree, to be by them and their successors practised. Therefore, the baptism of infants is lawful." Denne "denies the minor;" whereupon Gunning adds that "it is Christ's will that infants should be saved, and that, as they cannot be saved without baptism, or desire for baptism, in their parents or friends, therefore it is Christ's will and command that they should be baptized." Denne readily grants the first part of Gunning's assertion, "that Christ will have infants to be saved;" but altogether demurs to Gunning's statement, "that baptism is the condition of salvation, and therefore lawful." The future bishop now quotes John iii. 4, and urges that "to be born again of water is baptism."

Denne's reply is very shrewd. "The place of Scripture you have brought is allegorical," said Denne, "and therefore not so proper to be a ground of faith. Against this gloss or explanation three things may be urged : (1) That Scripture must be considered to whom and of whom they speak, and not to be applied to any other concerning whom it doth not speak. This Scripture (John iii. 4) is addressed to Nicodemus, seeking to learn the way of God, and is

neither spoken of children nor to children. (2) By being born again of water is not meant baptism, but a mystical, and not literal, water. (3) If it were granted that the text did include children, and that by water, baptism were intended, yet it will not follow that children cannot be saved without baptism, because here is only mention made of entering into the kingdom of God. You know the kingdom of God hath manifold exceptions [meanings] in the Scriptures. Sometimes it is taken for Gospel preaching, sometimes for a visible church, sometimes for that happiness which men and women (not infants) do enter through believing."

The dispute next turns upon whether the Greek words in the commission are intended to include "children" as well as men and women; Gunning, of course, contending that they do, and Denne quoting passages to show that they do not. "Have you a Greek Testament?" asked Gunning, with a sneer. Denne, who can quote Greek as readily as the doctor, passes over the sneer, and refers to the passage quoted. A further contention arises as to whether Tertullian or Justin Martyr was the first to mention infant baptism, and Gunning "appeals to the Christian auditors" with something of a triumphant flourish.

Gunning's second argument in favour of infant baptism is the following :—"That which is no sin for parents to require, and for ministers to perform, being required, is lawful. But it is no sin for parents to require baptism for their infants, neither for ministers to perform it, being required. Therefore, the baptism of infants is lawful." Of course, Denne again "denies the minor," and contends that "it is a sin;" to which Gunning rejoins, "that being confirmed by an everlasting law, and standing commission, not to be altered to the end of the world, it is no sin."

Then follows a bit of "word-quibbling" on the "commission;" Gunning thinking he had his opponent on the hip, because he spoke of "children being unwilling," whereas "it is impossible that they should be unwilling, seeing they know not anything of the matter; and Denne replying with some sharpness, "You might have spared this labour, for I did not say that children were unwilling, but I said that they were *not* willing. There is a vast difference between the two. You know, for example, how willing Constantius Copronymus was to be baptized when he was an infant, and how he came to have the name Copronymus. I forbear to tell the story before this audience; but come, point me a syllogism out of the words of the 'commission.'" "The Apostles are commanded to make disciples of all nations," replies Gunning. "Now infants, who are part of the nations, cannot be made disciples in any other way than by baptism; therefore they are here commanded to make disciples by baptism." Gunning further contends that infants are "called" "predestinated," "God's servants," "given to Christ by the Father," and were therefore properly regarded as "Church members;" but Denne, holding Arminian views, objects *in toto* to his statements.

The doctor now quotes Austin's opinion—namely, that the baptism of infants was held by the Church from apostolic times, and that he (Gunning) is prepared to prove this "by several testimonies from the ancients." But Denne rejoins that although that might be Austin's opinion, Erasmus, "who laboured much in Austin, and Ludovicus Vives, who was very skilled in his doctrine," were neither of them convinced by his opinion, and both believed the contrary to be true of the early churches. "Moreover," adds Denne, "you know what I have already told

you out of Tertullian and Gregory Nazianzen. I think it needless to repeat the same things again."

After much debate, in which the former arguments were again repeated by both opponents, the first day's discussion ended, they mutually agreeing to meet on that day week.

The two opponents on the second day changed places—Gunning is the respondent, and Denne the opponent. It is not stated, however, whether Gunning now occupied the pulpit and Denne the seat in the gallery opposite. Gunning leads off in precisely the same manner as Denne had previously done, and Denne opposes. "One desires," says the doctor, "to be informed touching the baptism of infants, whether it be lawful or unlawful. I affirm the baptism of infants to be lawful." "And I will prove," rejoined Denne, "the baptism of infants to be unlawful. If the baptism of infants be lawful, it is either *from* some reason delivered by you or some other, but not *by* any reason delivered by you or any other: therefore the baptism of infants is not lawful." He argues that it is neither supported by tradition nor Scripture; and as Denne pours out text upon text in support of the last statement, Gunning loses his self-control, and after telling Denne that "he (Gunning) does not carry a Concordance in his head," asks him "whether he (Denne) *knows what is the Ethiopic word to 'teach.'*"

A closer wrestling ensues from this point. Gunning affirms that "infants who are unbaptized are shut out of heaven;" and Denne retorts that "if they are, then God punishes some creatures for that which they cannot help," but that this is contrary to the Divine conduct, and "therefore unbaptized infants are *not* shut out of heaven." With some heat, Gunning instantly exclaims, "I deny the consequence;" to which, as warmly,

Denne replies, "Then shutting out of heaven is no punishment."

This appeared a bold statement, and greatly startled some of the vast assembly who were listening to the word-wrangling with breathless attention. "Bear witness! bear witness!" some eagerly cried out; "he saith, 'It is no punishment to be shut out of heaven.'" Others affirmed, "That he plainly in so many syllables had said so, as they were ready to witness."

Gunning appears not to have taken notice of this reply, or of the clamour it raised, and goes on to say, "That as the potter hath power over the clay, to use it at his pleasure, so God might do what He would with His own." Denne's reply is cautious, and was repeated three or four times without the least notice being taken of it by his opponent. "I do not say," said Denne, "what God may, or may not do, but what He doth. Now, we know that God cannot do contrary to His oath; but to punish creatures for what they cannot help, is contrary to His oath; therefore, God cannot do it. Moreover, this I argue: if God punish creatures for that they cannot help, then He doth not leave all the world without excuse. But He will leave all the world without excuse; therefore, He will not punish any creature for that which he cannot help."

Not only did not Gunning give any answer to this argument, but he now began loudly to complain of "the injury that was being done to him by the disorder of the auditors." Denne also confessed his sorrow at the uproar, but protested that it was altogether without his approbation. "He had still," said Denne, "many other things to propound, but the time allotted to the dispute was spent, and his own infirmities began to press upon him, and he should therefore cease."

The upshot of the debate was, that

five days after, the lady at whose instance the discussion began, was publicly immersed. The day, we are told, "was cold and sharp, and it seemed strange that a gentlewoman should endure, at that season of the year, and in such weather, to go into the water and be dipt all over;" but as "fantastical ladies have a proverb, 'Pride feels no cold,' so it may be said of faith and zeal: they also feel no cold."

As to the general result of the debate, "the success was estimated according to the different affections, rather than the judgments of some men and women." The writer closes his account by a fact which is recorded for the special benefit of the Vicar of Kidderminster, who had declared that baptism by immersion was not much better than murder, since it was frequently attended with great bodily risk. "I can show Mr. Baxter, an old man in London, *who hath laboured in the Lord's pool many years*, converted by his ministry (as an instrument in the hand of the Lord) more men and women than Mr. Baxter hath in all his parish; yet, when he hath laboured a greater part of the day in preaching and reasoning, his refection hath been *not a sack-possel or cawdle*, but to go into the water and baptize converts." The inference intended to be conveyed by this circumstance is too obvious to need statement; but we greatly question whether there are many who would now endorse that inference.

THE PORTSMOUTH DEBATE

demands more than a passing notice, since it was the last public disputation of any consequence on the subject of baptism in England. It arose out of these circumstances: Mr. Samuel Chandler, a Presbyterian minister of Fareham, established a fortnightly lecture in the town of

Portsmouth. Following out a certain plan of his own, he was led to treat on the subject of "Sacraments," and uttered some harsh things in the course of this discussion against the principles and practices of the Baptists. A gentleman, not a Baptist, who attended these lectures, took them down in short-hand, and showed them to several of his friends; amongst others, to Mr. Thomas Bowes, the General Baptist minister of the town. Mr. Bowes thinking the cause of truth might suffer if these strictures were allowed to pass unnoticed, waited upon his friend, Mr. Webber, the Particular Baptist minister of Gosport. Mr. Webber coinciding with Mr. Bowes' opinion, a number of Baptists attended Mr. Chandler's next lecture, in which he undertook to answer the objections urged by his opponents. At the close of the service, Mr. Bowes stood up before all the congregation, and charged Mr. Chandler with preaching false doctrine, and challenged him to meet publicly an ordained minister and discuss the question of baptism. The lecturer at once accepted the challenge, only stipulating that his opponent should be "a man who understood the laws of disputation." The Presbyterians applied to the magistrates of Portsmouth to obtain for them a licence from the king, "publicly to vindicate the common cause of the Reformed churches, and settle the wavering in the belief and practice of those truths which tend very much to the advancement of early piety and religion." The licence was granted, and both parties looked out for the ablest champions. At first the Baptists thought of Mr. Matthew Caffyn; but being suspected of heresy, he was passed over. They next turned their eyes to William Russell, M.D., the well-known General Baptist minister of London, and procured his consent to defend their cause. With Dr. Russell, in

the position of "junior counsel" and "moderator," were Mr. John Williams, of East Knowle, and Mr. John Sharpe, of Frome, both Particular Baptist ministers. The Presbyterians selected Mr. Samuel Chandler, the lecturer, whose words had given such offence; Mr. Leigh, of Newport; and Mr. Robinson, of Hungerford; the last gentleman acting as moderator for their party.

The day agreed upon for the disputation was February the 22nd, 1698-9; and the place the Presbyterian Meeting-house, High-street, Portsmouth. The assembly was worthy of the debate. The governor and lieutenant-governor were present, the mayor, and the magistrates of Portsmouth. A large and well-to-do class of people filled the chapel, and, as one authority tells us, the military and the civil power attended, at the command of the king, to preserve peace and good order. The debate began between nine and ten in the morning, and continued without cessation for nine hours.

Mr. Chandler commenced by delivering a "Prologue," and repeating the questions to be disputed, namely, "(1) Whether, according to the commission of our Lord and Saviour Jesus Christ, adult believers are only the proper subjects of baptism, and not infants? (2) Whether the ordinance of baptism, as appointed by Christ, is to be administered by dipping, plunging, or overwhelming only, and not otherwise? They affirm, and we deny."

* Dr. Russell, after a few preliminary questions and answers, leads off the debate. He affirms that Christ nowhere requires any of His ministers to baptize infants, and therefore the baptism of infants is not according to His commission. Mr. Chandler replies, "If you will allow good consequences drawn from Scripture, I will deny your minor." "Then you must suppose that Christ

hath required some of His ministers to baptize infants," said Dr. Russell. Mr. Chandler answers, "We distinguish between consequential truths and express words." "So do we," answers Dr. Russell; "but I hope our Lord's commission about holy baptism is delivered in express words, and not in consequentials. The term in my argument is very lax; I do not say there 'command,' but '*required*;' and if you prove the baptism of infants anywhere 'required' by Christ, it is sufficient."

Mr. Leigh here interposes to ask if the doughty champion of the Baptists "will allow good Scripture consequences in the case, or whether he expects plain Scripture words?" "If you can prove it *without* an express command, prove, that is, that Christ 'required' it, that will suffice;" but, adds the doctor, "you must remember that you are to prove it according to Christ's commission (for those are the terms of the question), and I believe you will find it a difficult task to do that by consequence." "What! from the commission?" asked Chandler, in amazement; whereupon the Presbyterian moderator, Mr. Robinson, declares that Dr. Russell must prove his position by an universal negative. Nothing loath, the doctor asks that Mr. Chandler should deny some part of his argument, a thing he had not yet prevailed upon him to do, and presently says: "If the requiring of infant baptism be anywhere recorded in Holy Scripture, either Mr. Chandler or some other person, is able to show it. But neither Mr. Chandler, nor any other person whatsoever, is able to show it; therefore, it is not anywhere so recorded in Holy Scripture." Mr. Chandler, being thus pinned in a corner, seeks to escape by "denying Dr. Russell's minor;" upon which the doctor appeals to the Presbyterian moderator, that he (the moderator) had asked for "an

universal negative," that one had now been given, and that Mr. Chandler was therefore bound, in all fairness, to give a single instance where it was so written that infants should be baptized. Conscious of his own mistake, the moderator replies: "Suppose Mr. Chandler cannot give, an instance, nor anybody in the company, you cannot thence infer that none in the world can." But this evasive answer calls for a biting reply from Dr. Russell. "What is this," said he, "but in effect to give away your cause, when so many men of parts and learning are here present? If you all refuse to give a single instance, the people will think that you have none to give."

The doctor, begging the audience to notice that his *first* argument stands until the instance asked for is given, now marshals his second, which is as follows: "If infants are not capable of being made disciples of Christ by the ministry of men, then they cannot possibly be the subjects of baptism intended in Christ's commission; but infants are not capable to be made disciples of Christ by the ministry of men; therefore they cannot possibly be subjects of baptism intended in Christ's commission." A dispute at once followed as to whether Dr. Russell meant by "making disciples" "actual and complete disciples," Mr. Leigh urging, "I thus distinguish: infants may be entered into the church in order for learning, &c., and they are disciples before baptism; yet, in a more visible sense, they are made disciples by baptism." This does not satisfy Dr. Russell: "infants have, as infants, no knowledge of good and evil, and therefore they are not capable, while they are infants, to be made disciples by the ministry of men." Chandler here complains that Russell "tricks all this while; that what he (Chandler) means by infants being disciples is their being solemnly invested by

baptism;" but Russell declares he is discussing "pre-requisites for baptism," and was not speaking of "investiture." A second time the debate falls into a dispute about "complete" discipleship; and Chandler, confessing that infants were not, as infants, capable of that, Russell claims to have maintained his second argument. "It is now, therefore, high time that I descended to a new one."

The "new argument" should be specially observed, from the shuffling method by which Mr. Leigh sought to meet it. "If the Apostle Paul did declare all the counsel of God, and kept back nothing that was profitable for the Church of God, and yet did never declare the baptism of infants to be a Gospel institution, according to Christ's commission, then it is no Gospel institution, nor any part of the counsel of God, nor profitable for the Church of God; but the Apostle Paul did declare all the counsel of God, and kept back nothing that was profitable for the Church of God, and yet did never declare the baptism of infants to be a Gospel institution, according to Christ's commission; therefore it is no Gospel institution, nor any part of the counsel of God, nor profitable for the Church of God." Mr. Leigh's method of replying to this argument is by suggesting that Paul wrote divers Epistles upon many subjects; *that evidently some leaves were cut off from one of his Epistles, that to the Ephesians*; and that, for anything that Dr. Russell might know to the contrary, Paul might have advocated infant baptism in one or other of these missing leaves! The doctor replies to Mr. Leigh's miserable shift by asking him pointedly if he believes, with the Assembly of Divines, that the Scriptures of the Old and New Testaments are the only rule to direct us in matters of worship; and by demanding that

Mr. Leigh, or some of his friends, *should produce these six missing leaves of the Epistle of Paul* (of which he had never before heard), and prove that they were *really* written by Paul; and then, if such a thing as infant baptism were contained in any of them, he would allow it. "Hereupon Mr. Leigh was angry;" and no wonder. He still, however, reiterated his statement in another form. "Paul's writings are not the hundredth part of what Paul preached; we cannot suppose that in these six chapters to the Ephesians he could contrive to put down the whole of his preaching in them." Here Dr. Russell sarcastically twits Leigh with favouring the Popish notion of the value of tradition in his talk about "Paul's sermons not written." "I have heard," he says, "of some unwritten traditions that are locked up in the Pope's breast, to be delivered out as he finds occasion to serve a turn; but I never knew that the Presbyterians were ever entrusted with any such treasure!"

Triumphing over his opponents in his third argument, Dr. Russell now adduces his fourth: "Christ's commission doth show who are to be baptized, but it doth not show that infants are to be baptized; therefore infants are not the subjects of baptism, according to Christ's commission." Mr. Leigh objects, again cites his former statement that children are included in the term "all nations," and a second time repeats the opinion that there is no necessity for persons to be disciples, in the doctor's sense, before they are baptized. Then Dr. Russell, a little piqued by the stale repetition, replies, "I will read my Master's commission," and forthwith slowly reads Matthew xxviii. 19.

Here the Presbyterian moderator "bawls very loud, saying, Mr. Williams, will you suffer him to preach?" But the doctor is not to

be put down by clamour, nor yet by the insinuation that he is going to preach Arminian doctrine, and so offend his Calvinistic colleague Mr. Williams. "What," said Dr. Russell to the Presbyterian moderator, "do you talk of preaching? Are you afraid of the commission? Are you not in danger of earning Tertullian's reproach of one of the Fathers, that he was *Lucifugæ Scripturarum, &c.*, flying from the light of the Scriptures as bats from the light of the sun?" and declares that if his opponents (who are sticklers for the *Institutes* of the Geneva Reformer) should oppose what he (Dr. Russell) had said, they would at the same time oppose Calvin himself, who had not only declared that there was no mention made of infants in the commission, but had further said that we might as well apply these words to little infants: "If any will not work, neither shall he eat" (2 Thess. iii. 10), and so keep them from food until they starve!

This apt quotation from Calvin displeased the Presbyterian moderator, who asked, in querulous tones, "What have we to do with what Mr. Calvin says?" To which the doctor slyly rejoins, "I did not know but you might have had a veneration for Mr. Calvin; but seeing it is otherwise, I will thus argue from the commission;" and then proceeds to give his own view of it. A squabble presently arises between Mr. Leigh and the moderator of his party, and Dr. Russell thinks that the two had better change places, Mr. Leigh become moderator, and Mr. Robinson disputant. After this escapade on the moderator's part (who seems to have been very unfit for his responsible post), the wordy war proceeds, Russell affirming, Leigh denying, now in one way now in another, that the commission only warrants the baptism of believers.

Mr. Leigh touches by-and-by upon dangerous ground. He argues that "if believing be previous to baptism, it must be necessary to salvation; and so you must say that all not believing are damned; and so all infants are damned." Russell declares that this is a *non sequitur*, as he has already shown that infants are not at all intended in the commission; "but," he solemnly adds, "as touching infants, I am far from believing that God hath decreed them, as such, to eternal damnation. *I will rather believe that all infants, dying in their infancy, are elected*"—(a great stretch of belief for this valiant General Baptist)—"*than conclude that any of them were damned.*" He asks, moreover, that as he has so freely expressed *his* opinion upon this subject of infant salvation, the Presbyterians should be equally outspoken concerning their opinions on the same subject. But he asks in vain.

Mr. Williams next suggests Erasmus' reading of the commission—"Go, teach all nations, and when they have learned *dip* them;" but the Presbyterian moderator again forgets his duties, and appeals to the audience: "You see, sirs, this gentleman grounds his opinion upon the authority of Erasmus;" "who is well known to have been between a Papist and a Protestant," chimes in Mr. Leigh. But both Russell and Williams argue that, whatever his opinions, Erasmus was a man not to be despised for his skill about the etymology of a Greek word; that it was his judgment, as one of the best scholars of his time, and not his authority, that led to his being quoted; "but," says Russell, with some exhibition of temper, "anything serves your turn at a pinch."

Mr. Leigh again makes an unfortunate slip, which Dr. Russell, as a controversialist, quickly takes up and makes merry over—namely, in speak-

ing about eunuchs and "*the eunuch's children.*" Russell at once recollects an amusing story of another Presbyterian minister who had made the same blunder, and cannot forbear telling it with the evident gusto of an "M.D. of the famous University of Cambridge."

Mr. Williams, "the junior counsel," now relieves Dr. Russell of the leading part in the debate. He (Mr. Williams) argues that, since infants are incapable of denying themselves for Christ, they are incapable of being made disciples of Christ. Of course Mr. Leigh, who has been left by Mr. Chandler to do the hardest part of the work, objects to this, and asks "if infants are not as capable of believing in Christ as of coming to Christ; and yet they were said to come when their parents brought them." Mr. Williams denies that the parents' faith was imputed to the children, as Mr. Leigh suggests. Again a rather dangerous concession was made by the leading Presbyterian disputant; Mr. Leigh said, in effect, that infant baptism might be practised in the apostolic or early times, though no instance was recorded in the New Testament. At this Dr. Russell wakens up again, and asks if he (Leigh) will grant that no case is recorded in the New Testament. "We will *suppose* it," he replies, "but not *grant* it." "O yes," adds the doctor, "you *suppose* it because you cannot *prove* it; for you are not so free of your concessions." This stirs up Mr. Leigh's anger, and he replies, with tartness, "It is not recorded in the New Testament what you practise—namely, that grown children of believers were baptized. I challenge you to give one instance of anyone born of believing parents baptized at age." Dr. Russell here repeats his former challenge, for a single instance in the New Testament of any one infant that was ever

baptized; and as Mr. Leigh presses for an example of a child of believing parents who was baptized, he refers to Constantine, whose mother Helena was a Christian, and declares that he does not recollect a single instance of any one of the Fathers or eminent bishops of the Church during the first five hundred years of the Christian era who were baptized until they were between twenty and thirty years of age; and if any of his opponents know an instance to the contrary, he shall be glad if they will quote it. "What do you tell us of the Fathers?" asks Mr. Leigh. "We are not bound to abide by their testimony." "Well, then," asks Mr. Williams, "was not the mother of our Lord a believer when Christ was born?" Mr. Leigh is angry that such a question should be asked, and declares, with some exhibition of impatience, "that everybody knows that she was." "But do *you* believe it?" rejoins Mr. Williams, following up the advantage he had gained by this adroit question. "Yes, I do believe it: what then?" "Then this," replies Mr. Williams, "here is an instance for you, from Scripture, of a child-believer, that was a believer before he was born, and yet he was not baptized till he came to years; and this we can prove."

A general titter ran through the crowded assembly at the skilful manner in which Mr. Leigh was caught, and Mr. Leigh grew pale and troubled, as a man might be expected to do under such uncomfortable circumstances; but he presently recovered his self-possession, and replied, "Our discourse was grounded on the commission; now was this *before* the commission, or *after* it?"—a skilful parry, but losing its effect through coming rather as an after-thought than as a prompt and instantaneous reply. Of course Dr. Russell now came to the rescue of his "junior," and showed that Mr.

Leigh was mistaken, and that he really had received "a pertinent answer already, every way suitable to his question." There must have been a little more laughter among the audience at this point, since Mr. Leigh "made no reply." He is nothing daunted, however; and proceeds to show that in his judgment "infants are visible Church members," the proof passage being the words of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Mr. Williams' reply to this is that infants are neither members of the universal Church nor yet of a particularly constituted church, and therefore they are not members of the visible Church at all. His opponent does not notice his argument, but again declares that infants are part of a nation, and therefore might be baptized. Mr. Williams answers, "Though children are part of a nation, yet not of the nation modified by Christ's commission."

Upon this the Presbyterian moderator rather rudely calls the attention of the audience to the fact that Mr. Williams "has no academical learning;" Mr. Williams rejoins with a touch of sarcasm, "I am warned by that word to have a care of vain philosophy;" and at once asked "what was the antecedent to the relative *them* in the commission?" The moderator now found it wiser to be silent; but both Dr. Russell and Mr. Williams answered for him, "all nations disciplined." They both again ask for a single instance of infant baptism from the Word of God; and no reply being forthcoming, Dr. Russell said: "If infants are capable to be made disciples of Christ by the ministry of men, *without the use of reason*, then the beasts of the field are also capable; but the beasts of the field are not capable—therefore infants are not capable."

This reply greatly agitated the irritable Presbyterian moderator. "He stood up and threw himself about, making a noise like one in a delirious paroxysm, and bade the people take notice that Dr. Russell had ranked their infants among the brute beasts; and that if they became of his opinion they must look upon them as dogs, or cats, or hogs, &c., with much more of the same sort of rhetoric, endeavouring all he could to enrage the multitude of unthinking persons against him, and put the people into confusion." "Hold, hold," cries Dr. Russell. "Mr. Robinson, I have already told you how great an esteem I have for your little infants. . . . I now bring this illustration to show the absurdity of your opinions: Suppose there were twenty or thirty newborn infants in a room, and you should choose out the most able and learned persons amongst you to preach to them, in order to make them disciples, according to Christ's commission, I believe he would have no better success than St. Anthony had, as the story goes, when he took upon him to instruct the pigs; or, as some others have done, even Popish saints, who have taken upon them to preach to the fowls of the air," &c. His remark about the beasts is, after all, he says, not such an out-of-the-way "conceit," since the Romish Church baptizes bells, which are certainly passive in their baptism, and on that account, says Augustine, "the fittest subjects, since children show their resistance by crying!" "And now," said he, "I demand of *any* of you to take off the retortion, and show the disparity if you can."

A general silence ensues, which is at length broken by the undaunted Mr. Leigh, who exclaims, "It is time to proceed to the other question: whether the ordinance of baptism, as appointed by Christ, is to be ad-

ministered by dipping, plunging, or overwhelming only, and not otherwise." Dr. Russell meets this by saying: "The Holy Scriptures show us the right way of baptizing as appointed by Christ, but it doth not show us that it ought to be done by sprinkling; therefore sprinkling is not the right way of baptizing." This did not satisfy Mr. Leigh, who at once exclaimed, "Sir, you must bring in that dipping is absolutely necessary: what do you talk of sprinkling for?" Here is another opportunity for a smart retort, and Dr. Russell could not resist it: "I hope you are not ashamed of your practice; but if you will disown sprinkling to be the right way of baptizing, I am contented. I will not then insist upon it." Mr. Robinson, the moderator, felt the force of this retort; and as Mr. Leigh was silent, Mr. Robinson said: "We are not discoursing upon that now; you are to prove dipping to be the only way; and *you must and shall prove it.*" "Must and shall," replied Dr. Russell; "must and shall is for the king, and not for Mr. Robinson."

The debate next turns upon the meaning of the Greek word translated "baptize," and Mr. Chandler, who had been silent during the greater part of the day, now opens his lips. He confesses that *baptizo* means to dip, but it means also "to wash;" and declares that there is great probability that many in the Scripture times were baptized by pouring a little water on the face. Dr. Russell meets his new antagonist by quoting "what Astedius saith in his *Lexicon Theologicum*," showing that it was only in a secondary and remote sense that the word *baptizo* can mean "to wash;" and quotes, in confutation of the other part of Chandler's statement, the baptism of Christ by John, and the Eunuch by Peter, where both administrator and "person baptized" went into the water.

A good deal of "confused jangling and noise" followed Russell's reply, when a new opponent suddenly starts up, a Presbyterian minister, who thinks "that there had been little said to purpose"; whereupon Russell at once says that, on the contrary, he thinks a good deal has been said to the purpose, and more than his opponents have answered. "But," said he, looking the new combatant full in the face, "If *you* are not satisfied, we will waive all that hath been said, and I will dispute it over with you, *de novo.*" The Presbyterian minister shrugged his shoulders at this unexpected challenge, declared that "he did not feel very well;" and, in fact, declined to pick up the gauntlet.

The debate came to an end between six and seven o'clock. Mr. Leigh returned thanks to the governor and mayor for their civility, which the Baptists very promptly endorsed. A brief prayer was offered by Mr. Leigh, and the assembly were dismissed.

Two "scribes" were employed to take short-hand notes of the debate; but when the Baptist "scribe" went to the Presbyterian "scribe" in order to compare notes with a view to publication, the Presbyterian declined; pleaded that he had never before been engaged in such work, and that his account was very imperfect. Nor did any one of the Baptists afterwards "procure so much as a sight of his copy." Nevertheless, three days after the debate, the following advertisement appeared in the *Postman* newspaper:—"Portsmouth, Feb. 23.—Yesterday the dispute between the Presbyterians and the Anabaptists was held in the Presbyterian meeting-house. It began at ten o'clock in the morning, continued till six in the afternoon, without intermission. The theme of the dispute was, the subject of baptism, and the manner in which it is

to be performed. Russell and Williams were the opponents for the Anabaptists, and Mr. Chandler and Mr. Leigh for the Presbyterians; Mr. Sharpe was moderator for the former, and Mr. Robinson for the latter. Mr. Russell opposed infant baptism with all the subtlety and sophistry of the schools; and it was answered with good reason and learning. *Upon the whole, it was the opinion of all the judicious auditory that the Presbyterians sufficiently defended their doctrines, and also worsted their adversaries, when they came to assume the place of opponents.*"

It afterwards appeared that Colonel John Gibson, the Lieutenant-Governor of Portsmouth, was the author of this paragraph; and, from Mr. Chandler's asking his permission in the following June to print it, with the endorsement, "that he was still of the same opinion," it is not unfair to suppose that Mr. Chandler "inspired" the writer himself.

Another and fuller account appeared in the *Flying Post* in April, but so unfair and one-sided that Dr. Russell was provoked to publish the narrative of the debate from which

we have quoted. This led to a second version by the Presbyterians a few months later, which was shown by the Baptists to be full of inaccuracies, or, as one writer more stinging describes them, "of insertions, transpositions, falsifications, and additions."

At the close of his "prologue," Mr. Chandler asked the audience to join him in prayer, "that God would grant that truth might prevail." We are not told by Mr. Chandler whether he regarded it as an answer to his prayer, that some of "the judicious auditory," notwithstanding Colonel Gibson's opinion, were convinced of the propriety of the Baptists' sentiments, and a few days after the debate were "dipped in water."

A good deal of bitterness on both sides grew out of the debate, and much angry recrimination, little tending to promote Christian fellowship. It is, therefore, not to be wondered at that the Baptist historians who record the debate itself should all, without exception, rejoice that this was the last of the kind ever held in this country—a sentiment in which every reader will heartily agree.

Notes on the August Meteors.

BY CHARLES KIRTLAND.

THE conditions for observing the *Perseides*, as the August meteors are called, were unusually favourable. During the four or five nights over which they extended, there was neither cloud nor mist; and the moon, which at all other times is such a welcome visitor, was fortunately absent. If the stars did not appear so large and lustrous as when the air is strongly charged with moisture, they were well de-

fined, and shone out with a calm and steady brilliance. Those who expected to see "the heavens raining gold," as on the memorable night of the 14th of November, 1866, were disappointed; but all who had patience to watch and wait during four or five hours each night and morning, were amply rewarded for their trouble. On the night of the 10th ult. two opposite points of observation were occu-

pid, one facing S.W. and the other N.E. About twenty minutes past ten, the first meteor which we saw darted obliquely across the immense space occupied by *Pegasus* (the flying horse). In a few minutes—a second, like a lamp for brightness, fell almost perpendicularly towards the eastern horizon, the apparent velocity being much smaller than that of its predecessor. As time passed on, a number of smaller bodies darted about in different parts of the heavens, all of them proceeding from a common “radiant point” in Perseus. Shortly before midnight one of unusual brightness broke in the N.E., and cast a glare over the garden in which the observer was standing. An hour or so later, another of extraordinary magnificence exploded in the N.W. The street was lit up as by a flash of lightning, with this difference—that the meteor-light lasted longer. It left behind it a luminous vapour of considerable length and breadth, which lingered for two or three seconds on the tail of the Great Bear, and then gradually died away. This was immediately followed by two others almost at the same point, but far less glorious in appearance. And so they continued to come and go, the paths of many being defined by beautiful trains of fire, which extended over several degrees in the heavens, till the crescent moon rose in the east, and rendered further watching comparatively useless. As to the number we saw between fifteen minutes past ten p.m. on the 10th, and two o'clock on the following morning, I cannot speak with certainty; but they could not have been fewer than a hundred;* and as the eye could only look in one direction at

thesame moment, as many more may have fallen, which were not observed. On the night of the 11th, many were visible; so on the 12th; and even so late as the 13th, a few left their golden filaments for a moment on the dark background of the sky. Such calm, tropical beauty as that which prevailed on those few August nights, is seldom seen in our damp and chilly climate. The light, and gentle breeze of early morning was delicious and exhilarating after the glowing, and oppressive heat of the previous day; and the stars, and star-groups, filling their ancient places in the firmament, shining in their proper spheres, moving in such unbroken order, and such silent majesty across the heavens, and casting such benignant glances on our earth, presented types of spiritual things, and suggested lessons which all of us are comparatively slow to perceive, and reluctant to practise. The words of the Psalmist, “When I consider thy heavens, &c.,” are a standing rebuke to our want of thoughtful and devout study of that countless “host” which He hath made “*by the breath of His mouth.*”

“Look how the floor of heaven
Is thick inlaid with patterns of bright
gold.
There's not the smallest orb which thou
behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim.”

Of late years, the constitution and movements of the meteoric bodies which visit our earth periodically, have been the subject of much learned inquiry. It is not long since that they were thought to be purely atmospheric in their origin—mere gaseous exhalations, which exploded under certain conditions of the atmosphere; and this belief rested on the fact that

* In some parts of France many more were visible than in this Country. At Bordeaux, 362; Chartres, 980; Tournay, 910; Paris (Belleville) 775.

“shooting stars” were more common during the fine intervals between wild and stormy weather than at any other time. But science has lifted them out of the region of meteorology, and placed them within the higher domain of astronomy. Such regularity in their appearance as is witnessed on certain days of every year, cannot depend on atmospherical conditions, while at the same time it is quite possible that, like some other phenomena, such as the Aurora Borealis, they may exert an influence on the atmosphere.

It has been ascertained that they have a fixed place in the solar system, and that they move in clearly defined orbits, which intersect the path of our earth. It is further known that they travel in an opposite direction to our planet, and at about the same velocity; but their speed is immensely increased by the earth's attraction; and when they rush headlong against our atmosphere at the rate of about thirty miles a second, they ignite, and immediately perish. This is the simple explanation of the sudden luminosity, and the instantaneous disappearance. There are many groups of these meteoric bodies. Those which appear in August are distinct from our November visitors, and they both move in independent orbits. The chief “radiant point” of the former, is in Perseus, and of the latter, in Leo; hence they are respectively called *Perseides* and *Leonides*.

According to the late Sir John Herschel, the August meteors follow the track of a great comet which appeared for a short time in our skies in the year 1862; while Adams and Le Verrier affirm that the orbit of the November family coincides with that of a comet which was visible in 1866. Hence arises

what is called the “inter-relation” between comets and the periodical meteors.

At present, our knowledge of the nature of these bodies is very limited. The aerolites, or meteoric stones, which occasionally make a descent on our earth, and announce their arrival by a bright flash, and a loud noise, are known to be metallic substances, in some of which iron and silica form the chief elements;* but as the masses of bodies which course along the heavens at stated seasons of the year are reduced to mere dust before they reach our earth; they cannot be subjected to a chemical analysis. It is possible that they may all have a common origin, and that the larger bodies, as though impatient of restraint, have broken loose from their orbit, and wandered about in space, till they are drawn by the attraction of the earth to its surface, which they reach before they are burnt up. In 1866, Professor Herschel, son of the late Sir John, observed a number of the November group through a fine spectroscope, and he formed the opinion that they consist largely of the vapour of Sodium. But their flight is so rapid, and their stay so short, that little reliance can be placed on conclusions which are based on a momentary glimpse of bodies while travelling at the rate of thirty miles in a second of time.

Respecting the use of meteors in the cosmical system, we know next to nothing. Like all the other works of God, they have their own mission, and in some way that we cannot comprehend, do their part in ministering to the well-being of the universe. The notion that the ashes of the consumed meteors

* In the Mineral Gallery of the British Museum there is a fine collection of meteorites of nearly all sizes, from an elephant's head to a pea.

contain vital forces that are communicated to the earth on which they fall is supported by no less an authority than Sir William Thomson, president of the British Association, and other men of eminence in physical science; but it sounds very much like a philosophical fancy. Still, when we remember that what have been popularly discarded and denounced as the wild dreams of philosophers have passed into realities, it is hardly safe to call anything fanciful until intelligent investigation has proved it to be unworthy of belief.

These beautiful phenomena teach us *lessons* which it may be worth while to mention. There are few persons who are not familiar with Dr. Watts's illustration of the brevity of life—

“Swift as an Indian arrow flies,
Or like a shooting star.”

Many public men who dazzle society by the brilliancy of their writings, or the splendour of their eloquence, find that their influence is as evanescent as the glare of the meteor. Self-glorification being their aim, oblivion becomes their reward. The men and women who live to Christ, and make His glory the chief aim of all their efforts, will shine as “the brightness of the firmament,” and “as the stars for ever and ever.” (Dan. xii. 3.)

The Apostle Jude (ver. 13), when describing certain characters as “wandering stars, to whom is reserved the blackness of darkness for ever,” probably borrowed the metaphor from shooting stars, rather than from planets; for although the latter literally signify wanderers, they move in fixed orbits, while in their disappearance at certain seasons, there is nothing analogous to the dark destiny of the wicked. The same phenomena

may have suggested those impressive descriptions of the falling of “a great star from heaven” at the sounding of the third and fifth apocalyptic trumpets. (Rev. viii. 10; ix. 1).

There is one more fact from which instruction may be derived. When these meteoric bodies rush into our atmosphere, combustion takes place, and they are consumed in their own fires. And the temptations that men plunge into kindle the latent fires of passions which prey upon, and finally destroy every noble and lofty natural sentiment in human nature, and reduce it to a moral ruin.

But there are self-consuming fires of a totally different kind. The self-devotion of many earnest workers in every good cause is so great, and their labours so incessant, that the vital forces are sometimes prematurely exhausted. The words of our Lord, “The zeal of thine house hath eaten me up,” are pregnant with solemn admonition to multitudes of His disciples; and if the theory of the life-giving properties of meteoric dust rests upon a basis of truth, we may find a parallel in the posthumous influence of the good and great. They have disappeared from our world, but in their personal example, and their public labours they have left vital forces behind, from which have sprung some of the noblest forms of spiritual life. Being dead, they speak, and often with greater power than during life. “Whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and for ever.” (Heb. xiii. 7, 8.) Thus, holy lives are reproduced without end; and good men leave an inheritance to their “children’s children.”

“Christ sent me not to baptize.”

THE above words were written by St. Paul to the members of the Christian Church at Corinth. In what sense are we to understand them? They are not to be taken *literally*. They are certainly not to be understood as containing an argument against the divine origin and perpetuity of the ordinance of Christian baptism. The apostle himself was baptized; he baptized, at Corinth, “Crispus, Gaius, and the household of Stephanas;” at Philippi he baptized Lydia and the jailer, with their households; and in his Epistles he refers to, and builds arguments upon, the ordinance of baptism, in a manner which clearly shows that, like the other apostles, he believed in the perpetuity of the precept of their Divine Master, “Go ye therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost.” Literally speaking, Paul *was* sent to baptize, in the same sense in which the other apostles were; who, as we well know, preached baptism to the people, and administered it, or caused it to be administered to all those who professed “repentance toward God and faith in the Lord Jesus Christ.” If, then, the above words are not to be taken literally, in what sense are they to be received? To this question, we think, a satisfactory reply can be given. It is well known to careful students of the New Testament that many Hebrew idioms are to be found there; which might naturally be expected when we remember the fact that the authors of the New Testament were Jews by birth and education; and, therefore, though they wrote in Greek, would be sure

to express themselves in Jewish modes of thought and speech. Now it was the custom of the Jews to express themselves in a *positive mode*, when a *comparative expression would be used by ourselves*. Numerous illustrations are at hand. Take, for example, the well-known commandment against idolatry: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” (Exodus xx. 4.) This ancient command was not intended to be taken in its strict, literal meaning; for we find that among the ornaments of Solomon’s temple were “graven images” of vegetable and animal life; among which are mentioned “four hundred pomegranates” and “twelve oxen.” (2 Chron. iv. 12, 15.) The command, therefore, is not against the making, but the worshipping, of graven images. “Thou shalt not bow down thyself to them, nor serve them.” In the same way is to be explained the oft-perverted passage (Malachi i. 2, 3). “I loved Jacob, and I hated Esau;” that is, I loved the former more than the latter—taking his descendants to be my chosen people. When we come to the New Testament we find several illustrations of the use of this idiom. Thus Jesus Christ says, “Except a man hate his father and his mother, he cannot be my disciple;” which, in another passage, is explained thus: “If a man love his father or mother more than me, he is not worthy of me.” The well-known advice of St. Peter to Christian women (1st Epistle, iii. 3, 4), is doubtless another example of this

use of negative language to express a comparative meaning: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel but let it (RATHER) be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This inspired injunction does not forbid the use to women of elegant apparel and ornamental jewels, but the putting them on an equality with moral and spiritual excellence. Dr. Doddridge's note upon this passage is worth quoting: "Plutarch gives a passage from Crates, in which he observes, in words greatly resembling these: 'That neither gold, nor emeralds, nor pearls, give grace and ornament to a woman; but all those things which clearly express and set off her gravity, regularity, and modesty.'" But St. Peter's precept is enriched with a variety of much more noble and agreeable thoughts; especially when he recommends *virtue* as the ornament of the hidden man, *incorruptible* and *precious in the sight of God*, the truest judge of beauty and

perfection." Bearing the foregoing remarks in mind, let us return to the words at the head of our paper: "Christ sent me not to baptize, but to preach the Gospel." St Paul was a Jew, and, of course, being fully familiar with Jewish modes of thought and Jewish terms of speech, we naturally expect him to use the idiom of which we have just been speaking—an absolute for a comparative mode of speech. When, therefore, he wrote the above words, his meaning must have been, "Christ sent me *rather to preach the Gospel* than to baptize." The Apostle did not despise nor neglect the ordinance of baptism; he preached and practised it; but he did not believe in baptismal regeneration, nor in the power of any ceremonies or sacraments to change the soul of man; and, therefore, in his creed and in his conduct he put nothing on a level with "Christ, and Him crucified;" to him, like the 'orb of day' in the sky, were the wonderful words, "God hath so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

On the Mountains.

IN this busy world it is difficult to get beyond the din of its ever-revolving wheels. The country is less busy than the town, but still man's strivings are apparent there. To get right away, and above all this activity, we must ascend alone to the summit of some mountain, and there gaze abroad over the wide and spreading landscape around us.

To witness the sun slowly setting

to the western horizon, and to trace his rays, shooting, fan-like, through the rifts in the evening clouds, which lie purple dark against the orange-coloured sky beyond.

To mark the course of the streams and rivers far below winding round the feet of the mountains, and lighted up by the paling rays of the evening sun. To listen to the sighing of the wind as it moves restlessly

around the storm-beaten crags, and to watch the mists as they creep down into the valleys, affords, for the thoughtful mind, a pleasure never to pass away. We have left the lower world, with its toils and strivings, its cares and its pleasures; and here, in God's own temple, piled high and massive, we seem to have got nearer heaven, and feel as if we could look more directly upwards to the Maker of all things.

What an enlarged idea we get of time as we look around! We see peak after peak, and deep and shadowy valleys lying between, stretching away on all sides, like the waves of the ocean. What changes have taken place since first our earth was created! What stories these rocks could tell of the action of fire and water; what upheavals and submergences of the rocky crust of this our globe. Of bright and burning suns, and tropical vegetation, their produce now buried deep in layers far below. Of chilling blasts and ice-floes griping the rocks in their cold embrace, and with fragments embedded in the floating mass, grinding and polishing the mountain sides. Change is marked upon all around us: we are ever being reminded that nought here is enduring, and we feel ready to say—

“Change and decay in all around I see,
O Thou, who changest not, abide with
me!”

The mountain tops are crumbling away, and are being strewed below. The mountain streams are slowly

working their way inwards, and gradually widening their channel, till miniature valleys are formed in the mountain sides; and thus we see an important element in forming the landscape around us, slowly working on. Even the snow of Alpine ranges is constantly undergoing change. To the eye below, it shows itself perpetually clinging to the mountain side, but the sun, at noon, melts and loosens, and the cold of night freezes, and motion goes on downwards, and at last the glacier is formed, moving slowly but surely, to be, in its turn, melted and transformed into the river hurrying onward to the ocean. What a wonderful circulation exists in the water of our globe! The sun lifts it in vapour, and the winds carry the vapour, to be condensed on our mountain tops in mist, rain, and ice, and his heat again transforms this ice into water, to be again returned to the ocean. The ascent of a mountain is not unlike our life; we are, at times, treading steadily and easily over the gentle slopes, then we find ourselves breasting the steep and more rugged paths; at times wrapped in the deceitful folds of the mists, and again breaking forth into the full light of day. Keeping ever onwards and upwards, we gradually advance till, after many difficulties and discouragements overcome, we ascend through the last encircling cloud into the light of the “perfect day.”

W. J. M.

Did King James and his Translators tamper with the Truth of God as delibered by William Tyndale?

THIS is a very solemn inquiry, and the man who starts it should know what he has undertaken. I am not aware that the question has ever been asked before, and the bare mention of such a possibility is alarming, and, perhaps, provoking to the vast majority of Bible readers. But it is not by yielding to unreasoning and groundless fears that the world was ever bettered, or the cause of God and truth maintained. Let us calmly and carefully look into the matter, and sift everything to the very bottom.

It may help us much, in reaching certainty on this most interesting and all-important subject, to remember what sort of men James and his bishops actually were. Does history testify to their truthfulness and purity? William Tyndale laid down his life for a pure English Bible, and we have Bishop Ellicot as a witness that the father of the English Bible was not only faithful as a man, but competent as a scholar. Will he endorse the character of the Stuart and his Churchmen? If their hands were foul, was it possible that they could touch Tyndale's work without defiling it? "Who can bring a clean thing out of an unclean? Not one."

What then is the verdict of history on these men? Many things have been recorded as history, which had little or no foundation in truth. The things, however, to which we are now to refer, cannot be questioned for a moment by the most unscrupulous partizan.

After coming to the English

Crown, James held a conference at Hampton Court with his Bishops and the Puritans, ostensibly, for the settlement of their differences about religion. The Puritans, by Dr. Reynolds, petitioned for more freedom in their worship, that the clergy might be allowed to meet once in three weeks, and that there might be weekly discourses, or prophesyings as they were called. James told them that he found they were aiming at a Scots' presbytery, "which," said he, "agrees with monarchy as well as God and the Devil. Then Jack and Tom, Will and Dick shall meet and censure both me and my council." After a great deal more of this talk, he demanded of Reynolds if he had anything more to offer. He replied, "No more, if it please your majesty." Then, rising from his chair, the king said, "If this be all your party can say, I will make them conform, or I will harry them out of this land, or else worse." The Bishops were delighted and called the king Solomon, and Bancroft outdid his brethren by falling on his knees, and saying, "I protest, my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king, as, since Christ's time, hath not been."

On the third day of the conference, James expressed his approbation of the oath *ex officio*. We may safely trust David Hume in his account of the nature of that oath. He declares Vol. v. p. 189, "She (Queen Elizabeth) appointed forty-four commissioners, twelve of whom

were ecclesiastics; three commissioners made a quorum; the jurisdiction of the Court extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding were contrary to the clearest principles of law, and of natural equity. The commissioners were empowered to visit and reform all errors, heresies, schisms,—in a word, to regulate all opinions, as well as to punish all breaches of uniformity in the exercise of public worship. They were directed to make inquiry, not only by the legal methods of juries and witnesses, but by all other means and ways that they could devise; that is by the rack, by torture, by inquisition, by imprisonment. Where they found reason to suspect any person, they might administer to him an oath, called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself or his most intimate friend. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the established laws of the kingdom. . . . In a word, this Court was a real inquisition; attended with all the iniquities, as well as cruelties, inseparable from that tribunal.”

It was of that Anglican inquisition, and its oath *ex officio*, that James now expressed his royal approbation on the score of its “*wisdom*.” And what said his aged Archbishop Whitgift, the real author of that oath, and now ready to give in his account at the Highest Bar for the execution of Barrow, Greenwood, and Penry, those saints of God, because they refused to go to the Archbishop’s church—what did he say when James approved his oath? “Undoubtedly your majesty speaks by the special assistance of God’s Spirit!”

These were the men, James, Whitgift, and Bancroft, that were now to sit in judgment on the words of God as given by William Tyndale. Did they find them in every way agreeable to their minds, and in harmony with their government of the Church of God? There was one passage which must have been especially abhorrent to their principles of government; it was that in Acts xiv. 23, “And when they (Paul and Barnabas) had ordained them elders by election in every congregation.” This clearly declared that even the Apostles did not ordain without an election by the people, and plainly implied that the king and his bishops by appointing and ordaining elders or presbyters without any election by the people, were arrogating a power unknown to the Apostles. This popular election was implied in the word employed by Luke to express the action of Paul and Barnabas. The compound *χειροτονέω* means I stretch out the hand, and was invariably employed by the Athenians to denote appointment by vote. What the historian, therefore, says is that they *appointed elders by vote in every congregation*.

This all-important text was mutilated and corrupted by James’s revisers, by leaving out the two words “*by election* ;” and by changing *congregation* into church; so as to make it: “*When they had ordained them elders in every church* ;” thus representing the act as exclusively that of Paul and Barnabas; and as Whitgift and Bancroft said they were successors of the Apostles, they turned the text into a justification of their lordship over the congregations, besides leading the people to believe that the congregations of the Apostles were the same as the churches of the bishops. By leaving out the two words “*by election*,” James thus gained more than two objects dear to his heart above all others.

He destroyed the scriptural proof of popular election, which was the torment of his tyrannical ignoble reign, and forged a proof of the right of his servants, the bishops, to do as they pleased in all the parishes of England. The king no doubt chuckled over this feat as one of the finest strokes of that kingcraft on which he prided himself, and of course the bishops were sharers in his triumph. It was the most valuable result of James's rule in translating the Scripture, "*never to translate the Church terms.*" The people were thus prevented from knowing what God told them in these words, and were compelled to understand them as the bishops explained them.

That William Tyndale was right in putting the fact into his English Bible, that the Apostolic congregations chose their own elders or presbyters, and that James and his hierarchy committed a foul crime against God and man in their daring forgery on this text, I will now proceed to prove.

1. Our first witness is the famous Erasmus, one of the most illustrious scholars of the sixteenth century, and who, by his connection with Pope Leo X., and with the Church of England, as well as with the prelates of Europe, was strongly tempted to give such meanings to Scripture as would not endanger his pensions. Erasmus, I say, timid and time-serving as he too often shewed himself, yet distinctly translates our text thus: "*And when, by suffrages, they had created for them presbyters in each of the churches.*"

2. Our second witness is a far greater, and, probably, a more learned man than even Erasmus—I mean John Calvin. The great Scaliger declared that Calvin was the "most exalted character who had appeared since the days of the Apostles; and, at the age of twenty-two, was the most learned man in

Europe." How, then, does the great Reformer of Geneva translate this text?—"But when, by suffrages, they had created for them presbyters in each of the churches." He re-echoes Erasmus, which he would hardly have done unless truth had compelled him, as he was fond of pointing out the shortcomings of his complaisant contemporary.

Calvin's comment runs thus: "The Greek word χειροτονειu signifies to decree anything by lifting the hand, as is usually done in popular elections. . . . By this form of speech is best expressed the legitimate way of making pastors. Paul and Barnabas are said to elect the elders. Did they do this at their own hand?—(*privato officio*). Nay, rather they allow the thing to be done by the suffrages of all. Therefore, in making pastors, there was a free election by the people."

3. Our third witness is the colleague and successor of Calvin in the Church and school of Geneva, Theodore Beza. He translates: "When they had created for them, by suffrages, presbyters in each of the churches;" and comments thus: "Nor did they obtrude pastors on the churches by price, or imperious power, but appointed those who had been approved by the suffrages of the congregation."

4. Our fourth witness is Francis Turretin, the successor of Calvin and Beza. In the xxiv. Ques. of Theo. Elen., he says: "The Apostles appoint Presbyters in every town by a χειροτονια (hands holding up) of the people, or by the free suffrages of the same, the word having been taken from the custom of the Greeks, who gave their suffrages by stretched out hands. Whence transferred to elections, whether sacred or civil, it signifies to create by suffrages."

5. Our fifth witness is Henry Stephens, the celebrated printer of Geneva, a man equally illustrious for

genius and his immense erudition, especially in Greek literature, of which he has left a notable monument in his "Treasury of the Greek Tongue," in ten volumes, folio. He gives the meaning of our text: "*When they had created by suffrages,*" &c.

6. Our sixth witness is the Geneva Version: "When they had ordained them elders by election in every church." The Geneva was the favourite version of the Puritans for many years, on account of its marginal notes, and James's version found it hard to supersede it. It was especially detested by James on account of these very notes, and thus indirectly led to the New Version. In presuming to change Tyndale's "*congregation*" to "church," however, it paved the way for the grand stroke of the King and his Bishops in putting themselves into God's Book as His Church. This must be considered thoroughly by-and-by. Meanwhile, let us go on to bring forward our seventh witness—the Belgic or Dutch Version.

7. This version appeared in 1637; and Horne says, in the fifth volume, page 120, of his "Introduction to the Scriptures," that "it is highly valued for its fidelity." I translate literally—"And when they had chosen elders for them in every congregation with uplifted hands." "*Uplifted hands*" could not be *ordaining* hands.

8. Our eighth witness is Giovanni Diodati of Geneva, the celebrated translator of the Italian Bible, and the near relative of Milton's friend. This Bible, along with the preceding, is published by the Bible societies of Britain and the United States as their standard version, though both expose the infidelity of our Authorized Bible on this text (Acts. xiv. 23). For Diodati translates thus: "And after they had ordained elders for them in every Church by common votes."

9. Our ninth witness is Miles Coverdale, Bishop of Exeter. His true honour, however, was not that he was a bishop, but a zealous translator of the Word of God, and especially of that verse which is fatal to the pretensions of prelacy, and which, now fully brought into light, must work its overthrow. Bishop Coverdale, then, gives one verse in these words: "And when they had ordained them elders by election through all the congregations."

10. Our tenth witness is the famous Thomas Cranmer, Archbishop of Canterbury. This most unfortunate man, distracted for so many years in the mad attempt "to serve two masters," so opposite as Almighty God and Henry VIII., bears honourable testimony to the truth which condemned his own and his tyrant's usurpations. He does not alter one word of William Tyndal's true translation: "And when they had ordained them elders by election in every congregation."

11. Our eleventh witness is Matthew Parker, Queen Elizabeth's tutor in Greek, and her first Archbishop. He was a married man, to the intense disgust of his unmarried mistress, who expostulated with him on the indecency of a priest being married, and roundly told him that "he ought to prefer the glory of even a counterfeit chastity." However, if he displeased his mistress by obeying Paul, in being the "husband of one wife," he pleased her well by his zeal in administering her *ex officio* oath, which filled the dungeons of England with victims, and supplied its gibbets with martyrs. This "worthy Elizabethan Bishop," as the courtly Whig historian, Hallam, calls him, did not venture to alter Tyndale's translation of our text. There it stands this day in the Bishop's Bible, with Matthew Parker exquisitely engraved, in his University cap and canonicals, as a

frontispiece, and his virgin Queen in the centre of the title-page: "And when they had ordained them elders by election in every congregation."

12. Our twelfth witness is the Apostle Paul. In his second epistle to the Corinthians, viii. 19, he declares that the brother, whose praise was in all the congregations, had been "chosen by the votes (*χειροτονηθεῖς*) of the congregations." The word used by Tyndale is "*chosen*." This, of course, means chosen by vote; for how were the congregations to choose him but by voting for him? This is so plain that even Chrysostom, Theophylact, and Œcumenius do not pretend that the word can mean anything but election by vote, according to its invariable classical use.

But then, if that is undeniably the meaning of the word as Paul uses it, what reason can be given why it should not have that meaning as Luke uses it in Acts xiv. 23? For if the congregations would not employ an agent to administer their alms without voting him to his office, how much less would they dispense with the vote in the election of their pastors! If even the ministers of the alms of the saints, the deacons, as they are called, were unquestionably chosen by vote, how much more the ministers of the word!

13. Our thirteenth witness is John Owen, the illustrious Vice-Chancellor of Oxford, and the glory of English Congregationalism. In his work on church government, he argues at great length on the meaning of our text, and demonstrates that, classically and by sacred use, it can bear no meaning but election of elders by vote, or holding up the hand. This being the case, it must excite some surprise among scholars that the Congregationalists of the present day seem to have forgotten what is taught so zealously by their great doctor. In the volume entitled

"*Ecclesia*," edited by Dr. Reynolds, of Cheshunt College, we find Dr. Stoughton, in the leading essay, styled "*Primitive Ecclesia*," actually quoting Acts xiv. 23, in the mutilated, corrupted version of the hierarchy, apparently utterly unconscious of the true meaning of his text. The dastardly policy of Charles II.'s churchmen and their worthy head, Archbishop Sheldon, in excluding Nonconformists from the seats of learning, in order that, by falling into Helot ignorance and helplessness, they might never be able to compete for, or to endanger the prizes of the hierarchy, by exposing the hollowness of their tyrannical assumptions, would seem in the course of two centuries in some measure to have had its intended effect, when the accomplished leaders of the Congregationalists of England have apparently forgotten the lessons of their great Vice-Chancellor of Oxford. No wonder "*ECCLESIA*" has won applause, not only from the Tory "*London Quarterly*" and the "*Saturday Review*," but from the Liberal "*Edinburgh*" and "*Spectator*," and even, I think, from the "*Westminster*"—not to mention its own "*Nonconformist*."

14. Our fourteenth witness is the Protestant French translation which is referred to by Turretin in the passage already quoted. His words are these: "In vain does Cotonus blame our French version, which interprets *χειροτονια* of creation by suffrages or election" The Papists have been as bitter against the true meaning of *χειροτονέω* as our hierarchs, because that meaning is equally fatal to both. Popery is the native fruit of prelacy, and had there not first been patriarchs in Alexandria, Antioch, and Constantinople, the Patriarch of Rome would never have grown into the Pope.

15. Our fifteenth witness is Dean Alford. "Though dead, he yet

speaketh," in his learned commentary on the Acts. Referring to, and condemning Chrysostom and the prelatists, who insist that χειροτονέω there means ordination by the laying on of the hands of a prelate, he expressly declares, "The apostles ordained those whom the churches elected." This he was not entitled to assert, unless the historian asserted it; and he does not assert it, except in the compound verb χειροτονέω.

This is part of the evidence which demonstrates that the English Bible, though it came pure into the hands of James the First and his bishops, was wickedly corrupted by them to turn it into an accomplice in their atrocious tyranny. But though it is but a part of the proof, is it not sufficient? Can we suppose for a moment that the greatest scholars the world has ever known—Erasmus, Calvin, Stephens, Beza, &c., &c.—were absolutely mistaken in the meaning of a common Greek word, and that the bishop and two archbishops whom we have quoted would have allowed Tyndale's impeachment of their office and practice to stay uncorrected if it had actually been wrong?

But as, after all, the strength of our cause lies not even in great names, but in the certain demonstrable truth of the Greek language, I will conclude my proof by quoting one authority from the classics, which is a fair sample of *all* the rest. I refer to Xenophon's "Hellenics," vi. 2, 11: "They chose, by vote, Timotheus as their general." Schneider and Zeunius translate: "*Quibus omnium suffragiis Timotheus imperator preficitur.*" William Smith, A.M., a most competent translator, if Gibbon may be believed, translates the Greek: "They by a majority of hands, elected Timotheus to command them."

Plain as the case may seem, the interests involved in the question in England are too mighty, and Eng-

land's scholars, in general, have too deep a stake in those interests, for the truth not to be darkened and misrepresented in more ways than one. For example, the makers of dictionaries are always, as a rule, Episcopalians. How easy is it for them to give a turn and a tinge to the classical current which shall favour their own cause. The most popular Greek lexicographers are Liddell and Scott. In their account of χειροτονέω, they give a few of the many Greek authorities for the proper meaning of the word, and then wind up by telling us that the ecclesiastical use is not to choose by vote by holding up the hand, but to ordain by *laying the hand on*. And for proof they refer to this very text in the Acts, regardless of all the authorities which they had just quoted to prove that the word means, invariably, to choose by lifting up the hand, and in spite of all the mighty names of Erasmus, Calvin, &c., which contradict them. Well, the Headmaster of Westminster School, could hardly have become a dean or a bishop, had he flinched from the assertion that Paul and Barnabas ordained the elders by laying on their hands, without any holding up of the hands by the people. That there *was* a laying on of the Apostle's hands is true enough, but this fact is not in the word χειροτονέω, but in what is implied in the close of the verse: "And having prayed with fasting, they commended them to the Lord, on whom they had believed."

However certain all this is, it is also certain that a hard battle has to be fought before the great truth of Divine order in Christ's congregations, the truth held forth by Erasmus and Calvin, by Tyndale and Coverdale, and not denied even by Cranmer and Parker, shall win the day. The minds of Christians, not merely in the Establishment, but

also among Dissenters, have become dark on this essential truth of the New Testament. The most popular, and the best of all English commentators, Matthew Henry, does not decide whether the election was made by the people or by the Apostles, but leaves the matter in doubt. Barnes does the same; and even Lange's Commentary dare not absolutely decide for the truth.

The pious Thomas Scott, the excellent author of "The Force of Truth," is very confident on this point, as was natural enough for an Episcopalian. He tells us "if there was an election at all" in Lystra, &c., "it is certain the Apostles were the electors." He does not state the ground of his confidence. Doubtless it was the fact that *χειροτονήσαντες* refers to the Apostles; which fact is also misleading more than one Doctor of Divinity in Scotland, as it is probably puzzling some on this side the Tweed. It might be well for those who have Thomas Scott's confidence on the point, and also for such as are doubtful, to reflect on the certainty that Erasmus and Calvin, and Henry Stephens, not to say Tyndale and Coverdale, could construe Acts xiv. 23 as well as they, and yet had no doubt of the meaning. Let them reconsider the whole case, and try if they cannot find out *why* the great scholars of the sixteenth century differ with them.

They cannot employ their time and talents to a better purpose than coming to a right decision on what I have just called "the great truth of Divine order in Christ's congregations," and characterized as "an essential truth of the New Testament." Its essential character is demonstrated by the fact, patent in history, and now demonstrated over all the earth. The fact is, that wherever and whenever the freedom of Christ's congregations has

been destroyed by the usurpation of kings and prelates, there and then the intelligence and morality, not to speak of the holiness of Christians, so called, have been destroyed. There is, absolutely, no exception to this truth during all the fifteen dreary centuries that make up what is called Church History. All Europe and Asia, Africa and South America, have been struck by the Roman or Greek pestilence—the stupidity, the corruption, and moral death, that have never failed to follow the commerce of prelates, emperors, and kings. What has made the striking contrast between North and South America except that the one was colonized, and has been mainly controlled by the Puritans of New England, the men who had been trained by the study of Tyndale's and the Geneva Bible, and were, therefore, the irreconcilable foes of the Stuart and his prelates? The larger and richer half of the Western Continent has had all its advantages destroyed, and its energies paralysed by the sorceress of Rome, the sworn, unchangeable adversary of light, freedom, and holiness; whose polity has always been, and must ever be Prelatic. Why is France at this moment floundering in helpless agony after freedom, as she has been doing for eighty years? but because Frenchmen know nothing of that true democracy which Christ appointed in all His assemblies. Here lies the secret of Italy's difficulties, and Spain's endless revolutions, as well as those of her former colonies. Why is Scotland the best taught and most thriving portion of the British islands? Because she fought and conquered, in a fifty years' war against bishops. What has prevented England from sinking, practically, into the slough of France, or Spain, or Italy? The Christian democracy of dissent; and we need no other solution of

the mystery of Ireland's misery than that she has always been, and is still, cursed by Prelacy under a *double* form. I say, therefore, again, the fact that Paul and Barnabas, appointed, *by po-*

pular vote, elders in all their Churches is an essential truth of Christ, and that *that* truth has been destroyed, and must be restored, in Tyndale's Bible.

Short Notes.

THE BURIAL BILL.—The session has come to a close without any settlement of the Burial Bills, of which three have been presented in succession to Parliament. The fierce contest over the Army Organization Bill and the Ballot Bill has deprived the House of Commons of all leisure for the disposal of the question. Mr. Morgan's Bill has not been pushed forward to its final issue, and the Bill sent down from the Upper House has been simply introduced, but not discussed. The Lords' Bill we have alluded to in a former number. It proposed to allow Dissenters the use of the Churchyard, but prohibited any service at the grave or in the immediate vicinity outside the walls. It would thus assimilate the custom in England, as far as Dissenters are concerned, to the national custom in Scotland, and leave the Nonconformists to perform the funeral service either in their respective chapels or at the residence of the deceased. The whole question will, of course, be brought under the consideration of Parliament in the next session, and it will be for the Dissenters to select the alternative of accepting the compromise offered by the Lords or of insisting on the engagement of the unrestricted use of the cemetery. It appears so natural and clear to the mind of a Dissenter that he

should be allowed to share the parish burial ground on the same terms as his co-parishioners of the Established Church, that he is apt to overlook the extreme tenacity with which the clergyman clings to the exclusive right to use it. A vicar or a rector speaks of his parish with the same feeling with which a colonel alludes to his regiment. He regards the parish church and the parish churchyard as his own peculiar domain, into which no one can have any right to intrude without his especial permission. The keen sensitiveness which prevails on this subject cannot be adequately appreciated by those who have not come in contact with it. This feeling of proprietorship was prominently illustrated in the House of Lords, towards the close of the session, when a Bill was introduced to allow the erection of other episcopal churches in a parish, with the permission of the Bishop, but without reference to the wishes of the incumbent. It was intended evidently to create an opening for the introduction of services and doctrines other than ritualistic into parishes saturated with ritualism. But it was condemned as an infringement of the absolute rights of the clergyman in his own parish, and met with an irresistible opposition. Even the Bishop, it was said, was not at liberty to interfere with

them. They are absolute and indefeasible. Mr. Morgan's Bill is not likely to be supported by a majority sufficient to overcome the repugnance of the Lords to such a measure, and it is all but certain that it will be thrown out. His proposal to allow a Dissenting service within the consecrated circle is a stretch of liberality which has not yet been attained. The time will doubtless come when it will appear as preposterous to refuse a Dissenting minister permission to read a chapter of the Bible and to pray over the grave of one of his flock in the parish burial ground as it now does to deny him the privilege of having a chapel at all. But there is a time for all things. Meanwhile, it will be a fit subject for consideration whether it would not be better to remain content for the present with the concession proposed, and in no unfriendly spirit, by the Lords, which removes a practical grievance, and to leave that which may be considered more sentimental to the progress of time and liberality.

ROMAN CATHOLIC UNIVERSITY.—Towards the close of the session, Mr. Fawcett brought forward a motion in the House of Commons for throwing open Trinity College, Dublin, and its magnificent resources, to all classes of society, without distinction of creed, and without any reservation. The abolition of the English University tests was resisted by no considerable body of the resident members and dignitaries of Oxford and Cambridge. The proposal now made regarding the Irish University—though it went much further in liberality—had the peculiar advantage of enjoying the cordial support of the collegiate authorities, and it was therefore introduced into Parliament under the happiest

auspices. But it was not so fortunate as to obtain the approbation of Mr. Gladstone, to whose liberality and energy the country was indebted for the opening of the English universities to the nation. It was a Wednesday afternoon, when the sitting closes at six: Mr. Dease, the facetious Solicitor-General for Ireland, was put up to speak against time, and prevent a division, and the debate dropped by effluxion of time. The speech of Mr. Dease—and more particularly of Mr. Gladstone—was considered very unsatisfactory, and seemed to imply more than was expressed. In the cloud of words there seemed to be shrouded some latent views not in accordance with the honest, straightforward, and liberal principle of Mr. Fawcett's motion. In fact, the tendency of the speech seemed to indicate some idea of patronising the establishment of a Roman Catholic University. Mr. Gladstone was asked the next day for some explanation of his views, but it failed to inspire that thorough confidence which we all wish to cherish. He avowed his unalterable attachment to the principles of religious equality but it was not distinctly and unequivocally explained how that equality was to be attained. Mr. Fawcett proposed to throw open the honours, the emoluments, and the government of Trinity College to all classes and denominations—Episcopalian, Roman Catholic, Presbyterian, and Dissenting—though, as there is no longer an Established Church in Ireland, there cannot be said to be any dissent from it. Nothing can be thought of more liberal and commendable than such a Bill. But Cardinal Cullen and his hierarchy demand a denominational University, which shall be exclusively under the domination of the priesthood, and in which no diversity of

religious instruction shall be permitted, and where of course the dogma of infallibility shall be most rigidly inculcated and enforced. It is significant that, while this dogma encounters the most strenuous opposition in Roman Catholic countries on the Continent, it is most pertinaciously hugged by the Irish prelates, the most bigoted of Ultramontanists. Shall we be considered censorious if we hint that it is not beyond the bounds of probability that Mr. Gladstone's subtle mind may be contemplating the idea of exemplifying the doctrine of religious equality by incorporating a Roman Catholic University and endowing it with some of the revenues of Trinity College? We shall be most happy to find this surmise unfounded, but the Protestant community in England must hold itself prepared to meet the first symptoms of any such intention with such an overwhelming stream of opposition as shall effectually prevent its assuming a distinct form. After having disestablished the Irish Protestant Church, the nation is not prepared to humour the Roman Catholic community by any such endowment. While the Roman Catholic governments on the Continent are straining every nerve to rescue education from the dominion of the priesthood, it is not for Protestant England to place it under their supreme control.

RENEWAL OF THE SLAVE-TRADE.

—The necessity of incessant vigilance to prevent the revival of compulsory servitude, differing from the old slave trade only in name, becomes daily more and more apparent. While the United States have extinguished slavery at a cost of five hundred millions, and a hundred thousand lives, and the Government of Brazil is engaged in an arduous

and honourable struggle to exterminate it in South America, it is rearing its hateful front in China, and in the islands of the Pacific. A coolie trade has sprung up in the empire of China, which daily becomes more atrocious, and demands the vigorous interference of the European nations engaged in honourable commercial enterprise in Chinese waters. Thousands of men are annually engaged along the coast, under contracts for labour in transmarine regions, which, however fair and above board they may appear, embody all the inherent villainy of the slave trade. The voyage across the ocean is marked by the horrors of the middle passage which eighty years ago aroused the indignation of England. The port from which these wretched victims of European cupidity are chiefly embarked is Macao, belonging to the Government of Portugal, and the trade is one of the chief sources of profit to that settlement. On a recent occasion, more than four hundred of these kidnapped Chinese perished at sea under circumstances of such atrocious cruelty as to call for the execration of Europe. In vain do we send our missionaries to China to teach them the doctrines of Christianity while the practice of those who are called Christian casts even the revolting cruelty of the Chinese themselves into the shade.

Similar scenes are exhibited in Australia. Queensland wants hands to cultivate its vast territories. The colonists would revolt rather than admit convict labour, but they have no objection to stock their farms and plantations with servile labourers. Agents are employed in prowling about the islands of the Pacific, and kidnapping the inhabitants and conveying them to the colony. Ostensibly, they are called free labourers, and are said to be engaged under free contracts, but it is the old slave

trade over again. The subject has been brought under the notice of Parliament, and Mr. Knatchbull-Hugesson, on the part of Government, admitted that there could be no doubt of the atrocities complained of, and that they were such as the mind of any Christian or civilized man must shrink from. He further stated that Government would use every effort to put an end to a state of things which was a disgrace to Christianity and civilization. He also thought that the subject was of such importance that it was most desirable that it should be fully discussed at an early period next session. The last overland mail brings a fresh illustration of the working of the system. A British schooner has been seized, and the master placed under arrest, by our consul on the Fiji Islands, on a charge of having captured two natives of the New Hebrides; and he is to be tried in the Supreme Court of New South Wales. The natives, while fastened under hatches, had all but succeeded in boring a hole through the timbers, and consigning themselves and their oppressors to a watery grave.

PROGRESS OF ROMAN CATHOLIC REFORM.—We have alluded in former numbers to the reform movement which has commenced in various Roman Catholic countries on the Continent, and we have now to chronicle its further progress. It has grown out of the promulgation of the dogma of the Pope's personal and absolute infallibility. Though it had reference at first only to this proceeding of the Œcumenical Council, it has gradually acquired larger dimensions, and now embraces other doctrines and practices, until it threatens the whole fabric of Roman Catholicism. In fact, the changes which are now demanded in the Roman discipline

are scarcely less sweeping than those which Luther insisted on. The Austrian reformers have published the following programme of their propositions:—"1. The commune must again be given the right of electing its own priests; 2. The clergy should have fixed salaries, sufficient in amount to keep them respectable; 3. Celibacy was to be abolished; every Catholic priest should have the right of marrying, as in the first ten centuries of Christianity; 4. Cathedral chapters should be abolished; 5. The mass should be read in German, or any other language usually spoken by the congregation. All the theological branches of education in the seminaries should be taught in German; 6. All masses, marriages, funerals, &c., should be performed gratuitously; the clergy should be compensated for the loss of their fees on this account; 7. All pomp or inequality in funerals should cease, so far as the religious ceremony is concerned; one priest only should perform it both to the poor and the rich; 8. Auricular confession should be abolished; 9. All church holidays and processions which draw away the people from their work should cease; 10. The adoration of images should be discouraged; 11. The deceptions practised by means of relics, &c., should be punished by the State, and every effort should be made entirely to exterminate this evil."

On the first Saturday and Sunday in August, a preliminary meeting of the "Old Catholics,"—the name which the body has assumed—was held at Heidelberg from which Dr. Dollinger and Dr. Friedrich were unavoidably absent, but Professor Huber submitted to the meeting a draft of the form in which it was proposed that the movement should be organized. A large congress is to be held at Munich at the end of

September, which is to last three days, and to include both public and consultative sittings. The leaders of the movement in Austria have signified their desire to act in harmony with those in Germany. Letters were also received at the meeting from Silesia, Styria, and Switzerland, expressing a warm sympathy in the movement, the first object of which is to separate from the Pope and his dogma of infallibility, which, it is said, "threatens the ancient creed and constitution of the Church, and has destroyed its organization." To all

present appearance, the Church of Rome is threatened with a disruption more appalling and permanent than any it has experienced for three centuries. All the Roman Catholic countries to which the movement has extended, are opposed to ecclesiastical domination, and have adopted the doctrine of full religious toleration, and there is therefore no fear that the reform will be suppressed, as in times past, by the secular arm; and it may prove more detrimental to the Papal See than even the loss of the temporal power.

Duncan Matheson.*

THE name of Duncan Matheson, no doubt written in heaven, is graven in the loving memory of thousands yet pressing onwards in their earthly pilgrimage, who confess themselves his spiritual children. A thorough Scot, born of humble parents in Aberdeenshire, brought up amidst rude labour and pinching poverty, but not without some advantages of godly example in a region of spiritual darkness, his education was good, his mental constitution vigorous, and his conscience tender. Under the strivings of the Holy Spirit of God his heart was softened more and more, his strong will subdued, and after much inward conflict, with sincere seeking after reconciliation with God, he found the way of peace through faith in Christ alone, cast off the burden of sin, and became a Christian indeed. During two hard and bitter years of penitential sorrow he learned his own utter

insufficiency; conscious of sincerity, indeed, as a true penitent, but not yet as a true believer enjoying the perfect liberty of a child of God. Yet that joy came, and a life of almost unparalleled labour and success in the cause of Christ gave evidence of the reality of his religion. Immediately after this great change, which might be considered as confirmed in the winter of 1846, he began to labour for the salvation of souls. For more than twenty years the flame of zeal burnt without intermission, and all the powers of a superior mind and vigorous health were spent unsparingly for the one object of his existence—the salvation of his fellow-men—with what a combination of rare talents, and adaptation of those talents to the exigencies of his chosen work, Mr. Macpherson tells, in one of the best-written biographies that it has ever been our happiness to read.

* "Life and Labours of Duncan Matheson, the Scottish Evangelist." By the Rev. John Macpherson, Author of "The Christian Hero." London: Morgan, Chase, and Scott.

After some time occupied in efforts to do good, the Duchess of Gordon, hearing of young Matheson's zealous and successful labours, offered to employ him as a scripture-reader or missionary, with a salary of forty pounds a-year, in Huntley, his native place. Renouncing some hopeful temporal prospects, he accepted the offer gladly, laid aside his business as a builder, and gave himself without reserve to this one work of saving souls in his native place and neighbourhood. Among other means of doing good he gave great attention to tract distribution, and when for this his resources were found insufficient, the thought occurred to him that he might multiply that agency by printing for himself. He procured, at a low price, an old printing-press and type, with immense labour, taught himself to print, and so completed a part of his evangelical apprenticeship, which he afterwards turned to excellent account among natives of all the countries that were engaged in the Russo-Turkish war. Happening to witness the departure of soldiers for the Crimea in 1854, Mr. Matheson was deeply moved by the sad farewells. Already his thoughts had taken a decided missionary turn, and he had been praying and begging for the perishing millions of China. Now his heart went forth with the soldiers. He thought of the hardships, the snares, and the perils of a soldier's life, and he longed to follow them as a herald of mercy to the camp, the field of battle, and the hospital, in the distant East—to share his joy with the weary, the wounded, and the dying. While thoughts of such a mission were in his mind, yet without the least expectation that they would be soon realised, he received a letter addressed, as it seemed, to himself, with these words: "If you are still in the mind to go to the East, reply by return of post, and please say

when you could start." The letter was from the Rev. J. Bonar, Convener of the Colonial Committee of the Free Church, a perfect stranger to himself. It was intended for a licentiate of that church, named also Duncan Matheson, but had got astray, and a clerk in some post-office had written on it, "Try Huntley." However, it got into the right hands. The Duchess of Gordon advised him to communicate with the writer, which was done instantly, and within a few days he was in Edinburgh, arranging with the Free Church Committee; at Beckenham, with Dr. Marsh and his excellent daughter; and in London, waiting to embark.

Soon he was at Constantinople, welcomed by good men there, but bitterly disappointed on finding that military law strictly forbade his going to the Crimea, and that nothing remained for him but to return home, as other missionaries had done. That night was spent in prayer. Towards dawn he felt in his heart as if God had heard his cry, and would open up his way. Next day, accompanied by Dr. Thomson, a missionary to the Jews he applied to Admiral Boxer for permission to go to the scene of strife. The admiral at once granted his request, and with joy and gratitude he praised God for having touched the admiral's heart. Forthwith he is on board a transport conveying soldiers, steaming up the Bosphorus, and entering the Black Sea. At break of day on the 5th of December they sighted the Crimea, came to anchor off Balaklava, amidst the booming of cannon, and, landing without delay, Duncan Matheson trod the Crimean soil with the heart of a lion, repeating his text from for the day, "The Lord preserveth those that love him."

At that time to borrow his own words, "Alma had been fought and Inkermann won. The thin red

line had been formed on the plains of Balacava and the grand death-charge had been made. But the very elements had risen against us. It would be impossible to describe the state of the army. The hospitals were crowded; many were dying. Day after day, ship after ship with its load of suffering was despatched to Scutari. Many of those you met were in rags; most were emaciated and smitten with hunger. Some were almost shoeless; many had biscuit-bags instead of trousers; while others had newspapers tied round their legs; and often such was the wretchedness that you could not distinguish officer from man, or recognised the best known."

Now began the good Scotchman's spiritual labours. Tracts, Bibles, and good books by scores of thousands were in his charge for distribution. The sacred store was replenished from time to time, and by him, or with his help, faithfully distributed. Much of what he records brings back to our memory the intelligence that in those days filled England with mourning, not unmixed with shame; but in the present biography Duncan Matheson is the principal figure, moving about amidst the grandeur and the horrors of the campaign. He was not slow in seeking out men of his own spirit in the army. The first acquaintance he made was Hector Macpherson, drum-major, 93rd Highlanders, a soldier both of his country and of the cross, of whom one missionary used to tell the following story: "One day a chaplain, newly arrived, called on the sergeant and asked his advice as to the best method of conducting the work. 'Come with me,' said Hector, 'to the hill-top. Now look around you. See yonder the pickets of Liprandi's army. See yon batteries on the right, and the men at the guns. Mark yon trains of ammunition. Hear the roar of that

cannon. Look where you may, it is all earnest here. There is not a man but feels it is a death-struggle. If we don't conquer the Russians, the Russians will conquer us. We are all in earnest, Sir; we are not playing at soldiers here. If you would do good *you* must be in earnest too. An earnest man will always win his way.'" Hector and Duncan showed themselves in earnest every moment. On the first Sunday after Duncan's arrival the two retired to a ravine, and there, amidst the deafening roar of cannon, they read and prayed, and sang the old battle-song of David and Luther—

"God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid."

There is not space here to tell of the Crimean missionary's labours, various and "gigantic" as they were. He managed to get stores of clothing, coals, food, and all manner of comforts for the naked, the wounded, and the dying, ministering instruction, exhortation, prayer, and heavenly reconciliation to thousands. He found freest access everywhere to persons of all ranks and various nations. When the Sardinian army landed, he set his heart on doing them good especially. He did not know their language, but committed to memory in Italian *the faithful saying* that Christ came into the world to save sinners; went through the ranks, repeated it over and over to the soldiers, giving away Italian Bibles and Testaments to all who desired them, and withal showing them so much kindness in every way possible—while as yet he could hold scarcely any conversation with them—that he was called "the Sardinian's friend," was invited to mess with the officers, and when that portion of the allied forces returned to Italy, they carried thousands of copies of the

Holy Scriptures with them, and helped to open in that country the wide and effectual door which now receives the messengers of Gospel peace without restriction. His account of the Sardinians cannot be read now, after the interval of sixteen years, without grateful interest. "A nobler army than that of the Sardinians cannot be found. Many, very many of them," he writes, "are men of great intellect, and it is no unusual thing to meet with men in the ranks who are classical scholars and who would adorn any society in any country in the world. They have left this land (returning from the war) for the land to which they fondly cling—and whose emancipation from spiritual thralldom they long to see fully consummated—loved by all, and with an affection deep-seated and sincere. What most gladdens the heart is, that few return home without the book of God, the record of eternal life, the Gospel of Christ. In faith we look for mighty results. Piedmont is rising among the nations. She has taken a noble stand. Let but the word of God be scattered there in rich abundance, in copies of the faithful version of Diodati, the only translation, save in a few instances, I have ever been asked for; nor let it ever be forgotten that they, and they only, are free whom the truth makes free." Those Italians, in fact, carried eighteen thousand copies of God's Holy Word in their knapsacks, and in effect a host of Scripture-readers went back into what then was under the dominion of the Pope, and took the Bible to be their household book.

After the fall of Sebastopol, the Russians came into the camp, and Duncan was at once in the midst of them, scattering the Word of Life. Nay, not among Russians only; in Sebastopol and Constantinople the Turkish soldiers and the French were also recipients of the same

precious gifts from his unwearying hands. In Constantinople scarcely a day passed without some Turkish officers calling for the Bible. A paragraph from the volume before us contains the reflections of Mr. Matheson on taking his last view of the Crimea:—

"The allied armies took their way back to the setting sun. Our missionary waited till almost the last man had embarked. 'Going to the top of a hill,' he says, 'I looked abroad upon the desolate scene. Miles of huts were left standing without a solitary occupant. Not a human voice was to be heard. Here and there a Russian might be seen prowling through the deserted camp. On my right lay Inkermann and the beautiful valley of the Tchernaya, with the Russian cavalry grazing on its field of battle. A little beyond, in sweet repose, was spread out the plain of Balaclava, scene of heroic daring unsurpassed in the world's history. Sebastopol reposed in calm beauty, rendered more touching by its ruins. Further off the Black Sea looked in the rays of the setting sun like a mirror of glory. Wherever I turned my eyes the hillsides were covered with graves, and every ravine was like a charnel-house. With bursting heart and streaming eyes I thought of the many friends I had lost, and the myriads of broken hearts and bereaved homes far away. All alone I went to take my farewell look of Vicars' and Hammond's graves. Thought upon thought, quicker than the lightning, flashed through my mind, as I said to myself, What an army shall arise from these graves in that great day! Each spot will be instinct with life. What a different scene from that once witnessed here, when man girt on his armour to meet man, then fought and conquered or laid them down to die! These men will rise from the dust of death to face not man, but God. At the

blast of the Archangel's trump the sleeping warriors shall awake. But what an awaking to those who were wrapped in a Christless shroud, and laid in a hopeless grave! And how shall the dead in Christ arise, with joyous songs of triumph as they shout, "O death, where is thy sting? O grave, where is thy victory?" They shall mount up to meet the Lord in the air, and so shall they ever be with the Lord."

The tide of Christian conquest has flowed on steadily since the day when peace was ratified between Russia and Turkey, and the amazing events have arisen in Europe which now seem to be advancing rapidly towards a finally triumphant issue.

As for the volume before us, the latter half remains unnoticed, but it is not less interesting than the former. Mr. Matheson received hearty welcomes on his return to this country, took up his abode in Scotland, devoted himself to the blessed work of winning souls, and was eminently owned of God. Weary, at last, and honourably worn out, he, too, sank into his last slumber on September 16th, 1869, less than forty-five years of age, having lived more than centuries of some men's life. One of his latest injunctions was, "PREACH CHRIST." His last words were "Lord Jesus, come quickly! oh, come quickly!"—*Evangelical Christendom.*

Reviews.

Biblical Commentary on the Psalms.

By FRANZ DELITZSCH, D.D., Professor of Old and New Testament exegesis, Leipsic. Translated from the German by the Rev. FRANCIS BOLTON, B.A. Vols. I. and II.

Commentary on the Epistle to the Hebrews.

By the same Author. Translated from the German by THOMAS L. KINGSBURY, M.A. Vol. II. Edinburgh: T. and T. Clark.

THE volumes on the Psalms are the first instalment for 1871 of Messrs. Clark's "Foreign Theological Library," and will, we feel sure, have met with a hearty reception from their subscribers. A considerable proportion of the volumes issued during the last five or six years, has proceeded from the same author; and it is, we believe, universally allowed that they are among the most valuable works of the entire series, occupying in the Old Testament a position not unsi-

milar to that of Stier in the New. Delitzsch is a learned and skilful exegete, displaying very great power both of linguistic and historical criticism, and having a still higher qualification—profound spiritual insight.

His Commentary on the Psalms is preceded by a copious Introduction, which discusses, in ten sections, the position of the Psalter among the Hagiographa, the history of Psalm composition, the arrangement and inscriptions, the Strophe system of the Psalms, the Temple music and psalmody, Theological preliminary considerations, and other matters of a similar class, without which this "Bible in a Bible" cannot be fully understood. The method adopted in the body of the work is somewhat as follows: we have first a literal translation of each Psalm, followed by a short discussion of its authorship, the probable circumstances of its origin, its structure, and the development of its leading thought. In the exposition itself, the strict literal significance of the principal words and

clauses is determined by philological and exegetical considerations, illustrations are adduced from the life and history of the writer, and the Messianic references, whether explicitly pointed out by the New Testament, or demanded by the Psalm itself, are thoughtfully and reverently pondered. In this last respect the work has special value.

The translation, which is clear and scholarly, is taken from the second German edition, Delitzsch having very carefully revised it in view of the criticisms of Hupfield, Ewald, and Hitzig. We everywhere feel ourselves to be in contact with an author who has, to a very large extent, succeeded in his efforts to understand the emotions and throbbings of the hearts of these inspired writers in their association with men and their communion with God; in tracing the progress of their thoughts, and in unfolding the power of the great Messianic hope whereby they were sustained. We shall await with deep interest the third and concluding volume of a work which, to all earnest students of the Psalms, will prove of no ordinary worth.

The volume on the Hebrews (vii. 26, xiii. 25) was issued at the close of last year. Its character is already known to English students by the frequent quotations made from it in Dean Alford's Greek Testament. It possesses the same excellences as the work on the Psalms, and its value is enhanced by the dissertation, of upwards of forty pages, on "the Scriptural basis of the Ecclesiastical doctrine of Vicarious satisfaction," in which the theory of Hoffman is ably refuted, and the Catholic doctrine defended. There is further appended a minute account of the ritual of the Day of Atonement, from Maimuni's *Hajad hachazaka*, which all English readers will certainly be glad to possess.

Palestine: Its Holy Sites and Sacred Story. By JOHN TILLOTSON. London: Ward, Lock, & Tyler. 1871.

ANOTHER book on Palestine, but one for which there was room; for with all the scores of publications on the sub-

ject we still wanted a popular history of the Jews, written like the history of Rome, or of England—chronologically, consecutively, and with some reference to the geography of the country. Milman's History, Stanley's Lectures, and Dr. Smith's Manual supply the want for certain classes of readers; but a suitable history for young people was a desideratum, and in the volume before us the want is supplied. The author's geographical descriptions are as clear as those of Stanley; his general style is easy, clear, and interesting, and by the use of the present tense he gives a living reality to the events. Of course the Bible is the grand storehouse from which the information is drawn, though some use is made of Josephus and of tradition; but what was scattered in the Bible is here collected and clearly arranged; Ezra no longer comes before David, nor Jonah after Ezekiel, and the prophets are not put by themselves, but correlated with the monarchs in whose reigns they prophesied. The book is full of historical allusions and references to modern events and practices, introduced either by way of contrast or parallel, and adding much to the interest. The Amorites, driven down the steeps of Beth-horon, wish for the darkness, as Wellington at Waterloo sighed for "Night, night, or Blucher!" and it was then that Joshua said, "Sun, stand thou still upon Gibeon!" In a similar way we have Abner and the Earl of Warwick brought together, David and Lear, Jezebel and Lady Macbeth, Jerusalem and Berlin. The volume is embellished with 128 plates and 6 maps, and, although not entirely free from faults, is one which we should confidently put into the hands of our own sons and nephews as being likely to give them a permanent interest in Bible events and characters.

Hints and Helps for Teachers and Parents. By J. GREEN. Fifth Thousand. London: Hamilton, Adams, & Co., Paternoster-row.

MR. GREEN, the author of this popular little work is an experienced and devoted friend of Sunday-schools. He

has happily succeeded in numerous instances in abolishing the old practice of lending Bibles in the school, and instead thereof, has instituted the plan of requiring each child to possess a Bible of his own, to be conveyed schoolward and homeward on each returning Lord's-day. In the course of numerous school visitations, Mr Green has acquired much knowledge of the discouragements and difficulties under which teachers labour, and the volume before us is intended to render them help in their honourable, important, and arduous work. This book is full of the most valuable practical suggestions, and is everywhere pervaded by a high tone of spirituality and great ingenuity in the arrangement of details. The portion devoted to catechisms is of great importance. Their disuse during the last quarter of a century has greatly robbed the Christian Church in this country of theological knowledge.

A Harmony of the Four Gospels in Greek, according to the Text of Tischendorf, &c. By FREDERIC GARDINER, D.D., Professor in the Berkeley Divinity School. Edinburgh: T. and T. Clark. 1871.

ALTHOUGH the four Evangelists have not all recorded the life and actions of Christ in strict chronological order, it is, we believe, possible to present them in such an order, and to show the undesigned harmony existing in the various narratives. Such an arrangement of the Gospels has always been recognised as useful; and in our own day it is of greater advantage than ever. Biblical criticism has, moreover, made such rapid strides during the last few years, that the task is not only more strenuously demanded, but may also be more satisfactorily accomplished. The present work has thus been undertaken with the view of supplying an acknowledged want in New Testament investigation. It is plainly the result of prolonged study and extensive research, and is certainly in advance of all other works of its class. The text, which is arranged in paragraphs ac-

ording to the requirements of the subject, and where different evangelists relate the same event in parallel columns, is that of Tischendorf's eighth edition, all divergences from the *textus receptus* being printed in a different type, so that they may be at once discerned. The texts of Griesbach, Lachmann, and Tregelles have also been carefully collated that the student may have before him the progressive results of the highest criticism.

Dr. Gardiner adopts as the basis of his arrangement the fourth Gospel, which, in common with most harmonists, he holds to have been written according to the order of time. He also finds the Gospel of Mark to fully accord with this, and hence takes it as a further basis of his arrangement, and having advanced thus far, he believes it comparatively easy to complete the sequence. The main difficulty is in regard to various parts of the third Gospel which do not furnish decisive notes of time or points of contact with the other evangelists to be positively determined in chronological relations with them. We ought to add that as to the length of Our Lord's ministry, Dr. Gardiner adopts what is known as the Quadragesimal theory, thus making it to extend over three and a half years. His reasons for doing so are fully stated. There is, of course, a synopsis of the harmony, and an elaborately prepared table for finding any passage in it. We have, further, a tabular view of the different arrangements of the narratives adopted by the principal harmonists, namely, Greswell, Stroud, Robinson, Archbishop Thomson (in his article on "The Gospels" in Smith's Dictionary), and Tischendorf. This is of great importance, as we can see in a moment the points on which all are agreed, and those on which differences still exist. We are thus not bound down to the order preferred by Dr. Gardiner, but may, if we deem it necessary, follow that of his predecessors. The work is in every way timely, and we most cordially commend it to the attention of our students and ministers, as likely to give to them a broader and more consistent view of the One Perfect Life which

our world has seen, as well as to remove difficulties by which many have been perplexed.

Darwinism Refuted. An Essay on Mr. Darwin's Theory of "The Descent of Man." By SIDNEY HERBERT LAING. London: E. Stock, 62, Paternoster Row. 1871.

MR. DARWIN'S theory of evolution or development, first expounded in his "Origin of Species," has gained new prominence by the publication of his recent work on "The Descent of Man." How far our readers have been perplexed by the startling idea that we are all descended from a jelly-fish, we do not know; but we imagine that, whatever their scientific culture, their common sense—to say nothing of their Christian faith—will be strong enough to prevent their being led away by a theory so absurd. For absurd on every ground, scientific as well as religious, we hold it to be. *There is absolutely no proof of it.* It is easy to assert that the Ascidian probably gave rise to a group of fishes, as lowly organized as the lancelet, and that from the lancelet "the Ganoids and other fishes like the lepidosiren have been developed," but Mr. Darwin adduces no actual example of the development, and is constrained to admit "that no one can at present say by what line of descent mammals, birds, and reptiles were derived from the amphibians and fishes." Again, when we are told that monkeys, baboons, and apes are the direct progenitors of men, we demand proof. Our doubts cannot be set at rest by such phrases as "we have only to suppose," &c.; our difficulty being that we cannot suppose.

To those who wish to go more fully into the matter, we recommend a perusal of Mr. Laing's able and searching essay. It is short, but forcible; candid in spirit and popular in style. Mr. Darwin is, to a large extent, condemned out of his own mouth, inasmuch as he has been compelled to make admissions which are perfectly fatal to his theory. The anthropologists cannot shake our belief in the glorious declaration of Scripture, "God created man in His own image; in the image of God created He him."

The Christian Psalmist. A collection of Tunes, Chorales, Sanctuses, and Chants, for Public and Family Worship. London: Sunday School Union, 56, Old Bailey.

THE UNION TUNE BOOK, doubtless, did good service in its day, but the advance of musical knowledge in this country has long rendered it all but obsolete, and quite inadequate to the requirements of the present time. The solos, fugues, bass viols, flutes, clarionets, flageolets, and all kinds of music, to which we were wont to listen in public worship in our juvenile days are happily exchanged for the more stately and decorous melodies of the modern school. The volume before us is published by the Sunday School Union to provide a work "sufficiently simple for ordinary use in church, school, and home, yet presenting great variety in style, and preserving a strictly devotional character throughout." When we state that it has been prepared under the supervision of Messrs. Turl, Hopkins, & Coward, the lovers of sacred music will be assured that this volume contains a choice selection of tunes and chants. The great end to be desired in the public service of song is the subordination of the art to spirituality of feeling—the education of the many, and not the substitution of hired performers for the sound of many voices. There is much to be learned from the American Churches, but one thing to be ever avoided is their delegation of the public service of praise to the official coterie comprising the choir.

Elementary and Primary Views of Religion. By the Rev. T. G. HEADLEY, of Petersham, S.W., lately Curate of St. Peter's, Great Windmill Street, Haymarket. London: Trubner and Co., Paternoster Row.

WE do not doubt that Mr. Headley is a sincere man, but we should not like to trust ourselves to his guidance as a teacher. His notions of "What is truth?" differ very widely from ours, and betoken, we think, a strange

misapprehension of the doctrines of Scripture. We do not think, *e.g.*, that the man who asks, with reference to the sacrifice of Christ, "If the sixth commandment forbids, and Christian doctrine required innocent blood to be shed, what is truth?" can be credited with very deep spiritual insight. The commonly received views of the Divine Trinity and the Atonement of Christ are the objects of Mr. Headley's special aversion, and, in consequence of his departure from the orthodox faith, he has been obliged to give up his curacy. When we consider the subscription to the articles required from every minister in the Established Church, we certainly cannot be surprised at this, and are, indeed, at a loss to imagine how any man, holding the views expressed in this book, could remain in that Church. Such conduct appears to us both false and cowardly, and, therefore, we cannot join in Mr. Headley's laments, or regard him as a martyr. His book has some good things in it, but a great many the reverse of good, and we certainly would not recommend any of our readers to waste their time over it.

Bright Rays for Dark Days, caught from the Sun of Righteousness.
London: The Religious Tract Society.

IN bold type, fit for the dim light of the sick room, and congenial to the waning sight of the aged, we have here some rich but simple pages on the names of God. No department of the manifold labours of this excellent Society is more commendable than this in which it finds out the weak and weary, and sweetens their cup of sorrow with Gospel consolations.

The Land of Charity: A Descriptive Account of Travancore and its People, with especial Reference to Missionary Labour. By the Rev. SAMUEL MATEER, F.L.S., of the London Missionary Society. John Snow and Co.

THIS is an admirable book. It supplies all the information that can be

desired respecting the country to which it relates. Its geography and its history, its natural history, its industry and commerce, its literature and popular education, its religion, the manners and customs of the people, and the native government, are each, in its turn, delineated in a beautiful, clear, and simple manner, enabling the reader to realize the scene of the author's missionary operations, and the character of his work, and to judge of its difficulties and success. It is just the book to make one feel the importance of Christian Missions, and induce an earnest and intelligent missionary spirit. We should be glad to see a similar description of every missionary station throughout the world.

Christian Revelation viewed in connection with Modern Astronomy.
By THOMAS CHALMERS, D.D.
London: The Religious Tract Society.

THIS is a most timely reprint of the celebrated Lectures of Dr Chalmers. Our young ministers should thoroughly master these Christian classics.

A Memento of Christian Excellence and Ministerial Worth. A Sermon preached on the occasion of the death of the Rev. John Keed, of Acton. By J. P. Campbell. Cambridge: Wilson and Son, Bridge-street.

THE sudden removal of our brother Mr. Keed, in the spring of the present year was a great affliction, not only to the church at Acton, in whose interests he had so arduously and successfully laboured, but to numbers of friends in the eastern counties, and especially in Cambridge, where he ministered eight years as the honoured and useful pastor of the church at Zion Chapel. We hope in an early number of the magazine to furnish our readers with a memoir of Mr. Keed. In the meantime, we are glad to bear testimony to the fidelity and the force with which Mr. Campbell has portrayed the character of his predecessor.

Poetry.

"Cast thy burden upon the Lord, and He shall sustain thee."—Psalms lv. 22.

When the times are fraught with woe,
And each turn reveals a foe ;
When thou walk'st beneath a sword,
Cast thy burden on the Lord.

When thy heart is swoll'n with grief,
Outlet none for thy relief,
Comes no friend with soothing word,
Cast thy burden on the Lord.

When thy mind contends with doubt,
Spirit fears, a rebel rout ;
Flood to cross, but ne'er a ford,
Cast thy burden on the Lord.

When the hill is steep to climb,
Bending 'neath the load of time,
Rend at once the fretting cord,
Cast thy burden on the Lord.

When in prayer thou bend'st thy knees,
Trust, the God of Jacob sees ;
Cheering sight is faith's reward,
Cast thy burden on the Lord.

When about to end thy race,
Trouble writ in every face ;
Hope in Jesus the adored,
Cast thy burden on the Lord.

ROBERT SMITH.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them"—Revelations xiv. 13.

How sleep the just who sink to rest
Wrapt in their Saviour's righteous vest,
Their labours and their sorrows o'er,
With evil ne'er to struggle more ?

Their dust for their Redeemer's sake,
A hallowed spot of earth shall make,
And spring no richer sod shall spread,
Than that she smoothes above their head.

Awhile their friends the grass shall strew
With choicer drops than early dew,
'Till memory, in her autumn years,
A pilgrim at their grave appears.

So may I sleep by Jesus blest,
So sweetly lay me down to rest ;
'Twill but a fleeting moment seem,
Ere I awake, a pleasant dream.

The morn shall break with rosy hue
My sleep, and melt the night's cold dew ;
Raise me immortal, holy, wise,
To walk with Christ the azure skies.

ROBERT SMITH.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. Robinson, Landbeach, Cambs, is open to receive communications from vacant churches.

The Rev. T. J. Bristow, of Woodford, Northamptonshire, after six years' labour in that place, has intimated his intention of resigning the pastorate, and is open to receive invitations to another sphere of labour.

The Rev. R. Morris, Garway, Herefordshire, has accepted the unanimous invitation of the Baptist church at Wyken, near Coventry.

MISCELLANEOUS.

GOSPEL WORK AT ROME.—The accounts of the work at Rome continue to be very encouraging. So far as I can learn, upon reliable authority, there are still no less than six places open there for public Evangelical worship in the Italian language. Two of these are supported by the Italian Free Church, one at least by the Waldensians, one by the Wesleyans, and two by Baptist brethren. In all of these places of worship there are two services every Lord's-day, with an average attendance of, say, from thirty to fifty persons; in some there are at times many more. Two week-day services are also held in almost all these places of worship, with nearly a similar attendance. Sunday-schools are held in all the said places, attended by classes more or less numerous. That of the Waldenses is especially flourishing. The Waldensian day-schools for boys and girls are also prospering well. The situation is favourable, the management good, and the teachers excellent. The two Free Italian congregations have at present on their list the names of no less than 220 catechumens, who are receiving special instructions with a view to ultimate

membership; but experience having taught the evangelists of this country to be extremely cautious in respect of all such applicants, rash admissions are carefully avoided, and the aspirants are subjected to a severe and prolonged novitiate. Christian friends will be delighted to know that amidst this variety of denomination there is no want of brotherly co-operation, a good evidence of which is, that every Monday a meeting is held for united prayer, which is generally well attended by all parties. I am told the two Baptist congregations are full of life. They have between them no less than ten meetings weekly, and they are distributing gratis copies of the Scriptures to a very large extent. In the neighbourhood of Rome there is not yet much doing, but I understand that the Italian Free Church and the Baptists have each opened a station in the country, the one at Poggio Martelli, and the other at Tivoli.—*Evangelical Christendom.*

BRADFORD, YORKSHIRE.—The foundation-stone of the new Sion Baptist Chapel to be erected in Harris-street, Leeds-road, Bradford, was laid on August 1, by Mr. W. Stead, of Southport. It is intended to be a jubilee memorial chapel, inaugurated in 1873, in which year the present place of worship will have been in use for half a century. The present chapel is situated in Bridge-street. It has for years been too small to accommodate comfortably the congregation worshipping at the place, and, in addition to this, its proximity to the railway has rendered it objectionable. The chapel has been altered about half-a-dozen times for the purpose of furnishing all possible accommodation. The chapel will now only seat short of 800 people, and in the schools in connection with it there is only room for about 400 children. The subscriptions already paid and promised amount to

about £6,000. The proposed new chapel has been designed by Messrs. Lockwood and Mawson, architects. It will be erected on a site in Peckover Walks, with the principal front to Harris-street, with Greene-street below, and Peckover-street above. The site is upwards of 3,000 feet in extent—including the half of the three streets named, which the building-committee have had also to purchase—and it has been bought at a cost of more than £3,000. The building itself, it is expected, will cost £12,000 or £13,000, making a total outlay of £15,000 or £16,000. The interior of the chapel will contain about 1,200 people. The Sunday-schools will adjoin, and are intended to be able to accommodate about 600 children. The style of architecture of the new chapel will be Italian. It will present a handsome frontage towards Harris-street and Leeds-road, and will be massive and substantial in its character, without any excessive ornament. The principal front will have a large projecting portico, supported by Corinthian pilasters, and columns the whole height of the front.

There was a large assembly to witness the laying of the foundation-stone. The Rev. J. P. Chown having delivered an address, Mr. Wilcock deposited in a niche beneath the stone a bottle, containing some newspapers, and the following statement:—"The Baptist church meeting in Sion Chapel, Bradford, by whom this building is reared for the glory of God, was formed in the month of October, 1824. The first pastor was the Rev. Dr. Godwin, who was followed by the Rev. Thomas Steadman (son of Dr. Steadman). He was succeeded by the Rev. Thomas Pottenger, and he, in the year 1848, by the present pastor. The same church built a new chapel in Manningham Lane, called Hallfield, which was opened for Divine worship in October, 1863, and a large number of the members were drafted from Sion, in perfect amity, to extend the cause of Christ, and to form the new church at that place. We desire to thank God for his great goodness to us, and build this chapel as a jubilee memorial to His praise. Signed this 1st day of August, 1871.

J. P. Chown, pastor; William Stead, James Cole, Robert Brownbridge, John Wilcock, William Cannan, John Waddington, John Cole, Isaac Phillips, deacons. Present statistics of the church:—Members, 737; teachers, 122; scholars, 937."

FABIUS BAPTIST CHAPEL, LIVERPOOL.—This chapel has been erected on a piece of ground put in trust in the year 1707 by Dr. Daniel Fabius for the Baptist denomination, to be applied to such uses as they might think expedient. It was used as a burial ground until the year 1840, when it was finally closed by order of Government. But application having been made to the trustees, and permission granted by the Home Department, it has been converted, with no disturbance of the graves, to the above purpose. The new chapel is a neat, substantial, but unpretending building, the style adopted being that of Northern Italy, colour being judiciously used by having red pressed bricks in front with white brick dressings. There are three large vestries at the back, with cloak-rooms and every convenience, also a school-room above them which will accommodate about two hundred children, which has a separate entrance from the side of the chapel. These rooms are warmed by open fireplaces. The chapel is heated by one of Blake's patent hygrometric warm air apparatus under one of the vestries, which will diffuse an agreeable temperature over the whole place. A rather novel method of lighting the chapel is adopted. There are eight gas pendants, each having eighteen lights in trios, suspended from the queen bolts of the roof principals. The roof being an open one, the main timbers are stained and varnished, with a white plaster ceiling on the underside of the spars, the walls being coloured a warm lilac tint, imparting a light and agreeable appearance to it. The chapel is arranged to accommodate about 550 persons on the ground floor, and it is high enough to admit of galleries being erected when required, so as to give, ultimately, seat room for one thousand persons. The cost of all the buildings is about £2,200. Of this

about one half has been raised by voluntary contributions. The chapel was opened by a service on the 2nd instant. The building was crowded. The Revs. C. M. Birrell, H. S. Brown, and T. Durant (the pastor of the congregation) took part in the service. A sermon was preached by the Rev. C. M. Birrell.

GLoucester.—The Baptists in this city have purchased the old premises immediately opposite their chapel, in Brunswick Road, where they intend to erect a new school and class-rooms, in order that the present schoolroom may be utilised in affording increased chapel accommodation, so as to seat 1,000 persons. This is greatly needed, as the committee have for a long time been unable comfortably to accommodate the large congregation which usually assembles there. About thirty years ago this interest consisted of between thirty and forty church members, something like a 100 Sabbath-school children, and quite a small congregation, with a debt of £400 on the building, but, under the successful ministry of the Rev. G. W. Rodway, the late Revs. G. Woodrow and W. Collings, the cause has gradually grown. The present chapel was built in 1847-8; and within the last thirty years about £3,000 have been raised for building purposes. The present pastor, the Rev. J. Bloomfield, commenced his ministry last summer, under very encouraging circumstances, the church members numbering nearly 300, with over 500 Sunday-school children, the congregations good, and nearly £50 in hand for the extension of the building. A tea-meeting was held in July last, when it was unanimously decided to increase, as soon as the means could be obtained, the chapel and school accommodation. One hundred pounds was raised, £75 more promised to be paid in September next, and since that meeting great encouragement has been afforded by kind friends. Within the last week a generous member, who resides at a distance, has promised £50. Sir

Robert Lush, who presided in one of the assize courts, to mark his approval of the proposed extension, gave his name for £10 10s., so that already £300 are available; but the contemplated expense is about £3,000, and it is hoped that assistance will continue to flow in, so that, at no distant period, the necessary sum may be realised, and the work commenced.

THE MISSIONARY CRISIS IN CHINA.—According to the Canton correspondent of the *Allgemeine Zeitung*, the Chinese Government has acted up to the warnings given in its recent diplomatic circular by anti-missionary decrees of an unmistakable character. For the future no township or parish is to be responsible for the loss or damage which missionaries may receive. The authors of crimes are to be punished, but no compensation can be demanded for the destruction of property, the robbery of moveables, &c. It has often been suspected that the Chinaman would prefer to pay in person rather than in purse. We wonder whether the missionaries approve of the altered security. All foreign women are to be banished, "inasmuch as female missionaries can produce nothing but evil effects on the female sex and on society in China." At the same time, all native women are rigidly prohibited from attending meetings of a Christian character. The provisions for retaining Chinese womankind in their present condition are completed by a further enactment forbidding the establishment of schools for girls. Pagan children must on no account frequent Christian schools. The reception of converts is limited. There are also a number of cumbersome regulations regarding the exact registration of all changes of religion. In the case of a foreign missionary seeking redress, he must apply to the local Yamen and be prepared to fulfil the becoming Chinese observances of falling flat on his face, performing the kotou, and similar elevating articles of etiquette.



SEPTEMBER, 1871

Progress of Education in Jamaica.

ALTHOUGH the preaching of the Gospel has been, and must continue to be, the chief and most important object of the Society and its agents, the great value of education has never been overlooked, and schools have in all the missions, with few exceptions, been planted side by side with the sanctuaries erected for the worship of God. Especially was education needed by the enslaved population of Jamaica, and it took a very prominent place in the arrangements of the Mission at the time of emancipation. The schools have always been under the control of the Society's missionaries, yet their organization and management have been altogether unsectarian, and they have received the cordial support of the friends of voluntary effort. Greatly have these schools been indebted to the Society of Friends, whose hearty and discriminating liberality deserves from us the warmest acknowledgement and thanks.

The first regular day-school was opened by our missionaries in Jamaica in the year 1814. It met with no welcome among the planters; but notwithstanding the hostility of the abettors and upholders of slavery, considerable numbers of slaves were instructed, as Lord Sligo observed, "in the most out of the way difficult districts as well as in the towns." Before the abolition of slavery, forty-five schools were in active operation, with Sabbath and night schools in proportion. From 1834 to 1848 education was very vigorously pursued. Numbers of trained European teachers were sent to Jamaica, and some of the finest school premises in the West Indies were erected. The missionaries were assisted by grants from Government, provided under the clauses of the Emancipation Act. During this

period the money raised and spent for school purposes was upwards of £6,000 per annum.

From 1814 to the present time, 82 European missionaries and their wives and families, including 36 teachers and 21 school mistresses, have managed the British schools of Jamaica, or taught in them. Several hundred natives, male and female, with more than 100 specially trained ministerial managers and teachers, have been found in the island itself. Of these, 37 ministerial managers and 40 teachers are now in active service. Upwards of 140 school-houses have been built, and more than 60,000 children have passed through the schools. The school-houses now existing may be made to accommodate 15,000 children. A hundred thousand pounds have been expended by the Society in their educational labours, and at the present time one-fourth of the entire school work of the island is managed or controlled by the Baptist missionaries.

This brief summary will show that the Society has done a great and good work in Jamaica in this department, and borne its full share in the instruction and elevation of the degraded slave but now free population of Jamaica.

During the last five years increased attention has been given to this important work. Under the able and skilful guidance of the Rev. J. S. Roberts, tutor of the Normal School Department in Calabar College, the school system of our Jamaica Mission has been reorganized, and its usefulness largely increased. Aided by the Educational Committee of the Jamaica Baptist Union, Mr. Roberts has endeavoured to establish day-schools at every important station, to form a day-school fund, to stimulate by grants the attendance at the schools, to provide an efficient system of inspection, and has opened a depository for the sale of school books and materials. A very large amount of success has attended these efforts, and it will be gratifying to our readers to have in brief an outline of what has been accomplished. The facts we are about to adduce are drawn from the last three years' Reports of the "Educational Operations of the Jamaica Baptist Union."

The number of the day-schools, with the number of the children on the books and in attendance, will be seen from the following table :—

	No. of Schools.	No. of Children on Books.	Attendance.	
			Boys.	Girls.
1868.....	108	5,385	1,654	1,069
1869.....	105	6,622	1,962	1,197
1870.....	112	6,967	1,834	1,095

Although last year there was an increase both in the number of the

schools, and of children on the registers, the attendance was less than during the previous year. This appears to have been entirely due to the heavy and prolonged rains, which in 1870 destroyed many of the roads, and for weeks together brought labour and commerce, as well as education, to a standstill.

The sources from whence the schools draw their support are chiefly these:—School fees, Government grants, and voluntary contributions from the friends of education in Jamaica and England. The amounts derived from these various sources have been as follows:—

	No. of Schools.	School fees.	Gov. Grants.	Contributions.	Total.
1868.....	108	£842 8 0	354 2 0	711 11 5	1,908 1 5
1869.....	105	770 18 8	500 9 0	1,114 11 0	2,446 18 8
1870.....	112	866 6 6	892 14 0	371 17 0	2,130 17 6

By the Administration of the present Governor of Jamaica, a new system of public education has been established, and under conditions of so broad and liberal a character, as to enable our brethren to avail themselves of the funds devoted to the extension of education in the island. It will be seen that in each year the grants made to the schools have increased in amount. In 1868 only twenty-four schools came up to the requisite standard of efficiency, and received grants. In 1869, thirty-one schools received this aid out of forty that applied. In 1870, fifty-four schools succeeded in their application. A large proportion of the schools, therefore, continues to depend on voluntary gifts, and on the fees of the children. It would appear that under the Government system many of the older established schools are likely soon to sustain themselves, but the smaller villages and mountain schools must for a long time depend on extraneous aid. The smaller schools can obtain no Government aid whatever; yet do they need, if anything, assistance of a very liberal kind from the Government much more than the larger and stronger schools of more favoured localities.*

It should be added that the large contributions of the year 1869 were given specially for repairs and alterations, and were drawn chiefly from the fund raised in this country by the Rev. W. Teal.

The depository has been found a most valuable aid in the improvement of the schools. The books and school materials are sold at the lowest possible price, yet to cover the cost, and they consist of the newest

* In 1868 the Government grants to all denominations amounted to about £3,000. It is proposed to expend this year, on Education alone, the munificent sum of £12,000.

works and improvements in the science of education. The sales and grants have been as follows :—

1868	£307 0 8
1869	198 5 4
1870	250 14 6

Since the commencement in 1867 more than £1,000 worth of the most suitable books, &c., have been placed in the hands of the teachers. The advantage has not been confined to our own schools; but those of other denominations have likewise been permitted to purchase at the store.

To complete this brief review of the Educational efforts of our missionaries in Jamaica, we must add the total of the numbers of children embraced in their system of Sunday-schools, so far as the returns have reached us. This is as follows :—

	No. of Schools.	No. of Teachers.	No. of Scholars on Register.	in Attendance.	Scholars Baptised.
1868.....	63	828	8,619	—	139
1869.....	70	928	10,380	6,606	343
1870.	72	1,027	11,404	—	—

The local committee closes this year's report with the following words: "Our success, under the Divine blessing, urges us to renewed activity. During the five years that have elapsed, the Society has doubled the number of schools, of teachers, and scholars, and of payments for schooling and books, and also generally influenced the Government grants to be four times the former amounts. Thus the Committee feel sure that they will not in vain again commend this branch of the true emancipation of the people of Jamaica to their friends. May the blessing of God still attend it and may His glory be still our highest desire." In this prayer our readers will heartily join, and will rejoice to aid brethren who so nobly and so successfully work out the great object of their mission.

Notes of a Visit to Hurdwar Mela.

BY THE REV. JOSIAH PARSONS.

HURDWAR, or rather Haridwār (the Gate of Vishnu, under the name of Huree), one of the most famous and sacred spots to which Hindoo pilgrims resort, is so called on account of the legend that Vishnu opened a way for the Ganges to flow through the lower, or Sewalik, range of hills, when the sacred river first issued from the mountains towards the plains. Most writers and visitors who allude to Hurdwar speak of it as situated at the spot where the

Ganges issues from the *Himalayas* on to the plains of India. This, however, is a mistake, as *that* spot is a few miles north of Hurdwar, at which latter place the Ganges has, at some remote period, cut out for itself a channel through the eastern part of the Sewaliks, and a little to the east of which this range of hills terminates. On a close examination of the plain, through which the Ganges flows in its course from the Sub-Himalayas proper to Hurdwar, I am inclined to think that the whole of this plain, for a considerable distance on either side of the present bed of the river, once formed the bottom of a lake; that as the waters of the lake increased they at first found two small outlets through narrow gorges in the Sewaliks, and that the enormous pressure of these ever-increasing waters ultimately undermined and swept away the hill between the two gorges, thus hewing out a broad channel for the river and draining the bed of the lake, and leaving only a low island opposite Hurdwar, between the two main streams of the river to mark the site of the hill which once more distinctively divided Gunga's two outlets. Query: May not an ancient tradition of the sudden demolition of this hill, and the mighty rush of waters which followed (which I suppose to have taken place subsequent to the flood), have given rise to the famous legend in Hindoo mythology above referred to? Shut in on the east and west by the Sewaliks and by the projecting spurs of the Sub-Himalayas, bounded on the north by a plain covered with shingle and boulders running up to the mountain range, situated on a bed of gravel and pebbles; with loose rocks lying in every direction, and exposed on the south to the hot winds of the plains, Hurdwar is during the daytime one of the hottest places in Northern India; whilst, during the night, in consequence of a cold wind called the *Dhadoo*, which rushes down the valley with great violence direct from the snowy range, it is one of the coldest spots on the plains. The thermometer, during the time of the Mela, frequently rises to 110° F. inside the tent by day, whilst by night it often sinks to 50°, being a fall of 60° during the twenty-four hours. The scenery is wild and romantic. The most interesting building at Hurdwar is the remains of an old Jain Temple, just opposite the great bathing Ghât, telling to the traveller the undoubted tale, that Buddhism was once in the ascendant even in this stronghold of Brahminism. Immediately south of Hurdwar are the ruins of Myapore, the *Town of Mercy*, once a flourishing and wealthy place, but to which the great Mahomedan freebooter showed *no* mercy; now fitly chosen as the general encamping ground of all missionaries who visit the Mela to proclaim salvation to lost sinners "through the tender mercy of our God." Here also is the head of the great Ganges Canal, whose ever-flowing waters carry fertility to many an otherwise arid spot, emblem of the "living water," which is now freely offered to India's perishing millions. One mile S.E. of Myapore is Kunkhul, probably derived from KUNKRELA, *abounding in gravel*, and a mile south of the latter is Jawalapore, the *Town of Fire*. All these are places of great sanctity. May the Spirit of God soon make them holy ground.

THE MISSIONARIES AT WORK.

The American Presbyterian brethren from Roorkee and Saharanpore having kindly offered me a share of their large tent, I was enabled to dispense with the

necessity of taking one from Delhi. With these esteemed brethren, and one belonging to the American Methodist Mission, I spent a season of happy Christian fellowship, and we all laboured together at the Mela with the utmost harmony. Every morning and evening the voice of praise and prayer was heard in our tent, amid the din and confusion of the idolatrous rabble by which we were surrounded. These are the times and places when one learns to value Christian privileges and Gospel blessings, and to feel alike the necessity of earnest Christian effort and of the mighty operations of the "Spirit of the living God." Arriving at the Mela in the early morning, before the other brethren had come, and before the tent was pitched, I sat down under a tree to read a portion of God's Word in English and in Hindi. My English pocket-Testament was purchased by my now sainted father when a young man for *seven shillings and sixpence*, and bequeathed to me on his death-bed. My Hindi Testament, published sixty years after the former, cost *one shilling and sixpence*. When my father, then a young convert, was first perusing that costly little book, Chamberlain was first proclaiming the Gospel at the Hurdwar Mela. When good Thompson of Delhi first visited this idolatrous festival, and prayed that others yet unborn might be led to follow him, his unworthy successor who pens these lines was on the eve of being born into the world. The reader will better imagine than I can describe with what emotions I read such passages of Scripture as Heb. vi, 11, 12, &c. An hour afterwards I was conversing with a Bairagee in the Hurdwar Bazaar, to whom Thompson had given some Gospels and tracts on his last visit to the Mela. This man is far more Christian than Hindoo. The attendance at the Mela was probably the smallest ever known. I do not think that the number of pilgrims exceeded 60,000, even when the fair was at its greatest height. By some the attendance was estimated at a lower figure than this. Contrast this with the great Koombh* Mela of 1867, when the number was estimated at two and a half millions. The *Government tax* of one anna, levied this year on every person attending the Mela, seems to have kept a great many away, and to have occasioned much dissatisfaction. The Brahmins, especially, are sorely displeased, and assert that Government is determined to do away with the Mela altogether. They also inveigh bitterly against the missionaries, and declare that the latter, by their preaching of Christian doctrines and opposition to Hindooism, are effectually turning away the minds of the people from the religion of their fathers.

EFFECTS OF PREACHING.

Several men told me as much in almost the very form above stated, and begged most piteously that we would desist before they were financially ruined. One celebrated Purohit strongly objected to my preaching Christ as the *only* Saviour. He had no objection to Christ's taking part with other gods and mediators, or to a pure morality being preached, but the exclusiveness of Christianity was simply intolerable, and to pitch Christianity against Hindooism was the way to set everybody against the latter and to monopolise all religious teaching.

* "Koombh" means a "water-pot." A Koombh Mela occurs when Jupiter is in the sign *Aquarius*.

I enjoyed many good opportunities of preaching to large audiences, and still more of holding religious conversations with smaller assemblies, and I was much gratified to observe the interest and attention manifested by the majority of the people. Nor was the general absence of enthusiasm, whilst attending to idolatrous rites and ceremonies, less marked. An impression seems to prevail among the people that bathing in the Ganges is losing its virtues, and that the Mela itself will soon be only a small business fair. I met with no single individual who did not know something of Christianity. Hundreds from all parts had read Christian books and were anxious to get more. Secret believers in Christianity I could count by scores. I believe that some great moral revolution will soon break out in Upper India.

An Autobiography.

OUR readers will be glad to form an acquaintance with our Breton fellow-labourer, Mr. G. Lecoat. He is now engaged in the service of Christ at Tremel, where he carries on a school, visits the cottages of the people, conducts Divine service in the chapel, and distributes the Word of God. The following sketch of his spiritual history is written by himself. Its want of accuracy in the use of our English idiom will be excused for the sake of the interest of the matter.

"I was born a Roman Catholic, and of Catholic parents. When about four years old, I was taught a number of prayers used in the Romish Church. Later, I was taught catechism and sacred history. At seven, I was sent to the village school; at ten I took my first communion. I knew my catechism and sacred history perfectly well: I therefore very soon gained the curate's favour. He loved me much, and asked me one day if I should not like to become a priest. Being fond of religion and what concerned it, I was enchanted at this
 ea; and when I was about thirteen this priest began to teach me Latin. I learned almost all the Latin grammar by heart, and could conjugate any verb in this language. Every time something extraordinary took place at the presbytery I was called there, and when the bishop came on his pastoral visit to our parish he put his hand on my head, and said, 'I hope you will some day enter the priesthood, but won't do as your grandfather did,' (who in a Roman Catholic seminary came to the knowledge of the Gospel)."

THE EVANGELIST.

"Two years later an evangelist from Morlaix came to our house. He spoke a great deal about my grandfather—said how much good he had done in the Lord's work, by helping to translate the New Testament. I answered, in a very abrupt manner, 'that I thought my grandfather had done more harm than good; that his reward in heaven would not be great.'

This man answered, - Yet your grandfather believed in Jesus, whose blood purifieth us from all sin.' We then entered into a discussion. I soon got tired, and walked out. A short time after, this evangelist came to us again. He offered me a Bible. Having never had but an abridgement of the New Testament, I accepted it thankfully. I then went in great haste to tell the priest everything that had happened. He got alarmed, and, without any loss of time, brought eight of his colleagues together, under the presidency of a head vicar. They all decided to send me, as soon as possible, to the seminary.

"They made me this offer, and, my being a beggar, they offered to keep me at their own expense. They said, 'In spite of your humble situation in this parish, your family has much influence. Your grandfather cleared up many difficulties; your mother has had the religious education of almost all the children. Your becoming a Protestant would do a great deal of mischief here.'

"However, the evangelist came back, and I was brought to the Gospel by these words of the Lord—'Except a man be born again, he cannot see the kingdom of God.'"

THE DECISION.

"A few days after, I refused the priests' offer by telling them I was too young (fifteen) to make such a decision. From that day they became furious against me. My protector was so vexed that he became ill and died shortly after. I believe his death was partly caused by seeing Protestantism spreading about him.

"The following year I was baptized and received as a member of the evangelical church at Morlaix. From that time I was employed by your society in giving lessons from house to house, and, although the priests persecuted me, I very soon had from fifty to sixty pupils."

MISSION WORK.

"I have gone from home at five o'clock on Monday morning, and only come back at six o'clock on Friday evening. My mother, who was received in the church the same day as myself, did the teaching work in another part. Our number of scholars has come up to 120.

"It was then our brother, Mr. Trestrail, came over, and was able to see what a wish people had to be instructed in the Gospel. The Lord's word was read in several houses, meetings were numerous, and Mr. Trestrail saw himself that, without having given any notice, from two to three hundred people were brought

together about our cottage to hear the word of God.

"Alas! things have changed since that time. When the chapel was built some workmen newly come to the knowledge of the Gospel (whose hearts were not changed) were employed. They deceived Catholics and cheated them; got drunk, fought with each other, spent most of their time in idleness. All these proceedings injured the evangelical work very much.

"How many times have I and others been discouraged by all these things!"

FURTHER INSTRUCTION.

"But let us come back to our subject. I said the first five days of the week were employed in giving lessons from house to house. I used myself every Saturday to walk five leagues to have a lesson of Mr. Monod, pastor (fils d'Adolphe Monod), then residing at Morlaix; or of Mr. Bouhon. This lesson was partly religious, partly French and Latin. I also learned to read a little Greek.

"Three years I continued thus. The following six months I employed in taking lessons in French history, and geography, of a professor at Morlaix College, in order to obtain my diploma as schoolmaster, when Mr. Monod, who knew of a good establishment in Courbevoie, proposed my going there, to enable me to become a simple missionary or an evangelical teacher in my own country—should God's will be so. So I entered the Protestant school at Courbevoie (*pres* Paris) on the 20th of October, 1863. As neither myself nor my parents could

pay for my keeping and schooling, a rich and kind friend near Paris took charge of me and paid all my expenses. The object of Courbevoie school is to train evangelical schoolmasters, and to give Protestant children in France a good primary education; also to furnish able auxiliaries to some pastors of our churches. Our education was pretty closely looked to. The director of the establishment was a pastor. Our religious studies consisted of a course of doctrine, history, and religious morality. The books we studied were—1, Barnes's 'Dogmatic Views;' 2, ditto of Fabre; 3, ditto of Gautrey; 4, 'Christian Religion,' by Henriquet; 5, 'Studies of God's Word,' by Burnier; 6, Barnes's 'Notes;' and, above all, Dr. Angus's 'Bible Handbook,' upon which we had to undergo a serious examination. Our studies lasted from two years and a half to three years. Two hours a day during that time were given to religious studies."

AT COLLEGE.

"During our stay in this school each of us had the direction of a Sunday School in Paris, or somewhere near. Sometimes, even during the last year of our classes, we used to be asked to take some pastors' places. We lived in the country near Paris. Being an ex-Catholic, I was asked to evangelise Asnieres, a small town near the capital, but altogether Catholic.

I did it for two years, and had the satisfaction of establishing there a Sunday-school, composed of Protestants, Catholics, and Israelites. Two years after, when I returned to my country, I heard of a place of worship going to be erected. I received on this occasion from my Paris friends a letter of felicitation and encouragement."

RETURN TO TREMEL.

"When I got here I renewed my connection with the Morlaix church, and in 1867 was again occupied by the society. What have I done since with regard to studies?

"I continue to read and meditate

the Word of God, to advance more and more in the knowledge of the Scriptures: also in the perfection, union, love, and communion of our Lord and Saviour Jesus Christ.

"I nearly always write down my

meditations and keep a copy of them. I always try to be as plain as possible in my discourses, constantly bearing in mind that those who hear me are simple and ignorant, and do not easily understand things. I do my best to conform myself in these matters to what the Scriptures say of the Lord.

"Such is, sir and dear brother, the way in which my religious education has been done.

"As to my literary education, I obtained my diploma from the Paris Academy, and a certificate of aptitude as expert for estimating and dividing landed property (land surveyor)."

The Mission in Kandy, Ceylon.

BY THE REV. CHARLES CARTER.

I THINK I told you in my last that we had got as far as the middle of the Book of Judges in our revision. If other denominations agree to join in the work, it will be somewhat retarded; as no part of the burden will be removed from me, but an addition made to it, by our having to retrace and re-discuss much which has been settled. Our congregation at Kandy has much improved of late, and we recently baptized four persons: a Tamil man and his wife, and a Singhalese man and woman. They are all, I believe, very satisfactory cases.

THE BLIND BUDDHIST CONVERT.

The Singhalese man is a blind man, about twenty-five years old. He lost the sight of his eyes through disease when a boy. He came to me about four months ago as an inquirer. I thought at first he was a Buddhist beginning to investigate Christianity, but soon discovered that he had not only made up his mind that Christianity was right and Buddhism wrong, but gave very satisfactory evidence of being truly converted to God.

He was a very intelligent man, and well acquainted with Buddhism—well read in it, for he speaks of himself as reading books, though he can only listen to others—and was a very zealous advocate of it. But some months ago he began to compare its various statements with each other, and found them so utterly opposed that he was convinced it was not trustworthy. For instance, he said, "Buddha is said to be all-wise, acquainted with the past, present, and future. But it is stated in the sacred books, that one day when he proposed to go to preach his doctrine to a certain person, he was informed that that person had died three days ago, and on mentioning the name of another to whom he preached he was told that that person also was dead; whereby he discovered that it was not possible to preach to them."

The blind man compared the conduct and character of Buddha—who was confessedly a sinner—with that of the sinless Christ; and on comparing the end of their lives on earth, he was convinced that the one was an ordinary man and the other Divine.

He was struck too with this, that Buddhism tells the sinner there is not escape from the punishment due to all his sins, whereas Christianity is adapted to save the worst of sinners.

He became convinced he had been sinning against his true God and Father all his life ; he was sorry for this, and sought, and had obtained, he believed, pardon through Christ and His atonement.

HIS INQUIRIES.

He had come, however, particularly to inquire into the subject of Baptism, as he was anxious to be baptized, and had heard there were differences of opinion on the subject. I gave him a few hints to direct his inquiries, and advised him to seek to be guided to a right decision by prayer and the reading of the New Testament.

He says that about ten persons who were associates of his, and rigid Buddhists, have been led by his conversation to think favourably of Christianity, and to desire to embrace it.

He one day asked me what answer should be made to the objection that God ought to have prevented Cain from killing Abel. In reply, I went somewhat at length into the question of God's moral government, and when I had done he said, that when the objection was made to him by a Buddhist, he had merely replied—in ignorance at the time of any better answer—that God did not allow Cain to do Abel any real injury, because when Cain killed him God took him to Heaven.

HIS LABOURS FOR CHRIST.

He says that before his conversion, being blind, he had nothing to do ; but since then God has given him plenty of work. He spends his time in seeking to show Buddhists the worthlessness of Buddhism, and the excellence of Christianity. He meets with a great deal of abuse in consequence, and is often asked with much indignation what right he has, being blind, not only to forsake his own religion, but to attempt to guide others also ; and he is sometimes told it is nothing but his blindness which saves him from a thrashing. He takes all this very patiently, and says what matters their abuse ; it is not for us to get angry, if they will not listen, we must show them that we have no ill-feeling, and quietly and kindly show the truth to those who will listen. He has disposed many to think favourably of Christianity, and to inquire into it. He frequently brings inquirers to me, and joining in the conversation with them, gives me opportunity to judge of his spirit, method, and ability. He is most unaffected, earnest, and shrewd, and has always something to the point either on Buddhism or Christianity. On my arguing with an inquirer he brought one day that it was no valid objection to the existence of God, that we could not fully comprehend Him, the blind man said to the inquirer " See, now, here is an elephant sunk into a pit full of mud, and is quite unable to move. Suppose now a man were to come and lay hold on him, would he be able to pull him out ? Certainly not, it would require other elephants to do that. And in like manner it would be necessary to be God in order to comprehend God."

If all, or the majority of our native members, were thus quietly and zealously seeking the conversion of their countrymen, we might confidently expect the Gospel to make more rapid progress than it does. There is a great lack of earnest, self-denying evangelists.

I would urge upon the Committee the necessity of sending out without delay a good and able man, whose ability in *acquiring* languages is *proved*, that he may

labour with me here, and be preparing to take the place of some one or other who may not be much longer in the field. The Buddhists are very active now in seeking to uphold their system, and in attacking Christianity. I went yesterday to Gampola to meet their leading advocate, who according to a Buddhist challenge was to dispute with us. They shirked the contest, but professing themselves quite willing to meet us some other time, could not escape agreeing to meet us in public discussion to-morrow and the day after. This will silence the boasts of Buddhists there, and make, I trust, the respective merits of Buddhism and Christianity better known.

Address delivered at the Baptism of Five Converts at Simla, August 7th, 1870,

BY THE REV. GOOLZAR SHAH.

ON the present solemn occasion we desire to lift up our hearts in devout gratitude to the Father of mercies and God of all grace because He has been graciously pleased to send us some tokens of success in our work. The Lord has His treasure in earthen vessels, that the excellency of the power may be of God and not of man. Let Christ our blessed Redeemer be exalted, let his weak instruments be put out of sight; let Christ increase, let man decrease.

While our hearts have been filled with gladness, because the Lord has been graciously pleased to call five immortal souls out of darkness into His marvellous light, and from the kingdom of Satan into His own kingdom, we desire to ascribe the sole glory to His most holy Name, in that He has worked according to His own sovereign will. He can work with means, as well as without means, and it has pleased Him to open the hearts of these disciples as He opened the heart of Lydia. May these disciples reflect the image of our Lord and Saviour Jesus Christ, and adorn the doctrine of God our Saviour by a holy and consistent life, and by habitually walking in the blessed steps of our blessed Saviour's most holy life.

THE CONVERTS.

I shall now give a short account of these disciples.

1st *Bhikka*.—He is now fifty years of age, he is a native of Wuzeerabad in zillah Mozuffernaggur, but he has been a resident at Simla for the last fifteen years. He has often been to other parts of the Punjab. He was first impressed with the truth of our holy faith about six years ago at Lahore, where he received a copy of the Pilgrim's Progress from one of the native Christians; he read that work with great interest and delight, and although unable to understand it thoroughly, he became convinced that in order to flee

from the wrath to come and escape from the city of destruction, he must go to Him who is the way, the truth and the life. His wife, however, did not sympathise with him in his convictions, and therefore he determined to be a disciple, though secretly; he did not seek an interview with any of the Missionaries, but he carefully avoided all connivance with idolatrous practices, and began to pray in secret and to wait for the time when his wife too would see the truth; nor was he disappointed in this; for now his wife

has made up her mind to be wholly on the Lord's side.

In February last, he received a copy of the Gospel from one of our preachers, and he began to read it with attention, and became more and more confirmed in the truth; we have often conversed with him during the whole of the present season, and he has attended our Hindustani service on the Lord's-day.

Before making up our minds to administer the solemn rite of baptism, we had a private conference with his employer, and are glad to be able to say that we are perfectly satisfied with the inquiries that we have made, the gentleman in whose employ he is, gives

him a good character, and considers him and his wife respectable and decent people, and honest and faithful servants. May the good Lord make them His faithful servants, and in serving their master upon earth, may they always remember their Master in heaven, and have grace to obey all his holy commandments.

2nd Moonia.—She is the wife of Bhikha, and is forty years old; after a great mental struggle she has at last made up her mind to join her husband in his new career. She has attended the Hindustani service along with her husband, and has accepted the Lord Jesus as her only Saviour.

FUKEERA AND HIS WIFE.

3rd Fukeera.—He is the son of Bhikha and Moonia and is twenty-three years of age, he was a pupil in our school and has learnt to read the New Testament. His father also used to instruct him in the principles of our most holy faith, and by attending the

Hindustani service the truth as it is in Jesus has gradually dawned into his mind, to follow the example of his father.

4th Moolee.—Fukeera's wife has simple faith, and wishes to follow her husband as a disciple of the Lord Jesus.

THE LAD JEWNA.

5th Jewna.—Jewna is an inhabitant of the village of Sonana in Ropur. He is a lad of about seventeen, his parents died some years ago and left him an orphan under the care of his uncle; he remained with his guardian till the last year; he felt a desire to earn an independent livelihood and to be a burden on his uncle no longer, so he came to Simla with one of his countrymen. Here again we must contemplate the ways of God with adoring gratitude. While at Simla, Jewna met many of our boys coming to school and he was fired with the laudable desire to learn to read. He can now read the gospels and bids fair to be able to read and understand the whole New Testament in the Hindi language. He has lost faith in the gods of Hinduism, feels

himself to be a lost sinner, and looks to the Lord Jesus Christ alone for salvation. He has learnt to pray to God in the name of Emmanuel, and we see no reason to refuse to comply with his request to be admitted to the visible church of Christ by the holy rite of baptism.

These are all tender plants planted in the vineyard of the Lord, their knowledge is but limited, and we cannot expect them to be free from imperfection, nor indeed do we propose to ourselves any other task than to tend these sheep and feed them with the bread of life, and help them to draw water out of the wells of salvation. May they all be our crown of rejoicing in the day of the Lord Jesus.

SYMPATHY REQUIRED.

We cannot expect that these disciples will exert much influence in the world, but as a Christian is the noblest style of man, we crave the prayers of God's people to help them to shew forth the glory of God in the humble sphere in which they are placed; may they all reflect the image of our blessed Redeemer, and leaving this vain world find true peace in Jesus our ark of safety. They will not be without trials; their former acquaintances have already begun to taunt them. Their fellow servants have begun to persecute them, but they have counted the cost and are prepared to sacrifice their all for the sake of Him who loved them and gave Himself up for them; they count not their lives dear unto them, they have begun to feel that they are not their own, but that they have been bought with a price.

The sympathy of God's people and of Emmanuel Himself is with them, and they are now to be enlisted under the banner of the cross and to fight the good fight of faith. Theirs will be the victory through Christ our living head and the Captain of our salvation. May grace, mercy and peace from the Triune Jehovah be their portion throughout the pilgrimage of life, and in them may the intercession of our Advocate be fulfilled, "Father, I will that they whom Thou hast given me, be with me where I am, that they may behold my glory." Amen.

The Furreedpore Mission.

*From the Sáptáhuk Songbád.**

THIS Baptist Mission was founded six years ago by Rev. J. C. Page, but it is now under the superintendence of Baboo Koilás Chundra Mitra. There has been no manifest fruit during the last six years, until very recently. Still the missionaries did not lose heart, knowing that to sow the seed is man's work, to give the blessing is God's. We have just heard that a young Brahmin, named Ponchánon Bishwas, has been baptized. This young man, having gained a Minor Scholarship of the value of five rupees (ten shillings) a month, began to study at the Furreedpore Government School. He then commenced to visit Baboo Koilas' in order to read the Scriptures and receive religious instruction; and after a few months he went to the Baboo's house with the intention of being baptized. Many attempted, both by promises and threats, to turn him from his purpose, but in vain. At length, one day, the pupils of the Government and Vernacular Schools forced their way into Baboo Koilas' house, seized Ponchanon and carried him off against his will, and inflicted blows on several of the Christians. Many advised the Baboo to bring an action against these pupils and their abettors, but he refused to do so; and when the magistrate heard of their conduct, he was very angry.

A short time after, Ponchanon found an opportunity to come back to Baboo Koilas; and on May 28th he was baptized. The place of his baptism was the tank of the school where he was a student. He still pursues his studies there, and the magistrate has warned the headmaster to take care that he meets with no molestation.

* Translated by the Rev. G. H. Rouse, LL.B.

NORFOLK.		SCOTLAND.		Jowett, Miss E. M. 10 0 0	
Norfolk, on account, by		Orkney Isles, Eday 0 15 0		Robinson, Mr. G. H. 1 10 0	
Mr. J. J. Coleman,				Town, Messrs. Joseph	
M.T., Treasurer..... 90 16 4				and John..... 10 0 0	
				Under 10s. 0 5 0	
NORTHAMPTONSHIRE.		FOREIGN.		ITALIAN MISSION.	
Blisworth..... 19 11 8		Nova Scotia, Wolfville,		Stroud—	
Bronghton..... 0 17 3		Rev. J. Cramp, D.D. 16 0 0		Collected by Rev. W. W. Laskey.	
Kettering..... 71 8 4		Channel Islands, Jersey,		Bishop, Mr..... 0 10 0	
" for N.P..... 1 1 10		St. Helier's, Grove St.,		Clissold, Mrs..... 1 0 0	
Milton..... 17 17 7		Sunday School 1 19 11		Clutterbuck, Mrs..... 0 10 0	
Moulton..... 5 4 0		JAMAICA SPECIAL FUND.		Grimes, Mr..... 0 10 0	
Ravensthorpe..... 4 4 10		Angas, Miss, Plymouth		King, Miss 1 0 0	
Ringstead..... 8 11 8		Plymouth, George Street		King, Miss, and Haines,	
		Weekly Offerings 20 0 0		Miss 0 10 0	
NORTHUMBERLAND.		Leeds—		Laskey, Rev. W. W. 0 10 0	
Newcast'c, Berwick St. 1 0 0		By Rev. B. Millard.		Lewis, Mr. J. 0 10 0	
		Andrews, Mr. John 0 10 6		Smith, Mr. C. 0 1 0	
SOMERSETSHIRE.		Barran, Mr. John 10 0 0		Stevens, Mr..... 0 10 0	
Bath, Hay Hill 0 4 0		Bunis, Mr. Aston 1 1 0		Under 10s. 0 10 0	
		Hewitson Misses 5 0 0			
SUSSEX.		Hield, Mr. 0 10 0		ANGERS CHURCH.	
Lamberhurst..... 1 10 0		Holroyd, Mr. Jas..... 3 3 0		Special Contributions for	
		Hillingworth, Mr. W. 1 1 0		Church at Angers,	
SOUTH WALES.		Jowett, Mr. John 10 0 0		E. H. N..... 1 0 0	
GAMORGANSHIRE.		Jowett, Miss 10 0 0			
Canton, Hope Chapel					
Sunday School 4 4 0					

We are requested to insert the following List of Contributions to the
BIBLE TRANSLATION SOCIETY,
From 1st May to 31st July, 1871.

LONDON.		NORTHAMPTONSHIRE.		Oakes Chapel, Lindley,	
Angus, Mr. C. J. 1 0 0		Middleton Cheney..... 2 14 0		Collection 3 15 3	
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Chandler, Mr. Sydenham 1 1 0				Rishworth 1 4 0	
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Oliver, Mr. E. J. 1 1 0		Hooknorton 0 13 0		Mr. 3 2 6	
Olney, Mr. T. H. 0 10 0				Salendine Nook..... 8 8 0	
Shoveller, Mr. W. 0 5 0		SOMERSETSHIRE.		Sheffield 8 10 0	
Stiff, Mr. Jas. 0 10 6		Frome, Sheppard's-Bar-		Shipley..... 2 14 0	
Brentford—		ton Chapel 2 11 6		Skipton 3 13 4	
Robinson, Mr. R. 1 0 0				Stanningley, Town, Mr. D. 0 2 6	
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		Chapel Fold..... 1 9 0		Glangwesyn 0 9 6	
ESSEX.		Dewsbury 1 2 0		Pantycelyn 1 4 5	
Burnham 1 0 4		Farsley..... 2 5 6		Watergate 1 0 0	
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Naunton 1 14 6		Haworth, Greenwood, W.		lection &c..... 0 13 1	
Stow-on-the-Wold 1 4 6		Esq. 2 2 0		Gravel, Collection..... 0 9 3	
Wootton - under - Edge,		Hebden Bridge 7 12 0		Howey, Bethany 1 7 11	
Mr. J. Griffiths 2 0 0		Heptonstall Slack 2 5 0		Llandrindod Wells 0 8 6	
		Huddersfield 0 15 0		Maesyrhelem 2 4 8	
HANTS.		Leeds 9 5 0		Rock..... 0 10 0	
Beaulieu Rails, Rev. J. B.		Lockwood 4 12 6			
Burt 1 1 0		Meltham, Wood, Mrs. B. 0 2 6		SCOTLAND.	
		Milnesbridge, Dawson,		Aberdeen, Mrs. Johnstone 1 0 0	
MONMOUTHSHIRE.		Mr. D. 0 5 0		Fort William, Strone—	
Tafanaubach 0 10 0		Mirfield, Cameron, Rev.		Cameron, Alex. Esq... 2 0 0	
		J. 0 10 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

SEPTEMBER, 1871.

Notes of our recent journey to Ireland.

On *Wednesday*, June 21, Mr. Edwards (the deputation) and I left London for Ireland. Business connected with the Mission detained us in Dublin during the 22nd.

Friday, 23.—To *Belfast*. *Saturday*, 24.—Mr. Edwards went to Banbridge for the Sabbath, and I to Grange Corner, the scene of Mr. Eccles's labours.

BALLYMENA AND GRANGE.

Lord's Day, 25.—*Morning*. Preached at *Ballymena* to a good congregation; after service, met the Church, and took the liberty of offering such counsels as I thought suitable to their condition. Ballymena has been under a cloud for a considerable time past, but things now wear a greatly improved aspect. Some important additions have been lately made to the Church, and I was pleased with the number of intelligent-looking men who attended the Church meeting. It may be mentioned as a cause for thankfulness, that £130 of the chapel debt has recently been paid off.

Evening.—Conducted service at *Grange Corner*. Although no public notice had been given, the chapel was quite full. Recent alterations have given increased accommodation, and improved the appearance of the building.

Monday, 26th.—*Belfast*. Tea-meeting, to present Mr. Henry with an address from the Committee, expressive of its satisfaction with his labours in America. Attendance very encouraging. The congregations are looking up and the Church is evidently recovering from the depression which it suffered from the long absence of Mr. Henry. Interesting address by a blind missionary, who is labouring in Belfast in connection with the mission. Described in a lively manner how his affliction helps him to gain access to people who would otherwise shut their doors against him.

CONFERENCE AT TUBBERMORE.

Tuesday and Wednesday, 27th and 28th.—Conference at *Tubbermore*—Mr. Edwards in the chair. Larger number of missionaries present than we have previously seen at these yearly gatherings. Afternoon of first day was devoted to prayer. In the evening, sermons were preached by the Secretary and Mr. Macrory. On Wednesday, sundry matters connected with the work of the mission were freely discussed. Prominence was given to the claims of the south and west of Ireland, and the importance of employing *Irish-speaking* missionaries in those regions. The census of 1861

showed that there were in Ireland above 1,100,000 persons who could speak Irish, and of these 163,000 could speak no other tongue. In Co. Galway, 41,000 knew only the Irish; Mayo, 32,000; Kerry, 25,000; Donegal, 22,000. One of the missionaries stated that in Dunfanaghy, five years ago, he found few above the age of 30 who did not speak Irish, and that few women could speak English. The large and unexpected increase of the Baptists in Ireland, as shown by the census of the present year, was a cause for mutual congratulation and thankfulness. (*See CHRONICLE for last month.*)

PROPORTION OF PROTESTANTS AND ROMANISTS.

In England, there is a very general impression that a large majority of the inhabitants of Ulster are Protestants, at least, in name; and many persons have said to me, "Your missionaries in this province are labouring among a population that is almost exclusively Protestant, why are they not distributed over the South, and West to proclaim Christ among the benighted Romanists?" Now, supposing this statement to be true, I reply, that the so-called Protestants are almost as benighted as the Papists; but the allegation is not supported by facts. In 1861 every province in Ireland showed a Roman Catholic majority over all other denominations united.

Ulster, 1861.—Protestants of all Denominations . . .	946,721
Roman Catholics	963,687
	<hr/>
Roman Catholic majority	16,966
	<hr/>
But in the Census of 1871, the majority is on the other side :—	
Protestants of all Denominations in Ulster	935,673
Roman Catholics	894,521
	<hr/>
Protestant majority	41,152
	<hr/>

On the evening of the second day, the proceedings of the Conference were brought to a close by a public meeting, at which our friend Mr. Edwards presided. On this occasion Mr. Henry gave a deeply interesting narrative of his visit to America, which completely chained the attention of the congregation that crowded every part of the venerable place of worship. Tubbermore will not soon forget the Conference of 1871, nor will the members of the Conference forget the true hospitality with which they were entertained by Mr. R. H. Carson and his friends. In the evening of the same day Mr. Edwards and I parted, and for nearly a fortnight afterwards, took different routes.

Thursday, 29th.—A prisoner at Solitude—long the residence of the late Dr. Alexander Carson.

IN COUNTY TYRONE.—BAPTISM.

Friday, 30th.—Was sufficiently recovered to travel into county Tyrone, where we have two evangelists. The same evening gave an address at a very interesting baptismal service at one of Mr. Dickson's stations. Several months ago, Mr. D. was on his way to preach in a farm-house near this

place, when a woman rushed out of a cabin, crying bitterly, and asked him to go into the cabin and speak to a young man who was dying. The room was crowded with neighbours. The youth was gasping for breath, but he was able both to listen and to speak. After prayer had been offered, the missionary went to his station, and when the service was about halfway through, a messenger came to say that the young man was dead. Dickson went by invitation to the funeral. He spoke to a large number of persons in the house, and afterwards at the grave. The word was with power. Two persons were converted, and afterwards baptized, and it was at the baptism of one of these, that I delivered the address to which allusion has been made.

In this, and the neighbouring county Fermanagh, the Protestants are in a minority; all denominations being about as four to five with the Roman Catholics.

Saturday, July 1st, was spent in conference with Mr. Dickson, who gave an encouraging and satisfactory report of the work at the numerous stations under his care. I found, also, that Mr. Macdowell was labouring acceptably and successfully in the more remote districts of Tyrone.

A NEW CHAPEL.

Lord's Day, 2nd, Morning.—Preached in the new chapel at *Lisnagleer*, Tyrone. Rained in torrents, but the place was nearly full. Since my visit last year, Mr. Dickson and his friends have succeeded in erecting a very neat and commodious stone chapel, at a cost—including a large piece of land, which is fenced in and well planted with shrubs—of about £350; and they have raised the whole sum within £10; but this small balance they find more difficult to obtain than they did the £340. As they have only received £1 from England, I wish some means could be devised for clearing off the remaining debt.

Afternoon.—Met the Sunday-school, and gave an address.

Evening.—Preached to a large congregation in a place bearing the truly Irish name of *Tullylagan*, at the close of which I was conducted to a neighbouring mansion, where I received a cordial welcome from an Irish lady and her son. Her late husband, though not a Baptist, was so impressed with the good which our missionary was doing in the neighbourhood, and so desirous of affording facilities to all good men, for preaching Christ, that he acted in the spirit of the Roman centurion, of whom it is said, “He loveth our nation, and hath built us a synagogue.”

Monday, July 3.—Family prayer at half-past six o'clock, a.m., and at seven, the jaunting-car was at the hall door to carry me to *Cookstown*. Storms were darkening the hills, and threatening a repetition of the weather for which one was beginning to grow familiar. From *Cookstown* to *Magherafelt* by rail, where I was met by my warm-hearted friend Mr. William Snyth, who took me on his own car a further distance of 11 or 12 miles, to *Portglenone*—a small isolated town on the banks of the broad and tranquil ban. Spent the greater part of the day in conference with the missionary, and a few earnest Christian men; and preached in the evening. There is much religious activity, and considerable life in Portglenone and the region round about. The labours of the missionary, Mr. Gallaher, are spread over a wide area, and he is encouraged by the hearty co-operation of several zealous men.

FINE VIEW OF LOUGH NEAGH.

Tuesday, July 4.—Was roused soon after four o'clock; found a substantial breakfast quite ready; and shortly after five, our car was toiling up a long and steep ascent to some high table-land, from which there was a fine view of *Lough Neagh* and the vast amphitheatre of mountains by which it is bounded, all bathed in the golden light of the morning sun. It was a sight worth going many miles to behold. Reached *Ballymena* quite prepared for a second breakfast, which was soon spread by our brother *Mr. Rock*; after which I took the train for *Belfast*, and then ran down to *Bangor* (1s. there and back), where according to appointment, I met *Mr. Livingstone*, the Missionary at *Conlig*. Returned to *Belfast*, and took a late train to *Dungannon*. This is called by courtesy "the mail train," but it is a satire on the name, for during some parts of the journey its speed did not exceed 6 miles an hour. It was after midnight when *Dungannon* was reached, and a car ride of 3 miles further landed me at *Donaghmore* in the small hours of the morning.

Wednesday, July 5th.—Started early on a pilgrimage to *Lough Derg*, the rain coming down in sheets, and flooding the lowlands. (See CHRONICLE for August).

PREACHING IN THE MOUNTAINS.

Friday, 7th.—To *Tandragee* and *Banbridge*. Same evening went four miles up the mountains, to open a new station, where *Mr. Banks* hopes to hold services periodically. Preached in a large schoolroom, to a large congregation, who listened with marked attention to the word of reconciliation.

HARRISTOWN ; AND HOME.

Saturday 8th.—To *Dublin*, and thence to *Harristown*, *Co. Kildare*, where I was the guest of *John Latouche, Esq.*, who has opened a room for public worship and preaching the Gospel, within a short distance of his house. In this place I conducted service on the morning and evening of the following day. Visit very refreshing to me, and I hope profitable to those who heard the Gospel.

Monday 10th.—Returned to *Dublin*, where I met *Mr. Edwards*, who had been visiting the stations in *Banbridge*, *Deryneil*, *Belfast*, *Dublin*, *Waterford*, &c., and where he had preached to attentive congregations. We crossed to *Holyhead* the same night, and reached *London*, after an absence of about three weeks, thankful to the PRESERVER OF MEN for the constant care which HE had taken of us during the whole of our journey. C. K.

Want of space obliges us to postpone list of Contributions till next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by *G. B. Woolley, Esq.*, Treasurer, and by *Mr. Kirtland*, Secretary, at the Mission House, *Castle Street, Holborn, London, E.C.* Contributions can also be paid at *Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.*

THE
BAPTIST MAGAZINE.

OCTOBER, 1871.

Should the word "Bishop" be allowed to remain in a
Revised Bible?

IN considering this question, it is necessary clearly to understand that the word has never had more than one meaning in our language. As synonymous with prelate, bishop has always meant, as Johnson defines it, one of the head orders of the clergy; and as the heads of the clergy have always been great powers in the world, since Constantine made them great lords in their respective dioceses, the bishops by whom the clergy have been always ordained, and controlled, must of course have played a leading part in the history of the world for more than fifteen hundred years. And what has been true throughout east and west, has been always seen in England from the Conquest, and before it, till the present hour. Even the Reformation, which

broke the power of Rome in these islands, did not, in England at least, destroy the power of the bishops. This day we see the mitres towering among our lords, and the wearers wielding all the influence that great wealth and political power always combine to bestow.

The meaning of the word "Bishop" being thus clear and defined, we have only to decide whether any such character is to be found in the Christianity of the New Testament, to come to a satisfactory answer to the question we are now considering. If there is no such officer to be found in all Scripture, of course to put the name into the Bible must necessarily mislead the ordinary reader. By the use and wont of a thousand years, "*bishop*," in England, now means an ecclesiastical

peer, and though the order were removed from the House of Lords next year, as the Irish bishops were last, their name and pretensions would still be alien to the commands of Christ as delivered by His Apostles in the New Testament. For the name and pretensions rest on the assumption of the Prayer Book, that there are *three* orders of ministers in the New Testament, of which the "bishop" is the highest, the "presbyter" the second, and the "deacon" the third. As this assumption is now abandoned by Bishop Ellicott, Dr. Lightfoot, and the more learned of the Episcopalians, it is plain that they should revise the Prayer Book, as well as the Bible, and make it read: "It is evident unto all men diligently reading the Holy Scripture, &c., that from the Apostles' times there have been two orders of ministers in Christ's Church: priests (Presbyters) and deacons."

To any such practical application of their theoretical admissions, however, we may be sure these scholars will never consent. For it is very notable they never make such concessions without immediately trying to do them away. For example, Bishop Ellicott in his Translation and Commentary on the Pastoral Epistles 1 Tim. iii. 1, writes thus: "We must fairly acknowledge with Jerome that in the Pastoral Epistles, *ἐπισκοπος* and *πρεσβυτερος* are applied to the same persons." And it would have been well had his Lordship not limited his admission to the Pastoral Epistles, because he is obliged to make the same statement in his comment on Phil. i. 1. "*Επισκοπος* is ap-

parently perfectly interchangeable with *Πρεσβυτερος*." Yet no sooner does the bishop make the former admission, than he tries to neutralize it by adding, yet the "Angel" (of an Asiatic church) "grew under Apostolic sanction, by Apostolic institution, into that of a single definite rulership over a whole body ecclesiastical." Did the "Angel" become a prelate under the Apostle John's "sanction" and "institution?" If the bishop means this, why not say so? And if he does not mean this, what does he mean? Still, though his insinuations were true; though John did institute prelacy, which has not been proved, and never will be, it would, practically, be nothing to the bishop's purpose of retaining his favourite title in Paul's Epistles. For he allows that *Paul's* "bishop" is simply a presbyter, and he cannot read 1 Tim. iii. 1: "He that desireth the office of a bishop desireth a good work," at a brother prelate's ordination, as the Prayer Book requires, without shocking prevarication; because it is leading his flock to believe that Paul sanctioned prelacy, when the bishop knows, and allows, he did no such thing.

Dr. Lightfoot occupies precisely Bishop Ellicott's ground. He distinctly allows that Paul's "bishop" or "overseer" is a presbyter, and yet p. 204* of his Philippians he writes: "So important an institution" (prelacy) "developed in a Christian community, could hardly have grown up without his (St. John's)

* See "Bishops and Councils" p. 26.

“sanction.” It is clearly demonstrated* that there is not the slightest ground for such an assertion; but though it were true, it would give no reason for Dr. Lightfoot insisting at the Board of Revision, on translating ἐπισκοπος in Paul’s Epistles by bishop; because he tells us Paul’s “bishop” was a presbyter. If, therefore, he would not mislead the reader, he must translate the word ἐπισκοπος, as Dean Alford states in his learned commentary, by the term “overseer.”

Dr. Bloomfield, vicar of Bisbrooke, whose critical commentary stands high in this country, and has had a still greater circulation in America, is a very remarkable instance of what Alford calls, “hedging” and “harking back;” a trick, which provokes the dean in his able episcopal brethren. “I have fully shown,” says the learned vicar, p. 357 v. 2, in the Notes on Acts xi. 30: xx. 17; Phil. i. 1, that originally the terms ἐπισκ. and πρεσβ. denoted the same offices in the church.” But in the very next sentence he startles us by adding: “It is not clear whether St. Paul *here* means to denote ministers of the *second*, or of the *first* rank of the ministerial offices; but probably the *former* is intended.” How? Had not the vicar just told us in three different places that “he had fully shown that originally the terms ἐπισκ. and πρεσβ. denoted the same offices in the church?” How then could they mean a *first* and a *second* rank of ministerial offices? I wonder Dr. Bloomfield did not become a

bishop. The vicar of Bisbrooke was a genuine vicar of Bray.

This prelatie fencing seems to have rather dazzled and bewildered the leading writers in “Ecclesia,” the recent manifesto of the Congregationalists. Dr. Stoughton, while availing himself of these admissions by the Episcopalians, p. 11, whom he very properly compliments as distinguished Episcopalian scholars, putting Alford, Whately, and Lightfoot in the margin somewhat too generously, as it seems to me, *adds*: “I may add, that to insist upon a distinction of meaning in these titles, is by no means essential to the maintenance of an argument in support of diocesan episcopacy.” Dr. Stoughton had, in his argument against episcopacy, insisted on the identity of the Apostolic “bishop” (overseer) and “elder.” Was his argument good, sound, and *valid*? Of course he thinks it was; I am sure it was. And does he mean to allow that Dr. Lightfoot’s argument in favour of diocesan episcopacy is also good, sound, *valid*? What logic is this! Is it possible that arguments—good, sound, *valid* arguments—can be written in favour of and against the same proposition? That Dr. Stoughton can be logical in arguing against episcopacy, and Dr. Lightfoot equally logical in defending it? “No man” can be logical on two sides, any more than he “can serve two masters.” If he attempts it, he fails in both. He must fall between the two.

The Rev. Radford Thomson, M.A., follows Dr. Stoughton in “Ecclesia,” and I am sorry to say

* “Bishops and Councils” p. 27.

his advocacy of Congregationalism seems as infirm as that of his predecessor. At p. 70 I find the following assertion: "In the second century the episcopal system universally supplanted the Congregational or Presbyterian order of the Presbyterian Churches." For anything Mr. R. Thomson says to the contrary, episcopacy may have prevailed in the beginning of the second century: that is, it may possibly have come into being while the Apostle John still lingered on the footstool; or at least, while Ephesus was not yet cold after his departure. That is all that Bishop Ellicott rather ventures to insinuate, than distinctly to assert. The learned and candid Hulsean professor, Lightfoot, says it "*seems*" to be so. Of course Mr. R. Thomson is as great a favourite with the prelatists as Dr. Stoughton. The truth is, writers on the dissenting side should not implicitly believe all that candid prelatists cautiously suggest. They should never forget that Episcopalians, however learned, and pious, and plausible, have a strong bias towards their own system. I am not personal in saying so. Slightly modifying Burns's lines, I would say:—

"But, oh! mankind are very weak,
And little to be trusted,
When self the wavering balance holds
'Tis rarely right adjusted."

I may now venture to add that, in my opinion, had Mr. Radford Thomson studied the Fathers for himself instead of reading them through prelatist spectacles, he never would have sent out such an assertion as the above; nor, I think, would Dr.

Reynolds have edited it, had he been competently equipped in patristic learning. I do not wonder that the editors of the "British Quarterly" should have characterized the author of "Bishops and Councils" as "opprobrious," "blustering," "ungenerous," "ill-tempered," "hard," "misunderstanding," "savage"; for just as the little duodecimo was read and understood, the large and somewhat heavy octavo, "Ecclesia," that went before, was in danger of sinking. No whale ever eyed the coming on of a sword-fish with more terror than "Bishops and Councils," inspired in these bland dissenters—bland to bishops, however abusive to their brethren. However, the sword-fish is not dead yet, as the whale will now feel in its very vulnerable sides.

Mr. Radford Thomson then actually writes, and Dr. Reynolds and Mr. Henry Allon, probably, believe, that "Episcopacy in the second century universally supplanted the Congregational or Presbyterian order of church government." Now when did Tertullian live and flourish? In the beginning or the end of the second century? In the end of the second and the beginning of the third. To what church did he belong? The Church of Carthage. Was he Bishop of the Church? Nay, he was a Presbyterian, and had other Presbyters to help in the government. In the beginning of the third century, therefore, there was no bishop in Carthage. How then could episcopacy have *universally* supplanted Congregationalism or Presbyterianism in the second?

All this is made clear in "Bishops and Councils," and confirmed by copious quotations from Tertullian. How unfortunate for these titled brethren that in none of their academic libraries could they meet with such a concise instructive hand-book of church history. Its study might have prevented these sad mistakes. Dr. Reynolds had a copy sent him. But, unfortunately, it came too late.

The very same statement is applicable to Clement Alexandrinus. When did he flourish? In the beginning of the third century. He was contemporary with Tertullian, and, as his surname indicates, belonged to the Church of Alexandria. What rank did he hold? Though like Tertullian in Carthage, he was the great man in his church and city; like Tertullian also, he was not a prelate, but a presbyter. As is shown in "Bishops and Councils," by quotations from his works, Clement's Church Government, was by Presbyters. It is demonstrable, therefore, that Mr. Radford Thomson's assertion, though endorsed by Dr. Reynolds, that "in the second century, Episcopacy had universally supplanted the "Congregational or Presbyterian order of the Presbyterian churches" is mistaken and rash, and utterly inconsistent with the plainest facts of history.

One more quotation from "Ecclesia," and I will drop it. At page 71 we are told: "Irenæus was the great representative and exponent of this system" (Episcopacy). Now, the very opposite is demonstrated in "Bishops and Councils," by copious quotations from Irenæus' works. Professor

Reynolds ventured to say that Professor Lightfoot, or at least his treatise "on the Christian Ministry," was "treated to a savage dissection" in "Bishops and Councils." Did Dr. Lillie say one word which was not borne out by fact? It is not even pretended. It seems, then, it is "savage" to tell the truth which annoys a Professor and a Doctor of Laws. Dr. Lightfoot labours hard to have Irenæus on his side. He probably does not relish the demonstration in "Bishops and Councils" that Irenæus is undeniably "Congregational or Presbyterian"—to use Mr. R. Thomson's own two words. But it may be hard to understand why Nonconformists should feel such truth to be "savage," unless they had previously exposed their want of adequate learning, by asserting the contrary. This must be felt as a very deadly thrust. I am sorry for it. There is no pleasure to a good man in saying severe things, except as they are absolutely necessary in the way of lawful "dissection" for the maintenance of all-important truth. No amount of splashing, spouting, and snorting on the part of the pierced whale will save it from its small but fatal foe.

With such candid concessions and bold assertions, or dangerous insinuations, on the part of the Prelatists, and such lame erudition on that of their nominal opponents, it is necessary we should walk warily, and "make plain paths for our feet," that what is lame amongst us may not always be turned out of the way but rather healed." Let us, therefore, carefully examine every passage

where the word *ἐπισκοπος* occurs in the Greek text, or the word "bishop" is met with in our English New Testament.

The first passage is Acts xx. 28. It is in Paul's address to the Elders of Ephesus; "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers," &c. Here then, and here alone, our Bible translates *ἐπισκοπους* by the word *overseers*. As this is undeniably the true meaning, it is impossible to give any valid reason for changing the word anywhere else. This is the deliberate second thought of Dean Alford in his *Critical Commentary*. Strangely enough, however, the Dean, in his revised New Testament of last year, translates, or rather transfers, the original by "*bishops*." A learned Nonconformist has loudly applauded the dean for his "nobleness" in admitting that change. That Nonconformist, I believe, is one of the Revisers, and no doubt he will vote for keeping "bishop" in all the other texts. This topic will come up again, when it will be carefully examined. Meanwhile, I observe that all the English versions have followed Tyndale in his true translation of "overseers," except the Popish one of Rheims; and it is deeply to be deplored that his unfortunate habit of unnecessarily changing the meaning of a word in the Greek should have led him to alter the translation of *ἐπισκοπος* in every other passage where it occurs, a mistake in which he has been fatally followed by all subsequent English versions.

This text is the key text on the

Episcopal controversy: for the Apostle clearly calls those "bishops" or "overseers" who are before styled "elders." The inference is irresistible, that by these two words one officer is meant; and no reason has ever been given—and we may safely predict, none will ever be given—why, if the word is translated "overseers," here it should be translated "bishops" anywhere else.

Certain as this is, it did not save Tyndale from the great mistake of altering the translation in Phil. i. 1, the very next place where *ἐπισκοπος* occurred. This he renders: "Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the *bishops* and deacons;" and he is at once followed by all the rest of the English versions, as if there could be no question of the reasonableness of the change. Too good an excuse may be made for the martyr. Hunted from city to city by the bloodhounds of the hierarchy, he had little time to compare one passage with another. But surely, the bishops that came after, were not overburdened with work, nor did they translate in fear of their lives; how could *they* not reflect that the Bishops of Philippi were the same officers that Luke called elders in Acts; and if, in their translations, they called these Ephesian elders *overseers*, why should they call the Philippian by any other name? It is, clear, therefore, that in this, the first text, where the word "bishops" is met with in the English Bible, it must be put out.

It may indeed be alleged as a reason for retaining it, that, stand-

ing where it does, it is a valuable witness against diocesan Episcopacy, because it proves there were more bishops than one in Philippi, and therefore they could not be like our bishops, who must each have a city for himself; and the inference is unanswerable. Unfortunately, men are led by words and not by inferences. Language, not logic, controls their conduct. So long as *bishop* stands in the English Bible, you will never persuade the ordinary Englishman that it does not mean the same character that he has looked up to all his days in the Cathedral and the House of Lords. There is no certainty in translation at all, if one word in the original is not *invariably* rendered by one word in the translation *when one thing is meant*. If ἐπισκοπος is correctly translated "overseers" in Acts, which is denied by no one, then it must be rendered "overseers" in Philippians, for there it confessedly means the same officers.

This verse is also invaluable as proving the glaring assumption, the palpable falseness, of the Prayer Book in asserting a *threefold* order in the Church; "*It is evident unto all men diligently reading Holy Scripture, &c., that there is a threefold order in the Church.*" The order in the Church of Philippi was *two-fold*, viz., Overseers and Deacons. For although saints are mentioned first, no one supposes that this implies a distinct order. Holiness was the profession, and, as a rule, the attainment of every member of the Church; not, surely, excluding the overseers and deacons, for, doubtless, they had been chosen to their respective offices for their

eminence as saints. That the ordinary members, however, are first mentioned, shows how largely they bulked in the mind of the Apostle, and how completely the hierarchy have changed all, when they have contrived, practically, to make themselves the Church, and the laity, as they are called, nothing at all.

This two-fold order, so fatal to prelatie pretensions, is equally clear in the next place where the bishop meets us in the English Bible. I refer, of course, to 1 Tim. iii. 1. The Apostle recognises no officers in Ephesus but those mentioned as existing in Philippi:—overseers and deacons. The case is so clear, that the justly-lamented Alford, in his valuable Commentary, actually declares, that to "translate ἐπισκοπήν 'the office of a bishop,' at this time of the Church's history, is to lay a trap for the common reader." The good dean did not need to qualify his assertion by "this time of the Church's history," for there never has been a year in England since it became part of Papal Christendom in which the office of a bishop meant anything else than it does now. When the Pope was disowned in the sixteenth century the bishop remained, and he remains still. Of course "the trap" is still set in our Bible, and it is clear, if our episcopal scholars and bishops are to rule in Revision, *as they do*, the trap will continue to be set. For Doctors Ellicott and Lightfoot agree in translating ἐπισκοπος "*Bishops*" in Philippians: and the bishop, in his translation of the Pastoral Epistles, keeps himself in countenance in Timothy and Titus.

He cannot part—he never will consent to part—with the precious vocable BISHOP, to which he owes all his grandeur and glory. Never would his mitre have been lifted up in St. Stephen's—never would he have sat enthroned in the cathedrals of Bristol and Gloucester, nor rolled in splendour along their streets—never would his ears have been charmed with the melody of "MY LORD," nor his eye been blessed with hundreds waiting on his word, ambitious for his smile, and panting for his patronage—had it not been for this the most delightful of all words—BISHOP. It has been a kind friend to him. It would be strange, indeed, if he were not more than friendly to it.

This is all natural enough. The wonder is, how William Tyndale did not see the fatal consequences of retaining this word in the New Testament. After translating ἐπίσκοπος truly in Acts by *overseer*, it seems almost a mystery what inspired him with the fatal fancy of transferring it by *bishop* in Philippians and Timothy. It is the most pernicious result of that variety of phrase in which he indulged, and in which he has been outdone by the Authorised Version.

The thought seems to have struck the venerable scholar and martyr at last, that he had inadvertently set a "trap" in this word, as Dean Alford said, for the common reader: for we find him, in the large folio which appeared in 1540, under the name of Cranmer's Bible, putting this most significant and preguant note in the margin at the 1st verse of the 3rd chapter of I Timothy, to put

the reader on his guard against fancying that Paul was speaking of an English bishop. The note is as follows:—"A bishop is as much as to say, a watchman, an overseer, a seer to, or one who taketh heed to. When this man desireth to feed the flock of Christ with his holy word, then desireth he a good work, and the only office of a bishop: but he that desireth honour, gapeth for lucre, thirsteth great rents, seeketh pre-eminence, pomp, dominion; courteth abundance of all things, rest, and heart's ease, castles, parks, lordships, earldoms, &c., desireth not a work, much less a good work, and is nothing less than" (that is, he is anything rather than) "a bishop, as St. Paul doth here understand a bishop."

Behold the fence which the wise Tyndale, on second thoughts, placed round this perilous word-trap, "*bishop*." It came, however, too late. The "trap" had already gone forth in all his smaller and most numerous editions, in thousands, over all England, and Scotland too, without that notable fence, all as full of spikes as his genius could make it. The common readers had been puzzled by it, and caught in it; and even when he, at last, be-thought himself of setting this fence, it could only be found in the large folio. That came into few common hands, comparatively with the smaller volume; and the work of mystification and delusion was necessarily everywhere carried on, and has been going on ever since, and is going on now, and will, inevitably, go on, so long as the "trap" is not finally and inexorably removed.

There is something which, to my mind, seems not insignificant, in the way that Tyndale translates two of the notable words by which Paul points at money as dangerous to the overseer. The first word he renders "not given to filthy lucre," and the second, "abhorring covetousness." James's bishops alter both translations thus: "Not greedy of filthy lucre," and "not covetous" (1 Tim. iii. 3). Why change Tyndale's "not given to filthy lucre?" Was it not strong enough to express their prelatiic abhorrence of such gain, so that they had to alter "not given to," to "greedy of?" But such a change, far from strengthening the prohibition, very much weakened it; because it implied that filthy lucre was not to be *too much* sought. The overseer was not to be "*greedy*" of filthy lucre, or *too much* given to it. Whereas, Tyndale said he was not to be given to it at all; and even that was a weakening of the inspired word, instead of a strengthening of it, because it implied that filthy lucre was only to be condemned when a man was "*given to it*," that is, too fond of it. Whereas, Paul meant, he was to have nothing to do with it at all. What he said was, that the overseer was "*not to be a 'filthy gainer'*" μή ἀισχροκερδῶν.

That word of the Holy Spirit was a terror to prelatiic consciences. "It was living and in-working, sharper than any two edged sword." Cranmer felt its double edge. He was the first to change Tyndale's better version for the "not greedy of filthy lucre," which his successors in

Canterbury have approved. How could the lucre that Cranmer received from the hands of Henry VIII. be anything but filthy? When the tyrant longed for Anne Boleyn, Cranmer gave him his divorce and his blessing, and married him to his poor victim; and as soon as he grew tired of her, and it was not long, he divorced her again, and, next day, after her judicial murder, while his hands were still wet with her blood, married her again to Jane Seymour. And Cranmer was always ready for these royal jobs. Was the lucre that came by such marriages and divorces, and other base compliances, not filthy? And did the Archbishop come up to the Divine law by not being greedy of it—*too* fond of it? And yet how could he have continued Henry's Archbishop had he refused such foul debasement? Henry kept him just to do such things.

It was not essentially different under Henry's daughter, Elizabeth. Her Parker, and her "little black husband," Whitgift, as she called him, earned their large gains by doing just as they were ordered by their imperious mistress. Were such gains not base? She ordered them to burn or hang the best of her subjects, and they did it. She sent them through all England to hunt out those who did not come to *her* church, and to administer to them the oath, *ex officio*, which, if they declined to take, and to accuse themselves, or those nearest and dearest to them, the Archbishops might put them on the rack, or plunge them in dungeons, or ruin them by fines, to compel compliance with

every whim of that true daughter of her father; and they ran at her command, and earned their large wages. Were their gains not foul?

Behold that same Whitgift, and his successor Bancroft, at Hampton Court, flattering the base son of Mary Stuart; the former now tottering on the brink of the grave, and protesting that James "undoubtedly spake by the special assistance of God's Spirit," when he declared his approbation of the execrable oath, *ex officio*; and the latter, with Canterbury in near prospect, kneeling at the Royal feet, and exclaiming, "I protest my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king, as, since Christ's time, hath not been." Well, old John Whitgift died Archbishop of Canterbury, with all the wealth and splendour of Lambeth about him; and Richard Bancroft got his vacated throne, and all the wealth along with it. Now, was the wealth, in both cases, not vile wealth? Were the gains not "shameful gains?" The original word properly means "a shameful gainer."

Tyndale's "abhorring covetousness" was changed by James's Revisers into "not covetous." They seem to have thought Tyndale unnecessarily violent against covetousness, so they blotted the word "abhorring." A bishop must "not" be "covetous." No! He may roll in wealth, that is, for the honour of religion and the glory of Christ; but he must not be *too* fond of his wealth. He must not *covet* it. That sounds plausible enough, although it

may be rather indefinite; for what miser ever allowed, or thought, that he was *covetous*. He insists he is not *covetous*; he is only frugal. Money is a good gift of God, and to be suitably valued and guarded, and *used for God's glory*. So the miser hugs his bags, and the bishop justifies his revenues.

But the text cannot be so evaded. What saith the Spirit? He does not speak a word about *covetousness*, which it is so hard to define. What He does say is very plain, and sharp, Paul's "bishop" must be *ἀφιλαργυρον*—"no lover of money," as Dean Alford well, and wisely, renders it. Now, if those who glory in the name of bishop are really "no lovers of money," how comes it that the order have, in all ages, been so rich? Have they been rich without *wishing* to be rich? Have they, generally, got their preferment without wishing for it, or against their wishes? The question is all important, because Paul warns Timothy, and all "overseers," that they who "are wishing to be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, that drown the man" (wishing to be rich) in "destruction and perdition," and warns him, as "a man of God, to flee such things." It seems it would be fatal even for Timothy to look at such things. As Joseph, in a dangerous temptation, he must not parley with it, but "flee" for his life, though he leave his robe behind him. Have bishops, in all ages, fled from wealth? Or is it not true that, for fifteen hundred years, ever since they lent an ear to Constan-

tine's seductions (and before it, if we may believe Bishop Cyprian),* they have been chasing wealth, and, as a predicted consequence, "have fallen into temptation and a snare, and into many foolish and hurtful lusts, which have drowned them in destruction and perdition!"

Our beloved and admirable Tyndale, therefore, made a great mistake in diluting Paul's "no lover of money" into "abhorring covetousness;" and the bishops made a still greater one when they curtailed Tyndale into their stupid, or rather, perhaps, their conscience-stricken "*not covetous*."

The last time that Paul uses *ἐπισκοπος* is in Tit. i. 7. The passage is precious as proving the identity of the elder and overseer; the former mentioned in the fifth verse, and the latter, evidently as synonymous with elder, in the seventh. The Apostle again insists on the necessity of the elder or overseer, not being a "filthy, or, rather shameful gainer or winner"—the Spirit thus pointing out, ages before, the quarter from which ruin was to overtake the rulers of the Church. It was by becoming "lovers of money," by sinking into parasites of kings, from their high place as ambassadors of the King of Heaven.

The last place where this word is found, is in 1 Pet. ii. 25, and is

* See "Bishops and Councils," pp. 52, 53, 54.

applied to our Lord—"Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." I cannot help wondering how a man that detested the ways of bishops, as William Tyndale did, and had such good reason for doing, ever allowed the word to appear in the Book of God, but, most of all, that he did not shrink in horror from applying it to his God and Saviour, "Who loved him and gave Himself for him." Bishop Jesus! Surely, had he ever thought of these two words together, he would not have allowed the word to appear here. I am all the more astonished at his great mistake, when I read the following passage—"When a thing speedeth not well, we borrow speech, and say, the *bishop* hath blessed it, because that nothing speedeth well that they meddle withal. If the porridge be burned to, or the meat over-roasted, we say the *bishop* hath put his foot in the pot, or the *bishop* hath played the cook, because the *bishops* burn who they lust, and whosoever displeaseth them" ("Tyndale's Works," p. 166). And now behold a sign of the end! The bishops have undertaken to revise, *not to improve*,* William Tyndale's version, which their predecessors had mutilated and corrupted. What will be the end of it? "Nothing speedeth well that they meddle withal."

* See "Ellicott on Revision," p. 205.

Memoir of the late Rev. Andrew Leslie, of Calcutta.

“THE memory of the just is blessed,” says the Bible.

And since this is the case, it will be a sweet and a holy duty to endeavour to keep fresh in the hearts of God’s people the memory of one of the just ones of whom the Bible speaks.

Andrew Leslie was born in Edinburgh about the end of the century, but no record of his birth remains to show the exact date. His father, John Leslie, was a land surveyor in that city, and his son always spoke of him with the greatest respect. His mother died at his birth, or very soon after, so that he knew nothing of her personally, but judging from what he heard of her from her neighbours, he believed her to be a pious woman. He had five brothers and a sister who all died in the prime of life of consumption, and his own life, humanly speaking, was only prolonged by his coming out to India.

Writing about his childhood he says: “From my earliest years I had been much accustomed to reading, having been sent to school when I should suppose I was little more than three years of age. The consequence of which was, that I gained very early a knowledge of the principal truths of revelation.” To what school he here refers we are unable to say. He used, however, to speak of the severity of his master, and on seeing him in 1841, on his return to Edinburgh, he remarked, that, notwithstanding the lapse of years, he felt towards him something of his old school-boyish fear.

His first religious impressions seem to have been made at the early

age of nine or ten, when he became a scholar in one of the Sabbath evening schools in Edinburgh. He did not believe that the work of conversion was effected in him during his attendance there, yet he felt that in that place the foundation of all he afterwards experienced in the Divine life was laid. His account of this memorable event of his life is so touching that we will insert it in his own words:—

“One Sabbath evening, along with some other of my youthful companions, I had gone into the street, in order no doubt to amuse myself with profaning the sacred day. Whilst so engaged, our attention was suddenly attracted by the singing of the scholars in one of these schools. Being curious to know who and what was going on within, I drew near to the door, whilst, I think, my companions stood at a distance. Busily engaged listening to the youthful voices, some unknown but friendly individual, happening to go into the school, took hold of me, and drew me in along with him, whilst the others who were with me were left without, and some of them persons dear to me, are till this day still without, being far from God and far from righteousness. Never shall I forget what I saw or heard at that time. I was struck with the appearance of both teacher and scholars, and was greatly surprised at what I heard the latter repeat and the former explain. What was called ‘the task of the evening’ was part of the 27th chapter of Matthew, and the subject explained and illustrated was of course the Saviour and His sufferings. Well do I remember

how deeply my attention was rivetted. I had often heard and read of this Jesus, but, strange as it may seem, of His sufferings, and of the cause of them, I was entirely ignorant. Pleased with the scene of the evening, I committed to memory in the course of the week the task appointed for the following Sabbath, went to the school, stood up unsolicited, and repeated the task with the other scholars; asked that my name might be enrolled amongst their number, and for a considerable time afterwards became a regular attendant. Here it was that the basis of all I may have felt in Christianity was laid, the habits of reading and repeating the Scriptures, of perusing religious books, of attending regularly at the House of God, and I may add, of praying, were principally created. When I think of this, I wonder at the peculiar and distinguishing grace of God to me a sinner, and this especially when I think of the state of those who were with me on that memorable Sabbath evening when I first entered the school. And never I think shall I fail to remember while recollection remains, the affectionate manner, and some of the earnest addresses, of our beloved teacher. There were none of us who could doubt of the importance of religion whilst he talked to us. His heart was always full on the subject, and his endeavours to make us understand the Scriptures were many, condescending, and ardent. And I am glad to be able to say that under the blessing of God, his addresses won their way to the hearts of many of my school-fellows as well as my own, some of whom have gone to heaven to wait his arrival, and some I know are yet walking with Christ on earth."

At the early age of eleven or twelve, he was apprenticed to a printer for seven years. This was a

time of such fearful trial that he used to speak of it with horror. Regarding the period of his apprenticeship he thus wrote:—"I cannot think of it without shame and confusion of face. Before I went to my business I might not have been called a religious youth, but I think I might have been called a moral one. I was particularly distinguished for good behaviour and correctness of life at school. But, alas! the very reverse of all this took place before I completed my twelfth year. The workmen in the printing office were men of no religious principles, and I soon found by woeful experience that I could not remain amongst them unpolluted, and that evil communications corrupt good manners. I think there was very little which was bad that I did not soon learn. O had not the Almighty rescued me from the depths of wickedness into which I had fallen, He alone can tell where I should at this moment have been!"

His conduct, though so vile in his own sight, could not have appeared very bad in the eyes of men, for in discharging him from his indentures, his master states that he had honestly and faithfully served out his time, and had behaved in a becoming and satisfactory manner.

We have, happily, a full account of the circumstances which led to his conversion to God. The story is so deeply interesting that we subjoin it entire.

"Thus I continued pained and resolving and re-resolving and sinning as wickedly as ever, till about my fifteenth year, when a circumstance occurred which led me once more to enter, after a long absence, a place of worship. I had been informed that a private soldier in the Norfolk Militia, a regiment which was at time stationed in Edinburgh Castle that would preach in his regimentals in the Methodist chapel. The circum-

stance was entirely novel and interesting to me, and operated in leading me once more to hear the Word of God proclaimed. The words of his text were, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die?' The only part of the sermon that affected me was a very pathetic exclamation concerning what would be the awful doom of Edinburgh, because of her great wickedness. I felt the force of the exclamation, and was so impressed with it, that on going home, I retired into a field although the night was dark, and began to pour out my heart anew to God, and I prayed, I believe, until I was overcome with fear, owing to the darkness of the night, and the state of my own mind.

"This event again constituted a third era in my religious history (the two first being his going to the Sabbath School, and his apprenticeship) and although I do not think it was the means of my conversion to God, for I continued some time after this doing very wickedly, yet it led me again to attend regularly the preaching of the Gospel, and consequently to think more of the wickedness of my life. I had no stated place of worship at which I attended. Indeed I made it a point with myself to hear all the varieties of Christian sects in Edinburgh. I went very often to hear the Sabbath evening lecture at what was called the Magdalen chapel, and which was preached by the ministers of the different denominations in that city. But being one evening rather late, and being near the chapel of Christopher Anderson, an eminent Baptist minister there, I went to hear him. After the opening services were finished, he read as his text the solemn words, 'And the

fearful shall have their part in the like that burneth with fire and brimstone.' The discourse though very affecting, yet affected me not, and the only thing that attracted me was the very interesting manner of the preacher. This, however, so fixed itself upon my mind that it operated in leading me to hear him again and again, till I became a regular attendant upon his ministry on the Sabbath evening. And such was the nature of his ministry, and such were its effects upon my mind, that though I was attracted at first only by his manner, yet when the novelty of that had passed away, his discourses came home with such power to my heart that I have often trembled while hearing them.

"I was now completing my sixteenth year, and now also commenced, under the preaching of Mr. Anderson, a series of feelings painful in the extreme; but which ended, I believe, in my conversion to God, for so deeply was I at times affected that I remember ceasing for almost days together speaking to my own friends. My impressions, however, though deeper than ever before, were often transitory. After hearing Mr. Anderson they would almost invariably continue all the Monday and Tuesday, and oftentimes till the Wednesday, yet it was as invariably the case that the last three days of every week were spent in my former habits of wickedness. Never, perhaps, was there a greater contrast than there was betwixt my conduct in the former and latter part of the week. But this could not continue always. The impressions received under Mr. Anderson's ministry were too strong and acute to allow for any length of time the extremes of reformation and degradation. My crimes and my punishment began to have great command over my heart, and the horrors of spirit that were the consequence, began to be insup-

portable. Nothing, I saw, would do but decision in religion, and I was therefore compelled to give up my evil practices and attend to the commands of God.

“In consequence of this decision, there began a seriousness in religion that was carried to an extreme, as much, if not more so than I had been extremely wicked. I was early and late at religion, for often did I retire in the dark night into the fields and other retired places to pray to God. I rose very early in the morning and went away to other similar spots in order to read the Bible and engage in devotional acts. I was sincerely sorry if ever I found myself very joyful. I could endure nothing like innocent pleasantry. I gave away almost every fraction of money I at any time possessed for religious purposes. In a word, I was strict, austere, and gloomy. Wrapt up in myself, I communicated my feelings to none. I had formed no religious acquaintances, and actually knew not a pious soul to whom I could tell the impressions of my mind. But in all this I knew not Christ. I indeed knew myself to be a sinner; but Him I knew not as the Saviour of sinners. Burdens heavy to be borne did I lay upon myself, but instead of becoming more happy, I became more melancholy, and my health being then very much on the decline, I was often very miserable. Gloom seemed to have taken up a continual abode in my soul.

“However in the midst of all this God had mercy upon me by raising up a good young man, a member then of Mr. Innes’s Church in Edinburgh, but now a preacher in America, who observing my circumstances, began to speak kindly to me. He took me to his home with him, introduced me to several religious friends, and dealt most affectionately and tenderly with me. Had he not been raised up at

this time in my behalf, I know not what would have been the consequence of my melancholy state for mind. Amongst others to whom he introduced me, he pointed me out to Mr. Innes, and got him to ask me to come and converse with him, which I did. Mr. Innes entered very feelingly into my circumstances, and as I had for some time before this attended his ministry, perhaps principally through my attachment to this young man, and others of his members to whom I had been introduced, he asked me if I had any desire to join the Church. I immediately shrunk from the question, and told him that I thought myself very unfit to be a member of his Church, owing to my ignorance and sinfulness. He replied to me that all the knowledge and fitness requisite for this was, that we know ourselves to be lost sinners, and Christ to be the only Saviour. I made no reply; but on rising to leave him, he made me kneel down with him, and prayed for me in a manner which deeply affected my heart, and drew my affections towards him. Never shall I forget the way in which he noticed my circumstances, as it regarded the difficulties with which I had to contend in following Christ.

“Taking into consideration what Mr. Innes said to me concerning the qualifications of Church membership, and wishing to enjoy more intimately the fellowship of Christians, and believing it to be a duty to make a profession of attachment to Christ, and thinking that I both felt myself to be a sinner, and Jesus Christ to be the only Saviour, I, in a very short time afterwards, made known to him my wish to join the Church. With most kindly feeling I was received in amongst them, and truly enjoyed their fellowship. This took place about a month after I had completed my seventeenth year. But notwithstanding all this, I had

not as yet received peace to my wounded mind. I knew and felt myself to be a great sinner, and I knew Christ to be the only Saviour, but my views of the plan of mercy were as yet dark and confused, and my soul was as yet, in consequence, in trouble and sorrow. Never could I sit down at the Lord's table without great fear and gloom. To me it was always a place of dispeace, and not of consolation. My religion was as yet to me the cause of great unhappiness of mind, and I could tell my distress to no one.

But the Lord looked with compassion upon me, and helped me out of my distresses. By little and little I was led, first under the preaching of Mr. Innes, and afterwards under the preaching of Dr. Wardlaw of Glasgow, to which place I was removed in consequence of business, to understand the Gospel, and feel its suitability to my circumstances. I was always looking at my own conduct and into my own heart for evidences of Christianity. But the more I looked, the more wickedness I saw, and the further off I felt myself removed from peace. And it was not until my attention was turned off from myself and fixed upon Christ through the ministry of these two good and able men, especially that of Dr. Wardlaw, that I understood what was meant by joy and peace in believing. Their churches were indeed nurseries to me; places which I shall remember till life's latest hour."

To these extracts we need add nothing. They show how deep and real was the change which passed over his youthful heart. His path from that time forward was that of the just man, "shining more and more unto the perfect day."

With reference to Mr. Leslie's resolving to serve God by going to preach the Gospel to the heathen our knowledge is equally full. At

his ordination he gave so minute an account of the causes that led to this determination, and his reasons for so doing, that we cannot do better than print them in full.

"With regard to any peculiar qualifications, or anything like an internal monitor, telling me that it is my duty to go to the heathen, I can make no pretensions. Indeed I hardly understand what is meant by a call, and I have not been without many doubts whether I were not running before I was sent. However I can at times, and do fondly hope that God has sent me into His vineyard. A few circumstances, however, I think it right to state, in answer to your question connected with my coming into the ministry, and especially as connected with the work to which I hope soon to be designated, but I do not wish you to place any dependence upon them as constituting what is styled a call to preach the Gospel. And I do this for the following reason, *viz.*, that I have known the same circumstances connected with other individuals, excepting that their applications to be brought into the ministry were rejected and mine was admitted. And when I call to recollection the many instances of individuals whose applications have been received, but who have shown afterwards by their conduct that their vocation was not to preach Christ, I cannot place the least dependence upon the circumstance of my being thought by others to be a person fitted to preach the Gospel.

"I believe that it is the case with most young persons, when they first see the value of the Gospel, to wish to be the instruments of making it known to others. And such was the case with me, only it was with me, as it is not with all, that the first desire which I can remember having with regard to preaching the Gospel was to preach to the heathen. Some

time, I think before my sixteenth year, when I had begun to be deeply impressed with religion, I went to hear Dr. Waugh of London and Mr. Slatterie of Chatham, who had come to Edinburgh to plead the cause of the London Missionary Society. When I entered the chapel I lifted up one of a number of printed papers which were distributed in the seats, and which contained an account of the deplorable state of the inhabitants of the different countries in the world, specifying the various numbers of Jews, Christians, Mahomedans, and Pagans. The information was to me totally new, and feeling surprised at it, and impressed with what I read, the desire almost immediately or shortly after sprang up in my heart—could not I do something for the benefit of this overpowering number of men? Thinking what I could do, it occurred to me, that as I was a printer, I could go and help to print the Bibles and other religious works that were being translated into the various languages of the world. From that day the desire never was extinguished in my breast, although many circumstances occurred to quench it.

“Almost a year after I joined the Church, I mentioned to Mr. Innes my earnest wish to make known the Gospel to the heathen, and also to help in printing the Bible for them. He, however, although he encouraged me in my desires, did not see fit to take any speedy steps to get me engaged in such a cause. No doubt he had his reasons for this. Perhaps he thought me too young and inexperienced, and if he did, I now think that he was right in so thinking. About a year after I had expressed my wish to Mr. Innes, my business rendered it necessary that I should go and reside in Glasgow; and as I was totally unknown there, and as Mr. Innes had not done anything to bring me forward, my hopes

of ever being permitted to preach the Gospel to the heathen were almost destroyed. Providence, however, having quite unexpectedly directed my way to a circle of the excellent of the earth, and to the ministry of Dr. Wardlaw, I found myself at once under a preacher I enjoyed, and amongst friends whom I loved. My desire began to revive, and I ventured to express it to an individual who approved of it, and who introduced me to Dr. Steadman and Mr. Kinghorn when they came, in the year 1818, to preach on behalf of the Mission. They, however, said nothing either to encourage or discourage me in my proposal; yet I hoped they would mention my application when they returned to England. Whether they did so or not, I cannot tell, but I waited patiently for almost another twelve-months, and nothing was done. I began almost to despair. Amongst other friends with whom I became acquainted almost immediately was the Rev. Mr. Woodrow, Independent Minister in Carlisle, but who was studying at that time in the University. We became very intimately acquainted with each other, and even agreed to live with each other, which we did as long as either of us lived in Glasgow. Of course I mentioned my desire to him, and he repeated it again to Dr. Wardlaw, who immediately interested himself in the circumstances, and wrote on my behalf to Dr. Ryland, and, I believe, Mr. Dyer answered the letter. You know the result. I was called to England to spend some time in preparation at Bristol Academy.

“Since I have been there, you know that I have been the subject of many doubts, as as to whether it were my duty to go as a missionary or to stay at home. In moments of depression my spirits have sunk at the prospect; and in

the contemplation of leaving all in this country I have had many painful feelings. But I think I may venture to say that these my shrinkings have been but momentary, and they have been only when I have lost sight of the millions of my perishing fellow-men, and the glory of my Redeemer. I feel that if I were to desist from going to the heathen, I should be unhappy. It is a path which approves itself to my own conscience. I believe it to be the will of God concerning me. And I go with the greatest willingness, determined to spend and be spent for Christ.

"I am grieved now that I should ever have felt the least reluctance to go far hence to the Gentiles. But reluctant feelings now no longer exist, and I will go, if you will send me, for my spirit indeed is willing, though, in the prospect of bidding you all farewell, my flesh is weak."

The years which Mr. Leslie spent at Bristol Academy, under the venerable Dr. Ryland, were years of hard study, but pleasant friendships. More than thirty years after leaving Bristol he thus referred to the time spent there:—

"I repaired to Bristol College, where I remained four years and a half, and a most interesting and happy four years and a half they were—so interesting and happy that, if it were given me to choose to go over any part of my past life again, that would be the part I should choose, only stipulating that I should be allowed to correct some errors then committed, to avoid some follies I then delighted in, and to be more spiritual than I then was."

For Dr. Ryland he felt the utmost veneration. Up to the last he ever spoke of him with the greatest enthusiasm and love. He often said that he felt that the being placed under Dr. Ryland had been one of the happiest events of his life. The

following are some words which we have in his own hand-writing:—

"Dr. Ryland's soul was fraught with love, tenderness, intelligence and zeal. He was a truly holy man and I believe one of the most humble men that ever lived. He seemed always, when speaking of God, to sink as it were in the dust before Him. Never could man have been more loved by his students than he was. He was one of a thousand—yea, one of ten thousand."

Of Mr. Leslie's conduct as a student at Bristol College, Mr. Horton, a fellow-student of his, has written in these terms:—

"I was his senior at Bristol, and well remember when he came he immediately impressed us all with the conviction that he was thoroughly a man of God. He united himself at once with a few of us who met stately for special prayer that we might be kept from evil, and fitted for the great work for which we were preparing. His industry, his devotedness, and, indeed all he said or did, spoke the man of God; and from those who were my juniors I subsequently learned that he closed his course at Bristol in a way that secured him the esteem both of students and tutors."

Mr. Leslie was set apart to the missionary work at Coventry, October 14, 1823. The service was commenced by reading the Scriptures and prayer by Mr. Hardcastle, of Dudley. Mr. Dyer, Secretary to the Society, explained to the numerous congregation the nature of the business upon which they were assembled, and received from Mr. Leslie a most interesting narrative of his early life, together with the confession of faith. The ordination prayer was offered by Mr. Franklin, minister of the place, after which an affectionate charge was delivered by the venerable Dr. Ryland, founded on Acts xxvi. 16—18. Mr. Jerard,

Pastor of the Independent Church in the city, formerly under the care of the Rev. George Burder, closed the meeting with prayer. In the evening a sermon was delivered by Mr. Morgan, of Birmingham, from Isaiah xlix. 24, 25. The engagements of the day appeared to make a deep impression on the very large and respectable assembly present.

Shortly before his ordination he was married to Miss Eliza Franklin, fourth daughter of the Rev. F. Franklin, of Coventry. This union, though it lasted a very short time, was the source of the greatest joy to Mr. Leslie.

On the 30th of October Mr. and Mrs. Leslie embarked on board the *Providence*, Captain Remington, at Portsmouth, after having been most kindly and hospitably entertained by Mr. and Mrs. Mileham. That very evening commenced a most terrible tempest which lasted thirty-six hours. In consequence of this, the vessel had to put into Falmouth harbour in order to repair her losses. Calcutta was not reached until May 12th, 1824, a voyage of a little more than six months. These months were not wasted. Hindustani was diligently studied, and they were both prepared to begin work shortly after their arrival.

With the confession of faith made by Mr. Leslie at his ordination service, we will close this portion of the memoir.

“To give a lengthened detail of the doctrines which I believe and intend to preach would be tedious and unnecessary, especially when I know that if I give you a few of what I believe to be the essential truths of the Bible, you will be satisfied as to the knowledge of my sentiments in general. As I stated to you, in answering your first question, that it was not till after a long period, and after suffering much depression, that I attained clear views of

the way of salvation—at least views which brought peace to my soul; so also it has been, through a number of painful exercises of mind, that I have been brought to see the correctness of many other truths revealed in the Bible. That you may be satisfied that my opinions are founded on conviction, I will, in stating them, relate a few circumstances connected with my being brought to embrace them.

“Being accustomed at the Sabbath school to an exercise which is common in Scotland, that of proving the different doctrines by passages of Scripture, the habit of receiving no doctrine but upon evidence was very early engendered in my mind,—a habit very good in itself, yet very often painful in its exercises. When I began after my long absence, to attend places of worship again, I made it a point, though only fifteen or sixteen years of age, to hear, as I have already stated to you, nearly every denomination of professors in Edinburgh, and, as far as I could to ascertain the various points on which they differed. Amongst others on whom I attended, I went very often to an Universalist and Socinian place of worship, where I drank deep into the former doctrine, the arguments for which appeared to me to be in unison with the best feelings of my nature, to render the character of the Divine Being amiable and lovely, and to accord with the statements given in the Bible. I listened to the greater part of a course of lectures on the subject. I examined, I think, every passage of which I had any knowledge that bore upon the doctrine, and I conversed and disputed with whomsoever I could find that would converse or dispute with me on the topic. And the result was, that I became, as far as I could be, a confirmed believer in the doctrine of Universal Restoration. Shortly

after this, I began to attend Mr. Anderson's ministry, and consequently to feel the bitterness of sin. Having felt this, and knowing there was nothing of which I knew amongst the Universalists that would alleviate the sorrows of my wounded mind, and knowing also that I had never seen anything among them like repentance and walking hollyly with God, for I was acquainted with some of them, I began to doubt the truth of their system, and indeed felt almost persuaded that it might be wrong. Mr. Anderson's preaching, too, led me to read my Bible in a different way to that which they had done, and I consequently saw things in a different light. Nevertheless the struggles of mind I experienced before I could part with my former notions were very severe. Some of the arguments for Universal Restoration gave way almost as soon as I began to doubt; and though I became convinced of the error of the system, yet other of its arguments troubled me much, and would come in at times like a flood upon my soul. A sermon, however, preached by a Mr. Simmons, a Baptist minister somewhere in England at this time, but who was studying at that time in Edinburgh, from John iii. 36, did much to set my mind at rest on this point. Since then, I have examined afresh the lectures which I heard preached on the subject in Edinburgh, and which were afterwards published, and though I should be sincerely glad if the doctrine were true, for oh! the thought to me is truly woeful of millions of my fellow-men being tormented eternally, yet, sir, I feel I must bend to the overwhelming evidence of Scripture on this topic, and calmly acquiesce in the decisions and judgments of God.

"A few months after I had joined the Church, I was seriously led to entertain doubts of the genuineness

and authenticity of the Bible, and was brought into such a state of mind that I could hardly pray. I had doubted before of the correctness of the opinions of men regarding what were the truths of Scripture, but I had never as yet doubted of the truth of the Bible itself. This to me was a new mental trial. I sat down to examine the subject, and after much pondering and much writing, my doubts, through the mercy of God, gave way to what I considered irresistible evidence for the truth of the Scriptures as a whole, and peace was again restored to my mind. From that period till some time after I went to study at Bristol, I do not remember ever having had any doubts of the truth of Revelation. But whilst there, being led to think more closely on different subjects, and becoming more conversant with the arguments for infidelity, my mind was brought into such a state that I thought I must give up having anything to do with the ministry, and leave the Academy. I remember once while in this state having had to preach: when I preached, not because I believed what I was preaching was true, but because I thought such sentiments constituted the religion of the people, and I might as well occupy their time in telling them what they thought and believed as otherwise, and likewise because I could get no one at that time to preach for me. However the effect of such a state of mind was, that I was led to sit down afresh, and thoroughly to examine the evidences of Christianity. And, sir, my conviction now is, not only that a necessity for a revelation exists, but that a Revelation actually does exist, and that it is none other than that Book in our possession called the Bible. I have to some degree examined the claims of other books to inspiration, such as the Koran and the Hindu writings,

and my calm conviction is, that all the evidence adduced for their inspiration is weak, unsatisfactory, and erroneous, and that the Bible is the only Book of which I know, that I can admit to be the Book of God.

“Regarding what I deem to be the essential doctrines of that Book, I will state to you in the words of the confession of the late Mr. Ward, a confession which he delivered when he was ordained as a Missionary in the year 1799, at Olney. ‘The being and attributes of God, the total depravity of man, free and full salvation by the grace of God through a Mediator, the deity of Christ, the work of the Holy Spirit in regeneration, and the final salvation of believers, are the doctrines which I believe, and consider as inclusive of all others. It is to the doctrine of the cross that I look for success in the conversion of the heathen.’ To this confession I can subscribe with the greatest readiness as what I firmly believe, and on no article of which do I ever recollect entertaining serious doubts, excepting it be the doctrine of the deity of Christ, and I mention this both because I conceive it to be important that you should be satisfied with my views on this subject, as it is my firm belief that if this point be given up, every other article of my confession will fall to the ground, and likewise because I know that some persons have expressed fear on my account lest I should ultimately slide into Socinianism. Before I went to Bristol I had thought very little of the Socinian controversy; indeed I felt somewhat afraid of the subject, for if at any time I happened to take up any of the Socinian writings,—which was sometimes the case, my peace of mind constantly departed, and I began to doubt. However, I did bring myself to read and think on the subject, and in order to understand the controversy, as well as I could, I went

and heard one or two special lectures in defence of the doctrine, delivered by one of their most learned and eminent preachers. None of the arguments he adduced had any weight with my mind, being such as I had either read before and considered, or such as had previously suggested themselves to my own reflections. And also in the reasonings of my own breast, I have sometimes felt puzzled on the subject, yet I have felt it to be invariably the case, that when I have taken up the Scriptures unattended with comments or anything else, and read them in their simple state, with a wish to be instructed, that my doubts have all been dispersed. At one time I felt so overpowered with the mysteriousness and contradictoriness of what is called a Trinity in Unity, if it be proper to use such terms, that I endeavoured for some time to prove Sabellianism to be true. But this, too, the evidence of the Scriptures for the opposite opinion compelled me to give up. And I may add, likewise, that in confirming me in the doctrines of Christ, the preaching and instructions of my esteemed tutor, Dr. Ryland, have been peculiarly useful to me. I have often listened to his remarks on this subject with the greatest satisfaction, as remarks which were at once judicious, founded on correct reasoning, and which were calculated to remove every doubt from my mind. And I take this opportunity of thanking him, not only for these instructions, truly valuable to me, but for all the instructions he has given me. I deem it one of the happiest events of my life that I was placed under the care of such a man,—a man whom I shall never forget. I use no vain flatteries when I say that he has acted to me as a father and loved me as a son. May the Lord be with him now that he descends the declivity of life; and when he ascends on high, may his

mantle fall down on me and all his other sons in the ministry, that we may with the same diligence and perseverance prosecute that work which has been so long dear to his heart.

“And now, my dear sir, I have endeavoured to answer your questions, whether to your satisfaction or not, I must leave you to determine. The glory of Christ and the efficacy of His atonement, I intend to make the grand theme of my ministrations; and, whilst I shall deem it my duty, when occasion demands, to endeavour to deprive the Hindu writings of the claims to inspiration which they assume, by producing the irrefragable

and diversified evidences of Christianity; and whilst by processes of reasoning, I will endeavour to show them the absurdities of polytheism and idolatry, and that their sacrifices and worship, from their polluted nature, cannot be pleasing to God who made all things, yet it will be my grand aim to lead them to the cross of Christ. Pray then therefore for me, that this may ever be the case, and that I may be kept from falling, and that the word of the Lord, through my ministrations, may have free course and be glorified. Amen.”—*Calcutta Christian Spectator*.

(To be continued.)

The Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.

IN the BAPTIST MAGAZINE for September, 1818, some account was given of the formation of this Society, and in subsequent numbers, from time to time, its proceedings have been noticed, and its claims urged upon the liberality of the members of our churches, and the Christian public generally. As the Society may not be so generally known among the present readers of the MAGAZINE as its importance deserves, it may interest them to learn something of its origin and its subsequent proceedings.

The necessities of many aged and infirm Protestant Dissenting Ministers, when compelled to resign their office, through incapacity, arising from age and infirmities, had previously excited the compassionate sympathies of many persons, and

one, who felt warmly thereon, bequeathed the sum of £500 to the late Rev. John Townsend and the late Rev. W. B. Collyer, D.D., for the relief of such distress. In the year 1817, the trustees of the benevolent William Coward, Esq., considered a portion of the funds in their control should be devoted to the benefit of such ministers, and, with a view to interest the charitable generally in their support, suggested the desirability of a society being formed expressly for that purpose. The advice of the leading ministers and laymen of the Presbyterian, Independent, and Baptist denominations was sought, and several conferences took place, at which the Rev. Dr. Collyer, and the Coward Trustees, mentioned the funds at their disposal, and ex-

pressed their several intentions to encourage such a society by handing over such funds to it. The late Baron Gurney, at that time known as Mr. John Gurney, King's Counsel (brother of the beloved William Brodie Gurney), was one of the laymen who took part in these conferences, and felt a warm interest therein; at whose chambers, in Serjeants' Inn, at his request, the gentlemen met on several occasions, his professional engagements making it difficult for him to meet them elsewhere. Some doubts having been expressed as to whether the three denominations would cordially unite in the establishment of the Society, the promoters, on the advice of Mr. John Gurney, brought the subject before the general body of Protestant Dissenting Ministers, at their Annual Meeting, April 14th, 1818, when the fifty ministers present resolved, with but four dissentients—"That it is a desirable object that a fund should be raised from the three denominations, unitedly, for the relief of aged and infirm ministers." The deputies of the three denominations were also consulted, with a similar result. Encouraged by these approvals, the friends of the movement called a public meeting together, on June 2nd, 1818, which was numerously attended, when it was unanimously resolved to establish the Society, and the constitution, still existing, was agreed upon; and, within a fortnight, subscriptions and donations were made, and promised, amounting to £2,500. Among the honoured names taking part in these proceedings, were the Revs. Dr. Collyer, Dr. Rees, F.A.S., &c., Dr. Newman, Dr. Rippon, Dr. Winter, J. Hoby, James Hinton, of Oxford, Joseph Hughes, M.A., and Messrs. Joseph Gutteridge, E. Maitland, Henry Weymouth, and Wm. Smith, M.P.

During the fifty-three years that have since elapsed, it is pleasing to record that men, like-minded, have been influenced, by the grace of God, to carry on its benevolent labours, with regularity, economy, and mutual co-operation. Five hundred ministers have been assisted by annual grants, for periods varying according to the interval between their resignation and their death. In this way about £21,000 have been distributed, none of it without careful inquiry, and, in every case, where greatly needed. The present number of recipients is sixty, of whom twenty-nine are Baptists. Other cases are under consideration.

The circumstances disclosed in the applications for relief are often most distressing,—indigence combined with bodily infirmities, and disease in various, and often complicated forms, try the faith of these old ministers. Men, be it remembered, who, if they had chosen the paths of commerce instead of the Lord's vineyard, might have ensured a competence to cheer the decline of life. In its efforts to relieve such distress, the Society has been aided by the support of the pious and excellent, not only among Dissenters, but from Evangelical Churchmen, who have been pleased thus to recognise the claims of Dissenting ministers for their labours in promoting the best interests of their fellow-men. One of the oldest of the gentlemen on the present board of management is an Episcopalian, the highly respected Robert Ingham, Esq., Q. C., for many years, M.P. for South Shields. He informed the writer that he was led to join the Society from having found a poor Baptist minister in that part of the country in very great distress, whose extreme sensitiveness had led him to conceal his abject want. When our much esteemed

friend visited the poor man, there was scarcely anything in the house, and nothing in the way of food, except a *sheep's pluck*. Having relieved immediate wants, this good Samaritan interested himself to find whether there were any institution for the assistance of such cases, and at length ascertained the existence of this Society, to which he at once forwarded a contribution of £10 10s., and induced his friend Dr. Winterbotham, of South Shields, also a Churchman, to do the same.

With the lapse of time, many of the Society's old friends have been removed to their heavenly rest, so that, of late years, the number of contributors has been greatly diminished. The decrease in funds led to great economy in the management, to enable the beneficiaries to enjoy as large a portion as possible; this economy, however commendable, may, perhaps, have been carried too

far, as we fear the knowledge of the Society's existence may have died out in many quarters. The Society now needs additional contributors, and an appeal has been issued on its behalf, which we hope may be so successful as to enable the Society not only to continue its present benefits, but to extend and increase the annual grants. A copy of the appeal will be found among the advertisements appended to our present number, which our readers are requested to peruse, and let each do what he or she can in so good a cause, remembering the words of our Lord Jesus Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Contributions can be sent to the Secretary, the Rev. George Rogers, Coleman Street, Camberwell, who will supply any further information desired.

Eternal Punishment.

MR. GOVETT'S REPLY TO MR. MAUDE.

MR. MAUDE has undertaken to answer in the *Rainbow* my book on Eternal Punishments. Good will come of it: the cross-examination of an honest witness greatly confirms the truth.

It is, indeed, unfair that the editor of the *Rainbow* will not allow me to refute in his pages the aspersions which Mr. Maude there throws on me. It is a great pity, too, that the personal element is already so strongly intruding itself into the discussion.

As far as I know myself, I am honest in this matter; and would not, if I could, steal a victory by fraud and falsehood. Nor do I believe that orthodoxy needs it: the Word of

God is in this fully on its side, as I hope to prove.

A word upon the personal question.

Mr. Maude's strongest representation of apparent dishonesty on my part is contained in the following words (p. 375 of *Rainbow* for August, 1871):—

"But this, I regret to say, is not the whole of Mr. Govett's apparent disingenuousness; for, in close connection with the above, he makes the following astounding statement: 'Jesus is the first-born *from among* the dead' (Col. i. 18); 'The first-born *of* the dead' (Rev. i. 5). 'As first-born *of from among* the dead,' he is the chief of the first resurrection; but as the first-born of the dead, he is chief of men—an example of the resurrection of all men,'

"But what will the reader of the English Bible say, when I inform him that, in the original, the words, both in Col. i. 18 and Rev. i. 5, are PRECISELY THE SAME! πρωτοτοκος εκ των νεκρων) 'first-born out of the dead'").

"Now, had the words I have just quoted been written by a mere writer of the English Bible, it would have been apparent that he had been misled by his ignorance of the original text; but this excuse does not avail for Mr. Govett. He is a Greek scholar, and critically acquainted with his Greek Testament, and hence it is difficult, in his case, to attribute the error to mere inadvertence, though this is what Christian charity compels me to do, since otherwise I must conclude that the statement is a pious fraud, perpetrated on the principle that the end justifies the means; the end being, in this case, to support the dogma of eternal torment. Of this I acquit Mr. Govett."

Now what will the reader say when I assure him that *the fact is as I have stated it?*

"Mr. Govett is critically acquainted with his Greek Testament." Well, his Greek Testament is the text as restored by the best manuscripts and critics, and they testify that in Rev. i. 5, the true reading is "first-born of the dead" (the εκ being in this text omitted). This is the testimony of Tregelles, Dean Alford, Lachmann, Scholtz, Buttman, Theile, Knapp, Tischendorf, and Wordsworth. The English reader may realise the truth of what I say, if he have a copy of Tregelles' "Book of Revelation, translated from Ancient Authorities." On turning to Rev. i. 5, he will see an asterisk after "first-born," denoting the omission of the Greek preposition, which is found inserted in inferior copies.

This personal affair just touched on, I proceed to the general subject. What, then, is the question? It is this—WILL SINNERS SUFFER ETERNAL TORMENTS—THE ETERNAL PUNISHMENT OF FIRE?

This question is to be settled by what God says in the matter. And His holy oracles are not silent hereon, but directly testify that the wicked

shall go "into everlasting fire." These passages once cited, the question is decided for all those who submit themselves to the Word of God. Accordingly, I adduced in the first chapter of my book the chief passages which assert the everlasting punishment in fire of those cursed by the Righteous Judge. This was all that was really essential to settle the question in the estimation of the candid. The chapters which follow were designed to clear away from the minds of inquirers difficulties suggested by opponents. No reasonings from any other doctrines or passages of Scripture could, I was certain, unsettle the previous conclusion, because Scripture cannot contradict itself.

But Mr. Maude does not like this plan of controversy; and no wonder! It leaves all his batteries out of distance, and out of the line of fire. He gives, therefore, his own view of the grounds on which the subject should be argued. Now observe, with these his views I am not directly or necessarily engaged. His business is to rout my battalions as they are marshalled in the field, not to explain how much better than mine is his array of battle. However, I will notice this point, just to prove how little my antagonist understands the real tactics of Scripture controversy. His own statement will be found in page 372. It is as follows:—

"In my own mind the great and blessed doctrine of life in Christ only rests, primarily and fundamentally, not on any particular interpretation of a short string of texts; but, rather, on a large induction from three broad and important facts, namely, the utter lack of any evidence, in Scripture and out of it, that man is essentially an immortal being; the impossibility of reconciling the dogma of the eternal misery of the mass of Adam's race with the revealed character of their Great Creator, as Love; and, lastly, the whole scope of New Testament teaching, to the effect that the gift of God is eternal life in Jesus Christ our Lord."

Thus you see, reader, Mr. Maude would not have the controversy settled by a direct appeal to *those passages which directly state the eternal condition of the lost*; but would make it an affair of arguments derived from certain doctrines a long way off the question at issue! Let us, however, look at his propositions.

1. 'It is not anywhere proved that *man is a being, the parts of whose nature, as at first created, were designed to exist for ever.*'

Suppose it is not; is it, therefore, proved that man, as at first created, was designed to exist only for awhile? And supposing this also to be proved, how does that set aside the passages which affirm the torments of the wicked to be eternal?

2. "*God is Love,*" is his second proposition, which is quite Scriptural and true. But is his inference thence—'Therefore there can be no eternal misery to sinners'—sound? It will be so only when this other inference is true—'Therefore there is neither sin, nor sorrow, nor death now on earth!'

3. His third proposition is stated in Scripture terms, but the meaning he gives it is not the Scripture one—'The gift of God is *eternal life* in Jesus Christ our Lord.' This in his hands means '*Eternal existence* belongs only to the saved in Christ.' On this point we shall, I suppose, come to closer quarters.

Now these principles really require no discussion on my part: they are quite beside the mark. The texts which tell of the eternal torment of the lost have decided the matter. The folly of this proposed mode of treating the question may easily be made to appear by an illustration. I am doubtful, to suppose, or deny, that there is such a thing as death by drowning. Now how would the affirmative be properly proved? By direct testimony, of course. Here are witnesses who have seen men fall into the

water, and taken out pale, cold, motionless; yea, and some swollen, discoloured, and in a state of putrefaction. Here are authors of past times who state the same thing. Well, this settles the matter: does it not? This is the true, the obvious, the sufficient way of deciding it.

But now suppose that some one should resist our conclusion, and argue against it in a like manner with Mr. Maude. He would say: 'As to your witnesses and their testimonies, as you call them, I rest nothing on them; my denial rests upon broad and certain facts concerning the natures of *water*, and of *man*. There is entire absence of proof that Adam and Eve were created beings capable of being drowned. None has ever shown *how* the life of man can be extinguished by water. None can reconcile their views of the deadly nature of *water*, with the facts that *water* is one of the *necessaries of life*, that it largely enters into the composition of the human frame, and supports vegetable, no less than animal, existence. How, again, is it to be credited, that a being like man, who, as physiologists and others state, is naturally able to float, should ever sink beneath the waters and be drowned?'

Now would not all smile at such an argument raised against sufficient testimony? Should not one see at a glance that all such questions were astray from the real point at issue? It is so here. Any distant cannonade from other doctrines or texts of Scripture cannot silence the direct assertions of the eternal woe of the lost. On the primary texts which assert the everlasting sufferings of the lost, the hand to hand battle must be fought.

Mr. Maude, indeed, thinks not so. 'If it is to be a question of a few Scripture texts, it will never be decided.' But I have the word of God as my support in affirming the con-

trary. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

Man can express his meaning clearly: cannot *God*? Has not the Holy Spirit spoken on the eternal misery of the lost? and spoken clearly? You speak, Mr. M., of the texts on the question as being "dubious." Yet herein you are inconsistent with yourself. For what do you own in your first paper on the subject? You confess that if any take his stand on certain passages of Scripture, as for instance, Rev. xiv. 9—11, you would at once admit *that* individual to be beyond the reach of any argument you would care to use (p. 24, "Rainbow," 1869). In your view, indeed, there are Scriptures which speak the contrary. But if Scripture contradict itself, it is not the Word of God.

God has stated most clearly what will be the lot of the wicked. The same loving Apostle who tells of the eternal bliss of the saved, tells us more emphatically still of the eternal torment of the lost.* The same book of the New Testament presents these testimonies which to you are so irreconcilably hostile to one another. If I receive one because God has said it, so must I the other; for God has said *that* also. So strong, so clear, is one of these testimonies that, brought face to face with it, you blaspheme as awfully as if you were a hardened infidel (p. 266 *ibid*) who should deny that God was the Author of the book.

This proves the distinctness of Scripture testimony on the point; and the more searching and sound the criticism brought to bear on

* Rev. xxii. 5, speaks of the eternal bliss of the saved. Rev. xiv. 9—11, xx. 10, of lost ones eternal woe.

these dominant texts, the more speedy and decisive will be the result. Opponents will be driven from point to point, till they either mutilate Scripture, or entirely abandon it.

How have false doctrines of other days been exploded? By Scripture! How was Satan, the subtle Tempter himself, silenced? By "It is written." Even when Satan makes use of the Scripture, Jesus will not let go His hold. That which won the fight *then*, and will win it *now*, is Scripture.

Will some shut their eyes to the truth, and blaspheme? It was so of old, even when an inspired Apostle preached (Acts xiii. 45; xviii. 6). No wonder that it should be so now! The great obstacle to the reception of the doctrine is its unpleasantness.

We come now to the MAIN QUESTION—Mr. Maude's examination of my arguments.

1. I said that the endless existence of all men is proveable from Scripture; first, by tracing the existence of the separate soul from the moment of death up to the time of judgment. Secondly, from that point onward to all eternity. The first point Mr. M. grants. The wicked do exist in Hadees, up to the judgment of the dead.

2. It is on the second point that our struggle commences. 'Will man exist, body and soul united, from the hour of judgment to eternal ages?'

Of this second proposition I gave *three* proofs from Scripture—(1) Acts xxiv. 15; (2) John v. 28, 29; and (3) 1 Cor. xv. 20—28. *Yet Mr. M. takes no notice of the first two*; so that the reader of his examination would naturally suppose that I rested the whole proof on the single passage from the Corinthians. Here are his words:—

"For where in all the wide field of Scripture does he go to for proof of his second proposition, namely, that '*all men shall exist, body and soul united, from the*

hour of judgment to eternal ages,' but to 1 Cor., xv. 20-28: *And verily the exigencies of his argument must have been great indeed before he was driven to so strange a quarter for proof of it; (m.i.)* for by the almost unanimous consent of commentators this sublime chapter belongs exclusively to the regenerate people of God, and in its grand declarative promises the unbeliever has neither part nor lot." Pp. 373-4.

First, then, let me present my unnoticed Scripture proofs.

1. What says Jesus in John v, 28? "All that are in the graves shall hear His (Christ's) 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."

2. What says Paul? "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," Acts xxiv. 15.

Was it right to pass these by? To these texts I add now Rev. xx. 11-15. So that the argument stands firm, even though the citation of 1 Cor. xv. 20-28 should be vain.

I now proceed to the defence of that quotation. Mr. M. affirms that "the almost unanimous consent of commentators" is against me, in asserting that verses 20-28 speak of Jesus' raising of all men from death.

Now, if this were true, it certainly would weigh strongly against me, and demand the clearer proof, that, in spite of such testimony, the text of Scripture was on my side. But such statement is not correct.

The chapter is divided into two great parts; the first extending from verse 1 to verse 34: the second, from verse 35 to the end. In the first of these divisions Paul is arguing against those who denied that any of the dead would rise. In answer to these he proves that there will be a resurrection of the dead: and he defines its extent—it will embrace all men. In the second, he treats of a

different subject, and answers the inquiry—'What kind of bodies will these risen ones wear? And in what manner will the change take place?' In words which Mr. M. has omitted in one of his citations from me, I acknowledge that "In the three last divisions of the chapter, he (Paul) is specially engaged with resurrection as it attaches to the *saved*, or the resurrection of the just." p. 156.

Now, this distinction once made, I am at one with the majority of commentators: at least, with the majority of those I am able to consult.

It is very strange, too, that in a paper in the "Rainbow," of 1870, Mr. M., commenting upon 1 Cor. xv. 22, says, that Christians in general have discredited the resurrection by making it a thing common to all.

"All men (it is said) are to rise from the dead: all men are to be raised by Christ; all men are to be raised incorruptible and deathless. For is it not written:—'As in Adam all die, even so in Christ shall all be made alive.' 1 Cor. xv. 22. *It is at once sad and strange to see how even the best expositors here go astray.* Upon these words, Mr. Cox says:—'He (Paul) affirms the work of Christ to be co-extensive and co-efficient with the work of Adam. If all men died in Adam, all men live, or will live, in Christ.' By man came also the resurrection of the dead. In the Christ all shall be made alive." To the same effect Mr. Cochrane remarks—'The coming restoration to life is affirmed to be co-extensive with the death: "Even so in Christ shall all be made alive." The Redeemer in short is declared to hold toward the entire human species a relation which is the exact counterpart of our first father Adam; only the influence which will emanate from him is life, not death. When the day arrives he will restore to corporeal existence every individual that ever lived and died. *This is the plain undeniable meaning of the words before us,*" (m.i.) p. 166.

It seems, then, that "the best expositors" are agreed with myself as to the plain meaning of the text I quote in my favour! How, then, is it true that expositors almost unanimously are against me?

Strange to say, too, Mr. M.'s chosen witness Locke, whom he cites as opposed to me, is really on my side!

Locke, paraphrasing verses 20-22, says:—

"But in truth Christ is actually risen from the dead, and is become the first-fruits of those who were dead. For since by man came death, by man came also the resurrection of the dead, or restoration to life. For as the death that *all men* suffer is owing to Adam, so the life that *all* shall be restored to again is procured them by Christ." (m.i.)

"From the *twenty-third* verse (says Locke) to the end of the chapter, all that he says is a description only of the resurrection of the just."

But my argument turns on the verse which just precedes the twenty-third;—that is, the *twenty-second*.

In the citation which Mr. M. gives from Locke, he has omitted also the number of the verse on which Locke is commenting; so that to an ordinary reader it seems, as it did to me, that the philosopher was referring to the whole chapter. Locke was really speaking upon verse 42. So that he agrees with me in his view. Here, then, are omissions which, as they really reverse the account of the matter, may justly be called "garbling."

I cannot quote other authors, as my allowance of space in this Magazine is but confined; but I may further cite, as agreeing with me in the testimony—that verse 22 refers to the whole of the dead of Adam's race—Alford, Burton, Stanley, Olshausen, Barnes, Scott, Paræus, De Wette, and Meyer; and of the ancients, Chrysostom, Theophylact, Theodoret, and Œcumenius.

But our chief appeal is to the *text of Scripture itself*. It is not What have others said about the text? but What says the text itself?

I would only at starting observe, that it is not easy clearly to see what is the point at which Mr. M. is aim-

ing in his argument on this text, 1 Cor. xv. 20—28. Does he deny that all men will rise from the dead? He does not: he admits it (*Rainbow* for 1870, p. 167). He affirms only that they will rise in corruptible bodies, like the present ones.

Then does he deny only that *this text*, 1 Cor. xv. 20—28, proves the resurrection of all? If so, the importance of the argument is small. My other texts establish this proposition, even if this did not. But this also does. Let me, then, consider his objections.

1. 'If the words 'the resurrection of the dead,' in ver. 21, refer to a resurrection of all men, the same words refer to the same persons in the 42nd verse.'

By no means! Those words mean the same thing in both verses. But *to whom is their reference*, or *what its extent*, is to be learned, not from the expressions cited; but from the context—from the words of quantity associated with them. In the former part of the Apostle's argument, the terms, "resurrection of the dead," are taken in the universal sense, for they are on each occasion preceded by the negative. "If Christ be preached that he is risen from among the dead, how say some among you that there is *no* resurrection of the dead? But if there be *no* resurrection of the dead, then is Christ not risen" (12, 13).

The 22nd verse, with its word "all," next discovers to us the extent of the "resurrection of the dead," which was named in the previous verse. There is no such word in the 42nd verse. Besides, from verse 21 to verse 42 is rather a long leap in argument! Specially, as the reader will observe, that while in the first half of the argument Paul touches on the *extent* of resurrection, in the second (in which verse 42 is found), he is discussing another topic—the *quality* of the resurrection body.

2. 'But you are obliged to suppose that the sleepers of ver. 20 are all the dead, whereas the word used is applied in all cases to the state of the righteous dead only.'

That the expression "sleepers," as referred to the dead, means only the blessed dead, is open to doubt; as I think will appear to any who consult the Greek version of Daniel iii. 2, Job xiv. 12—14, Isaiah xliii. 17, l. 11, Ezekiel xxii., and 2 Peter iii. 4. Be it observed, that when the blessed dead are certainly spoken of in this chapter, it is with an additional expression attached to the word "sleeper"—"Then also the sleepers in Christ perished," verse 18.

But even if I grant that "the sleepers" mean the blessed dead alone, my argument still holds good. The passage then will run thus: 'But now is Christ risen from among the dead in general (as first-fruits of the blessed dead*).' For since by a man came death, by a man came also the resurrection of the dead in general:—that is, in that view the Apostle takes up the former part of verse 21, not the latter part. The Apostle is pointing out the result of Adam's sin. His transgression brought in, not sleep, but the stroke of death as the wages of sin—a stroke which assails all men, and introduces them among the dead. But the second Adam rose out of this general mass. Then it is of the dead generally, and not of the blessed dead, that the Apostle is here speaking. This implied truth is, then, expressly stated in verse 22—"For as in Adam all die, so also in the Christ shall all be made alive." The second Adam, then, shall end by resurrection the state and stroke of death as affecting all men. The fault of the first Adam produces one physical effect on all: the merits of the second Adam result in producing the opposite physical result on all.

* This is also Alford's view.

3. 'We are brought thus to the third argument, which turns on the sense of "all." Does it mean all, universally! or some only!'

"All die." "All shall be made alive."

These are the two inspired statements, divested of their references to the great heads of mankind. The "all" of the one answers to the "all" of the other: "As"—"So also." Add the two references to Adam and to Christ, and the sense, as to its extent, is still the same. It is an axiom, applying to unfigurative passages, that, *Of two or more interpretations of a text of Scripture, that is the true, which gives to each word in a passage its full force.* "All" then signifies "the whole number, every one;" and so I take it without restriction. That, then, cannot be the true sense which would confine it to 'some' only. The sense is then—'As far as physical death flowed from Adam, so far shall physical life flow from Christ.'

4. 'But this introduces,' says Mr. M., 'Universalist error.' "The resurrection here spoken of is most distinctly asserted to be a resurrection in Christ: "So in Christ shall all be made alive."

"Ay, ay," says the Universalist, 'but every man is in Christ; and Mr. Govett agrees with him' (m. i.)

This is not fair. There is the suppression of the true, and the suggestion of the false. In the same way I could suggest, that Mr. M. is an Unitarian. Mr. Govett does not agree with the Universalist, any more than Mr. Maude does.—He refuses what is distinctive in their tenets. In his book he not only refused Universalism, but he gave an argument against it on page 157; an argument which Mr. Maude has not noticed: "This view does not teach Universalism, because it speaks not of spiritual life as imparted by Christ." If also Mr. M. had quoted the last sentence of the paragraph from which he is citing, he would have supplied.

evidence destructive of his argument I say: "It is not spiritual life that *all* derive from Christ; then it must be physical, and that derivation is yet future" (p. 156).

Mr. G. had stated, both positively and negatively, the sense in which all men are in Christ, in the very page from which Mr. M. is quoting (page 155). I say, "All" men are also "in Christ," not spiritually, but as partakers of the same flesh with himself, the second Adam." "Believers are spiritually alive in Christ already: the wicked are spiritually dead, and are no members of Christ spiritually, but continue ever spiritually dead. Therefore the life given to them is physical life." Now, no Universalist argument can be extracted from such statements.

That all will rise again is orthodox doctrine, and not Mr. Govett's alone. If Mr. M. knew this, was it ingenuous in him to state it as he has done? "At whose (Christ's) coming *all men shall rise again with their bodies*, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil *into everlasting fire*."—*Athanasian Creed*.

There is no contradiction in the sentences which Mr. M. quotes; was not Mr. M. aware of it? All men are "in Christ" as to the flesh; all men are *not* in Christ as regards the spirit. There is therefore a future *physical life* for those *spiritually out of Christ*. And this distinction at once keeps at bay the Universalist, and overthrows the doctrine of the Annihilationist.

Let me put a question or two to Mr. M. at this point:—Whence do sinners out of Christ get, after death and up to judgment, their existence, —if there be "life only in Christ"? Secondly, Whence do they obtain, in the day of judgment, the resurrection-life which enables them to

"stand before God," and to hear the sentence according to their works (Rev. xx. 11—15), if there be life only "in Christ?"

'But what do you say then to Rom. v. 1? For this, too, will, on similar grounds, teach Universalism.'

That I have not quoted it, and I am, therefore, not bound to say anything about it. That I do not receive Mr. M's supplements in Rom. v. 18; and that, if the reader cares to see how little it teaches Universalism, he may find a comment on the passage drawn out in full in my book—"The Righteousness of Christ," pp. 146—160.

'But 'shall be made alive' must be taken of the resurrection to eternal life.'

Not so. The Greek word signifies "to give life," but what is the *kind* of life given must be learned, not from the word, but from the context. The word "all" means all the dead. Now both sides confess that spiritual life shall not be communicated to all. Then it is physical life of which he speaks.

The sense of "shall be made alive" is further fixed by the context. Adam brought in death physical: that is to be undone by the resurrection of the dead—verse 21. Adam's sin introduces the sinner among the physically dead. Out of this state is to come a physical *rising*, even as in the case of the Christ—verses 4, 16, 20, 29. The making alive is the contrast to physical death. "As in Adam, all *die*, so in the Christ shall all be *made alive*." Then it is the physically making alive, whatever be its consequences to the two opposite classes of the saved and the lost respectively.

"But the resurrection of which St. Paul speaks, is a resurrection *in Christ*; and that expression belongs to the saved alone."

That the expression "in Christ" refers usually to spiritual connection with Christ is true. Why? Because Paul is usually writing to those united to Christ by the link of faith. But here he is speaking, as has been shown, of the whole human race; or how Christ stands related to all, as He is Himself a *man*. Here, then, the sense of the expression is not the usual one which it has when restricted to believers.

That Christ has taken human flesh, and is a man, is certain, for God so testified: "The Word was *made flesh*" (John i. 14). "Jesus Christ our Lord was made of the seed of David according to the flesh" (Rom. i. 3). "There is one Mediator between God and man, *the man Christ Jesus*" (1 Tim. ii. 5; Phil. ii. 7, 8; Heb. v. 7).

Here, then, is a link between Christ and *all men*. There is also another link between Christ and *the saved*, it is that of the spirit (2 Cor. v. 17). And the distinction rests upon a Scripture basis. By virtue of Jesus being linked with all men in the flesh, resurrection follows; and so our Lord testifies. Jesus states that he is to execute judgment "*because He is Son of man.*" Moreover, in order to this, all that are in the graves shall hear His voice, and come forth to their respective dooms (John v. 21—29).

That there is some universal link between all men and Christ, Mr M. is a witness. He says:—

"It is of the human race, as lost in Adam, and as *redeemed in Christ*, that he speaks."

Now, how can the human race be "*in Christ*" except as connected with Him?

The confused and self-contradictory citation from the learned German Dr. Ruckert begs the question.

The paragraph which follows (p.

378) is intended to explain Mr. M.'s views; but I do not understand it, and, as it contains no argument that I can discover, I pass it by. I observe only that there is no such passage in the Scripture as that which, in inverted commas, concludes the paragraph. Is one who cites Scripture so carelessly entitled to censure Mr. G. as "garbling" because he quotes only the first part of a verse making sense by itself? If, to Mr. M.'s mind, Jesus's titles of "Resurrection" and "Life" refer only to the saved, let it pass. Take away that text, and the argument is not shaken.

Then follows a passage of sad blasphemy: Mr. M. veils it by calling the doctrine of the eternal suffering of the wicked "Mr. Govett's doctrine," "Mr. Govett's theory." But did not Mr. M. know, that this is the doctrine which Christians in all ages have deduced from Scripture statements? Was it ingenuous, then, to speak of it as if it were something peculiar to Mr. G.? Mr. G. does, indeed, thank God that He has allowed his name to be associated with this reproach. It is "the reproach of Christ," of more value than the treasures of Egypt. "For even Christ pleased not Himself, but, as it is written, "The reproaches of them that reproached **THEE** fell on *me*" (Rom. xv. 3).

'You make the mission of Christ a calamity to the human race, and not a blessing.'

The primary design of Jesus' mission was to *glorify God*; a truth which opponents either omit or deny (John xvii. 4; vii. 18; xiv. 13). But, even with regard to the human race, it is not true that Jesus' coming was a calamity, and not a blessing. Without it none could be saved. None will be more sorely punished because of Christ's coming save from their own sin in neglecting

or rejecting the mercy of God. That for 'the large majority of the human race it would have been infinitely better had Jesus never been born and died' is not proved, nor, I believe, is it true.

Christ raises the wicked dead, and sentences the living wicked at his coming, to consign them to eternal agony in fire. Yes! Mr. Govett holds this. The Athanasian creed states this. Christians in general believe this, for they find it clearly stated in Scripture; and no blasphemy of opponents will make them surrender this; because God has said it. They remember Eve's giving up of God's word to the serpent, and its dismal consequences. They know from what source that doctrine must spring, which teaches them to cast aside God's testimony.

This thought will never perish; eternity will only behold it fulfilled in fact. For "Heaven and earth shall pass away, but my words shall not pass away." Yes! It is *Jesus' own words on which Mr. G. is commenting at page 27*, to which Mr. M. refers as exhibiting my strange doctrine. They affirm "Mr. Govett's theory" as distinctly as words can:—"DEPART FROM ME YE CURSED INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS." "AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT." Matt. xxv. 41-46.

This wrath of God on the lost is not "extra-judicial;" it is the result of the Son of Man's judgment of the nations at his coming, verse 31.

It is not "in defiance of law and justice." It is, as God has forewarned us, the rendering to each in the day of justice, according to his works, Rom. ii. How great must be the sin of pretending *in Jesus' name to deny Jesus' words!* Be such presumption far from the people of the Lord! "*If we believe not, yet he abideth faithful; he cannot deny*

himself;" 2 Tim. ii. 13. The Lord shall at His coming execute judgment not only for evil deeds, but for "the hard speeches which ungodly sinners have spoken against him," Jude, 15. This I quote without affirming anything as to Mr. M.'s spiritual state.

But pray, Sir, spare your blasphemies! Let me beg you, even if you fear not God, to regard man. As a matter of worldly politeness, if for no higher reason, spare our feelings of horror at your wickedness.

Blasphemies will not shake us; but they will wound you, both here and hereafter. They will but make us hate and loathe more intensely the root of doctrine from which spring so speedily and copiously such black and bitter grapes. But the Scripture must be fulfilled—the tares must more and more discover their difference from the wheat. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, *blasphemers.*" 2 Tim. iii. 1, 2.

I had stated, with the Scripture, that death's work is to be undone by the resurrection of all men. Mr. M. refuses this truth, and states his own view. But though this, as being a begging of the question, calls for no reply; yet I will enter into it, as showing more clearly the opposition of his theory to the Word of God. He says:—

"But this interpretation cannot stand. We must distinguish, as Mr. Govett himself does, when it suits his purpose, between the *act* of death and the *state* of death. When death, as the last existing enemy, is brought to an end, it will be, not by having his past work undone, but because there is no more work left for him to do. Just as a fire is not extinguished when all that it might have consumed is rendered incombustible, but when there is nothing left for it to consume."

How the distinction between the act and the state of death suits Mr. M.'s purpose, I do not see. I shall

wait till he explains. His scheme is just contrary to this Scripture (1 Cor. xv. 20-28). The statement of the passage is—That as Adam, by sin, brought in death to all, so the Christ shall bring in physical life in resurrection for all; a life never to be dissolved by death. That is death's end. And this, in the case of the resurrection of the wicked, takes place before the Millennial Empire of the Son of Man is given up. For death is a power hostile to man and to Messiah; and, therefore, it must be ended, ere Messiah's reign is concluded. For the Father has committed empire to the Son, on purpose that he may subdue to God all opposing power; therefore, the hostile power of death must be taken away. To fulfil this all men are raised. But what is the character of multitudes so raised? They are *foes* of God and of His Christ. Then they must be subdued under his feet; they must be made his footstool; all their power to injure must be taken away. But they cannot die again, for *death's empire is ended in their resurrection*. What, then, is to become of them? They are to have their portion in bodies which death cannot affect, in the lake of fire. Rev. xxi. 8.

Mr. M.'s idea is just the contrary to this. Death is to be "brought to an end, *not by having his past work undone, but because there is no work left for him to do.*" This contradicts the passage before us. For Paul here tells us that *the work of death, as the last enemy, is to be "UNDONE."*

Death's work is the severing of body and soul; but, by Christ, shall "all be made alive." This Second Adam shall introduce the resurrection of the dead (21, 22). Death cast the *soul* into Hades, and into Death—the place of torment for the wicked dead. The *body* it thrusts

into the slavery of corruption. These effects, then, of Adam's introducing must be undone by Christ. Accordingly, just before the final judgment, the imprisoned souls in Hades and Death are given up (Rev. xx. 13), and the two old prisons are thrown into the eternal one (14). The corrupted bodies of the wicked dead are restored from the grave, and made incorruptible in resurrection (John v. 28, 29). Here, then, death's work is undone by Jesus, who is "Life" (John i. 4). After this ending of death the wicked are judged, and sentenced to the lake of fire for ever. Death can no more dissolve the connection of body and soul, or affect their bodies with corruption. *If it can, death is not ended.*

Mr. M.'s illustration is wholly against him. For, let us suppose that the effects of death on men resemble the ordinary effects of fire on wood: then, in wood reduced to ashes we have the figure of the present effects of death on men, as the result of God's judicial displeasure against sin. Behold in imprisoned souls and corrupted bodies the work of Death, the enemy last to be subdued. Could the power of fire be said to be taken away and ended—if out of the ashes the wood were reconstructed, and were then a second time reduced to ashes? That would be like Mr. M.'s idea. He believes that, after death has severed body and soul, and turned the corpse to dust, Jesus will raise the wicked dead, only again to allow the stroke of death once more to sever body and soul. Nay, he believes that the effect of the fire and wrath of God on the wicked will be, that they will finally cease to exist. This, then, is the *triumph of Death's power; not the undoing of it by Jesus' resurrection-power*. Death's force is far more mighty than ever; for now it avails to *annihilate*,

whereas before it could not. Observe, then, the manifest opposition of Mr. Maude to Scripture. Paul speaks of *Christ's* victory over *death* in *resurrection*: Mr. M. tells us of the *Last Enemy's* victory over the *wicked* in *annihilation*.

The second Adam is to reverse the present effects of death—is to reign until he has undone the work of the last enemy by Divine supernatural power. He does it, then, by undoing the Last Enemy's work—that is, he re-knits body and soul, never more to be parted; and makes the body indestructible in resurrection. But this resurrection is terrible to the wicked, because they are Christ's enemies, who are to be subdued by power, and to be put under his feet. They cannot cease to be; for they are risen, and death is ended. Mr. M. adds:—

"All that lay under the power of death—all that is evil, and, *therefore*, *perishable*, having ceased to be, death itself must cease also."

Evil can no more cease to be than the wicked can; and they are to go into everlasting punishment in eternal fire.

'But Rev. xxi. 4 says, 'There shall be no more death.' Now, if these words apply to the wicked, then also those which follow—'There shall be no more *pain*.'

! "If these words apply to the wicked!" Aye, but they do *not*. They are the description of the blessedness of the dwellers on the new earth, whose names are in the book of life. But how was it that Mr. M. omitted to notice the following words, *which occur but four verses onward*?—Rev. xxi. 8: "BUT THE FEARFUL, AND UNBELIEVING, AND THE ABOMINABLE, AND MURDERERS, AND WHORE-MONGERS, AND SORCERERS, AND IDOLATERS, AND ALL LIARS, SHALL HAVE THEIR PART IN THE LAKE WHICH BURNETH

WITH FIRE AND BRIMSTONE: WHICH IS THE SECOND DEATH."

Mr. M. proceeds:—

"Moreover, be it observed, the abolition of death of which Paul speaks, in the passage we are considering, by no means takes place at the resurrection of the wicked. As has been said already, the Apostle never in this chapter mentions the resurrection of the wicked. Between the 23rd and 24th verses there is no connection. The Greek particle, with which the 24th verse begins, is not, as Mr. Govett himself points out—*totē*, but *eita* *afterwards*, not *then*. The Apostle's argument is interrupted at the close of the 23rd verse, and not resumed till the 29th: all that lies between, from the 24th to the 28th verse inclusive, is a sublime parenthesis, after the manner of Paul."

That the resurrection of the wicked is not *expressly* named here, is true; but it is implied. For this passage discovers to us resurrection as the work of Messiah, undoing death introduced by the first Adam. All are to rise; but each in an appointed rank, of which there are three supposed.

1. Christ is the first. 2. Those that are His at His descent, when he takes the Millennial Kingdom. Then he reigns 1,000 years. 3. After that comes the end, when He gives up the kingdom, after raising the rest of the dead.

This is the order of resurrection as given also in Rev. xx. Alford, Olshausen, Darby, and Pridham give the same three resurrections. In short, the resurrection of the wicked must come in here; for death is not ended by the resurrection of those that are Christ's at His coming. The wicked dead still abide under death.

There is the strongest connection between the 23rd and 24th verses. Why may not "*afterwards*" be a particle of connection, as well as "*then*?" "Three several charges were made on the enemy: the first was unsuccessful; the second shook them; three hours *afterwards* they

were completely put to flight by the third attack!

The close connection expressed by the particle in question is seen in the opening of this very chapter. The Apostle exhibits by it some of the several evidences which together make up the proof of the resurrection of Jesus. (Verses 5—8).

Mr. M.'s closing words are a rhetorical flight, in which he soars out

of sight of Scripture; and I there take leave of him.

This first chapter of Mr. M.'s, then, consists mainly of two parts—

1. In the first, he expounds the grounds of his own unbelief, a point quite astray from his refutation of my book.

2. The second attacks one only of the three texts which were quoted in proof of the resurrection of all men. On that I have met his arguments,

The late Miss Guignard, of the Orissa Mission.

THE following letter, addressed to our brother Dr. Landels, communicates the sad intelligence of the decease of a noble-hearted Christian sister, who has rendered good service to her Lord in India:—

“Cutlack,
“August 15, 1871.

“MY DEAR BROTHER,—I have many times felt strongly inclined to write to you, for since we parted at the Union Meetings at Leicester I have resumed my work in this country. On my way to Orissa I journeyed by land from Bombay to Calcutta a distance of 1,500 miles, and had more opportunities than I ever had before of seeing mission work. The reason for my correspondence now is not of a joyous, but of a painful character, painful to us as a Mission, and painful to you and your people as a Church. One sentence will contain the sad tale I have to tell. Mary Guignard has finished her work, and entered the rest of heaven. She died last night, and will be interred this evening in our cemetery.

About three weeks ago she complained of being unwell, and was unable to continue her work in the school. Her first medical attendant seemed to think lightly of her ailment, and said

she would soon be better. The symptoms were by no means alarming, but she gradually became worse. Other medical advice was obtained, and vigorous measures were pursued, but nothing seemed to relieve the acute pain from which she suffered. On Thursday last she was most anxious that Miss Packer, to whom she was very strongly attached, should be sent for from Piplee. (Miss Packer is our agent of the “Ladies’ Society,” and was for some years engaged at Alipore and Intally.) She was much delighted to see her friend, and would not allow her to leave her room either day or night.

At intervals there seemed reason to hope that she might recover, but on Sunday there was much depression, and the night was a very distressing one. All day on Monday she suffered intense pain, and often piteously asked those around her “if nothing could be done to relieve her?” For two or three hours before her death the paroxysms were most painful to witness. The cause of her suffering, which defied all medical skill, seems to have been a deep-seated abscess on the liver, and this during the last few hours of her life, brought on congestion of the lungs. She died in the house of the Rev. J. Buckley; and all that human kindness could do, was done for her. It

was a relief to us all when her spirit had left this poor frail body for the land of quietness and rest. A few hours before her death, Miss Packer had some pleasant conversation with her in reference to her hopes of the better life. She complained, as many good men and women have done at the time of death, of the imperfection of her service, and of her want of deeper love to Christ. Many kind consoling words of the personality, nearness, and sympathy of Christ were uttered by her friend, which seemed to calm and soothe her spirit; but in the case of our departed sister, we have something more than broken accents in the chamber of sickness, we have a life laden with fruit consecrated to the service of Christ. It was not the dying testimony of Peter and Paul that made their memories so fragrant to the early Church, but their life of faith; and the life of earnest work in the cause of Christian missions of our sister, will live beyond the present generation.

As Miss Guignard had such a high appreciation of your ministry and personal friendship, and such a strong attachment to the church in Regent's Park, it will not be deemed out of place if I refer to her work in this country. As she was not young when she came to Orissa, some of us feared she would have great difficulty in acquiring the language, but all difficulties seemed to vanish before her indomitable perseverance. She attained a proficiency which surprised us all. She could not only speak the language, but write it too—an acquisition many missionaries do not possess. She came to this country for a special work, and that, steadily and perseveringly, she ever kept in view. She was not only faithful to the Society she served, but faithful to her convictions and to God.

For some years she was associated with Mrs. Buckley, when she was very successful in training monitors and teachers. When, however, the famine came, and so many hundreds of poor children were cast upon the missionaries, it was found necessary to have a second asylum, and Miss Guignard took charge of it. It was in this independent sphere that her talents

were most seen to advantage. A small cottage was built for her, attached to the school premises, and school and home are about as compact as they could be. Her capabilities for teaching were of a very high order. We have never seen a school anywhere more efficiently conducted. The Government Inspector of Schools, writing to the Director of Public Instruction, says: 'Miss Guignard is as good a teacher as I have ever seen.' The domestic arrangements were admirable—in fact every department reflected the greatest honour on her diligence, judgment, and ability. In addition to Orissa she was teaching some of the more advanced girls English and Bengallee. Though she was such a thorough disciplinarian, there was no harshness nor severity; and I believe the children were devotedly attached to her. Last night, as soon as they heard of her death, there was such a loud wail of sorrow as I have never heard before. Poor children! they have not yet realized their loss. It was my sorrowful duty to meet them this morning at their worship in the school-room, and to console them in the loss they had sustained; there were many sad countenances and broken hearts.

A few weeks ago she mentioned to me her wish to commence Zenana work in the town of Cuttack, and, if possible, to establish a girls' school for heathen children; she had trained several girls that were capable of doing such work, and she wanted to find a sphere for them. We found a small school that had been established by a few educated Bengallee natives, and I proposed that Miss Guignard should take charge of it. There was, however, very much jealousy and fear lest the children should become Christians. When it was too late for Miss Guignard to see it, I received a statement from the Secretary, Baboo Obinash Chundra Chatterjee, to the effect that the Committee had promised to subscribe 15 rupees per mensem towards current expenses, and that they would be glad for Miss Guignard to enter upon her duties at once. 'I am directed,' says the above-named gentleman, 'to communicate to yourself and Miss Guignard the heartfelt thanks

of the Committee for your disinterested philanthropy and noble zeal in the cause of enlightenment.'

Other plans of usefulness had been projected for the benefit of our Christian women, and all this too, be it remembered, in addition to her charge of 130 orphans and a day-school at one of our locations, seven miles distant.

During the last few weeks of her life I had many pleasing conversations with her. It was ever her wont to use plain speech, and not flattering words, and some might have thought her manners rather repressive; but those who knew her best will testify that she had a warm heart and was most sincere in her attachments. It does seem a very mysterious Providence that she should thus have been taken away in the midst of her usefulness; but it must be well, for He has done it 'who appoints the bounds of our habitation.' Her work cannot

die; she has sown 'the incorruptible seed which liveth and abideth for ever,' and the fruit of that seed will one day 'shake like Lebanon.' She had cherished the hope of returning to England for a season, to recruit her health, but a fairer land and more joyous scenes had been chosen for her.

Her last earthly resting is on the banks of our great river, Mahanuddy, whose waters are now turbid with the mountain torrents, but her spirit is on another river, "clear as crystal, proceeding out of the throne of God and the Lamb." The church at Regent's Park has been greatly honoured in sending forth such an agent, and her faithful service is their reward. And 'wheresoever this Gospel shall be preached, there shall also this that this woman hath done be told for a memorial of her.'

With much Christian esteem,
I am, yours faithfully,
W. BAILEY.

Reviews.

The Holy Bible according to the Authorised Version (A.D. 1611), with an Explanatory and Critical Commentary, and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. i. Part I., Genesis—Exodus; Part II., Leviticus — Deuteronomy. London: John Murray. 1871.

THE Speaker of the House of Commons originated this new Commentary on the Bible, and sketched the plan upon which it has been prepared. He felt that Englishmen of ordinary culture stood in need of critical and exegetical assistance in the study of the sacred Scriptures, if they were to share the advantages of scholars, and were to be enabled to withstand the multiform objections which have of late been

urged to destroy the authority of those Scriptures, as given by inspiration of God. The theologians and scholars to whom he mentioned the matter concurred with him in judgment, "and the Archbishop of York undertook to organize a plan for producing such a work, by the co-operation of scholars selected for their Biblical learning." A goodly number of Anglican divines responded to the invitations which they received, "under the sanction of a" (most influential) "committee," and Canon Cook was appointed editor of the entire scheme.

The list of contributors comprises the Archbishop of York and the Bishops of Bath and Wells, Chester, Derry, St. David's, Ely, and London; the Deans of Wells, Canterbury, Chester, Lincoln, St. Paul's (lately deceased and lamented by all who knew him), and Rochester; the Archdeacons of Bedford, York, and Dublin; a few

examining chaplains to sundry bishops, and prebends and clergy of less distinction. The labour was distributed amongst them, so that each might expound the portion of Scriptures for which his studies had best fitted him; and the Archbishop of York, with the Regius Professors of Divinity at Oxford and Cambridge, agreed to form a small committee of reference with whom the editor might advise "in cases of dispute." It is satisfactory to learn that "in practice it has rarely been found necessary to resort to them."

The present issue contains the Commentaries on the Books of Moses. The Bishop of Ely has contributed the General Introduction to the Pentateuch, and the Commentary on Genesis. The editor has furnished the Commentary on Exodus, the Rev. Samuel Clark that on Leviticus, and the Rev. T. E. Espin has re-cast the Commentary on Numbers prepared by the late Mr. Thrupp, and has written the Commentary on Deuteronomy. The volumes before us may therefore be taken as a fair and average specimen of what may be supplied by the joint labours of the editor and his staff. It would be absurd to represent the critical introductions and notes to these five books as of equal value, but the editor is to be congratulated upon the good sense which he has displayed in limiting himself to his proper duties, and allowing each writer to do his best in his own way. The general result of our examination of the present volumes is that this new Commentary may be used with satisfaction upon most questions of topography, archæology, and interpretation; and the English reader may assure himself that he is fairly advised of the latest conclusions which have been reached through the researches and studies of scholars on all sides. The tone of the writers is eminently conservative in the main, but there is a frankness and outspokenness in some cases which will go far to convince the candid students of their performances, that even where formal notice is not taken of adverse criticisms, they have not been carelessly passed by or contemptuously ignored. It is always to the advantage of truth to ascertain with the

greatest precision the objections which can be urged against it; and if a complete answer cannot be at once given to them, it is best to let them stand for what they are worth. No reasonable man expects that historical and moral questions can be settled as promptly as a mathematical problem can be solved, but will be content to wait for any further evidence which may be obtainable upon them, or for the adjustment of those difficulties which remain to the general conclusions which admit of no dispute. An insufficient answer inspires a doubt as to the integrity or the knowledge of the man who gives it, and may also become the plausible excuse for general unbelief upon all related subjects. We are therefore prepared to hail all attempts to deal fairly with the solemn issues raised by the mode in which the Scriptures have been transmitted to our times, and have reached our hands as a revelation from the Only Wise God; and we hope that the editor of this Commentary will be encouraged to produce a work which shall in these respects be worthy of the confidence and commendation of all the lovers of truth. We accept these tentative volumes with gladness, and shall anxiously await the Commentaries which are to follow in due course of publication.

The Introductions to the several books of the Pentateuch display very various measures of ability and learning. They are worthy of careful perusal, and show good reason for our belief that we have not followed a cunningly devised fable in ascribing the authorship of these wonderful books to Moses. Much, however, as has been done already for the elucidation of details belonging to the remote past which the Biblical records have embalmed, we may expect further light to be thrown upon them by the conjoint labours of Ægyptologists, Geographers, and Hebrew critics of all countries. The wonderful accuracy of the author has been attested in so many instances that we may assure ourselves of the results of future research and discovery upon those statements which have not as yet been fully verified, and thoughtful men will use these introductions

accordingly as a record of what has been already accomplished, and as an index of what remains to be done.

But these volumes will be chiefly consulted as difficulties are raised, and require an immediate answer. How will they suffice for that purpose? Let us test them by a reference to the subject which is most eagerly discussed at the present time.

The history of creation, as recorded in the Bible, is either true or false. If it be true, every one should be urged to accept the Divine record without hesitation or demur; if it be false, the credit of the record is destroyed. It is, therefore, to be regretted that Bishop Browne has not more fully and with greater precision of thought and of language entered upon the discussion of the Mosaic narrative, and stated the objections, even if he had done no more, which some of the votaries of Science have alleged against it. Surely, too, the editor might have objected to such a carelessly-written note as this:—

[*God created.*] “In the first two chapters of Genesis, we meet with four different verbs to express the CREATIVE WORK OF GOD, viz., 1. to create; 2. to make; 3. to form; 4. to build. The first is used of the creation of the universe (v. 1); of the creation of the great sea-monsters, whose vastness appears to have excited special wonder (v. 21); and of the creation of man, the head of animated nature in the image of God (v. 27). Everywhere else, [i.e., in these specified chapters], we read of God’s *making*, as from an already created substance, the firmament, the sea, the stars, the brute creation (v. 7, 16, 25, &c.); or of His *forming* the beasts of the field out of the ground (ch. ii. 19); or lastly, of his *building up* (ii. 22 margin) into a woman the rib which He had taken from man. In Isa. xliii 7, three of these verbs occur together.” “I have *created* him for my glory, I have *formed* him, yea, I have *made* him.” Perhaps no other ancient language, however refined or philosophical, could have so clearly distinguished the different acts of the Maker of all things, and that because all heathen philosophy esteemed matter to have been eternal and uncreated. It cannot justly be objected

that the verb *create*, in its first signification, may have been synonymous, meaning, probably, to *hew* stone or to *fell* timber. Almost all abstract or spiritual thoughts are expressed by words which were originally concrete or sensuous; and in nearly all the passages of Scripture, in which the verb in question occurs, the idea of a true creation is that which is most naturally implied. Even when the translators have rendered it otherwise, the sense is still clearly the same; e.g. in Numb. xvi. 30, “If the Lord *make* a new thing (lit. *create* a creation), and the earth open her mouth;” or, again, Ps. lxxix. 47, “Wherefore hast thou *made* (Heb. *created*) all things for nought?” The word is evidently the common word for a true and original creation, and there is no other word in Hebrew which can express that thought.

Now, it requires no scholarship to see that if “there is *no other word in Hebrew* which can express the thought of a true and original creation,” besides that which occurs in the first verse of Genesis, it is an absurdity to say that “in the first two chapters of Genesis, we meet with *four different verbs* to express the *creative work* of God.” The truth is, that the word translated “to create,” both in its active and passive voices, is, throughout the Hebrew Scriptures reserved to God, and is used for the expression of *Divine* acts of creation, and that it is never, even metaphorically, used in either of those voices, of the work of man; whereas the other verbs referred to by the Bishop, are used of the work of God and men indifferently. The reason is obvious. Creation calls the non-existent into being, “so that the things which are seen were not made of things which do appear,” and can be ascribed, therefore, only unto the most High God: but what is thus called into being may be subsequently moulded either by Him or by His creatures, into new forms, and adapted to special purposes. And so it is written that “God blessed the seventh day, and sanctified it, because that in it He had rested from all his work which God *created to make*,” upon which statement the Bishop justly remarks:—

“The actual meaning of the words

here is, that God first *created* the material universe, 'the heavens and the earth; and then He *made*, moulded, and fashioned the new created matter into its various forms and organisms [in the course of the six days referred to.]"

It is of vital importance, therefore, to the interpreter that the distinction thus drawn by the sacred historian, between "creation" and the "making," "forming," or "building up," of what has been created, should be strictly observed, and we object to the phrase employed by the Bishop to define the Divine action in the six days—"the *creative work* of God"—as needlessly obliterating that distinction.

The note upon the phrase, "in the beginning," is by no means satisfactory.

"*In the beginning*]. Not 'first in order;' but 'in the beginning of all things.' The same expression is used in John i. 1 of the existence of 'the Word of God.' 'In the beginning was the Word.' The one passage illustrates the other, though it is partly by the contrast of thoughts. The Word was when the world was *created*."

Is that all that you have to say, Dr. Browne? Have you forgotten that "all things were made by Him, and without Him was not anything made that hath been made"? (John i. 3.) And these "all things" are known to us to include those "that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." (Col. i. 16, 17.) The phrase in John *antedates* all creation: the phrase in Moses makes "creation" the first of the acts of God which relate to the physical universe, and which we ordinarily speak of as "the heaven and the earth." For aught we know, angels may have been created long before the morning stars sang together. We are not informed as to that matter: but, "in the beginning," *before anything was created*, the Word was with God, and the Word was God." The bishop may well make mention of "the contrast of thoughts" in the use of the

same phrase upon such diverse occasions, but he has laid himself open to grave censure for interpreting the phrase in the present passage by the equivocal words, "the beginning of all things." It is sufficient for any interpreter of the Bible to say that the history of the Universe begins with its creation by God. *When* that creation occurred, we *cannot* know of ourselves, or discover by any process of inquiry with which we are acquainted; and, therefore, since God hath not fixed it more definitely for us in relation to what we *can* know of the history of the world since it was prepared for man and man hath dwelt upon it, we refuse to pretend to be wise above what is written.

"*And the earth was without form, and void.*]

"DESOLATE AND VOID. These two words express devastation and desolation. They are used of 'the desert.' Job xii. 24; xxvi. 7; of 'the devastated city,' Isaiah xxiv. 10; of 'the line of wasting,' and the 'plummet of destruction,' Isa. xxxiv. 11. In Jer. iv. 23, they describe the utter wasting of a condemned and desolated land. Whether in the present verse they indicate entire absence of life and order, or merely that the world was not then, as now, teeming with life; whether they express primeval emptiness, or, rather, desolation and disorder succeeding to a former state of life and harmony, cannot immediately be determined. The purpose of the sacred writer is to give a history of man, his fall, his promised recovery, then specially of the chosen seed, and of the rise of the Theocracy. He therefore contents himself with declaring in one verse generally the creation of all things; and then, in the next verse, passes to the earth—man's place of abode, and to its preparation for the habitation of man. Countless ages may have elapsed between what is recorded in verse 1 and what is stated in verse 2. . . . The meaning of the verse before us evidently is, 'In the beginning (God created the universe;)' but at the time now to be spoken of, the earth, which is our chief concern, was shapeless and waste."

If the meaning of the words "*cannot immediately be determined*," they cau-

not teach us anything about the state of the earth at the time to which they refer. But if we can interpret them when used of "the desert," of "a city," and "of a condemned and desolated land," we may interpret them here; and if, whenever they occur elsewhere, they indicate a state of "desolation and disorder succeeding to a former state" of another kind, we may reasonably attribute the same meaning to them here, as the Bishop has done. It is quite beside the mark to refer to "the purpose of the sacred writer" in compiling his history, because a knowledge of that purpose cannot elucidate phraseology which is obscure; and it is equally absurd to start questions as to "life and order," "primeval emptiness," and so forth, with which the words to be interpreted have no necessary connection. All that is necessary to the student of a Commentary is to be informed of the meaning of the terms which are used by the author: but it is a common practice to veil the information which can thus be given in a cloud of words which have little, if any, relation to it, and thus to escape from other difficulties which are close at hand. It is so here.

"*Darkness was upon the face of the deep.*"]

"No light penetrated to the desolate and disordered ruin. The *deep* may mean either the confused mass itself, or, as more frequently, the abyss of waters and the clouds and mists with which the earth was surrounded."

Is this genuine criticism? The writer of Genesis speaks of "the earth" first, and then of "the deep;" but Dr. Browne leads his readers, in the first clause of this comment, to suppose it is the same "desolate and disordered ruin" which is referred to in both cases. Then he hesitates:—"The *deep* may mean either the confused mass itself," or that "with which the earth was surrounded." May mean? The word *must* mean one of the two things, and it was the Bishop's duty to have stated which was its meaning here. "The confused mass" of the earth and "the abyss of waters" are vastly different from each other; and if Moses wished to teach that darkness was upon the face of *the earth*,

he might have said so at once; but, instead of this, he describes the condition of the earth, and then proceeds to declare that of "the deep." The word is never used in the Hebrew Scriptures of the mass of the earth: it is restricted to the mass of water, and usually refers to the depths in which it is stored by God. Such is its significance in this place, "and darkness was upon the face of the murmuring deep."

"*The Spirit of God moved upon the face of the waters.*"]

"The Targum of Onkelos and many Jewish commentators render "a mighty wind was moving," &c., which is favoured, though not proved, by the absence of the article. The common rendering is the more natural. . . . The Spirit of God appears to be represented as the great quickening principle, hovering or brooding over the earth and the ocean, and breathing forth upon them light and life."

Moses specifies the action of "the Spirit of God upon the face of the waters" and Dr. Browne sets him right as he thinks, by saying that "the Spirit of God appears to be represented as . . . hovering . . . over THE EARTH AND the ocean." What a loss to mankind is involved in the fact that Moses could not express his meaning, since Dr. Browne insinuates that he tried, but failed to do so! Still, we are old-fashioned enough to prefer an accurate knowledge of what any writer states, than to settle for him what he ought to state: and upon this principle we disbelieve the interpretation of the Bishop of Ely, and believe the statement of Moses, that "The Spirit of God brooded upon the face of *the waters.*" The bishop, indeed, kindly informs us—but without stating the source of his information—that in this action "the Spirit" was "breathing forth upon [the earth and the ocean] LIGHT AND LIFE." Moses says, "*darkness* was upon the face of the deep," and Dr. Browne says, "the Spirit was breathing forth *light* upon the face of the waters"! Is this worthy of "a plain explanatory commentary, . . . more complete and accurate than any now accessible to English readers"? If a Nonconformist writer had issued such comments from

the press, with what supercilious disdain would he have been admonished to stick to his last if he presumed to interpret Moses, and not to improve upon his author's text by making two clauses in the same verse contradict each other. It is to be hoped that even a bishop may learn that lesson in the republic of letters, if he were never taught it in any school of theology.

By the way, it should be mentioned that this action of "the Spirit of God . . . upon the face of the waters" evidently marks a new stage in the history of our world. We are content to adopt the meaning which is suggested to our minds by the "brooding" of the Spirit, and to believe that life was thus developed in "the waters;" and, so far as our information goes, we believe that the most eminent geologists would acknowledge that the testimony of the rocks, which have been successively upheaved from their watery bed, is in keeping with that meaning. Marine plants and animals could thus have been multiplied when the exposed surface of the earth "was without form and void," and no living thing was upon it. At any rate, we are taught, and must therefore maintain, that whatever the effect of the action of the Spirit, it was restricted to "the waters."

From this point the sacred historian advances to the history of the six days' work of God; and it is most interesting to trace the method by which it was made ready for man; but we should be sorry to endorse all the explanatory comments which the Bishop of Ely has appended to the words of Moses. Yet, whilst the good man is uncertain whether light was or was not created before the sun, we are assured that "very probably the creation of the sun is related in v. 1," and are then informed that "in this 3rd verse the darkness [which the bishop, *not* Moses, declares "had enveloped the earth"] is dispelled by the word of God; the light is separated from the darkness, and the regular succession of day and night is established. Still probably there remains a clouded atmosphere, or other obstacle to the full vision of sun and sky." We are not sure as to the bishop's meaning in all

these phrases, but he seems to have been scarcely conscious of the significance of his statement (which we hold to be strictly true) that "the regular succession of day and night was"—*then*, as we believe the meaning of the narrative to be, *for the first time*—"established." In other words, the rotation of the earth upon its axis then commenced by the will of God; and so God divided the light from the darkness, and "caused a succession of day and night." That was the first act done to prepare the earth for its use and service unto man, and the sooner it is recognised by Biblical interpreters and by men of science will existing controversies be modified, and new inquiries lead to new conclusions, which may fit Science to become the joyous handmaid of Revelation.

We have exceeded our limits, but have only taken the first few passages of this Commentary to show with what care it must be used if any advantage is to be derived from it when the teaching of Moses is confronted with the facts of science, or with the theories which are professedly founded upon those facts. In other respects also the bishop's performance is by no means to be taken on trust, *e. g.* in his note on Gen. ii. 7. which refers to the creation of man, he says:—

"It is probably not intended that the language should be philosophically accurate, but it clearly expresses that man's bodily substance was composed of earthly elements, whilst the life breathed by God into his nostrils plainly distinguishes that life from the life of all inferior animals. All animals have the body, all the living soul (ch. i. 20, 21), but *the breath of life*, breathed into the nostrils by God Himself, *is said of man alone.*"

But in ch. vii. 21, 22, we read, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils was the breath of life* [Marg. "the breath of the spirit of life"] *of all that was in the dry land, &c.*"

With similar carelessness we are taught, in the note on Genesis. xiii. 18:—

"Hebron] called *Arba*, or Kirjath-Arba (see ch. xxiii. 2; xxxv. 4; Judges 1. 10) till after the death of Moses, when Caleb took the city and changed its name to Hebron. It has been thought, therefore, that the words here, 'which is Hebron,' must have been inserted by a later hand than that of Moses. It is more probable that Hebron was the original name, changed to Kirjath-Arba during the sojourn of the descendants of Jacob in the land of Egypt, and restored by Caleb at the conquest of Palestine."

Now, when we turn to the very first reference given by the bishop—Gen. xxiii. 2—we read: "And Sarah died in Kirjath-Arba; the same is Hebron, in the land of Canaan." It is as plain as words can make the fact appear that the name was changed during the lifetime of Abraham—between his first settlement in the Oak-grove of Mamre and the death of Sarah some forty years afterwards; but in the face of this evidence we are told that the name was "more probably . . . changed . . . during the sojourn of the descendants of Jacob in the land of Egypt"

In spite, however, of such blemishes as these, there is much valuable information condensed for the English reader in the notes upon Genesis, and the conspicuous merit of much of the bishop's work only makes us the more deeply lament the inaccuracies we have met with, and the loose and hesitating statements which occur oftentimes where an exact scholarship should have supplied the most precise terms.

Mr. Cook deserves hearty commendation for his labours upon Exodus, and for the very useful Essays which he has added to his Commentary; and no less praise is to be given to the careful and well-written notes of Mr. Clark upon Leviticus, and of Mr. Espin upon Numbers and Deuteronomy. We wish the Speaker's Commentary a large circulation amongst the class for whom it has been especially prepared, but shall especially rejoice if it leads our intelligent fellow-countrymen to seek for a careful exposition of the words which the Holy Ghost hath indited, from all the ministers of the Gospel of our Salvation.

The Works of Aurelius Augustine, Bishop of Hippo. A new translation. Edited by REV. MARCUS DODS, M.A. *The City of God.* In two vols. Edinburgh: T. and T. Clark, 38, George Street. 1871.

WE have received these two volumes, the first instalment of a new translation of the writings of Augustine, with feelings of no ordinary pleasure. It may be superfluous to express our high appreciation of the generous and enterprising spirit of the Messrs. Clark, and yet we cannot refrain from repeating our belief that there are no publishers in the kingdom who have laid theological students under obligations so deep and lasting. The Foreign Theological and the Ante-Nicene Libraries are, in different ways, the most useful series of books which have issued from the modern press, and the writings of St. Augustine, which are fittingly sent forth as the Ante-Nicene series approaches its completion; will extend still further the great reputation of the publishers.

Few works can be more worthy of translation than those of the illustrious Bishop of Hippo. He is allowed, by almost universal consent, to be the greatest of the Church fathers—the man of keenest and most penetrating intellect, of deepest spiritual insight, and of most varied learning. Nor was he less distinguished as a man of action. His passionate love for Christ induced in him a spirit similar to his Lord's, a spirit which revealed itself in incessant deeds of kindness to the poor and suffering, and in earnest solicitude for the souls of men. Into the details of his life, we shall not, however, now enter, as we can do so more conveniently in connection with the "Confessions," or with the "Memoir by Dr. Rainy," with which this series is to be accompanied.

There can be no question that Augustine, is incomparably, the most influential theologian of post-apostolic times. For many centuries, both the substance and the form of his teaching were generally accepted, and though, of recent years, there has

been a tendency to depart from the views he enounced (and, in many instances, quite justly), we are persuaded that, in the great essential points of his system, the truth is on his side. Other methods of expression may be adopted, and modifying circumstances recognised which he entirely overlooked, but his teaching, as regards the doctrines of Divine grace, will maintain an ascendancy. It is to him we owe the clear and logical establishment of the principle, which was never of more momentous importance than now, that, in relation to Divine things, the work of the heart precedes the work of the intellect, that we see as we feel, that spiritual things are spiritually discerned; while, on the other hand, he insisted, with equal strength, on the harmony of faith and reason, the one, in its own sphere, developing and perfecting the other. We cannot altogether endorse the saying that, had there been no Augustine, there would have been no Calvin; but it is quite certain that, in every important particular, the great Geneva Reformer was anticipated by Augustine. In reference to the fall of man and the consequent bondage of his will, the doctrines of predestination, election, and final perseverance, their views are identical, though, of course, Calvin presents them in a more systematic form. There is, moreover, in many of Augustine's statements a needless sternness and severity, arising, in all probability, from the violent spiritual conflicts through which he had to pass, and from the gross corruptions which everywhere prevailed around him. With his opinions on the questions of Baptismal Regeneration, the Salvability of Infants, the lawfulness of "persecuting heretics," and other matters of ecclesiastical polity, we have not the slightest sympathy.

The "*De Civitate Dei*," translated in the volumes now before us, is Augustine's longest and most powerful work. It occupied, in its preparation, thirteen years of his life (A.D. 413—426), from his fifty-ninth to his seventy-second year. Its occasion we cannot state better than in his own words:—

"Rome, having been stormed and

sacked by the Goths under Alaric, their king, the worshippers of false gods, or pagans, as we commonly call them, made an attempt to attribute their calamity to the Christian religion, and began to blaspheme the true God with even more than their wonted bitterness and acerbity. It was this which kindled my zeal for the house of God, and prompted me to undertake the defence of the City of God against the charges and misrepresentations of its assailants. . . . The first five books refute those who fancy that the polytheistic worship is necessary to secure worldly prosperity, and that all these overwhelming calamities have befallen us in consequence of its prohibition. In the following five books, I address myself to those who admit that such calamities have at all times attended, and will at all times attend, the human race, and that they constantly recur in forms more or less disastrous, varying only in the scenes, occasions, and persons on whom they light, but while, admitting this, maintain that the worship of the gods is advantageous for the life to come. . . . But that no one might have occasion to say that, though I had refuted the tenets of other men, I had omitted to establish my own, I devote to this object the second part of this work, which comprises twelve books. Of these twelve books, the first four contain an account of the origin of these two cities—the City of God, and the city of the world; the second four treat of their history or progress; the third, and last four, of their deserved destinies."

It is quite beyond our power to give an analysis of this noble production, as our readers will understand when they realise that it extends, in the present translation, to over 1,100 pages, and touches upon the most various subjects. It was written when the old order of things was everywhere passing away, and the destruction of the world was thought to be nigh. Augustine, like an enraptured seer, was entranced with the glorious vision of the City of God, "coming down from heaven as a bride adorned for her husband," the kingdom which, though in this world, is not of it, a

kingdom whose superior morality, elevated aims, and Divine sanctions, must, he contends, ensure its success. He further exposes the errors, the inconsistencies, and the sophistries of the pagan philosophy and religion, and their utter unfitness to meet the needs of man. His criticism of the great pre-Christian systems makes the work a kind of cyclopædia of heathen philosophy. Everything of value is reviewed, and, on some branches of the subject, "it has preserved more than the whole surviving Latin literature." From the nature of his plan, Augustine is likewise led to explain the chief doctrines of the Christian faith, and the practical every-day features of Christian ethics. It must, we suppose, be allowed that the accuracy of his learning is not always proportioned to its extent, and that, in some instances, he advocates untenable and even frivolous opinions; but, after making all the allowances on which a fastidious critic can insist, the book must still be pronounced a noble—we hesitate not to say a marvellous production, profound and far-reaching in the range of its thought, subtle in its argumentation, eloquent in its style, and intensely devout in spirit. Those who thoughtfully read it will not be surprised at its remarkable popularity, and at the fascination which it has long exercised. They will rise from its perusal wiser and better men, and will, we think, concur in the estimate that *the City of God* is one of the greatest and most enduring monuments of human genius and piety.

We have only to add that the editor and publishers have done their part of the work with a fidelity and care which cannot be too warmly commended. The translation is clear, accurate, and graceful, and reads with all the ease of the original. The books are handsomely printed on good paper, and will be an adornment to any library in which they may find a place. To our ministers and students, and, indeed, to all who are interested in theological studies, we give them our most cordial recommendations. The promoters of so valuable a scheme ought, certainly, to realise their most sanguine expectations.

History of Protestant Theology, particularly in Germany. Viewed according to its Fundamental Movement and in connection with the Religious, Moral, and Intellectual Life. By Dr. J. A. DORNER, Berlin. Translated by the Rev. George Robson, M.A., Inverness, and Sophia Taylor. In two vols. Edinburgh: T. and T. CLARK. 1871.

WE learn from Mr. Robson's preface that this large and scholarly work originally appeared as one of twenty-five histories embraced in the prospectus of the "Historical Commission of the Royal Academy of Sciences at Munich," the commission having undertaken the issue of a complete history of the sciences in Germany. The task of writing the history of Protestant theology could not have been entrusted to more competent hands than those of the profound and accomplished author of the "History of the Doctrine of the Person of Christ," a work which not only on the Continent, but equally in Great Britain and America, has won for itself the very highest praise, and is everywhere recognised as emphatically *the* work on this vital and momentous subject. The volumes, which we have now the pleasure of introducing to the notice of our readers, have been executed in a manner worthy alike of the occasion which gave rise to them, the matters of which they treat, and the reputation previously gained by their author, while the reception accorded to them in Germany must have fulfilled the most hopeful anticipations, and is, we imagine, an ample guarantee of the success of the present translation. Whatever may have been the need for such a work in Germany, there can be little doubt that its translation into English is in every way timely. We have a good popular history of the Reformation in *D'Aubigné*, but it is a narrative of the outward events of that great movement rather than a calm dispassionate attempt to exhibit its inner principles. *D'Aubigné* is more of an advocate and eulogist than of a philosophical critic and discriminating judge. Dr. Dörner's

work is a necessary supplement to the ordinary histories of the Reformation, being a history of *Protestant Theology*. It is its aim to exhibit the doctrines which led to the separation from Rome, their relation to one great central principle of faith, their two-fold basis in the word of God and in the soul of man, their various developments, &c. The author has made it his endeavour to show clearly the essential principle of Protestantism, the truths which that principle brought into especial prominence, as determined by the condition of the Papal Church, and the forms in which those truths have at different times and by different men been apprehended.

The work begins with the preparation for the Reformation in its negative and positive aspects, in (e. g.) the intolerable state of dependence to which the people were reduced by the Church's proud assertion of her supreme authority, in the doctrines of the mystics, the revival of learning, the growing knowledge of the Scriptures under the labours of Wycliffe, &c.; and in the gross indulgences sanctioned by the Papal Chair. The rise and progress of the Reformation in Germany are next traced, more especially as illustrated or embodied in the life of Luther. The struggles of this great Reformer with the Papal authorities are succinctly told, his most influential writings analysed, and his doctrines presented in relation to the grounds on which they rest, and their connection one with another. Then follows an account of the Swiss Reformation under Zwingli, the harmony of its principles with the work accomplished by Luther and Melancthon, the divergence which shortly arose in respect to the Lord's Supper and other cognate questions, and the "preliminary peace" effected at the Marburg Conference in 1529. The doctrinal system of Calvin is lucidly explained, and the author's estimate of it is marked, we think, by great accuracy and generosity. There is, perhaps, rather too strong a tendency to look upon Luther as the ideal theologian, and to pronounce upon other opinions as they concur with or differ from his. But even where this tendency does appear, there is the utmost candour in stating

what the various opinions really are, and the reader is furnished with ample materials for forming his own judgment upon them.

The second volume commences with the seventeenth century and glances first at the state of affairs in England. The characteristics of the "Deistic era" are very forcibly displayed, as are the methods by which they were opposed and defeated. Dr. Dorner has evidently studied with great care the writings of Bacon and Hobbes, Cudworth, Locke, Shaftesbury, and the other leaders of English thought, while his insight into Methodism and the work it accomplished for England in the eighteenth century is not less commendable. Our space will not permit us to follow him in his elaborate sketch of the later history of the Lutheran Church, of Protestant mysticism as set forth by Calixtus, Spence, Bengel, and Zinzendorf, nor can we do more than direct attention to his masterly criticisms on the systems of Kant, Fichte, and Jacobi, in their relation to theology. The rationalism of Strauss, Baur, Renan, and other writers of the same school is subjected to a severe and searching test, and as we think successfully refuted. Probably the work is more incomplete in its exhibition of English theology than in any other respect, as indeed Dr. Dorner seems to be aware. But the limits of the history are specified on the title-page, and no single work can accomplish every object. And for ourselves we can certainly say that the high expectations with which we began these volumes have been more than realised. They are incomparably the most valuable contribution to the understanding of Protestant theology which has yet appeared, or is likely to appear, and will occupy the foremost place in the literature of the subject to which they refer. A more profitable exercise than the mastery of the volumes there could not be, and to those who take them up at all, an incentive to their mastery will not be wanting. We have only to add further (what we had intended saying in the body of our review) that the excesses of the peasant war ought to have been dissociated from all connection with what are termed *Anabaptist* opinions,

and a fuller recognition made of the facts dwelt upon by Dr. Cramp in his "Baptist History," and by Mr. Robinson in his address to the Baptist Union a year ago. Our impression that infant baptism tends to darken our view of the great evangelical principles of Protestantism, and of the true nature of the Church of Christ has also been strengthened by reading Dr. Dorner's account of Luther's defence of it.

Fables, Grave and Gay, Invented by R. A. Griffin. London: Passmore and Alabaster, 18, Paternoster Row. Price One Shilling.

MR. GRIFFIN has chosen a very difficult department of literary labour. Modern apologues (excepting Mrs.

Prosser's) are poor productions. We think, however, that the author of this little book exhibits considerable skill in this kind of composition. Mr. Griffin must bear in mind that the worth of his similes will be regulated not only by the incisiveness of the language, and the adaptation of the figures he employs, but by the moral worth of the lessons enforced. Allegories have always charmed the inquiring and captivated the listless—the grandest impartations of truth have been clothed in this form. They are the bait on the hook of wisdom, the feather on its arrow, and the sugar in its medicine.

The device on the cover of Mr. Griffin's book is worthy of notice as a work of art.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. Mummery, of Cossey, Norfolk, has accepted the unanimous invitation of the Baptist church at Eynsford, Kent.

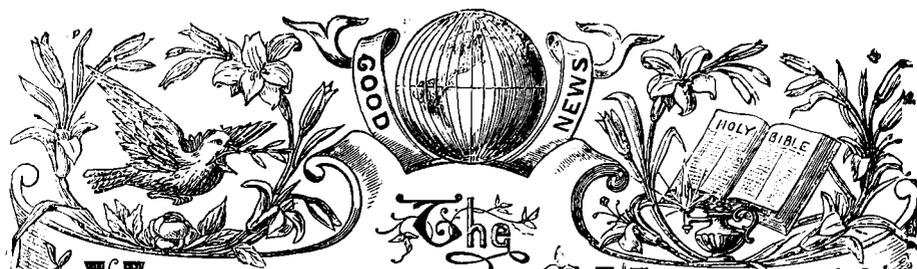
The Rev. Thomas Robinson, who commenced his ministry at Little Staughton, Beds, in 1833, has been compelled to resign, through failure of health. This is the third pastorate in his ministry, which has extended over a period of between thirty and forty years.

MISCELLANEOUS.

NEWBURY. — Services were held during the second week in September, to commemorate the extinction of the debt on the chapel in this town. The Rev. Joseph Drew, of Margate, during whose pastorate at Newbury the new chapel was erected, preached on the Lord's-day, and on the following Tuesday a public meeting was held, after a sermon by the Rev. F. Tucker, B.A. The mayor presided, and, amidst the congratulations of neighbouring ministers, the Rev. J. E. Cracknell,

pastor of the church, narrated the history of the movement, and announced the complete success of the effort to pay off all the debt.

EASTBOURNE. — On Thursday, August 10th, a new and beautiful chapel was opened in this place for the use of the church and congregation, under the ministry of the Rev. G. H. Sandwell. Divine service was held in the afternoon, when the Rev. Dr. Landels preached. At six a number of the friends sat down to a tea, provided by the ladies of the congregation, and at half-past seven a public-meeting was held, presided over by the pastor. The Revs. J. Wilkins, W. Miller, and other ministers and friends, took part in the proceedings. Only a year has elapsed since this movement was set on foot, but in this brief period a church has been formed, and large and increasing congregations have been gathered. The new chapel will seat nearly 500 persons, and will greatly add to the comfort and convenience of the visitors to this beautiful town. A considerable debt still remains upon the building, in aid of which the pastor appeals to the sympathy of Christian friends.



The
MISSIONARY HERALD

OCTOBER, 1871.

ADDRESS

DELIVERED AT THE MISSIONARY CONFERENCE, HELD IN NORTH-AMPTON, SEPTEMBER 26th, 1871, BY THE TREASURER OF THE SOCIETY.

MY Dear Brethren,—Permit me to salute you in the name of our Divine Master. “Grace unto you, and peace from God our Father and the Lord Jesus Christ.” I would remind you that we meet in Conference; our proceedings, therefore, will be deliberative rather than executive in their character. But I trust that we shall obtain some practical result in the shape of policy approved, or action suggested, or co-operation promised, or at least sympathy assured—sympathy, which continuing and increasing, shall cheer our hearts and strengthen our hands.

Two subjects will occupy our attention—the one relating to the foreign, the other to the domestic, branch of our operations—

1. The claims of India for increased missionary agency, and
2. Deputation work.

Between the consideration of these, it is proposed that we should retire for a short space from the field of discussion to that of devotion, and commend to God, in fraternal supplications, our dear friends, Mr. Hobbs, Mr. Goolzar Shah, and Mr. Rees, the two former of whom are about to embark for the East, and the latter for Jamaica.

I have been requested to introduce to you the first topic; but as it is put, what a range of subject opens up before us. India's claims for missicnary agency! Who can dispute them? For what has God given us this gigantic heritage of the gorgeous East? For what did He preserve it to us, when they would have wrenched it from our grasp, and when, perhaps, it was only saved to us by the swift message flashed along the obedient wire? Why has He so overruled it

all, that the acquisition of our language has become the object of desire, and our civilization has gone forward with giant stride, and caste is sensibly loosened, and long-closed doors are gradually opening, and our march is onward from the ocean part to the rising hills—from the mouth of the sacred river to its source in the mountain depths? Have we no other return to give than our cottons, or our hardware, our bullion, or our coin? Do we owe those heathen millions no atonement for the idols we have ourselves manufactured for their worship? or for the lust, the blasphemy, and the bloodshed, which have all too surely marked and marred the past? Oh, they *have* a claim upon our Christian efforts, and what can we do more or better for its discharge than send them “the ministry of reconciliation,” and urge on their acceptance that atonement which cleanses us, and will cleanse them, from all sin?

And India has claims upon us for *increased* Missionary Agency. Think of only some five hundred European Christian teachers, all told, for the spiritual needs of a population of, say, two hundred millions. “What are they among so many?”

Our concern, however, to-day, is with our own Indian Mission. And, with your permission, I will alter the proposition to “What can be done to strengthen and extend it?”

This place has its inspirations as well as this hour. We are in the district where our honoured Society was formed fourscore years ago save one; India being selected as the first field of its operations. Hence, Carey went forth from comparative obscurity to obtain a world-wide renown, achieving a work which is itself his noblest monument. And—if the transition be not too great from the illustrious dead to the humble living—speaking of this district, permit me, in passing, to make a personal reference. More than twenty-nine years since, at the Jubilee Meeting at Kettering, one of my earliest efforts on behalf of the Society was made. Seeing that between this and then, a busy life-time has been unfolded; and the fathers are well-nigh all gone; and our own children have risen up around us; and the great cause still demands our thoughts, our prayers, our energies; I would take up the stirring words of one whose memory will ever be fresh and fragrant in Northampton—and you, my dear friends, will, as one man, make my aspiration your own:—

“Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.”

I find that in the year 1866 the number of our missionaries in India,

excluding two superannuated brethren, was thirty-nine. Between that year and the present, six names have been added to the list, but ten have disappeared from it, leaving our number thirty-five. Of the above ten, four have been taken to their rest—viz., Williamson, Cassidy, John Parsons, and Dakin. One, our dear brother, Mr. Sampson, has returned on account of ill-health; while five have left us, four of them certainly, if not all five, for other spheres, or associations, of service—still doing the Lord's work, but no longer in direct connection with ourselves as a society. The financial figures are in harmony with the facts indicated by these statistics. In 1866 the salaries of Indian missionaries amounted to £7,190. In 1867 a considerable increase was rendered necessary, and this item rose to £8,370, while this year it stands at £6,480. Now, had the numbers remained stationary, it would have been a cause of much regret. Does the flood of idolatry, bearing on its bosom the wreck of a debased humanity, remain stationary? Do the millions of immortal souls on that far shore remain stationary? Nay, are we the advocates of a stationary Gospel, the members of a stationary Church, the subjects of a stationary kingdom, the followers of a stationary Lord? Then let us cease to utter the prayer, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty *ride* prosperously."

But the numbers are actually less. And then the snows of age are whitening the honoured heads of some of our brethren, and the shades of life's evening are gathering around them. The translator's eye is waxing dim, and he who works up the living word for the native's hand sits lonely at his desk. And with these all will depart—what years of experience! what maturity of judgment! what facility of speech! what confidence of long-tested worth! "My father, my father, the chariot of Israel, and the horsemen thereof!" where is he who shall catch thy mantle, and smite the waters when thou art gone?

Long has my spirit been oppressed with the desire to see an onward movement—a revival of real life amongst us, and I should indeed rejoice and be glad if from to-day should date the hour of its quickening.

No doubt the desirableness of action will be apparent to all—will be admitted by all.

But the question, "Where are the means?" will meet us on the threshold. To sustain present agency may be a "labour of love," but I assure you it has in it "the patience of hope;" and how dare we contemplate undertaking more? Our temple-front bears the inscription to which we yield unfeigned homage, "Owe no man anything;" and to build

up our Mission on the unreal and crumbling foundation of debt were unrighteous towards God and unjust towards man. But may I suggest that there is a previous question, "Where are the men?" If God gives us the men, surely he will move the heart of the Church to give us the means.

I believe most fully that, could we go to our brethren and say, "Here are two, three, four men well qualified, Divinely anointed, ardently inflamed, to preach among the Gentiles the unsearchable riches of Christ," we should have a response that would move us to thankfulness, while it would be the severest, and yet the kindest, reproof of our want of faith in God.

I should myself like to see a couple of able brethren sent forth to Calcutta, not to be absorbed in ministering to the Europeans, but to occupy themselves among the masses of the Hindoos, meeting their spiritual awakening, reasoning with them out of the Scriptures, preaching to them a full Gospel of life in the Lord Jesus, and going forth, more or less frequently, to bear to other districts the tidings of grace.

Another missionary is much needed at Monghyr, for our brother, Mr. Campagnac, is feeble, and Mr. Lawrence is now well stricken in years. Four more, I doubt not, could at once be placed where results would justify the wisdom of our course. Failing any present permanent addition to the missionary staff in India, I have thought that if two gifted brethren would visit Calcutta, and possibly some of the larger cities of the land, preaching the Gospel of the grace of God, large results might follow. I understand that the English language would quite carry them through, for our tongue now prevails extensively. A month—perhaps less—would take them to Calcutta, and there is the field before them, "white already to harvest." I would myself cheerfully contribute to the expense of such an expedition. Would any two leading churches, for the sake of "the world for which Christ died," give up for a season their pastors for the work? But who shall determine the qualifications involved? On this point it is not for me to speak; but I have in memory those of the first Christian martyr and his brother evangelist—"men full of the Holy Ghost and wisdom." *Princely* men we want, of whom it might be said, as of Gideon's brethren, "Each one resembled the children of a king." Princely men, in spiritual endowment, and bearing, and spirit, and speech; princes having "power with God and men" to prevail; men in their gentle, winning influence, like the late Mr. Parsons, for whom, I am told, the Hindoo and the Mohammedan mingled their tears

with those of the bereaved saints at Monghyr ; not in any wise curtailing, or concealing, or accommodating “those things which are most surely believed among us,” in the vain hope of disarming the opposer, attracting the scorner, or bringing over, or Deist or Theist, to the full faith of the Gospel ; but all the more resolutely, all the more earnestly, *because* of the scorn, the contumely, and the need, “determining not to know anything among them save Jesus Christ and Him crucified,” exalting the Saviour in the glory of His Deity and the sufficiency of His sacrifice ; the Son of God, “who is over all, God blessed for ever”—the Lamb of God, “who died for all” and “taketh away the sin of the world.” In conclusion, let me say that I would make no special appeal of a pecuniary kind in this matter. The men found, let the churches be duly apprized of the fact, and suitably addressed respecting it, and in calmness and confidence we will await the issue. Meanwhile let us give ourselves to prayer. Prayer will lead to inquiry, inquiry will lead to decision, and upon that decision who can tell what weight of blessing may be suspended, not only for the recipients, but also for the senders ; not only for the sons of need abroad, but for the saints of God at home ?

I have been anxious to keep my remarks within the narrowest possible limits, and have therefore made but little or no reference to the great movements, social and religious, which are at present making progress in India. These, with the questions of the native ministry, of schools, colleges, theological classes, boarding schools for the shelter and instruction of the children of native Christians, and various other forms of agency, bearing, directly or indirectly, on the extension and spiritual usefulness of our Mission, will, no doubt, receive at your hands that attention which I have been unable to bestow upon them.

A Visit to Juggernath.

ACCOMPANIED by two native preachers, the Rev. George Kerry, of Calcutta, visited in the month of June, the celebrated shrine of Juggernath, at Pooree. The district of Orissa, in which Pooree is situated, is occupied as a missionary field by our General Baptist brethren. It is but rarely that they are assisted at the great festival of the god by other missionaries. Mr. Kerry, therefore, concluded to attend the present year's festival with them, and to preach amidst the thousands of worshippers the glorious Gospel of the blessed God. Mr. Kerry has furnished us with an account of his visit ; but it will probably be more

interesting to our readers to have before them the journal of our native brethren. Mr. Kerry has, therefore, kindly translated the narrative of Puddoo Lochun Roy, who is one of the native missionaries of Baraset:—

“ At Pooree, in Orissa, there is now a very celebrated wooden image known by the name of Juggernath. Its priests wandering hither and thither throughout India, deceive the people by various false words, saying that being endowed with extraordinary power, and always manifested at Pooree, he knows and always accomplishes the desires of his worshippers. Thus, by unfounded words, they continually steal away the minds of women and men in this country, particularly the women are infatuated, and place entire faith in their words; so that notwithstanding the unwillingness of their husbands, they show so strong a desire to take the journey that the husbands taking wife, sons, daughters, and other members of the family go to Pooree to see the idol Juggernath made of wood.”

“ As this year hundreds of people are leaving Bengal, and wandering

like sheep without a shepherd, so great multitudes of Bengali-speaking people, not knowing Him who is the true Lord of the world, even God, nor His only Son the Lord Jesus Christ, who is the Saviour of the world, and the true Keeper and Shepherd, continuing to wander like sheep without a shepherd, will arrive at Pooree. Alas! who will proclaim to them the Gospel of the salvation given by God? Because of this strong feeling rising in the mind of Padri Kerry Sahib, he sought for an opportunity of going thither. When his effort had succeeded, calling me, he said, ‘Are you willing to accompany me to Pooree to preach the good news, for many people will go from this country to see the idol there?’ Hearing these words, with a delighted mind, I replied, ‘Yes, sir; I will go with you.’ Then he said, ‘On the 30th of May our journey will commence, for on that day a ship will start for False Point.’”

THE PREACHING BEGINS.

“ On the day appointed, at three o'clock in the afternoon, Padri Kerry Sahib and Baboo Anondo Duffadar and I went on board the ship, and on Saturday, the 3rd of June, we arrived at Cuttack, and remained there twelve days. I think it right briefly to tell the reader of all the gladness we obtained there, preaching the Gospel in many places. We preached at the Choudhri Bazaar, in Cuttack, and told the people that God the Father had placed their whole welfare in Jesus Christ, that they should come to Jesus on account of being enriched with the

given blessings of God. Here many persons listened attentively. When the preaching was ended, one began to say one thing and another to say some other thing. Amongst them one said to the rest, ‘You all be quiet. I will ask a question respecting that which he has preached to us.’ This person then said, ‘Is it so, that God has placed all that is necessary to our welfare in the hands of Christ?’ I replied, ‘He is the only Son of God, the performer of His will, and the only Saviour of man, and God has placed all things under his feet, and

delivered to His hands all judgment. Because of this, the welfare of all the nations and tribes of the earth is hidden in Him. Now listen! Any one who is moved to pray to God the Father in the name of Jesus Christ, and continues waiting and believing in Christ Jesus until the thing prayed for has been obtained, obtains an assurance in his mind that the Father

has deposited his whole welfare in Jesus.' The questioner hearing all this, replied like an intelligent man, and said, 'If God recognises Christ Jesus as his equal, then certainly all this is probable, and not at all unlikely.' I was much astonished at hearing such words from him. He remained no longer, but quickly went on his way."

THEIR RECEPTION.

"On the 6th of June, at Balu Bazaar, I preached from the text, 'God was manifest in the flesh.' Whilst preaching, the people listened quietly, but immediately it was ended, like ignorant persons, they began to make a disturbance, one would begin to ask a question, and before he had finished, another would say, 'Your word won't do, hear mine.' I tried in vain to restrain them, and then remained standing quiet, afterwards some speaking good words and others bad, they went their way."

"On the 8th and 9th of June, we went to Telingu Bazaar, and places in its neighbourhood, and preached, but in this place the people chiefly use the Telugu language, they gathered to listen, indeed, but could not understand. At last two Telugus came up who understood the Hindustani language, and we began to speak to them in that tongue, and they explained to their brethren, but they could not do this well, as their knowledge of Hindustani was very small. Seeing their desire to hear of the Christian religion, I said to them, 'Kindly come with us, and we will cause you to hear in the language of your own country the grace of God, there is amongst us a brother who

knows your language, he lives at Sootahat.' Two of their number seemed willing to go with us, but the rest not consenting, they all went off together. Going thence, we preached on another spot, saying, 'Come to Jesus, the giver of peace, then you will obtain rest to your souls.' At the time of saying this, one said, 'It has come to pass, there will be no more delay, wait a very little while, and all will come to Jesus.' I supposed he spoke mockingly, and this was true. Another one hearing his jesting words said, 'You are defeated.' This did not last long, and on the mocker leaving, the people listened attentively. One old man said, 'I have no more time.' I said, 'Aged sir, if you wish to obtain peace in the future by Jesus Christ, then to-day is a happy day for you. Receive the salvation which is being given by Jesus Christ. He will not despise your old age. He does not wish for your old age or youth, but he desires true and sincere faith. Oh, hearers, listen! the man who may be swallowed by death, to-day or to-morrow, ought to hear and receive the words of God.' Thus we proclaimed the Gospel of the Saviour Jesus in various places in Cuttack."

(To be continued.)

Divine Truth in Norway.

FROM the letters of our Norwegian brethren we cull a few interesting facts showing the progress that the revival of pure religion is making in this interesting country. Under date of July 26th, Mr. Hubert writes respecting the proposed chapels.

"Your welcome note of 17th inst. came to hand a few days ago, and I sent a telegraphic message of its contents to dear brother Hanssen, Monday morning, and I know it was very gratifying for them as well as for us here. The chapel in Tromsøe will cost about 2,000 spd. (£450 in English money), besides the ground, and ours here at Bergen will be more expensive. The ground is very dear, and the house will have to be covered or dressed outside with bricks and lime, according to the building law, so I suppose that we shall need about £500, and we hope and trust that our dear

friends in England will, constrained by the love of Christ, raise the half of this amount, and then I think that we will raise the other half, a little by collections and gifts, and the remainder by a loan.

"Hanssen and the other dear saints at Tromsøe were highly gratified when he received the telegram I sent him Monday morning. And I hope we soon will hear that you have received more. As soon as we can get a suitable ground at the cheapest price as possible we shall buy it, as the brethren in Tromsøe have begun their building."

At a later date, August 23rd, Mr. Hubert writes :

"As I mentioned in my last that I was expecting our dear brother Hanssen I have now the pleasure to tell you that we have him now in our midst, and I am happy to entertain him at my house. We have meetings every night almost, and twice on Sunday; and our room is crowded, and we rejoice in hope and faith to our dear and precious Saviour, that He in His mercy will do great things amongst us. In Tromsøe they are proceeding very fast with their chapel

(but they need much more help), hoping to get it ready for use before the winter sets in; and we should also commence, that ours may be got ready next spring: but we cannot buy ground or begin with anything except we get more help, which I hope we shall, and that you soon may be able to forward as much as might enable us to make a start. I long also to hear your opinion about the size of and concerning the building."

The amount we have received towards this important work is about £120, chiefly through the kind services of the Rev. J. Edwards. We shall be happy to receive further contributions in aid of our devoted brethren.

The Jessore Churches.

BY THE REV. GOGGON CHUNDER DUTT.

THE churches in the southern portion of Jessore, under the care of our native missionary brother, appear to be making very satisfactory progress. We insert with much pleasure his account of their recent proceedings.

"We had the anniversary meeting of our self-supporting church at Kud-dumdi, and a love feast in connection with it, on the 30th and 31st of May. Representatives of all our churches in the Soonderbuns were present on the occasion, and there were many soul-stirring speeches for the encouragement of our Kuddumdi brethren, who are going ahead in every good thing, beyond our people in other places. A month ago a young Mohammedan called Kassim Moodin, who was for a long time a student of our Kuddumdi night school, embraced our holy faith. Before he publicly joined us he used to preach about Christ and Christianity among his friends and relatives, and many of them used to hear him attentively; but since he has joined us all the neighbouring Mussulmans rose against him, and tried everything in their power to dissuade him from embracing our holy faith. Kassim has borne well all the trials up to this

time. He knows the Koran well, and should he be steadfast in his faith to the end, he will be a useful member of our church, to propagate our faith among the Mussulmans. He is in his own house at his own village, though his mother and brothers deserted him as soon as he joined us.

"In the beginning of April last our people at Cheela were obliged to desert their village, which has been surrounded by a fearful jungle, owing to the negligence of the Zemindar. Our people, after more than ten years' struggling bravely against wild beasts and other inconveniences of the Soonderbuns, were at last obliged to forsake their village. They have now settled in two new places, called Shellabunya and Narrikoltolah. Some very poor Christian families are suffering much from this sudden removal, but I sincerely hope everything will be right after a few months."

THE ROMAN CATHOLICS.

"Mr. Marietti, a Roman Catholic priest, who retired home after labouring in this district as a missionary for ten or eleven years, has returned lately from Italy, and has been ordained as Bishop of Lower Bengal, and brought with him eleven priests and half a dozen nuns to propagate Romanism in the country. Since the arrival of Mr. Marietti, the Romish priests are engaged in tempting our people in the Soonderbuns in various ways. They do not preach among the heathen, like ourselves, but they try their best to injure our

churches by all sorts of roguery. I am sorry to say that two of the excluded members of Booridunga church have lately joined the Romish church. The principal object of receiving these men into the Romish church is to get their children, whom they have sent to their school, to bring them up as Roman Catholics. I have every reason to believe that good men among us will be always on our side; but now and then men of the worst character, as has almost always been the case, may join the Romish priest for a while."

Incidents of a Missionary Tour.

BY THE REV. JOSIAH PARSONS.

DURING his sojourn in the Hills, Mr. Parsons has visited many places for the purpose of preaching the gospel. The following selections from his journal will be found very interesting:—

BARLOW GUNGE.

“Small Bazar, on the road from Rajpore to Landour, situated in a deep dell and embowered in a grove of mountain oaks, rhododendrons, &c. Read and preached to a large crowd of travellers and coolies, the former from the plains, the latter hillmen. A good deal of interest manifested, and a number of inquiries asked about ‘the way of salvation.’ A great demand for books ‘which gave a true account of the birth and life of Jesus, the Saviour of all nations.’ One man from the plains declared that he had now found a truth which he could

meditate on all his life. Another from Sirmoor said that Jesus was doubtless a Heavenly Teacher, and the only true Saviour. Two Bunniahs, with whom I left books, considered that in them they had got a double treasure, as by interesting their customers they would prove a source of profit, and by imparting to them saving wisdom they would secure for them future blessedness. Several mountaineers rejoiced to hear such comforting news; it seemed to banish all fear of demons, and make them trust God.”

JUBBER KHET.

“Another small Bazar, east side of Landour, on Teerhee road, situated on a narrow ridge between two lofty hills. Read portions of two tracts, preached to about sixty hillmen, and conversed an hour on religious subjects. Left gospels and tracts with three Bunniahs, who at once commenced reading them aloud to as many groups of attentive listeners. Gave one tract to a hill Brahmin, who said he would read it every evening to his friends; gave also a gospel and two tracts to an intelligent hillman from Bela, a distant village. He

stated that his *Gooroo* had once heard me preach and received a tract from me in 1867; that the *Gooroo* had since been teaching him and others *strange* but *wise* doctrine; that he (the *Gooroo*) was anxious to get more books from me, and had instructed him to find me out; that he had searched in vain for me and was then returning; and that these new books would give joy to all in the village. One man said that this wise doctrine was just what they all needed, as it delivered from sin and gave them salvation free. To this many present assented.”

BHUTTA.

“Village S.E. of Mussoorie; occupied by graziers and cultivators. People busy getting in their wheat crop. Preached to and conversed with a party of them during their first meal hour. Never met with a more

ignorant, dark, carnal, unimpressible lot of people. They seemed to have scarcely any idea of a God, a spirit, of a future life, of sin or holiness. Their idea of a man's end seemed to be that he was destined to labour,

sport, eat, drink, smoke, propagate his kind, suffer, and die. One old man wished for death to speedily end his sorrows, and when I spoke of what followed death, and pointed him to Christ as the way to escape hell and prepare for heaven, he and some others stared at me with a look of mingled surprise and incredulity. It seemed as if I might as well have discoursed to the buffaloes standing before their doors. Still there were some pleasing exceptions. One man wished they had been taught these wonderful things in earlier life, and hoped that if there was such a destiny and such a salvation for man, fortune would favour their children more than it had them. Two women begged me to come again and teach them all, old and young, more about this very merciful Saviour. 'They, at any rate, believed what I said, for my

utterances all sounded like truth.' One man indicated that I had at least given them something new to talk about. A group of little boys and girls, to whom I turned when almost despairing of the adults, drank in all I said to them with eager attention, and the men and women seemed remarkably pleased to see me trying to instruct them. I spoke of a school for the children, and only one man and one woman responded, but the children were delighted at the idea. Not a person in the village could read, but I left a few tracts to be read to them by any visitor who may be able to read. Oh! that Christian friends at home could but get a view of this gross mental darkness, and that at least some kind heart may be disposed to befriend these neglected but interesting children. My heart yearns for them."

KYAR KOOLLEE.

"A village south of Mussoorie. Read, preached, and conversed here much longer than at Bhutta; had five times as many to listen, and nearly all of them attentive. Found two men who could read Hindi, and left four tracts. A wedding party had assembled at one end of the village, and I was invited to preach to them. I was often, during my discourse, respectfully interrupted, and requested to repeat or explain certain portions of it which seemed to interest them most. One part especially they seemed never to tire of, viz., when I pointed them to Christ as the true and only 'Sinless Incarnation.' At least a dozen of them expressed their opinion that Jesus was really the true 'Incarnation,' and the very Saviour which

the world needed. One old man devoutly thanked God for sending me to them with such glad tidings, and would have prostrated himself before me if I had not prevented him. [The latter act was not intended as one of religious worship, but one of respect and submission to a spiritual guide.] Such a Saviour, he said, just suited his case. One woman exclaimed, 'blessed are you for bringing this joyful message;' a man added, 'blessed be God for such a salvation, it rejoices my heart.' Many of the children, and about half the adults, expressed their wish to have a school established, promising to guarantee that scholars should be sent to it from that and three other villages."

JHALKEE.

"Situated in a glen at the base of a high hill. Preached to a number of villagers and coolies. A villager, who heard me preach in the Mussoorie Bazar last year, told me that since then he had left off worshipping idols. He had heard that the one true God had provided a full atonement for sin, hence, satisfied with this, he had ceased to present offerings to any god or goddess. I told him 'the story of the cross,' which he listened to with much emotion. A Brahmin, on hearing of what Christ had done, and what holiness consisted in, washed off the marks from his forehead, and six days afterwards I saw him still without them. Four men from Teerhee, who could

read Hindi, were supplied with tracts and gospels. They said that, in their opinion, the books pointed out the true way of happiness, and they wished that all the people in Teerhee were supplied with them. One man living in a village, twenty miles off, had heard the gospel and received a tract some years ago; he wanted more tracts to carry to his village that others there might benefit by them. Several expressed a wish that their Rajah and chief men would become Christians, as in that case they would no longer have to complain of injustice and oppression. Sung, read, exhorted, and prayed in the evening. The people retired to their homes and camps rejoicing."

Missionary Notes.

CALCUTTA.—Recent letters express some anxiety relative to the health of Mrs. Lewis, also the injury accruing to the eye-sight of our esteemed missionary Dr. Wenger by his incessant toil. Our readers will be glad to hear that the Council of Brown's University, Rhode Island, U.S., has conferred the honorary degree of D.D. on our learned brother. It could not be more worthily bestowed.

SERAMPORE.—Mr. Martin reports that, in March last, he baptized four young men at Johnnugger. One is a native of the village, the other three are boarders in the College bungalow. These are the sons of native Christians; the fourth is a convert who has been the means of bringing two Hindu widows into Mrs. Lewis's Zenana School.

KHOOSTLA.—A young man was baptized here in June, the brother-in-law of the native preacher. He is now employed as a colporteur.

KHOOLNEA.—Babu Gogon C. Dutt reports the conversion of an interesting Mahomedan youth, well skilled in the Koran, who is a good preacher. He suffers much persecution from his friends. The anniversary meeting of the churches at Kuddumdi was a very encouraging one.

MONGHYE.—We are happy to announce that Mr. Campagnac has returned to his station, from a brief visit to Simla, with his health restored. He speaks with gratitude of the exceeding kindness of friends, both European and native.

BENARES.—Mr. Heinig reports the baptism of two lads and two girls from the Orphanage, and also that of a converted Hindu, by name Khudabakhsh. The orphans had suffered much from an epidemic prevailing in the north-west provinces; of twenty-two children attacked, eight died.

CUTWA.—The Rev. Isaac Allen has recently visited this station from Sewry.

He speaks of deeply interesting conversations with some intelligent natives resident there, in which warm interest was expressed in the truths of salvation. His Bible-class at Sewry also presents some very encouraging features.

DELHI.—Mrs. Smith informs us that the health of Mr. Smith is far from good, and that he urgently needs help. The native work is most encouraging. The Zenana work also presents features that are very interesting. Sometimes tears flow and attention is deeply riveted. At the least, a grateful affectionate friendship is formed, and more enlightened views on morals and religion cherished. Miss Fryer proves herself a most efficient helper.

ALLAHABAD.—The Rev. T. Evans writes from Mussoorie that although the season has been unfavourable, his health has considerably improved. Mr. Evans and Mr. Williams have received the thanks of the Government of India, for exposing and bringing to justice an attempt made by a recruiter at Allahabad to compel certain coolies to enlist as emigrants.

BOMBAY.—The Rev. E. Edwards mentions that, in June last, four persons were added to the Church by baptism, and that four candidates are awaiting the rite. The native preacher is daily engaged in preaching Christ. The Chapel Building Fund amounts nearly to Rs. 10,000, but much more will be required. As times are bad in Bombay, he asks urgently for help from England.

CHINA, CHEFOO.—Dr. Brown continues to pursue with success his studies in Chinese, and hopes shortly to enter on full medical practice among the Chinese. In company with Mr. Lilley of the Scottish Bible Society, he has paid a visit to the interior, assisting in the sale of the Scriptures. The sight of “a red-haired foreign devil” drew a crowd, some of whom generally bought something.

CAMEROONS RIVER.—Though frequently interrupted by fever, Mr. Saker reports himself as steadily pressing to completion at press his version of the Old Testament. Aided by Mr. Wilson and the native pastor N’Kwe, service is kept up at the station, at John A’Kwa’s Town and behind Dido Town. There are several candidates for baptism at all these places. The iron boat, which Mr. Saker has furnished with a small steam-engine, is found most useful and to answer all expectation. Mr. Thomson reports much sickness among the people, and also on board the ships in the river.

BAHAMAS.—Mr. Davey reports that in Andros Island there are six churches with a membership of 216 persons. Each church has a resident leader, and over the whole Mr. Watkins presides, who is a good and worthy brother labouring without charge to the Society.

TURK’S ISLANDS.—The condition of this colony continues most painfully depressed. Labourers can no longer be paid in coin, the stores only pay in provisions. By a recent census there are 4,800 persons in the colony, thus distributed:—Baptists 1,800, Wesleyans 1,400, Presbyterians 100, the remainder Episcopalians.

BROWN’S TOWN, JAMAICA.—The Rev. J. Clark continues to speak of the encouragement to labour which his congregations present. In February fifty-four persons were baptized, and a similar number will shortly put on Christ. The repairs at the various stations were nearly completed. At Stepney a new chapel has been built.

MORANT BAY.—Mr Teall informs us that on the 1st July he gave over the charge of the churches at Morant Bay and Arcadia to Mr. Watson, a student from Calabar College, lately chosen by them as their pastor.

TRINIDAD.—The Rev. W. H. Gamble informs us that he is about to baptize seven persons at the First Company Station, and has engaged the services of Mr. Wenman for six months to supply the station at San Fernando. The Government of Trinidad has adopted the principle of concurrent endowment instead of disestablishment, with respect to the support of the various denominations in the island.

Home Proceedings.

WITH the harvest month have come the numerous meetings in which the work of the society is laid before its friends in the country, by the various deputations appointed for the purpose. So far as the particulars are known to us the following list contains the places visited and the names of our brethren who have kindly taken part in the services. Many local brethren have assisted, and to their kind aid and management we are indebted for the success that has attended the various gatherings. They will kindly accept our cordial thanks, especially the Secretaries of the Auxiliaries, on whom the chief labour has devolved.

Portsea and district	{	Rev. Goolzar Shah and Rev. F. Trestrail.
Norwood	,,	Goolzar Shah.
Liverpool, Birkenhead, Bootle and Southport	}	Dr. Brock, Dr. Underhill, and Rev. Goolzar Shah.
Suffolk	,,	A. McKenna.
Newcastle and district	{	C. Bailhache and Rev. J. G. Gregson.
Plymouth and Torquay	{	Goolzar Shah, Rev. E. Edwards, Rev. G. Rouse, LL.B.
Cornwall	{	E. Edwards, and Rev. G. Rouse, LL.B.
Devonshire (South)	,,	G. B. Thomas, Rev. E. Edwards.
Yorkshire, East Riding	{	B. Millard, Rev. W. H. McMechan.
Birmingham	,,	B. Millard, Rev. Goolzar Shah.
Somersetshire	{	A. McKenna, and Rev. G. B. Thomas.
Worcestershire	{	J. H. Anderson, Rev. H. Pestonji.

The meetings at Northampton took place too late in the month to be reported in this number of the *Herald*. But our readers will be happy to have before them the admirable address of our Treasurer, with an early copy of which he has kindly favoured us.

VALEDICTORY SERVICE.

A very interesting service was held at the Baptist Chapel, Mill Street, Bedford, on Monday evening, the 18th September, to commend to the Divine blessing and care our esteemed friends the Rev. W. A. Hobbs and Mrs. Dakin, who are expected to sail for Calcutta on the 3rd instant. Dr. Underhill, the Rev. W. Sampson, the Rev. W. A. Hobbs, and the Rev. J. Brown (Independent), took part in the service. The devotional parts were conducted by the Revs. R. Speed, J. Bonser (Wesleyan), P. Samuel, C. Sutcliffe (Moravian), W. P. Irving (Congregationalist). Mrs. Dakin is about to enter on Zenana work in Calcutta under the auspices of the Ladies' Association established for this object. Mr. Hobbs, with health re-established, will resume his missionary labours in Bengal, and his future sphere will be not in Jessore, as formerly, but in Beerbhoom, with Sewry as its centre. During his sojourn at home Mr. Hobbs has rendered great service to the Society as an efficient deputation. The extent of his labours in this respect may be seen from the following figures. He has attended during his two years' stay not fewer than 330 meetings, and visited 28 counties. The many thousands of persons present will long remember his lively and vigorous sketches of missionary life.

Contributions

From August 19th to September 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		Newington. Ebenezer Sunday School, per Y. M. M. A.....	1 7 0	HAMPSHIRE.	Portsea Auxiliary, on account, by Mr. T. C. Haydon, treasurer.....	120 0 0
Carter, Mr. J.....	2 0 0	Notting Hill. Norland Chapel and Spring Vale Sunday School...	5 3 0			
Shoobridge, Rev. S., Redland, Bristol.....	3 3 0	Peniel Tabernacle Sunday School.....	0 16 4	LANCASHIRE.	Liverpool, on account, by Mr. James Underhill, Secretary.....	106 0 0
Whiteley, Mr. Jos., Milnsbridge.....	0 11 0	Poplar, Cotton Street ...	0 11 0		Do, Pembroke Chapel, for Mr. Thomson, Cameroons.....	5 0 0
DONATIONS.		South Hackney. Grove Street Sunday School, per Y. M. M. A.....	0 17 3	NORFOLK.	Lowestoft.....	20 4 10
Houghton, Mr. John, Liverpool.....	25 0 0	Vernon Chapel Sunday School, per Y. M. M. A. Do. for David Meaton, Cameroons, per ditto..	3 14 7 9 10 0		Swaffham, for N. P. Roop Chand Kotalya.....	7 0 0
Hudson, Mr., Box.....	0 4 4			NORTHAMPTONSHIRE.	Aldwinkle.....	4 10 0
Rouse, Rev. G. H., LL.B., for Mrs. Kerry's School	5 0 0				Loag Buckley.....	13 14 0
CORRECTION.		BERKSHIRE.		OXFORDSHIRE.	Caversham, Amersham Hall.....	5 5 0
In last month's Herald, Morley, Mr. S., for N. P., read Morley, Mr. Samuel, M.P.		Brimpton.....	1 1 0	WORCESTERSHIRE.	Worcester.....	38 2 10
Price, Miss C., read Price, Mr. W. C.				YORKSHIRE.	Kilham.....	0 11 6
LEGACY.		DURHAM.				
Risdon, the late Mrs. E. H., of Birlingham Court House, Pershore, by Messrs Bothamley and Freeman.....		Middleton, Teesdale.....	9 1 0			
450 0 0						
LONDON AND MIDDLESEX.		ESSEX.				
Arthur Street, Camberwell Gate.....	5 3 9	Plaistow. Union Congregational Chapel ...	5 13 9			
Brixton Hill.....	2 2 0					
Bethnal Green. Good Shepherd Sunday Sch., per Y. M. M. A.....	1 11 3	GLOUCESTERSHIRE.				
		Hillsley.....	1 0 0			
		Tewkesbury.....	13 0 0			

SOUTH WALES.		FOREIGN.		London—	
GLAMORGANSHIRE.		CHANNEL ISLANDS.		Edwards, Rev. J. 5 0 0	
Lantwit Vardre	0 16 11	Guernsey—		By Mr. J. E. Tresidder	17 3 9
SCOTLAND.		Castel	0 14 0	Milnsbridge.....	0 4 0
By Rev. W. Tulloch.		Forest	0 8 8	Stroud—	
Aberdeen.....	7 5 0	St. Martin's	0 15 6	Collected by Rev. W. W. Liskey	
Do. Crown Terrace...	2 13 0	St. Saviour's	2 6 10	Bishop, Mr.	0 10 0
Do. do. for W. & O.	1 10 0	Jersey—		Cissold, Mr.	1 0 0
Elgin.....	3 7 6	By Mr. E. F. Carrel,		Clutterbrick, Mrs.....	0 10 0
Grantown.....	4 0 0	treasurer.....	9 14 2	Grimes, Mr.	0 10 0
Huntly.....	1 0 0	SPECIAL CONTRIBUTIONS		King, Miss	1 0 0
Inverness.....	6 7 6	FOR ITALIAN MISSION.		King & Haines, Misses	0 10 0
Kenmay	1 14 0	"A Christian Friend"...	5 0 0	Liskey, Rev. W. W. ...	0 10 0
Tullymet	2 14 0	Calne—		Lewis, Mr. J.	0 10 0
Montrose.....	17 11 0	Gough, Mr. G.	6 10 0	Smith, Mr. C.	0 10 0
				Stevens, Mr.	0 10 0
				Under 10s.	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Pinnock, F., June 19.
Smith, R., May 9, June 22; Saker, A.,
May 27, June 27, July 27.
Thomson, Q. W., May 12, 22, June 27,
July 28.
Wilson, J., May 26.

ASIA—

CEYLON—

Colombo, Waldoek, F. D., July 22.
Kandy, Carter, C., June 8, July 21.

CHINA—

Chefoo, Richard, T., April 14.

INDIA—

Agra, Gregson, Jno., June 10.
Benares, Etherington, W., July 1.
Calcutta, Lewis, C. B., June 17, July 1,
8, 15, 22, 29; Wenger, J., July 22.
Dacca, Bion, R., July 7; Supper, C. F.,
June 20.
Delhi, Smith, Jas., June 17; Smith, Mrs.,
July 29.
Howrah, Morgan, T., June 9.
Intally, Kerry, G., July 14, 15.
Kholonea, Dutt, G. C., June 10.
Mussoorie, Evans, T., July 1, August 4;
Parsons, J., May 26, June 17.
Monghyr, Campagnac, J. A., July 16;
Lawrence, J., July 8.
Patna, Broadway, D. P., July 18.
Scrapmore, Martin, T., July 22.
Sewry, Johnson, E. C., July 5.
Allen, I., July 10.

AUSTRALIA—

Adelaide, Mead, S., May 2.

EUROPE—

FRANCE—

Angers, Hawkes, J., August 2, 26
Martin, A. S., July 23, August 7, 27.
Morlaix, Jenkins, J., June 11, August
22.
Tremel, Lecoat, G., August 23.
St. Brieuc, Bouhon, V. E., July 5,
August 21.

ITALY—

ROME—Wall, J., June 29, August 18.

NORWAY—

Bergen, Hubert, G., July 9th; Hansen,
O. B., August 23.

WEST INDIES—

BAHAMAS—

Davey, J., July 27.

HAYTI—

Webley, Mrs., August 9.

JAMAICA—

Brown's Town, Clark, J., July 4, 8.
Kettering, Fray, E., June 14, July 8.
Kingston, East, D. J., July 24;
Roberts, J. S., June 20.
Rodney Hall, Clarke, J., June 19,
August 26.
Spanish Town, Phillippo, J. M., June
23.

TRINIDAD—

Gamble, W. H., July 6.

TURK'S ISLANDS—

Gardiner, J., June 16.
Gardiner, W. W., June 11th.
Pegg, I., June 17, July 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to

Mrs. Fisher, Mrs. Peake, and Mr. J. R. Phillips, for Magazines and Books for Library.
Friends at Mare Street, Hackney, for Box, for *Mr. Saker, Cameroons.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

OCTOBER, 1871.

A DEACON'S QUESTION.

“What is to become of our Village Churches?”

SUCH is the question which was put to us a short time since by the deacon of a village church, in an application for assistance towards the support of the ministry. In this question the deacon just expresses the feelings of hundreds of his brethren in office. It is one which is daily forcing itself on the attention of all who are interested in the maintenance and growth of our denomination in the rural districts of this country. In many of our large towns and cities, where the population is constantly increasing, and where there is greater freedom of thought, and independence of action than in small towns and villages, Nonconformity not only holds its own, but is gradually gaining strength, and enlarging the area of its influence; while in small agricultural parishes its very existence is threatened by the hostile influences with which it has to contend. It cannot be denied that in many places Dissent does not occupy the same *social* position which it did thirty or forty years ago. The independent families, and well-to-do farmers, who contributed to the support of the ministry, are not so numerous as they once were. They have been diminished by deaths and removals, and in many instances, others have not been raised up to take their place, and follow their example. We have not to look far for the causes of this change. Not a few weak-minded landlords have yielded to the importunities of clergymen to keep all Dissenters out of vacant farms. In this way the priests have been doing their utmost to purge their parishes of a troublesome and obnoxious element. If the landlords were left to themselves, they would generally act on business principles, and let their property to the most skilful and diligent cultivators, without regard to sectarian considerations; but they find it difficult to withstand clerical influence, and especially when it is used, as is often the case, through their own wives or daughters. Then, Nonconformity is weakened by the not uncommon practice among children of Dissenters of leaving the chapel, and going to church. Into the motives of such, it is not our business to inquire. We simply refer to a fact that is patent to all; but whether these individuals are swayed, by social or religious considerations, is a question, which belongs more to them than to us. To their own master they stand or fall.

Another cause of feebleness will be found in the lamentable divisions which take place in not a few small churches, which render them still smaller, and less able to bear the burden of sustaining a minister. Misunderstandings, and indiscreet words and acts, which by judicious treatment might all be amicably and honourably settled, ripen into mutual alienation, and a room or hall is opened a few hundred yards from the chapel. The mother church and the seceders stand upon their supposed rights, and

stoutly maintain their independence, and thus raise up barriers to reconciliation and re-union, which are seldom removed.

Let us now revert to the Deacon's very grave question, "What is to become of our village churches?" If they are composed chiefly of godly persons, Christ will not suffer them to sink. They may pass through a period of severe trial, and discipline; but His promise applies to every such community—"the gates of hell shall not prevail against it." There is however a human side of the question. Many of these churches require counsel, encouragement, and assistance. To maintain a minister in connection with every small body of Christians is obviously impossible; perhaps it is hardly desirable. Should not these feeble and dependent communities try and adapt themselves to their position: and seeing they cannot support a pastor of their own, accept the occasional services of ministers, and supplement them by the labours of that useful body of men who are known as "lay brethren?" Unless a few dependent village churches which lie within a few miles of each other consent to be served by one regular minister, and several "lay" assistants, it is difficult to say what *will* become of them. To meet all the appeals which are made to it from such churches, the *British and Irish Mission* would require an income of fifty thousand a year. Let the Deacon's question be taken up in earnest, and taken up at once. If men who are deservedly held in reputation for their wisdom and moral influence would seriously and prayerfully consider on what principle, and in what way these congregations should be assisted, it is possible that they might arrive at a practical solution of the Deacon's question.

DEPUTATION WORK IN THE NORTH AND SOUTH OF ENGLAND.

During the past month, parts of Lancashire have been visited by the *Secretary and Mr. Macrory*, of Deryneil, Ireland. Meetings have been held at Accrington, Bacup, Burnley, Barnoldswick, Cloughfold, Colne, Doals, Earby-in-Craven, Haslingden, Haggate, Oswaldtwistle, Padiham, Salden, Waterbarn, Waterfoot, &c., &c.; and at nearly all, the attendance was encouraging, whilst the pecuniary results show an advance on last year. We joined Mr. Macrory at the Accrington meeting, and were much gratified to witness the deep interest which his telling address created in the audience. It is pleasing to record the fact that while our Accrington friends are about to spend five thousand pounds on their new chapel, and to provide the means within the church and congregation, they continue to meet the claims of Missions with their accustomed liberality.

Mr. S. J. Banks, of *Banbridge*, has paid his annual visit to Kent and Sussex, and in several of the churches he has preached and held public meetings. We attended a meeting with him in Bond Street Chapel, Brighton, on the evening of the 20th ultimo, where a numerous congregation listened with great interest to addresses that were delivered on mission work in the United Kingdom. The chair was taken by Mr. M. Wallis, a member of the society, and the Revs. J. Wilkins, J. Glaskin, and G. Wyard, of Brighton, and W. P. Balfern, of London, took part in the proceedings. Both the attendance and the collection testified to the hearty sympathy of the audience with the objects of the Mission. There exists in many parts of the north and south of England what we are most anxious to see in all the churches throughout the denomination—a cordial feeling towards the society, and a willingness to arrange for the visits of the depu-

		£ s. d.				£ s. d.	
LANCASHIRE.—Accrington—				Nottingham—Derby Road..... 15 3 11½			
Vote of Church.....	10 0 0			„ George Street.....	10 16 2		
Subscriptions.....	8 10 6			„ Southwell ...	2 3 7		
Small sums.....	0 7 0			„ Sutton Trent	0 10 0		
		18 17 6		„ Woodborough	0 10 0		
Bacup.....	16 16 6					34 7 5½	
Bury—Subscriptions and Donations.....	2 7 0			Staffordshire—Burton-on-Trent		1 2 3	
Burnley—Subscriptions.....	10 5 9			OXFORDSHIRE.—Amersham Hall, West,			
Church.....	0 7 0			Mr. E. (for 1870).....	2 2 0		
Cloughfold.....	4 4 0			Do. for 1871.....	2 2 0		
Colne.....	5 17 6			Chipping Norton—Collections	4 5 9		
Doals.....	2 0 0			„ Subscriptions	8 14 6		
Haggate—Scotch Baptist Church.....	1 6 0					13 0 3	
Haslingden.....	5 8 0			Hook Norton—Subscriptions.....		1 2 6	
Nelson, nr. Burnley.....	0 11 6			Milton.....		2 11 0	
Oswaldtwistle—Collection ...	1 8 10			SOMERSETSHIRE.—Bristol, Mr. Strugnell		0 10 0	
„ Subscriptions	0 11 6			Clifton, Buckingham Chapel—Colls. ...		8 9 6	
		2 0 4		SUSSEX—Brighton—Collection at Bond			
Preston—Subscriptions.....	9 5 6			Street Chapel, after Public Meeting		5 1 0	
Padiham „.....	1 6 9			WARWICKSHIRE.—Coventry, Cow Lane			
Ramsbottom.....	2 11 1			Collection.....	9 6 9		
Sabden—Subscriptions.....	1 6 6			Woolston Heath.....	0 5 0		
„ Small sums.....	1 4 1			YORKSHIRE.—Barnoldswick		1 17 6	
		2 10 7		Earby-in-Craven.....		0 16 2	
Waterbarn.....	5 5 7			Halifax—Subscriptions.....		8 0 6	
Waterfoot—Collection.....	1 10 0			Heldens Bridge.....		8 5 9	
„ Subscription.....	0 5 0			Huddersfield.....		9 2 0	
		1 15 0		Lindley-Oaks Chapel.....		2 17 0	
Manchester, Moss Side—Collection.....	1 10 0			Lockwood.....		8 4 0	
Tottlebank.....	2 0 0			Scarborough.....		2 5 0	
		3 0 10		Clifford, Sheffield—Mr. Josh. Wilson ...		2 0 0	
LINCOLNSHIRE.—Lincoln, Mint Lane—				WALES.—Monmouthshire, Abergavenny			
Collection.....	3 0 10			Lion Street.....		2 5 10	
NORTHAMPTONSHIRE.—Northamp-				„ Frogmore Street, by Mr.			
ton, College Street, by Mr.				Jacob Wyke. Collected			
W. Gray—Collections.....	12 2 6			by Michael.....	0 10 0		
Subscriptions.....	15 6 10			Do. by Miss Evans.....	0 19 0		
		27 9 4				1 9 0	
Milton.....	3 0 0			IRELAND.—Ballinamore, Mr. Thos. Peavey		1 0 0	
		3 0 0		Ballymoney—Collection.....		1 15 0	
NORTHERN IRELAND.—Northern Association				Cairndaisey „.....		1 8 0	
1871	107 11 4			Carrickfergus.....		0 15 6	
NOTTINGHAMSHIRE.—County Mission, by				Clonmel.....		1 19 0	
Mr. F. G. Hazledine—				Cork—Contributions.....		12 10 0	
Derbyshire, Chesterfield.....	3 0 0			Deryneil „.....		5 0 0	
„ Claycross.....	0 10 0			Donaghmore „.....		2 0 0	
„ Derby.....	0 12 1½			Dublin, Lower Abbey Street—Do.		18 15 0	
„ Looe.....	2 0 0			Harristown—Mr. Latouche.....		10 0 0	
„ Riddings.....	3 13 9½			Parsonstown.....		2 17 0	
„ Swanwick.....	0 10 0			Pontglene—Collection.....		2 0 0	
		10 5 11		Waterford—Contributions.....		26 13 9	
Lincolnshire—Billingboro’	0 8 6			CHANNEL ISLANDS.—Jersey, St. Heliers—			
„ Boston.....	0 10 0			Contributions.....		10 0 0	
„ Grantham.....	1 0 0						
„ Lincoln.....	1 0 0						
		2 18 6					
Nottinghamshire—Basford ...	1 10 0						
„ Carlton-le-.....							
„ Moreland.....	0 10 0						
„ Collingham.....	0 16 0						
„ Newark.....	2 7 9						

Our thanks are presented to W. S., for a parcel of clothing for Ireland. Also to Mr. Barcham, of Reading, for a parcel of magazines, for distribution at the Mission Stations.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1871.

When did the Word "Church" enter our English Bible, and whence did it Come?

IT is a very curious fact that this word "Church," so dear to the hearts of Churchmen, and, by the abuse of two centuries, so precious to all Christians, is not to be found in William Tyndale's Bible. The term he uses, invariably, in the New Testament, is "Congregation." Was he right in his translation of Ecclesia (*ἐκκλησία*)? Of course we are not bound by Tyndale's authority more than that of any other very eminent confessor and martyr of the Word of God. We have shown, as I think, unanswerably, that he was much mistaken in keeping the word "bishop" in his Bible, as his remarkable note in his folio edition seemed to imply. Still, his practice must not be lightly condemned, or carelessly departed from. If he was wrong in using the word "Congregation"

so constantly in both Testaments, and if a better one can be found, let the mistaken one be abandoned, and the better put in its place.

What I insist on is, Tyndale's is too august a name to be set at nought, for any or no reason. Bishop Ellicott endorses both his fidelity as a man, and his competence as a translator; and if his lordship insists, as I believe he has done, that Tyndale shall be put in the wrong, and his "Congregation," blotted out, we are entitled to know the reasons for the change. It would appear I was mistaken in just saying that King James' "*Church*" in Matt. xvi. 18—"On this rock I will build my *church*," was retained under the pressure of the ordinary chairman. For it seems the bishop never needs to use any

pressure. The Dissenters are Dissenters no more. The Bishop and the Baptist, the Prelate and the Presbyterian, are sweetly harmonious. "The wolf is," at length, "dwelling with the lamb, and the leopard lying down with the kid." It may be the best policy of the prelates to be as quiet as possible, if those "without" whom they have deigned to "coopt"* into their temporary co-partnership, will only do, of their own accord, what the "Church" has determined shall be done.

Still we are entitled humbly to ask what were the reasons that led the revisers to continue the confusion which was brought into Tyndale's Bible (for Bishop Ellicott allows his Bible *is* Tyndale's *substantially*), by always putting "Church" for "Congregation" in the New Testament, while the word is absolutely unknown in the Old. There surely ought to be some valid reason, or reasons, for this; and we are entitled to know what they are. One of the revisers told the West of Scotland that "*church*" had been retained; but he gave no reason. Only *he* approved of it. He has been asked *why*; but, so far as I have heard, he is silent. That silence looks suspicious, and will hardly aid the revision. If the revisers deign to tell of any important change, they must expect to be asked why they have made it. We shall not like to wait ten years for an answer. And if they refuse to alter what can be shown to be wrong, they will find the authority of the Church a poor defence. It may be said there has, in this case, been no change. "*Church*"

* See Dr. Ellicott on "Revision."

was in possession of the ground, and no good reason appeared for putting it out. It was not always in possession, and "*Congregation*" had been in possession for eighty-four years. Why did the prelatists of the seventeenth century expunge it? Did they ever give a reason? I never heard of it. I know James I. ordered them expressly to put "Church" for "Congregation" into his Bible; but the *reason* for the order was not given. "*Sic volo, sic jubeo; stat pro ratione voluntas: so I will, so I order; the will stands for reason,*" was the Royal argument, and it has, as a rule, been all-sufficient with Churchmen. But surely Dissenters will demur. Did Dr. Ellicott or Dr. Lightfoot explain *why* their predecessors did as James commanded?

Canon Westcott acknowledges, in his volume on the English Bible, that King James' Revisers had made it a Church Bible, and the translators (so called by *themselves*), in their notable dedication to their "dread Sovereign," declare that they intended to make a translation for the Church of England. They did not seem to wish that the "self-conceited brethren, who ran their own ways, and liked nothing that was not hammered on their own anvil," that is, Dr. Reynolds and the Puritans, should have anything to do with it, even in the way of reading it. It was not made for them. This was hardly charitable, for James had expressed his intention to make his version the only one that should be allowed, and it was rather hard to tell the poor Puritans, in the only Bible they were permitted to read, that

it was not intended for them, and, if they were allowed even to read it at all, it was only by a contemptuous toleration of the Church of England.

The truth is, Mr. Westcott, in making this admission, — that James' Revisers had made a Church translation, — pronounces the severest condemnation on that translation and its authors. For what is that but admitting that the English Bible, as William Tyndale had translated it, and Archbishop Cranmer and Parker had allowed it to remain, was not a Church translation, and had to be made one by striking out the two words "by election." in Acts xiv. 23, which condemned the Church, in which there was, absolutely, no popular election, and by striking the word "congregation" out of the New Testament, and thrusting the "church," *their own Church*, into its place. Still, it is true that William Tyndale had, so far, inadvertently, made his translation a Church translation, by putting "bishop" into it; but the case became worse, infinitely worse, when the bishop's church, and the bishop's ordination, were put in to keep the bishops, the lords of the church, in countenance.

When Tyndale translated *ἐκκλησία* by "congregation," he was bitterly denounced by Sir Thomas More, the blind Papist, and bitter persecutor, as a beast for doing that and other such things, but the martyr was unmoved. He told the bigoted Churchman that his darling Erasmus had explained "ecclesia" by "congregation." It was true he had done so in his notes, though he had put "ecclesia"

into his translation; thus pursuing that trimming policy of which he was so fond. The translation pleased the prelates, his patrons, and the explanation in the notes pleased the lovers of truth. It was very strange, however, that such a man as Tyndale was not conscious that he was thus condemning himself for retaining "bishop." For he had, at last, to explain in the margin that by "bishop" he meant overseer. Surely the true course was to put "overseer" in the text at once, and dispense with the note altogether; just as Erasmus would not have needed the note to explain "ecclesia," if he had, at once, inserted "congregation" in his text.

One reason which Tyndale gave Moore for refusing to put "church" into his Bible and, probably, his main one, was, that CHURCH was the word by which More's priests carried on their merchandise. That was, no doubt, true, and was an unanswerable reason for casting out the word from God's book, even as Christ cast out the money changers from the temple. Still, Tyndale ought to have remembered that the very same was true of "bishop," and equally true. The two words kept each other in countenance; and if the one was discarded, the other should not have been retained.

Now, the question for the revisers to have asked themselves, when they were considering whether they would allow "church" to stand in the revised Bible, was whether Tyndale was not right in his reason for rejecting it. I have great misgivings whether Tyndale's reason was

mentioned at all; because, surely, the merchandise which he denounced in the Church of England, in his day, has not yet ceased. Livings, benefices, and advowsons of all kinds are daily in the market, like sheep or bullocks in Islington; and certain it is, such real simony, such shameless traffic in souls, could hardly last a year were men's minds at once disabused of the spell which the unheavenly magic of the words "bishop" and "church" has thrown over them. But how is the spell ever to be broken if the Word of God is for ever abused in perpetuating prejudices for which there is not the shadow of a reason in the book as God has given it?

In discussing the reasons for continuing the word "church" in our Bible, it would have been well not merely to have thought of the awkwardness of dispensing with a word to which we have been so long accustomed, but to have asked themselves what was to be done with the Old Testament. "Church," as we have already said, is absolutely unknown in three-fourths of the Bible. James and his revisers, who did just what they pleased, as lords both in Church and State, seem never to have thought one moment of being consistent. There was not one that dared to challenge the propriety of their proceedings, or, if there were a few, such as the Scotsmen, Andrew Melville, and John Welsh, who spoke out, they were first silenced in dungeons, and then banished to France—harried out of the land, as James had threatened at Hampton Court. The other alternative of death,

which the King alluded to in the significant addition, "or else worse," was also remorselessly carried out by Bancroft, who, as a persecutor, outdid even his predecessor, Whitgift.

These shameless pretenders to the religion of Christ, "having a form of godliness, but denying the power" of it, felt no shame, apparently, in setting the New Testament at variance with the Old. For example, they represent Stephen, the Protomartyr, as saying to the Sanhedrim, Acts vii. 38, speaking of Moses—"This is he who was in the *church* in the wilderness." Now, where is "the church in the wilderness" ever spoken of in our Bible? The plain reader is confounded. By always using God's word, "congregation," Tyndale took care that the ploughboys, for whom he avowedly made his translation, should not be stumbled. And Dean Alford, with like consistency, takes care not to set Stephen at variance with Moses.

A similar clashing is met with in Heb. ii. 12—"In the midst of the *church* I will sing praise unto thee." It is a quotation from Psalm xxii. 22, which reads, "In the midst of the *congregation* will I praise thee." Now, of two things one; either "church" was better than "congregation" or "congregation" was better than "church." Why not use the better word in both cases? If the one was just as good as the other, why change the one for the other? I say, therefore, James and his hierarchy are, demonstrably, self-condemned, *αὐτοκατακριτοί*, which is one mark of those whom our version calls, improperly, *heretics*.

For that word, which the Church has employed to brand those who call in question any of her dogmas, really means "sect-monger." Paul says that "sect-mongers," faction party men, are self-condemned. We have just shown that the King and his bishops were self-condemned by their inconsistency in handling the Word of God; and all they did, was done to make their sect triumphant—the worst of all the sects with which the world has been cursed—the sect of the prelatists.

Now I should like if our revisers would give us some light on this matter. Have they made up their minds whether this variance of the Testaments shall continue? Or, if they have determined to have consistency, is it to be established by expunging the word "congregation" from the Old Testament, a word which occurs, I think, over two hundred times? That will be a much more sweeping revolutionary change than by simply restoring Tyndale's "Congregation" in the New Testament. There is but one way out of all these perplexities and inconsistencies, and that is by always using that word which most simply and directly expresses the meaning of the Holy Spirit.

Now there is no word which does this except "congregation" or "assembly." Whether it refers to one congregation of believers, or to the whole congregations viewed as one, or to a mob of Ephesians, the word itself has but one meaning, and the particular reference must be found out from the context. Even the Church of England, when it undertakes, in its Twentieth Article, to explain the word "Church," is compelled to say

it means a congregation. Why, then, in translating "Ecclesia," use a word which needs itself to be explained instead of the simple word which explains itself?

That we may reach some sure ground in this matter let us glance at the way in which it has been managed in the best translations in the world. I begin with Luther's. Nothing in general is more notable in it than the harmony on which I am insisting. In Acts vii. 38, he makes Stephen speak of the congregation (*die gemeine*) which everywhere meets the reader in the Pentateuch. And so in Heb. ii. 12, he makes the apostle harmonious with David, whom he is quoting, and does not, like our version, make the one speak of the *church* and the other of the *congregation*, but employs the one word *gemeine*, as the apostle does, who quotes the very words of the Septuagint. Everywhere do we find him using this one word for the congregation of Christ and the congregation of Moses. The word "church" is not to be found in Luther's Bible, except in one place; and if ever the exception proves the rule, it does so in this case.

That notable exception is found in Genesis xlix. 6, "My soul come not thou into their council, and mine honour be not in their *church*." It is the dying prophecy of Jacob, who is looking back to the bloody crime of Simeon and Levi when they slaughtered the Shechemites, who had trusted them so far as to take the mark of Israel to please the father of their prince. This most damnable villainy (after so many years—and such years!) stirs the soul of

the patriarch on his death-bed, and he exclaims, "Into their council come not thou my soul, and in their *congregation* be not one, my honour!" Luther would not disgrace the sacred name of "congregation" by applying it to such loathsome traitors, and so he brands them with *church*. Still, he should have remembered that if God applied to them the very same name, (Kāhāl,) which he was afterwards to use for all the descendants of Jacob, as his congregation, it was not for Luther to be wiser or purer than God.

What tempted the great reformer to make this single deviation from his invariable rule? It seems to me, if I am not mistaken, that Luther regarded Simeon and Levi as the true types of that Emperor and that Pope, Sigismund of Germany and John xxiii. who, at the Council of Constance, burned John Huss, in open violation of the imperial safe-conduct which Sigismund had given him, in the very presence of the crowned traitor himself, under the plea that no faith was to be kept with heretics;—a dogma not yet repealed. Huss had anticipated Luther in preaching against indulgences, and Jerome of Prague, who was burned at the same council, had set Luther the example of burning a Pope's bull. These burnings of protesters against popery were carried out by the Holy Œcumenical Council of Constance, and by the head of the Holy Roman Empire, united as one holy Roman Catholic *church*. Levi was the father of the priesthood, and he and Simeon, who made himself a partner in his execrable crime,

were regarded by our Luther as the true types of Sigismund and John, the civil and ecclesiastical powers that have united in all ages and countries, and nowhere more notably than in England (whether papal or Anglican) and Scotland, in murdering the saints of God.

If Miles Coverdale, and Archbishops Cranmer and Parker, and Whittingham in his Geneva, may be referred to as having sent forth translations which are to be reckoned among the best in the world, it is only because they copied William Tyndale. All these retain "congregation" in both Testaments. The Geneva, indeed, began the change of using "church" for the congregations when viewed as one whole—a change for the worse, since it was made under the delusion that where the Holy Spirit uses one word for one thing, we may improve upon His language by using two. This is the grand pervading fault of even Tyndale's version, admirable as it is on the whole; the most notable instance of which we have in his twofold translation of Πνευμα (Pneuma) as applied to the Holy Spirit. Sometimes he makes it Spirit and often he has it Ghost, and this absurdity has so fastened itself in our language, in the Prayer-book, in the doxologies and hymnologies, and common discourse, that it is not probable the revisers will venture to touch it. Whittingham, in the Geneva, thought that as Christ, in Matt. xvi, spoke of all believers as one congregation, and in Matt. xviii. of a single congregation, it would be an improvement to call the former *church* and the latter *con-*

gregation. He should have remembered that in both instances the word has the one meaning of an assembly of believers, larger or less, and if the Lord Jesus thought fit to use but one word for these two assemblies or congregations, it was not for him to improve on *His* language. I am sorry to observe that Dean Alford, in his last year's revision, has imitated the Geneva in this, putting "church" into our Lord's promise to Peter: "On this rock I will build my *church*," while in chap. xviii. he has congregation: "Tell it to the congregation!" Still it is worth notice that in his Critical Commentary he translates by "congregation" even in the promise to Peter.

The accurate Belgic, which I have so often referred to, invariably uses *gemeyne* "congregation" for "ecclesia" in the New Testament, and in Hebrews ii. 12, maintains the harmony of the apostle and the Psalmist.

Though Diodati, in my judgment, greatly errs in transferring "ecclesia" under the form of "Chiesa," yet he maintains the harmony between the two testaments in Acts and Hebrews, and the Pentateuch and Psalmist, by "*raunanza*," *reunion*. The most accurate French translation is that of Lausanne by Gaussen, D'Aubigné, Vinet, &c. It nowhere allows the Romish *l'Eglise* to bewilder and mislead the reader. For it must never be forgotten that King James' revisers did not find the word "church" in Tyndale, or even in their churchmen Cranmer or Parker's, reprints of Tyndale; but they borrowed their invariable use of the word from the Rhenish

Testament, the version of Rome; well aware that no word but "church" would bear out their hierarchic pretensions and practices.

I would just add, before leaving the best translations as authorities for our guidance, that the best modern German translations, so far as I am aware (excepting of course those of Romanists), all follow their great predecessor, Luther, in excluding "church" from their versions.

And now to bring our three arguments on "election by vote," "bishop" and "church" to a conclusion, I would ask whether there is the slightest reason to believe that our English version, so different from the best versions on these points, will be altered on one of them by our present revisers? On the last of the three—"church," the case has already been settled against Tyndale, against Luther, against Cranmer, Parker, and Coverdale, against the Belgic, against Gaussen, D'Aubigné, &c., and the best modern German versions. The dissenters have, it seems, voted for "church" without the chairman being called on to give one reason for the word he loves so well being retained.

No doubt the Nonconformists who voted for "church" will vindicate their vote by denying that "church" is a term of the hierarchy; that it is a term as much loved by them as by those who call themselves churchmen, and that long use has deprived it of that hierarchic venom that formerly tainted it. But the question is what is the meaning of the word in the version of King James? The congregationalist takes it as meaning "congregation." But Bishop

Ellicott claims it as belonging to his church, and not to his exclusively, but as taking in the Church of Rome, the Church of Constantinople, and any ecclesiastical body which owns the three orders. For it is the maxim of him and his brethren: "No bishop, no church," and therefore they consistently deny the title to Nonconformists. Bishop Ellicott actually speaks of them as "those without," p. 207 in his volume on revision.

Now then the question is which of the two, the Bishop or the Nonconformist, takes the correct view of the meaning of the word "church" in the English version? Is the word such a nose of wax that it can be twisted into any shape the reader pleases. If so it is not like the other words of the Bible. "The words of the Lord are pure words like silver purified, in a furnace of earth seven times." But this word "church" it seems is very accommodating, it pleases high churchmen and dissenter equally well. The dissenter, however, should reflect whence the word came, and who put it into the English Bible. It came from Rome, and those who brought it were the most virulent persecutors of Nonconformists, and called themselves *the church*, and as they could not find themselves in Tyndale's Bible, even after Archbishops Cranmer and Parker had had the handling of it, they by a bold stroke ousted Christ's congregation from Christ's Gospel, and put themselves and the slaves whom they tyrannized over, into its place as the only true church of God in England. And that all might know what they meant by the

church which they had put into the place of the congregation that went before, the translators in their dedication to their "Most High and Mighty Prince," take care to tell his Majesty and all the world that they "had great hopes that the Church of *England* shall reap good fruit by their labours," the labours, that is, of throwing out Tyndale's two words "by election" in the Acts, and putting "church" in the place of "congregation." These are their most notable feats. Can there be any doubt of the meaning of "church" in *their* version?

Bishop Ellicott assures us, p. 106, that our New Testament "is substantially a version made by one faithful man long ago, under circumstances of varying trial," (*that is true*) "revised partially at intervals, and only thoroughly revised 260 years ago." Now, I ask Bishop Ellicott whether the striking out of Tyndale's two words, "by election," in the text, "when they," (Paul and Barnabas) "had ordained them elders, by election, in every congregation," formed part of the thorough revision of King James; and whether his putting himself and John Whitgift and Richard Bancroft in the place of God's congregation, as the church of Christ, formed parts of the thorough revision? Let us understand. The Bishop has already acknowledged Tyndale's fidelity and competence as a translator. Was he mistaken in his translation of all these texts? If he was, how could he be competent? But if he was not mistaken (and I maintain, I have shown he was not), then it follows irresistibly, that what Bishop

Ellicott pronounces "thorough Revision," was really the most thorough falsification, and if the Bishop holds, as no doubt he does, that they knew what they were doing, they must be denounced as the most enormous and fatal forgers that ever cursed their country.

But, then, do not these translators, as they call themselves, profess at the close of their famous dedication that they were "supported within by the testimony of a good conscience, having walked the ways of simplicity and integrity, as before the Lord?" It is the misfortune of these men that their high professions of piety stand in close connection with their shameless flattery of one of the worst men, I am convinced the very worst, that ever sat on the throne of Great Britain, and that is saying much. And yet it is of this most miserable creature, whom I cannot now stop or stoop more distinctly to characterize, that these courtiers, those creatures of their king, say: "The Lord of heaven and earth hath enriched your Highness with many singular and extraordinary graces!"

Besides, how could the revision be so thorough, as the Bishop pretends? The brief review which I made of the sermon on the mount in this Magazine for August, not to insist on the very gentle revision of the Bishop himself, proves that instead of correcting errors, his thorough revisers put Tyndale in the wrong when he was in the right; as Dr. Ellicott himself shews; though he does it so very imperfectly, that I found good gleaning in his footsteps. That gleaning I

am now carrying on through the entire field, and I have good hope of shewing some precious sheaves when my work is completed!

I now demand in conclusion, how the three grand points, on which I have been insisting, are to be settled at last? Shall the great foundation of the freedom of the body of Christ, the congregation of the living God, laid by the Holy Spirit in Acts xiv. 23, be restored as William Tyndale placed it in his English Bible—a foundation which Archbishop Cranmer did not venture to touch, nor even his unscrupulous successor Matthew Parker, the willing tool of his merciless mistress, Elizabeth Tudor, but which was daringly, and impiously, and most impudently subverted by her Scotch kinsman, James I., and by old Whitgift who told him that "undoubtedly he spake by the special assistance of the Spirit of God," when he proclaimed his intention of maintaining the oath, *ex officio*, of that atrocious Inquisition; and by Bancroft, who kneeled at his feet (when James told the Puritans he would make them conform, or he would harry them out of the land, *or else worse*), and "there never had been such a king since Christ's time;" or will Bishops Ellicott, Wilberforce, and the other churchmen insist on continuing the mutilation of Tyndale's text by the suppression of the two all-important words, "by election," &c., above all, will the dissenters concur in that mutilation?

I demand, will the Bishops consent that their very name shall be blotted out of 1 Tim. i. and elsewhere; or will they insist that

what Dean Alford called a "trap," shall still be set to catch the sheep, and shall still be read at their ordination? And will dissenters help them to reset that "trap," and thus indirectly assist at episcopal ordinations?

There is no need of asking what they will do with "church," that sweet morsel of the hierarchy, which for nearly three centuries has taken the place in the New Testament, of God's congregation, though that congregation has all the time been allowed to remain in the Old. It has lately come out that James's "church" shall not be touched; the dissenters fancying that they have as good a right to the name as the churchmen themselves. The Prelatists are well pleased that "those without" should amuse themselves with that fancy, while the Churchmen have their ten millions a year, and all the cathedrals and parish churches of England, and the House of Lords and all the aristocracy and gentry, with their 20,000 ministers, to maintain their exclusive title to the name. The name came from Rome, and will ever be a snare and a stumbling-block to true Protestants. Luther abhorred it. Tyndale would not touch it, and John Knox called his Protestants the "congregation," no doubt borrowing the word from the Bible of the martyr. The noble Hollanders, who conquered their freedom from the Catholic king, would not allow *his* "church" to pollute their Bible; and D'Aubigné, the historian of the Protestants, will not tolerate the name in his version of the New Testament. These facts should not be forgotten.

It is very significant how matters are to go in regard to the three terms of "ordination," "bishop," and "church," what Dr. Ellicott declares in his book on revision, p. 213, "In correction, the choice of words must be limited to the vocabulary of the present version. '*Must be!*'" The bishop is very candid. No one can say he has entrapped "those who are without," to countenance what he seems mainly to value in the scheme of revision; that dissenters shall concur in his "ordaining" his presbyters without any election by the people; that they shall acknowledge him as "Bishop," and not interfere with King James's "church." They have already conceded the last, and will be obliged to allow the other two. "*Must*" is the Bishop's word—a favourite word with bishops in all ages.

What, indeed, can be expected when even Dean Alford, that noble confessor of truth, in his commentary, on all our three points, is found relinquishing them, one by one, in his otherwise valuable revision of last year. I am grieved to note the facts, now that the Dean is gone, but truth must not be kept back where the interests of millions are concerned. The "trap" in 1 Tim. is reset, the church resumes her place in Matt. xvi., and the *popular* election disappears from Acts xiv. If the brave outspoken Alford thus flinched, at last, from what he had previously, for years, maintained, what can be expected from those he left behind; those who never made his confessions, but have always been consistently and determinedly in the wrong?

Before concluding, I must call

attention to what seems the most singular fact in this remarkable union of Churchmen and Dissenters in revising the Anglican Bible. One would naturally suppose that the presence of Nonconformists at the Board, must be intended to exert some influence on the work. This, however, is an entire mistake; for I find in the "British Quarterly" of last year (Jan. number) the following very singular announcement, p. 100. "And should it happen, as might be the case, that any one honestly thought, that a just rendering of the original favoured the class of opinions with which he was identified, while others, with equal honesty, held the reverse, a very simple rule would suffice for guidance in such circumstances. Let the terms in dispute just remain as they are in the existing version." Surely this is "*a very simple rule*" for dissenters to agree to: nay, the mystery is, that it is dissenters who propose the rule of their own accord. It seems the article to which I refer was written by a Presbyterian, though it appears in the Congregational periodical. It may thus be taken as expressive of the views of two large sections of the Nonconformists. No wonder Bishop Ellicott is perfectly well pleased with it. Page 195 of his volume on "Revision," he thus mentions it—"It

is," says his Lordship, "a very able article, from which it is perfectly clear that all the more intelligent Nonconformists not only would interpose no sectarian obstacles, but would even readily take their part in the great work, if invited by competent authority, and on the equal terms of common scholarship." It is clear from this that Bishop Ellicott denies the "intelligence" of any Nonconformist who insists on excluding "bishop" from 1 Tim. iii. 1. It would be low "sectarianism" to do it. Was Dean Alford then, a stupid sectarian for calling that text a "trap?" Bishop Ellicott calls Tyndale a "faithful man," and a sound scholar; and he was a Nonconformist both to Rome and Canterbury. He was compelled to keep his distance from both. Yes, *he*, W. Tyndale, says the apostle did not ordain without a vote of the people, and insisted that the word "church" should not stand in the Book of God. Was he, then, an *unintelligent* Nonconformist? Was his translation "sectarian?" Or, rather, were not James and Bancroft the giant sectaries who, insisted on putting themselves into the Bible as the Church? And is he any better who, dedicating his Book to the ever fresh memory of William Tyndale, refuses to walk in his steps?

JAMES LILLIE.

Memoir of the late Rev. Andrew Leslie, of Calcutta.

Continued from page 646.

THE place selected as the sphere of labour for Mr. and Mrs. Leslie was Monghyr, a very picturesque town on the banks of the Ganges. There Mr. Chamberlain had laboured for five years, and had formed a church, which then, and afterwards, reckoned among its members some of the most excellent of the earth. After Mr. Chamberlain left India, on that voyage which was, for him, destined to terminate in heaven, the Rev. Mr. Moore, Missionary at Digah, in compliance with the request of the church, removed to Monghyr, and took the oversight.

On Saturday evening, July 17th, 1824, Mr. and Mrs. Leslie reached Monghyr. The very next evening Mr. Leslie commenced his English work by preaching his first sermon to a "pretty good and very attentive congregation." It would be interesting to know the text of that first sermon, for, doubtless, it was the key-note to all that followed, but we cannot now discover it.

Most earnestly and heartily did Mr. Leslie take up the work provided for him. Associated with Mr. Moore, in the pastoral care of the English Church, he regularly took his share of the English preaching. His sermons, simple, yet full of thought, were much appreciated. He continued his study of the Hindi language, and in six months was able to give a written address to the native Christians at Digah—an address which he found, to his joy, was understood. On January 25th, 1825, he had the pleasure of

baptizing, in the Ganges, seven persons, one of whom was a Hindu convert, and another the widow of Hingham Misser, the first native convert at Monghyr. During this year we find that he was in the habit of writing and preaching a Hindu sermon every week. In October of the same year he went as far as Chunar, in company with some native Christians, in order that, by being alone with them, he might be able to acquire fluency in speaking the language. Nor was he alone in his work. His wife, to whom he was most tenderly attached, shared all his studies with him, and, like him, consecrated her life to the good of those around her.

But a bitter sorrow was at hand; that young and lovely wife, over whose head twenty summers had scarcely passed, was taken suddenly from him. She was seized with cholera on the 8th of April, 1826, and she gently breathed her last on Sabbath afternoon, April 9th. How deep was his agony, let his own words tell. Writing of himself, he says:—

"Great was his anguish. Wandering from place to place in his dwelling, he spent much of his time in audible weeping. Everything reminded him of her who had gone to return no more. Oftentimes he could not realise her absence. He would look for her, but he could not find her; he would turn again, but she was not there.

"Deep was his wound. Apprehensive that he had been visited in judgment and not in mercy, he could

scarcely, for some days, approach the throne of grace. The Bible he could seldom open; comfort from home he could not receive; his food became unpalatable. And it was feared that he himself would not long be an inhabitant of the world."

The trial was a fearful one, but God's grace supported him through it. Broken as he was in spirit, and, much as different friends tried to remove him, at least for a time, from the scene of his sufferings, he resolved to remain at his post, and to "abound in the work of the Lord," in accordance with the dying wish of his beloved one.

The first thing which roused him from his sorrow was a friendship which sprang up between himself and Captain Beckett, a gentleman living at Monghyr. Between the two there was a strong bond of sympathy, for Captain Beckett had suffered a similar bereavement, only the mode of separation from his beloved wife had been more terrible, and so harrowing to his feelings, as to have driven him almost to madness. But Captain Beckett was an unbeliever; his mind was full of doubts and objections; and it was Mr. Leslie's privilege to be the instrument of clearing away the darkness of scepticism. Among many letters written by him to his friend, a copy of one remains, which contains so much of his own experience, that it seems well to insert it. It may be as a message from God to some other doubting, tempest-tossed soul.

"I duly received your affecting letter, that is to say, a letter that much affected me. I do feel for you, and you were right in supposing that I would not loathe you. O no! God forbid that I should turn with loathing from any of my fellow-creatures, and particularly from those in your circumstances. I can indeed sympathize with you; and though I may never, to the same

extent, and for so long, have been the subject of those thoughts that haunt you, yet I have been the subject of them. I have often doubted, and, occasionally, do still. But now, when I doubt, I have myself to blame. It is when I am careless in seeking communion with God by prayer, or in reading the Bible, or when I have been indulging in tempers, or passions, or deeds that my conscience condemns, that I am left to become the sport of scepticism. I will tell you one thing, a thing to which I can testify from a frequent experience. When I *do* the will of God, *i.e.*, when I do what is commanded in the New Testament, I never fail to have a strong conviction that the doctrine of the New Testament is divine; but when I do not that will, then am I left to be a prey to unbelief, and to be the subject of feelings which I cannot declare. I was once in such a state of uncertainty that I thought it would be necessary for me to renounce the ministry; but one passage of the Bible has kept me from doing so (John vii. 19)—'If any man will do His will, he shall know of the doctrine, whether it be of God.' I have tried this. I have taken it for granted, in the first instance, that the doctrine of the New Testament might be the will of God; and I have put this passage of Scripture to the proof. It is a part of the doctrine of the New Testament that I should read it much and often. 'Search the Scriptures.' It is a part of it that I should grant that I cannot understand it by my natural unassisted powers of mind. 'The natural man understandeth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.' I have admitted this, and hence have been led to pray most earnestly that God would teach me. I have put the truth of that Scrip-

ture to the test: 'Your Heavenly Father shall give the Holy Spirit to them that ask Him.' 'The Spirit of Truth who guides into all truth.' I have put that Scripture to the test: 'If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven, for where two or three are gathered together in my name there am I in the midst of them.' I am speaking of things that have happened. I have tried the thing. Though uncertain whether the passages now quoted were true or not, yet feeling that Christianity, from the loftiness of its claims, did demand some sort of attention, I have, on the ground of the first quoted passage, put the others into practice. I have sought God most earnestly to give me the Spirit, whatever it might be. I have endeavoured to lay aside my own judgment, and cried, 'Lord, open my eyes that I may see wondrous things out of thy law.' I have read the Scriptures daily. I have never failed to meet with others for the purpose of praying. I have endeavoured to conform myself to the precepts of the Gospel, and what has been the consequence? I have been made to feel that the New Testament contained a system suited to my wants as a sinner. I have felt an influence come over my own mind which, from its purifying nature, I have the strongest conviction is from God. I have been the subject of a change which, I feel, is real, and which I am confident could not have been effected unless by Him who is true. What have I not felt? I have felt my heart warmed with love to God and love to man. I have felt, when I have been spending time in seriously reading the New Testament, and in drawing near to the throne of God, that He has come near to me; that He has made me look down upon all the pursuits and pleasures

of the men of this world as vanity, and unworthy my regard. I have felt that He has obliterated envy from my heart, that He has subdued the bad principles of my nature, that He has come, as it were, into my very soul, and taken possession of it, and induced calmness, and led it into sweet, smiling peace, and filled me with an aspiring hope. And I have felt that if I had been called to go away from earth, that I must assuredly have entered a state of perfect happiness. Would that such feelings were continual! But I can assure you that the period of such feelings is that in which I give myself to the reading of the Scriptures, and to solemn prayer.

"There is this great difference between me and you; you cannot rely composedly on the Atonement of Christ for hope for futurity, but you can on the unconditional mercy of God. I cannot depend on your prop. But I have the greatest peace and security in relying upon Christ. There, I feel, is my security. There I see God just, and holy, and merciful, and good. When I look at the cross, I feel love and gratitude, and all the emotions that I conceive to be pleasing to Him arise in my mind. I feel that I cannot love sin nor practise it. I feel that I cannot distrust Him. I see Him to be love. My heart warms to Him. But if I turn my eyes away from the cross, I am full of uncertainty. I ask, what if God choose to be just? I have often wantonly provoked Him. What if it should be true that He will not forgive without a ransom? Am I certain that He will forgive without an Atonement? Ah! here my soul becomes disturbed. But by the Atonement I see Him seeking to save me. I see Him exhibiting love unbounded to draw me to Himself. I go to Him. I cast myself at His feet and cry, 'Lord, I believe; help Thou mine unbelief.' I know you

will excuse me for saying that I hardly think you can have put Christianity to the test as I have done it. You ever appeared to me too careless about embracing all opportunities of waiting upon God in the way the New Testament directs. I have not the smallest doubt that you have prayed much and often to God. But admit for a moment that God is to be sought in a particular way. My reason tells me that I can pray to God when I am in company, or on horseback, or walking on the road, or when gazing on the beautiful scenes of nature. But supposing it is true that when I pray I should 'enter into my closet, and shut to my door, and pray to my Father who seeth in secret,' and supposing it is true that Christ set us a good example when He retired privately for prayer, ought not this method to be tried?

"And supposing it is true that we are not to forsake the assembling of ourselves together, but that we are to agree together to ask, ought not this method to be tried and persevered in? Now I will freely confess to you that I ever thought you too careless about *doing* these things which are found in the New Testament. I know there are many things in our fellow-creatures to pain us, and that oftentimes their presence and conversation is not very agreeable; that their prayers are not at all times what we could like; but then is it not a duty to put up with things that may not be very agreeable? May not the loss sustained by not doing this will of God in meeting with them be much greater than any pain we may experience from their crudities? I have oftentimes wondered where the wisdom could be in the institution of the Lord's Supper and Baptism. Indeed, I have at times felt most painfully on these subjects, and am even now in a strange state of feeling in regard to them. But I sink my own judg-

ment. I go, believing that He who instituted these was wiser than I. And who can tell what might have been the consequences to me had I refused submission to them. One thing I am almost positive of, that were I to neglect them, never should I know what peace of mind might be, and another thing, that I could not dare to look to the Atonement. Not that I esteem obedience to these the ground of my looking to the Atonement. O no! but I should feel that if I lived in disobedience to any of God's commandments, I had no evidence of my resting upon Christ, or, at best, that I had no love to God. Now, I ever thought that you did not sufficiently prize, practise, and improve appointed ordinances. I do not say you neglected them; but you did not put yourself about (to use a common expression) to seize at them. I never expected you could learn anything from preaching or prayer-meetings. I, who am less than you, hardly ever learn anything new; but by waiting upon God in these ways I become the subject of salutary impressions. Old things come home to my heart with a new force, and I often rise, saying, It was good to have been there, for God came near to my heart. I am kept at the truth; I cannot forget it; and is this a small thing to a being who has a corrupted and sinful heart?

"Let me tell you another bit of my experience. Some things have troubled me most grievously. I have gone into my closet, shut my door, and spread them all before God, and my mind has been relieved, the storm has become a calm, and I have felt sweetly resigned to the will of God. I have had experience of the efficacy of prayer. You talk of seeking God, but I know not how you do so. I know not how the Deity can care anything about our going on our knees, about our making a

formal address to Him, about our telling Him what He already knows, and about our asking Him to do, when He, as the infinitely wise God, has determined all things. My reason says it is foolishness to think that God will do anything for our asking, that it is absurd to imagine that He will hasten His kingdom for my saying 'Thy kingdom come!' I know He has settled all things from the beginning to the end. And yet I have had experience of the efficacy of prayer when it has been offered in the way pointed out by the Scriptures. It is the heart He looks at, yet I go down upon my knees. It is the disposition of the mind He looks at, and yet I worship Him with my body. He knows whether I feel grateful, and yet I tell him that I do so. He is acquainted with my wants, and has determined whether he will relieve them or not, and yet I tell Him what I want, and ask Him to give. He knows, and has determined the whole course of my future life and my eternal state, and yet I ask Him to regulate and dispose all. What a mass of contradictions and absurdities! And yet I practise all, and maintain the efficacy of prayer. It is enough for me to merge my judgment in that of Christ, and to do as He did. If I am a fool, then what? Now how do you ask God? I know not how you go, but I suspect not in this way. Learn to be a fool, and you will know the truth.

"This is a strange letter. There is little connection in it. It has been written without premeditation, and you have my thoughts warm and flowing from my heart. I have been proud to reckon you amongst my dearest friends. Crude as my mind is, I have felt that there were none in Monghyr that could precisely see and feel in my way but you. O, what would I give to see you at one with me in Christ.

Would half my life be too much for your sake?"

Another source of comfort in this time of fearful sorrow was Mr. Leslie's friendship with the Rev. Richard Burton of Digah. They had been fellow-students, and now they both, while labouring for Christ in a strange land, had been called to suffer the same trial, Mrs. Burton having died a few days before Mrs. Leslie. It is interesting to read Mr. Leslie's own account of this friend and of their friendship.

"He was, indeed, born to love and to be loved. A continual smile played upon his countenance, and had its spring deep in his heart. Winning in his manners, no one ever met him who did not retire from the interview with a pleasing impression of his character. . . . They would often write to each other, and communicate to each other all their thoughts and plans. Their communion, even on paper, was sweet; and if anything happened to prevent the one from duly replying, the other was always the subject of considerable anxiety. Knit to each other in so many peculiar ways, they were brethren indeed. They had one heart, one interest in all things, and were pursuing one object. Seldom have there been two individuals so completely alike. They had almost the same views on every subject. On no occasion were they known materially to differ. When they met, they seemed as if they never could lose sight of each other. They walked together, they rode together, they visited together, they followed their profession together—in a word, they were always together."

Close indeed was this friendship, but the closest friendships are those which are soonest interrupted, though, blessed be God, not broken off by death. In September, 1828, Mr. Leslie had to see his friend die. Mr. Burton had laboured much among

the military at Dinapore, and Mr. Leslie continued those labours as far as possible. Until the arrival of the Rev. J. Lawrence in 1832, Mr. Leslie was in the habit of visiting Dinapore from time to time and preaching to the soldiers. Many acknowledged him to have been the instrument in the hands of God of leading them to Christ. These visits to Dinapore led to his forming friendships with Lieutenant Ward, of the 38th N. I., and Lieutenant (afterwards Sir Henry) Havelock of the 13th Reg., friendships which lasted until death. It was on one of these occasions when Lieutenant Havelock was lamenting that Mr. Leslie could so seldom go to preach to them, that Mr. Leslie asked—"Why don't you preach?" "I preach?" was Lieutenant Havelock's reply; "would it be right for me to preach?" "Certainly," was the answer. The suggestion was not forgotten; it was pondered over, and resulted in Lieutenant Havelock's not only preaching, but becoming the pastor of the little church in his regiment.

For seven years Mr. Leslie had a lonely life, striving by incessant occupation to keep down his great sorrow. His thoughts turned with longing to the world to which his beloved had gone, and his meditations resulted in the publication, in 1828, of a little book, called, "The Vision of the Heavenly World," to which he prefixed a short Memoir of his wife. In 1830, he followed this by another, called "The Friends: A True Tale of Woe and Joy," in which he described (under fictitious names, many of those, both European and Native, who then lived at Monghyr. The circle was indeed a

charmed one. There was the refined, intellectual Captain Beckett, to whom he had been the means of doing so much good. There was Mrs. Chamberlain, of whom he thus wrote: "To her he was accustomed to tell all his concerns, and ask her advice in every undertaking; and not only did he find her always sincere, but her counsels generally judicious, and the best he could adopt. Indeed, had it not been for her, he must frequently have erred: and had it not been for her unceasing attentions to him, he could not, in all probability, have long laboured. In sickness, she watched over him; in health, she advised and comforted him; and in his cheerful moments she endeavoured by her conversation to heighten his joy. If he had been her only son, she could not have acted towards him more affectionately than she did." The stately Mrs. Webberley was there, whose "high and noble spirit," large-hearted benevolence, and fearless devotion to the cause of Christ, made her celebrated throughout the country. There were also Mr. Moore, with his "rich experimental acquaintance with divine truth:" and Captain and Mrs. Page, who had "few equals." Then among the Native Christians there were Hingham Misser, the first convert at Monghyr: Nainsookh, "who probably never had an equal among his Christian brethren in the East;" Gopal, Doorga, and others, all faithful, earnest Christians. It is a joy to think that this circle, long ago broken up on earth, has been re-forming in heaven, and is now almost complete in the presence of God, the members never to be severed again.

(To be continued.)

Unfoldings of the Divine Character in Heaven.

THERE is, indeed, no greater mystery to our finite comprehensions than the Being and Character of God. The way that He takes, the principles that govern Him, are as much higher than our loftiest views of Him, as the peaks of the Himalayas are higher than the homes of burrowing worms. By searching we cannot find Him out. "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known." When countries are ablaze with war; when homes are desolated by pestilence; when crushing sorrow, like a thick canopy of darkness, overwhelms us, and we are utterly buried in the gloom; we know that He "maketh the clouds His chariot," and "walketh upon the wings of the wind." When the proud waters go over our head, we are assured that "the Lord sitteth upon the flood." But we cannot see Him. His purposes are ripening, but the process is all dim to our vision, and ever recurring questions about His dealings will rise within our bosoms. We even question His goodness. In sceptical moments we doubt His love. We are ready to say, He might prevent sorrow and suffering if He would, and yet the chariot of woe all blood-bespattered rolls on, crushing beneath its cumbrous wheels myriads of the poor and needy. Why does He not stretch out His hand and strike tyrants dead? There will be no rest for our spirits except in the belief that we are, so short-sighted, and God so infinitely above us, that our greatest conceptions of His character which we form below can never reach the heights of His sove-

reignty, or fathom the depths of His unspeakable love. We have not sufficient time, even if we possessed mental and spiritual ability, so to contemplate Him as revealed in the Word, as to harmonise His strange works with the love we believe Him to possess. Those very communications of His Word disturb, and sometimes agonise, our minds. We believe them, as little children should, but we cannot comprehend them. We travel through their ample and fertile fields, but here and there we find what appear to be barren wastes, desolate and rocky, where there spring no rills of comfort, and grow for us no flowers of love, and no fruit, or corn, or wine is yielded for our use. We are ready to ask, Why such mystery about His revelations? Why such inscrutability about His teachings? But the faculties being ripened with which we may contemplate the Divine Being, we shall enjoy rapturous communications from Him, concerning Himself and His dealings with His creatures below. The enlightening of the understanding shall fit us to commence a study which shall yield satisfaction, ever increasing, so long as we continue to engage in it. Seeing Him as He is, may refer to more, far more than a mere vision of His face. It may embrace an inward contemplation of Him, by which we shall discern the secret motives for His most perplexing actions, and be enabled to say, with as much emphasis as John did, "God is love."

Of such employment we shall never tire. In that one word GOD, wrapped up such an infinite treasury

of knowledge, that untold myriads of years will not abate the ardour of our desire to know more and more of its fulness. The infinite excellences that dwell in Him will, possibly, never all be disclosed; and, in the unceasing progress of a glorified life, our expanding minds will ever be receiving new manifestations of Him which shall serve to explain every disposition that He has made of us below. Thus our eternal life will be an eternal education in the widest and completest sense. There is no reason why it should not be. Aspirations after knowledge are among the finest instincts of our nature. No man is so grovelling in his habits as he who is content to abide in perpetual ignorance of those subjects which elevate the mind and enlarge the heart; while no man is happier than he who wings his flight into realms of knowledge, ever attaining loftier altitudes in the serene sky of Truth, and, as he rises, finding a wider range of vision stretched out on every side, giving new scope for all his powers, to play a part in those investigations which repay the most attentive search. But, oh, to be rising every day in our contemplation of the character of God! Oh, to be perpetually engaged in studying Him! Oh, to find our receptive faculties all engaged drinking in His fulness! Oh, to have new light thrown upon His dispensations; to find that from His own throne there dart evermore beams of living glory that gather round and enfold His person, making Him more lovely as the ages roll on, until the entrance becomes so complete that we pant to find nobler hallelujahs by which to celebrate His greatness, and declare our satisfaction in His love!

This continual unfolding of His glories will certainly constitute one great source of our bliss. We think we know Him now. But even here

the progress we make in our knowledge of Him, when our communion with Him becomes intensified, astonishes us. A Christian man is very much like a traveller seeking out the fairest spots of earth. He begins his travels among the hills and valleys of his native country. As he gazes at the outspread landscape from the summit of some high land; or treads the emerald sward; or looks into the clear depths of a mountain stream, and sees the reflection of the surrounding verdure, he hails the spot as the most beautiful beneath the sky. Years roll on, and he visits some famous Continental nook. When, in the early twilight, he beholds the rising sun, scattering unknown tints of colour upon the clouds, and making the sea to bear a reflection of its fiery glories, at last causing to burst upon his view the vast expanse of a lovely panorama, all glorious in its beams; he dreams that Nature, with her varied powers, can paint no fairer picture. But in after life he takes a cruise upon the Mediterranean Sea; and, while his vessel rides upon the bosom of the ocean, he gazes, in the distance, at a burning mountain sending up its column of flame that expands at the summit, and spreads forth like a majestic blazing palm; and then he sees reflected in the clear blue depths of the ocean beneath him the crags of a thousand hills that, lit up, look like palaces, and golden halls, and sunlit mansions, and jasper thrones; and he declares that this is the fairest spot of all; never deeming that, even in this little world, there is such a succession of wonders that each new one outrivals all that have been seen before. It is so with us when we engage in the contemplation of the Divine Being, as we see Him here through a glass darkly, in momentary glances that pass away like reflections of a swiftly-moving cloud.

And it will be so there. The longer we are with Him the more enraptured shall we become with His perfections.

In the individuality of our minds, I conceive that we shall each study the Divine character from his own standpoint. It shall be with us as when a number of artists gaze at some splendid building, where science and art have combined their costliest efforts to produce symmetry of proportion and grandeur of effect. Each man sees it with his own eyes, marking the beauties that appeal most to his own senses. One admires the splendid sweep of the domed roof; another, the capitols of the upholding pillars; another, the elegant castings of the massive gates; another, the arrangement of colours in the windows; another, the life-like appearance of the statues that adorn

its porticos; another, the beauty of the pictures that are hanging upon its walls. Not until they all sit down and compare notes, each telling of the point which fixed his own admiration, do they arrive at any true idea of the real magnificence of the temple in which they stood. So in that state of bliss shall each one find out something in God that appeals to his own sympathies; and, comparing thought with thought, idea with idea, glimpse with glimpse, with those who are our companions in bliss, shall we become amazed with the feebleness of our grasp of heavenly things, and the poverty of our conception of that state into which grace has brought us.—(From *Within the Gates; or, Glimpses of the Glorified Life*. By G. D. EVANS, Victoria Park. London: Stock, Paternoster Row).

The Northampton Meetings.

THE Autumnal Session of the Baptist Union, recently held at Northampton, was, we believe, generally anticipated with feelings of deep and unusual pleasure, and the anticipation has now grown into a hallowed remembrance. Every year the wisdom of holding such a session becomes more apparent, and by this time the most doubtful must be convinced of its expediency. The ministers and delegates of our churches from almost all parts of the kingdom congregate in such large numbers, and display so lively an interest in the proceedings, that the "experiment" of an Autumnal Session has proved thoroughly successful, and may now be regarded as a perma-

nent institution of the denomination. There are many indications that these provincial gatherings are becoming more important in their influence on the churches than the May Meetings in the metropolis, though, for our part, we think there is ample room for both. Neither of them can be regarded as in any way superseding, but merely as supplementing the other; neither could be abolished without serious loss.

The programme this year was highly attractive, and great credit is due to the Committee of the Union for the careful manner in which they prepared the business, and for their manifest desire to make the subjects discussed of real service to the dono-

mination. We have often heard taunts that the Union did nothing but "read papers," and there has, possibly, been too much ground for the charge. But this year it was felt from the first that the papers were exceptionally practical, and sure to lead to something more than the customary vote of thanks to the writers. We do not remember ever to have heard so much preparatory discussion among ministers and deacons whom it was our privilege to meet. Everyone appeared interested in the questions of "A Board of Arbitration" and "Education for the Ministry." Wherever, therefore, the Autumnal Session had been held this year, it would, we venture to say, have been more than ordinarily successful.

There can, however, be little doubt that the *locale* of the meetings gave to them a special charm. Northampton is almost a sacred spot in the history of religious life in England. It is a name that awakens many hallowed memories, and gathers around itself some of our noblest associations. Men have lived and laboured there whose deeds have attracted the attention of the civilized world. A work was there begun whose importance is not surpassed, whose splendour is scarcely dimmed, even by the great Reformation. Hearty, indeed, was the response of the audience to the opening paragraph of the Chairman's address:—"Northampton, it was suggested by James Hamilton, should be called the Mecca of English Nonconformists. There is truth in that fancy of one of the most genial spirits of our time. It is impossible for anyone, Conformist or Nonconformist, to peruse the religious history of the eighteenth century without finding himself often turning in reverent fondness to that spot, with its girdle of storied towns and villages."

The natural interest of the meet-

ings was greatly enhanced by an exhibition of autograph MSS., books, and other curiosities connected with the Rylands, Fuller, Carey, Foster, and Doddridge, for the collection of which our thanks are mainly due to Mr. Taylor. We cannot, of course, specify the various objects on which the eyes of the visitors were eagerly fixed, but we may mention, as one of the most valuable, Dr. Carey's sign-board, found under an old staircase at Hackleton, with the words "Second-hand Shoes bought." There were numerous letters in the handwriting of Carey, Fuller, Sutcliffe, the two Robert Halls, the Rylands, and other worthies. Dr. Ryland's text-book, containing an account of every sermon he preached, and the two volumes of his MSS., sent from Bristol, were universally admired for the clear, legible style of the writing. The formation of the Hebrew characters is really wonderful, and indicates a most thorough mastery of the language—the result of intense and protracted labour. The MS. of John Foster, entitled "Hints and Questions respecting my early history," was also viewed with deep interest, as was Dr. Doddridge's "Confession of Faith." Dr. Doddridge's chapel was open for inspection, and many of our friends found their way into it. The vestry still stands in its original form, with the Doctor's chair and table; while, hanging on its walls, are the call he received to the pastorate in Northampton, and his acceptance of the same.

The Session of the Union was as usual preceded by Missionary Meetings on the Tuesday (Sep. 26). In the morning of that day a Conference was held, under the presidency of the highly esteemed treasurer of our Society, Joseph Tritton, Esq. His earnest and valuable address—an address which breathes in every word the spirit of our great Master—has

already appeared in our pages, and been pondered, we hope, by our readers, so that we need not refer to it at greater length. We trust, also, that the timely suggestions thrown out by Mr. Bailhache in his paper on Deputation Work will be given in full in the *Herald* of November. The matter is one which demands the attention of our ministers, and in regard to which the trouble and anxiety of the Secretary may be greatly diminished. The churches are to be congratulated on having as Association Secretary a man so efficient, and withal so genial, as Mr. Bailhache, and with our ministers no one will work more harmoniously and happily than he.

The public Missionary Meeting was held on Tuesday evening, in College Street Chapel. The large building was crowded to excess. The committee fortunately secured as Chairman, Mr. Charles Gilpin, M.P. for Northampton. His opening remarks were stimulating and pointed, revealing a man of large heart and loving sympathies, in entire unison with the missionary enterprise. The speeches of Mr. Gould of Norwich, Mr. Millard of Jamaica, Mr. Goolzar Shah, and Mr. Wilkinson, were listened to with equal delight and profit. They were exactly what speeches on such occasions should be—concise in their information, clearly indicating the nature of the work to be done, the methods by which existing operations must be corrected and supplemented, and the spirit required for the work in the Churches at home and the labourers abroad. The position of Mr. Goolzar Shah should receive more than a passing notice. Though working earnestly as a preacher of the Gospel, he is not a paid agent of the Society, but holds a situation under Government, and gratuitously devotes his spare time to evangelistic labours. He is a man of superior culture, keen

observation, and fervid utterance, and in his own language must speak with great effect. Would to God that there were more men of his stamp, men who can preach to the Hindoos from their own standpoint, acquainted with their most peculiar feelings, and able under God to lead them on in methods which no European can employ, to the acceptance of the faith of Christ. We fully sympathise in the growing conviction that only by means of a native agency can the work of evangelisation be carried on as efficiently as we desire.

The meetings of the Union proper, began on Wednesday. After the devotional exercises, the Rev. C. M. Birrell delivered an introductory address on "Northampton Memories." All who heard Mr. Birrell's beautiful and impressive words in April, anticipated a pleasure which can rarely be enjoyed; nor were they disappointed. An address displaying a finer union of culture and power, of high moral purpose, and exquisite grace of form, there could scarcely be. There was in it no idolizing of the past, no vain hero-worship, no denominational complacency; but a calm, thoughtful survey of the men who gave a new impulse to the religious thought and activity of the closing years of the last and the earlier years of the present century. The diffusion over the country of a pure and devout spirit by Watts and Doddridge; the evangelical labours of Wesley and Whitefield, and the danger of morbid self-contemplation and excessive doctrinal debate, to which even this "burning evangelism" was exposed, were briefly touched upon. "The Church cannot remain in health unless she seeks an object of all-commanding interest beyond herself." And the requisite service in this direction was rendered by men connected with ourselves. We must present them to our readers in Mr. Birrell's own words:—

"This remarkable group resembled the disciples of our Lord in being the children of devout parents in the lowlier walks of life, although, unlike most of that primitive brotherhood, unrelated by natural ties, and personally unacquainted until drawn together by Divine grace. We are taken back to one of those scenes beside the Jordan, of which we have such charming glimpses in the pages of the Evangelists, when we read of Ryland's first mention of Carey. How little did he foresee all that was to follow from the event thus simply noted:—'On the 5th October, 1783, I baptized a poor journeyman shoemaker in the River Nen, a little beyond Dr. Doddridge's Chapel, in Northampton.' It could not have been more than two or three years afterwards that this youth, having been led into the ministry and conducted through paths of thought long untrodden, stood up in the pulpit, on the very spot on which we stand to-day, and with the modesty which belonged to his nature, but with the fearless urgency of one to whom the Eternal Spirit had unveiled things to come, pressed upon his brethren the duty of compassionating the heathen. When he came down among the perplexed village pastors, anxious to find some road to solitude, there came pushing his way to his side a man of three-and-thirty, robust and broad-shouldered, with the lines of thought already cut sharply in his face, but with an almost feminine tenderness trembling in the eyes which lay in the shadow of the dark eyebrows. Seizing the hand of the preacher, who had given utterance to sentiments which had been for some time struggling for room in his own heart, FULLER said to CAREY, what became true, 'Brother, we must know each other better.'

The explanation of their remarkable power, Mr. Birrell finds in their firm grasp of evangelical truth (acquired by means of stern struggle with the bewildering theories on religion which too widely prevailed), in their intense piety, the grace of the Holy Spirit given to them personally, and yet again in their profound sympathy with their fellow-men.—

"This work could have been done only by men who never lost sympathy with the people in the struggles of their daily lives; who were as deeply read in the lore of the humblest families which gathered round them as in the dissertations of the writers

who filled their libraries; and who, in consequence, gave to all their description of Christian experience such an air of reality as made every man feel that it might be his own, and that of all piety that was the loftiest which could be most intimately interwoven in the web of common life. It could have been done only by men who had both great thoughts and the capacity to utter them in plain language; who, when they found themselves in possession of some truths which they knew to be unpopular, neither concealed them through timidity; nor passed them over through despair of being understood; nor yet presented them with affected originality and egotistical paradox. It may be doubted whether there is anywhere more striking proof of the possibility of making profound thought clear to common minds than in the sermons and treatises of Fuller. 'They scatter to the winds that excuse for superficial preaching which is founded on the notion that congregations can understand no other. A congregation, as Horsley says, can understand anything which is made sufficiently plain to it!'"

The first "paper" of the Session was read by S. R. Pattison, Esq., on "A Board of Arbitration." Mr. Pattison referred to the fact that from time to time disputes have arisen, and are likely to arise, respecting the temporalities, offices, and discipline of the Church, which can only be justly determined by reference to religious doctrine and usage. He, therefore, submitted a series of resolutions, having for their object the appointment of an Arbitration Committee, who shall have all the powers and be governed by all the laws belonging or applicable to arbitrators legally appointed, and who shall undertake the reference of any dispute cognizable by law (as also any reference respecting ecclesiastical matters or discipline) arising within or respecting any church in the Baptist Union, which shall be duly submitted to it by the parties. Mr. Pattison would in no case infringe upon the rights of individual churches, and has, we think, effectually disposed of the objection, that

such a board would be a violation of our congregational independency.

“In order to preserve intact the inalienable rights of Christian liberty, it is declared by this minute *that reference to the Arbitration Committee shall be wholly voluntary*, the promoter of the scheme believing in no authority other than moral influence to enforce arbitration.”

We never had much sympathy with the above objection, and have no love for the independency which is isolation. A Church has not only rights but duties, duties to Christ, and to the Churches with which it is associated. *And if its conduct, in consequence of disputes, is such as the members of the Association or Union deem unworthy of the Christian profession, and detrimental to the honour of Christ, and if, moreover, the scandal of such disputes could be avoided by reference to such a Committee*, we cannot see why it should not be appointed; that there may at least be an opportunity of referring to it, and that such reference should even be expected from those Churches who wish to continue in the recognized fellowship of the Association or Union. Wisely did Dr. Angus remark “with respect to the compatibility of such an association with freedom, that there was hardly any trade or corporation that did not provide that the parties should have the power of referring things in dispute to arbitration. It was never supposed that either party ceased to be a voluntary or independent agent in consequence of such a resolution.” Again, Mr. Pattison contends that the method is Scriptural. “The principle of arbitration—appeal to the judgment of selected persons—is to be found enjoined by the commands of our Lord, recorded in Matt. xviii. 15. Both the principle and mode of practice are laid down by the Apostle Paul for the regulation of the Church at

Corinth, in 1 Cor. vi. 8—15. We have there a plain comprehensive precept for arbitration, and a strong condemnation of recourse to the ordinary legal tribunals in the cases referred to. The apostle speaks only of questions concerning temporal matters, so as not to limit the right of private judgment respecting purely religious matters.”

The real difficulty to our minds lies elsewhere. Counsel is rarely sought either by individuals or Churches *until it is of no avail*. We are all too apt to make up our minds on a subject, and then ask advice of others, when of course it is unacceptable. And we fear that there will be a reluctance on the part of the Churches to seek for counsel in the earlier stages of a dispute, when the interference of a committee would really be of use, and so the matter may be suffered to go on until it becomes well-nigh irremediable. Extraneous assistance should not be sought until all internal resources have failed. It is then that the work of an arbitration committee will begin, and it is with many, a grave question whether it can effect more than a formal and temporary good. The hottest disputes are those which originate in personal feeling, and is *it* likely to be allayed by foreign intervention? Might not new difficulties thereby be created? Again, it is important to know the conditions on which the Committee will consent to an investigation. When is a case to be regarded as “duly submitted?” Must there be an appeal from the parties on both sides of a question? Must the appeal be supported by a vote of the Church, or may it be made by such as are dissatisfied with the Church's procedure? These and numerous other questions need to be carefully considered, and we, therefore, think the whole matter was wisely referred to a committee

to report on the subject at the next meeting of the Union.

We regret, however, that an attempt was made to prevent discussion at the time. Free discussion is the life of the Baptist Union, nor can any check be placed on it without endangering the confidence of the Churches. The very fact that Mr. Pattison's proposals could not be adopted without fuller consideration than it was possible for them to receive in a single morning, demanded that an opportunity should have been afforded for a frank and unfettered expression of opinion, that the minds of the brethren at large might have been ascertained. Several of our most honoured ministers appeared to plead for a suppression of the discussion on the ground that they had not given the subject the attention it required, and did not feel competent to vote decisively either one way or the other. But we submit with all deference that while this *was* a sufficient reason for appointing a committee to consider the matter, it was no reason at all for silencing those who had thought on it. The subject was to have been introduced in April, and from that time to this it has been under the consideration of many members of the Union. The *Freeman* has had several articles on it, and only the week before the meetings urged upon its readers, the necessity of going to Northampton prepared to contribute towards its settlement. According to the writer, a *thorough* and satisfactory discussion was desired, and fear was expressed lest there should be undue reserve. The article concluded with words to this effect: "The free utterance of honest thought next week will render a great and much-needed service to the Baptist denomination." Of course the *Freeman* is not the organ of the Union, but it has to a large extent the same constituency, and in this matter as-

surely represents the mind of the Churches. We know that great disappointment was felt by not a few that an effort was so persistently made to pass on at once to the next business, and that the discussion which did take place so largely turned on the question whether any discussion should be allowed. Dr. Angus put the matter in its proper light when he said "he thought that now when they had adopted the plan of bringing subjects for discussion, *it would be disastrous* if they adopted the plan of postponing questions submitted for discussion. *It was very important they should have the question ventilated for the guidance of the Committee itself.*"

Dr. Green's paper on "Ministerial Education" was read at Thursday's Conference. It was a masterly production, the result of earnest thought, and of many years experience in the work under consideration. We agree with Dr. Green in thinking that there is among us such an agreement in principle that the time is near when we may bring to some practical conclusion "the deliberations of many minds and of many years." The necessity of an educated ministry having been clearly proved, Dr. Green pointed out the defects of our existing system. In reference to the provision for ministerial training, he says:—

"One tutor in each college is, in many instances, charged with all this work. The same professor instructs his pupils, by turn, in the Greek Testament and the Hebrew Scriptures, in ecclesiastical history and in systematic theology, in homiletics, and the pastoral work; and even these do not exhaust the list. Nor is this from our poverty. We have the multiplicity of professors as we have the multiplicity of topics, only they are in different places, and all doing the same thing. Is this because the classes are so large as to require such division of the work? The classes often consist of four or five students each—nay, of three, or

two, sometimes of not more than one. The waste of power is enormous. The teachers have so to divide and break up their work, that they can scarcely ever concentrate their powers on special topics which they might make their own, and on which they might contribute their share not only to the tasks of the college, but to the literature of the age. And too often the pupils also lack enthusiasm. How can they be enthusiastic?"

Then follows a long and elaborate sketch of a system of affiliated colleges, by the adoption of which efficiency would be gained, and the wants of various classes of students more fully met. The scheme appears at first somewhat startling, but we believe that it might (with several important modifications) be adopted with advantage, both on educational and economical grounds. We give the main points of it in the writer's own words:—

"1. There would be a preparatory institution, devoted to elementary training, both secular and sacred, and proposing, as its highest literary mark, the London Matriculation Examination. To this all candidates for a full theological course, falling below that standard, would proceed, and continue in it for one, two, or three years, as their respective attainments might require.

"2. A second college, open to non-ministerial students also, and in connection with a university, would give a complete literary course, including the elements, at least, of biblical criticism, history, and exegesis, extending, in general, over three years. Here a competent staff in arts and science would have to be maintained. The supervision of the whole ought plainly to be in the hands of a minister of our body, while it would appear as plain that the other professors need not be ministers.

"3. The third college would be for specifically biblical and theological studies, which would claim the whole time of the students for two, or, better, for three, years. Here three qualified teachers would find full employment upon the following topics:—

"Greek Testament—Introduction, textual criticism, and interpretation.

"Hebrew Scripture—Introduction and interpretation.

"Systematic Theology and History of Doctrines.

"Sacred and Ecclesiastical History.

"Organization and Ordinances of the Church.

"Homiletics and Pastoral Work.

"4. Every candidate for a theological education would be admitted to that college for which the entrance examination proved him to be qualified, and would pass from one to another on similar proof of fitness. Some few would thus take the entire course—attending the three colleges in succession, graduating in the second, and passing into the ministry from the third. More would attend two, passing directly from the Preparatory or the University College to the Theological, according to the point at which they had commenced. Others, again, and, as might be expected, an increasing number, being already qualified, would enter at once upon the Theological College. Almost every student would thus be brought in his collegiate course into fellowship with a much larger number both of professors and of students than at present, in both respects to his immense advantage."

We have long been convinced that there is, in our present system, an enormous waste of tutorial power, and an equal waste in the work of the student who is not able to concentrate his attention so exclusively as he should on one class of studies at a time. The fear that Dr. Green's plan would make scholars rather than preachers would, we believe, prove to be groundless. Well worked, it would give us both scholars and preachers, and ensure a combination of qualities now rarely united. There will, no doubt, be difficulties arising from the claims of existing colleges, but they may surely be surmounted. At any rate, the matter deserves our closest consideration, and we shall await with anxiety the report of the Committee. Dr. Green further pleads that the student should undergo a kind of apprenticeship with some experienced minister after leaving college and before taking a pastorate for *curacies*, not dissimilar to those of the Church of England. But on this point we are compelled to express our dissent. The constitution of our

churches is so utterly unlike the Episcopalian, that what is possible in one, is by no means so in the other. The expense is a grave difficulty. Nor are we sure that the system would work, even if it could be generally adopted. In some instances where it has been tried, it has succeeded, but in as many others it has failed. Then it should be remembered that in the Church of England the curacy is the student's first practical introduction to preaching and pastoral work, and therefore a necessary preparation for a responsible ministry; but our students have frequent opportunities of preaching while in college, and often spend the greater part of the summer vacation in supplying a destitute church, and become, as it were, pastors *pro tem*. Mr. Leonard's idea appears to us preferable, viz., to make the long vacation longer than it is, and let a student do the work of an evangelist for four or five weeks of it, under the superintendence of some pastor. This, we think, would meet all the requirements of the case, and would ensure that the student, at the close of his college curriculum, should be, as far as human training could make him, "a workman needing not to be ashamed." The actual discharge of pastoral duties is itself a powerful teacher, and there are lessons that can be learned only by those who feel the full weight of the responsible office.

"For other's follies teach us not, nor
much their wisdom teaches,
But most of sterling worth is what our
own experience preaches."

A number of resolutions on public questions were passed. The first was in condemnation of the proposal of the Government to defray the legal expenses of Ex-Governor Eyre's defence against the charges laid against him in reference to the Jamaica atrocities in 1865. Several others

related to the recent educational policy of the Government, special mention being made of clause 25 of the Elementary Education Act, and of the schemes appointing Governors under the Endowed Schools Acts, of the questions of University fellowships, and of Education in Ireland. The Educational and the Endowed Schools Acts are being worked in the most sectarian sense possible, in the interest of the dominant sect. The enthusiasm with which the above resolutions were passed, plainly indicates that if the Government continues its present policy it need no longer reckon on our support. The power which Mr. Gladstone allows us to possess of breaking up the Liberal party will undoubtedly be exercised, if he and his colleagues will not respect the principles of civil and religious equality, and thrust upon us instead measures carried, not by the votes of their natural friends and supporters, but by the aid of their foes.

On the Temperance question two resolutions were passed, one urging the ministers and members of our Churches to discountenance the drinking habits of the country, and expressing a conviction that the Government ought to pass a law, closing all public-houses on Sunday, and lessening the facilities for the sale of strong drinks on other days; the other sanctioning the principle of the Permissive Bill. Everybody was surprised at the passing of the latter resolution, none more so, we should imagine, than its promoters. We think it an unwise and unjust resolution, and, had we been present at the time, should have voted against it. It is, moreover, our decided impression that if the matter had been brought on at an earlier stage of the proceedings instead of near the close, when a considerable number of the ministers and delegates had left, it would not have been carried—cer-

tainly not by so overwhelming a majority. With the object of the Temperance movement we sympathise most heartily. Of many of the methods employed for attaining its object we disapprove, and we should have been glad if our Temperance friends had been content with the first resolution, as to which there is universal agreement, and not have introduced another about which unanimity *does not* exist, either among our ministers or churches.

We have left ourselves no space to speak of the sermons by Dr. Brock, Mr. Chown, Mr. Brown, of Birmingham, and Mr. Stovel, all of which were powerful and impressive. For the same reason we are unable to do more than mention the various evangelistic services, and the public meeting in College-street Chapel, by which the session was brought to a close. This last meeting was presided over by Mr. Perry, the Mayor of Northampton, a kind and genial man. The speakers were Mr. Wheeler, of Norwich, Dr. Price, Mr. Giles Hester, and Mr. Arthur Mursell. We intended to call special attention to the speeches of Mr. Wheeler on "Our Village Work," and Mr. Mur-

sell on "Personal Effort to reach the Masses," as they both may claim to be thoughtfully and prayerfully pondered. Mr. Mursell spoke, in a noble and manly strain, of the need of personal sympathy with men, in order to bring them into a friendly attitude towards the Gospel. His peroration was one of the most eloquent to which we ever listened.

We cannot conclude without expressing our deep sense of obligation to the Revs. J. T. Brown and T. Holyoak, and Messrs. Todd and Taylor, for the very effective manner in which they made their arrangements for the accommodation of visitors, and for the general success of the meetings. The kindness of our Northampton friends, of all denominations, will be long remembered. The associations of the place have been strengthened by the Christian fellowship recently enjoyed in it; and, as the worthy mayor remarked, "the fragrant recollection will remain with us to our dying day." We heartily wish that the Baptist Union may have a succession of such meetings as those at Northampton. It will then become a mighty power for good.

The Character of God.

MR. GOVETT'S REPLY TO MR. MAUDE.

VICTORY!—*The victory over Mr. Maude and those who agree with him, is won for all those who take the Scriptures as their sole standard of religious truth!* For the leader of the hostile army has withdrawn across the frontier of Scripture. He would have the question settled by the judgment of fallen men, and not by the Scripture.

This proves that he feels the Scripture to be against him. If the Scripture is against a man, a man will be against Scripture. He likes the Scriptures indeed very well, and can cite them as proofs *where they agree with him*. But what where they testify against his views? There he erects himself into a superior judge, and sets them aside. Now

for the proof of this! I give his words* :—

“On the character of God our all for eternity depends. The question of the very existence of God is not practically of greater, if indeed of as great, importance to us. If the universe be *fatherless*, it had as well be *kingless*! Better even to be the sport of blind chance or *impartial law* than the helpless and hapless slaves of an *Almighty Tyrant*! Hence the certainty with which we apprehend the righteous, beneficent, and unchangeable character of God is the highest and most essential certainty of which man's moral consciousness is capable; and our moral consciousness, the lamp and shrine of the Holy Spirit, is the first truth of our higher life, the deepest fountain of our spiritual being. *By it all our interpretations of the inspired Word of God must be judged, not it be judged by our interpretations of the inspired Word.* For it needs to be remembered, as I have elsewhere said, that, after all, we must depend, finally, more on what God is than even on what He has SAID, since what He has said may, in some degree, have been corrupted in its transmission to us, or be misapprehended in the interpretation we ourselves put upon it; while neither the faithlessness of others, nor our own misconceptions, can in the smallest degree affect the Divine character of Him ‘with whom is no variableness neither shadow of turning,’ and whose Spirit bears witness with our spirit of His infinite righteousness and love,” p. 395. (*My italics*).

I had said that God could do nothing inconsistent with equity. Mr. M. fears that there is hid therein a lurking sophism :—

“For what is to be the criterion of equity? If it be our own God-implanted moral consciousness, well and good; but if, as I rather apprehend, Mr. Govett would answer—‘Whatever He has declared, He will do;’ then we have a palpable PETITIO PRINCIPII, and the definition really amounts to this—‘God has the power and right to do as He is pleased to say (or, rather, as we suppose Him to say), He will do,’ which cannot be admitted. The character of God is much too precious a thing to be pawned upon our interpretation of a few isolated texts of Scripture,” p. 397. (*In part my italics*.)

Again,—

“Our speculations may be unwarranted,

* “Rainbow” for September, 1871.

our thoughts may be vain, *our interpretation of even a Divine revelation is but fallible; but in the soul which has once realised the true character of God, and to whom the blissful vision of the Almighty Father has been revealed, there grows up an instinctive conviction, which becomes to it the most certain of all certainties—part and parcel of its moral being,*” p. 405.

From these passages are clearly deducible the following propositions :—

‘1. Man, by his reason and conscience, sees directly and apart from Scripture, the moral character of God, and with more clearness and certainty than God Himself can describe it to him!’

‘2. The attempt to understand the moral character of God from the descriptions of His Word, is attended with difficulties and liabilities to mistake, which do not beset our taking it purely from our own reason and conscience.’

‘3. Hence, when there is a real or apparent clashing between these sources of evidence the dictates of reason and conscience are to be followed in preference to Scripture.’

What is the proof of these astounding principles?

Proof! There is none; you must take Mr. Maude's word for them.

And his word contradicts the Scripture, which assures us that men who have heard of Christ shall be judged by His words. “*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*” John xii. 48.

To set conscience above Scripture is to set man above God! Is the sun to move round the earth? Or the earth to move round the sun?

But Mr. M. is not only opposing Scripture, but also contradicting himself. He says, that “the higher and nobler conception of the Divine character is slowly forming itself (*m. i.*) in the conscience of the wisest

and holiest of our race," p. 402. Who then, we ask, are "the wisest and holiest of our race?" Were there no good and wise ones before they arose? What said the heathen? How, if they see God directly, is the true conception of Him so slow of formation? If I am looking on this tree, or yonder lake, is my conception of it 'slowly forming'? Do I not at a glance take in their shape, colour, size? When will opponents learn, that they must give proofs of what they assert? And that they must explain how it is—if God be simply love to his creatures,—that earth is so full of sin, sorrow, and death?

When we ask—'Whose reason and conscience are to rule the decision?' we find Mr. M.'s last quotation narrowing it from the reason and conscience of all men to those of certain men (of whom Mr. M. is one) to whom this vision of God has been revealed! *That is, the final decision of the question is to be left to the private revelation of my opponent and his friends!* Is not that a palpable begging the question?

This is really to introduce a new issue, which Mr. M. says is disingenuous.* It is to stray widely from the task he set himself, which was to refute my book. Now the question my book raises is: 'Does *Scripture* declare the eternal misery of the lost?' (see p. 1.) I was writing for those alone who hold the decision of God's Word to be supreme and final. And Mr. M.'s business was to show that *Scripture* does not teach such a doctrine. He has, then, virtually given up his task—evidently because he felt he could not rest the decision of the question with the Scriptures alone. That, then, is our victory, as I say.

How strongly this discloses whither

* The passage which he cites from me, p. 154, was not so. I was engaged in it in proving the resurrection of all men; and the other passages were in point.

this false doctrine is running! All who will uphold it will have to believe and assert that man's reason and conscience are above Scripture! 'Man can know, by direct vision, what God *is*, more clearly and certainly than God can tell him in His inspired Word!' This is the old Gnosticism revived. This is infidelity.

'But may not the orthodox views be only a misinterpretation of Scripture? May not what God actually says be one thing, and what you suppose Him to say, be another?'

If it be so, it must be *proved* by those who assert it. But they have small confidence in this their battery; for they do not work it with any zeal.

'Interpretation,' as Webster will tell us, is "the act of expounding or unfolding what is *not understood*, or, *not obvious*." Hence Scripture speaks of the interpretation of dreams, of parables, and of prophecy (Mark iv. 34; 2 Pet. i. 20; Gen. xl. 8). But the grounds on which we rest are texts easily understood. The history of the Flood, of Sodom's destruction, and of God's acts at Sinai are simple enough, and clearly show God's character.

If God means by His language what we mean by ours, He is in this easily comprehensible. 'The wicked are to go away into everlasting fire.' You know what *we* mean when we say so: God means the same thing. You know what *we* mean when we speak of 'endless torments:' God means the same thing. We learned these ideas out of His book.

My task might finish here; but I will say a little upon the false doctrine here propounded. There are two ways in which God's character may be known: from His (1) **WORKS**, and from His (2) **WORD**. The works of God disclose the eternal power and Godhead of the Creator, so as to leave even the heathen idolater without ex-

cuse. Rom. i. But on His moral attributes they teach nothing distinctly.

The reason of man is one of God's works; but its eye is dim, and ever since the Fall none has ever from the works of nature arrived at those truths about God which they should have taught him. The conscience of man is almost blind. It sees more distinctly on points of duty concerning man, than on the nature and character of God. Man's is an evil conscience, which fears and hates God (Heb. x. 2—22). Even when men knew something of God by tradition, they loved not to retain God in their knowledge (Rom. i. 28). With the profession of wisdom man became a fool, discovering his folly by the grossest idolatry and wickedness (Rom. i. 22—25).

God can only be known by one who loves Him; but every unregenerate man hates God (Rom. viii. 7; James iv. 4; Col. i. 21; 1 John iv. 8). But no one is regenerate who does not receive the truths concerning Christ, and God's character as derived from His written Word (1 John v. 1). The Holy Spirit has renewed only those who receive God's testimony as true. All others prefer the darkness of nature to the light of God's truth (John iii. 6—20, 30—34).

Whence, now, does Mr. Maude derive his assertion that "God is love?" From nature's testimony? No one can read it with clearness there. Famines, pestilences, volcanoes, earthquakes—desolating whole countries, cutting down men by thousands as grass-blades by the mower's scythe—must prevent the testimony of nature to this point from being clear or certain. If God is love in spite of this, will Mr. M. expound how he proves it from nature?

Whence, then, is God known to be love? From God's inspired book. Thence has Mr. M. taken it; not from nature, or reason. "God is

light." Whence did Mr. M. derive this view? From nature? No! The readers of nature never deduced such a character of God from His works. This, too, is borrowed from the same Apostle: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." 1 John i. 5.

If now you take the testimony of God's character from His book, you must receive *all* God's witness about Himself; and you then must own the testimony concerning His justice and terribleness as the Ruler of all, and the Avenger of his broken law. Then also you must own His teaching with regard to the eternal misery of His foes. The same book which testifies that God is love to His elect, testifies also that to His enemies God will send eternal woe in fire. Inspired John saw no incompatibility in these two testimonies. *Himself gave them both*. If uninspired men think they contradict one another, it is certain they are mistaken.

If God's statement about Himself may not be trusted, what is this but to proclaim Him a liar? He who can find a difference between what God *is*, and what He *says*, and will trust his own views of what God should be, where they contradict God's Word, is no believer. Mr. M. is quite right in supposing I should maintain, that 'Whatever God has said He will do, and that whatever He has said is equity.' 'But if so, you beg the question.' This shows Mr. M. does not understand the first principles of controversy. He does not know what 'begging the question' means. I was not arguing in my book with unbelievers who deny the Word of God. As I state at starting, the question is, "What says the *Word of God* on the eternity of the woe of the wicked?" He had to refute my statements by the Scripture. If he appeal now to the standard of his

own mind as superior to Scripture, he has moved off the field of battle, and has lost the day.

His vision of the Almighty Father ruling the great home of the universe is one not to be found in Scripture. God is spoken of both in the Old Testament and the New as "*Almighty God*"—not once as "*Almighty Father*." Destruction is said to come from Him under this title, never salvation. The prophets, discovering to us the Day of Justice and Vengeance so nearly ready to burst on an evil world, say, "*Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty*" (Isaiah xiii. 6, Joel i. 15). In the book of Revelation this title stands connected with the terrors of God's day, and of Christ's coming to execute wrath on the living nations of earth (Rev. i. 7, 8). "*We give thee thanks, O Lord God Almighty! And the nations were wroth, and thy wrath is come*" (xi. 17, 18; xv. 3, 4). God pours out His plagues on the earth, turning the waters to blood. Thereupon an angel glorifies God for this His justice under this title. "*Even so, Lord God Almighty, true and righteous are thy judgments*" (xvi. 4—7). See also verse 14, and Rev. xix. 1—6, and 15.

'Do men by nature know God? Can they truly behold Him as a Father? Does He own them as sons?'

1. On all these points the New Testament gives most clear and decisive replies. There is no direct vision of God by man: if He be known, it is only through the revelations made by Jesus (John i. 18; vi. 46; xiv. 7—9). Conscience is an eye, by nature, not single, which makes the man full of darkness (Matt. vi. 23; Luke xi. 34, 35).

2. The world is darkness which comprehends not the light, but hates it, and comes not to it, but prefers the darkness (John i. 5; 1 John ii. 11; Matt. iv. 6; Luke i. 79; Acts

xxvi. 18; Romans ii. 19). Hatred is darkness; and that is the world's constant attitude toward God (1 John ii. 11; Romans viii. 7). The world by its wisdom knew not God (1 Cor. i. 21). Knew not the Son of God, or the Father whom He came to reveal (John xvii. 25). It refused Jesus, and put Him, in enmity, to death (John i. 11). Sinners know not God; and the world is the company of those who lie in wickedness (1 John iii. 6; v. 19). It refuses of Jesus the Son of God, and of His Spirit, know neither the Father nor the Son (Matt. xi. 27; xvi. 17; Luke x. 22; Gal. iv. 9; John viii. 10; xiv. 17). The world is the company of such. The love of the world proves the Father unknown (1 John ii. 15). The Father cannot be known save by faith in Christ, and that takes place only by regeneration of the Spirit (John i.; John vi. 44, 47; Romans viii. 15; Gal. iv. 6; Eph. ii. 18; 1 John i. 2, 3). Refusers of the doctrines of apostles know not God (1 John iv. 6). Haters and persecutors of God's sons now on earth are no sons of God (1 John iii. 1; John xvi. 3). The world is full of persecution. Jesus refuses men's claims to be God's sons where Himself is refused: such are sons, not of God, but of the devil (John viii. 38—44).

There were some of old who professed to be men of intelligence, while they refused Jesus as the Son of God. To them our Lord said, that it was a proof they were sinners unforgiven (John ix. 39—41). And Paul tells us that unbelieving sinners have mind and conscience defiled, and whatever their professions, they do not know God (Tit. i. 15, 16).

From these texts, then, and the principles they announce, it is certain that no unbeliever (or unconverted man) knows God. But the whole world lies in unbelief, and therefore knows not God.

We come now to the second great division of our subject—THE CHARACTER OF GOD.

Out of God's attributes touching on the doom of the wicked, I had selected three. With the selection Mr. M. finds fault, choosing himself three attributes, the existence of each of which in God he supports by a shorter "string of texts" than that which I adduced in proving the eternal misery of the wicked. God is "Love," "Light," "Unchangeable." True! On the first of this trio I shall have somewhat to say presently. God's being "Light" does not seem to touch the subject before us. The unchangeableness of the Most High is a strong pillar of the doctrine he opposes. For if God once pronounces any "accursed," and bids him 'depart into everlasting punishment in everlasting fire,' He will never swerve from such sentence.

SOVEREIGNTY.

1. I began my view of the character of the Lord by the attribute of SOVEREIGNTY. I proved it by texts of Scripture. This draws down Mr. M.'s reproach upon me; though he owns, that this being granted as a centre, the result to the guilty of God's manifestation of Himself may not unlikely be eternal woe (p. 398). He blames me for putting this attribute foremost, because it is "making the primary relationship of God to his intelligent creatures that of *Ruler* instead of that of *Parent*."

Very true. The relationship of *ruler* is the primary one. So, at least, I find in Scripture. In what character does the Lord create? First, He appears as the Sovereign—doing in heaven and earth after His own pleasure. It is the *Lord* God who performs all after the counsel of His own will (Eph. i. 11). He commands, and the creatures are created (Ps. cxlviii. 5). The creatures have no voice in the matter. This is

God's prerogative; His superiority to all other beings whom men have worshipped as gods. And when creatures are made, God is their governor both in the past and in the future (Ps. cxv. 1—3, cxxxv. 5, 6, 8—12). His is the arrangement of the members of our natural body; His the choice of the members of Christ's spiritual body, the Church (1 Cor. xii. 18, Rom. ix. 6—18, Gal. i. 15). God reveals Himself to the simple of this world, leaving the wise and proud to their own vain counsels (Matt. xi. 26, Luke x. 21). Here is sovereignty.

Does God in Genesis reveal Himself as the Father? Nay, He is presented as the Creator, the Sovereign Ruler of all. He makes man of the dust, gives him a living soul, grants him to be prince of all creatures on earth, and bestows the vegetable creation as his food. He sets him in Eden, amidst beauty and plenty. But God in all acts as the Ruler. All trees but one are at Adam's disposal; but woe to him if he break *the Lawgiver's command!* He does, and the Ruler calls up the culprits, judges and sentences them. *God is not once, that I can find, called "Father" in all the book which treats of creation.*

What says Bishop Butler?

"There may possibly be in the creation beings to whom the Author of Nature manifests himself under the most amiable of all characters, this of infinite absolute benevolence: for it is the most amiable, supposing it not (as, perhaps, it is not) incompatible with justice; but *He manifests Himself to us under the character of a righteous Governor.*" Chap. ii.

Creation is held to be an absolute right on the part of the Creator. It is like the right of the potter over the clay (Jer. xviii.) It is God's forming *for Himself; for His own glory* (Is. xliii. 7, 21). The thing formed is the "*servant*" of the Maker (Is. xlv. 21, xlix. 5). It is

held to be a plea sufficient to close the mouth of any creature to say—“Nay, but O, man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power (a right) over the clay of the same lump to make one vessel unto honour, and another unto dishonour?” (Rom. ix. 20, 21). If the creature still strive with His Maker, to it belongs a “woe” (Is. xlv. 9, xxix. 16).

After that God has sovereignly chosen Israel as His people, He does indeed now and then call the nation His son, and Himself their Father. But this is hardly to Mr. Maude's purpose; it is not the result of *creation merely*, but of election, or God's choice as a Sovereign. It does not apply to *all men as the creatures of God*. And even to Israel God disclose Himself far more often as their Ruler and King, than as their Father. This is all important. This Fatherhood of God to Israel did not in any wise prevent His manifesting Himself in justice and wrath to them as Lawgiver, King, and Judge. He laid down laws with appropriate penalties, and executed them unflinchingly. He was their Righteous Ruler. Take the rebellion of Korah against Aaron, and that of Dathan and Abiram against Moses.

Great was the peril of the whole congregation on that occasion (Num. xvi. 21). The intercession of Moses and Aaron did, indeed, prevail to turn aside the blow from the nation as a whole, but the earth opened and swallowed up the offenders, with their families and goods. There came also a fire out from Jehovah, and consumed the 250 princes of Korah's party that were offering incense. On the *next day* Israel murmurs against Moses and Aaron, as though *they* had been guilty of this vengeance; where-

upon a plague smote down, in a few minutes, 14,700; and it was only by Aaron's intercession that it was stayed.

In the burning of Jerusalem, and its temple, the slaughter of multitudes, and the captivity of the people by the Babylonians, we see another proof of God's wrath against His chosen if they offend, written in characters distinct and terrible enough (2 Kings xxv.)

These instances will suffice, though other proofs might easily be given. It follows, hence, that God's primary aspect to His creatures, as seen in Scripture, is that of *Ruler*, and *not of Father*. This supposes, then, that God's primary end in creation was not that of happiness to His creatures, but glory to Himself. It is enmity against this principle which is the real secret of the present movement. I, therefore, put foremost the sovereignty of God, knowing that that is the real break-water against the sea of lawlessness whose tide is so fast flowing in. Against this Mr. M. foams out blasphemy.

“Here we have once more, in the year of our Lord, 1871, the old Calvinistic representation of God as THE SUPREME SELFISHNESS.”

But, sir, we have nothing to do with Calvin, or Plato. The grounds on which it was stated that God has supreme reference to Himself in creation were no words of Calvin, but God's own testimonies. You say they make God out to be supremely selfish, and you blaspheme God. They are HIS WORDS which you refuse to receive.

That God's chief end was not the creature's happiness is certain, or else all creatures would be happy. God cannot be disappointed in His chief aim. As all creatures are not happy, it is clear that this was not His main design.

Though God design to manifest His character as the chief end of creation, He is not selfish. Self-love is not evil; it becomes selfishness only when it exceeds equity. "Thou shalt love thy neighbour *as thyself*." Here is self-love. It becomes selfishness only when a man takes from his neighbour something to which he has no right.

God ought to love Himself above the creatures; He is far more worthy than they. It is quite right that He should seek to glorify Himself. One of His perfections is justice. As the Just Ruler, he will manifest Himself in His retribution on sinners.

Mr. M. does not like my definition of selfishness. No wonder! Instead of refuting it, and showing wherein it was wrong, he begs the question, by giving one of his own. Here it is:—

"*Selfishness is seeking one's own advantage at the expence, or to the exclusion of others. Hence, for God to seek His own glory, when that glory would involve the suffering of His creatures, would be selfishness; or, for God to secure His own happiness without sharing that happiness with His creatures, would be selfishness.*"

The Lord give his people grace to tread softly here, for the character of God is holy ground! With what reverence should that great and glorious Name be touched!

But this definition of Mr. M.'s, in both its parts, makes God to be selfish.

1. God enjoyed His own happiness, "to the exclusion of others," for the endless ages before He began to create. Therefore He is selfish in "securing His own happiness without sharing that happiness with His creatures." It follows that it is not at His option to create or not, as He pleases. If He do not create from all eternity, He is, by this definition, selfish.

2. God is seeking His own glory "at the expence of others." If crea-

tures are involved in suffering (Mr. M. tells us), through the acting of God, He is selfish. But creatures are suffering through God's acts. He fills the world with suffering because of sin. Ergo, He is selfish!

But Mr. M. may say that I have left out a part of his definition. 'If God seek His own glory, when that glory would involve the suffering of His creatures, He is selfish.' Well, with this addition, the argument still holds good. God is seeking the glory which attaches to the Just Governor, in making just laws and penalties, and inflicting those penalties on offenders. But these penalties produce terrible suffering, both in life and after death, to sinners. Will Mr. M. say that justice is no part of God's glory? He admits it in effect.

"That the justice of God demands that sin shall be punished, is a truth which no one who accepts the testimony of Scripture will be at all disposed to question. Impunity to those who transgress God's good and righteous laws (m.i.), would involve injustice to those who loyally obey them. Hence—

"'God is just who made the chain
Which binds together SICK AND PAIN.'"

—(p. 399).

Was ever inconsistency more glaring? 'If God's glory of justice involve the suffering of creatures, He is selfish.' And yet 'It is to God's glory to bind together *sin and pain*!' It is to the glory of the Most High to make and execute good laws, and to *punish* offenders; and yet, if this seeking of His glory at any time involve *suffering to creatures*, He is *selfish*! If one of God's glorious attributes be justice, then justice involves laws; and laws involve penalties; and penalties are executed *at the expence of offenders*. Then this definition of selfishness is false. Both with God and man the suffering of offenders is a necessary part of righteous government. It is

the glory of government; it is one of the two main purposes for which it was constituted. The ruler "beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. xiii. 4). But the execution of wrath upon evil doers is not selfishness. Therefore this definition is false in both its parts. It leaves out what is at the root of the matter, the question of *sin*. God will receive praise for the execution of His terrible vengeance upon transgressors. "Let sinners be consumed out of the earth, and let the wicked be no more! Bless thou the Lord, O my soul! praise ye the Lord!" (Ps. civ. 35). "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great." (Rev. xix. 1—5). Both God and the saved will esteem it glorious, that those who are His foes should feel His wrath, and that they who hate Him should be stricken with His vengeance.

Law and righteous government

seek the advantage of well-doers at the expence of evil-doers.

God esteems His destruction of His foes as glorious to Himself. At the Red Sea He says, "I will be honoured upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord." (Ex. xiv. 4, 17, 18). "Sing ye to the Lord! for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." (Ex. xiv. 21). Nadab and Abihu are struck dead for their offence. "And Moses said unto Aaron, This is it which the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified." (Lev. x. 3). Gog will invade the land of Israel. The Lord will destroy the host by miraculous judgments. And He calls the time in which He does so, "The day that I shall be glorified." (Ez. xxxix. 13).

The God of creation and of providence is manifestly sovereign. He gives to all as He pleases; and removes what He wills, and when He wills. He must reign. It is best He should. It is right He should. Now, if the Mighty God be both sovereign and just, the eternal misery of transgressors follows. The character of God—the centre, and the circumference—its results, were both laid down from Scripture. Refuse the circumference and you must change your centre. And refusing both centre and circumference, you have another God and another religion, both of which are opposed to the Scripture.

We pass to another of His attributes—JUSTICE.

(To be continued.)

Short Notes.

THE GREAT FIRE AT CHICAGO.—The most destructive fire on record, in the annals of the European family, is now calling forth the sympathies of England, and of Europe. The city of Chicago, on Lake Michigan, which a few years ago was only an insignificant village, had increased to a population of 300,000. It had become one of the great centres of industry, enterprise, and wealth, and it exhibited one of the noblest examples of Anglo-Saxon energy across the Atlantic. This city was, however, still encumbered with old wooden houses, and the absence of rain for three weeks had left everything in so dry and inflammable a state, that a spark might set it on fire. On Saturday, the 7th of October, one of the most disastrous fires occurred with which the city had been visited. It was at length subdued, chiefly by the great efforts of the fire engines, but it was followed the next day by one of far greater desolation. On Sunday evening a lad went into a stable to milk a cow, carrying with him a paraffin lamp, which was kicked over by the cow, and the burning fluid scattered amidst the straw. It is affirmed that a single extinguisher on the ground, or, when the fire began to spread, the active exertions of the police in pulling down houses might have saved the city; but it seems that the inhabitants waited for the engines, and when they arrived, it was found that the men were so exhausted by their previous exertions, that they worked slowly and clumsily. All the efforts of the engine-men were soon found to be unavailing, and the engines were powerless.

The wind blew a gale, and the flames shot with irresistible fury from house to house. The fire then crossed the river, and made for stone and business blocks, railroad depots, and manufacturing establishments, and a mile of brick blocks was burnt up as if by magic. Hundreds of houses were blazing at the same time, and even the blowing up of houses was no longer of any avail. The air was filled with live coals, which were hurled to the north and east. So irresistible were the flames, that they no sooner reached a wall than they went directly through it, and a very few minutes sufficed to destroy the most substantially built edifices. The walls seemed to melt away, and the very bricks to be consumed in the blazing furnace. The wooden pavement of the streets, moreover, made a continuous sheet of flame two miles in length. After the fire had got the mastery, and the whole space from the river to the lake presented the appearance of a burning mountain, the extraordinary spectacle was presented of from 50 to 60,000 men, women, and children flying by every available street or alley to save their clothing and their lives. "Thousands of human beings and cattle were inextricably mingled; poor people of all colours and shades, and of every nationality, from Europe, China, and Africa, were struggling with each other in the excitement of getting away. Hundreds were trampled under foot." Men and women were hurrying on, loaded with bundles and their household goods, to whose skirts were clinging tender infants, half dressed and barefooted,

all seeking places of safety. Hundreds were made desperate with whisky or beer, which, in the absence of water, they drank to quench their thirst. The number burnt to death and crushed by the fall of houses is said to exceed 500. Not a bank is left standing, nor a hotel, nor a public building, nor a newspaper office. Five hundred of the largest business blocks in the city are in ashes. From three to five miles are burnt over. The value of the property consumed is estimated at sixty millions sterling, and the number actually rendered houseless is said to fall little short of 70,000.

The second and most disastrous fire broke out on Sunday, and continued burning till Tuesday morning, when the rain contributed to extinguish it. The telegraph flashed the dismal intelligence at the early stage of the fire to Europe, and before it was completely subdued the wires conveyed back to the desolate inhabitants the cheering intelligence of the active efforts which were already in progress for their relief, in England. A meeting was convened without delay by the Lord Mayor, and contributions poured in in rapid succession, some of them of a thousand pounds value. The various towns and corporations are vying with each other in the ardour of their liberality. England seems determined to extinguish every feeling of alienation which may yet linger in the minds of her American brethren, in consequence of the unfortunate depredations of the "Alabama," by a flood of national sympathy and benevolence. Everything is forgotten except the starvation and desolation of the fire, and it is to be hoped that greatly as this calamity is to be deplored, it may be instrumental in restoring those cordial and genial feelings which ought always to animate the two branches of the Anglo-Naxon family.

SIR JOHN BURGOYNE.—During the past month death has removed from us the memorable Field Marshal, Sir John Burgoyne, and his remains have been interred in the Chapel of the Tower, of which he was the Constable, amidst the regrets of the nation. The Queen, the Prince of Wales and the Duke of Edinburgh, were represented at the funeral, which was attended by the Commander-in-Chief, the Duke of Cambridge, and by many of the most distinguished public characters. The eminent professional merit of Sir John Burgoyne, exemplified in a long series of active services spread over the present century, his sound and solid judgment on all military questions, and his sterling Christian worth, had secured to him the respect of all classes of his countrymen, while the lamentable death of his son in command of the "Captain," called forth a deep expression of national sympathy. His long and honourable career, distinguished as it has been by talent, energy, and patriotic devotedness, is justly held up by the organs of public opinion, as an object of admiration and a model for imitation to the profession of which he was an ornament. He sunk into the grave at the patriarchal age of ninety. Apart from personal considerations, his death involuntarily carries the mind back to the period when, three generations back, Charles Fox stood his sponsor at the font,—before the coalition ministry was dreamt of. The deceased Field Marshal seems indeed to form a kind of connecting link between the present age and the period of American Independence. It was his father, General Burgoyne, so well-known in our history, whose surrender at Saratoga contributed mainly to that event, which, however deplored by short-sighted British statesmen at the time, as the extinction of our national glory, has proved

a blessing to us, to America, and to the world. The three millions of inhabitants across the Atlantic have since been multiplied to forty, and have contributed to the progress of modern improvement, and promoted the interests of civilization, and even the glory of the Anglo-Saxon race, more effectually than they could have done if they had been subjugated by our arms. Above all, they have entered on a noble career of emulation with the mother country for the diffusion of divine truth through the various regions of Asia. And all these stupendous results have been accomplished within the compass of a single life.

THE SCHISMATIC PRELATES.—The tempest in the little teapot of Scotch Episcopalianism which raged three weeks ago, has nearly subsided, though, if we may judge from the appearance of the ecclesiastical atmosphere, it is not unlikely to arise again. The reader is fully acquainted with the occasion. The Bishop of Winchester passing a Sunday in Scotland, at the residence of Mr. Ellice, was offered the use of the parish church, and conducted religious services in it. On the succeeding Sunday the Archbishop of York, residing under the same roof, followed the example, blending the Presbyterian with the Anglican services and repeating from memory some of the prayers and litany of the book of Common Prayer, after which he preached a plain, practical, and impressive sermon, but without his lawn sleeves. The edifices in which the two prelates officiated were not nonconformist, but belonged to the Established Church of Scotland, which stands precisely in the same relation to the State as the Church of England. It was, in fact, the same description of church which the Queen herself attends when residing at Balmoral; yet the bishops are ac-

cused by the high church party of the sin of schism! Their indignation is exhibited in language intemperate beyond example—a sublime example of the *odium theologicum*. In the Archbishop of York, who is considered by the high church party an incorrigible latitudinarian, and in fact the greatest episcopal sinner in that “execrable body, the Judicial Committee of the Privy Council,” such a contempt of church principles is not considered a matter of surprise. But that the Bishop of Winchester, the Coryphæus of his party, should have prayed and preached in a schismatical edifice, almost exceeds belief. He has in vain explained that “the Kirk was a building offered for an English bishop’s service, and readily accepted by me. I believe I did what St. Paul did at the place where prayer was wont to be made. Nor can I concur that such a mission service has any tendency to increase the difficulties of our beloved sister, the Church of Scotland.” The Scotch bishops were shocked beyond all endurance at such conduct, and their primus, the Bishop of Moray, has endeavoured to allay the storm, but both his facts and his conclusions have been equally controverted. The Scotch Episcopalian community, which, though embracing nearly all the upper ten thousand, who believe with Charles the Second, that Presbyterianism is not a religion for a gentleman, leaves its ministers in a state of the most deplorable penury, has nothing to boast of but its High Church pretensions. Its indignation, on this occasion, is as natural as that of the Ultramontanes on the abolition of the temporal power, and equally pitiful. At the Church congress just held at Nottingham, we are told that the Rev. Emilius Bayley, referring to these Episcopal ministrations in the Glengarry Parish Church, expressed a hope

that the "tentative" efforts of the archbishop and bishop in the direction of union with the Presbyterian Churches might be followed up by the mutual interchange of pulpits between Churchmen and Dissenters, but though his remarks were received with approbation by a section of the clergymen present, they evoked cries of "No, no," and such a perfect storm of disapproval from the High Church portion of the audience as to constrain him to say that the Church of England was evidently not yet prepared for this consummation. The uncharitable feelings which this act of liberality by the dignitaries of the Church have aroused, tend to confirm the opinion we have long entertained that where there is too much Church there is apt to be too little religion.

SUBSIDISING DENOMINATIONAL SCHOOLS.—Some months back, when the Education Act began to come into operation, we ventured to affirm that the principle which underlay it was to encourage denominational rather than national education. We pointed out how sedulously it aimed at placing the education of the country in the hands of the clergy. Of the schools previously existing, and which were mainly supported by grants from the Treasury, three-fourths belonged to the Established Church, and were made instrumental in training up the children in its doctrines and discipline. It was admitted by all parties that this machinery of education ought not to be thrown away, although it was purely denominational, and there was a general consent to continuing the grants made to them. But the ministry went farther and resolved to augment their number and increase their strength. Every encouragement was, therefore, given to applications for the establishment of fresh denominational schools by the

promise of assistance from the Treasury towards the erection of school rooms, and every nerve was strained throughout the Church to multiply these applications within the time fixed for receiving them; and they have consequently exceeded the largest expectations of the Education department. Still further to support the denominational principle, Mr. Gladstone and Mr. Forster resolved to increase the bonus given to the schools of the Establishment and the Roman Catholics from one-half to one-third of the expenses. To this, likewise, little opposition was raised. It was known that in the system of national education which the Act professed to establish, and which was to be supported by parish rates, no creed or catechism, distinctive of any sect, was to be taught. They were not to be subservient to the interests of any particular denomination, but the Bible alone was to be read and explained. But a clause was inserted in the Bill *permitting* the School Boards to pay the school fees of those parents who were too poor to afford them, though their children might be sent to any denominational school. It would appear as if the framers of the Bill, when constrained by the voice of Parliament, and against their own will, to make rate-created schools unsectarian—by which we mean, undenominational, not unchristian—they sought a compensation by allowing the rate to be employed in giving assistance to schools which were exclusively denominational. The inconsistency of forbidding the School Boards to introduce a creed or catechism into a school which they themselves established, but at the same time permitting them to make over the funds of the rate to the existing schools of the Establishment where the teaching of creeds and catechisms was indispensable, was so glaring, as to afford a clear demonstration of the object in view; namely, to place the

new system of national education, to the fullest extent possible, under the control of the clergy. The consequence is, that in every School Board there is an opening for the renewal of the contest between Church and Dissent; and where Churchmen predominate in any Board—which they do in the majority of cases—the rates are about to be voted to their schools. This subsidising of Church schools is considered tantamount to the revival of Church-rates which subsidised Church buildings—and not without reason. The *Times* seems to think the Dissenters unreasonable in objecting to this. It is a trial, it thinks, of strength, and the weaker must not grumble if it goes to the wall. But upon this principle, Church-rates ought not to have been abolished. There is little doubt that the most influential journals in London will take the same view as the *Times*, for, with scarcely an exception, they are bitterly opposed to Nonconformity. But the Dissenters have right and reason on their side when they require that, in conformity with the genuine principle of the Bill, the rates shall not be employed in teaching the creeds and catechisms, and strengthening the power of any denomination: and it is to be hoped that they will be able to bring such a pressure of public opinion to bear on Mr. Gladstone and Mr. Forster as to induce them to consent to the elimination of the obnoxious clause which militates against that principle, and is incompatible with the doctrine of religious equality.

IRISH DENOMINATIONAL EDUCATION.—It would appear as if the question of denominational education would be found to be the breakers ahead which, in the next session, threaten the ministerial bark, and of which Mr. Gladstone and Mr. Forster will require to steer clear. They will have trouble enough with

the question in England; but this will be a trifle compared with the storm which appears to be brewing in Ireland. What they have conceded on one side of the channel, they cannot consistently refuse on the other side. The Roman Catholic hierarchy and priesthood are anxious to extinguish the system of national education which has been long in operation, and to get their denominational schools subsidized and endowed. The Protestant Primate of Ireland thus describes, in his late charge, the result of the concession the Papists desire—for Ireland is not merely Roman Catholic, but intensely papist:—"The Ultramontane party in this country demand the adoption of the denominational system, which will subject every scholar to receive such religious instruction as the patron of the school may direct. If this fatal concession be made by Government, then those youthful members of our church who, in all parts of Ireland, are attending Roman Catholic schools will be lost to us for ever. The denominational system, in the hands of the Roman Catholic priesthood, would be an instrument of tremendous and increasing power. They are already in educational occupation of the country. Their schools are in every parish, conducted by masters well trained at the public expense. The Parliamentary grant would be apportioned in a ratio which would depend on the number and poverty of the respective populations. The share given to the disestablished Church might amount to one-eighth of the whole—a sum which would be utterly insufficient to enable us successfully to compete even for the education of the children of our own communion. I have no hesitation in saying that although some parishes, having a large church population, might profit by the denominational system, its general effect would be

to abolish the Protestant religion in a few years among the peasantry of a large portion of Ireland." It is certain that a strong pressure, to which a Ministry cannot be indifferent, will be brought to bear on Mr. Gladstone for the support of the denominational system in Ireland; and from the tenor of his speech on Mr. Fawcett's motion on the subject of Trinity College, Dublin, there is some reason to apprehend that he is not indisposed to exemplify the principle of "religious equality" by chartering a Roman Catholic University, and endowing it with half the revenues of the Protestant College. Then will come the beginning of the end. In making

the English parish rates subservient to the interests of the Established Church, he will probably be supported by the whole phalanx of the Conservatives, by the Whigs, properly so called, and by Mr. Baines. But in any attempt to throw the education of Ireland into the hands of Cardinal Cullen, and to alienate any portion of the resources of Trinity College to denominational purposes, although he might calculate on fifty Irish votes, he would have to encounter the Opposition who resisted disestablishment, undivided Scotland, and the whole weight of the religious party in England, Church and Dissent, and how long would the result be doubtful?

Correspondence.

THE PARIS BAPTIST CHAPEL.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—You may remember that some seven or eight years ago an appeal was made to us by our French brother, Monsieur Dez, pastor of the Baptist church then meeting in a small room in the Rue St. Roch, but now in the Rue des Bons Enfants, for help in the purchase of a site, and the erection of a more suitable chapel. This appeal, which was warmly supported by Drs. Angus, Brock, and Landels, Mr. Spurgeon, and many other friends, including yourself, was liberally responded to, and the sums collected were placed with Messrs. Barclay and Co., in the name of our beloved friend, Sir Morton Peto, with whom I was afterwards associated as joint treasurer, while Mr. John Neal acted as Secretary. But though the amount has been increased since then by a few additional subscriptions and by deposit

interest on a liberal scale allowed by the bankers, it proved to be quite inadequate even to the purchase of the necessary building land, so that the project of the new chapel has been, perforce, held in abeyance. At last, however, as you will be happy to hear, there is a reasonable prospect of its early accomplishment.

The Committee of the American Missionary Union, who already contribute largely to the support of the pastor, have decided to undertake and complete the chapel, provided that the amount already in hand could be made available, and they sent a deputation to Europe this summer to make the necessary arrangements, giving them authority to draw on their Treasurer at once for 10,000 dollars. The result has been that, acting on a formal request from the church, communicated to us in very

kind terms by the pastors, we have paid over the whole balance in our hands, amounting to £1,465, to Dr. Murdock, the Secretary of the Missionary Union; and with these funds, and a further sum obtained on loan in Paris, he has secured and paid for a very eligible site at No. 48, Rue de Lille, on the south side of the river, but very near the quays and bridges, and easily accessible from the Tuileries Gardens and the Place du Carrousel.

He has also obtained plans and estimates for the erection of a very com-

modious chapel to seat about 550 persons, and he has now returned to the United States to lay them before his committee, hoping to return in the spring, with authority and funds to erect and open the building.

I think, therefore, that we may congratulate ourselves on the hopeful position of the business.

I am, &c.,

JAMES BENHAM.

50, Wigmore Street, London,
October, 1871.

Reviews.

Ecclesia: A Second Series of Essays on Theological and Ecclesiastical Questions. Edited by HENRY ROBERT REYNOLDS, D.D. London: Hodder and Stoughton. 1871.

THE Essays contained in this volume deal with various theological and ecclesiastical questions, which the earlier series of "Ecclesia" either passed over in silence or insufficiently touched upon, but of which all intelligent readers will be glad to have a full discussion. We have gone carefully through the volume, and have found it to reach, in every way, the same high standard as its predecessor. Whether its appearance has been awaited with the same eagerness, and whether it is likely to attract as general attention, we do not know; but its merits, at any rate, are equally great, and we heartily congratulate the promoters of the work on its most successful completion.

The Theological Essays are on Baptismal Regeneration, by Dr. Mellor, of Halifax, and on the Incarnation, by Dr. Alexander, of Edinburgh. Dr. Mellor's refutation of the various theories of Baptismal Regeneration, as advocated by different parties in the Church of England, is admirably conclusive. The Essay contains some of the closest

and most trenchant reasoning on this controverted subject we have ever seen, especially in relation to the theory of Mr. Mozley. We cannot help feeling, however (and the remark is offered in no spirit of denominational complacency), that Dr. Mellor's position is most strikingly weakened by his retention of infant baptism as an institution of Christ. No thorough discussion of the subject of this paper can possibly avoid the question of infant baptism; and when Mr. Mozley says, "Repentance and faith are plainly laid down in Scripture as the necessary conditions of baptism;" and that "infants cannot in themselves fulfil these conditions, and are not in themselves fit subjects for baptism," he has truth on his side. And it is only by connecting repentance and faith with baptism, and supposing them to exist in the candidate, that we can speak of the rite as the Scriptures speak of it, without favouring the dogma which Mr. Mellor so conclusively refutes. To find a sanction of infant baptism in Matt. xxviii. 19, on the ground "that the discipling was to be accomplished by baptism and by teaching," violates the grammar of the passage; besides which we deny that baptism in any way "disciples" men. Dr. Wardlaw remarks

on this passage, "Go, disciple, baptizing—I must contend limits the latter to the measure of success attending the attempt at the former. The charge to disciple is manifestly equivalent to *preach with the view of making disciples.*" And again, "the designation 'disciple' is, throughout the New Testament, used for one who professes to have received the distinguishing tenets of the teacher whose disciple he is. I am not in recollection of a single instance to the contrary." According to this passage (as well as Apostolic practice), those only should be baptized who are already disciples. We would also remind Dr. Mellor that, equally with Mr. Mozley, he has to determine "whether or not infants, according to the Christian dispensation, require baptism, or are entitled to it." If they require it, it must be on the ground of benefits which it alone confers. What, then, are these? Do the children of Pædobaptists receive *any* grace of God? have they *any* spiritual advantage whatsoever *which the children of Baptists have not*? If we are told that the advantage is external and ecclesiastical, we reply, that even Pædobaptists do not regard their children as *bonâ fide* members of the Church, or admit them to its privileges until they are of sufficiently mature years to be capable of repentance and faith. The Church, with them as with us, consists of those who are truly regenerate. Neither, again, can infants be *entitled* to the rite unless they are capable of receiving the blessings of which it is a sign, and of fulfilling the conditions attached to it in Scripture. And "if they are neither entitled to it nor require it, then it should not be administered." The fact is, that Dr. Mellor, in upholding this institution, evacuates it of the significance attributed to baptism by Christ and His Apostles, and reduces it to a mere form. Sponsorship, which Dr. Mellor says "is without the shadow of foundation in Scripture," is a by no means unreasonable accompaniment of infant baptism; and there seems to us quite as much foundation for the one as for the other. We cannot go further into the matter, but beg to refer our author and our readers alike to the chapter entitled "Christian

Baptism," in Dr. Jacob's *Ecclesiastical Polity*, which we reviewed a month or two ago.

In the second Essay, Dr. Alexander, after remarking that the idea of the Incarnation is the germ of all religions, shows that the Christian belief in the doctrine is derived from the explicit assertions of Scripture, and not by a species of eclecticism from the vague myths of heathendom. He then reviews the principal forms in which it has been, and the way in which he conceives it should be apprehended, indicating also its practical utility in the region of the spiritual life. The criticism of Mr. Liddon's haughty and unwarrantable assertion as to the dependence of the doctrine on a belief in sacramentarian efficacy is finely incisive.

Of ecclesiastical questions, "The Catholic Church" is one of the most prominent. Dr. Reynolds maintains that that Church is independent of, and superior to, all ecclesiastical organizations. The grand conception can be fully applied only to the Divine Life in humanity, and to the relations subsisting between man and man in consequence of that life. To identify the conception with any special community is a process no less false than fatal, and egregiously confounds the means with the end. Our space will not allow us to follow Dr. Reynolds through the details of his elaborate reasoning, and we must be content with simply expressing our admiration of his manly and noble essay.

Mr. Batchelor's tractate on "The Rule of Faith" is an able and judicious defence of the fundamental position of Protestantism, that the Bible as interpreted by each man for himself, with the aid of the Holy Spirit, is the supreme and exclusive authority in matters of religious belief. The claims of tradition are set aside by a logic which is absolutely irresistible. The professions of infallibility on the part of Pope, or of Church, are proved to be preposterous and require, moreover, for their confirmation by others a suicidal act of that very private judgment which is so mercilessly condemned. Creeds and confessions again are useful when regarded as declarative, but pernicious

when looked upon as authoritative and subscribed;—out of harmony with the genius of the New Testament, as well as with the necessities of the spiritual life, ineffective for the very ends for which they are imposed, and immoral in their effect on the subscribers. This scholarly and exhaustive essay should be read by all who are interested in matters of ecclesiastical polity. The same must be said of Mr. Dale's paper on "The Idea of the Church in relation to Modern Congregationalism." We thank him for his masterly exhibition of the grounds of Church fellowship, which, as he contends, is a necessary outcome of the spiritual life, and also for his vindication of our Nonconformist principle that the Church should consist of those only who have received that life. The second point on which he dwells—viz., the idea of the Church in relation to Communion is that which most urgently demands attention. It is in this direction that our gravest defects lie. There is not among us—partly as the result of conventional arrangements as to the ministry, partly from the excessive devotion to business by which our age is characterised, and yet again from the existing distinctions of class—that "free, generous, trustful, religious intercourse" there should be. We most earnestly commend Mr. Dale's thoughtful and well-considered contribution to the solution of a most important and difficult problem—a problem, moreover, which is continually recurring, and whose settlement on a satisfactory basis would prove an immense gain to our churches.

The relations of "Art and Religion" are traced in a singularly instructive manner by Mr. Josiah Gilbert from the earliest historical times, through the course of the Jewish dispensation (as well as in Egypt, Greece, &c.), and the progress of the Christian Church in the patristic, mediæval and modern times. The association of the two has been in many instances degrading to both, and there are lessons in this essay which sundry phenomena of modern chapel architecture show to be not unnecessary.

"Our National Universities" is the

theme of the remaining essay, by Mr. Augustus Wilkins. Those who imagine that the work of University reform is already completed, will certainly see reason to change their ideas if they will carefully read this valuable production by one who has won for himself some of the highest honours at Cambridge. His remarks on the assistance which the full emancipation of the universities will render towards the education of Nonconformist ministers may be read with advantage in connection with Dr. Green's recent paper at the Baptist Union.

We have endeavoured to give a tolerably correct idea of the drift of this second series of "Ecclesia." Our notice is very much briefer than we should like it to have been, and we have been compelled to pass over many points of the deepest interest. Our purpose will, however, be gained, if we induce our readers to a perusal of the book for themselves. They may not agree with every sentiment it contains, but they cannot fail to admire the ripe scholarship, the masterly argumentation, the forcible and eloquent style, the large-hearted charity, and the fine Christian tone which are everywhere visible.

The Life of Jesus, the Christ. By HENRY WARD BEECHER. London: T. Nelson and Sons, Paternoster Row. 1871.

THERE is no subject, in any department of human investigation, which possesses for men such a wondrous fascination as the life of Christ. All the highest thoughts of our age revolve more or less directly around it, and it is simply impossible to ponder the great problems of rational and moral being without thinking of Him,—His character, His teaching, and His work. And though His life is portrayed for us in clear and unmis-takeable outlines in the four Gospels, it is wise to combine the materials thus furnished to us in a form adapted to the existing state of thought and feeling, so as to meet the difficulties peculiar to our own age, to answer its best aspirations, and to illustrate the narrative from the rich stores of ex-

perience acquired by the Church since the days of its foundation. The majority of the recent "Lives of Christ" have been of the critical class; but, while criticism is undoubtedly requisite, its functions are of a limited range, and leave untouched the deepest springs of our moral and spiritual nature. Mr. Beecher's work, on which he has been engaged for some time past, is intended to present the substance of the evangelical narratives in a popular form, "studiously avoiding a polemical spirit, and seeking to produce conviction without controversy." The works of critical objectors have, indeed, been carefully studied, and, though there is no direct reply to them, Mr. Beecher has endeavoured to state the facts, so as to take away the grounds from which the objections were aimed. The entire "Life" will occupy two volumes, and we shall be better able to speak of it when the whole is before us. In the meantime, we have great pleasure in expressing our satisfaction and delight with the present instalment. It is sure to become one of our most popular works on this great subject. The arrangement is, as a rule, that of Andrews. Great skill is shown in the grouping of incidents, and in the presentation of Christ's teaching in its connection with the events of His life. As might be expected, Mr. Beecher displays remarkable knowledge of character, and seizes on points which the majority of even intelligent readers are apt to overlook (see, e.g., the account of Christ at Jacob's well). The descriptions of natural scenery, and of the state of society in Palestine, are singularly glowing and vivid, equal, we think, to Dean Stanley's, while the exhibition of Christ's mission, in its aim and methods, indicates great clearness and strength of spiritual insight. A more noble and eloquent book has rarely been written. We cannot altogether endorse Mr. Beecher's position in the chapter entitled "The Doctrinal Basis," nor are we prepared to assent to the idea that the closing temptations of Christ can be explained as "prophetic visions." But our limits will not allow us to enter on the matter at length. We have only to add that the work is

printed in a type which it is a real pleasure to read, and is altogether got up in a most beautiful style.

The Tabernacle and its Priests and Services Considered in Relation to Christ and the Church. By WILLIAM BROWN. Edinburgh: W. Oliphant and Co.

THIS volume is the expansion of a series of lessons given by the author to a Bible-class. The writer has given prolonged study to the subject, and the results which he presents to his readers are valuable and full of instructive material. In all that relates to the literal structure of the Tabernacle, Mr. Brown has studied exactness of description, and his rendering of the symbolism connected with it is evangelical in the highest degree.

Vital Truths from the Book of Jonah.
London: S. W. Partridge, 9, Paternoster Row.

THIS little book does not claim to be an exposition. It consists of a series of reflections suggested by the wonderful story of the prophet of Nineveh. A similar treatment of the historical books of Scripture would make Sabbath evening services increasingly acceptable, and would be sure to ingratiate the young and engage their attention to Bible teaching.

Grouped Scenes and their Teachings: "The Lamb of God," preached at the Western Association Meeting, 1871. By the REV. F. BOSWORTH, M.A. London: Elliot Stock, 62, Paternoster Row.

THE synthetic treatment of a leading Scripture subject, which Mr. Bosworth has adopted in this discourse, is worthy of frequent employment in the pulpit, and indispensable to solid success in theological studies. We admire this sermon, as we do all that proceeds from Mr. Bosworth's pen, but think that it might have been greatly enriched and enlarged by a fuller recognition of the Christology of the older dispensations.

The word "Lamb" is one of the clues to the "mystery" of later revelation.

The Children's Psalm. Twelve Meditations and Twelve Spiritual Songs on Psalm XXIII. By JAMES PATON, B.A. London: Passmore and Alabaster, Paternoster Row. 1870.

THESE meditations have admirably caught the spirit of the matchless Twenty-third Psalm. They are, obviously, the fruit of prayerful reflection, aided by deep spiritual experience, and may be read with advantage by the advanced Christian, as well as by those of younger years.

The Argument, A Priori, for the Being and Attributes of the Absolute One, and the First Cause of all Things. By WM. HONYMAN GILLESPIE, F.R.G.S., &c. Fifth edition. London: Houlston and Sons, Paternoster Row. 1871.

MR. GILLESPIE'S works have received so many high encomiums, that further notice of them is almost superfluous. Sir William Hamilton, e.g., spoke of his book on the "Necessary Existence of God" as being "among the very ablest specimens of speculative philosophy which this country has latterly exhibited," and we have no doubt he would have bestowed the same praise on the present volume, in which the *a priori* argument is presented in, probably, its most complete form. That it is absolutely conclusive, we are scarcely prepared confidently to assert, but we are not aware that it has received a scientific refutation.

Things to Come Practically Considered. By the Rev. W. REID. Edinburgh: Oliphant and Co.

WE heartily recommend this work to those who are seeking light on the *Millenarian* and *Future Punishment* questions. It is written with great care, and in its faithful, forcible exposition of Scripture teaching on these subjects, will do good service in counteracting the delusions which are prevalent on these momentous topics.

Stories of Old England. By G. E. SARGENT. Second Series. London: Religious Tract Society, 56, Paternoster Row.

THIS series of pictures is drawn, first from the Plantagenet era, then Wolsey, Lady Jane Grey, the Spanish Armada, and the Gunpowder Plot are the subjects of Mr. Sargent's skilful treatment. We should not like the author to suspend his labours in this direction, and hope that neither inclination nor compulsion will deprive his numerous youthful readers of more "Stories of Old England."

The Gospels Interwoven. By E. YATES. London: Morgan, Chase, and Co., Ludgate Hill.

A HARMONY of the Gospels, or, rather, the selection of passages from them, which present the consecutive history of that which Jesus said and did. The intention of the compiler is to assist the unlearned in obtaining a connected view of the Gospel history, and we can but commend both the spirit and the method of his little work.

Intelligence.

MINISTERIAL CHANGES.

Rev. R. Bayne has resigned the pastorate of the church at Rickmansworth, Herts.

The Rev. James Davis, of Teignmouth, Devon (formerly of Bristol), has accepted the unanimous invitation of the church at Lyme Regis, Dorset.

Rev. Wm. Chapman, of Louth, Lincolnshire, has accepted the invitation of the General Baptist church, The Vale, Todmorden, Yorkshire.

Rev. Alex. Pitt, of Drake-street, Rochdale, has accepted an invitation to labour in connection with the South Bethel Chapel Committee, Liverpool.

Mr. G. A. Young, of the Metropolitan College, has accepted an invitation to the pastorate of the church at Cranford, Middlesex.

Mr. Noah Heath, of the Metropolitan College, has accepted an invitation to the pastorate of the church at Newhaven, Sussex.

Mr. Geo. Epps, jun., of Ospringe, has accepted the unanimous invitation of the churches at Garway and Orcop, Hereford.

The Rev. T. R. Evans, of Countesthorpe, has accepted the unanimous invitation of the church at Charleyway, Sheepshed.

The Rev. Charles White, of Kensington (and formerly of South Wales), has accepted a unanimous invitation to the pastorate of the Baptist church, Little Wild-street, Lincoln's-inn-fields.

Rev. Thomas Robinson.—In our notice of the resignation of this venerable minister (see BAPTIST MAGAZINE for October), the words, *this is the third pastorate in his ministry, &c.*, should have been, *this is the third pastorate in the history of the church at Slaughton*, which has extended over a period of between thirty and forty years.

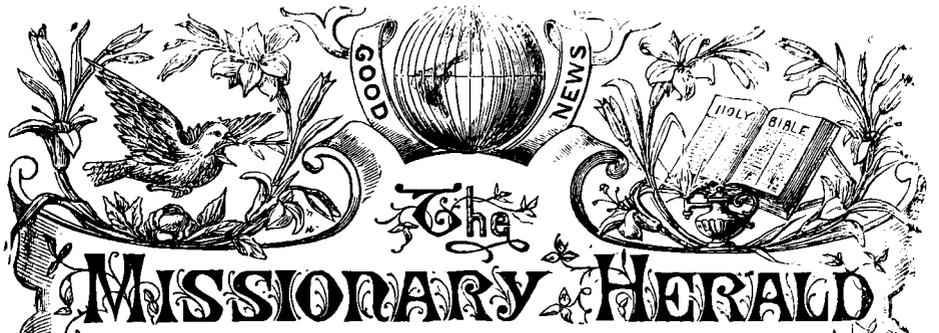
MISCELLANEOUS.

MANCHESTER.—The ordination of the Rev. H. L. Overbury to the pastorate of the church and congregation meeting in Union Branch Chapel, Clowes Street, West Gorton, Manchester, took place on the 21st September. Mr. Mathews, on behalf of the church, stated some of the reasons which led them to invite Mr. Overbury to accept

the pastorate. The usual questions were asked, and the ordination prayer offered by the Rev. Alexander McLaren, pastor of the parent Church, Oxford Road. Mr. Overbury then gave a very lucid account of his views, and the truths and doctrines it was his intention to preach, as well as the reasons which induced him to give a favourable answer to the invitation of the Church. An eloquent and impressive charge to the pastor was delivered by the Rev. Samuel Green, D.D., President of Rawden College, from the words, "Take heed unto thyself, &c." (1 Tim. iv. 16), and a very practical charge to the Church by the Rev. Hugh Stowell Brown, of Liverpool. The Revs. H. J. Betts, R. Chinery, R. Stanion, T. C. Camm, and A. Bray also took part in the devotional services.

September 20th, about 200 persons assembled at a farewell tea-meeting, which was given in Berwick-street schoolroom, Newcastle-on-Tyne, to bid farewell to the Rev. W. Walters, who, after eleven years ministry in Newcastle, is leaving for Christ Church, Aston Park, Birmingham. Letters of esteem and sympathy were read from several ministers, and suitable addresses were delivered by Mr. Councillor J. Angus, chairman, the Revs. A. Reid and D. Lowe, of Newcastle, A. Norris, of Tynemouth, P. W. Grant, of Darlington, W. Hanson, of South Shields, and Messrs. E. Culley, C. Rosevear, and J. Bradburn. Mr. John Bradburn presented Mr. Walters, in the name of the church, with an elegant silver tea-service, worth fifty guineas, and the Rev. W. Hanson, on behalf of the ministers of the Northern Baptist Association, with a copy of Chambers's "Encyclopædia," in ten volumes, beautifully bound in calf, as an expression of their esteem and goodwill, and their appreciation of his many and varied services.

Mr. Walters feelingly replied, thanking all for their kindness and sympathy, and assuring them that he should ever hold them in affectionate remembrance. The meeting was one of deep emotion and reciprocal goodwill, and will be long remembered.



NOVEMBER., 1871.

On Missionary Deputations and Organization for Missionary Purposes.

THE substance of this and a following paper was briefly delivered in an address of a few minutes at the Missionary Conference recently held at Northampton. It was hoped that a little time might have been secured for the discussion of the various points herein adverted to, but the interesting nature of the previous proceedings occupied the attention of the assembled brethren till it was too late to do more than what has been already stated. The Association Secretary of the Mission will be glad to receive any suggestions, either through personal communication with himself, or through the recognised channels of discussion and intercourse among our churches.

For convenience sake, the present paper will be occupied merely with the hints and suggestions which relate to the work of deputations at our Annual Missionary Meetings. A year's acquaintance with the work of his department, has brought to the notice of the Association Secretary certain significant facts—not new, indeed, to the experience of those who have preceded him, but comparatively new to him—and with respect to which certain practical suggestions are respectfully offered:—

1°—It is cheering to notice that, almost everywhere, there is happily manifested a desire for missionary information. It might be supposed that this desire would be easily and sufficiently met by our printed reports—monthly, quarterly, and annual—and the more fully so, since the plan was adopted of circulating these more widely than had been hitherto done. The fact is, however, that these methods of

imparting knowledge meet the want only to a very limited extent. In many instances they are not used as they should be, and in many more they are held to be, on various accounts, inadequate. Our churches want, and will have, Missionary Sermons and Missionary Meetings. On this there is a growing disposition to insist. Now, between 1,200 and 1,300 of the churches make this claim annually, and the number is increasing. From this fact arises one of our greatest difficulties. Almost everywhere the request is made for missionaries, or officers of the Society, or other persons, whose knowledge qualifies them for the duty. Obviously, the request cannot be fully met. The amount of ability to meet it which the officers of the Society have is very limited. The recent division of labour at the Mission House has devolved more work on each department. For obvious reasons the Secretary cannot be much away from the house. The Accountant and Minute Secretary is absorbed in the work of his department, and thus kept constantly in London. The Association Secretary devotes to deputation work as much time as he can possibly command, but it can only go a short way to meet the requirements of the large number of churches above-mentioned. Then, as to missionaries, we seldom have more than two or three at home at a time. They are always willing and ready to devote their time to the good work, but even then they cannot do all, and, as a rule, they are overworked. What is required is that all the efforts thus put forth should be supplemented by such help as the ministers and lay members of the Committee can give. Recently, under pressing circumstances, the Secretary wrote to ask the assistance of these brethren, but the response was singularly inadequate. We beg respectfully and earnestly to press the matter upon them. Their knowledge of our work fits them admirably for the task of seeking to inform and stimulate our people. Not *much* is required; a fortnight's work from each member would be a valuable relief. It would be additional help if it could be known precisely at what time of the year the brethren could give us their aid. Perhaps, on this point, the best thing to be done would be to seek the information at a stated time in each year.

2°.—One of our greatest difficulties arises from the irregularity in the time at which the meetings are held in each district. This year we have been unusually hindered from this cause. We would therefore urge upon associations and groups of churches the desirability of fixing upon certain definite times and seasons which should, year by year, be devoted to our purpose. It could then be known beforehand what work was in prospect, and arrangements could be made more satisfactorily. It would be well,

also, to try, as far as possible, to arrange that the places to be visited should be placed before the deputation in geographical order. A great waste of time, labour, and money, results from travelling unnecessarily backwards and forwards over the same ground. Let all our arrangements be kept clear, if possible, from the anniversaries of other Evangelical missionary societies. Not seldom is an appearance of rivalry given to our meetings through inattention to this simple matter.

3°.—Another difficulty arises from the large number of single meetings which have to be provided for. It is a not unusual thing for a deputation to visit all the churches in a given district except one or two. These, in their turn, must be visited singly, and at great expense. Will our brethren kindly see to this? Wherever the thing can be done, let all the churches in a given district be included in the missionary arrangements. There are some cases in which special provisions must be made, but these are really very few. The rule should be, we think, what we have indicated.

4°.—For the sake of the deputations, the districts should not be too large. Few of our brethren could find us more than a fortnight's work at a time; and, practically, this is found by nearly all our societies to be enough. An uninterrupted series of sermons and addresses in the same neighbourhood is enough, as a rule, for the maintenance of efficiency and interest.

5°.—To our brethren who may help us in this work of ours, we would suggest the desirability of holding conferences on the subject of missions, wherever such means were practicable. In country districts the ministers and leading members of a neighbourhood might be invited. In towns, meetings to breakfast and subsequent conference are almost invariably found successful. The object, of course, would be the freest possible interchange of thought and opinion on the various questions which arise in connection with our mission.

These are the suggestions we feel at present inclined to offer on the part of the subject involved in this short paper. Other questions—touching church action—will be presented to our readers with our next number.

A Visit to Juggernath.

IN our last number we gave the first part of the narrative of the native brethren, who accompanied the Rev. G. Kerry to Pooree, the seat of the worship of the celebrated idol, Juggernath. Puddoo Lochun thus continues his journal:—

“On the 13th of June, we left Cuttack for Pooree, and crossed the Karjori river. Meeting many pilgrims in the way, we asked ‘Whither are you going?’ They replied, ‘We are going to see the Lord of the world.’ We asked, ‘Where has he become manifested that you are going to see him with your own eyes?’ One replied, ‘He has long been at Pooree.’ I asked, ‘Where do you live?’ He answered, ‘At Bancoorah.’ I said, ‘Oh, friend, if the Lord of the world is present at Pooree, am I to under-

stand that the Almighty God is not in your district of Bancoorah?’ The man answered, ‘Why should he not be there?’ I said, ‘If He be there, why do you go to Pooree?’ He rejoined, ‘For many generations our forefathers have gone this pilgrimage to see God, therefore we also go.’ It was clear they knew very little of whither they were going, and of the reason. The women pilgrims also told us, ‘We are not pundits, what we see and hear others do, that also we do.’”

BAZAAR PREACHING.

“June 14th and 15th, on these two days we stayed at Piplee, and preached at the bazaar and at the post-office. In the hearing of the bazaar residents and the pilgrims, these words were spoken, ‘By Jesus Christ remission of sins, and eternal life are given. Come, see Him, Jesus the true Lord of the World.’ At this very time a party of pilgrims had come up, and heard something of what was said. A Pandah, *i.e.*, a Brahmin, whose business is to look up pilgrims, and who makes a gain by deceit and lies, who was with this party of pilgrims, attempted to prevent their listening, but failed, yet he persisted, and said to us, ‘We shall see our Juggernath, behold how many hundreds of people are now

journeying to see him. Where is your God? Show him to me, then I also will believe as you do.’ This was said angrily several times. I replied, ‘If you wish to see the Almighty God the Father, then taking Jesus Christ as the true Saviour, believe firmly in his atonement, for the blood of Jesus Christ brings the sinner near to God, and thus the sinner obtains sight of the Holy God, and shall not suffer death, but obtain life. Now, if you wish to see God, come and wash in the blood of Jesus, then, though you see God you shall not die.’ I also showed how impossible it was that a piece of wood could be God, whereupon he was somewhat ashamed in the presence of the pilgrims, and remained silent.”

WHY THE PILGRIMS VISIT JUGGERNATH.

"We continued preaching to the pilgrims at Pooree, and bringing before them various subjects from the Word of God, from the 16th to 22nd of June. On the 19th of June, after we had ended our preaching, I stood for a little while in one place, and there a man came to me, and said, 'Where do you live?' I told him, and then asked him where his house was. He said, 'At Sylhet, seventeen days' journey from Calcutta.' I said, 'Why have you come hither?' He said, 'To see the Lord Juggernath.' 'Have you seen him?' 'Yes.' 'What have you gained, and what have you seen? Kindly tell me truly, I desire to hear.' On that the man said, 'I am telling you the truth, I have heard your words for some days, and have gained much understanding, but I am much disappointed at the sight of Juggernath.' I said, 'Have you sustained any injury?' 'No, I have not lost anything, and have suffered no personal injury. The cause of my disappointment is this, when the Pandahs went to my village and house, they astonished me and all the women of my house by their words. The Pandah said, 'There is no need of wood, or fire, or water for the cooking of the food which is placed before Juggernath. If uncooked food is put in a Hari (a cooking-pot), and placed before the

god for a little while, it becomes cooked at once. And that in order to prevent any defilement to his purity through any one walking on his shadow, there is no shadow to the temple in which Juggernath dwells.' I and my family considered if the Lord Juggernath is so great, then it is very necessary to see so great a god; thinking thus, I came here walking in one month and ten days, and have seen that all the words of the Pandahs are fictitious, and when I think of the deceit of the Pandahs, and remember all I have endured, I can only weep, and I must still endure the useless trouble.' I endeavoured to comfort and teach him, saying, 'The consciousness of sin produces sorrow, where there is no consciousness of sin there is no penitence. Amongst the people assembled here there appears no consciousness of sin, hence none are grieved. See how the people spend their time in amusement, and in various pleasures. Now, O sir, see those who have taken refuge in Christ, seeing all this earnestly, entreat you, if you wish to escape the terrible punishment of sin, and if you wish to see the boundless power and majesty of God, then take refuge with Jesus the Saviour.' The man seemed pleased to hear all this, and went on his way."

THE YOUNG PUNDIT.

"A young Pundit of the Sanscrit School, at Pooree, named Hem Chunder Mirri, came to us and said, 'I wish to hear something of the history of Christ.' I told him of the birth of Christ, of His being anointed with the Holy Ghost, of His teaching and miracles. Having heard this he

said, 'I have read much of the New Testament, and have obtained certain proof that Jesus is the Son of God, and I believe it, and because of this faith I have given up the worship of idols, and condemn it, and converse on religion, and very nearly show myself a Christian. Because of this many

people are ready to call me a Christian.' There were two other young men with him, stretching his hand towards them, he said, 'These know that because of my speaking about this religion, I have been dishonoured by man, but I do not mind it.' We gave him encouragement to persevere and to pray to God in the

name of Jesus Christ, and we said 'then God will give you His Spirit and strength, and courage to go in the right way. Be careful, for by bad company goodness is destroyed.' We gave him some portions of Scripture, which he thankfully received, and having prayed, we took our departure."

THE RETURN.

"On the 23rd of June, we again came to Piple, and preached in the neighbourhood. Many minds were well disposed towards the Gospel.

"Baboo Anondo Duffadar and I said, after consideration, 'Come, let us go to Khoorda, the ancient capital of Orissa, and preach there.' This city is about fourteen miles west of

Piple. We stayed at Khoorda from the 27th to the 30th of June, and standing in markets and villages, and by the roadside, preached. We had also conversations with many people. On the 1st of July we returned to Cuttack, and after a few days started for Calcutta, where we arrived on the 13th of July."

The Gospel in Ceylon.

BY THE REV. H. R. FIGOTT.

IN my last letter I promised to give you an account of progress of the work at Heneratgodde.

In 1869 a young man was baptized in that Station who had been a staunch Buddhist, and who had, up to the period of his baptism, suffered much persecution from his heathen relatives, &c. I wrote concerning his conversion on a former occasion. You will be glad to know that he not only continues steadfast in the faith, but that his influence as a Christian has been felt by the members of his family, and we have had the happiness of seeing his younger brother baptized; and his parents, who at first were such bitter enemies of the truth, are no longer so now.

THE BAPTISM.

On the occasion of the baptism of a younger brother, we had a most interesting service; and before going down into the water, the candidate asked permission to speak. He was surrounded by not less than 200 of his heathen neighbours and friends. He reminded them of the fact that he had once been a Buddhist, that he had often engaged in heathen ceremonies, and had been to present offerings to the image of Buddha at the Kalany temple; "but," said he, "I got no profit from these things." He said that many of his friends had laughed at him for giving up his old religion, and some had charged him with having become a Christian for the sake of worldly profit; this he satisfactorily proved to be utterly untrue. He concluded a most earnest and interest-

ing address by asking his friends to examine the question of true religion for themselves, and by exhorting them to do that which was right. The people were most orderly and attentive during the delivery of this and other addresses. Only one man venturing to interrupt the last speaker by exclaiming, "You have your belief; but what have we to do with that?"

DEVIL WORSHIP.

I have alluded to the parents of these young men. One or two matters, trifling in themselves, but sufficient to indicate the greatness of the change which has come over them may be mentioned:—When a heathen family wants to gain the favour of some one of the many malignant demons presiding over "sickness," "luck," &c., they have recourse to what is called a "Devil ceremony." A stick is planted in the garden near the house, and none dare touch this stick but the Devil Priest, and even he must first propitiate the demon with offerings and gifts, when the stick may be removed without danger. Some time ago, the family referred to set up a stick with the intention of inviting the priest to hold a "Ceremony," but the power of the Gospel was too powerful for them, and they resolved to give up the ceremony, and actually allowed Goonesekere to pull up the stick, proving that they did not believe in the demon, nor fear his wrath.

Again. When a Buddhist priest visits a heathen family, a white cloth is always spread on the chair before the holy man can sit down. When last a priest visited the family in question, a chair without the necessary cloth was offered to him. When he expressed his surprise and indignation, the lady of the house replied, "Oh, you do not require a cloth, for others sit on chairs without cloth." This act is a conclusive proof that these people have ceased to believe in Buddha.

FURTHER ADDITIONS.

On the 27th March last, three persons more were baptized at this station, two of whom (a husband and wife) had been heathens, but had come to the knowledge of the truth chiefly by reading the Scriptures for themselves.

There are now fourteen members in the Church, presided over by Mr. Goonesekere (about eight have been added by baptism, and the remaining six joined from other Baptist Churches); so that the work in this place proceeds satisfactorily.

H. Markus is at work in his new station. At the first service there, held in the open air, we had a good congregation, and at the close, in speaking to those assembled, I asked an old man whether he had ever heard the Gospel before, when he replied, "Yes, a long time ago, Daniel Padre Unanse (Rev. Mr. Daniel) preached here, and I remember his doctrine."

MEDAMPÉ.

M. H. Perera holds services here regularly, and the people seem to like him. I spent some days here last week, and was well satisfied with the work. The work of building the new chapel has been retarded by the want of men to saw timber in the jungle; they have five sawyers at work now, so that the work will get on faster.

The Native Preachers on a Tour.

THE following extracts relate to a journey lately taken by the native brethren Govinda and Haradhan, of Sewry. They are translated for us by the Rev. Isaac Allen, and exhibit in a striking light the various aspects of the Missionary work as it now presents itself in India. Almost everywhere willing audiences listen attentively to the preaching of the Gospel. In one place the manufacture of idols is still going on, while many despise the gods they have hitherto obeyed. The consciences of others are enlightened, and they are compelled to declare the truth that has awakened them. Everything betokens the power of those agencies which are slowly but surely transforming society in India.

"May 21st.—In the evening we attended the market at Margaon, and had some twelve or fourteen hearers, with whom we discoursed concerning the true religion, and the way which God had appointed whereby we might worship Him. Some listened attentively, but others tried to raise objections to Christianity.

"2nd.—On account of the rain we remained in the village itself, and with some Mussulmans, went to visit a Moulvie who had lately come from Shabpore, but he slept so late that we all, being tired of waiting, went home. In the evening we went again to visit him, and began to discuss with him on the way of salvation. After a little talk he said, 'I am busy now, and can talk no longer; come some other time.' There were eight hearers. We went thence to Soorpo Meah's house, had some talk, but no preaching.

"Returning thence, we saw some men at work, making a Juggernaut car, and began to talk to them, saying, 'Your Juggernaut cannot move of himself; as far as you draw him, so far only he can move.' By and bye, many people gathered around and began to say that our words were

reasonable and true, and nearly all treated us with great respect. One man, saying, 'I'll refute them,' began to offer all sorts of 'worthless objections, but the bystanders themselves stopped him. The number of hearers was about sixty.

"On our return home, some of the people followed us, bringing with them a student of the Berhampore school, who professed to be a Brahmo. Some talk about the means of salvation arose, when by degrees the lad they had brought to help them turned on our side, and began to oppose them; on which some angrily said, 'We brought you to help us, and instead you have turned against us.' The hearers were about twenty.

"23rd.—Went to the village of Bussora, where by degrees twelve or fourteen people gathered to hear our words. We were glad to see that they listened much better than formerly, when they showed much hatred to us and our words, but now they gave us seats, and themselves began to converse about religion. One or two began to oppose, but the others told them to be silent, as they wished to hear us.

“On our return home, from noon till sunset, the Hindoos were continually coming to talk about Christianity; and they nearly all confessed that it was very good, and that they ought to accept it, but at present it was very difficult to do so on account of caste and other things.”

Reception of the Gospel in China.

BY THE REV. J. RICHARD, OF CHEFOO.

THE two native brothers, whom we selected at the annual meeting to itinerate, have made two trips—one in the second moon, the other in the fourth moon. They found very different reception on their two journeys. The first trip was to the eastern part of the province, where Christianity is not known to be in existence hardly. The place has not been much traversed by foreigners. The people listened as they would listen anywhere to anything strange, but there was no great interest produced by their preaching, neither for nor against Christianity; there was a great deal of perfect indifference. People did not flock after them to hear more, nor molest them as they preached. The second journey was more to the south, a part which had been visited many a time by foreigners, and where Christianity was preached over and over again. In this district the reception which our native preachers had was not indifference. The indifference had developed itself into two opposite feelings—one of hatred towards the new doctrine, the other of goodwill. In some places persons would stand up in the crowd and condemn the new doctrine in the strongest, not to say the vilest, terms; whilst, in other places, they were asked to lodge on their way in a native's home, and not in an inn, with an injunction that should missionaries accompany these preachers some time, they were not to go to an inn, but to this one's home. Thus, whilst some would persecute, others would offer refuge to preachers of the gospel. At present it is the fifth moon of the Chinese, and these two natives rest a little during the hot weather, ere they start again. Since I wrote to you last, I have been twice out at our country stations.

THE STATIONS.

One of them is a little promising. All the neighbours evidently respect our native brother at Tsungkia very much. Though he has left their heathen practices, they are compelled to say he is a good man. The other station at present finds it hard to bear up against all the evil reports which are rife about them. There are some Christians in that neighbourhood belonging to the American Presbyterians, but they have behaved themselves very scandalously, threatening to burn down their own chapel, owing to the sharpness of discipline exercised towards them. Our own members are by no means models of Christian character. The finger of scorn is lifted up towards them all, and asks, “Is this the excellency of your Christianity?” At Chefoo there is not much Christian work going on just now; not, however, owing to want of readiness as want of opportunity to do it. When the por was newly

opened, everything was new; now there are three chapels in Chefoo, where there is a population of twenty thousand, and ten years of work in the town has been enough to satisfy the curious among the Chinese. I have gone to the chapel many a day and not a man came in. I know that the other chapels are also very much the same. There are certain seasons when our chapels are well attended daily. Those who do attend, as a rule, are people who have come from the interior to Chefoo for the first time. When the people are very busy at their crops, either in sowing or reaping, there are but few people to be seen in the streets, and that is the time when we may sit down for hours without seeing a single one turn in. These days are busy days, and during the last fortnight there has not been more than a dozen in our chapel. On Sabbath days we worship in the chapel in the street, and our singing attracts them, so that often we have forty or fifty who come in and sit with us for a short time. When the people of the country are not very busy, they come to the town a good deal, and at that time we have some people generally every day, varying, however, from the unit to two or three dozen.

Six were baptized since I wrote to you last. We have an applicant now before the Church. He is a scholar, and has attended our services and kept the Sabbath for the last six months. He has two wives. This candidate will have his case before the Church in a few days.

Progress in China.

IN the following letter, Mr. Richard gives some interesting particulars of the progress of the work of God in and around Chefoo; the choice of an evangelist by the natives, and their resolve to support him while engaged in preaching the Word, are particulars of a very interesting character. We cannot but rejoice at this sign of a vigorous Christian life:—

“On my December trip I visited places which had never been visited by any of your Baptist Missionaries, and had only been once or twice visited by any missionaries. The field was therefore new. Besides, the people of the Eastern part of the promontory, for that was the part I visited, are very quiet compared with what I heard the character of the people in the West to be. To the west of Chefoo the country has been traversed and traversed by a score of missionaries. I thought then that I would ask the Church to send out a

preacher of their own choice to this part, who would be supported by the native brethren in money, sympathy, and prayers. Our annual meeting was held on the 26th of February, and important matters to our little church were discussed on the three succeeding days. The best Christian scholar in Shantung had to submit to the censure of the Church, which I am glad to say was administered by Ching S.S. in a way which would reflect credit on the worthiest of ministers at home. The support of the ministry was also discussed. A good

brother was chosen to be supported by the Native Church. He is since that day the home missionary of the native brethren. Thus, at last, an initiatory step has been taken, which I trust God will abundantly bless. Not wishing that our dear brother should labour alone amongst strangers, I sent Sun Hwei Teh, another good brother who has been a student under Ching S.S. for two years, along with him. They started full of love for their work March 27th, to that part of the promontory which I visited last December.

“A week ago I went to Hankhiau, which place Dr. Brown and myself failed to reach last Christmas owing to a heavy fall of snow. I was this time alone, without the pleasure of a foreigner's company. Taking two of our native brethren at Hankhiau along with me, we visited the fairs and markets around. I was in the very city where the ‘Death-blow to corrupt doctrines’ is said to have come

from. When I was there, I was not aware of that, but I remarked that there was something strange at that city. As a rule, a foreigner is sure to have plenty look at him, if not to hear him, even in places which are often visited, but it was not so at this place. There was no more than a score around us, whereas they generally assemble in hundreds, and of that score two spoke to us very impertinently. By the way, a new edition of that vile book is out with a preface containing the Chinese version of the Tientsin massacre. The English Consul at this port has obtained a copy, which he says he is going to translate, that foreigners may look at the matter with Chinese official eyes. Where we are already known, the book has but little effect, but when visiting new ground, if the book precedes us, it is a terrible instrument in the hands of people who have perverted ideas of truth.”

Concurrent Endowment in Trinidad.

FOR some time past the inhabitants of Trinidad have been agitated with the State Church question. Hitherto two Churches, the Anglican and Roman Catholic, have received stipends from the public revenue for the support of their clergy, the Anglicans, although the least numerous body, receiving by far the largest share. Prompted by the Colonial Office, the Legislative Council of the Colony has adopted the plan of Concurrent Endowment, and has allotted, in proportion to the respective numbers of the adherents of each church, the sum devoted to ecclesiastical purposes in the following way:—

Church of England ..	£3,000
Roman Catholic Church .	6,500
Wesleyan Body	400
Presbyterian Body ..	300
Baptist Body	200
	———— £10,400

Three members of the Legislative Council opposed the entire project ; but as the Roman Catholic Members of the Council came to the aid of the official members, it was carried by a majority of eight to three, the Chief Justice declining to vote. Some members of the majority, with great inconsistency, would not have voted for the plan, had it embraced the non-christian religions of the Colony. It is also stated in the Colonial newspapers, that some of the adherents of the Church of England are sorely annoyed that the Roman Catholics will receive the largest share of the grants, and are inclined to oppose all such grants in the future. It is quite evident that *this* plan of securing "religious equality," will not be productive of harmony or peace among the various denominations, and that jealousies and envies of the most painful kind will result from the system.

On receiving the above information from their missionary, the Rev. W. H. Gamble, the Committee passed the following resolution :—

"Resolved—That the Rev. W. H. Gamble be requested to inform His Excellency the Governor of the Island of Trinidad, that this Committee is unable to accept the grant of money allotted to the support of their missionary from the revenue of the Colony, because in their judgment the principle accepted by the Legislative Council is contrary to the true principles of religious liberty and equality ; that it is also adverse to the best and highest interests of the island itself ; that it is wrong, inasmuch as it is the improper endowment not of truth only, but also of error ; that the Legislative Council cannot consistently refuse similar grants to the adherents of the Hindu, Mohammedan and Buddhist faiths, of which faiths considerable numbers, who are the subjects of Her Majesty, are resident in the Colony ; that these indiscriminate grants violate the conscientious convictions of those who believe these religions to be fatally delusive to the souls of men ; but which they will be compelled to support by the payment of the teachers of these faiths from the general revenues of the island.

"And, finally, it is the judgment of this Committee that the only true principle, fair to all classes of religionists alike who are the subjects of Her Majesty, is the entire disendowment of the Churches that hitherto have been supported from the island revenues, and the withdrawal of the grants from all other religious bodies now for the first time made to them."

Missionary Notes.

CALCUTTA.—The Rev. G. Pearce, with Mrs. Pearce, has visited—for health—the Neilgherry Hills ; the change appears to have been very beneficial to them. Mr. Jordan has, during Mr. Pearce's absence, taken charge of the Theological class at Alipore.

CEYLON.—Mr. Carter informs us that he has been occupied with the prepa-

ration of a hymn-book for the Singhalese churches. It contains forty-one hymns; some are original, others translations of English hymns. Much difficulty has had to be overcome owing to the peculiarities of the language. Good progress is being made with the new chapel at Gonawelle. Ten converts have been baptized at Kottigahawatte, the first fruits of Migel Perera's ministry.

NORWAY.—During the visit of Mr. Hanssen to Bergen, meetings were held almost every night, and were very largely attended. A church has been duly organized, and Mr. Hubert chosen as the pastor. The new missionary, Mr. Klargvist, has arrived in Norway, and will occupy Arendal as his sphere of labour.

BAHAMAS, TURKS' ISLANDS.—While in the Island of Trinidad the Government has resolved to pay all the churches, of every denomination, the Government of Turks' Island has resolved on entire disendowment. This decision has been hastened by the refusal of our Missionary, the Rev. I. Pegg (in concurrence with the Committee) to participate in any grants from the Island revenue.

JAMAICA, KINGSTON.—We are happy to record the arrival of the Rev. J. J. Fuller in his native land, after a safe and pleasant voyage. He will visit various parts of Jamaica, to serve the interests of the Mission. He had the happiness of again seeing his aged mother, after an absence of more than a quarter of a century.

BROWN'S TOWN.—Our esteemed friends, Mr. and Mrs. Clark, have been plunged into deep affliction by the death of their son, Dr. Clark. Only a few months ago their daughter, Mrs. Turton, was called away. In both cases, several children have been deprived of a much-loved parent.

Home Proceedings.

Following the address of the Treasurer at Northampton, on the 26th September, given in our last HERALD, a very interesting discussion took place, especially on the question of the necessity of sending more missionaries to India. It has not been without result, as two or three brethren have since intimated their desire to devote themselves to the service of Christ. In the present number of the HERALD we are happy to give the address of the Association Secretary, a discussion on which the time did not allow. The public meeting in the evening, Charles Gilpin, Esq., M.P. for Northampton, being chairman, was very crowded, and excellent speeches were delivered by the chairman, the Revs. G. Gould, B. Millard, Goolzar Shah, and H. Wilkinson. The associations of the locality inspired the speakers, and no little interest was felt when Goolzar Shah referred to the fact, that he was the first Hindu convert to stand on the spot whence the first missionaries of the Society went forth on their work of faith.

At the quarterly meeting of the Committee on the preceding evening various important business was transacted, and one or two matters require special notice. For some time past the Rev. J. Wall has been labouring very successfully in the city of Rome, supported by the contributions which have passed

through our hands from various friends. It is now resolved to conduct the Mission in Rome as part of the ordinary work of the Society, and Mr. Wall will accordingly rely on its funds. The Committee, however, do not doubt that the friends who have taken a special interest in this Mission, will continue the contributions they have hitherto forwarded.

The Morant Bay Mission also received the attention of the Committee, and it was resolved to continue the grant for a further period of six months, by which time there is every prospect that the object originally contemplated will be accomplished, and the locality which five years ago was the scene of devastation and sanguinary violence, will henceforth enjoy the services of two native ministers of the gospel. Two chapels have been built, or are nearly completed, and the two churches that have been formed embrace upwards of 800 persons in Christian fellowship.

The extreme poverty of the people of Turks' Islands, and their emigration to other places, has led the Committee to adopt the plan of settling the missionary—the Rev. I. Pegg—in St. Domingo, where he will find a large field open before him, and be able, at the same time, to pay frequent visits to the congregations remaining in the Turks' Islands group.

The Missionary meetings during the month have been as follows :—

PLACES.	DEPUTATION.
Coventry	Revs. B. Millard and J. J. Brown.
East Gloucestershire	{ ,, B. Millard, G. B. Thomas and S. Hodges.
East Lancashire	{ ,, A. McKenna and C. Bailhache.
Huntingdonshire	{ ,, I. Stubbins, D.D., and G. H. Rouse, M.A., LLB.
Isle of Wight.	{ ,, B. Millard & Hormazdji Pestonji.
Halifax district	{ ,, James Mursell and Hormazdji Pestonji.
Langham, Bures, &c.	{ ,, F. Trestrail.
Leicester district	{ ,, Dr. Underhill and Rev. B. Millard.
Leeds district	{ ,, Dr. Underhill and Rev. I. Stubbins, D.D.
Lockwood district	{ ,, C. Bailhache.
Monmouthshire and district	{ ,, G. H. Rouse, LL.B., and Rev. G. B. Thomas.
Nottingham district	{ ,, J. T. Wheeler and T. M. Morris.
North Devon	{ ,, J. Bigwood.
Preston and district	{ ,, B. Millard.
Southampton district	{ ,, C. Bailhache and W. Emery.
St. Albans	{ ,, J. H. Anderson, & Dr. Underhill.
Salisbury district	{ ,, W. Sampson and Mr. J. Templeton.
South Lancashire	{ ,, Dr. Underhill and Revs. Hormazdji Pestonji and W. H. King.
Swansea district	{ ,, A. McKenna and G. B. Thomas.
Wallingford	{ ,, J. H. Anderson.

LANCASHIRE.		WARWICKSHIRE.		SCOTLAND.	
Blackpool.....	1 0 0	Birmingham	138 11 6	Forres	1 1 4
LEICESTERSHIRE.		Coventry, Cow Lane.....	109 9 0	IRELAND.	
Leicester, Belvoir Street	148 18 5	D., St. Michaels	26 3 7	Carrickfergus	3 0 0
Do., Harvey Lane.....	8 17 6	Stratford-on-Avon.....	5 1 3	Dublin	2 0 0
Sheepshed	10 11 0	WESTMORELAND.		JAMAICA SPECIAL FUND. } By Rev. B. Millard.	
NORFOLK.		Crosby Garrett	5 0 3	Leeds—	
Yarmouth, St. George's		Winton.....	1 17 0	Walker, Mr. Thomas	2 0 0
Do., Park	34 7 0	WILTSHIRE.		Under 10s.	0 5 0
Do., Ashby	1 2 6	Trowbridge, Back Street	25 0 0	Headingley—	
NORTHAMPTONSHIRE.		WORCESTERSHIRE.		A few Friends at Congregational Chapel	7 0 0
Northampton	10 0 0	Astwood Bank	23 14 6	Manchester—	
Do., moiety of collection at Public Meeting	16 3 9	Pershore	31 1 3	Beardsall, Mr. F.	1 0 0
Welford	1 15 6	YORKSHIRE.		Stockport—	
NORTHUMBERLAND.		Bradford, Halfield Juvenile Society.....	4 10 0	Collection.....	10 0 0
Broomley.....	5 3 6	Wainsgate	4 3 3	SPECIAL CONTRIBUTIONS FOR MR. WALL'S ITALIAN MISSION.	
STAFFORDSHIRE.		NORTH WALES.		Stroud—	
Burton-on-Trent	9 0 0	DENBIGHSHIRE.		By Rev. W. Yates.	
Netherton, Sweet Turf Chapel	3 6 0	Llanddogget	2 0 0	Collections	4 1 0
SUFFOLK.		SOUTH WALES.		Clark, Mrs.	0 10 0
Horham	3 10 6	CARMARTHENSHIRE.		Evans, Mr. P. C.	1 0 0
Ipswich, Burlington Rd., for Child under Mr. Hobbs, India	2 0 0	Newcastle, Emlyn.....	16 12 3	Evans, Mr., Jun.....	0 10 0
Stradbroke, for W. & O.	1 0 0	MONMOUTHSHIRE.		Gay, Mrs.	0 10 0
SUSSEX.		Llangwm	1 10 0	Lacey, Mr.	1 0 0
Shorcham.....	1 0 0	Maindee	0 9 0	Lewis, Mr. F.	0 10 0
				Yates, Mrs.	0 10 0
				Yates, Miss, basket ...	1 0 0
				Under 10s.	0 15 0

ACKNOWLEDGMENTS.

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

Sunday School, Hitchin, per Mrs. Aldis, for Case of Clothing, for *Mr. Lea, Jamaica.*

Miss A. S. Peake, for Books and Sermons.

Mr. James Benham, for Nos. of *Freeman* for 1870.

Missionary Working Party, St. Mary's, Norwich, per Miss E. A. Dexter, for a Parcel for *Sonthal Mission.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

NOVEMBER, 1871.

As our missionary operations in Ireland often occupy a larger space in the CHRONICLE than the work in England, the latter may—for once—fairly lay claim to an entire number.

BRENTFORD is one of the new stations, and the report of Mr. Charles Henwood, though somewhat long, will repay an attentive perusal. *The Old Sailor, the Sick Man near the High Street, and the Sweep's Wife*, will be read with much interest.

"Brentford! who has not heard of Brentford, the old county town of Middlesex, which can boast of and show a royal residence, in which once lived one of our English monarchs? But Brentford, though once so highly favoured, does not maintain a high moral character, but is noted for drunkenness, Sabbath-breaking, and other forms of depravity; and, although much has been done for the moral and intellectual improvement of its inhabitants, the general tone of society has not been much raised. We hear of one here and one there being brought to Jesus, but whilst such cases occur occasionally, numbers drop into the grave quite unprepared.

"I have visited many sick and dying persons."

The Old Sailor.

"The first case I shall notice is that of an Irishman. He was an old sailor who served his country ten years; and although engaged in more than one conflict, came out of service untouched. This man, with his wife—a very poor but intelligent woman—began hawking from house to house, he mending and selling umbrellas, his wife selling children's books. It pleased the Lord to lay him aside with a severe cancer in the mouth, from which he never recovered; and as death drew near, he found that he had too long neglected the one thing needful. His religion was a mixture of Roman Catholicism and Protestantism, but he had no faith in either. From different conversations I had with him, and readings from the Bible, especially the Psalms, he became anxious about his soul, and I can well recollect the time when he found peace for his soul. More than once was this poor man tempted to destroy himself, his sufferings being so great; he asked me if there was not a nearer cut to heaven—meaning purgatory. If there was, its punishment could not be half as bad as his was here. I convinced him that there were only two places—Hell and Heaven—and when he was fully satisfied on this point, he waited patiently for the Lord, who in His own good time sent for him home to glory. He died in peace."

The Sick Man near the High Street.

“The second was a poor man I saw sitting by the wayside, near the High Street, in deep consumption. I said, ‘My friend, you are ill?’ ‘I am very ill,’ was the reply. He said, ‘Do you call this a Christian land? I don’t think it is.’ ‘Why not, my friend?’ ‘From the treatment I have received; I have been here dying since two weeks before Christmas, and not a soul has been to see me once. Some gentleman gave my wife a tract in the pauper pay-room, and in it was an invitation to Park Chapel. I told my wife to ask the gentleman to call and see me the next week, or to find out where he lived.’ It so happened that I was the person who gave the tract, and seeing him now, spoke to him of Jesus. He was very anxious about his soul. I was instrumental in leading him to Him who said, ‘Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.’ Bless God! he came to Jesus as he was, and found peace to his soul, and did really enjoy that sweet peace which passeth all understanding. It was astonishing to see the spiritual progress this poor man made, when he felt he could rest on Jesus as his only hope; and then he longed to be with Him, which is far better. His struggle at the last was severe, but his enjoyment of Christ grew stronger as death approached. I saw him a short time before his death; he was still clinging to the Rock, when the message came to bid him welcome home. I feel satisfied that he is safe landed in heaven.”

The Aged Paralytic.

“The third case is that of a poor old woman, 89 years of age. This was to me, and others who knew her, a most interesting case. I called on her quite promiscuously, and found she had been confined to her bed 3½ years. She was paralyzed, and had lost the entire use of her left side. She found Jesus to be the sinner’s Friend. She had strong faith, and made rapid progress in the Divine Life; and it was indeed cheering to see her interest in her Saviour. I saw her a few hours before her death, and asked her if she was happy in Jesus: she replied, ‘Yes, and should soon be home.’”

The Sweep’s Wife.

“The fourth case was the wife of a poor sweep, in the back lanes. Her physical sufferings were excruciating. I called to see her, and found her agony of mind was worse than that of her body. She felt she must die, and had neglected her soul’s salvation. She told me she dare not lie down, that Satan told her she must go to hell, and that there was no hope for her. ‘It is kind of you to read and pray, but it is no use, I am lost!’ I visited her twice a day, and reasoned and prayed with her for three days, during which time her anxiety for her soul was so great that for several hours she lost her reason. I made her case a special subject of prayer, and the Lord answered it. When I called in the morning, she said, ‘Oh, I have a little light! The Lord says, weeping may endure for a night, but joy cometh in the morning, and now I have a little joy; but still Satan wants to tell me that it is of no use.’ I told her that he was the father of lies, and had deceived our first parents. I begged her to believe in Jesus, the Truth, and the only way to heaven. When I called again, she said, ‘I have peace! I

found it while reading these words—"Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." From this time she gradually became weaker, and when I called upon her a few hours before she died, she said, 'I am happy, and shall soon be with Jesus; I am not afraid of death now, the sting is taken away—I am going home.' She died on the 19th July. Her end was peace."

BREDON, WORCESTERSHIRE.—The labours of the Evangelist, Mr. Edginton, are spread over a wide area. He visits eight or nine villages proclaiming the Gospel, and visiting the poor. In a communication just to hand, he says,—“In sending you a short account of my work during the past twelve months, I feel very sorry that I cannot tell of more good done.

“There is, however, one thing we must not forget, viz.: that much good may be done we shall never hear of in this world. Visits made to the sick and dying, conversations with strangers one meets with in visiting, and the good advice given to young people who leave home to seek a livelihood in some other place, may lead to blessed results, of which we may never know whilst in the flesh. There is another thing not to be forgotten, viz.: that if we do not see so many converted as we could wish, we know not how much good may be done in expounding the Scriptures from house to house, in the way of enlightening the mind, and raising a barrier against the spread of Popish dogmas among the people. I have reason to hope that through my visits to some, they have been led to see more plainly the error of some doctrines not only taught by the Church of Rome, but also by Ritualists. It is something to convince the people that Scripture does not teach these doctrines.

“But yet I am pleased to add, that the Lord has not left us without signs of His approbation and favour. Two have been baptized and joined the Church at Twynning.

“Our Sunday School is prospering, having increased to the number of forty-five, which shows an increase of fifteen during the year. A few of our friends take a very warm interest in the school, and some of the children seem very much attached to it also.

“I am glad to know that in the district the High Church practices, are not at all relished by the thoughtful portion of the inhabitants, and though the clergy—with a few exceptions—are very zealous in exhorting the people to confession, the people are dreadfully obstinate. You may be sure that I am wicked enough to encourage them in their obstinacy.

“I have distributed a good number of the Baptist Tract Society's publications, some of which are very striking, and calculated to do good.

“Thus the good seed having been sown broadcast during this year, a glorious harvest of souls will be gathered in, and the name of our Lord be glorified.”

WHITSTABLE.—Mr. Stanley, who has recently began his missionary work at Whitstable, in Kent, sends us an encouraging account of his efforts:—“Since my settlement as pastor of the Church, our congregations have been gradually increasing. The average attendance now, is—morning, thirty; evening, sixty to seventy. There have been five additions to the Church, one by dismission from another church, and four by baptism; three of whom

THE
BAPTIST MAGAZINE.

DECEMBER, 1871.

On the Mode of Baptism.

BY JOHN SHEPPARD, OF FROME.

THROUGH a very long life it has been my principle and habit, to be incomparably more concerned and occupied with doctrines and practices in which serious Christians are agreed, than with those in which they differ. To this principle I still adhere, and desire more than ever to act upon it.

Yet, at the close of my lengthened course, I think it well to state to those with whom I am in more immediate religious connection, my views on that rite or ordinance which separates them in one particular from the great majority of Christians. My forefathers were Baptists, or (as some prefer to name them) Anabaptists. This latter term, used in reproof, is more indicative of the tenet which distinguishes the sect, meaning "baptizers again;" as not believing infant baptism valid.

Very few, if any, Christian communities can be more unattractive, as to social and secular advantages; nor any one so unwelcome to taste and refinement by its distinctive ordinance. Yet I have not quitted it; because I find no proof in the New Testament that our Lord enjoined the baptism of infants, or that the *first* Christians practised it; and without such proof I see no sufficient ground for its adoption.

At the same time, while believing that the proper subjects of baptism are adult believers, I wholly disapprove what is termed strict or close communion, which admits none but Baptists to commune with Baptists at the Lord's table.

It is true I have known intimately one or more persons most devout and exemplary, and, even, in other respects, large-hearted,

who adhered to that tenet; but I have felt that their exclusiveness on this point was a flaw in their Christian judgment. I much regret that the German Baptists, in their lately-formed mission, maintain this practice. For myself, I so repudiate it, that had I no opportunity of uniting with a Baptist Church which practised open or free communion, I should connect myself with a Pædobaptist Church. Indeed, I judge that our difference on this one point has not justified the division of Congregational Protestants into separate communions, and that they are acting in the spirit of the Gospel who endeavour to reunite them. Difficulties may attend union, but I hope they will not always be insurmountable.

The question who are the proper subjects of baptism (whether infants or adult believers only) is of far more weight than the other point in which we differ from our fellow-Christians, namely, the mode of its administration. But this, also, has its degree of importance; and I judge that the habitual mode of administering the rite by English Baptists might be fitly and advantageously altered. I have unexpectedly found my own views on this matter anticipated, on looking into the late Robert Robinson's "History of Baptism," whose words (pp. 545—7) I cite as follows:—

"The English Baptists baptize transversely, by laying a person down backward under water; but this is a method troublesome and inconvenient to some people, especially to such administrators as are not so tall as the candidates, and it requires more time, if not

more strength, than in some cases can be afforded. The baptism of three thousand in one day, by the twelve Apostles,* hath always been objected against this mode of baptizing; and though the answers given by these Baptists are satisfactory, yet a more simple account is more satisfactory.

"If the Apostles baptized in the manner described in the most ancient monuments, the whole is easy and artless; each might baptize one a minute, and the twelve would baptize the whole three thousand in two hours and five minutes in the forenoon, and the same time in the afternoon. The Christians of the Middle Ages, whose monuments remain, baptized in the following manner:—The administrator walked into the water, leading the person to be baptized. At first, all baptisteries were sunk in the ground, and were kept at between three and four feet of water by pipes always conveying in, and by waste-pipes always carrying off the overplus. In later times, some were large baths above ground, into which the candidates went by ascending three steps without side, and by descending three within side, and the administrator stood on one side without, and so administered

* Mr. Robinson appears to suppose that only the Apostles performed the rite of baptism; but we read that Philip the deacon baptized the believers in Samaria, and afterwards the Ethiopian treasurer; and there seems reason to believe that Christian evangelists and elders joined with the Apostles in administering baptism to those very numerous converts. St. Paul certainly did not view it as an office exclusively apostolic when he wrote, "Christ sent me not to baptize, but to preach the Gospel."

the ordinance. There is, it is said, such a cistern now in the church of Cranbrook, in Kent; but smaller than the ancient baptisteries. Some had ornamented roofs, set on pillars, and the steps of those in the ground were three. The administrator, whether in or out of the water, stood on the right side of the candidate, his face looking to his shoulder. The candidate stood erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate and bowed him gently forward till he was all under water.* Hence baptism was taken for an act of Divine worship, a stooping and paying a devout homage to God. The baptized person raised himself up, and walked out of the water, and another candidate followed, the administrator standing all the time erect in his place. This method hath more than antiquity to recommend it. It is so easy to the administrator, so perfect an immersion, so disengaged to the candidate, so free from giving pain to the spectators, a method so decent and expeditious, that it is a wonder it is not universally practised. It requires for a middle-sized person, on condition of a proper genuflexion, which it is almost impossible to avoid making in the administration, three feet of water, and for a very tall man, three feet and a half.

* See page 6, Pauli Aringhi Roma Subterranea, Tom. II. lib. vi. cap. iv. De Baptismo. Tabula secunda Cœmeterii Pontiani via Portuensi. Joan. Ciampini vet. Monumenta. Ejusdem de sacris edificiis synopsis. Schema crucis messanenensis apud Paciaud, ut sup.

“There are, as was observed before, the remains of many ancient baptisteries abroad, in which are various antiquities descriptive of this mode. The bishop stood in the water, and the candidate, in his baptism, bowed forward under his hand, which is the meaning of Prudentius, when he speaks of baptizing the *breast*, and of Tertullian, when he says, Christians of his time were baptized by *bowing down* with great simplicity, without pomp, and in few words.† The Baptist churches, it may be hoped, will forgive this animadversion. It is the glory of their constitution that an individual may propose his opinion, and that nobody is obliged to adopt it.”

I entirely agree with Mr. Robinson that such a change in the mode of administration is most desirable. I believe in some few instances it has been already adopted.

But the present customary mode of administering the ordinance would suggest to a sarcastic observer some resemblance to the act of a shepherd washing his flock—an ungraceful and ungainly process. Whereas the proposed posture and treatment of the candidate would exclude or do away with that mean and unpleasant association.

“The German Baptists in America, called ‘Tunkers,’ or ‘Dippers,’ baptize so as to include the principal forms of the English, the

† Quoniam tanta simplicitate sine pompa, sine apparatu novo aliquo, denique sine sumptu homo in aquam demissus et inter pauca verba tinctus.

“Dido vultum demissa profatur.”—ÆN. I. 565.

“Venerans demisso lumine.”—TURNUS, *Ibid.* xii. 220.

Dutch, and the Greeks. The administrator, with the candidate, goes into a river. The candidate *kneels down* in the water, and the administrator puts his hand on his head and bends him forward till he is immersed. He does this three times, pronouncing, during the ceremony, the usual baptismal words. The baptized continues kneeling till the administrator prays and lays on hands; then he rises and departs. Trine immersion is very easily performed this way:—Kneeling seems ill-timed, but the reflection of the historian, that it doth not represent a burial, is not quite accurate; for to bury in a figurative sense, (which is the sense of the Apostle Paul), is to conceal, to hide, to put out of sight, to cover, and, in the present case, to cover with water. It is not the posture of the body, but the overflowing of the water that seems to be intended.

“In this sense, ecclesiastical writers understood a being buried in water, in baptism.*

“The first English Baptists, when they read the phrase *buried* in baptism, instantly thought of an *English* burial, and therefore baptized by laying the body in the form of burial in their own country; but they might have observed that Paul wrote to Romans, and that Romans did not bury, but burned the dead,† and

* Gregor. Nyssen, Orat. de Baptismo. Nos Baptisma assumentes ad imitationem Domini, in terra quidem non sepelimur, sed ad terræ cognatum elementum venientes, in illa, sicut Salvator in terra, *abscondimus*.

† It should have been said, did not always bury, but frequently burned the dead.

buried nothing of the dead but their ashes in urns; so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England.”‡

It may be added to these statements of Mr. Robinson, that the mode and posture of burial has differed in different countries and ages; so that no valid plea for what may be termed *recumbent* burial in baptism can be drawn from practices which have so greatly varied. ||

When Mr. Robinson speaks, in the first extract (page 547) of “a proper genuflexion,” he must mean that of the candidate; and I know not what is meant by the expression in the second extract (page 549),—“kneeling seems ill-timed.” As a posture of humility and reverence in a solemn act of self-dedication, it seems to me particularly *well*-timed. The candidate kneeling on one knee only, the procumbent immersion will be performed with much less depth of water than as if the candidate

‡ History of Baptism, pp. 549—50.

|| Sir Thomas Browne, in his Essay on “Urn-Burial” (page 21), writes: “Diogenes was singular, who preferred a *prona* situation in the grave; and some Christians declined the figure of rest, and made choice of an *erect* posture.”

Herodotus thus describes Egyptian burials: “The relatives having received the body thus prepared, enclose it in a wooden case, which they make in resemblance of the human form. When so enclosed, they consign it, as a treasure, to the family sepulchre, placing it *erect* against the wall.”—“Taylor’s Translation,” p. 138.

stood, and the standing posture will be easily resumed.

I believe that the baptism of our Lord Himself was administered in the manner above described; a manner obviously more comporting with the Divine dignity of Him to whom the great prophet had said—"I have need to be baptized of Thee, and comest Thou to me?" I think, likewise, that the principle of a strictly *literal* obedience ought not, in this and various other cases, to be pressed to the uttermost. My forefathers of the 17th century, I believe, were baptized in a river, as some Baptists are still. I do not think they deviated at all from the spirit of Christ's precept when they built and used a baptistery, induced to do so, no doubt, by the great inconvenience of river-baptism, and the great hazard of disorder from the presence of irreligious persons as ill-disposed spectators. Those who contend for an obedience as *strictly* literal as possible, should, I believe, first, and on stronger grounds, obey, as some Scottish Baptists have done and perhaps still do, the precept of our Lord to "wash one another's feet." For nothing can be more direct or explicit than His injunction—"If I, your Lord and Master, have washed your feet, ye ought also to wash one ano-

ther's feet; for I have given you an example, that ye should do as I have done to you."—"If ye know these things, happy are ye if ye do them." John xiii. 14—17.

I believe that our blessed Saviour thus forcibly inculcated a spirit and conduct of great humility and kindness; but did not intend (except in some peculiar exigency) His precept to be *literally* obeyed. Those Christians who understand that He *did* intend it, and who believe the Apostles were inspired, ought, in order to be consistent, to receive and follow in like manner the apostolic precepts of "anointing with oil him that is sick," and "greeting each other with a holy kiss," and Christ's own commands, "unto him that smiteth thee on the one cheek, offer also the other," and "him that taketh away thy cloak forbid not to take thy coat also," and "whosoever shall compel thee to go a mile, go with him twain," and "give to every one (*παντι*) that asketh thee," and "from him that taketh away thy goods, ask them not again."

To be divinely enlightened as to the *spirit* of those precepts, and to maintain and evince that spirit in our temper and conduct, should be every Christian's earnest desire, and unremitting endeavour.

Memoir of the late Rev. Andrew Leslie, of Calcutta.

Continued from page 709.

IN 1829 Captain Page died, and shortly after, Mr. Leslie wrote a brief memoir of his friend; a memoir which was so acceptable, that it ran through two editions. Besides the composition of these books, he spent hours daily in the study of the native languages, many volumes of Oriental books showing, by the numberless pencilings in them, the carefulness with which they were read. Metaphysics was a favourite pursuit of his; and Greek, of which he was passionately fond, was his relaxation. Teaching was a pleasure to him, and there were several whom he delighted to help in their studies.

But these literary occupations filled up only his leisure hours. His time was chiefly taken up by his missionary work. There were eight services during the week at Monghyr; seven of which he attended, and in four of which he took part. In the English services he was assisted by Mr. Moore. Tuesday and Friday afternoons were devoted to bazaar and village preaching. All through the cold seasons he was in the habit of visiting the surrounding country, Purneah, Tirhoot, Bhaugulpore, the melas at Hajeepore, and Peerpointee. His journeys by water were generally made in a small boat; but his dislike to a conveyance, and his desire to differ as little as possible from his native brethren, led him to perform his land journeys on foot; so that with them he walked many hundreds of miles.

He took as little as possible with him in the way of comforts or provisions. Animal food he would not

eat while he was out, lest his doing so might shock the prejudices of the villagers, and so hinder the reception of his message. He would have shared in the food of his native preachers; but his dislike to everything prepared in the native way prevented his doing so. Consequently his food was restricted to bread, butter, biscuits, ginger-bread nuts, and tea, and the bread and butter he took with him were in a very unfit state for consumption at the end of a journey of several weeks. He thought not of himself, however. He went forth bearing precious seed; and though he was not permitted to see much fruit on earth, yet God's promise being sure, there has, doubtless, already been the rejoicing over the gathered sheaves.

An extract from one of his letters will show how he laboured. It is dated December, 1831:—

“On Tuesday (the day of my leaving Monghyr), I stopped at a large village opposite Seetakund, where I had a very large congregation. On Wednesday I visited a village called Rajpore in the forenoon, where I spent about two hours talking to the people: and in the afternoon I lifted my voice, like a trumpet, to a great number of people in the centre of Sultangunge Bazaar. On the forenoon of Thursday I visited three villages below Sultangunge, but my audiences were very small. On the afternoon of the Sunday I reached the upper end of Bhaugulpore, where I had the largest and most attentive native congregation I ever addressed. I mounted

the steps of a splendid temple; and the natives, seeing a European there with a book in his hand, flocked from all directions, and heard my communications with extraordinary attention. The next day I visited the Roman Catholic village, saw their church, and had some conversation with the people. I was quite astonished at the acquaintance they showed with the Gospel. I offered to preach to them, which they, after a little reflection and consultation, accepted. They do not amount to more than forty, but I was not impressed with the morality of their characters.

“On the afternoon of the same day I sallied out towards the Fort with the intention of preaching, but I did not meet with the same attention given the evening before. I had at one place a congregation of thirty or forty; but was opposed by an enemy to the Gospel. He would interfere, and did all he could to draw the people away. On Saturday I revisited the Roman Catholic village. The people were very anxious that I should preach to them on the Sabbath—it being Christmas-day. They were to have the church lighted up with wax candles, adorned with branches of trees, and little cannon fired on the occasion. But I did not think it right, for two reasons, to accede to their request; first, in preaching to them in their church, I felt that I should not be doing as I should wish to be done to. I should not like one of their priests to come in my absence to my chapel and preach. How, then, could I do so in his absence. Second, I felt that in preaching amidst lighted candles, branches of trees, and firing of cannon, I should be, in a manner, countenancing all this nonsense. I, therefore, replied, that I would, if possible, go on Monday and preach to them in their own village.”

Bhaugulpore is a civil station not far from Monghyr. At that time there was no resident clergyman there, and Mr. Leslie was frequently invited by the European residents to go and preach to them, they defraying the expenses of his journeys. In one of his letters we find the beginning of these labours:—

“Through the application of Mr. Johnson to Mr. Ward, a circular was sent round to inform the people ‘that the Rev. Mr. Leslie would preach at the Circuit House at 11 A.M.’ Thus was I exalted! I accordingly went and preached, and had the whole of the gentry at the station. They paid great attention, and one of the ladies wept much during my sermon. I endeavoured to let them know the way of salvation, and to press home Christ on their acceptance, telling them at the same time the consequences of rejecting Him. The service was entirely a Dissenting service. The great people are all to assemble at Mr. Ward’s to-morrow, and what will you say? I was requested to be one of the party. I need not tell you that I am not going.”

And though he did not attend their party, their esteem for him was not lessened; it was rather increased. Some firm friendships were formed, and several of those who listened there, from time to time, to his preaching, ever after showed him proofs of their respect, whenever an opportunity offered.

In October, 1832, Dr. Yates, being anxious to rest for a time, Mr. Leslie went to Calcutta for two months, in order to supply his place in the Circular Road Chapel. The record of a week’s work there will prove interesting to many:—

“I have been as usual very busy through the week. On Monday evening I gave an address of forty minutes’ long at the Missionary Prayer Meeting. On Wednesday

evening I visited a young woman proposed for Church membership. On Thursday evening I preached in the chapel. On Friday afternoon I preached in Hindustani, and in the evening at Cooley Bazaar to a very fine congregation in English. I have also been at work with my hill-man, Maisa, and have likewise translated two tracts from Hindustani into English for the Tract Society. I assure you I do not live an idle life here; and I am glad it is so. I am always most happy when I am at work. The address I was enabled to deliver at the Missionary Prayer Meeting has excited a good deal of talking and inquiry. O that the people may talk and inquire in the right way!

“On Sunday forenoon I preached at the Bethel to a very small congregation. I think there were only twelve men and three boys present. In the evening I preached at Circular Road to a good congregation. There were many strangers present. On the whole, matters seem to be improving. Let God have all the praise! The people seemed to hear last evening with great seriousness, and I endeavoured to deal faithfully with their souls.”

After leaving, he thus wrote:—

“I left Calcutta on Monday morning, December 3. Although I was glad on being able to turn my face towards Monghyr, yet I did feel a little on leaving the people among whom I had been labouring. They all showed me not a little kindness, particularly Mr. and Mrs. Isaiah Biss, Mr. and Mrs. Beeby, and Mrs. Lawson. But, indeed, all were kind. The congregation was very large the last evening I preached, and the scene altogether very impressive and reviving. I hope my visit to them has not been altogether in vain.”

In 1833, after his seven years of loneliness, Mr. Leslie again entered the marriage state, with the only

daughter of the honoured John Chamberlain, his predecessor. She survives him, mourning his loss, yet looking forward with hope and joy to an everlasting reunion.

Mr. Leslie's visits to Bhaugulpore led to another sphere of labour, for is it not true that to those who wish to work for Christ, “open doors” are set in every direction? Here he heard about the simple people inhabiting the Rajmahal hills, and of the attempts which had been made to gain access to them, attempts rendered fruitless by the deadly fever of the jungles. Having learned wisdom by the experience of others, he resolved to undertake the work with caution. There were some soldiers at Bhaugulpore, belonging to these hill people. Among them he first made inquiries for some one who would come and teach him the language. At last a youth appeared, whose face and manners were very different from those of the people of the plains. After one or two questions regarding his abilities, he was asked what salary he would require. “One rupee a day,” was the prompt reply. “Indeed! That is amazing. I will give you six rupees a month.” “Very well.” After so singular a beginning, Mr. Leslie commenced most vigorously the study of the language, religion, and manners of the hill tribes. The teacher proved efficient, but Mr. Leslie was not satisfied; he wished to see him a Christian. Most earnestly did he endeavour to show him that he was a sinner, and needed a Saviour, but Maisa always stoutly maintained that he had done nothing wrong. At last, one day, the Holy Spirit accompanied the instruction with a ray of light, and Maisa instantly had his eyes opened, and felt that he was a sinner, and, going to Christ, speedily found joy and peace in believing. His behaviour was faultless, and after his sincerity had been suf-

ficiently tested, he was baptized, and received into the Church at Monghyr.

Having acquired some knowledge of the language of the hill people, Mr. Leslie left Monghyr on January 7, 1834, in company with Maisa and Nyansookh. It was a wearisome journey, performed on foot through dense forests, impregnated with malaria, and up the rugged slopes of hills. The following extracts from some letters will show the nature of his journey.

"January 11, 1834. We left Bhaugulpore on Thursday evening, the 9th. Our journey has been for the most part over a very bad road, eight or ten miles of which lay through a deep jungle. I should suppose the distance is not a foot less than forty miles, two-thirds of which I have walked. I am, therefore, as you may suppose, tired enough.

"The country here is very beautiful, hill and dale in abundance, and cultivated to a great extent. The villages of the Sontals excel in beauty, cleanliness, and durability all that I have ever seen in India. I am now in one of the villages belonging to the hill people, among whom we excite no little wonder. They are very kind. They have given us a house, but as I prefer the tent, I have had it pitched for myself. Nyansookh and the others will inhabit the house."

"January 17, 1834. We are now in the hills, and in a village where the people are very eager to listen to our message, and to help us on our journey. We visited eight villages at the base of the hills, in some of which we were received as angels, and listened to by many with the greatest attention. One whole village, with the exception of two or three of the people, have declared themselves believers in Christ. One of the head men requested me to

marry him according to the Christian form, which I did amidst the praises of the spectators. A respectable man from another village follows us throughout our journey in order to be taught to read the Hindee Scriptures. He is now with us busy at his work. I think he will be able to read before he leaves."

Mr. Leslie returned to Monghyr on February 4th, after nearly a month's absence. He seemed perfectly well, but writing in March to the Rev. J. Lawrence, he says: "I would have written to you sooner, but I have been incapable of doing anything for the last five weeks in consequence of fever. Last night the fever left me. O that it may not return! I am greatly reduced and weakened by it. I believe my journey to the hills has been the cause of it. The fatigues I underwent were too much for me. I should think that during the journey I walked little short of two hundred miles."

This attack of fever and some other reasons prevented Mr. Leslie visiting the hills the two following cold seasons. In 1835, however, Maisa and Nyansookh went, and were very much cheered by all they saw and heard. Before the time for the next visit came round, Maisa was called away to the presence of God. He was a fine man, very intelligent, very earnest, very humble. His early removal when so fitted for usefulness is one of the mysteries of Providence. But though deprived of his interpreter, Mr. Leslie was not daunted. He resolved to try a second time, and therefore he and Nyansookh ventured again in January, 1837. This second visit was thus described to Mr. Lawrence.

"My visit to the hill tribes was very satisfactory. We ascended the hills at a place between Peer Pointee and Sikree Gulee, distant from the river about three miles. The ascent

was very steep, and the jungle very dense. After passing over two or three hills, we reached the village of the greatest chief in the whole country. This village consisted of about seventy houses; and all the male folk could speak more or less of common Hindustani. The chief, a fine looking and intelligent man, after inquiring into our object in entering into his dominions, accommodated us with a house and ordered his people to supply us with water and fire-wood. At first he seemed a little suspicious of us, but this wore off; and he became very free. At our request he assembled all the people of the village next morning to hear our message. They listened with attention; but the person who seemed most surprised was the chief himself. He obtained a most clear apprehension of the atonement of Christ, and was above all struck with the doctrine of the resurrection. He implored me to send him and his people a teacher. He went and immediately allotted out a house for him; and said that he would issue out orders for all the children in the villages within a moderate distance around to assemble daily to be instructed to read the Word of God. He himself accompanied us to one or two other villages where we declared our message, he helping to make the people understand what we said.

"The part of the country where we have now been is not at all so densely peopled as that I visited formerly; but it is of much easier access, and it has a greater abundance of better water. The country is wild and beautiful: and I should deem it not unhealthy. The people are very simple, and although I know that it will take the same grace to convert a mountaineer as a lowlander, yet from the disposition of the chief, I should say that in all human probability, the people would very quickly embrace a profession of

Christianity, and perhaps become the possessors of real grace. The former is nothing without the latter."

Pleasant and encouraging as this visit was, it was the last Mr. Leslie was able to make. Soon after his return, he had an attack of fever which lasted nineteen days. Indeed, his life was despaired of. God, however, had mercy and raised him up again, but the fever never left him. Scarcely a month passed without an attack, and the doctor positively forbade his venturing again among the hills. Nyansookh also suffered very much and nearly lost his life. How deeply Mr. Leslie felt having to give up, may be gathered from this sentence in a letter.

"Here I am at a stand. My heart has been set upon these poor mountaineers, and I feel, in not being permitted to go to them, as if a severe calamity had befallen me."

Two doctors urged his return to England for a season, assuring him that nothing but a sea voyage would eradicate the fever. His missionary brethren and his little church advised the same, and he was cordially invited by the Committee of the Baptist Mission in England, yet he felt he could not conscientiously leave his station uncared for. For five years he battled with his disease, waiting for God to make his way plain before him. In 1839, Mr. Lawrence removed for a time to Monghyr to help him. The Rev. George Parsons also came from England to be his associate, and after a year's residence in Calcutta, entered upon his work; but after a short sojourn of ten months, God took him. Mr. Leslie still held on until the beginning of 1841, when Mr. Lawrence being at Monghyr, and the Rev. John Parsons having arrived to supply his brother's place, there seemed to be no obstacle to his leaving. The last Sabbath of his

stay at Monghyr, Mr. Leslie preached from Acts xx. 20, 21. The words truly described his conduct amongst his people, but the only reference he made to the occasion was in the following sentence,—“All I shall say with regard to myself is this, that if I have kept back anything that was profitable to you heretofore, I wish now to make up for my deficiencies.” The feelings of both preacher and people forbade more. And then, on the 19th of January, 1841, with sorrow in his own heart, and amidst the deep sorrow of his attached people, he left Monghyr, the scene of his “joy and woe,” hoping to return in two years, but destined never again to behold it.

We will close this portion of the Memoir with inserting a Paper of Recollections drawn up by the Rev. J. Lawrence.

“When I made my first journey from Calcutta to Digah, my appointed station in December, 1831, I first met Mr. Leslie at Colgong. He kindly accompanied my late dear wife and myself to Monghyr, where we spent a week, and were most courteously entertained by Mr. Leslie and his friends. I had then the opportunity and privilege of becoming acquainted with his character and work. I much admired his frankness, faithfulness, and genuine kindness of heart. He won my respect and confidence at once, and I ever after regarded him as a true friend. The information and advice I then received from him proved very useful to me in after years. He had been about seven years in India, and was in his full vigour; his activity and usefulness were remarkable. He usually conducted at the station three or four English services and two regular native services in the week, besides attending scrupulously to his pastoral duties. He also preached often and regularly in the bazaars to the native population. I

believe he told me that there was not a street or a lane in the town or its neighbourhood, in which he had not lifted up his voice and proclaimed the Gospel salvation. In the cold season he very widely intinerated in the villages, towns, and melas of the surrounding districts. After I became settled at Digah, it was my privilege to maintain a very brotherly, and to me a very interesting and useful correspondence. Whenever I sought his opinion or advice upon subjects connected with mission work, it was freely and kindly given. His counsels were ever worthy of respectful consideration, being the result of wide observation and a sound judgment. He did not often visit Digah and its neighbourhood while I resided there; but whenever he did so, his visits were highly appreciated by the resident Christian friends. And some I know were cheered and benefited by his faithful and earnest preaching in the chapels at Dinapore and Patna.

“It was my happiness to be associated with Mr. Leslie as his co-adjutor in mission work, rather more than one year: that is, from November, 1838, until the end of 1839, and from November, 1840 until the beginning of 1841, when he left Monghyr with his family to go to England. During the short period of our being associated together we laboured most harmoniously. I ever found him kind and considerate: sympathizing under trials and discouragements; and ready to afford efficient aid in time of need. Previous to my arrival at Monghyr, Mr. Leslie had regularly conducted four English and two native services during the week. The English services on the Lord's days had been attended by all classes of the residents at the station. Mr. Leslie's preaching was highly appreciated by the intelligent and refined, as well as by the plainer sort of people. His sermons were full of

Scripture truth and solid good sense, delivered with much animation, in a style, plain, forcible, and instructive. Often he gave utterance to very striking remarks, which made impressions not soon to be obliterated from the memory. No thoughtful person could listen to his discourses without being edified. His addresses to the native Christians were singularly adapted to their capacities, and were highly relished by all familiar with the native language. Hence others besides natives attended his native prayer-meetings. His management of the native Christians was kind and judicious; and he succeeded in winning and retaining their warm affection, sincere respect, and entire confidence. His manner of attracting the attention of the unchristian natives, and gathering around him a goodly number of hearers in the native towns and vil-

lages, was singularly effective. He had always something to say which interested them, while it served to direct them to the true way of salvation by the Lord Jesus Christ. He was a general favourite among the natives. Indeed he was highly respected and beloved by all who knew him, whether Europeans or natives. And deep was the sorrow felt by all when, through failing health, he was compelled to leave the station. All felt that they were parting with an eminently good man and a true friend. By his departure the Monghyr Mission sustained the loss of a very able, devoted and successful missionary. He was very reluctant to leave his post, and only yielded to a sense of imperative duty. He was followed by the best wishes and earnest prayers of his sorrowing people."

(*To be continued.*)

The Character of God.

MR. GOVETT'S REPLY TO MR. MAUDE.

(*Continued from page 728.*)

THE Most High is *just*. This is shown in the carrying out of His threat of death against disobedient Adam and his race. It is shown, too, in His giving laws to Israel with all solemnity at Sinai (Jas. iv. 12; Is. xxxiii. 22; Rom. ix. 4). Now, law supposes the announcement of a penalty on those who break it; or, as Scripture says, "it works wrath," brings down the curse upon the offender, and shuts his mouth as guilty (Rom. ii. 12, iv. 15, iii. 19; Jas. ii. 10; Gal. iii. 10).

The Lord is a Ruler and King, carrying out His laws in His deal-

ings with Israel and with men (Rom. v. 13, 14; Judges viii. 23; 1 Sam. xii. 12; Jer. x. 7, 10; Ps. xxii. 28, v. 2, x. 16, &c.) Now, if He be a just King, smiting none but according to their desert, He is no "tyrant." The Lord is ruling the world in secret now; He will rule it openly during the thousand years, and will be manifested as the King of the new heavens and earth for ever (Matt. xxv. 34, 40; 1 Tim. i. 17, vi. 15; Rev. xi. 15—17, xv. 3, xix. 6, 16, xx. 4—6, xxi., xxii).

The justice of God as the Ruler has two great respects: one toward

Himself and His rights, as God; and the other, that which regards men's duties toward their fellow-men.

In regard to Himself, He is justly indignant against any creatures being owned and worshipped as God; it is the highest treason. He demands the whole man: He is to be loved with all the heart. From the mount of fire He proclaims, "Thou shalt not bow down thyself to them [images] nor serve them; for I the Lord thy God am a JEALOUS GOD, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me" (Ex. xx. 5; Deut. v. 9). "Thou shalt worship no other God: for the Lord, whose name is JEALOUS, is a *jealous God*" (Ex. xxxiv. 14; Deut. iv. 23, 24, vi. 14, 15, xxxii. 16, 21).

What multitudes fall under the prohibition of idols; and this wrath of God on idolaters! His wrath also is revealed against *all unrighteousness between one man and another* (Rom. i. 18). Who can escape wrath on this account?

He is patient now, for it is the time of grace; but the day is coming in which He will manifest His justice on all (Rom. ii. 5; Heb. xii. 26). In executing His laws, God is, and will be, firm and awful. The world is His kingdom; and one day the disobedient of every age—God's enemies who hate Him, and those who despise or refuse His mercy in Christ—will be punished (Heb. x. 27—31; Rev. xi. 15—18; Luke xix. 14, 27). His vengeance as *God* and as *King* has been and will be "*terrible*." "The Lord thy God is among you, a *mighty God and terrible*" (Deut. vii. 21, x. 21). "The Lord your God is God of gods and Lord of lords, a great *God, a mighty and a terrible*, which regardeth not persons, nor taketh reward." 17. (Ps. cvi. 21, 22). The same is His title as King: "*The Lord most high is terrible*: He is a great King over all the earth" (Ps.

xlvii. 2; cxiv. 1, 6, 11). "The Lord reigneth, . . . let them praise thy *great and terrible name*; for it is holy" (Ps. cxcix. 1, 3). The prophets in describing the great day of the Lord yet to come, seem unable to express themselves fully, though they teem with the strongest expressions. They tell us much of God's anger, wrath, vengeance, indignation, fury. Deut. xxxii. 35, 41, 43; Lev. xxvi. 28. Let me present a passage or two. "Behold the day of the Lord cometh, *cruel both with wrath and fierce anger, to lay the land [earth] desolate, and he shall destroy the sinners thereof out of it*" (Isaiah xliii. 6—13, xxxiv. 1—10).

Describing the Saviour's second Advent, Isaiah says: "He put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of *vengeance* for clothing, and was clad with zeal as a cloak. *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.*" (Is. lix. 17, 18, lxi. 3, 4, xxxv. 4; Ez. viii. 18, xxii. 20, xxxviii. 18; Mic. v. 10—15; Nah. i. 2, &c.)

But there is one representation of the Most High which so clearly and strongly attests His terribleness of justice as the God of Law, that I must present it somewhat more fully. Jehovah had led Israel out of Egypt's captivity to Mount Sinai, and there they agreed to be God's obedient people, observant of His laws. How, then, did Jehovah present Himself? With all circumstances of awe and terror. In the 'morning of his descent there were thunders and lightnings, thick cloud, and the penetrating voice of the trump of God, so that all the people in the camp trembled (Ex. xix. 16). Moses leads the people out of the camp to meet the Highest. "And Mount Sinai was altogether on a smoke, BECAUSE THE

LORD DESCENDED UPON IT IN FIRE; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (18). The fire of God's presence burned to the mid-heaven; and He uttered His ten commands out of the midst of the fire (Deut. iv. v.). So awful was the scene, that all Israel drew off to a distance; for they were afraid lest the fire should consume them. They begged that God would speak no further word to them; and that Moses alone (who himself exceedingly feared and trembled) would go near as mediator to hear God's words, and then instruct them. The Lord allowed it: the thunders ceased; the covenant was made with sacrifice, and blood sprinkled on the people: and God set His glory on the Mount of His Presence. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. xxiv. 17).

Moreover, when Jehovah left the mount, under the renewed covenant with Moses as mediator, the witness of His justice and wrath as the God of Law was perpetuated in the royal tent in which he dwelt as Israel's king. There was the altar of burnt offering, on which the fire, watched over by His appointed priesthood, was to burn without ceasing (Lev. vii. 9—13). Nor did the Lord fail to make even His priests feel His righteous holiness. Nadab and Abihu, for offering, against His command, strange fire, were struck dead by fire from the Lord (Lev. x.). Do the people murmur in the camp? Fire comes down, and burns them up (Num. xi.), quenched only at the intercession of the mediator. Korah and his fellow princes arise, desirous to set aside the priesthood of Aaron. 'They were as holy as he, and as fit to approach the Lord.' They dared even to come before Jehovah with their kindled censers to present incense

before Him. Fire came out from Jehovah, and consumed the two hundred and fifty who offered incense (Num. xvi.)

Now, why was all this? To impress upon the heart of Israel and of man that Jehovah, *as the God of law, is terrible*. It was designed to teach the fear of the Lord, which is the beginning of wisdom (Prov. ix. 10; Ps. cxi. 10). Thus God expounds it to Moses: "Gather me the people together, and I will make them hear My words, *that they may learn to fear Me all the days that they shall live upon the earth*, and that they may teach their children" (Deut. iv. 10). To inculcate the fear of the Lord seems the one prominent lesson of the law. And hence God's true servants of the Old Testament are called "the fearers of God," or those "that fear the Lord" (Ex. xviii. 21; Deut. xiii. 4; Ps. xxii. 25; xxv. 14, &c.).

This great truth is more than once embodied in a concise and striking form derived from God's displays of Himself to Israel. At Sinai an energetic appeal against idolatry is enforced by these words:—"For the Lord thy God is a CONSUMING FIRE, even a jealous God" (Deut. iv. 24). That was a word to God's own friends! But it applied still more forcibly against their foes, if Israel were obedient: "Understand, therefore, this day that the Lord thy God is He which goeth over before thee; as a CONSUMING FIRE he shall destroy them" (Deut. ix. 3).

And lest any should say—'Ah, that was the teaching of the old abolished dispensation, it has no reference to us,'—the same truth is presented to believers in Christ. After exhibiting the characteristic standings of those under law, and those under the grace of the Gospel, the Holy Spirit exhorts us to hold fast grace, as the only way of present access to God, and of acceptable service. Service is to be offered to Him

"with reverence and godly fear, for (moreover*) OUR GOD IS A CONSUMING FIRE" (Heb. xii. 29.) That is, God is either grace as in Christ, or terrible justice as the God of Law. Israel's danger in Moses' day was the falling away to other gods. The danger in Paul's day was of falling from Christ back to Moses and law. Millions in our day stand before the God of Law, guilty and unreconciled through Christ. To them, therefore, God will be the consuming fire!

The fear of God is to be impressed now even on believers.† This our Lord taught; this His apostles also taught (Matt. x. 28, Luke xii. 4, 5, Col. iii. 22, 1 Pet. ii. 17, Acts ix. 31).

But Mr. M. lays down certain limitations of the justice of God in relation to this question.

He admits that God, as the Righteous Governor, may "bind together SIN and PAIN." O, then, *punishment is pain*; and *no pain no punishment!* Therefore, the punishment to be applied to the sinner is not cessation of being: for then pain ends!

'But God as righteous may only inflict the punishment threatened; and that is *Death*, and not eternal existence in misery.'

What then is 'death?' Do you mean that all that God has a right to inflict is the separation of body and soul? I read that after death is to come judgment (Heb. ix. 27). The soul still exists after leaving the body. Has God no right to inflict any woe on the separate soul? But he *does*. Jesus is witness. "In Hades he lift up his eyes *being in torments*" (Luke xvi. 23). Jude is witness. "Even as Sodom and Gomorrah, and the cities about them in

like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire*" (Jude 7).

May not 'death' in some cases be a figurative word expressive of misery. Must it not be, in view of the texts which follow:—

1. Matt. xiii. 40—42: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be *wailing and gnashing of teeth.*"

2. Matt. xiii. 49, 50: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. *And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*"

3. Matt. xxv. 41, 46: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels. And these shall go away into *everlasting punishment*; but the righteous into life eternal."

I will just cite, without giving at full, Mark ix. 43—50, Heb. x. 27, Rev. xiv. 9—11, xix. 20, xx. 10, 13—15, xxi. 8.

Here everlasting misery in fire is threatened to offenders. This then may, on your own principles, be justly inflicted.

2. 'But punishment must be proportioned to guilt.' I not only grant it: I affirm it in my book as part of my doctrine. Only I would enquire, How is punishment proportionate, if death be the only recompense of sin? and death be only the separation of body and soul?

* Force of the *Kai*. So also Alford.

† "The *fear*" of any is an equivalent term to "his *God*" (Gen. xxxi. 42, 53).

‘But you say that the guilt of every sin is infinite. How, then, can there be degrees in infinity? “It would be amusing, were the subject not so serious, to find this transparent fallacy, which, having been a hundred times refuted, had surely better be consigned to the museum of theological curiosities, than once more made to do duty as an argument. How often will it be necessary to point out that, if sin be in man an infinite offence, then there can be no such thing as degrees of future punishment, since all the lost will, in that case, be *guilty* of infinite transgression, and, therefore, alike obnoxious to infinite punishment,” p. 401.

Here he triumphs: his antagonist is a knight fallen on his back under his cumbrous heavy armour, unable to rise. He was never more mistaken. *He himself really lies at my mercy!* I refute him with all the self-evidence of mathematical truth. Know then, Mr. Maude, that there are *various infinites, some of which are infinitely greater than others!* Stay a moment! Hear me out! While a *line* may be infinite, an *infinite surface* is infinitely greater than an infinite line; and an *infinite solid* is infinitely greater than an infinite surface! As then sin is infinite in hatefulness, *infinity of duration* is appointed to avenge it in the case of *every unpardoned sinner*. All sinners’ woe is eternal. But as there are degrees in sin, they are matched by *endless degrees of intensity in misery*. Here then the bomb-shell which he had derided as burnt out, explodes in his hand, and lays him low. “Pride goeth before destruction and a haughty spirit before a fall.”

“How long must we go on repeating that, to talk of any act of a finite creature being *infinite*, is simply to talk nonsense?”

You must go on repeating it, *till you prove it!* If it be *nonsense*, as you say, nothing is easier than to show it. It seems to me that the one act of finite Adam is productive of infinite results.

‘But if the *offence* of a man, as committed against an Infinite Being, becomes thereby infinite in guilt, then the *holy act* of a sinless finite being, as done toward an Infinite Being, must be possessed of infinite *merit*.’

This is Mr. Scott’s saying; but it agrees neither with reason, nor with Scripture. It is no stronger than these like arguments. ‘If to spell badly be very disgraceful, then to spell properly is a great merit.’

‘If we are lost by our own iniquities, we are to be saved by our own goodness.’

Sin is infinite, because it is committed against such strong obligation to the contrary conduct. But obedience in every creature is only the paying a just debt to its Creator. The stronger the obligations to pay, the less the merit of paying them. Where not to pay is a punishable offence, there the payment cannot be of any great merit. Men are debtors to God (Matt. vi. 12), not God to them. When the creature has done all that is required, it is still only an unprofitable servant, that has acquitted itself only of its just debts (Luke xvii. 7—10). What of good is rendered to God is only something first received from God (1 Chron. xxix. 14; 1 Cor. iv. 7). No creature can by right conduct merit any thing for any other creature. Its all is already due to God.

Let me now say a word or two on Mr. M.’s unfairness. He quotes a passage from my book, but he omits the Scripture reference which I gave as my authority for saying,—‘that God meant to discover his power by inflicting wrath upon his foes,’—the text Rom. ix. 22, 23. Now that citation he has omitted; and then begins to reproach me in this evil strain:—

“In the repulsive and God-dishonouring literature of this doctrine, with which I am painfully acquainted, I know few brief statements more distressingly repulsive than this, which has not, however, even

the ill-merit of originality. I entitled these papers—"Mr. Govett *versus* the Bible;" and by so doing I may have seemed, perhaps, to have, in a measure, violated Christian charity."

Now, did not Mr. Maude know that in thus apparently reproaching Mr. G. he was really *rebuking God*? Mr. G. was not original in saying what he did. No: he gave his authority, and that was words of the Spirit of God. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction?*" (Rom. ix. 21, 22).

Does not God know best what honours Him? Will Mr. M. still maintain his rebuke? It is, if so, really "Mr. Maude's theory against the Scripture: Mr. Govett on the side of Scripture."

Mr. M. proceeds:—

"But I would, with all earnestness, ask the reader carefully to weigh and compare the foregoing statement with the following passages of Scripture, and then put to his own conscience the question whether they are not absolutely opposed to each other:—

"The Lord is good to all, and his tender mercies are over all his works" (Ps. cxlv. 9.)

"He doth not afflict willingly nor grieve the children of men; to crush under his feet all the prisoners of the earth" (Lam. iii. 33, 34.)"

I have, Sir, as you desire, weighed the two statements together; and find them quite consistent. How should it be otherwise, when the Bible cannot contradict itself, and when both statements are taken from Scripture?

There is not the shadow of opposition. How does the Lord's *present* goodness to all oppose the truth, that *after this day of mercy, wrath will fall on the wicked*?

Has Mr. M. shown that the ene-

mies of God are denoted in these texts?

How does God's present endurance of His foes prevent His treating them hereafter according to their deserts?

What has the third passage (Luke xii. 47, 48) to do with the matter? Is not that expressly said to be spoken, not to God's *enemies*, but to His *servants*? (verse 22). Had I not pointed out this in my book? If to misapply a text be disingenuousness, as Mr. M. rules; what is *his* who misapplies one, after warning given?

An infinite offence is justly met by an infinite or eternal penalty. Sin, as sin, is infinite: the degrees of it, as measured by increased knowledge, opportunities, and other circumstances are met by corresponding degrees of woe.

I had supposed that the sinner would continue to sin everlastingly, and therefore there would be an everlasting reason why God should punish him. Mr. M. does not allow it. God (he owns) may indeed, nay must, continue to punish him as long as he sins.

"*But he can, at the worst, only sin as long as he exists.*"

Very true. But as he ever continues sinning, and ever continues to deserve more and more punishment, justice cannot cut short his existence: even if it were granted that he would cease to exist when his crimes have ceased, and his evil deserts are atoned for. But that is *never*. Fresh sin arises while he suffers, so that there never is a time when justice can release him as having endured the whole of his deserts. The sinner is a spring ever pouring out bitter water. (Jas. iii. 11, 12).

"All the force that this argument can be supposed to possess, depends upon the *assumption* that man is to exist for ever."

"*The assumption!*" Does Mr. M. understand the meaning of the word?

Has not Mr. G. given *proofs*, in his first and fourth chapters, that *man will exist for ever*?

But further, the argument does *not* depend upon the assumption that man is to exist for ever. It makes endless sinning the basis of the proof of endless punishment. Suppose the desert of offences to be not infinite, and the argument holds good still.

Here is a burglar, sentenced to imprisonment for seven years. But in the course of those seven years he commits offences demanding fourteen years' imprisonment. And in the course of those fourteen he commits new crimes demanding eight-and-twenty years of punishment. Then such an one could never, with the law's consent, be released. 'O, but the man must die some time, and then he escapes!'

True; that would be the imperfection of human law—its culprits may escape by death before the full penalties of law are suffered. But that does not apply to divine law. If, then, the sinner is to suffer as long as he deserves, he must suffer for ever. His ill deserts are always ahead of his present sufferings. Then justice can never release him, for he never ceases to sin; and never-ceasing sin is a reason for never-ceasing punishment. As he cannot be allowed to escape out of existence till he has suffered the dues of justice; and as he never exhausts them, but continually adds to his transgressions, so he cannot cease to exist; *even if he were by nature a being adapted to exist only for a limited time*. There is to be no limit to existence till the dues of justice are paid. There can be no ceasing of the dues of justice, even if they were finite; because the sinner is, while suffering, committing anew sins without end. There is not, then, the shadow of begging the question.

I had shown that man is, on this subject, an unfair and partial judge.

I had backed my assertions by Scripture. Now in quoting the paragraph, Mr. M. *leaves out a part without notice*, a part which condemns him. I cited four texts; he does not give one of the references!

And then he professes to retort. To retort is easy enough, if what one says be backed neither by Scripture nor truth. And Mr. M. quotes no Scripture; nor can he prove what he suggests about me (p. 402).

My God's character is to be found complete in the Scriptures. His ideal, 'a higher and nobler conception,' is "slowly forming itself in the conscience of the wisest and holiest of our race." My soul, come not into their secret! Their ideas of God are false and vain. "Lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. viii. 9).

Mr. M. has a note (p. 403) on Heb. x. 26, 27, a passage which speaks of the penalty of despising Christ as beyond measure exceeding that for despising Moses. This is a very important text, on which I rest with full confidence, in spite of all that he has said against it.

1. Observe, first, here is the principle on which turns the infiniteness of sin. Sin rises with the greatness of the person against whom it is directed. When there was a despise of Moses only, it brought *death without mercy*, as soon as proved. How infinitely greater are offences against the Son of God and the Spirit of Grace!

2. The words "without mercy" upset his theory, that in God's severest judgment there must be an element of mercy.

The words refer to Old Testament passages where Jehovah, as the God of justice, orders that judges and executioners under law are not to be moved by pity, when once the guilt of a criminal is fairly made out by sufficient witnesses. If any enticed

an Israelite to idolatry, though he were the nearest of kin or dearest to the heart, he was not to be pitied, or spared, or concealed, but surely to be slain; the witness's hand was to be first upon the offender to put him to death (Deut. xiii. 6—11). If any were proved before the elders of his city to have committed murder, even although he had fled into one of the refuge-cities, he was to be delivered up to be put to death. "*Thine eye shall not pity him.*" If a false witness rose up against any, and his accusation were proved untrue, then the penalty which would have fallen upon the accused was to light upon the false accuser. "So shalt thou put the evil away from among you. *And those that remain shall hear and fear, and shall henceforth commit no more any such evil among you.* (Here is the efficacy of a terrible example). *And thine eye shall not pity: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*" (Deut. xix. 13, 19—21). No sentiment of mercy was to mingle with their feelings toward the offender. And, of course, much less was any mitigation of the sentence to have place. Now what the Lord of law commanded His judges not to feel against offenders, neither will He! Neither will there appear any mitigation of the threatened penalty. The wicked at last are "cursed;" beyond recovery evil, useful only in their misery and destructive punishment, as a warning to others. But they are intensely useful there, as the promise which follows this command shows.

What has Mr. M. to say against it?

"It was the despiser of Moses' law who died without mercy, which does not mean that he was put to death with the most exquisite tortures that could be devised, but simply that the penalty of death was inflicted without mitigation."

The death by stoning according to Moses' law was awful enough; but the full terrors of the Lord belong to the far more heinous sin against the Son of God. If the sentence on the offender against law was without mitigation, much more that against the refuser of *grace!* Mercy will be excluded, alike from the Judge's feelings, and from his threatened sentence.

See, too, how Mr. M. now overthrows his former statement! Before he had said, that there was only one penalty all through the Scripture for the sinner. Now he owns that both sin and the penalty have awfully increased since Moses' day.

Was removal from earth all that was to be feared by the breaker of Moses' law? I read concerning the rich man who regarded neither Moses nor the prophets, that after death he was tormented in the flames of Hadees, and that for no special breach of either (Luke xvi.)

LOVE.

'But there is one attribute yet that will retrieve the battle. "God is Love." Mr. G. felt that so strongly, that he ignored it utterly.'

It is not true. I had said (p. 172), "*God is LOVE*" (1 John iv. 16). "*Our God is a CONSUMING FIRE*" (Heb. xii. 29). The saved will be visible exemplifications of the one attribute; the lost of the other."

But Mr. M. takes no notice of the other intense statement, "*Our God is a consuming fire.*" I do not marvel!

1. Scripture asserts in the clearest and simplest terms that both goodness and justice co-exist in God. Mr. M. has quoted from Bishop Butler. What does he say on this point?

"Some men seem to think the only character of the Author of Nature to be that of simple, absolute benevolence. This, considered as a principle of action, and infinite in degree, is a disposition to

produce the greatest possible happiness, without regard to persons' behaviour, otherwise than as such regard would produce higher degrees of it. . . . *Now, surely, this ought not to be asserted unless it can be proved*; for we should speak with cautious reverence on such a subject."

"God is love." Do these words mean?—"God as Creator is to all his creatures simply and solely benevolent. The happiness of the creatures is God's primary end."

Mr. M.'s idea is, that the revealed character of God as Creator, is love. He says—"For God to seek His own glory, when that glory would involve the suffering of His creatures, would be selfishness, or for God to secure His own happiness without sharing that happiness with His creatures, would be selfishness," p. 398. He then cites the text, "God is love," as decisively in his favour. Is it so?

(1) To whom are these words addressed? Are they woven into the history of the creation in Genesis? Are they addressed to creatures as works of God's creative hand? Are they to be found in the Old Testament? or only after Christ came? Let us see. They are words of John in the chapter in which he warns the Church against evil spirits, Antichrist, false prophets, and the world. The Apostle says: "Beloved, let us love one another; for love is of (from) God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (iv. 7, 8.) But there is another passage close by: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have seen and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God and God in him" (15, 16). "We love Him, because He first loved us" (19). *These words then do not relate to God's intelligent creatures in*

general. They are not spoken of the world at large; but of God's elect of the Church, who are not of the world, but called out from it. *They are the objects of God's love!* The world in general does not confess that Jesus is the Son of God, does not believe God's love to them in Christ. They do not dwell in love. They are "hateful, and hating one another," while they are dead in sins, and at enmity with God. The Apostle is in this only following out the words of his Divine Master: "O Righteous Father, the world hath not known thee." "I have manifested thy name to the men which thou gavest me out of the world." "The world hath hated them, because they are not of the world, even as I am not of the world." "I pray for them: I pray not for the world, but for them which thou hast given me." "Thou hast LOVED THEM, as thou hast loved me" (John xvii., Rom. viii. 37, Eph. ii. 4, Rom. i. 5). It is of these alone that the apostle writes: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John iii. 1).

(2) We inquire again—BY WHOM is this great and blessed truth announced? By the same writer who tells us that the world hates God's sons, and lieth in wickedness (1 John iii. 13, v. 19). By the same writer, and in the same epistle in which he divides men into the children of God, and the children of the devil (iii. 8—10). *By the same writer who is the witness of THE ENDLESS TORMENTS OF THE LOST* (Rev. xiv. 9—11, xx. 10, 14, 15, xxi. 8.

'But you forget that John testifies also of the words of Jesus, which tell of God's love to the world (John iii. 16.)'

It is true that he does so. Blessed be God that He provided a Saviour for the lost, at so great expense to

Himself! But the Saviour, in the same conversation with Nicodemus, affirms that this great gift of God carries condemnation to the world, because when light is come into the world, it prefers darkness: *condemned already*, because it believes not on the name of the Son of God. And the same chapter testifies of the wrath of God for ever abiding on him who believes not the Son (iii. 18, 36). 'But whence then come two so different views of God's love?' They proceed from this, that there are two forms of love, differing according to the objects towards whom they are felt. Towards the holy and unfallen there is *the love of complacency*. God looks on such with pleasure, and approves their holiness. Thus He could say of Jesus—"This is my Beloved Son, in whom I am well pleased" (Matt. iii.)

But how can He feel love towards those who are dead in sins, living as men of the world, in unbelief toward Himself, and injustice toward their fellows? Towards such He cannot entertain the love of complacency, but He may feel *the love of compassion*. It was this sentiment which, regarding such as capable of renewal, provided a Saviour for men. But even here God is sovereign. He has provided no Saviour for Satan and his angels. And after a time of patience, in which He calls on sinners to be reconciled to Him through His Son, if they continue impenitent, they become cursed, as the foes of the Most High.

He then cannot truly and fully know God who refuses either of these testimonies—1. "*God is Love.*" 2. "*Our God is a consuming fire.*" Is God love alone? No; He is just also. He feels HATRED towards some, as well as LOVE toward others. "Jacob I loved." "Esau I hated." "Is there unrighteousness with God? God forbid." He is never, that I

can find, said to *love* creatures as the Creator,—even while they are un-fallen. He is said to love His chosen—whether the patriarchs, the ancestors of Israel, or Israel as the nation" (Deut. iv. 37, x. 15, vii. 13, Is. xliii. 4, Jer. xxxi. 3). In a fuller sense, He loves those whom He has as a Sovereign made members of the Son of God (John xvii. 23, Rom. viii. 37, 2 Thess. ii. 16, Heb. xii. 6, John xiii. 1, xv. 12).

These different aspects of the character of God are both presented in the same passages. God is "jealous," "a consuming fire," and yet "a merciful God," as Moses testifies in the same chapter (Deut. iv. 24, 31). Jehovah is the faithful God that keeps *mercy* and covenant with them that obey and love Him, "*And repayeth them that hate him to their face to destroy them;*" therefore be obedient (Deut. vii. 9—11). WHEN GOD PROCLAIMS HIS OWN CHARACTER, HE PRESENTS BOTH THESE SIDES OF IT. "I the Lord thy God am a *jealous God, visiting the iniquity of the fathers upon the children* unto the third and fourth generation of them that hate Me, and *showing mercy unto thousands* of them that love Me and keep My commandments" (Ex. xx. 5, 6). And again, "The Lord, the Lord God, *merciful and gracious, long suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity and transgression and sin*, and that will by no means clear the guilty, *visiting the iniquity of the fathers upon the children*, and upon the children's children unto the third and to the fourth generation" (Ex. xxxiv. 6, 7). See Neh. ix., and Dan. ix. also.

God's *love* is of such a kind, that it is perfectly consistent with *hating and abhorring of what is opposed to it*. This was set forth and proved, with texts, in my book, p. 167. But it would upset the theory, and is

therefore ignored. *Jehorah hates, abhors, and curses idols and idolaters.* (Deut. vii. 25, 26; xiii. 14; xvii. 4; xxvii. 15; Jer. xlv. 4, 22). He means to punish such with eternal torments in the lake of fire (Rev. xiv. 9—11; xxi. 8; xxii. 15). Yet untold millions of men have been, and are, idolaters. God has been, and is, provoked by all manner of crimes which He hates, and will, if He be true, avenge for ever (Ps. v. 4—6; x. 3; xi. 5; Lev. xx. 23; xviii. 22—30; Deut. xii. 31; xviii. 9—12; xx. 18; xxii. 5; Prov. iii. 32, 33; vi. 16—19; xvi. 5; xi. 1, 20; xvii. 15; xx. 10, &c.)

These opposite perfections of God (Love and Justice) are drawn into action and manifestation by two opposite classes of men (Prov. xv. 9, 26). "The way of the *wicked* is an *abomination to the Lord*, but He *loveth* him that *followeth after righteousness.*" "I will render *vengeance to Mine enemies, and will reward them that hate Me.* I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of *revenges upon the enemy.* Rejoice, O ye nations, with His people; for He will *avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land and to His people*" (Deut. xxxii. 41—43; xi. 26—28; Jer. xxx. 23, 24; xxxi. 1—3). The parable of the Pounds presents to us Jesus at His return, as both rewarding His faithful servants, and cutting off His foes in justice (Luke xix). The second chapter of Ephesians discovers to us men by nature as dead in sins, wrought in by Satan, and "*children of wrath.*" "But God, who is *rich in mercy, for His great love wherewith He loved us, quickened us together with Christ.*" Here, then, is the fallacy laid open. THE TEXT, "GOD IS LOVE," IS GIVEN

NOT AS THE CREATOR'S RELATION TO HIS CREATURES, BUT AS THE WORDS OF THE FATHER OF OUR LORD JESUS ADDRESSING HIS ELECT.

Mr. M. scarcely touches my chapter upon the goodness of God. I had there shown how God's Fatherhood is not that of creation, but that in Christ.

But he has found out that God's attributes cannot be manifested separately: —

"All His moral attributes must be displayed, in perfect harmony and indissoluble union, ALWAYS AND EVERYWHERE. What God is *in heaven, that He must be also in hell; what God is now, that He must be to all eternity.*" (m.i.)

That God is always of the same character in Himself, is true. But the exhibitions of that character have been very different, and will be so, according to His counsels. There were ages when there was no creation; yet God was then in character what He is now. In the ages since creation the Most High has been giving different exhibitions of Himself to His creatures. Now, they were left without law; now they were set under it. To-day is the day of *grace*—the day to come is the day of *wrath*. The flood and Sodom gave instances of God's unmixed justice on the guilty; while the deliverance of Noah's and Lot's families were pure mercy. The mountain of Sinai displayed the terrors of Jehovah: the baptism of Jesus discovered the grace of Father, Son, and Spirit. The conversion of Saul was to him a wondrous act of sovereign grace, while his companions were left by a Sovereign God to their blindness of soul. The sun is always the same celestial body; but his effects on different parts of the earth differ widely. Here are mountains of ice on which he shines almost in vain; there torrid climes, where life can hardly be supported for the heat. Here are genial breezes; the fig, the olive, the grape

are ripening in his beams ; there his heat is evoking pestilence from the sweltering swamps.

'The attributes of God,' says Mr. M., 'cannot be separately exhibited.'

This is not granted. How does he prove it? By the Scripture? No! But from the views of Calvinists.

"Mercy, they tell us, cannot be exercised to the exclusion of justice ; very true, but neither can wrath be exercised to the exclusion of mercy. It is on this ground that I base my proposition, that in all the judgments of the Most High an element of mercy must be apparent. Confessedly, however, in eternal torments no such element of mercy can be supposed to exist, and, therefore, eternal torment cannot be a punishment inflicted by God."

This is not a right stating of the case. Nowhere, I suppose, would Mr. M. find "Calvinists" so expressing themselves. They would say, that not till the dues of justice are satisfied is mercy free to visit the sinner.* But those dues once paid, mercy may act without any check from justice. And even thus, after mercy has spared for awhile the guilty sons of men, in vain offering the pardon of God, unmingled justice will be free to act without any check from mercy.

There is no mingling of attributes in God ; each is distinct in its action, though all move in harmony. There may be unmixed justice, unmingled wrath. It will take effect in the day of judgment (Rev. xiv. 9—11 ; xv., xvi. ; Prov. i. 24—30). Goodness has no place in the sentence on the impenitent criminal, for there man's desert and God's word of threat alone are in question.

Mr. M. proceeds :—

"To argue that 'the sufferings of the lost will be *mercy to others*,' is merely an attempt to evade the *claims of goodness*." (m.i.)

* As Dr. Carson states it, "Mercy cannot deliver from justice without satisfying its claims."

That wrath on the transgressor has been and will be mercy to the saved, is no evasion, but a Scripture truth (Ps. cvi., 1, 10—12, cxviii. 1—12, cxxxvi. 10—15 ; 2 Thess. i. 4—9). Mr. M. has already admitted the same principle. He has said— "Impunity to those who transgress God's good and righteous laws would involve injustice to those who loyally obey them" (p. 399).

Sinners have no claim on the *goodness of God*. The goodness of God respects the unfallen. The fallen have no *claim on mercy*.

He continues :—

"For God to torment A in order that B may be prudent, would not only be a flagrant violation of goodness, but would go to establish the miserable idea that the obedience of the intelligent creation is ultimately to be secured by slavish terror, not by filial love. What a wretched home is that in which order and obedience can be secured only by perpetual fear of the rod! What a repulsive picture of the Great Home of our loving Father is that which represents it as kept in subjection by the ever-present example of unmitigated severity!"

When anyone caricatures what he is professing to refute, you may be pretty sure it is because the truth is too strong for him.

Why are the sin and ill-desert of A left out? On that the whole turns. Moreover, it is only one of the reasons of the punishment of A, the transgressor. The torment of the sinner is no imputation on the goodness of God: he has, as sentenced, got beyond, not goodness, but mercy. Mr. M.'s principle just cited supposes that it is right.

How are intelligent creatures to be ruled at last? Till love is perfect, fear is to have its place. Why not prove from Scripture what is assumed about "the Great Home of our loving Father?"

I read of the final state of things being a *kingdom* ruled by *God as King* on His throne (Rev. xi. 15—18,

xix. 6, xxi. 5, xxii. 1—5). We do not suppose a kingdom ruled by 'slavish terror;' "For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same" (Rom. xiii. 3). If that is a troubled home in which there can be subjection only by fear of the rod, it is the fault of the children. And a worse home still is that, where there is lawlessness of the children, and no rod! Certainly I should fear to live in a kingdom where there was no fear of the king; where there were no laws, and no penalties.

Mr. M. continues:—

"Besides, who are the 'others' who are to be deterred from transgression by the terrors of an eternal hell of torment? (1) Not the holy angels, for their obedience is already secured. (2) Not the redeemed of Adam's race, for they are born of God, and cannot sin. (3) To imagine the existence of some other beings who are thus to be terrified into obedience, is to travel beyond the record; Scripture tells us not of their existence."

The good effects of Justice—making examples of transgressors in order to keep a kingdom in order, is a principle which Scripture several times asserts—Deut. xiii. 11, xvii. 13, xix. 20, xxi. 21. And this wholesome fear will be one means of keeping *angels* from offending. God's former justice on angels cannot but affect angels (2 Peter ii. 4; Jude 6). How is it proved that their obedience is secured without it?

It may serve also to keep from temptation to evil even those risen from the dead. But especially will

it have its effect on "the nations" of the new earth. Rev. xxi, xxii.

Mr. M. says, indeed, "Love, not terror, shall rule the universe at last." But he forgets to prove. Is there any inconsistency in supposing that *both* principles will be exhibited to the universe, as truly as both the principles of justice and grace co-exist in God? And that each principle, in its place, will serve to keep the eternal kingdom of God from outbreaks of sin? But whatever our ideas about the effects of the eternal suffering of the foes of God, it is certain that they are to be kept in the lake of fire for ever (Rev. xiv. 9—11; xx. 10; xxi. 8; Matt. xxv. 41, 46).

As long as these passages are found in God's Word, it is vain to appeal to any other texts, or any other source of evidence; for there must be in the character of God some principle from which these sentences on offending men and devils will issue. You may keep dexterously out of sight that principle in God, and that evil desert in fallen creatures, and exhibit perfections of God which do not belong to the case; but till these passages are silenced or expunged, all such pleas are ruinously unsound; as unphilosophical as they are unscriptural.

The same witnesses who depose to God as grace and LOVE, depose also to His being a CONSUMING FIRE to His foes. Reader! believe that God is just as well as gracious, and that men and devils are fallen and inwardly corrupt, and thou canst never fall into the error either of the Restorationists or of the Annihilationists!

The Statue of Robert Hall.

ON November 2nd, the ceremony of "unveiling" this work of art, raised in honour of one of the greatest men ever identified with the town of Leicester, was witnessed by a large concourse of persons. The day was fine, though not bright, and as favourable as could have been expected or desired for the occasion. On the temporary platform, in front of the covered stage, stood an assembly composed of our townsmen and townswomen of various parties and denominations. Conservatives and Liberals, Churchmen and Dissenters: of whom we forbear giving a detailed list, for fear of making apparently invidious omissions. In the group were also some descendants of the illustrious divine, and visitors from a distance, and old inhabitants who recollect him as he walked the streets, and who retain a vivid remembrance of his bearing and of the veneration with which he was regarded by all persons of discernment and intelligence.

On the motion of Ald. Toller seconded by Ald. Stevenson, the Mayor (John Stafford, Esq.) was called on to preside, and he then invited the Rev. J. P. Mursell to deliver the address of inauguration. Mr. Mursell, who has now worthily worn the mantle of his predecessor for nearly fifty years, and who, himself, is the connecting link between Robert Hall and the present generation, then delivered the following eloquent and impressive oration:—

"We are met to-day, Mr. Mayor and Gentlemen, to perfect a cherished design, much too long delayed, of erecting a monument in this ancient borough to one who, during a resi-

dence of eighteen years within its precincts, enriched its social circles, and shed a lasting lustre on its name.

"It has been the practice of civilized and advanced peoples, in every age, to gather up the sentiment of admiration diffused through society towards men of distinguished attributes and of merited renown, and to assign to it a local habitation and a visible shrine; a practice that commends itself to enlightened judgment and elevated taste. It is, in fact, the homage that cultivated nature delights to pay to those high priests who, in their several departments, have worthily ministered at her altars.

"In the intercourse of society, we not unfrequently hear the designative phrase, 'That's a remarkable man,'—one, that is to say, distinguished from the crowd. But the late Robert Hall stood alone in unassumed but solitary grandeur. In him those attributes which, in the order of an infinitely wise Providence, are usually distributed, were beautifully and marvellously combined. The higher and the attendant faculties and properties of our common nature dwelt with him, as in a stately temple; while they were devoutly consecrated to the service of God and to the best interests of men. Well might a celebrated divine—the late Rev. William Jay, of Bath—in placing a funereal wreath on the bier of his departed contemporary, announce from his pulpit, as a text, the language of the ancient prophet, 'Howl fir-tree, the cedar is fallen.'

"As a preacher and Christian orator, he whom we seek to honour was confessedly unrivalled. His discourses were *always* thoughtful, beau-

tiful, and impressive, and deeply imbued with evangelic life; while, on special occasions, he would show himself at home amidst the profoundest depths of thought, or with seeming unconsciousness conduct his hearers to dazzling heights from which they might catch glimpses as of horses and chariots of fire. His published discourses on 'Modern Infidelity,' on 'The Duties Proper to the Present Crisis,' on 'The Death of the Princess Charlotte,' and on the demise of the venerable Dr. Ryland, might be cited in support of this position.

"John Foster, the celebrated essayist, in a sketch of Mr. Hall's character as a preacher, speaking of men of advanced judgment, piety, and taste, who were familiar with his ministry, says: 'By such persons, its loss is reflected on with a sentiment peculiar to the event—never experienced before, nor to be expected in any future instance. An animating influence that pervaded, and enlarged, and raised their minds is extinct. While ready to give due honour to all valuable preachers, and knowing that the lights of religious instruction will still shine with useful lustre, and new ones continually arise, they involuntarily and pensively turn to look at the last fading colours in the distance where the great luminary has set.'

"Whilst few men paid more respect to elevated station and distinguished rank—especially when these were accompanied by the virtues that should adorn them—Mr. Hall was wont to listen to the sigh of the destitute, and to turn his footsteps to the habitations of woe. He seemed to have contracted none of that heartlessness which too frequently enrusts us in passing through the chilling atmosphere of life. 'When the ear heard him, it blessed him: when the eye saw him, it gave witness to him; because he delivered

the poor that cried, and him that had none to help him.'

"Honoured and favoured with the acquaintance and friendship of Mr. Hall in the earlier stages of my public life, I contemplate him in musing review, with mingled emotions of delight and awe. The mists of intervening years have mellowed, but not obscured, those radiant hours. A social morning spent with him in his happier moods, was a rich intellectual treat, and seemed like a transient approach, under his guidance, to the precincts of the invisible and the abiding. I bear testimony, Sir, before this assembly and beneath these heavens, that not only no wiser, but that a holier man has seldom consecrated these sublunary scenes.

"As a shield from the suspicion of grandiloquence and extravagance, let me fortify my position by testimony that indifference cannot weaken nor malice contravene or misconstrue. 'Mr. Hall,' says the celebrated Dr. Parr, the late learned vicar of Warwick, 'like Bishop Taylor, has the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profundity of a philosopher, and the piety of a saint.'

"Though a man of profound erudition and of life-long research, his active mind disported itself in the regions of polite literature, whether of his own or of foreign climes, while he watched with admiring interest the expanding range of science. The penetrating judgment, the chastened imagination, the Attic wit, the withering sarcasm that distinguished his critical writings indicate at once the versatility of his powers and the purity and breadth of his sympathies. In defending the celebrated Dr. Priestley from an unwarrantable attack on his cherished principles and his public course, he writes, in his treatise on 'Christianity Consistent with the Love of Freedom':—'The *religious tenets*

of Dr. Priestley seem to me erroneous in the extreme; but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period, when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest, with variegated tints and with a softened effulgence, the luminary which they cannot hide.'

"While he was a Nonconformist alike by lineal descent and from deliberate conviction, Mr. Hall was impervious to the blighting spirit of bigotry. No man was better acquainted with, or held in higher esteem, the great thinkers, the distinguished writers, or the saintly virtues that had adorned the English Church. From many distinguished Episcopalian, who were contemporary with him, he received a measure of courteous attention and homage, which he knew how to appreciate, and was ever prompt to repay. In proof of the generous and Catholic spirit that animated him, I need only point to his admiration of a gentleman who, his contemporary in Leicester, was one of the brightest luminaries of his day. In a speech delivered at the annual meeting of the Leicester Auxiliary Bible Society, on 'The Character of the Late Rev. Thos. Robinson, Vicar of St. Mary's, Leicester,' he says, 'It is with a melancholy satisfaction I rise to ex-

press my entire approbation of the sentiments contained in the resolution just read. It would, in my opinion, have been unnatural to usher our annual report into the world without noticing that solemn and affecting dispensation which has deprived this society, this town, and this county, of its principal ornament. We are weakened this day by the falling of a pious and a great man in Israel. In the formation of this society our incomparable friend had a principal share; and through every stage he gave it an unremitting attention, and watched over its interests with a parental solicitude. The idea of instituting an auxiliary society in Leicester was no sooner suggested to him than it engaged his most cordial good wishes; he lent to its support the vigour of his masculine understanding; the energies of his capacious heart; and to him, beyond any other individual, it is indebted for the patronage and the maturity it has attained. He was, indeed, the father of this institution. But of what institution, formed for the promotion of the temporal and spiritual welfare of mankind in this place, was he not the father? We can look nowhere, throughout this large and populous town, without perceiving the vestiges of his unwearied solicitude for the advancement of the happiness of his fellow-creatures. He has inscribed his history in the numerous charitable and religious foundations which owe their existence or their prosperity to his influence. Our gaols, our hospitals, our schools, our churches, are replete with monuments of his worth, and with the effects of his energetic benevolence.'

"A plain edifice, situated in Harvey Lane, was the scene of Mr. Hall's ministerial labours during his residence in this town, towards which peers, jurists, and men of highest distinction were wont, as inclination prompted, and opportunity offered,

to direct their steps; while ministering spirits might have lingered in their flight to listen to the elevated and fervid eloquence that issued from his lips.

“For eighteen years he formed the acknowledged centre of a distinguished body of Nonconforming divines in this midland region, among whom were the Rev. Andrew Fuller and Thos. Toller, of Kettering, moving among them with that beautiful simplicity, combined with unaffected dignity, that lent an unspeakable charm to his demeanour. He faithfully served his Divine Master in this town and its vicinity during his too-limited sojourn, and when he withdrew, to use his own language in relation to another, ‘It was as though *He* had let fall a star from His right hand, and the whole hemisphere was darkened by his loss.’

“When it is borne in mind that this celebrated man was, from his earliest years, the victim of sufferings which, through a long life, occasionally rose to such a height as to toss him as on billows of agony, it partakes of the marvellous that he should have ardently prosecuted his severe and unbroken studies, sustained without interruption the sacred duties of his office, and filled the church with his praises, and society with his fame. Lord Lytton, in his work ‘*The Caxtons*,’ makes graceful allusion to this fact as a triumphant instance of the dominion of mind over the mere instincts of our common nature.

“While, in the spirit of enlightened veneration, the opposite of superstitious adulation, we render to-day our united tribute to the memory of departed greatness and pre-eminent official worth, we will cherish the confident assurance that the Divine Head of the Church will vouchsafe to His people an unbroken succession of devout and efficient servants, who, faithful to the sacred trust

committed to them, shall, amidst the ravages of death, the decay of empires, and the solemn transit of generations, hold out with steady hand amidst surrounding mist and gloom that unadulterated ‘word of the Lord which liveth and abideth for ever.’

“Unless profound thought, rendered clear to ordinary minds, and clothed in a classic and fascinating garb, be destined to lose, amid social apathy and decline, its wonted sway, the *writings* of Robert Hall will be read and studied when monuments, however appropriate, of marble or of granite shall have crumbled into dust. Upwards of forty years have passed since the celebrated man whose memory we meet to honour to-day was removed from our midst. If the splendid faculties, the mysterious yearnings, and the manifold graces that distinguished and adorned him, have all been quenched in death, where is the philosophy of our proceeding, and where the solution of the inquiry of perplexed generations, ‘Wherefore hast Thou made all men in vain?’ No!

‘The spirit shall return to Him
That gave the heavenly spark;
Yet think not, Sun, it shall be dim,
When thou thyself art dark!
No! it shall live again and shine
In bliss unknown to beams of thine,
By Him recalled to breath,
Who captive led captivity,
Who robbed the grave of victory,
And took the sting from death!’

“This tribute to departed genius and worth, though long delayed, was projected during the mayoralty among us of John Baines, Esq., who, with his successor, George Stevenson, Esq., rendered cheerful and very efficient aid, both in their public and private position, while the list of contributors represents all shades of opinion, both religious and political, throughout her Majesty’s British realm. We rejoice in our perfected intention to-day, while we

cannot but congratulate the sculptor, John Birnie Philip, Esq., on the completion of the exquisite work of art we see before us. That a gentleman, Mr. Mayor, who never saw the original, and who had nothing to guide him but hints from the few who had, and from existing but most imperfect resemblances, should have succeeded in giving us the beautiful and commanding statue which has just been unveiled, cannot fail to add to his already high reputation, and might well command our congratulatory thanks."

At the close of the address (which was received with deep interest and profound attention), the Mayor said, "I beg now to call upon you, Mr. Philip, the sculptor, to unveil the statue."

As, gradually, the figure was exposed to view, and the features and the form became apparent, frequent outbursts of admiration rose from the crowd upon the platform. The figure is in white marble, and may be described as of colossal size. The attitude is remarkably effective; representing the preacher with right arm elevated, with countenance alive with animation, with open eye, and the left hand holding "the Word" down by the side (one finger being inserted in its pages), a gown being thrown over the left shoulder; showing the man as he was when, in the full tide of his eloquence, the rapt congregation sometimes rose to catch every syllable he let fall from lips which seemed to be touched by direct inspiration. Among those "old inhabitants" above spoken of, was the Rev. Thos. Stevenson (if not the oldest, all but the oldest, minister in the town), of whom the writer asked whether he thought it a good likeness, "Sir," he replied, "I should have known the statue to be that of Robert Hall, had I seen it in any part of the world." Testimony like this is conclusive; and therefore

the town may pride itself on having, for all times to come, a likeness as well as a memorial statue of Robert Hall.

Mr. John Baines (Chairman of the Memorial Committee) then stood forward and said: "Mr. Mayor, after the eloquent address we have just listened to, I feel it would ill become me to detain this audience by any remarks I might offer. At the same time I must say that, without the zeal and perseverance of the hon. secretary, the Rev. J. P. Mursell, we should not have attained the result we are now met to celebrate. I congratulate that gentleman on being spared to witness the happy attainment of his long cherished wish. I must also beg to congratulate the sculptor, Mr. Philip, on the success he has achieved in presenting us with so excellent a likeness as well as so beautiful a work of art as the statue now before us, and to express on behalf of the committee their entire satisfaction at the way in which he has fulfilled the commission entrusted to him. I now, Sir, in the name of the committee present, through you, to the town this work of art and memorial of a good and just man, believing you and your successors will preserve it from injury and decay, as is a work of art well worthy of the town to which it is now presented."

The Mayor then said, on behalf of the people of Leicester, he accepted that very beautiful work of art, a memorial to the late Robert Hall. (Applause.) It was very proper that Robert Hall having been born in Leicester, and having laboured in Leicester, his memorial statue should be placed in Leicester. Mr. Mursell had so beautifully and effectively portrayed Mr. Hall's character, that he would not mar the effect by attempting any observations of his own beyond this—that he hoped the people of Leicester would not fail to cherish and protect that memorial. (Loud

applause.) It would then not only remain a memorial to them of a man of whom they had all heard, but would be handed down to generations yet unborn. He could hardly express the great gratification he had in receiving that memorial statue on behalf of the Borough of Leicester, and he hoped it would be protected and valued as it ought to be by the inhabitants of the town. (Applause.)

The Rev. J. P. Mursell moved, and Mr. Warren (son-in-law of of Robert Hall) seconded a vote of thanks to the Mayor for presiding, which was carried by acclamation.

The Mayor, in returning thanks, said he had only performed a very agreeable duty, and it gave him great pleasure to be present. The ceremony then ended.

A Sheaf of Errors.

UNDER the head of "Sabbatarianism in the North," a morning paper thus reads:—"The *Glasgow Star* states that the minister of a quiet and popular watering-place near Largs, on Sunday week, refused to baptize the child of parents who sell milk on Sundays. There were three children to be baptized, the last on the list being that of the poor milk-seller. When he presented his child, the minister asked for his 'lines' of membership, and as he had none to show, the rite was refused to his child. After the service, several of those who had been present rebuked the pastor for his harsh conduct towards the erring man, for whom, it is stated, the Elders seemed to have some compassion, notwithstanding his criminality in selling milk on Sundays. The milk-seller intends to lodge a protest, and to appeal to the Presbytery."—*Telegraph*, Nov. 14.

Here we have again the old delusive formula set upon its legs—that Christian ordinances are the prerogative of children by virtue of their

parents' faith, and on the other hand, as a logical alternative, that the innocent offspring are to be outlawed, tabooed, excommunicated, what you will—if the parents transgress certain "lines." Now we hold that no one can charge the Baptists of the present day with unnecessarily ventilating their distinctive opinions. The tendency lies rather in the opposite direction. Yet surely they have a vocation,—a palpable, visible, and unmistakable one too,—a vocation which, because other Protestant bodies desert and shrink from it, will be taken up e'er long by society at large, who will sweep away the "baseless fabric," and "leave not a rack behind;" and that vocation is nothing more nor less than to protest, protest, protest, against superstitious practices.

The forms which the defence of baby-sprinkling has from time to time assumed during the long slumber of the ages, are Protean; but they all derive their specious vitality from the idea that spiritual benefit is in some way or other con-

veyed by the operation. Some defenders of the practice assert this without circumlocution, others do it with bated breath, while a third party, and these are the most inconsistent of all, deny the occult benefit, yet practice the rite. And is this a thing not worth protesting against?

Dr. Brock was probably right enough when, at the recent sitting of the London Baptist Association, in Cornwall Road Chapel, he invoked the public patronage on their infant churches on the ground of a common Christianity, and expressed the wish that his tongue might cleave to the roof of his mouth before he advocated their claims, on the ground solely of their being Baptist churches. But though it be admitted that churches should be as freehanded as the air they breathe, and that Christian communion is not to be encumbered with baptismal or other ritualistic definitions, yet who will say that the personal duty of minister or people as individuals is thereby fettered or foreclosed? Is it not rather enlarged and set free? and the quiet effect of example and faithful discipleship rendered more than ever potent and attractive? But besides good example and good discipleship, argument should also be brought to bear wherever admissible, and attention affectionately drawn to a subject which is so systematically shirked.

Mr. Spurgeon fearlessly and truthfully expressed himself on a late occasion as follows [see his sermon on "Household Salvation," delivered 5th November]:—"Why say so much about baptism?" says some-

body. Much about baptism! Never was a remark more ungenerous, if it is made against me. I might far more justly be censured for saying so little about it. Much about baptism! I call you all to witness that, unless it comes across my path in the Scriptures, I never go away from the text to drag it in. I am no partisan. I never made baptism my main teaching, and God forbid I should; but I will not be hindered from preaching the whole truth, and I dare say no less than I am now saying. The Holy Ghost has recorded the baptism here; will you think little of what He chooses to record? Paul and Silas, an apostle and his companion, dared not neglect the ordinance: how dare you despise it?"

This testimony is true; and those who, like some others of us, have taken note of nearly every one of his published sermons for the last eighteen years, can testify that he has always put baptism in its proper place. He has never raised any dust about it on grounds either patristic or ecclesiastic, metaphysical or inferential, cabalistic or psychological, cosmopolitan nor even domestic. All these intricacies he has dismissed and handed over to the defenders of an untenable position. And if, on rare occasions, oblique reference has been made to the metaphorical or symbolic aspect of the subject, this also has been subordinated to the simple issue, What saith the Master? How readest thou?

And let us do likewise.

J. WAYLEN.

Short Notes.

POSITION OF MISSIONS IN CHINA.—The full text of the missionary despatch from the Cabinet of Peking to the Foreign Ministers in China, has just been published in the *North China Herald*, and will demand the earnest attention of all who are interested in the spread of Christian truth in that empire. We have not had an opportunity of seeing the *Herald*, but the following epitome of this document from an Indian journal puts us in possession of its salient points. Though directed against the Roman Catholic missionaries and their institutions, it will equally affect the missionary efforts of all denominations. The foreign missionaries are informed that the Government of the Emperor cannot be held responsible for the fact that ignorant people, unacquainted with China, endanger their own safety by setting the customs of the people at defiance, as the Catholics have done by establishing orphanages, and as missionaries do by refusing to pay proper honour to dignitaries. If the missionaries will establish orphanages, each child must be registered, and the orphanages must be visited by the authorities. The children are to be available for adoption by persons outside, or taken back by their parent or parents, when they are old enough to choose their religion for themselves, that they may return to the religion of their fathers. But it would be a good thing, says the rescript, to abolish the orphanages altogether, or to transport them to Europe, where they could practise their charity at their ease. Orphanages are de-

clared to be altogether unnecessary. Women ought no longer be permitted to enter the churches; men and women have actually been seen together in church, a fact shocking to Chinese ideas of decorum. Moreover, no missionary is to enter China without a passport, which must be made out to the place at which he is to be stationed, and if he be found at any other place, he is to be punished or sent home. As the missionaries come to teach religion and virtue, they are to be subject to an examination to see whether they are themselves religious and virtuous, or whether they have undergone any sentence, or committed any crime. If the missionary is found to be a fit man, he is to be admitted, but he must every month, or every three months, report his conversions to the authorities, and the missions must be subject to inspection. The missionary is likewise strictly to be forbidden to defend any Christian convert in a court of law. The whole despatch is dictated by a determination to exclude all missionary effort from China. While it plausibly concedes every point of civil and religious liberty, it ends by establishing restrictions which effectually nullify the principle, and if any of these stringent interdicts are infringed, the Government will not be answerable for the missionary's safety. The populace will be let loose to renew the atrocities of Tientsin. We learn that the American Minister at Peking has at once declined to agree to some of the proposed regulations, and has informed the Chinese Government that it is not new laws, but the

enforcement of the existing regulations, that is required to meet present difficulties. What the answer of M. Thiers will be, cannot for a moment be doubted. But it remains to be seen what the Foreign Office will say to these audacious proposals.

EMANCIPATION OF SLAVES IN BRAZIL.—Great exultation has been exhibited on the announcement that the Parliament of Brazil has passed an Act for the emancipation of the slaves and the extinction of slavery; but a more careful examination of its provisions dispels the illusion. The slaves belonging to the State are to be liberated at once, but they form only one per cent. of the slave population. Every child born of a slave after midnight of the 27th September is to be a "freeman," that is, is "to be considered of free condition;" but then every one of these emancipated children is to serve the master of the slave for twenty-one years, not as a slave, but as an apprentice; after which he is to labour on the land of some master, under the severest penalties. He is thus prohibited from acquiring the proprietorship of a single field, and can never become a free agriculturist. During the period of twenty-one years, the master may relinquish his right to the services of his apprentice, on receiving a sum from the State, calculated at about £60. If it be proved in a criminal court that the master has inflicted "excessive punishment" on him, his apprenticeship will cease before the twenty-one years; but no provision is made against the exaction of excessive labour, and it is to be feared that the master, knowing that his lien on the apprentice is only for a limited period, will be disposed to squeeze out of him as much labour as he can without endangering his existence. The slaves now existing, which are calculated at a million

and a half, will derive no benefit whatever from the Act, but must continue to toil for their Brazilian masters to the end of life. The only provision in their favour is the creation of an "emancipation fund," by which as many slaves in each province are to be emancipated annually as will correspond with the annual quota to be contributed from the province; but this is not calculated to exceed in all £100,000 a year, and the value of the slaves in the market is estimated at £150,000,000. The abolition of slavery is, therefore, as far off as ever.

THE SCHOOL DIFFICULTY.—The school difficulty is producing an abundant crop of discord. The London Board has tidied over it for the time, in agreeing to a compromise by the resolution, "That remission of payment of fees in public elementary schools shall be made exceptionally, on proof of urgent temporary need, each case being dealt with on its own merits, without prejudice to the principle involved on either side." In other parts of the country, however, the contest is becoming so sharp as to kindle a feeling of animosity, where it was to have been hoped that a feeling of mutual and Christian co-operation would have been created for an object of the highest national importance. This spirit of antagonism has been created by the error of having provided in the Act that while the rate-supported schools should be of a national and not a denominational character, the rate might, notwithstanding, be devoted to the support of existing denominational schools by paying the fees of the parents of the children who were too poor to pay them. It is plausibly advanced that the clause is pre-eminently impartial, inasmuch as the fee may be paid to the school of

any denomination. But the Non-conformists do not want denominational schools to inculcate the doctrines and dogmas of their respective creeds; they are perfectly content with the unsectarian schools in which the Bible is to be read and explained, and the principles of Christian morals enforced. But the Churchman will have no schools in which the catechism and the creeds are not taught, and the Roman Catholic will not hear of a school in which the tenets of his church are not exclusively and rigidly inculcated. The fees to be paid to denominational institutions will, therefore, go almost exclusively to the Church of England and the Church of Rome; the clause, however fair it may appear in theory, is to all practical purposes a grant in aid of these two churches. They both consider that the school is one of the most important buttresses of their establishments, and the Dissenters, who have succeeded after a struggle of thirty years in shaking off church-rates, naturally object to this new subsidy from parish rates. It has been stated in extenuation of the system, in reference to the case, we believe, of Sheffield, that the instances in which the school-rate has been used to pay fees in denominational schools have been few—less than a hundred—and that the amount has been equitably distributed among the different kinds of schools. On the other hand, it is reported from Manchester that “the fees of about 6,000 children are already paid to denominational schools, of which 3,294 go to Church of England schools, and 2,126 to Roman Catholic schools; and it is estimated that no less a sum than £14,000 will annually have to be paid to denominational schools there, nine-tenths of which will find its way to these two churches.” Well may it be asked, Has not concession enough been

made to the Established Church by increasing the Treasury grant for its schools to more than a million and a quarter, and by encouraging applications for building 3,230 new denominational schools by the promise of aid from the Exchequer—which will form a new claim on it for continuous support? Why then should the rates also be swept into the same net? Of the total annual cost of the existing and prospective denominational schools three-fourths come from the State, the other fourth from the fees of the parents. If they are too poor to pay them, why should not the Churchmen in the neighbourhood, who have ten times the wealth of the Dissenters, meet them out of their own purses, and thus secure the children for the exclusive indoctrination of the clergyman? If such cases are likely to be few, there is the greater reason why the money should be raised by voluntary contribution; if they are likely, as would appear, to be numerous, the Dissenters have the greater reason to object to raising this wholesale subsidy for the Churches of England and Rome from parish rates. Sir John Kay Shuttleworth, who has been engaged for a quarter of a century in the work of education, and was eminently instrumental in setting up the present system of denominational schools, is staggered by what he designates the “frenzy that is sweeping over the country” in reference to this question, and inquires whether “there would be any great loss in giving up the 25th clause?” This is sound advice. Dig up at once the dragon’s teeth you have been sowing in every School Board, and extinguish the mischief.

ROMAN CATHOLIC EDUCATION IN IRELAND.—The statement we made last month of the views of the Roman Catholic hierarchy

in Ireland relative to elementary education have been fully confirmed by the publication of their resolutions. They claim the support of the State for a system of education which shall be exclusively Roman Catholic in its character, and under the absolute control of the priests. In reference to this question, Archbishop Manning states that a law to send a Catholic child to a national school would be an act of persecution, and he declares that he will try its validity in a court of law, and that if Ireland be not allowed to enjoy Catholic education, as demanded by Cardinal Cullen and his episcopal associates, the consequences will be still more serious, and that public relations will be disturbed. This can mean nothing less than that the heads of the Roman Catholic Church will, in that case, throw their whole weight into the scale of Home Rule, or Fenianism. He is demanding that concession from a Protestant State, which he knows would be sternly and indignantly rejected by the Catholic States on the Continent, which are straining every nerve to rescue popular education from the grasp of the priesthood. The intensity of feeling on this subject which pervades the Catholic community may be estimated by the declaration of Bishop Goss, at Liverpool, that the Catholics would be justified in resisting, even to rebellion, any attempt to send their children to Board Schools, and that rather than put the soul of a Catholic child in peril, he would see Liverpool a charred mass like Chicago. Is the Ministry prepared to throw the education of Ireland into the hands of an Ultramontane priesthood, and to supply State funds to inculcate the Syllabus and the dogma of Infallibility? If so, how long may it be expected to last? But we have such confidence in the integrity and resolution of Mr. Glad-

stone and Mr. Forster, that we believe they would sacrifice office most cheerfully rather than listen to such a proposal; but it is easy to see that Ireland is their difficulty, as much as it was that of Sir Robert Peel; and that they will have far more trouble next session with the Irish priests and bishops than even with the licensed victuallers who are now coming on to decide elections.

RITUALISM IN AMERICA.—That ritualism is spreading in England, and undermining the Established Church, is, we believe, beyond question. It is the most immediate ecclesiastical question of the day, and must come to an issue long before the question of disestablishment reaches maturity. It appears, indeed, to be the master spirit of the age, doing the work of Rome in the bosom of the Protestant Episcopal Church in all its ramifications. It has now crossed the Atlantic, and is distracting the Episcopal Church in America, as we learn from a recent number of the *American Protestant Churchman*:—"On all sides there has been a rapid growth and development of ritualism. In almost every diocese of the land its advocates have appeared, and its corrupt practices have been adopted. In the city of New York its churches have multiplied fourfold, and its adherents are to be found among rectors of venerable churches and professors in theological seminaries. It has so sadly infected the General Theological Seminary, as to lead a majority of a graduating class to enter into a 'Retreat' (a form of religiousness known only to Rome), under the spiritual direction of a Father Confessor. In Philadelphia it bids defiance to the bishop of the diocese, and practises unblushingly auricular confession to the beguiling of unstable souls. In Baltimore it holds a place of dignity and honour, by

controlling and directing the services of three large and flourishing churches—one, the mother parish of the diocese. In Boston it has transformed the church once presided over by the earnest and evangelical bishop of Colorado into a mass-house for the celebration of its strange rites. In Chicago it finds a congenial home, and enthusiastic advocates. In Nashville and Memphis it erects its huge altar, and superaltars, lights its candles, plants its banners in processions, and claims favour in high places. In Louisville it flaunts the venerable presiding bishop of this church, and virtually bids him go on his way, while it pursues its own course unchecked and undaunted. These are some of the results of the evasive policy of the General Convention in 1868.”

INTELLECTUAL PROGRESS IN BENGAL.—Bengal was the first field occupied by our missions, and it has continued pre-eminently in our occupation ever since. We have a greater number of stations in it than all the other Societies put together. Their labours have been more widely diffused, while ours have been, to a great extent, concentrated in this ancient kingdom, which may be considered as our own peculiar province. We are inclined, therefore, to believe that whatever has any relation to the intellectual condition and progress of Bengal cannot be without interest to the readers of our denominational magazine, and that we need not apologise for embracing the favourable opportunity now presented of furnishing them with a report on the present condition of the country in respect to the means of intellectual improvement. The Indian Department of the London International Exhibition of this year was enriched with a collection of educational works and appliances in the various provinces, and Dr. Smith,

of Serampore, has presented the Government with a full report on the subject of education generally, which we propose to notice in our next issue, in which the vernacular works published last year in Bengal, chiefly at the native presses, are analyzed.

To estimate the extent of improvement exhibited by the register, which is subjoined to this article, it is necessary to glance at the state of the country at the beginning of the century. At that period there existed, in some family collections, but only in manuscript, metrical translations in Bengalee of the two great epics, the Ramayun and the Mahaharut; but there was no work in prose, except, perhaps, some legends of Chitunyu, the latest heresiarch. The village schools, in which the children were taught the elements of reading, writing, and arithmetic, possessed no treatise of any kind or on any subject. Whatever knowledge existed, in any department, was locked up in the Sanscrit language, and the brahmins kept the key in their own hands. As regarded mental cultivation, the population was involved in thick darkness. The Government of the Company laboured, it is true, most honourably and conscientiously, to relieve the natives from oppression and injustice, and to make them happy and content, by equitable laws, and, as far as possible under the regime of foreigners, by an efficient administration of them; but, unfortunately, they did not favour, even if they did not oppose, the idea of imparting knowledge to the people, under the impression that it might tend to undermine the British empire in India; and it was not till more than sixty years after Bengal became a British province, that the Governor-General had the courage to assert, though without consulting the Court of Directors, that England scorned to rest the

stability of her power in the East on the ignorance of the people.

It was in the year 1800 that the Serampore missionaries, under the protection of a foreign flag, erected their establishment, with the double view of promoting the intellectual as well as spiritual regeneration of the country. The honour due to their efforts, formerly denied to them in Fen Court, has been fully accorded to them by Sir Bartle Frere, late Governor of Bombay, who has placed on record that "in spite of very active opposition from the British Government, and very serious discouragements of every kind, they set up printing presses, translated the Christian Scriptures into many Indian languages, printed and distributed them, and sent forth from their presses English and native newspapers and periodicals, which, if they were not the first of their kind ever published in India, speedily surpassed others in excellence in their several departments." It was they who made the first efforts to cultivate and improve the language of Bengal. With the aid of learned natives they compiled the first prose works, and printed them on the presses they had established, and with the type they had cast. It was they who laid the foundation of vernacular literature. They established the first circle of native schools, composed the first series of vernacular school books, issued the first vernacular magazine, and the first vernacular newspaper, and the natives who are reaping the benefit of their labours, look back to them with that feeling of reverence with which national benefactors are remembered.

They sowed the seeds of improvement. The plant has grown up under the genial warmth of subsequent influences. The Government, having abandoned the policy of national ignorance as the basis of their authority, have fully atoned for their

former error by the earnestness of their endeavours to open to their Asiatic subjects the stores of European literature and science, and to impart to them that intellectual elevation of character which distinguishes the European family. Their attention has been chiefly directed to the promotion of English education, and vernacular instruction has hitherto occupied only a subordinate position. They have educated their scholars to the highest point of excellence; but it is now found that this has tended indirectly to promote, in an unexpected degree, the interests of vernacular tuition. The brahmins, the only depositaries of knowledge before our time, refused to communicate it to any other caste, and disdained the use of the vulgar tongue, except in the common intercourse of life. An impassable gulf thus separated the two sections of society—the learned brahmin and the ignorant multitude. When English was adopted as the medium of the new system of education, it was apprehended that the creation of another educated class would produce the same result of exclusive feeling—that we should have a caste of English brahmins, and pundits, who would equally despise and neglect the language of the people, and that they would equally be left without access to the stores of knowledge enjoyed by the upper ten thousand. The works noticed below will show that this apprehension has been dissipated. It is those who have received a complete education, literary and scientific, through the medium of the English language who are thus communicating the knowledge they have acquired to their fellow countrymen through the national tongue. The following is the report on the works which have been published in Bengalee.

"There is a larger number of treatises in the department of history in

which the natives appear to take more particular pleasure than in any others. There are ten different works on the history of India, some of which extend to 400 pages; one of them includes memoirs of the Governors-General, and another the details of the Mutiny. Five works are devoted to the history of Bengal, of which one is stated to have gone through seventeen editions. There is also a history of England, a history of China, of Russia, of Orissa, and of Vikrumpore, in Bengal. Geography, including physical geography and the use of the globes, is the subject of ten volumes, one of which has seen nineteen editions. One treatise refers to the geography of India alone. There are nine volumes on Mechanics and the Steam Engine, the Elements of Natural Philosophy, an Essay on Mind and Matter, on Objects, on Mineralogy, and Entertaining Lessons on Science and Literature, twenty-fifth edition. On Astronomy there is but one treatise. Bengalee Grammar furnishes the subject of three volumes, and English Grammar of two—one the seventeenth edition. There are, moreover, two Bengalee Dictionaries, and one on Rhetorical Composition; another is an Introduction to Bengalee Composition. Poetry has received its full share of attention. There are four parts of 'Poetical Selections,' one the fifth edition; three parts of 'The Poetical Reader;' and one collection of Miscellaneous Poetry. Six different works show the attraction which the drama has for the native mind; they are all original productions, and one of them, a historical play, introduces both Seevajee and Aurungzebe. In arithmetic we have mental arithmetic for children; a treatise compiled from De Morgan, Colenso, and others, and seven other treatises. Algebra appears to be a favourite study. There are no fewer than five works on the subject, one of which extends to more than 400 pages. There is, moreover, a translation of the three first books of Euclid, and a

treatise on Mathematics. There are three works on the Principles of Morals; three of Moral Lessons drawn from history; two of Notes on Morals, and the seventeenth edition of 'The Moral Class-book.' Biography supplies the subject of four works—one on Female Biography; one on European Biography, compiled from 'Chambers's Educational Course;' a collection of exemplary and instructive biographies, including Memoirs of Hunter, Hutton, and Dr. John Leyden, the friend and associate of Sir Walter Scott, who died sixty years ago—and it is a singular fact that the life of this eminent Orientalist, whose name is scarcely remembered in England, should be introduced to the natives of Bengal in their own language. Tales, fables, and romances furnish seven volumes, only one of which, relating the residence of Seeta in the forest, is derived from the Ramayun. Translations, four in number, have also been made from the Sanscrit; and from the English we have 'Rasselas,' 'Telemachus,' 'Watts's Improvement of the Mind,' the Bengalee Family Library, and a treatise on money matters, from Archbishop Whately. Of elementary works there are, in all, nine volumes, including elementary lessons, instructions for youth, lessons on objects (the thirty-sixth edition); and others of the same character. Natural History contributes two volumes; and among the miscellaneous works are:—'An Elementary Work on Education, its Systems and Principles;' a work 'On the Preservation of Health' (seventh edition); 'On the Marriage of Widows;' 'An Attack on Drunkenness;' 'The Evils of our Society in Bengalee,' by a Midnight Traveller; 'On Kindness to Animals,' by the Society for Preventing Cruelty to Animals; 'A Glossary of the Poorans;' and 'Zemindaree Accounts.' In addition to these substantial works there are more than thirty pamphlets of a single sheet on various subjects."

Reviews.

CHRISTMAS PRESENTS AND PRIZES.

We have not space enough for a separate notice of each of the following volumes, but strongly recommend them to those who are on the look out for books for the young:—*Tales of the Northern Seas*. London: Religious Tract Society.—*Lucy the Light Bearer*. By GEORGE SARGENT. London: Religious Tract Society.—*Frank Bennet*. By Mrs. CUTHBERT ORLEBAR. Second edition. London: Bemrose & Sons, 21, Paternoster Row.—*The Wood Carvers*. By the Author of "Geoffry and his Prize Marrow." London: The Religious Tract Society.—*The Vagabond*. By Mrs. F. MARSHALL WARD. London: Bemrose & Sons, 21, Paternoster Row.—*George Clifford's Loss and Gain*. By the Author of "Stories and Pictures from Church History." London: Religious Tract Society.—*Percy Roydon; or, Self Conquest*. By EMMA LESLIE. London: Sunday School Union.—*Millicent's Home*. By CRONA TEMPLE. London: Religious Tract Society.—*Eva and Bertie*. A Tale for Little Children. By the Author of "Hungering and Thirsting." London: The Religious Tract Society.—*The Child's Own Magazine for 1871*. London: Sunday School Union, 56, Old Bailey.—*Miss Herbert's Keys*. By Mrs. H. B. PAULL. London: Sunday School Union, 56, Old Bailey.

Songs of Gladness. With Tunes original and selected. London: Sunday School Union, 56, Old Bailey.

OPEN to grave objection, as all the poetical compilations which issue from the Old Bailey are.

Sermons for Sunday Evenings. The Religious Tract Society.

A VOLUME of short, simple and practical sermons, evangelical in doctrine, wise in counsel, forcible in illustration, and altogether excellent. Doctrine and practice, reverence for Scripture, and a sound knowledge of human nature, are most happily combined. The author, whose name is not given, possesses no mean order of sermonising power.

Jesus Christ: His Life and Work. By E. DE PRESSENSÉ, D.D. Translated by Annie Harwood. London: Hodder & Stoughton. 1871.

WE cordially welcome the appearance of a popular edition of M. De Pressensé's large and well known work in reply to Renan. It is adapted for general readers by the omission of all that is purely scientific. The author's high reputation is an ample guarantee of the excellence of the book. We should like to see it circulate by thousands. The issue of a still cheaper edition, such as would bring the work within the reach of the poorest, would be a great boon.

Original Sin. An Essay on the Fall. By JAMES FRAME. Second edition. Longmans, Green, & Co.

THIS treatise is professedly written from the Arminian stand-point, on one of the most difficult subjects which can engage the thought of man, and on which Christian thinkers have always been more or less divided. We do not agree with all its reasonings, nor can we accept all its conclusions, but are pleased to find in it so thoroughly Christian a spirit. Mr. Frame has presented the argument on his side of the question in as clear and strong a light as is possible, and on that account his essay is worthy of the attention of all theological students.

Bye-Paths in Baptist History. A Collection of Interesting, Instructive, and Curious Information not generally known concerning the Baptist Denomination. By the Rev. J. JACKSON GOADBY. London: Elliot Stock. 1871.

IN our September number we gave an extract of eight or nine pages from Mr. Goadby's pleasant and instructive "Bye-Paths," so that our readers will already have some idea of its worth. It is a valuable companion to Dr. Cramp's "Baptist History," and is published in the same form and style. The "Bye-Paths" yield many glimpses of the life of our forefathers, "not obtainable along the dusty and well-beaten highway," and thus possess a character of their own. Mr. Goadby gives us the history of several of the most ancient Baptist Churches of the country, the different sections into which the denomination has been divided, their struggles for liberty of conscience, the persecutions to which they had to submit for conscience sake, their discipline, their confessions of faith, &c. Customs which are now obsolete, such as the imposition of hands, fasting, washing the feet, and anointing the sick, are also fully described. The volume is the result of wide and patient research, and answers in every way to the description of its title-page. It should be in the hands of every member of our Churches.

Lectures, Exegetical and Practical, on the Epistle of James. With a new Translation and Notes on the Greek Text. By Rev. ROBERT JOHNSTONE, LL.B., Arbroath. Edinburgh: W. Oliphant & Co. 1871.

IN the elucidation of Scripture, the principle of a division of labour has been generally, and we think happily, accepted. The resources at our command in the departments of grammar, exegesis, doctrine, and history are now so abundant that no single mind can thoroughly grasp them, and commentaries devoted to one special end are, therefore, found requisite. Mr. Johnstone's aim, however, has been to produce a popular exposition of this

Epistle, and "one that may at the same time be of some help to students of the original." He has succeeded so far as to show the validity of the basis on which his exposition rests, and it is interesting to note the critical processes by which his results have been reached. His book may certainly be of great help to ministers, though it will not supersede the need of purely exegetical works. The lectures, which constitute the main part of the volume, are by no means unworthy of a place beside the similar productions of Dr. John Brown, and this is high praise.

The arrangement of the work is good. First comes a revised translation, and then notes on the Greek text; and, lastly, the Expository Lectures. The notes are in some instances extremely good, and show that the author has thoroughly studied the grammar and diction of the Greek Testament. He has paid special attention to the particles, the tenses of verbs, and other similar matters, which are of far greater importance than is generally imagined.

The lectures embody the results of careful critical and exegetical research. They display an intelligent reverence for Scripture, an earnest desire to discover its true meaning, and a pointed application of its truths to the needs of our own day. We have found in them considerable freshness of thought and aptness of illustration. We commend the book to the attention of ministers especially, as a specimen of the style of preaching which, once at least every Lord's-day, we should like to see generally adopted. Expository preaching ensures a greater variety than any other method, and is the most efficient means of instructing and edifying a congregation.

The Sunday School Teachers' Pocket Book and Diary for 1872. London: Sunday School Union, 56, Old Bailey.

INVALUABLE to the teacher. In addition to much useful information, we notice with pleasure the increasing importance of the statistical returns which it contains.

The Impending Crisis of the Church and the World. By the Rev. J. A. WYLIE, LL.D. London: Hamilton & Adams, 1871.

THIS book, as the title page goes on to explain, is a consideration of the Franco-German war in relation to prophecy. It is characterised by all the ingenuity of works of its class, but is far above the mass in clearness and truth of reasoning. The author, however, in some cases seems to arrive at conclusions different to those of Bishop Newton and others who have written on this subject. Many shrewd guesses at political riddles are found in this book, and its writer seems to us more keen in tracing the intrigues of modern European power than in tracking the obscure lines of ancient prophecy. But the work before us is healthier than most of the species, and to those who like its kind we recommend it as not very injurious.

Family Prayers for Four Weeks. Edited by J. HALL, D.D., New York. Edinburgh: Johnstone, Hunter, and Co.

WE can very confidently recommend this book to those who are in want of such assistance at the Family Altar. The most gifted will find in it much that is suggestive, both as to the subjects and method of prayer. Next to the observance of worship, its improvement should be a subject of constant concern to the Christian.

The Temperance Manual. By Rev. JUSTIN EDWARDS, D.D. London: S. W. Partridge and Co.

Digging a Grave with a Wine Glass. By MRS. S. C. HALL. S. W. Partridge and Co.

TWO very energetic publications in the interests of total abstinence.

Dr. Edwards presents some frightful statistics of the evils of intemperance. Our American brethren speak and write with great vigour in denunciation of the use of wine and malt beverages. It is of great importance that their consistency should be evidenced by their practice, not only at home but abroad.

A Critical English New Testament; presenting at one view the Authorized Version, and the Results of the Criticisms of the Original Text. Second Edition. London: S. Bagster and Sons, 15, Paternoster Row.

WE felt great pleasure in commending this work to our readers on the appearance of the first edition, and should be glad to think that we had assisted in promoting the demand for the second issue. We are not acquainted with any publication which so comprehensively and accurately furnishes the latest revisions of the New Testament text. If we had the means, not a pastor in our churches, nor a student in our colleges should be without the book. It is one of not a few evidences that the Messrs. Bagster are not mere traders, but are animated by earnest desire to advance devout, scholarly study of the WORD.

Tales of the Northern Seas. London: Religious Tract Society, 56, Paternoster Row.

YOUNG people could not possess a more interesting or instructive account of the Arctic regions than this. The natural history of the Polar world, the mysteries of the whale fishery, and the more noble labours of the Moravian missionaries, are all graphically described, and the engraver has joined the writer in admirable efforts to amuse and enlighten the youthful reader.

Krummacher: An Autobiography. Second Edition, revised. Edinburgh: T. & T. Clark, 38, George Street.

DR. CAIRNS'S preface quite meets our views. "This Autobiography needs no introduction or recommendation from any quarter." Having previously commended the work to our readers we can only congratulate the publishers on its success, and express the desire that it may still extend its influence. Krummacher made a deeper mark on English religious thought and feeling than any other German divine.

Scripture Object Lessons and Outline Teaching for Sunday Schools. By Rev. H. C. M. Cook. London: J. F. Shaw & Co., 48, Paternoster Row.

THERE is much valuable suggestion in this book, calculated to foster ingenuity in the teacher. It is, however, far too sensational. If young America is so *blasé* as to require this strong stimulant, we are glad to think it is not so yet with young England.

The Footsteps of Christ. Translated from the German of A. Caspers, &c. Edinburgh: T. and T. Clark, 38, George Street.

THIS work of Provost Caspers is popular in Germany, and will no doubt meet with a favourable reception in our own country. It comprises a number of meditations on the work of Christ and life in Him, eminently evangelical, and distinguished also by great originality and terseness of style. There is much freshness throughout the work, and the numerous poetical excerpts are rendered with a freedom rarely attained in a translation.

The Scripture Pocket Book for 1872; The Young People's Pocket Book for 1872. London: Religious Tract Society, 56, Paternoster Row.

THE former of these for the wife, and the latter for the children, then the household will have good store of Scripture truth and handy information for 1872.

The Problem of Evil. By ERNEST NAVILLE. Translated from the French by E. W. Shalders, B.A. Edinburgh: T. and T. Clark. 1871.

THE problem of evil is confessedly the profoundest of all the problems with

which the human intellect has essayed to grapple, and is in some of its aspects insoluble. It has given rise to controversy both barren and injurious, and apart from the light thrown on the matter by Scripture, all is "dark, dark, yea, irrecoverably dark." If our thoughts are directed to the evil which most concerns ourselves, and our aims are practical as well as speculative, this book will be highly serviceable to us. It is a wise, learned, and eloquent production, consisting of seven lectures, delivered to crowded and enthusiastic audiences at Geneva, in which all classes of society and all degrees of culture were represented. The manifestations of evil in nature and humanity, the various solutions of the problem having been passed under review, the lecturer proves at great length that "the Christian dogma of the fall of humanity contains the philosophical dogma which most reasonably accounts for those facts of experience which give rise to the problem of evil." Then follow lectures on "The Battle of Life; or, the Struggle with Evil," and on "The Succour" which God affords to those engaged in "the struggle, or the means of achieving the victory." Like M. Naville's previous works, "The Problem of Evil" is well adapted to the state of existing thought, and ought to be widely circulated, especially among young men.

Rays from the East; or, Illustrations of the Holy Scriptures, derived principally from the Manners, Customs, Rites, and Antiquities of Eastern Nations. London: The Religious Tract Society.

AN elegant drawing-room book, enriched with most graphic pictures, and containing also much valuable illustration of Scripture, drawn from numerous sources.

INDEX OF CONTENTS, 1871.

ESSAYS, &c.

	PAGE
Abolition of University Tests	93
A Crown of Glory worn on earth	209
Anabaptists	458
August Meteors, The	574
A Vision of Earth	141
Baboo Keshub Chunder Sen	18
Bye Paths in Baptist History	563
Character of God, The	720, 772
Christ sent me not to Baptize	578
Constantine the Great	288, 366, 519
Dr. Staughton, Life of	229, 300
Did King James's Translators tamper with the Word of God?	581
Established Church, The	242
Eternal Punishment	648
Faith aided by Experience	277
Froude on Protestantism	529
Hat in Church, Wearing the	90
Letter to Professor Huxley	345, 421
Long Sermons versus Short	219
London School Board	22
Ludlow's Legend	75

	PAGE
Malchus	442
Manna	149
May Meeting Literature	449
New Testament Queries	143
Northampton Meetings	712
One Cross : Threefold Crucifixion	512
On the Mode of Baptism	761
On the word " Bishop "	625
On the word " Church "	693
On the Mountains	579
Puritans in Westminster Abbey	557
Sermon by Rev. James Martin	489
Sermon Trade, The	383
Sermon for Little Folks	224
Sins of Speech	444
Short Notes	37, 98, 171, 245, 310, 375, 453, 524, 588, 729, 792
Society for Relief of Aged Ministers	646
Sowing and Reaping	69
The Statue of Robert Hall	785
The Story of a Runaway Slave	176
The Walk of Christ	167
The Tale of Life	1
Texts and Thoughts	106, 380
The Transfiguration	102
The Widow of Nain	84
Trades of the Bible	293, 438
Unfoldings of the Divine Character	710
Was Paul an Anabaptist ?	8
What is the Destruction of the Wicked ?	12, 76, 146
Who is the Jesus of the Brahmos ?	88

MEMOIRS AND RECENT DEATHS.

Buckland, Mr. W. T.	32	Middleditch, Rev. C. J.	359
Glover, Mr. S.	305	Middleton, Rev. W.	536
Guignard, Miss	660	Rose, Mr. David	28
Haynes, Mr. J.	48	Smith, Mrs. (Edinburgh)	392
Isaac, Rev. G.	390	Smith, Mr. W.	329
Jones, Rev. M.	443	Smith, Mr. W. Lepard	235
Keen, Rev. C. T.	162	Wilkinson, Mrs.	307
Leslie, Rev. A.	636, 704, 766	Yates, Rev. W.	505
Matheson, Duncan	592		

POETRY.

	PAGE
"Behold the Lamb of God"	250
"When the Times," &c. . .	601
"How Sleep the Just," &c.	601

CORRESPONDENCE.

A Baptist Church upon the Ocean	26
Angels of the Seven Churches	317
A Suggested Correction	114, 318
Breaking Bread	316
Clanship among Baptists	315
From the Battle Field	86
Hades and Hell	371
Nonconformists Preaching in Established Churches	48
On Revision	297, 449
Paris Baptist Chapel	734
The Gospel in Rome	468

REVIEWS. 41, 108, 184, 251, 318, 384, 462, 534, 596, 662, 735, 799

MISCELLANEOUS INTELLIGENCE 188, 389, 536, 602, 672, 740

MINISTERIAL CHANGES 48, 188, 256, 324, 389, 468, 536, 602, 672, 739



DECEMBER, 1871.

On Missionary Deputations and Organisation for Missionary Purposes.

IT now remains for us to call the attention of our readers to the work to be done in and by the Churches themselves, in order that the interests of our Mission may be maintained and advanced.

1.—Our most serious hindrance is the lack of systematic and organised effort in our congregations. In the great majority of them there is none at all, and the results we obtain are mainly dependent upon the feeling which may be excited, once a year, by the missionary sermons and the annual missionary meeting. Should adverse circumstances arise, we are subject to loss, which no intervening work helps us to repair. This lack of organisation is all the more remarkable, when we consider the well-known fact that, wherever systematic collecting and canvassing have been tried, they have proved eminently successful, and also that other denominations of Christians have used these means with marvellous results. It is in this way, for instance, that the Wesleyans, with an aggregate membership, not one-third larger than our own, raise a missionary income which is more than four times larger than ours. With the obvious exception of the Established Church, we are giving less for missionary work than any other body of orthodox Christians. The percentage of individual giving throughout the denomination is small in a most humiliating degree. Now, to say that this points to a proportionate lack of interest is not quite true. We are failing less from want of sympathy, than from lack of business-like efforts. Our church-members and seat-holders need to be personally appealed to, and

regularly waited upon for the receipt of their contributions, and we want in every Church persons who will undertake this duty, and perform it regularly and punctually. Let the weekly, or fortnightly, or monthly, visit be paid with this end in view, and the increase of our funds will speedily gratify and reward both the collectors and the givers.

We might mention many instances of the success of this method. Let two suffice:—A Church in London, by no means wealthy, raised in two years its contributions from twenty-five pounds to *one hundred and fifty*; and a small church, in a country village, raised its own from three pounds to *thirty*. What these have done, clearly, all other churches, each in its proportion may do. We say it advisedly, we see no reason why our missionary income should not in a short time be raised to *one hundred thousand pounds*.

2.—We are thankful for the increased interest in our work which is shown in our Sunday Schools. In scores of churches the children are doing more than the adults. We plead, however, for still more attention to the young. They are a most valuable auxiliary to us, and year by year they are raising more and more money for our funds. One halfpenny a month, from every scholar in our schools, would realise nearly *eight thousand pounds*—more than a fourth of our regular income. It is obvious that that sum could be easily increased. Proofs abound that the influence of this missionary interest is beneficial to the children in many ways, and there can be no doubt that, in future years, it will react favourably on the Churches themselves.

For the maintenance in the young of a proper interest in missionary work it is desirable to circulate among them as much intelligence as possible. This may be done in many ways, and among them the distribution of the *Juvenile Missionary Herald*, a means largely and usefully adopted in many Sunday Schools, the monthly delivery of missionary addresses by the teachers and others, and the occasional visit of a returned missionary. For this last, arrangements may easily be made by applying to the Association Secretary, at the Mission House. We think too, that occasional rewards to the juvenile collectors would not be out of place. Other Societies have adopted this plan with very satisfactory results—why not our own?

3.—In work like ours, no means can be considered insignificant which really helps to accomplish our purpose. Hence we would press upon our friends the use of missionary boxes in their families. Let the Lord's-day morning be the time when these shall be placed upon the breakfast-table,

for such contributions as parents, or children, or visitors may feel disposed to make. We know of many cases in which this plan has succeeded admirably. Such contributions are a *clear gain* to us, as they do not diminish the giving in any other way. Let this giving be associated on that morning with prayer in the family for the blessing of God upon the work of our brethren abroad, as well as on that of ministers at home.

4.—Very earnestly would we recommend the regular holding of the monthly missionary prayer meeting. The practice ought to be universal, but it is very, very far indeed from being so. Our experience has taught us to attach very great importance to this service. As a rule, where it is neglected, the missionary interest languishes. Happily, also, the reverse is true. At such meetings, we think it wise always to give some missionary intelligence, and for this purpose the monthly *Herald* is sent to our ministers so as to reach them in time for the service. Care, however, should be exercised in the way in which the *Herald* or other magazine of missionary intelligence is used. Complaints are often made that this class of literature is dry and uninteresting. It may sometimes be so, but surely there will always be some point to which prayer or thankfulness may be directed, and that can scarcely be “dry” that suggests either.

We trust our readers, and especially our ministerial brethren, will take these observations with as much kindness as we have shown candour in making them. Never, we think, was there a better feeling abroad in our Churches, than now, towards our great cause. The Master give to us all the grace and wisdom we want, to use this feeling to the best practical issues!

Brittany and the Gospel.

UNDER the present circumstances of France it is consolatory to learn that, in some measure, “the Word of God has free course and is glorified” among a portion of its people. Brittany is, indeed, remote from the capital; its people are ignorant and superstitious; but the influence of popery on their minds is evidently on the wane, and we cannot but be confident that the patient labour of our brethren will, “in due season,” bear an ample return. Mr. Jenkins, writing (August 22nd) from Morlaix, gives us the following interesting information:—

“Last Sabbath a general meeting of our Church was held in this town. On the occasion was received, by baptism, a young woman, the daughter of a widow, a member with us. Philomène Duedal has been a servant

for some years in the family of a distinguished Presbyterian minister in England (Dr. Stewart), and is the good daughter who occasionally sends, through the Mission House, a couple of pounds to my care for her poor mother. For a long while previous to her present visit home she was desirous of being received among God's people by baptism, and as soon as she arrived she applied to be so received among us, being convinced that immersion is the right mode of administer-

ing the ordinance. There was another young person to be received at the same time, but her baptism was deferred on account of indisposition. The Lord's Supper was administered. In the afternoon an edifying meeting of the Church was hold, and preaching again in the evening. We had reason to rejoice and bless the Lord. What a contrast this with the multitude, frivolous and profane, driving to meet at a race-course just outside of the town!"

DEATH AND THE PRIEST.

"While the Lord adds new young members to the Church, others are removed by death. Lately, within a week, two of our Christian friends in the country finished their earthly career. The first, Louis An Touche, was a young married Breton, who was baptized last Easter. He intended being at our meeting at Tremel when you visited that place, but was unable, on account of his commenced illness, which lasted nine weeks. I and other friends visited him during that time. He was always glad to see us; and it was truly pleasing to witness his Christian patience, faith, and pious experience during the time of his suffering illness. The parish priest, who is a relative of his wife, went twice during his last days to persuade him to confess, but entirely failed in his effort. When the sick man once opened his New Testament to refer him to Divine testimony, the priest immediately got up and went away. An Touche's wife was truly kind and attentive to her sick husband, and favourably disposed as to the Gospel. She immediately sent to inform me of his death, and the time of the funeral was arranged. But the priest intolerantly

interfered, and imperiously forbade his being interred in consecrated ground with his deceased relatives. The mayor, a farmer, was applied to, who granted the request of the widow to have the body of her husband buried where she demanded. Nevertheless the priest persisted; and as night was approaching, and the mayor living afar off, we felt constrained to bury him in the grave ordered to be made by the priest. All present were truly indignant at the priest's conduct, he being also half drunk. I have addressed a complaint and reclamation on this matter to the prefectorial authority. A reply has been given; but we are not satisfied with it, and probably we shall carry the matter further. While waiting from two P.M. to six P.M. for the funeral to take place, I had much religious conversation with the people who had come together, and a solemn opportunity to proclaim the Gospel to many by the grave-side. I have also to add that a good article, written by a respectable Liberal Catholic of this town, a professor in the college, to blame the priest's conduct on the occasion, and to insist on the duty of doing justice in

the case, supported by special remarks of the editor appeared in the Nantes daily paper, the *Phare de la Loire* of the 4th instant.

"The other member who lately died was the mother of our colporteur, Omnes, the friend whose wedding took

place at Tremel when you were present. She was buried, like the others, in consecrated ground. A large number of people heard Gospel truth in the burying-ground, and evidently with far better disposition than formerly on similar occasions."

TRACT DISTRIBUTION.

"Just a fortnight ago colporteur and scripture-reader Boloch went to St. Brieuc, in which town he has been wonderfully successful in distributing tracts. I will give you copies of the three letters he has written to me from that town. They are as follows:—

"AUGUST 12.—I have still a certain number of tracts, nevertheless they diminish considerably, so it would not be amiss to send me more as soon as convenient. There is a great number of soldiers just now at St. Brieuc, and a considerable part of them are camped on the Place Champ de Mars, under tents. Yesterday I went among the soldiers with tracts on the Champ de Mars. I gave only one tract to each, and I made a large distribution among them. They were all very civil to me. Some were running from under their tents in order to receive tracts and returning under their tents to read them. May God bless these tracts to their salvation!

"After that I went on the public walk to continue my work. I approached ladies and gentlemen sitting on benches. Some refused and others accepted tracts. I went purposely towards four priests, and offered each the tract entitled *Le Prix de l'âme* (The Price of the soul). One priest said No, and the others took no notice. I have visited two villages, and found easy access to the people.'

"AUGUST 16.—Boloch says, 'Dear friend, I am now without tracts; out of the 700 I took out from your house,* nevertheless I have given them away with as much care as is necessary, for I give but one tract to the same person, unless it be a very small one. I go on the public walks and to meet people going to the sea-side to bathe. But I do not want New Testaments, for I have sold only one here. Let us hope that, by the grace of God, the reading of these tracts will be blessed, as the word of God says: "Cast thy bread upon the waters, for thou shalt find it after many days." Let us plant and water—God giveth the increase. Probably, one of these days, the ministers of the Prince of Darkness will be crying loud against me; but Satan always does a work which deceives him.'

"AUGUST 19.—Dear Friend—You have sent me only 300 tracts, and if I wish, I believe I could distribute them in one day in the town; therefore I wish you would send me 1,500 or 2,000 tracts, as soon as possible. Yesterday I sold three Testaments, and I have been asked for two more. I feel pleasure in distributing the Holy Scriptures and speaking to the people; and I am also persuaded that my tracts are read. I gave a tract to a stone-breaker on the road. Some days later I asked him if he had read the tract. He replied,

* Three hundred tracts were on the way for him.

"Yes," showing the little book to me; "you see I have it still, and I find it very good." A young man in the town, to whom I gave a tract, asked me, "Is it Catholicism or Protestantism?" I replied, it was a narrative, with passages from the Holy Scriptures. "If it is Catholicism," said he, "I tear into four." Then I said it was Protestantism, as people usually say. "Well, then," said he, "when I get home I will read with

with respect your tract." On the promenade I see ladies and gentlemen beginning to read the tracts as soon as they receive them.'

"As soon as I received this letter I sent 1,000 tracts to Boloch. This is the most remarkable distribution of tracts we have ever had in this country, and we trust and pray these little Gospel messengers may be made a great blessing to many."

African Cruelty.

IN the following communication the Rev. R. Smith gives us a graphic picture of what savage life is. The efforts of the missionary to hinder and suppress such crimes cannot but have our sympathy and approval. Not a few of those who now live as becometh the Gospel, on the river Cameroons, were once cruel savages, and delighted in blood. May the Gospel speedily overcome all such horrors, and give peace and security to the "rude barbarians" of Western Africa:—

"God helping us we purpose putting forth more strenuous efforts for the suppression of murder in this river. The people know they are doing wrong, and fear accordingly. It is sad to see how much more they fear the British Consul than the Lord God of heaven. Last Sabbath a man arrived at a neighbouring village from the country, and, while in the act of unloading his canoe, was seized and bound by a number of his townspeople, and was being carried down the river to be thrown into the water, for a supposed case of witchcraft, when Mr. Thomson, fortunately hearing of it, immediately gave chase in his boat. This terrified them, and the

poor man was thrown out on a sandbank, and rescued by Mr. Thomson, amid the heathen yells of some people from a neighbouring town. This is the second case of rescue within the last six months. The little property of the condemned creature is generally confiscated, and we have the expense and trouble of their support and preservation until we can get them to Victoria or some place of safety. It is sad indeed, to think of the many poor creatures in the interior to have no friendly hand to rescue them in the hour of death. May God pity them, and soon open a way for us to be amongst them!"

The Welcome.

OUR readers will peruse with pleasure the following letter from the Rev. Thomas Lea, announcing his safe arrival in Jamaica, and the hearty reception given him by his people:—

“You will be glad to know that, after a long and somewhat tedious passage, we arrived in safety at Falmouth on the night of the 16th of October, and at Lucea on Friday evening. Our ship was detained more than a week at Deal and off Dungeness by contrary winds; we then had a succession of calms and light winds across the Atlantic.

“Had we sailed on the first day named by the owners of the vessel, we should probably have been within the range of a terrible hurricane which swept over Antigua and several other islands, and destroyed much shipping, property, and life, in the islands of the Carribean Sea. Thus we have cause for profound gratitude for the delay which, at the time, was very trying.

“You may be sure that our dear people gave us a real Jamaica welcome. Yesterday I did little else but walk about our dear old home, so familiar to us, recalling the varied scenes of the past, looking with a heart full of admiration at its glorious surroundings, and my mind so full of fervent, tender thoughts of gratitude

to Him who, through danger and delay, led us to our beloved people and work.

“To-day has been a happy one. The sanctuary and its worship and praise unutterably delightful. I preached from Psalm ciii. 1, and Romans viii. 28. In the afternoon we held a special prayer-meeting, such a one that you will better imagine than I can describe; then I spent an hour with the Sunday-school children.

“Reports were all about that our ship was lost, and that dead sailors had been picked up; imagine then the joy of the people when, after unwearied and fervent prayer and painful anxiety, they saw us again.

“The Lord be praised.

“Brethren have been kind in supplying my lack of service. I found everything much better than I anticipated. Next Lord’s-day is to be a high day with us here.

“Of the kindness of yourselves and of the Committee, I retain, and shall ever do so, the most grateful memories.

“God bless you all ‘alway.’”

Decese of the Rev. F. Supper.

IT is with deep regret that we announce the death of the Rev. F. Supper, of Dacca. For some time past his health has been in a somewhat precarious condition; but he was able to fulfil the duties of his post without material interruption. In the early part of August, he accompanied the Rev. R. Bion in a preaching tour in the district of

Mymensing, and returned home without suffering much from the fatigue and exposure of the journey. On the 30th September, Mr. Bion first felt alarm at the utter prostration which fever had induced. On the following day Mr. Supper was worse, but he was able to sit up. On the next day the power of speech left him, and by noon he was sinking fast. At twenty minutes to three o'clock, on the 2nd October, his spirit peacefully passed away to the regions of immortality. Mr. Supper was in the fifty-fifth year of his age, being born on the 20th March, 1817. For thirty years he had been the loved companion of Mr. Bion, who bears witness that he laboured indefatigably as a servant of the Lord. His humble, gentle manners, won him the confidence and respect of Hindus and Mohammedans alike, while the Society has lost a zealous and useful missionary. He originally went to India in connection with the late Dr. Hüberlin, and after Dr. Hüberlin's death he was supported by the Basle Missionary Society until a change in his views of baptism led to his separation from them. He was baptized, at the same time with Mr. Bion, in September, 1850, and shortly afterwards was accepted as a missionary of the Society by the Revs. J. Russell and Dr. Leechman, who were then on deputation in India. The Eastern Bengal Mission was at that time in a low state, and the adhesion of these two brethren relieved the Committee from great anxiety as to its perpetuation. For a short time Mr. Supper laboured at Bishtopore and Cutwa; but in 1855 he joined Mr. Bion in Dacca, which city has been the chief scene and centre of his operations. He leaves a widow and three children to lament his loss. We commend them to the sympathies and prayers of the churches. Mrs. Supper will probably ere long return to England.

Missionary Notes.

SEWRY.—The Rev. I. Allen reports the baptism of two persons at this station—one a youth educated in the school, the other a female. Rains and floods have greatly injured the villages and the lands; and prevented much itinerant work being done.

CALCUTTA.—We greatly regret to learn that the Rev. J. Trafford is obliged to leave Serampore for a time. He hopes, by a brief visit to the hills, to return with invigorated health. The Rev. R. J. Ellis has also been obliged to take a change, with the same object in view. For some time past Mr. Ellis has been assisting Dr. Wenger in his revision of the Old Testament in Bengali.

ALIPORE.—During Mr. Pearce's absence, on account of health, the Rev. C. Jordan has been conducting the theological class. Some portion of his time has also been given to bazaar preaching and the ministry of the native church. Mr. Jordan's time will henceforward be given to the work of translation, in conjunction with Dr. Wenger.

NORWAY.—Mr. Hubert reports a brief visit to Stavanger to baptize his sister, and of happy communion with the little church. At Bergen the meetings are better attended. A chapel is needed, as the present room must soon be given up.

JAMAICA.—The Rev. W. Dendy informs us of the lamented decease of Mrs. Hutchins, the widow of our former missionary, on the 3rd September last. She was buried the next day in the chapel ground of Savanna-la-Mar.

SPANISH TOWN.—The Rev. J. J. Fuller reports numerous engagements, and a hearty welcome everywhere, in the churches of Jamaica. They are preparing to raise a small fund to build a chapel at his station in the Cameroons, as a memorial of his visit.

MORANT BAY.—The Rev. W. Teall writes that he hopes to get Monklands Chapel finished by the 31st March, and to hand it over complete, and without debt, to the pastor whom the church may choose. He is also busy making preparations for two new stations up the Yallahs river.

EAST QUEEN STREET, KINGSTON.—The Rev. D. J. East reports the work, in all its departments, as proceeding satisfactorily. By an arrangement made with the church and the committee of the Mission, Mr. East will enjoy, in his pastoral labours, the assistance of the minister of Mount Charles and the Rev. J. S. Roberts.

HAYTI.—A very gratifying visit has been paid to this island by the Revs. J. E. Henderson, and E. Fray, as a deputation from the Baptist Union of Jamaica. They think highly of the country as a field for missionary labour, and there is some hope entertained that the Jamaica churches will not be unwilling to aid the Society in its evangelization, with men and means.

BAHAMAS.—The Rev. J. Davey reports that a heavy gale swept over the islands on the 23rd and 24th of August, doing much damage. At Abaco there was great loss of life. At Long Cay the waves of the sea broke down the wall of the chapel, and in other places houses were blown down. Clothing is greatly needed, and a few boxes would be gratefully welcomed.

CAMEROONS RIVER, AFRICA.—At Mortonville, the Rev. R. Smith has had the pleasure of receiving into the church, by baptism, four of the youth of his school. Two other young persons have sought admission into the inquirers' class. Mr. Smith has also visited Wuri, and accompanied Mr. Thomson to Malimba for nearly a month. The jealousies of the people create many obstacles in the way of extending the work.

KING A'KWA'S TOWN.—The Rev. A. Saker announces the baptism of five persons, and that five others have offered themselves for the same sacred rite. The reprinting of some portion of the Scriptures is going on slowly. The book of Job has already left the press.

VICTORIA.—The mission has lost a devout and earnest Christian and helper by the death of Mr. Wilson. He was one of the early settlers. His end was peace.

TRINIDAD.—The Rev. W. H. Gamble informs us that the chapel is always crowded on Lord's-day evenings, and that the pew rents enable him to pay the cost of repairs and maintenance of worship. He has six candidates for baptism. The Presbyterians have declined the proposed endowment; but the Wesleyans have received it. The Catholics have petitioned the Colonial Office that their enlarged grant may be given them without the delay that is proposed.

Home Proceedings.

The meetings held during the month have been as follows :—

PLACES.	DEPUTATIONS.
Braintree and district	Rev. A. McKenna.
Biggleswade	„ W. Sampson.
Bromley (Kent)	„ Hormazdji Pestonji.
Brighton and Lewes	Ditto.
Bedford	Dr. Underhill.
Coate, Wantage, and district	Rev. Hormazdji Pestonji.
Gloucestershire, East	„ G. B. Thomas, and Rev. S. Hodges.
Horncastle	„ J. H. Anderson.
Isleham and Soham, &c.	„ A. McKenna.
Keighley	„ B. Millard.
Leeds district (concluded)	„ I. Stubbins.
Markyate Street	„ J. H. Anderson.
Oxfordshire	„ G. B. Thomas.
Preston and neighbourhood	„ B. Millard.
Pembrokeshire	„ C. Bailhache and Rev. B. Millard.
Rickmansworth	Dr. Underhill.
Salisbury and district	Rev. W. Sampson and Mr. John Templeton.
Salters' Hall	„ Hormazdji Pestonji and Rev. A. McKenna.
Stradbroke	„ T. M. Morris.
Scarborough	„ C. Bailhache.
Wolverhampton and district	„ B. Millard and Rev. C. Bailhache.
Wokingham, &c.	„ S. Pearce and Rev. J. H. Anderson.
Wrexham and district	„ J. H. Anderson.
Yorkshire: Milnsbridge and district	„ C. Bailhache.

These meetings, as our friends will see, have covered a very large area. The reports we have of nearly all of them are very encouraging, and they help to deepen the impression we have more than once expressed—that the interest in our work is on the increase in our churches.

WIDOWS' AND ORPHANS' FUND.—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUNDS.—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent Christmas gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

The "Missionary Herald."

BY a recent decision of the Committee, the monthly numbers of the **HERALD** are sent by post to all subscribers of £1 a-year and upwards, free of charge, as well as to the ministers of all contributing Churches. Our friends will greatly oblige us by forwarding their correct address. The same privilege is also granted to all subscribers of 10s. a-year, who may signify their wish to the Secretary, either direct, or through their auxiliaries or pastors.

Contributions

From October 19th to November 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		DORSETSHIRE.	
Abethel, Mr. R.....	1 1 0	Dorchester	6 8 2
Daintree, Mr. J.T. (2 yrs.)	2 2 0	Weymouth	9 7 8
DONATIONS.		DURHAM.	
Bible Translation Society, for T.....	400 0 0	Hamsterley	3 8 0
Fisher, Miss, Bridgnorth	0 10 0	Middleton-in-Teesdale, Forest Chapel	0 9 0
Fisher, Mr. H. G., Woburn, for <i>New Mission Scheme</i>	1 10 0	Wolsingham	7 10 0
Freer, Mr. F. A. for <i>Mr. Broadway, Patna</i> ...	5 0 0	ESSEX.	
Small, Rev. G., M.A., for <i>Mr. Heinig, Benares</i> .	16 6 0	Barking, Queen's-road Chapel	3 1 0
Stevenson, Mrs., Blackheath, for <i>Mr. Hutchins, Jamaica</i>	10 0 0	Bures	5 0 0
Westall, Miss, Church, near Accrington	0 10 0	GLOUCESTERSHIRE.	
Under 10s	0 5 0	East Gloucestershire, on account, by Mr. R. Comay, Treasurer ...	25 0 0
LONDON AND MIDDLESEX.		HERTFORDSHIRE.	
Arthur-street, Camberwell-gate	2 3 10	St. Albans, on account .	25 0 0
Do, Horsley-street, Sunday-school	2 0 6	KENT.	
Dalston Junction	2 5 0	Bromley, Juvenile Association, for <i>Mr. Smith, Africa</i>	5 0 0
Hackney, Grove-street .	5 3 9		
Putney, for <i>Mrs. Kerry's School</i>	4 0 0		
Staines	3 10 0		
Upper Holloway	13 10 0		
Walworth-road, Ladies' Auxiliary	21 13 8		
BEDFORDSHIRE.			
Bedford, Mill-street	7 2 6		
CORNWALL.			
Hayle	2 8 0		
Helston	9 7 11		
New Quay	0 17 4		
DEVONSHIRE.			
Devonport, Morice-sq. and Pembroke-street.	9 8 5		
Plymouth, George-street and Nutley	40 10 4		
Do, for <i>African Orphans</i>	4 2 1		
Do, Buckland Monachorum	1 17 5		
Tavistock	2 2 0		

	£ s. d.		£ s. d.		£ s. d.
Folkstone, Salem Chapel	17 17 11	SHROPSHIRE.		SOUTH WALES.	
Forest Hill	3 13 0	Donnington Wood	1 0 10	GLAMORGANSHIRE.	
LANCASHIRE.		Madclej	3 3 8	Canton, Hope Chapel	
Atherton	2 11 3	SOMERSETSHIRE.		Sunday-school	2 4 8
Manchester, on account,		Boroughbridge	5 18 7	Cardiff, Bethany	17 10 0
by Mr. W. Bickham,		Bridgewater	51 12 4	Merthyr Tydvil, High-	
Treasurer	100 0 0	Burnham	1 3 8	street	9 8 8
Oldham, Manchester-st.	6 2 0	Isle Abbots	0 15 0	MONMOUTHSHIRE.	
Preston, Fishergate Ch.	29 5 11	Montacute	17 18 3	Abersychlan	10 16 0
Do., Do., Pole-street.	4 0 6	Do., for <i>N P</i>	0 11 1	Llanwihangel, Cruorney	0 12 0
Rochdale, West-street	167 6 2	Stogumber	1 0 11	Raglan	2 17 7
Do., Do., for <i>Mr. Thom-</i>		Do., for <i>N P</i>	1 7 9	IRELAND.	
<i>son, for Native child,</i>		Taunton	13 0 0	Tubbermore	8 14 10
<i>Cameroons</i>	5 0 0	Watchet and Williton	2 16 0	FOREIGN.	
Do., for <i>China</i>	1 0 0			FRANCE.	
Do., Drake-street	4 0 10	Less Expenses	96 3 7	Croix pres Roubaix, Rev	
Do., Water-street	3 1 2		1 3 3	Charles Faulkner	4 0 0
	180 8 2	Wellington	8 9 2	JAMAICA SPECIAL FUND.	
	8 18 10	WARWICKSHIRE.		Rochdale—	
	171 9 4	Birmingham, on account,		Kemp, Mr. G. T.	50 0 0
East Lancashire Union,		by Mr. T. Adams,		By Rev. B. Millard.	
by Mr. L. Whitaker,		Treasurer	33 19 4	Yorkshire, Laycock—	
jur., Treasurer	265 18 8	WORCESTERSHIRE.		Town, Mr. William	5 0 0
LEICESTERSHIRE.		Bromsgrove, New-road		Leads—	
Arnsby	20 12 1	Chapel	5 8 4	Lea, Miss Lottie, col-	
Blaby and Whetstone	10 3 0	Evesham, on account	15 0 0	lected by, in Miss	
Countesthorpe	6 0 0	Redditch	4 2 3	Mattinson's school	1 0 0
Leicester, Belvoir-street	1 0 0	Stourbridge	5 11 1	West Bromwich—	
Do., Thorpe-street	2 12 4	YORKSHIRE.		A Friend	0 10 0
Do., York-street	1 0 0	Barnoldswick	5 8 0	SPECIAL CONTRIBUTIONS FOR	
Oadby	2 3 6	Brearley, Luddenden		ITALIAN MISSION.	
LINCOLNSHIRE.		Foot	22 7 0	London—	
Boston	1 11 8	Farsley	38 9 0	Beal, Mr. W. E., Wal-	
Horncastle	14 8 4	Halifax, Pellon-lane	47 8 8	worth	1 1 0
Do., Mareham-le-fen.	0 11 8	Hebden Bridge	44 15 0	Bridgworth, per Rev.	
NORFOLK.		Leeds District, on ac-		J. B. Warren	2 8 3
Attleborough	7 16 0	count, by Mr. J. Barran,		Frome—	
Buxton	2 0 0	Treasurer	70 0 0	Holroyd, Mrs	10 0 0
Norfolk, on account, by		Do., Collected at United		Holroyd, Mr. T. H.	10 0 0
Mr. J. J. Colman, M.P.,		Communion Service,		Stroud—	
Treasurer	37 10 1	for <i>W & O</i>	6 7 0	Collected by Rev. W. W. Laskey.	
NORTHAMPTONSHIRE.		Long Preston	8 7 4	Collection at Baptist	
Brayfield-on-the-Green	4 9 0	Meltham	7 6 6	Chapel	4 1 0
Cookhoe	2 0 0	Millwood	5 3 10	Clark, Mrs	0 10 0
Denton	4 15 11	Polemoor	12 1 6	Evans, Mr. P. C.	1 0 0
Ecton	3 13 1	Rishworth	5 10 0	Evans, Mr. Jun.	0 10 0
NOTTINGHAMSHIRE.		Salterforth	7 4 0	Gay, Mrs	0 10 0
Nottinghamshire, on ac-		Scarborough, Albemarle		Lacey, Mr.	1 0 0
count, by Mr. W. Vic-		Chapel	14 15 4	Lewis, Mr. F.	0 10 0
kers, Treasurer	132 15 3	Steeple-lane	4 3 0	Yates, Mrs	0 10 0
		York	8 7 5	Yates, Miss (Basket)	1 0 0
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FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Duroc, D., September 23.
 Pinnock, F., August 22.
 Saker, A., July 28, August 27, September 23 October 2.
 Smith, R., July 13, 17, 27, August 24 September 25.
 Thomson, Q. W., September 19, 22.
 Wilson, J., July 28.

ASIA—

CEYLON—

Colombo, Piggott, H. R., September 30
 Waldock, F. D., September 2, Oct. 6.
 Kandy, Carter, C., August 17.

CHINA—

Chefoo, Brown, W., July 8; Richard, T., June 24.

INDIA—

Agra, Gregson, J., August 24. Sept. 2.
 Alipore, Pearce, G., August 25.
 Allahabad, Bate, J. D., July 29.
 Bombay, Edwards, E., August 14, 24, September 9, 27; Jorden, C., October 5; Peters, October 1.
 Calcutta, Lewis, C. B., August 12, September 27; Rodway, J. D., September 2, 26; Wenger, J., August 12; Williams, A., August 12.
 Intally, Kerry, G., August 5.
 Jessore, Ellis, R. J., September 8.
 Mussoorie, Parsons, J., September 8.
 Serampore, Trafford, J., September 25.
 Sewry, Allen, I., August 8.
 Tasmania, Tinson, E. H., September 5.

EUROPE—

FRANCE—

Angers, Hawkes, J., September 27, October 26.

Morlax, Jenkins, J., August 30, September 15, 29, October 21.
 St. Brieuc, Bonhon, V. E., September 4, 11, Oct. 6, 14.
 Tremel, Lecuat, G., September 22, October 10.

ITALY—

Rome—Wall, J., September 7, Oct. 27.

NORWAY—

Bergen, Hubert, G., September 20, October 4, November 1.

WEST INDIES—

BAHAMAS—

Inagua, Littlewood, W., September 16.
 Nassau, Davey, J., September 16.

HAYTI—

Jacmel, Jeun, E. L., September 25; Henderson, J. E., September 18.

JAMAICA—

Brown's Town, Clark, J., August 23.
 Flint River, — Randell, Esq., August 12.
 Kettering, Fray, E., August 22, September 8.
 Kingston, East, D. J., September 7, October 6, 9; Roberts, J. S., Oct. 9.
 Montego Bay, Beed, J., September 7.
 Morant Bay, Henderson, J. E., August 16; Teall, W., August 23, September 7, October 7.
 Mount Carey, Hewett, E., August 23.
 Rodney Hill, Clarke, J., August 23.
 Salter's Hill, Dandy, W., September 13.
 Spanish Town, Phillippo, J. M., August 20, September 7; Fuller, J. J., September 6, October 2.

TRINIDAD—

Gamble, W. H., August 23.

TURK'S ISLAND—

Pegg, I., August 8.

INDEX TO MISSIONARY HERALD. ..

ORIGINAL AND OTHER PAPERS.

	Page		Page
Appeal from Jamaica	49	The importance of a Trained Native	
The Native Preacher at Work ..	52	Ministry for the Native	
The Gospel in Rome .. 54, 124, 474		Churches	469, 537
A Visit to the Mountains of Jamaica	57	Independence of Native Churches	472
African Cruelty	58	The Word of God in Norway ..	476
How Missions make progress in India	117	A Visit to San Domingo	478
In the Himalayas	122	Decease of Mr. Wm. Thomas of	
The Soldier confessing Christ ..	125	Calcutta	539
The Work of Grace	126	A Memorial of the late Rev. R. F.	
Has the Cross ceased to be an		Loughton	540
offence in India?	189	The Gospel in Brittany	542, 809
Bombay	192	Growth in Norway	543
Zenana Work	194	Keshub Chunder Sen and the	
An Evangelical Church in Rome ..	196	Brahmos	544
The Gospel in Norway	262	Perils by Land	545
The Beginning of the Gospel in		Incidents	546
Cameroons River	264	Progress of Education in Jamaica	605
The Native Church of Jessore ..	265	Notes of a Visit to Hurawar Mela	608
Report	324	An Autobiography	611
The Anniversaries	393	The Mission in Kandy, Ceylon ..	614

Address delivered at the Baptism of five Converts at Simla, August 7, 1870.	616	On Missionary Deputations and Or- ganizations for Missionary Pur- poses	741, 807
The Furreedpore Mission	618	The Gospel in Ceylon	746
Address delivered at the Missionary Conference held in Northampton, September 26, 1871, by the Treas- urer of the Society	673	The Native Preachers on a Tour	748
A Visit to Juggernath	677, 744	Reception of the Gospel in China	749
Divine Truth in Norway	680	Progress in China	750
The Jessore Churches	681	Concurrent Endowment in Trinidad	751
Incidents of a Missionary Tour	682	Brittany and the Gospel	809
		African Cruelty	812
		The Welcome	813
		Decease of the Rev. F. Supper	813

INTELLIGENCE.

AFRICA 58, 60, 128, 198, 264, 267, 335, 416, 545, 685, 812, 815	Serampore	127, 684
BAHAMAS 198, 415, 481, 685, 753, 815	Sewry	684, 814
BRITTANY 61, 127, 339, 542, 611, 809	Simla	616
CEYLON 59, 126, 128, 336, 547, 746	Sonthalistan	334, 415, 481
CHINA 59, 127, 198, 335, 540, 548, 685, 749, 750	INAGUA	198
HAYTI 60, 198, 815	ITALY	54, 124, 196, 198, 340
INDIA—	JAMAICA 57, 60, 548, 605, 753, 813, 815	
Alipore	Alps	267
Agra	Brown's Town	168, 753
Allahabad	Clarendon	548
Benares	Jericho	128
Bombay	Kingston 339, 416, 548, 753, 815	
Calcutta 127, 267, 415, 539, 684, 752	Montego Bay	60
Cutwa	Morant Bay	338, 416, 686, 815
Dacca	Mount Hermon	60, 415
Delhi	St. Ann's Bay	198
Furreedpore	Savannah-la-Mar	198
Himalayas	Spanish Town	128, 815
Jessore	Stewart Town	267
Khoolnea	Vere	481
Khoostia	NORWAY 262, 267, 416, 476, 543, 680, 753, 815	
Monghyr	SAN DOMINGO	478
Mussoorie	SWEDEN	482
Patna	TRINIDAD	337, 686, 751, 816
	TURKS' ISLAND	685

MISSIONARIES AND OTHERS.

Allen, I.	684, 748, 814	Clarke, J.	128, 415
Bate, J. D.	267	Dakin, Mrs.	686
Bion, R.	52	Davey, J.	415, 481, 685, 815
Broadway, D. P.	125	Dendy, W.	548
Brock, W.	399	Duokett, E.	481
Brown, Dr.	685	Dutt, G. C.	265, 544, 681, 684
Burke, J.	198	East, D. J.	339, 416, 815
Campagnac, J. A.	127, 481, 684	Edwards, E.	481, 685
Carter, C.	336	Ellis, R. J.	189, 814
Carter, C.	128, 336, 547, 614, 752	Etherington, W.	267
Chown, J. P.	412	Evans, T.	415, 685
Clark, J.	685, 753	Fowler, W.	394

Fray, E.	57, 815	Phillippo, J. M.	128, 548
Frere, Sir B.	117	Page, J. C.	618
Fuller, J. J. .. 60,	336, 753, 815	Parsons, Josiah	122, 608, 682
Gamble, W. H.	337, 686, 816	Pegg, I.	128, 337, 478, 753
Gregson, J.	547	Pigott, H. R.	59, 126, 547, 746
Hansson, O.	262, 416	Pinnock, F.	267
Heinig, H.	415, 684	Porter, J.	548
Herderson, J. E.	60, 815	Rees, T. L.	338
Hobbs, W. A.	687	Reid, J.	60
Hubert, G. 262, 267, 340, 680, 753, 815		Richard, T. 59, 127, 198, 548, 749, 750	
Hume, J.	60, 415	Roberts, J. S.	339, 548
Hutchins, M.	815	Rouse, G. H.	472
Jenkins, J.	61, 542, 809	Saker, A.	60, 128, 685, 815
Johnson, E. C.	335, 415, 481	Shah, G.	616
Jordan, C.	753, 815	Smith, J.	267, 482, 547, 685
Keshub Chunder Sen	544	Smith, R. .. 58, 60, 416, 545, 812, 815	
Kerry, G.	127, 677, 744	Sudoba Powar	127
Klargvist, J.	476	Supper, C. F.	52, 813
Laughton, Mrs.	198, 540	Svanstrom	476
Larsson, O.	476, 543	Teall, W.	339, 416, 686, 815
Lawrence, J.	546	Thomas, W.	267, 539
Le Coat, G.	611	Thomson, Q. W.	815
Lea, T.	409, 337, 813	Trafford, J.	814
Lewis, C. B.	195, 415, 684	Tritton, J.	673
Littlewood, W.	198	Wall, J.	54, 124, 196, 198, 340
Martin, A.	128	Waldock, F. D.	60, 415
Martin, T.	127, 684	Watson,	416, 686
Millard, B.	198	Wiberg, J.	476, 482
Morris, E.	396	Wenger, J.	127, 684, 815
O'Meally,	267	Webley, Mrs.	198
Pearce, G. .. 267, 469, 537, 752, 815		Wilson	816

HOME AND OTHER PROCEEDINGS.

Acknowledgments 64, 132, 272, 552, 688, 756	Jamaica Special Fund	64
Annual Report	Jamaica Education Fund	64
Annual Services	Missionary Herald	62
Arrival of Missionaries	Missionary Notes 59, 127, 198, 267, 415, 481, 547, 684, 752, 814	
Bible Translation Society 204, 483, 620, 819	Missionary Scenes	62, 817
Committee	Native Preachers' Fund	62, 817
Contributions 63, 130, 200, 270, 409, 549, 619, 687, 755, 811	New Mission House	327
Decease of Missionaries	Nominations for Committee 129, 200	
Departure of Missionaries 483, 755	Our Periodicals	62
Extracts from Speeches	Post Office Orders	200, 269
Foreign Letters Received 64, 132, 272, 416, 552, 688, 820	Remittances	200, 269
Finances	Special Funds 64, 132, 203, 272, 415, 552, 620, 688, 756, 818	
Home Proceedings 61, 128, 199, 268, 416, 482, 546, 619, 686, 753, 816	Systematic Efforts	61
	To Treasurers of Auxiliaries	269
	Valedictory Service	687
	Widows' and Orphans' Fund	817

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

DECEMBER, 1871.

“And the Word was with Power.”

MR. RAMSEY has furnished us with a brief account of some of his recent labours:—

“The other day we had a very interesting meeting in the country. The house was filled to excess, and some were standing on the outside. While speaking to the people, I felt that the word was being blessed to them. One person was in deep distress of mind, and cried for mercy. I spoke with her, and prayer was offered on her behalf; but for some time she experienced no relief; but after a while her excitement subsided, and she grew more calm. She has since believed and found peace. In answer to a question which was put to her, ‘How did you find Him?’ she replied, ‘I found Him in the word by believing. I believe that God laid on Him my sin, and I am now saved from my sins, and justified by faith.’ This young woman gives evidence of having passed from death unto life, and wishes to be baptized.

“The past two months have been very encouraging. The meetings in the open air especially have been numerous attended. At the last meeting of the kind which I held at *Clough*, notwithstanding that heavy rain had been falling for an hour before the time of service, about 300 persons assembled to hear, and the word was blessed.”

In a more recent communication, Mr. Ramsey has given some additional particulars:—

“I write to let you know how the work appears to prosper in *Ballymoney* and *Clough*. I have been in *Clough* every alternate Lord’s day, morning and evening, for the past three months. There have been a number of conversions in and about that place of late. The room in which we hold the morning meeting cannot now contain the people. They are trying to get the *Orange Hall* for this service. The house I preach in at night will hold between three and four hundred people, and for the past few nights they have not all been able to get inside. They stood about the door and windows to hear the *Word*. *Clough* and neighbourhood are the most interesting fields I have been in, or known in this part of Ireland for many years.

The meetings about *Ballymoney* are not so large as at *Clough*. The congregations average from eighty to ninety people. When the mission here was commenced, everything looked cold and dark. Not one Gospel meeting in the county, and the few Baptist friends assembled in a country place, upon the first day of the week, for fellowship, &c. They were scarcely known in the place—now there are eight or nine preaching stations. We have baptized twenty men and women, and eighteen others, that were baptized, have been added to us. For years many of them had been praying the Lord of the harvest to send a labourer amongst them. Now there is field enough for two hard-working men.”

EASTBOURNE is a station which has recently been adopted by the Mission. To this beautiful and increasingly popular watering place, scores of families belonging to our denomination resort during the summer months, and from enquiries made of several who have attended the *Iron Chapel* during the last season, we have had encouraging testimonies to the acceptableness of Mr. Sandwell's ministry, and the prospect which opens before our friends at Eastbourne of establishing a self-supporting cause in that town. The following short communication from our friend will be read with interest:—

"The work here is still prospering. The season which has just closed has been an exceptionally good one, and we have much reason to be cheered by the attendance of the visitors, many of whom, before they leave the town, testify to the good they have received. Being unable to get an agreement for the Hall in which we worshipped, it was resolved to build an Iron Chapel at once. The DUKE OF DEVONSHIRE sold us a convenient plot of land at a reduced rate, and on this site we have erected a spacious chapel, which accommodates nearly 500 persons. It was opened on the 10th of August last, by the Rev. Dr. Landels. We have a great struggle before us, and we need all the help that sympathizing Christians can give, as our place is burdened with a heavy debt.

"In putting up the *material* building, the *spiritual* temple has not been forgotten. Our Church has *doubled* its numbers in the ten months of its existence, and we have now eight candidates for baptism and Church fellowship. We hope soon to establish several preaching stations among the villages scattered over the Southdown hills, many of which are in fearful darkness and ignorance."

REDBOURNE embraces a wide field of evangelistic labour, which is diligently cultivated by Mr. Dunnington. In addition to the general description which he gives of his work, the following letter contains two pleasing cases of usefulness:—

"I am happy to say we have not the opposition we once had. Many who looked upon our work at first with suspicion, are now willing to aid us in our labours of love. Our congregations have kept up, and although we have the poorest people, we have not the least loving. I have been obliged to shorten my rounds of visitation, as I found that by spreading them over such a large area, I could not follow up the words of exhortation I gave to some till a long time after. We have not been without some tokens of blessing through our visitations, and although many have not been added to our number, yet we have had conversions; we have no less than fifteen or sixteen who have been brought to the truth. I will now give you two cases of conversion out of several. One was that of a young wife who, it appears, had heard me preach in the open air several times, and who was convicted of her sins, but owing to the influence of home, and her old friends, these convictions were for a time stifled. But now see how God will save when He has determined to do so. For some time, she still came to hear me preach, but there was no yielding to Christ. The Lord now laid her upon a bed of sickness, and her cries for mercy were piteous. I visited her, and prayed with her, but still no hope seemed to gleam upon her; she thought God would not hear now, since she had rejected His calls to her before. For weeks she lay in intense agony. The fever left her and inflammation set in; her sufferings were great, both of body and mind. But her

soul's trouble was far greater. It was heartrending to hear her cry for mercy. One day, however, just after I had left her, a person came to my house to say I was to make haste, as she wanted me to see her. I thought she was dying, but a joyous surprise awaited me; instead of the dejected face and the downcast eye, there were a gleaming happiness and eyes full of tears; and instead of the piteous cry, she sang with a voice of great sweetness, 'Rock of Ages,' &c. It was a change indeed. She now longed to die and to be with Jesus. This joy continued till it was perfected in heaven. I visited her every day till she fell asleep. I had seen her twice one day, when at eventide they came and fetched me to see her die. And it was such a death! I mentioned the name of Jesus, and then the eyes sparkled, and her faint voice murmured, 'Jesus, Jesus, yes, dear Jesus,' and, without the least struggle, she went to Christ.

"Another case was that of a young woman who had been in the habit of attending a place of worship, but remained heedless of the solemn truths she had often heard, till, laid upon a bed of sickness, the stern realities of the future crushed her unprepared heart. I found her very ill. Consumption was doing its work, slowly but surely. She was evidently resting upon her good works to save her, and it was very hard to draw her from these false hopes. For some time it seemed as if all my labours could not get her to see her true condition. But God can bless, for, a week before she died, she saw how she stood, and then her sorrowful heart cried most earnestly for mercy. Every day, and sometimes twice or three times, I saw her, and pointed her to Jesus, and upon my asking her if she could rest on Christ, her heart-broken cry would be, 'Oh, I wish I could, I wish I could; it is hard to die like this.' And it is hard to die, and seek for Jesus when in the pangs of death. Her mother and sisters would stand there, with anguished hearts, over the fading form of the dying one, and beseech her to pray for mercy. In answer to prayer, she saw herself a great sinner, or, in her own words, 'the biggest on earth.' I still spoke of how Christ saved, but still no hope seemed to shine upon her troubled soul. But one night, after seeing her three times that day, a knock startled me out of my sleep, and, upon asking who it was, a voice shouted out, 'Oh, sir, do come, do come, poor ——— is so beautiful.' I went, and never shall I forget the scene. The dying one was crying, 'Oh mother, mother, let me go.' The look of despair was gone, while upon her countenance there beamed a look like to an angel's. I spoke to her. Her answer was short. It was, 'I have it, I have it now.' I asked her what she had. She said, 'Jesus, Jesus, Jesus.' We sang 'Rock of Ages.' We finished, and a few hours after, she went to her loving Lord. Her end was peace."

Contributions from October 19th to November 20th.

LONDON.—		£ s. d.	GLOUCESTERSHIRE—Bourton-on-the-Water		£ s. d.		
Marshall, Mr. T. D.	1	1	0	Subscriptions.....	4	16	6
Salters' Hall, collection	12	10	0	Stow-on-the-Wold, Subscriptions.....	1	5	0
Walworth Road.....	5	14	11				
BERKSHIRE—				HEREFORDSHIRE—Hereford.....	4	0	0
Windsor, Collection.....	2	15	1	KENT—Dartford (Rev. A. Sturge)	0	10	0
„ Subscriptions	5	0	6	Staylebridge	0	10	0
„ A Friend.....	0	5	0				
	8	0	7	LANCASHIRE—Doals	0	5	0
DEVONSHIRE—				Sabden	10	0	0
Plymouth, George-street, weekly offer- ings	3	0	0				

	£	s.	d.
NORFOLK—			
Norwich, St. Mary's, Collection	10	17	6
" Week night do....	1	13	5
" Subscriptions.....	34	11	0
	47	1	11
Yarmouth, Subscriptions	7	2	0
" Small sums	0	5	6
	7	7	6
NORTHAMPTONSHIRE—Earls Barton.....	0	11	6
NORTHUMBERLAND—			
Berwick-on-Tweed	5	7	6
Northern Auxiliary, by Mr. G. Angus..	52	14	5
OXFORDSHIRE—			
Oxford, Subscriptions	4	8	0
STAFFORDSHIRE—West Bromwich	0	10	6
SOMERSETSHIRE—			
Bath	1	7	0
Bristol	5	0	0
SUFFOLK—			
Horham	0	10	0
Ipswich, Stoke Green, Sunday School..	5	0	0
WILTSHIRE—Devizes.....	0	10	0
WORCESTERSHIRE—			
Blackley, Subscriptions	2	13	0

	£	s.	d.
WALLES—			
Langollen, Rev. Dr. Pritchard	1	0	0
SCOTLAND—Aberdeen, Collection	0	18	0
at Crown Terrace	8	5	0
Subscriptions.....	9	3	0
Arbroath	4	5	0
Banff	1	5	0
Cupar Fife	2	10	0
Dundee	5	17	0
Dunfermline	2	10	0
Edinburgh, Collection, Bristo			
Street Chapel	8	2	5
Duncan Street	2	0	0
Charlotte Street	2	10	0
Elgin, Subscriptions.....	12	12	5
Forres, ditto.....	1	9	6
Glasgow, ditto.....	4	10	6
Grantown, Collections	42	12	6
Greenock, Subscriptions	4	7	9
Huntley ditto	2	10	0
Inverness ditto	1	8	0
Kirkaldy, White's Causeway	4	4	10
Subscriptions	3	0	0
Paisley, Subscriptions	2	10	0
Perth, ditto.....	5	10	0
Ditto, ditto	32	2	6
	10	6	0
	0	2	6

I N D E X.

JANUARY.—

GRANGE CORNER, Baptisms, 65.
 DERYNBILL, progress of the work, 65.
 TANDRAGER.—“Not dead, but sleepeth,” 66.

BALLYCLARE.—Evangelistic labours at.

FEBRUARY.—

MR. HENRY'S Report of Visit to portions of south and south-west of Ireland, 133

MARCH.—

The Rector of Galway and the Baptists. 205
 BALLYMONEY AND CLOUGH, New Stations at; conversions and baptisms 205.
 EASTBOURNE, new stations at; formation of Church. 206.

APRIL.—

MIDDLEDITCH, THE LATE REV. C. J., biographical sketch of. 269.

MAY.—

Annual report. 341.

JUNE.—

Annual public meeting. Outline of Mr. Henry's speech. 417.

JULY.—

“Bread cast upon the waters,” a letter from New JERSEY, AMERICA. 485.
 NEW BRENTFORD, new station at. Moral condition. 486.
 BALLYMENA.—Growth of church and congregations. Increase of effort. 487.
 COUNTY TYRONE.—Mr. Macdowell's labours. 487.

AUGUST.—

Late census of Ireland, increase and decline of population from 1811 to 1871. 553.
 Denominational statistics. Increase of Baptists. 553.
 “Among the pilgrims at Lough Derg.” Remarkable superstitions. 554.

SEPTEMBER.—

Notes of visit to Ireland: Congregations, &c., at BALLYMENA. Grange Corner, Belfast, 621; Conference at Tubbermore, 621. Proportion of Protestants and Romanists, 622. Scene at a death-bed; preaching at funeral; conversions and baptism, 622. New chapel; a Sunday's labours, 623.

OCTOBER.—

“A Deacon's question.” 689. Deputation work in North of England, 690. A generous offer, 691.

NOVEMBER.—

BRENTFORD.—The old sailor; the aged paralytic; the sweep's wife, 757.
 BREDON.—Sketch of missionary work 759
 WHITSTABLE.—A new station; brief report from missionary, 759

DECEMBER.—

BALLYMONEY AND CLOUGH, spirit of hearing, 823.
 EASTBOURNE.—New chapel, encouragement prospects, 824.
 REDBOURNE.—Cases of usefulness, 824